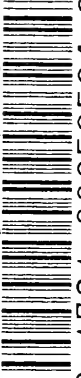
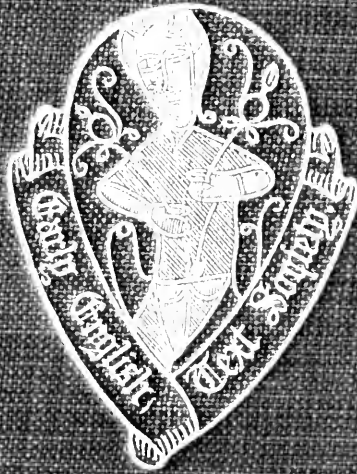


The Northern Passion

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Early English Text Society.

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The
Northern Passion

FRENCH TEXT, VARIANTS AND FRAGMENTS, ETC.

EDITED BY
FRANCES A. FOSTER, PH.D.

OF BRYN MAWR COLLEGE

* *

INTRODUCTION
OLD FRENCH PASSION
VARIANTS AND FRAGMENTS
NOTES AND GLOSSARY

LONDON:

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FOREWORD

VOLUME I of *The Northern Passion*, published in 1913, contained readings from nine manuscripts. In this volume will be found specimens of five others, which were not discovered until the texts in Vol. I were already in type. Of these five, Rawlinson C. 655 and Rawlinson Poetry 175 deserve special mention: the former, because it adds several hundred lines to the normal text of the poem; the latter, because it is in some respects the best MS. of the expanded version.

The texts here, as in Vol. I, reproduce the manuscripts without correction; I have followed the originals in capitalization, and even in the matter of word division, preserving forms like "be gin," and "a wey," instead of hyphenating them: "be-gin," "a-wey." Contractions are expanded according to the usage of the particular scribe: for example, "word^r" is printed "wordys" in Camb. Univ. MS. II. 4. 9 and Ashmole MS. 61; "wordis" in Camb. Univ. MSS. Dd. 1. 1 and Gg. 5. 31, and Brit. Mus. Addit. MS. 31,042; and "wordes" in Harleian MSS. 4196 and 215, Cotton MS. Vespasian D. IX, and Rawlinson MSS. C. 655 and C. 86. The stroked *n* (*w*) is represented by *ne*, except in Camb. Univ. MS. II. 4. 9, where the stroke appears to be part of every final *n*. The MSS. are left without punctuation, except in the case of Harleian MS. 4196, where, for the convenience of the reader, modern punctuation is supplied.

In concluding, I wish to express my thanks to Professor R. T. Holbrook, of Bryn Mawr College, for assistance with the Old French poem; to Mr. W. A. Craigie, Mr. Henry Bergen, and Professor I. Gollancz for information about unusual words; to Dr. Samuel Moore of the University of Wisconsin, Mr. John Munro of Oxford, and Professor Lane Cooper of Cornell University for suggestions in regard to the proof; and especially to Professor Carleton Brown, of Bryn Mawr College, for his constant assistance and his kindness in reading the entire set of proofs.

My thanks for courtesy and assistance are also due to the authorities of the British Museum, the Bodleian Library, the Bibliothèque Nationale, and the Libraries of Cambridge University; Trinity College, Cambridge; Corpus Christi College, Cambridge; St. John's College, Oxford; the Fitzwilliam Museum, Saint-Brieuc, and Bryn Mawr College.

F. A. F.

Bryn Mawr College
June 1914.

ERRATA IN VOL. I

- Page 7, col. 1, v. 41, *delete period after* amang.
 ,, 8, ,, 2, note 38, *for fede read* sede.
 ,, 9, ,, 1, v. 74, *delete period after* payd.
 ,, 13, ,, 1, v. 104, ,, ,, ,, dedes.
 ,, 13, ,, 2, v. 113*b*, ,, *comma* ,, anc.
 ,, 17, ,, 1, note 6, *for þepe read* yeye.
 ,, 19, ,, 1, ,, 2, ,, *upplied read* supplied.
 ,, 19, ,, 1, ,, 4, ,, *vair* ,, ⁴ *vair*.
 ,, 27, ,, 2, v. 242, ,, *have* ,, haue.
 ,, 29, ,, 1, v. 270, *delete period after* isse.
 ,, 30, ,, 1, v. 287, ,, *for tha t read* that.
 ,, 31, ,, 2, note 19, v. 287*e*, *for evangeliste read* wangeliste.
 ,, 35, ,, 1, v. 317, *delete period after* mee.
 ,, 39, ,, 1, v. 384, *for frendes read* srendes.
 ,, 42, ,, 1, v. 413, ,, *deze* ,, dere.
 ,, 43, ,, 1, note 13, *for* ³ *read* ¹³.
 ,, 51, ,, 1, ,, 8, ,, *fonde read* ⁸ *fonde*.
 ,, 52, ,, 2, v. 528, *delete period after* thoghte.
 ,, 52, ,, 2, v. 532, ,, ,, ,, *fayle*.
 ,, 61, ,, 2, note 16, *for londe read* loude.
 ,, 64, ,, 1, v. 646, *delete period after* may.
 ,, 66, ,, 2, v. 659, ,, ,, ,, *leueande*.
 ,, 69, ,, 1, note 7, *for halt you read* [s]halt þou.
 ,, 69, ,, 1, ,, 13, ,, *gounid* ,, gound.
 ,, 70, ,, 2, v. 689, *delete period after* fyre.
 ,, 70, ,, 2, v. 692, ,, ,, ,, *Ihesu*.
 ,, 72, ,, 2, v. 704, ,, ,, ,, *gane*.
 ,, 82, ,, 1, v. 811, *for thef[y] read* the.
 ,, 88, ,, 1, v. 876, *delete period after* felonye.
 ,, 89, ,, 1, v. 876, ,, ,, ,, *felony*.
 ,, 101, ,, 1, v. 1000, *for mauechyng read* mauechyng.
 ,, 102, ,, 1, v. 1010, *delete period after* made.
 ,, 117, ,, 1, v. 1137, *for leu read* len.
 ,, 120, ,, 1, v. 1188, *delete period after* thore.
 ,, 122, ,, 1, v. 1193, *for turnid read* turuid.
 ,, 125, ,, 2, v. 1210*d*, ,, *pai* ,, *pai*.
 ,, 127, ,, 1, v. 1229, *delete period after* me.
 ,, 127, ,, 2, v. 1236*a*, *for þousall read* þou sall.
 ,, 130, ,, 2, note 28, ,, 1368*a* ,, 1268*a*.
 ,, 130, ,, 2, ,, 28, ,, 1368*b* ,, 1268*b*.

- Page 136, col. 1, v. 1341, *for* olye *read* slye.
 ,, 137, ,, 2, v. 1352, ,, aboth₃ ,, a both₃.
 ,, 142, ,, 2, v. 60*, ,, elunyn ,, elnyn.
 ,, 145, ,, 1, v. 249*, *delete period after* verament.
 ,, 145, ,, 1, v. 255*, ,, ,, ,, mercy.
 ,, 151, ,, 1, v. 91*, *for* wekkede *read* welkede.
 ,, 151, ,, 2, note 9, ,, Abe ,, Abel.
 ,, 152, ,, 1, *for* 140 *read* 140*; *for* 144 *read* 144*.
 ,, 152, ,, 1, ,, 148 ,, 148*; ,, 152 ,, 152*.
 ,, 154, ,, 1, v. 215*, *for* Egips *read* Egipt.
 ,, 162, ,, 2, v. 641*, ,, vp'' biliue, *read* vp biliue''.
 ,, 163, ,, 1, v. 510*, ,, deyouy ,, deyonny.
 ,, 165, ,, 2, v. 761*, ,, þropheey ,, prophcey.
 ,, 168, ,, 1, v. 1449, ,, here ,, herd.
 ,, 176, ,, 1, note 1, ,, *vr* ,, ¹*vr*.
 ,, 188, ,, 1, v. 1612, ,, scorbling ,, storbling.
 ,, 189, ,, 2, note 15, ,, oeuche ,, euche.
 ,, 209, ,, 2, v. 1782*c*, ,, alto ,, al to.
 ,, 213, ,, 2, *delete* 1808*e*; *for* 'f' *read* 'e'; *for* 'g' *read* 'f'; *for*
 1808*h* *read* 1808*g*; *for* 'i' *read* 'h'.
 ,, 229, col. 2, *for* 11922*a* *read* 1922*a*.
 ,, 229, ,, 2, *delete* 1922*c*.

ERRATA IN VOL. II

- Page 3, fifth line from bottom, *insert comma before* according.
 ,, 5, line 18, *for* Bernhard *read* Bernard.
 ,, 6, second line from bottom, *insert comma after* 'e. g.'
 ,, 10, line 13, *insert comma after* inserted.
 ,, 19, seventh line from bottom, *for* are *read* is.
 ,, 24, line 16, *for* 286 *read* 285.
 ,, 37, paragraph 17, *insert period after* pple.
 ,, 38, first line, *for* makes *read* make.
 ,, 48, note 15, ,, 727 ,, 729.
 ,, 55, eighth line from bottom, *for* creante *read* creiante.
 ,, 76, note 2, *for* 1718 *read* 1719.
 ,, 77, ,, 4, ,, 920*k* ,, 1920*k*.
 ,, 80, ,, 7, ,, 438* ,, 430*.
 ,, 81, line 1, *for* available *read* accessible.
 ,, 89, ninth line from bottom, *for* Legendary *read* legendary.

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The Northern Passion

INTRODUCTION

CHAPTER I

INTRODUCTORY

THE *Northern Passion* is one of a number of poems written in the North of England at the close of the thirteenth and beginning of the fourteenth century with the purpose of instructing the laity in matters of religion. At a time when the minstrels were delighting the ears of the people with the great secular romances of Alexander, Julius Cæsar, Greece and Troy,¹ it was obviously desirable that the stories of sacred history should also be presented in popular form. To meet this need the *Cursor Mundi*² was written, the lives of the saints were translated into English verse,³ and the story of the Passion was related for the South of England in the *Southern Passion*⁴ and *The Passion of Our Lord*.⁵ In the North of England, the story of the Passion, which had been included as a section in the great *Cursor Mundi*,⁶ was narrated in a separate poem, translated from an Old French original into octosyllabic verse,⁷ in the early decades of the fourteenth century. The title in the MSS. is merely "Passio domini nostri ihesu christi,"⁸ but in order to distinguish it from the *Southern Passion* Horstmann⁹ has styled it the *Northern Passion*.

The author of this translation is unknown. The fourteenth-century MSS.

¹ See the opening lines of the *Cursor Mundi*, E. E. T. S. 57, pp. 8 ff.

² Ed. by Rev. Richard Morris, E. E. T. S. 1874, etc.

³ *The Early South-English Legendary*, E. E. T. S. 87; see also Horstmann, *Altenglische Legenden*, neue Folge, pp. xlv. ff.

⁴ See below, p. 18, n. 7.

⁵ Printed in *An Old English Miscellany*, E. E. T. S. 49, pp. 37 ff.

⁶ E. E. T. S. ed., 14937-17270.

⁷ It was no unusual thing for an Englishman to turn to French for his material when he wished to instruct: Robert of Brunne translated his *Handlyng Synne* from William of Wadington's *Manuel des Pechiez* (ed. by Furnivall, E. E. T. S. 119); Dan Michel in his *Ayenbite of Inweyt* (printed by R. Morris, E. E. T. S. 23; see preface; reproduced Friar Lorens' *Le somme des Vices et de Vertues*, and the author of the *Cursor Mundi* adapted French poems as parts of his history (E. E. T. S. ed., pp. 13* ff., and see Napier, E. E. T. S. 103, pp. xxiii. ff.). Sometimes, as in the *Mirror of Life* (see below, p. 5), the translator acknowledged his indebtedness; more often, as in the *Northern Passion*, the dependence is discovered only by a comparison of the texts.

⁸ Camb. Univ. MS. Gg. 5. 3; F. Passio domini · A. Passio domini nostri.

⁹ *Altengl. Leg.*, n. F., p. lxvi.

give no evidence by which his name can be determined. Names subscribed after the poem in fifteenth-century MSS. are apparently signatures of scribes, not of the author : Robert Thornton, the well-known scribe¹ whose name occurs in Additional MS. 31,042,² lived a century after the composition of the poem ; and Gilbert Pilkington, whose name is written after the poem in one of the late and bad MSS.,³ was likewise probably only a scribe.⁴ In consideration of this scarcity, or rather this absence, of evidence, the poem must be accepted as the work of an unknown clerk. Even the date at which he wrote is uncertain. The poem had already made its way from the North to the South of England during the first third of the fourteenth century ;⁵ and before 1350 it was expanded and in part rewritten.⁶ The original translation, therefore, may safely be dated early in the fourteenth century.

The French poem chosen as the basis of the *Northern Passion* was well suited to purposes of entertainment and instruction : the narrative was brief and not overloaded with homiletical passages, and the legendary matter copious enough to relieve the soberness of the Biblical narrative, though not so grotesque as to shock by its extravagance. Nevertheless, the French poem was not thought by the English author to be beyond improvement : he rearranged the narrative, omitted some extra-Biblical incidents, and added several new traditions which had sprung into popularity during the hundred years since the composition of the French poem. It is not easy to discover the principle which governed the translator in making these changes. Obviously he was not actuated by a desire to conform to the canonical Scriptures, for though some legendary details are omitted, others are introduced ; and while parts of the narrative are rearranged in accordance with the customary order of events, others are rewritten in a form which is even further from the Gospels than is the French poem. One fact, however, is clear—namely, that the author treated his material more and more freely as he advanced in his work : the opening portion of the *Northern Passion* may fairly be called a translation of the French *Passion* ; the second half is an adaptation. Yet throughout the author preserved in his rendering the popular characteristics of the original poem, so that the highly coloured narrative, for the most part unadorned by homily, enforces its lesson by example rather than by precept.

Such a narrative, though admirably fitted to instruct the laity in the story of Christ's life, was not the usual form of discourse delivered from the mediæval pulpit. A more common type, consisting of a narrative from the Gospel, explanation and exhortation based thereon, and a tale to point the moral, is exemplified

¹ Cf. *The Thornton Romances* (Camden Society, 1844), p. xxv. ff.

² Fol. 50a.

³ Camb. MS. Ff. 5. 48, fol. 43a.

⁴ See below, p. 14.

⁵ G₁ (fourteenth century, first third, see below, p. 9) is in Southern dialect.

⁶ See below, p. 3.

in a series of discourses for the Sundays of the Church year. This *Northern Homily Collection*,¹ included in two MSS. which contain the *Northern Passion*,² was translated or adapted from the French³ in the North of England at about the same period as was the *Northern Passion*.⁴ Widely used as the number of extant MSS. proves it to have been, its popularity did not save it from addition and alteration: sermons were needed not only for Sundays but for other feast days, for Ash Wednesday, for Good Friday, and even for certain weekdays. Poems were already composed which might serve for some of these occasions, but manifestly it would be more convenient for the clergy to have this material brought together and arranged in its proper order. This is the plan which was followed in the expanded version of the *Northern Homily Collection* preserved in Cotton Tiberius E. VII. (T) and Harleian 4196 (H).⁵ The text of the homilies is in large part rewritten, but the more significant change consists in the addition of discourses for certain saints' days in the Christmas season and for many weekdays throughout the year.⁶ The fresh material is, in at least two cases, adapted from earlier English poems: *viz.* the homily for the feast of Corpus Christi,⁷ and the discourse for Good Friday, which is none other than an expansion of the *Northern Passion*.

The date 1350 given by Horstmann⁸ for this expansion was based on the supposition that T and H are MSS. of the middle of the fourteenth century. Though most authorities now date T about 1400 and H a little later,⁹ the approximate correctness of Horstmann's date is evidenced by Rawlinson Poetry 175 (P), a middle-fourteenth century MS. containing the expanded *Northern Passion*.¹⁰ Since this text in turn was copied from some older MS. of the complete collection, the date of the expansion is probably a little before 1350.

The author of the expanded *Passion*, according to the title-page of P, was Richard Rolle of Hampole; but since this title-page is a late addition to the MS., and since it also ascribes to Rolle all the poems of the MS., including the *Seven Sages of Rome*, it cannot be treated as trustworthy evidence. The author of the expanded *Passion* is manifestly the same person who expanded the *Homily*

¹ Printed by J. Small, *English Metrical Homilies* (Edinburgh, 1862); extracts in Mätzner, *Altenglische Sprachproben*, I. 278; Morris and Skeat, *Specimens of Early English* (Oxford, 1894), II. pp. 83-97; see also Horstmann, *Altenglische Legenden*, neue Folge, pp. lvii. ff.; G. H. Gerould, *The North-English Homily Collection* (Lancaster, Pa., 1902); and Herbert, *Catalogue of Romances* (London, 1910), III. pp. 320 ff.

² Camb. Univ. MSS. Gg. 5. 31 and Dd. 1. i.

³ G. H. Gerould, in *Modern Language Notes*, XXII. pp. 95-6.

⁴ Horstmann, *Altengl. Leg.*, n. F., p. lix; *Cat. of Rom.*, III. 320.

⁵ A second expansion is preserved in the Vernon MS.; cf. Horstmann, pp. lxxi. ff.

⁶ Cf. Horstmann, pp. lxxx-lxxxiii.

⁷ Printed by Horstmann, *Herrig's Archiv*. LXXXII. p. 167 ff; and cf. *Altengl. Leg.*, n. F., p. lxxxiv.

⁸ *Loc. cit.*, p. lxxxv.

⁹ See below, pp. 17-18.

¹⁰ See below, p. 17.

Collection; the identity of authorship is attested not only by the MS. connection of this version of the *Passion* with the expanded Homilies,¹ but also by parallels in phrasing.² Two other suggestions of authorship have been made: Horstmann,³ in consideration of the borrowings of the expanded *Passion* from the Middle English *Gospel of Nicodemus*,⁴ concludes that one man must have written both these narratives. But the parallels do not seem to me to support this hypothesis; they are, for the most part, concentrated in the Joseph incident and confined to the last two hundred lines of the poem.⁵ Moreover, the dialect of the poems is slightly different, for the *Gospel of Nicodemus* preserves *a* from O.E. *ā*, and the expanded *Passion* introduces a few *o*-forms in rhyme.⁶ It is not probable, therefore, that one author is responsible for the two. Finally, the expanded version of the *Homily Collection*, and therefore of the *Northern Passion*, has been ascribed by Horstmann⁷ to William Nassington,⁸ an advocate in the ecclesiastical court of York, who is named as the author of (1) "Tractatus Willim Nassyngton, quondam aduocati juris Eboraci, de Trinitate & Unitate, cum declaracione operum Dei, et de passione Domini nostri Ihesu Christi"⁹ in the

¹ In **T** and **H** the *Passion* forms part of the *Expanded Homily Collection*; in **P** the *Passion* is headed by a rubric which proves that it was copied from a MS. of the *Collection*; see below, p. 17.

² *Expanded Homily Collection.*

Expanded Passion.

Bot for pouer men said he it noght
On his awin winyng was his thoght
(Harl. 4196, fol. 65b).

Bot for pouer men said he it noght,
On his awin winyng was his thoght;
(131-132).

ffor þaire spending about he bare
Als men may here forþer mare
(Harl. 4196, fol. 65b).

And in his bagges about he bare
Al þaire tresore les and mare.
(20/21*-22*).

He thoght to be his maister bane
Bot of his breþer wist right nane
(Harl. 4196, fol. 66b).

Bot euer more he thoght on ane
þat he suld be his maister bane.
(213-214)

Bot never þe les be held him still
Haly writ forto fulfill
(Harl. 4196, fol. 66b).

3it said he noght, bot held him still
fforto perfourne his fader will.
(172a-172b)

To wasche þaire fete sitand on raw
(Harl. 4196, fol. 66b).

And wasschen 3owre fete all on raw.
(361).

And on a day als ihesus stode
Omang þa iews of wikked mode
(Harl. 4196, fol. 59b).

All þis tyme þan ihesus stode
Omang þe iews ful milde of mode.
(635-636).

þat was þe oyle of mercy right
þat god till oure form faders hight
(Harl. 4196, fol. 14b).

He es þe oile of merey right,
þe whilk was to þi fader hight.
(152/285*-286*).

With a heuy stane þe hole was dit
ffor no man suld it þeþin flit
(Harl. 4196, fol. 86a).

þai made it both fast and fit,
ffor no man suld it þeþin flit.
(1912a-1912b).

³ Herrig's *Archiv*, LVII. p. 73.

⁴ See below, pp. 77-8.

⁵ An exception is the episode of Pilate's wife, 1061 ff.

⁶ See below, p. 36.

⁷ *Yorkshire Writers* (London, 1896), II. p. 274.

⁸ For Nassington see *Dict. Nat. Biog.*

⁹ Printed by Perry (*Religious Pieces in Prose and Verse*, E. E. T. S. 26, pp. 59-71), and by Horstmann (*Yorkshir Writers*, II. pp. 334-9).

Thornton MS. at Lincoln; and (2) the long *Mirror of Life*, sometimes ascribed to Richard Rolle,¹ which ends in British Museum Royal MS. 17. C. VIII. with the following words :

For freere Iohne saule of Waldby
 þat fast studyd day and nyght
 And made þis tale in latyn right
 Prays also with deuocion
 For William saule of Nassynetone
 þat gaf hym als full besyly
 night and day to grete study
 And made þis tale in ynglys tonge.²

This ascription, however, rests on a misconception : Horstmann says, " To the same William Nassyngton is generally ascribed the long poem *Mirror of Life*, a translation of Joh. de Waldeby's *Speculum Vitæ* ; although in some MSS. (Ll. 1. 8) the Engl. poem is ascribed to R. Rolle. The oldest, and probably original MS. of the *Mirror* is Tiber. E. VII, of about 1350. . . . Now the same MS. Tib. contains, after the *Mirror* fol. 1-82, three more poems : the *Lamentation of St. Mary on the Passion* (after St. Bernard) ; a versification of R. Rolle's *Form of Living* ; and a metrical version of the tract titled *Spiritus Guidonis* . . . ; then follows a set of homilies and legends in verse, which is a revised and greatly augmented edition of the *Evangelia dominicalia* in Northern verse. . . . I have no doubt that the three poems mentioned—all translations—have the same author as the *Mirror of Life*, viz. William Nassyngton, and to him I also ascribe the additional parts in the homilies and legends of the same MS." ³ The latest authorities, however, date Cotton Tiberius ⁴ later than Camb. Univ. MS. Ll. 1. 8,⁵ which likewise contains the *Mirror* ; therefore, any hypothesis based on the early date of the Cotton MS. falls to the ground. Furthermore, the dialect of the five poems, though Northern, differs in the treatment of Old English *â*. In the *Mirror* it is constantly represented by Middle English *a*,⁶ but in the *Lamentation of St. Mary* ⁷ and the *Passion* ⁸ we find a mixture of *a* and *o*. Therefore, since neither the MS. evidence nor the dialectical peculiarity supports the hypothesis, Nassington's authorship of the expanded *Northern Passion* may be dismissed from consideration.

The changes and additions made in expanding the *Northern Homily Collection*

¹ Camb. Univ. MS. Ll. 1. 8 and J. Ullmann, *Studien zu Richard Rolle de Hampole* (*Engl. Stu.*, VII. pp. 419-54).

² Fol. 335b ; quoted in *D. N. B.*, article " Nassington."

³ *Yorkshire Writers*, II. 274.

⁴ 1400 ; see below, p. 17.

⁵ End of fourteenth century, see *Englische Studien*, VII. p. 416.

⁶ *Engl. Stu.*, VII. pp. 424-5.

⁷ Kribel, in *Englische Studien*, VIII. p. 82.

⁸ See below, p. 36.

are not, in general, of a homiletical character.¹ Exhortation does indeed play a small part in the additions to the *Northern Passion*; the introduction, for example, urges all Christian men to meditate on Christ's Passion;² but the additions more frequently consist in the introduction of fresh material from the Vulgate and the insertion of new legends, or in the expansion of those already present.

Of the popularity of the *Passion*, especially in its original unexpanded form, there can be no question, copied as the poem was for two centuries, sometimes in the North of England, sometimes in the South. The reason for its popularity might seem from the MS. evidence to lie in the legendary material, for opposite the stories of the Cross, the Making of the Nails, etc., the scribes have added marginal notes, such as "Visio Johannis," "Of what wodde the Crosse was made of," "Miraculum Maxilla," "Sibilla Regina," "De Fabro."³ Yet, as a matter of fact, these legends have left almost no traces on literature written in England: the story of the Smith and the nails is found only in the *Cornish Passion*,⁴ where it may well have been borrowed from a French source;⁵ the *Northern Passion* Cross legend, either in short or long form, appears nowhere else;⁶ and the Vision of John, though frequently met with,⁷ shows no traces of influence from the *Northern Passion*. Attractive as the legends may have been, they are evidently not responsible for the popularity of the *Passion*. The use made of it in Middle English poems shows that its popularity is chiefly due to its rendering of scripture; for it is in narratives and plays of the Gospels that we find the phrasing of the *Passion* reproduced.

But before speaking of the poems which show the influence of the *Northern Passion*, it will be well to consider the evidence for literary borrowing. Two poems, based ultimately on the Biblical story, may show a direct relation (1) by parallels in arrangement of the events drawn from the different Gospels, (2) by the selection of the same legendary incidents from the vast store available in the Middle Ages, or (3) by agreement in phraseology. The significance of any one of these three types of parallels is lessened by frequent occurrence in other poems: *e. g.*, the mere presence of the Healing of Longinus is no evidence of borrowing, since this extra-Biblical incident is found in most accounts of the

¹ Horstmann says: "Die Zusatzstücke enthalten blos das Evangelium und dessen Deutung; öfter fehlt eine besondere Expositio und die Deutung beschränkt sich auf einzelne Stellen des Evangeliums; keins der Zusatzstücke hat eine Narratio. Überhaupt liegt in dieser Sammlung der Schwerpunkt mehr auf den Evangelien selber; die Erzählung der h. Geschichte bildet die Hauptsache, das homiletische Element tritt mehr zurück; die Deutung selbst ist mehr historischer, wie allegorischer Art" (*Alteng. Leg.*, n. F., p. lxxxv).

² Vv. 21-1 ff.

³ Camb. Univ. Gg. 5. 31; see below, pp. 10-11, 14.

⁴ Edwin Norris, *The Ancient Cornish Drama* (Oxford, 1859), I. pp. 433-9.

⁵ *E. g.* the French *Passion*, and see below, pp. 64-65.

⁶ Except the few lines borrowed in the *Canticum de Creatione*; see below, p. 8.

⁷ See below, pp. 62-63.

crucifixion. The same reasoning holds true of the Harrowing of Hell and of the tortures which accompany the crucifixion,¹ two non-Biblical traditions widely accepted among mediæval writers. Furthermore, in considering verbal parallels, much the same situation confronts us; for while great variety is possible in translating any phrase of the Vulgate, and while the necessities of rhyme tend to diversify renderings even more widely, certain stories appear again and again accompanied by the same phraseology, and even by the same rhymes. For example, the following lines of the Towneley *Conspiracy*² are so close to the *Northern Passion* as to suggest immediately a direct relation:

<p>She weshyd hym with hir terys weytt, and sen dryed hym with hir hare; This fare oyntment, hir bale to beytt, apou his hede she put it thare, That it ran all abowte his feytt; I thocht it was a ferly fare, The house was full of odowre sweytt; then to speke myght I not spare</p> <p style="text-align: right;">(XX. 258-265).</p>	<p>Doune scho fell and wesche his fete With þe teres þat scho grete, And seþin scho dried þam with hir hare, And for hir sins scho murred sare.</p> <p style="text-align: right;">(H. 107-110).</p> <p>Als scho enoynt him, heued & fete, And honord him hir bales to bete, þfor þat oygne ment was full swete þat scho oyled with ihesu fete.</p> <p style="text-align: right;">(G₅. 117-118).</p>
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Yet a comparison of these lines with the *Northern Homily Collection*,³ the *South-English Legendary*⁴ and the *Cursor Mundi*⁵ shows that several Northern poets related the story in strikingly similar language. The presence of the same rhymes in these poems proves that we are dealing with stereotyped phrases which are not reliable evidence for direct relationship between any two of the poems. But though verbal parallels, unsupported by agreement in arrangement or in the selection of legendary incidents, are an unsatisfactory proof of direct influence, and though, even given striking parallels, the impossibility of dating many Middle English poems makes it uncertain in which direction the influence worked, the following parallels prove that several poems owe part of their phraseology to the *Northern Passion*, or, to state it more cautiously, that these poems belong to a "school" of which the *Northern Passion* is one of the older examples.

The *Northern Passion*, as noted by Dr. Peebles,⁶ appears to have influenced the *Lamentation of Our Lady and Saint Bernard*,⁷ in the Longinus incident, which is an addition of the English poem to its source.⁸

¹ See below, p. 66.

² Ed. E. E. T. S. LXXI. p. 212; see *Modern Language Notes*, XXVI. 169-71.

³ Ed. Small (Edinburgh, 1862), pp. 17-18.

⁴ E. E. T. S. 87. pp. 464 ff.

⁵ vv. 13986 ff.

⁶ *The Legend of Longinus* (Bryn Mawr College Monographs, No. IX.), p. 99.

⁷ *Minor Poems of the Vernon MS.* 1. (E. E. T. S. 1892), pp. 297-328; see also Kribel, *Englische Studien*, VIII. 67 ff., and Horstmann, *Yorkshire Writers*, II. 274-82.

⁸ Migne, *Patr. Lat.*, 182, col. 1133.

Be-syde þe Roode þen stod a kniȝt,
 Blynd he was and lome also,
 Alle þei seide Longeus he hiȝt :
 Vnder þe Roode þei dude him go.
 “ þei token him a launce good
 And sette hit to my sone syde,
 [þe Iewis on him were criand
 Put up, Longius, now is þe tide].
 (613–618).

Besyde þe rode stode A knyghte
 þat longe had for born hys syghte
 longes was þe knyghtes name
 he was both blynde And lame
 [the Iewes did hym vndir þe rode to
 stande
 a spere þay tuke hym in his hande]
 þey sett it to Ihesus Syde
 þey seyden put vp *quhat* so be tyde.
 (I. 1869–1876).

Other parallels are the following :

“ On Cene-þursday wiþ-Inne þe niht
 Cayphas him nom, him þhouȝte gome,
 Wiþ swerdes and wiþ lanternes briht,
 (177–179).

ffor in lanterns þai broght lyght
 ffor it was with in þe nyght.
 (N.P. 517–518).¹

þat was I-sene, he ladde him oute
 And dude him to þe Iewes honde.
 þe Iewes þrongen him a-boute,
 (261–263).

Pilate led ihesu þare outt
 þe Iewis gadird hym about.
 (N.P. 1243–1244).

The *Canticum de Creatione* (c. 1375)² shows the influence of the *Northern Passion* in a few lines of the Cross story :

Bote god, þat wot of alle dede,
 Honourede þat tre for mannes nede :
 Betwixe ondren & non

But god þat wiste of alle dedis
 honourid it for alle oure nedis.
 (D. 1387–1388).

God sente eche day an angel briȝt,
 And to þat tre he wente riȝt,
 þe water þanne sterede ful son.

Eueri day fro heuene lyht
 he sente down an aungil briht.
 (D. 1391–1392).

And who so myȝte in þat water tiht
 Bathen him after þat angelis fiht,
 What siknesse þat he had.

þat who so ferst þer in myȝte
 ben baþid after þe aungelis fihte.
 (D. 1399–1400).

Sone he wax hol ywis. (1123–1132).

The principal interest of the *Northern Passion*, however, does not lie in its intrinsic merit, which, viewed by modern standards, is slight indeed, nor in its influence on minor poems of the fourteenth century; but rather in its relation to the Middle English drama. Three of the great cycles of miracle plays, York, Towneley and Hegge (the so-called *Ludus Coventriæ*), used the *Passion* at some stage of their growth. By their influence, a poem written for use in the pulpit was carried out of the church and brought home to the people through a new medium, the stage. By the use of this fresh medium, the purpose for which

¹ All quotations from the *Northern Passion* for which no MS. is named are from Camb. Univ. MS. Gg. 5. 31.

² Printed from Trinity College, Oxford MS., 57, by Horstmann, *Altengl. Leg.* (1878), pp. 124–38. The poem is based on the *Cross Legend* (cf. below, p. 234, n. 20), and the *Vita Adæ et Evæ* (cf. below, p. 257, n. 27). Another poem influenced by the *Passion* is noted below.

it was originally written was not frustrated, but merely extended. The relationship between the *Northern Passion* and the cycle plays will be discussed in detail in Chapter VI: the recognition at this point that the *Northern Passion* directly influenced the drama is in itself sufficient to justify a critical study of the poem.

CHAPTER II

MANUSCRIPTS OF THE *NORTHERN PASSION*

THE MSS. of the *Northern Passion* may be divided into two classes: eleven MSS. of the original version, and three MSS. of the expanded version written for use on Good Friday as part of the *Expanded Homily Collection*. In the following list, the manuscripts are arranged chronologically under these two headings, except that among the MSS. of the short version, the two fragments are placed at the end.

§ 1. *The Original Version.*

G₁. *Camb. Univ. MS.*, Gg. 1. 1, ff. 122a-134b.

A parchment MS. of 633 leaves, 125 × 152 mm., double columns of 38 lines; large, but somewhat careless hand;¹ a few illuminated initials, many in red or blue; written in the South of England in the first third of the fourteenth century;² owned by Bishop Moore, inscribed in the seventeenth century, "Bought of Mr. Washington" (fol. 1).³

G₁ contains 44 articles, described by M. Paul Meyer in *Romania* XV. (1886), pp. 283 ff., of which all but six are in French; three of these are Latin, and three English, namely: *The Proverbs of Hendyng*,⁴ the brief songs in Pierre Langtoft's *Chronicle*,⁵ and the *Northern Passion*. The English poems show certain peculiarities which lead to the conclusion that the scribe was more accustomed to write French than English. Chief of these is the confusion in regard to the letter *z*, which appears pleonastically with *p* or *th*, and sometimes replaces them.⁶

¹ The letters *c* and *t*, *e* and *c*, *p* and *y* are often confused. See below for the use of *z*.

² *Romania*, XV. p. 283, the printed *Catalogue of Camb. Univ. MSS.* (1858, III. p. 1), dates it "the former half of the fourteenth century"; and E. D. Grand (*Revue des Langues Romanes*, XXXVII. p. 17), end of the thirteenth century.

³ *Romania*, XV. p. 283.

⁴ Ff. 476b-479b. Printed by Mätzner, *Altenglische Sprachproben*, I. 304-11; see also *Romania*, XV. 334.

⁵ Printed by Thomas Wright, *The Political Songs of England* (Camden Society, 1839), pp. 286-318; and see *Chronicle of Pierre de Langtoft* (ed. Wright, Rolls Series, 1868), II, p. ix ff.

⁶ 1352 *bothz*; (bough); 1589 *swithze*, 1691 *pzefes*, 1411 *fortz*; (forth) and see 1299 *braunchez*, 1343 *nechz*, 1597 *tphratten*, etc.

M. Meyer's remark as to the ignorance displayed by this scribe¹ applies with special force to the English pieces.²

C. *MS. Rawlinson C. 655*, ff. 1a–50a.

A paper MS. of 50 ff., 105 × 167 mm.,³ 20 to 28 lines to a page, in a clear hand; written in the South of England, perhaps at Wells, about the middle of the fourteenth century.⁴ On the margin at the top of fol. 1 is written, “Suum cuique. Tho: Hearne / Aug. 4. CIO. DCC. XXVIII. / This MS. concerning the Sufferings of our Saviour was given me by / Peter Davis, Esqs. Recorder of / Wells.” In the margin of fol. 40b is written: “Edwardus di gracia” and “Edwardus,” probably referring to Edward III (d. 1377).

The *Passion* proper is preceded by 196 lines of introduction which narrate the Baptism, Temptation and Preaching of Christ. A few corrections have been inserted, apparently by the original scribe.⁵ Since this MS. was pointed out to me by Professor Carleton Brown after the parallel texts were printed, I give extracts in *Variants and Fragments*, No. 1.

G₅. *Camb. Univ. MS. Gg. 5. 31*, ff. 149a–171b.

A parchment volume of 171 ff., 241 × 165 mm., double columns, 45 to 50 lines each, clear hand, a few large initials in red, the first letter of each line stroked with red; written in the northern part of England toward the end of the fourteenth century.⁶ The contents of the MS. are listed by Horstmann.⁷ The *Passion* has been corrected by a second hand at vv. 142 56*, 1730, 1616, 1673, etc. A paragraph mark is placed in the margin opposite vv. 29, 71, 97, 121, 145, 178, 205, 271, 321, 405, 455, 501, 545, 559, 583, 669, 769, 817, 867, 915, 969, 1019, 1061, 1139, 1180, 1275, 140 1*, 145 289*, 1551, 1667, 1717, 1897, 2001. Marginal notes occur on fol. 151b v. 273, *visio Johannis*; fol. 161b, v. 1296, *lignum vitae*; and a little below in a later hand, *Of what wodde the Crosse was made of*; fol. 164a, v. 145 252*, *Miraculum de Maxilla*; fol. 164b, v. 145 279*, *Sibilla Regina*; fol. 165a, v. 1448, *De fabro*.

D. *Camb. Univ. MS. Dd. 1. 1*, ff. 6a–21a.

A parchment and paper MS., originally 552 ff., 140 × 391 mm., of which ff. 1–5, 8–11, 13, part of 18, 26, 34–36, 61, 66, 72, 86, 116, 166, part of 173, 179,

¹ “Le copiste était peu instruit. Il a fait beaucoup de fautes dont plusieurs montrent qu'il lisait mal son original” (*Romania*, XV. p. 283).

² See vv. 1316, 1320, 1322, 1359, 1368, etc.

³ Ff. 47–50 are 177 mm. long.

⁴ According to the opinion of Mr. F. Madan, Librarian of the Bodleian Library. See also *Catalogue* (Oxford 1878), V. 2, p. 333.

⁵ See below, p. 40 n.

⁶ According to the opinion kindly expressed to me by Mr. Alfred Rogers, Assistant Librarian of Cambridge University Library. Horstmann (*Altengl. Leg.*, n. F., p. lxxv) dates it in the second quarter of the fourteenth century; the printed *Catalogue of Camb. Univ. MSS.* (1858, III. p. 199), followed by Gerould (*The North-English Homily Collection*, Lancaster, Pa., 1902, p. 6), places it in the early fifteenth century.

⁷ *Op. cit.*, pp. lxxv–lxxvi.

196, 237-239, 248, 249 are lacking;¹ single columns of 50 to 54 lines; large initials in red or blue; written in the Southern Midlands during the first half of the fifteenth century² by Staundon,³ who may be of the family of Stauntons living in Worcestershire,⁴ and Gloucestershire⁵ in the fifteenth century. The contents of this MS. are listed in the printed *Catalogue of Camb. Univ. MSS.* (1856, I. p. 1 ff.), which may be supplemented by Horstmann's description.⁶

The *Passion* lacks vv. 1-560 (ff. 1-5); 777-1178 (ff. 8-11), 1275-1360 (fol. 13), 1815-1828 and 1863-1878 (lower part of fol. 18). A later scribe has gone over part of the poem, dotting the *i*'s; and a comparatively modern hand, perhaps the same, has underlined difficult words and written in the margin explanations in English or Latin. In the following list the underlined word is given, followed by the gloss: fol. 6a: *and* 571, if; *ferē* 592, companion, yfere, comitatus; *ferde* 604, did; fol. 6b: *tene* 631, trouble, sorow; *withsaye* 647, contra; *steuene* 662, voice; *wol* 672, valde; fol. 7a: *bewrayst* 695, accusest; fol. 7b: *tobrayde* 740, atbraydan; *samen* 757 together; fol. 12a, *vnspede* 1214a, in miseria eiy f (?); fol. 12b: *vnwynne* 1242 saden; fol. 14b: *tyne* 1464, lose; fol. 15a: *smythe* 1495, in fabriam, forge; fol. 16a: *mote* 1582, speak (deleted) contend, strive; *boris* 1618, holes; fol. 17a: *eysel* 1722, vinagre; fol. 17b: *hende* 1729, nigh (deleted with two other words) kind; fol. 18a: *beteche* 1805, committ; fol. 18b: *hende* 1855, next hand (deleted); fol. 19b: *wakin* 1933 watch; *ageyn* 1971, towards. The following marginal notes are by another hand; fol. 6b, v. 663, Mar 14 62; fol. 14a, v. 1391, Jo 5 2; v. 1407, the tree; fol. 14b, v. 1440, nails; v. 1449, smyth; fol. 15a, v. 1491, the smiths wyfe made the 3 nails; v. 1529, Luke 23 27; fol. 19b, v. 1949, 4 knyghtes.

Ad. *British Museum Addit. MS.* 31042, ff. 33a-50a.

A paper MS. of 183 ff., 274 × 206 mm: the early part⁷ in double columns of 36 to 43 lines, coarse hand; ⁸ the large initials in red; a few drawings in the

¹ MS. note in the printed *Catalogue of Camb. Univ. MSS.* (I. p. 1) at Cambridge.

² According to the opinion of Mr. Alfred Rogers, Assistant Librarian of the Cambridge University Library. In the printed *Catalogue of Camb. Univ. MSS.* (1856, I. 1) this MS. is assigned "to the latter half of the fourteenth century"; Horstmann (*Altengl. Leg.*, n. F., p. lxxvii) dates it about the middle of the fourteenth century, and in this opinion is followed by McKnight (E. E. T. S. 14, 1901, p. liv); Kribel dates it beginning of the fifteenth century (*Engl. Stu.*, VIII. p. 67), and Gerould (*N. E. Homily Collection*, 1902, p. 6) toward the middle of the fifteenth century. A *terminus a quo* is furnished by the mention of the year 1345 on fol. 544 (*Catalogue*, 1856, I. 3).

³ "Dominicalia evangelia et miracula valde bona et notabilia in lingua Anglicana, quod Staundon. Dives divitias non congregat absque dolore, Non tenet absque metu, nec descript absque dolore, quod Staundone," (fol. 225b) quoted by Horstmann, *Altengl. Leg.*, n. F., p. lxxviii.

⁴ *Harleian Society*, XXVII. 131.

⁵ *Harleian Society*, XXVII. 131.

⁶ *Altengl. Leg.*, n. F., pp. lxxvii.-lxxviii.

⁷ Ff. 1-50a, including the *Northern Passion*. Other parts of the MS. in double columns are ff. 121a-168b, 181a-183b.

⁸ *U* and *n*, *p* and *y* are indistinguishable.

margins, etc.; written about the middle of the fifteenth century¹ by Robert Thornton of East Newton, Yorkshire,² who signed the *Northern Passion*.³ John Nettleton, whose name occurs at the top of fol. 49a in a fifteenth-century hand,⁴ is perhaps to be identified with John Nettleton of Thornhill Lees, Yorkshire, son of John Nettleton and Elizabeth Holgate, who were married in 1420.⁵ The contents of **Ad** are listed in the printed *Catalogue of Additions to the MSS. in the British Museum* (1882), pp. 148-51.

The *Passion* is the third in a series of poems on Sacred History : (1) a selection from the *Cursor Mundi* (vv. 10630—14933) on the childhood of Mary, early life and ministry of Christ, ending with the promise of the Passion from “another boke”;⁶ ff. 3a-32a. (2) *Cursor Mundi* 17111—17188, A Discourse between Christ and Man,⁷ beginning

Ihesu was of Mary borne
ffor synfull mane þat was for lorne (fol. 32a)

ending

That we may whene we hethyne wende
Come to thi Ioye with owttene ende. Amene.

Amene Amen Per charite Amen Amen.

Et sic procedendum ad Passionem
domini nostri Ihesu christi que incipit in
folio proximo sequente secundum
fantasiam scriptoris. (fol. 32b)

(3) The *Northern Passion* (ff. 33a-50a); (4) the alliterative *Siege of Jerusalem*⁸

¹ Ward, *Catalogue of Romances*, I. p. 92S.

² For the identification of Thornton see Halliwell, *The Thornton Romances* (Camden Society, 1844), pp. xxv-xxvi.

³ Fol. 50a.

⁴ *Cat. of Addit. MSS.* (1882), p. 151.

⁵ Foster, *Visitation of Yorkshire* (London, 1875), p. 557.

⁶

14913	ffor faste now neghes to þe nede	
14914	ffor to suffre his passyoun	
14915	Anothir boke spekes of þat rawnsoun	
	ffor now I thynke of this make ende	
	And to þe Passyoun witt I wende	
	Anothir boke to by gynne	
	And I may to my purpose wynne	
14931	And þatt I it titt ende may brynge	
	I beseke oure heuene kyng	
	Als I this titt ende hafe broghte	
	he grante me grace þat me dere boghte	
14932	Titt his honoure and haly kirke	
14933	he lene me space this werke to wirke	
	Amen Amen that it swa bee	
	I pray 3ow aHe 3e praye for mee	
	þat takes one hande þis begynnyng	
	he brynge me vnto gode endyng. Amene.	(fol. 32a)

See *Cat. of Addit. MSS.* 1882. p. 148.

⁷ The printed *Catalogue* does not note that this section is from the *Cursor Mundi*.

⁸ This poem has been printed from MS. Laud Misc. 656, by G. Steffler, *The sege of Jerusalem*, Marburg, 1891.

(ff. 50a–66a). Though drawn from various sources, these pieces have evidently been arranged in this MS. so as to form a continuous narrative, beginning with the Apocryphal story of the childhood of the Virgin and continuing to the Destruction of Jerusalem by Vespasian. One gap occurs in the *Northern Passion*: the text breaks off abruptly in the middle of column 2, fol. 41a, in the Cross story, and begins again on fol. 43a, omitting much of the sending of Seth to Paradise.¹ Probably the scribe's copy lacked a leaf at this point, and he left the blank space to be filled in when he should find the missing lines.

I. *Camb. Univ. MS.* II. 4. 9, ff. 1a–42a.

A paper MS. of 197 leaves, 239 × 170 mm., single columns of 24–28 lines, clear hand; occasional large initials in red, on ff. 1a–2a and 16a–18a the initial of each line stroked with red; written in the East Midlands during the fifteenth century,² probably by Thomas Bareyle of Norfolk. On fol. 195 in the same hand as the *explicit* of the *Northern Passion*³ is written:

This is the boke of S Will Trew I[n] witnesse where for I thomas bareyle hauyng knowlage there off haue putt to myn signe.

Below this in a later hand: "John Cuttyng worsted in comitatu," and in a still later hand, "This is the boke ser Robt Hawe." These marks of ownership point to Norfolk as the county where the book was written. Worsted is a parish of Eastern Norfolk eight miles north-east of Aylsham, and the families of Trew,⁴ Barrel,⁵ Cutting⁶ and Hawe⁷ are all mentioned in Norfolk records of the fifteenth and sixteenth centuries. The contents of this MS. are listed in the printed *Catalogue of Camb. Univ. MSS.* (1858), III. 448 ff.

¹ The missing lines would correspond to the Latin *Legend*, §§ 3–7; see below, p. 70, n. 10.

² *Catalogue of Camb. Univ. MSS.* (1858), III. p. 448.

³ "here endyth the Passyon of oure lorde cryste Ihesu / lorde Ihesu bi blyssyd lyfe. helpe and / conforte oure wretched lyfe Amen" (fol. 42a).

⁴ William Trew was mayor of Lynn, 1504 (Blomfield: *History of Norfolk*, VIII. p. 532); John Trewe, Rector of Twyford, 1495 (Blomfield, VIII. 284); John Trew, Rector of Crostwick, 1503–10 (Blomfield, XI. 12); John Trew was priest in Sloley, 1524 (Blomfield, XI. 62); notice also that Thomas Trewe was appointed sword-bearer for life in Norwich, 1437 (Blomfield, III. 146). *Ser* prefixed to the name does not mean that William Trew belonged to the peerage, since the title was often applied to parsons (*Encyclopædia Britannica*, article "Dominus").

⁵ John Barrell was rector of Geldeston in Norfolk in 1393 (Blomfield, VIII. 8). For other notices of the family, see Blomfield, III. 665; IV. 438.

⁶ I find no record of John Cutting of Worsted (the earliest entry in the unprinted Parish records is 1558, according to Burke's *Key to the Ancient Parish Registers of England and Wales*, London, 1908, p. 161). John Cutting was rector in the neighbouring parish of Westwick in 1417 and Nicholas Cuttyng in 1431 (Blomfield, XI. 81); William Cutting died in East Dereham, 1599 (Blomfield, X. 213), and Giles Cutting, attorney, of Belagh, is mentioned in 1670 and 1689 (Blomfield, VIII. 305; VI. 312). John Cutting of Westwick lived too early to be the owner of I, but the man who inscribed his name on fol. 195 may be one of his descendants.

⁷ Robert Hawe was Rector of Thetford, 1473–81 (Blomfield, V. 433). Alice Hawis of Walsham was the grandmother of Thomas Smith, living in 1563 (*The Visitation of Norfolk, Norfolk and Norwich Archaeological Society*, Norwich, 1878, I. p. 90).

A later hand has marked with dots the cæsural pauses in vv. 1–196 of the *Passion*. A late hand (perhaps the same) has made the following marginal notes: fol. 26*b*, v. 1297, *David planted whereon Crist hangd*; fol. 28*b*, hand pointing to v. 1400; fol. 29*a* v. 1426, *þe crosse olyf the tree cedyr*; fol. 30*a*, hand pointing to v. 1479; v. 1483, *þe smythes wyfe made þe naylis*.

F. *Camb. Univ. MS.* Ff., 5. 48, ff. 11*a*–43*a*.

A paper MS. of 140 leaves, 205 × 143 mm., single columns 27–37 lines each, careless hand;¹ the large initials, brackets joining the lines of each couplet, and the strokes through the initial letters of the lines in red; written in the West Midlands during the fifteenth century.² It is signed by the scribe³ on fol. 43*a*:⁴

“Explicit Passio domini / nostri ihesu christi Quod Dominus Gilbertus / Pylkyngton Amen / ffinis adest mete venit explicit ergo valete.”

Nothing is known of Gilbert Pylkyngton.⁵ The Pilkingtons of Lancashire were prominent from the twelfth century;⁶ branches of the family were settled in Yorkshire,⁷ Nottinghamshire⁸ and Hertfordshire⁹ in the fifteenth century. The West Midland dialect of F makes it probable that the scribe belonged to some branch of the Lancashire Pilkingtons, but the family records contain no mention of Gilbert. The contents of F are listed in the printed *Catalogue of Camb. Univ. MSS.* (1857), III. p. 505 ff.

The *Passion* is divided into sections which begin with a large initial and a line of bolder writing underlined in red. Vv. 189–280 are wrongly placed after

¹ The letters *o* and *e* are often indistinguishable.

² According to the printed *Catalogue of Camb. Univ. MSS.* (1858), III. p. 505. It is dated middle of the fifteenth century by Murray (*E. E. T. S.* 61, p. lviii), and the end of the fifteenth century by Brandl (*Sammlung Englischer Denkmäler*, 1880, II. p. 1). By Halliwell (*Shakespeare Soc.*, 1845, p. 56), on the other hand, it is placed early in the fifteenth century, by Wright (*Tournament of Tottenham*, London, 1836, p. ix) as early as Edward II.; Sir Sidney Lee (*D. N. B.*, article “Pilkington”) calls it fourteenth century, and Warton (*History of English Poetry*, 1840, III. 98) thinks it as late as Henry VIII.

³ That Pylkyngton was the scribe and not the author is the opinion of Sir Sidney Lee (*D. N. B.*); see also Hartshorne, *Ancient Metrical Tales* (1829), p. x; *Catalogue of Camb. Univ. MSS.* (1857), II. p. 505.

⁴ The *D. N. B.* (XV. 1909, p. 1179) states that Pilkington’s signature is found with the *Tournament of Tottenham*, its sequel *The Feest* and the *Tale of Robin Hood* in the same MS.; but the only signature of Pilkington appears to be that following the *Northern Passion*.

⁵ Bedwell (*The Tournament of Tottenham*, London 1631) surmises that Pilkington was Pastor of Tottenham (see title-page) in the fourteenth century, and wrote the *Passion*, *Tournament of Tottenham*, *The Feest* and the *Tale of Robin Hood*, all in *?* (see Preface). None of these details are supported by contemporary evidence. Sir Sidney Lee in the *D. N. B.* recognizes Pilkington as the scribe rather than the author of the MS., but dates the MS. in the fourteenth century, and gives Pilkington’s *floruit* as 1350. On the date of the MS. see the references above in note 2.

⁶ John Pilkington, *History of the Pilkington Family* (Liverpool, 1912), p. 24.

⁷ *History of the Pilkington Family*, p. 68.

⁸ *Op. cit.*, p. 79.

⁹ *Op. cit.*, p. 51.

718. Evidently a folio was misplaced, but since the break occurs not at the end, but in the middle of a page, the confusion already existed in the MS. from which F was copied. The following marginal notes occur: fol. 11a, *ihesu mercy*; fol. 12a, *Lady helpe*; fol. 14a, *Sancta dei Genatrix virgo Semper maria*; fol. 16b, *ihesu*; fol. 17a, *mercy*; fol. 32b *smyth d / godless d / vice d / west d / Cinwude (?) v d*; fol. 33a, *ihesu mercy*; fol. 41a, *crist Amen*; fol. 43a, *ihesu mercy*.

A. *Ashmole MS.* 61, ff. 87b–105b.

A paper MS., 161 leaves, 420 × 147 mm., single columns of 50 to 56 lines, coarse clear hand; a fish drawn after many of the articles; the large initials in red, and the lines of each couplet connected by a red bracket; written in the Midlands “in or before the reign of Henry VII”¹ by Rate or Rathe.² The contents of the MS. are listed in the *Catalogue of Ashmolean MSS.* by Black (1845), pp. 106–110.

The Longinus episode from the *Passion* (vv. 1829–96) is printed by Dr. R. J. Peebles in *The Legend of Longinus*, pp. 97–9.³

R. *MS. Rawlinson C.* 86, ff. 2a–30b.

R consists of two distinct parts, the first (ff. 1–30) contains only the *Northern Passion*, the second (ff. 31 ff.) is written on paper of a different size in a different hand. For a description of the entire volume and list of contents see Sir F. Madden, *Syr Gawayne*, p. lxiv.⁴ The *Northern Passion* is partly on paper and partly (ff. 1, 10, 11, 20, 21, 26, 27) on vellum, 203 × 280 mm. Each page contains 34 to 38 lines written in a clear hand. On the back of fol. 1, opposite the beginning of the *Passion*, is a picture of the crucifixion; the large initial at the beginning of the poem is illuminated and the decoration continued as a border around the page; large initials in red; the long letters in the top and bottom lines are often lengthened into ornamental scrolls. The MS. was written in the Southern Midlands at the end of the fifteenth century.⁵ After the *explicit* of the *Northern Passion* the owner’s name is inscribed: “Iste liber constat

¹ According to the *Catalogue of the Ashmolean MSS.* by Black (1845), p. 106. This MS. is assigned to the end of the fifteenth century by Hales and Furnivall (*Bishop Percy’s Folio MS.*, London, 1868, II. p. 411), H. Gruber (*Zu dem mittelenenglischen Dialog ‘Ipo’is,’* Berlin, 1887, p. 5), M. Kaluza (*Libeaus Desconus, Altenglische Bibliothek*, V. Leipzig, 1890, p. x), and A. Treichel (*Englische Studien*, XXII. 361); to the end of the fifteenth century or beginning of the sixteenth century by Zupitza (*Herrig’s Archiv*, LXXXII. p. 210); to the beginning of the sixteenth century by G. Lüdtke (*The Erl of Toulous and the Emperes of Almayn, Sammlung Englischer Denkwürter*, Berlin, 1881, p. 1); to the middle of the fifteenth century by Harts-horne, *Ancient Metrical Tales* (London, 1829, p. xxiii); and to the second quarter of the fifteenth century by Zielke (*Sir Orfeo*, Breslau, 1880, p. 22).

² Rate is signed after articles 5, 6, 7, 8, 13, 16, 17, 18, 19, 20, 31, 33, 34, 35, 36, 38, and Rathe after 29.

³ Bryn Mawr College Monographs, Monograph Series, vol. ix (1911).

⁴ Bannatyne Club, London, 1839; see also *Catalogue of Rawlinson MSS.* V. 2 (1878), pp. 27 ff. (no. 11951), and Hammond, *Chaucer, A Bibliographical Manual* (New York, 1908), p. 185.

⁵ Madden, *loc. cit.*; *Catalogue*, p. 28.

[words erased] / Wyllielmus Aylsburrey Monachus / Sancti Saluatoris de Bermundesay.'¹ The priory of St. Saviour's, Bermondsey, near London, was founded for Cluniac monks by Alwin Child, a citizen of London, in 1082.² No William Aylesbury is mentioned in connection with it, but the owner of **R** may be one of the family of Aylesbury living in Buckinghamshire,³ Warwickshire⁴ and Northamptonshire⁵ in the fifteenth century. At a later period the MS. belonged to Randall D . . ., Wm. Howard of Naworth, and Knox Ward, Clarenceux King-of-Arms.⁶

Since this MS. came to my notice after the text of the *Passion* was already partially printed, I am not able to include the variant readings in footnotes. The loss, however, is not great, for the text of **R** has undergone so much modernization that few good readings are found which are not also in other MSS. Excerpts from the MS. may be found in *Variants and Fragments*, No. 2.

H₂. *Harleian MS.* 215, fol. 161.

On the last folio of the MS., which contains Latin letters of Thomas à Becket, etc., and the *Evangelium Nicodemi*,⁷ are vv. 300–438 of the *Northern Passion*. Fol. 161 is of parchment, 186 × 143 mm., 29–30 lines on a page, written in the South of England in the fifteenth century.⁸ Each line in the MS. contains two lines of the *Passion*—the second verse of one couplet and the first verse of the succeeding couplet. This arrangement may be explained by supposing that the scribe began by writing a couplet to the line, but at some point skipped a verse which stood in his original. vv. 357–8 are written twice by mistake. The scribe is peculiar in his occasional use of *ih* for *;*: 308, 338 *ihe* ; 361 *ihore*, and cf. *iow* 365.

This fragment, which was pointed out to me by Professor Carleton Brown when the text was already partially in proof, is printed in *Variants and Fragments*, No. 4.

V. *Cotton MS. Vespasian D. IX*, ff. 191–2.

Two leaves of the *Northern Passion* are bound up with various historical and other pieces in Cotton Vesp. D. IX. For a description of the MS. see Ward,

¹ Fol. 30*b*.

² For an account of St. Saviour's, see *The Victoria County History of Surrey* (London, 1907), II. p. 64.

³ Berry, *Buckinghamshire Genealogies* (London, 1837), p. 20.

⁴ Dugdale, *Warwickshire* (London, 1730), p. 828.

⁵ *Collectanea Topographica* (London, 1841), VII. 256.

⁶ *Catalogue of Rawlinson MSS.* (Oxford, 1878), V. 2, p. 28.

⁷ This narrative is printed from other MSS. by Tischendorf (*Evangelia Apocrypha*, Leipzig, 1876), pp. 353–416.

⁸ According to the opinion kindly expressed to me by Mr. David T. Baird Wood, Superintendent of the MS. room in the British Museum.

Catalogue of Romances (1893), II. p. 539.¹ The fragment is on paper 135 × 197 mm., single columns of 27 lines, and was written in the Midlands about 1450.

This fragment, which was pointed out to me by Professor Carleton Brown after the text was partially in proof, is printed in *Variants and Fragments*, No. 5.

§ 2. *The Expanded Version.*

P. MS. Rawlinson Poetry 175, ff. 55b–76a.

A parchment MS., 136 ff. and a title page, 203 × 283 mm., double columns of 44 lines, clear hand; lines of Latin and a few large initials² in red; written about 1350³ in the North of England, “owned in 1630 by Christofer Fauell, perhaps earlier by Raphe Wormoud. The MS. came to Rawlinson from the Thoresby Collection.”⁴ The contents of the MS. (listed in the *Summary Catalogue of Bodleian MSS.* III. p. 321⁵) are all ascribed to Richard Rolle of Hampole by the late title page.

Though the *Passion* is here separate from the expanded version of the *Northern Homily Collection*, it is preceded by the same heading as in **T** and **H**. “In parasceue domini / Passio domini nostri Iesu / christi secundum Marcum / Matheum Lucam ⁊ / Iohannem” (fol. 55b).

The MS. was pointed out to me by Professor Carleton Brown when the text of the *Passion* was already partially printed. I regret that the earliest of the three MSS. of the expanded version should not be incorporated in the text, but a list of the variants will be found below.⁶

T. Cotton MS. Tiberius E. VII. ff. 165a–184a.

A vellum MS., 281 ff., double columns of 48 lines, written in two hands, clear and much alike:⁷ A. (ff. 1–81) *The Mirror of Life*, B. (ff. 82 to end) including the *Northern Passion*; large initials in blue and red, lines of Latin in red. Through injuries received in the Cottonian fire, the outer portion of the pages is destroyed, especially towards the bottom, so that the ends of many lines in the second col. of the recto as well as the beginnings of many in the first col. of the verso of each folio are lost. The pages, which now measure about 289 by 167 mm. are mounted on paper.

¹ This fragment describes the Agony in Gethsemane, not the Transfiguration as Ward states.

² Large initials in the *Passion* occur less frequently than in **T** and **H**, namely at vv. 2/1*, 271, 432a, 635, 817, 149/11*, 157/475*, 161/607*, 1439, 248/1*.

³ Madan, *Summary Catalogue*, III. 321.

⁴ Madan. *loc. cit.*

⁵ See also Napier, *Publications of Mod. Lang. Ass. of A.*, XIV. (1899), p. 459, and K. Campbell, *The Seven Sages of Rome* (Albion Series, 1907), p. xxxvii.

⁶ See *Variants and Fragments*, No. 3.

⁷ The first scribe is distinguishable by the use of the tailed *r* and long-stemmed *f*'s and *s*'s.

T was written in the North of England about 1400.¹ The contents are listed in Ward's *Catalogue of Romances* (1893), II. 740.²

H. Harleian MS. 4196, ff. 67a-86a.

A vellum MS., 258 ff., 380 × 277 mm., double columns of 48 lines each; four scribes: A. (ff. 2-131) the *Northern Homily Collection*, including the *Passion*, a careful hand; B. (ff. 133a-164b) the first part of the Legend Collection; C. (ff. 165-205) remainder of the Legend Collection, copied from **T**; ³ D. (ff. 206-58). *Gospel of Nicodemus* and *Prick of Conscience*; initials of red, blue and gold, Latin lines in red; written in the North of England at the opening of the fifteenth century.⁴ The MS. was owned by William Browne, the poet, in 1622, and by Wanley in 1725.⁵ The contents of this MS. are listed by Ward.⁶ Vv. 146 / 1*-1506 of the *Passion* are printed from this MS. by Morris (E.E.T.S. 46, pp. 62-86) and vv. 1840g-248 / 10* by Horstmann (Herrig's *Archiv*. LVII. 78-83).

CHAPTER III

DIALECT

§ 1. *Introductory.*

THE title *Northern Passion*, by which our poem is conveniently distinguished from the *Southern Passion*,⁷ a slightly earlier poem written in the South of England, is one which was first assigned it by Horstmann.⁸ With the MS. evidence before us, however, it is necessary to consider again the question of the dialect in which the poem was originally composed. It is to be observed in the first place that only two of the eleven MSS. of the original poem are written in the Northern dialect; that Camb. Univ. MS. Gg. 1. 1, and Rawl. C. 655, the two earliest MSS., are Southern, and that it is not till the second half of the fourteenth century that a MS. appears in moderately pure Northern

¹ According to Ward, *Catalogue of Romances*, II. (1893), 740, and Herbert, *Catalogue of Romances*, III. p. 331. Horstmann (*Altenglische Legenden*, neue Folge, pp. lxxviii-lxxix) dates it middle of fourteenth century.

² See also Horstmann, *op. cit.*, pp. lxxviii ff., and *Yorkshire Writers*, II. 274.

³ See Horstmann, *op. cit.*, p. lxxviii, and McKnight, E. E. T. S. 14, pp. lii-liii.

⁴ According to Herbert, *Catalogue of Romances*, III. p. 327, and Hulme (E. E. T. S., Extra Series, C. pp. xxvi. ff.). By Horstmann (*loc. cit.*) it is dated middle of fourteenth century.

⁵ E. E. T. S., C. p. xxvi.

⁶ *Catalogue of Romances*, II. 739; see also Horstmann, *loc. cit.*, and Hulme, E. E. T. S., C. pp. xxvii-xxviii.

⁷ A poem of long lines found in some MSS. of the *South English Legendary*. A fragment from Laud 108 is printed by Horstmann (*Leben Jesu*. Münster. 1873), and an extract from Harl. 2277 by Professor Carleton Brown in *Modern Language Notes*, XXVI. pp. 15-18. See also Dr. R. J. Peebles. *The Legend of Longinus* (Baltimore, 1911), pp. 93-96.

⁸ Horstmann, *Altengl. Leg.*, n. F., p. lxvi.

dialect. This being the case, the question arises whether this poem should not properly be styled the *Midland Passion*. Nevertheless, further study of the dialect assures us that it is really a Northern text, masquerading in some MSS. under a Southern disguise. For the rhyme words,¹ always the surest means of distinguishing the dialect of the author from that of the scribe, show that the poem is Northern, or, not to be too precise, belongs to the Northern half of England. This conclusion, based upon the evidence of language, is supported by the close connection of the poem with Northern literature. Not only does it occur in two MSS.² in close proximity to the *Northern Homily Collection*, but in the fourteenth century it was incorporated in that collection as the sermon for Good Friday.³ Furthermore, the playwrights of the two Northern cycles of Miracle Plays, York and Towneley, prove their familiarity with the *Passion* by their use of it in the plays. There is no doubt, therefore, that the poem is rightly designated the *Northern Passion*.

The determination of the original home of the *Northern Passion* affords material assistance in dealing with the questions of dialect which the several MSS. present. In the case of some of these MSS., Northern and Southern forms are almost equally numerous: the Northern 3 pers. sing. pres., ending *-es* divides the field with the Southern *-eth*, and both forms of the infinitive ending appear indiscriminately: without final *-n* as in the North, and with final *-n* as in the South and Midland. Under these circumstances we may assume that the original poem contained the Northern forms, and that the Southern forms are due to a Midland or Southern scribe. If a MS. presents a uniform dialect, end-rhymes agreeing with usage in the middle of the line, the dialect is probably that in which the poem was written; but when Northern and Southern forms are mixed, we may regard the Northern forms as survivals of the original dialect showing through the Southern colouring which the transcriber has given to the text. Furthermore, the fact that the original poem was Northern, gives importance to every distinctly Southern form that appears: a participle with the Southern prefix *y-* or the rare occurrence of initial *w-* for O.E. *hw-* is enough to show that a Southern scribe has at some time transcribed the text.

§ 2. *Dialect Tests.*

In determining the dialect of each MS. I have made use of the following principles: ⁴

1. O.E. *ā* remains unchanged in the North, but in the Midland and South becomes *o*.

¹ For the evidence in detail see below. § 3.

² Camb. Univ. MSS. Gg. 5. 31 and Dd. 1. 1.

³ See above, p. 3.

⁴ The tests are adapted from the lists of Kaluza (*Historische Grammatik der englischen Sprache*, Berlin, 1907), II. pp. 12-14, and Morsbach (*Mittelenglische Grammatik*, Halle, 1896), pp. 12-24.

2. In Kentish *e* frequently represents O.E. \bar{e} , which elsewhere becomes *a*.
3. For O.E. \bar{e} before *r* in adverbs and verbs, we generally find *a* in the North, in the North Midland *o*, in the rest of the Midland and the South usually *e*, rarely *a*.
4. For O.E. *a*, *ea* before *ld*, the North has *a*, the Midland and South (except Kent) *o*, and Kent *e*.
5. O.E. *y*, \bar{y} in the North and Midland regularly becomes *i*; in Kent *e*, in the South-west *u*.
6. For O.E. *c* (*k*), the North regularly has *k*, the Midland and South generally *ch*.
7. O.E. *hw* in the North becomes *qu*, in the Midland *wh*, in the South *w*.
8. In Kentish the initial voiceless spirant *f*- becomes *v*-.
9. As the plural ending of substantives, the North uses *-es* almost exclusively; the Midland and South use both *-es* and *-en*.
10. The personal pronoun of the feminine singular in the North is *sco*, *scho*, in the Midland \int ho, \int he, *scho*, *sche*, in the South *leo*, *he*; the third plural personal pronoun in the North is β ai, β air, β aim or β am, in the Midland *pei*, *her*, *hem*, in the South *hi*, *here*, *hem*. The plural of the demonstrative pronoun appears in the North as β ir, *per*, elsewhere as *pese*. In the North we find *slik*, *suilk*, for *swich* and *such*.
11. The preterit plural of strong verbs in the North has usually taken over the vowel of the singular, while in the Midland and South the distinction in vowels is for the most part preserved. Preterit-present verbs have usually one form for 3 pers. sing. and pl. in the North (*sall*, *may*, *wate*, etc.), but in the Midland and South the vowel of the 3 pers. pl. is different from that of the sing. (*schal* and *schul*, *may* and *mowe*, *vote* and *wite*, etc.).
12. In the second conjugation weak the derivative suffix *-i-* has disappeared in the North and Midland, but is frequently retained in the South.
13. The final *-n* of the infinitive and preterit plural had wholly disappeared in the North at a time when it was still generally preserved in the Midland and South.
14. The final *-n* of the strong preterit participle was regularly retained in the North, but usually disappeared in the Midland and South.
15. The O.E. prefix *ge-* in the preterit participle was no longer used in the North at a time when it was still frequently retained in the South as *i-* or *y-*.
16. The personal endings of the pres. ind. are :

North	Midland	South
3 sing. <i>-es</i>	<i>-es</i> , <i>-eþ</i>	<i>-eþ</i>
plural <i>-es</i> , <i>-e</i>	<i>-en</i> , <i>-e</i>	<i>-eþ</i>

17. The present participle in the North has the ending *-and*, in the Midland *-end(e)*, later *-inge*, in the South *-inde*, later *-inge*.

18. In the North we find the words *tane*, *bus*, *thethyn*, *thusgates*, *omell*, *till* (prep.), *whills*, *at* (= *that*), which do not occur in Southern texts.

The results of these tests are given below in word-lists classified under the several principles of the foregoing list. Since the poem is Northern and most of the MSS. Midland, we should not expect to find such Southern characteristics as the prefix *y-* on the preterit participle, or the retention of the *-i-* suffix in weak verbs of the second class, and, as a matter of fact, these phenomena are rare. It has not seemed wise, therefore, to make a list from each MS. of forms which lack these Southern characteristics, but whenever they occur, I have noted them. Before discussing the separate MSS. I have tested the rhyme words in the original version of the poem, in order to present the evidence for the opinion expressed above, that the author wrote in a Northern dialect.

§ 3. *The Rhyme Words of the Original Version.*

The rhymes of the *Passion* are Northern. The only exception is that O.E. *a*, when not followed by *w*, becomes *o*. But inasmuch as Fröhlich¹ has shown that *o-* forms occasionally appear in the rhymes of Northern poems, the *Passion* may be assigned to the Southern border of the Northern dialect.²

1. O.E. *ā* final, or before *n* > *o*; before *w* > *a*: *onone*: *Iohn* 10, 179, 611, 618, 1739; *so*: *to* 451, 773, 1385; *ilkone*: *Iohn* 496, 557; *do*: *alssso* 621; *onone*: *apon* 735; *so*: *do* 945, 1159, 1271, 1481; *onone*: *don* 1600, 1642, etc.; but *drawe*: *thrawe* 60; *felaues*: *plawes* 169; *knaue*: *sawe* 521, etc.

6. O.E. *c* (*k*) was written *k*, not softened to *ch*: *seke*: *meke* 98, 146, 301, 530, 539.

9. *Hand* has the Northern plural *hende*³ rhyming with *frende* 217.

13. The infinitive lacks the Southern ending *-n*: *all*: *call* 22; *all*: *befall* 32; *waa*: *sla* 50; *abide*: *besyde* 51; *ryse*: *wyse* 53; *rede*: *deed* 55; *tyme*: *ryme* 58; *drawe*: *thrawe* 59; *cite*: *see* 64; *fole*: *thole* 68; *wende*: *hende* 71, 75; *say*: *way* 77, 187; *ryffe*: *lyfe* (sb.) 93; *meke*: *seke* 98, 146; *ill*: *spyll* 128; *wyll*: *spyll* 138; *dwelle*: *helle* 153; *mede*: *lede* 158; *mete*: *strete* 181, etc.; but exceptions occur: *eurilkone*: *gone* 26; *sayn*: *agayne* 431; *onone*: *gone* 464, 956, 987, 1861, 1991; *onone*: *don* 688; *bene* (pret. pple.): *sene* (inf.) 755; *gane*: *manyane* 1065; *woman*: *gane* 1982; *sene* (pret. pple.): *flene* (inf.) 2048.

¹ *De Lamentacione sancte Marie* (Leipzig, 1902), pp. 53-4.

² In the *Towneley Plays* (Southern Yorkshire) O.E. *ā* > *o*: *wo*: *fordo*: *floo* III. 116; *fone*: *done*, III. 99; but before *-w* it is *a*: *traw*: *draw*: *knaw*: *daw*, III. 244. These rhymes are all from the Noah Play, which is definitely connected with Wakefield by a MS. note (*The Towneley Plays*, E. E. T. S. LXXI. pp. xxii and 23).

³ *Cursor Mundi*, 3566, 17142, *Prick of Conscience*, 3214, *Towneley Mysteries*, I. 262.

14. The pret. pple. of strong verbs ends in *-n*: *onone*: *gone* 476, 537, 724, 823; *gon*: *euchon* 1319, 2006; *gane*: *nane* 1489, 1629, 1842; *don*: *anon* 1641; *done*: *none* 1783; *stone*: *gone* 1934, 2044, 2055; exception *craue*: *thraue* 409 and cf. *halde* (pret. pple.): *talde* (preterit plural) 1181.

16. The pres. 2 and 3 pers. sing. end in *-s*: *iudas*: *has* 552; *dedis*: *dredis* 668.

17. The pres. pple. has the Northern ending *-ande*: *hande*: *trauailande* 174; *bledande*: *hande* 585.

§ 4. G₁.

G₁ was copied by a Southern¹ scribe. The dialect is in general Southern, but occasional Northern forms survive. The peculiarities of language are in large measure due to the scribe's ignorance of English. Two characteristics occur which are probably typical of the English written by the Normans: (1) the uncertainty in regard to initial *h*: *heuchon* 10, 1051; *his* (vb.) 160; *hende* 372; *hi* (pron. first pers.) 532; *ham* (first pers. of vb. *be*) 532; *hup* 567; *hille* 779, 1033, 1112; *hout* 938; *hanswered* 993; *hiuele* 1490, beside *is* 820, *astou* 1493; and (2) the avoidance of guttural *-gh*² (*about* 4, *noth* 5, *poth* 38, *mitht* 408, *lith* 460, *rith* 562, *noht* 579, *roth* 588, *ritht* 593, *poht* 697, *brothen* 932, etc.). The difficulties of a French scribe writing English would be increased by the fact that he was here transcribing a Northern MS.

1. O.E. *ā* > *o*: *soweles* 5; *throwe* 60; *cnowa* 264; *lore* 287b; *crowe* 409; *prowe* 410; *enowe* 732; *owen* 884; *gon* 1319; *euchon* 1320; *anon* 1339; *more* 1365; *no* 1374; *hole* 1405; *holi* 1407, etc.; exceptions: *felawes* 169 (rhyming with *plawes*), *felawe* 719; *felawes* 2022 (rhyming with *plawes*).

2. O.E. *ē* sometimes becomes *e*, as in Kentish: *meste* 156; *sein* 207 (for *setin*), *setin* 209; *mest* 840.

3. O.E. *ē* + *r* > *e*: *weren* 1321, 1322; *þer* 1324, 1338, 1396; *were* 1327, 1395, 1404; *werin* 1330; *þere* 1366, 1406, etc.; beside *par* 96, 276, 1321, 1374, 1376; *þare* 958, etc.

4. O.E. *a*, *ea* before *ld* > *o*: *solde* 129, 833; *bold* 245, 681; *isold* 246; *manifolde* 834; *soldest* 843; *toldest* 844; *holdeth* 948; *tolden* 1346, etc.

¹ Horstmann, *Altenglische Legende*, n. F., p. lxvi.

² MS. confusion between *c* and *t* makes it difficult to determine whether *-tht* or *-cht* has been written; but since *-cht* is a late Scottish form, it is probable that *-tht* should be read in the majority of instances. Mätzner in editing the *Proverbs of Hendyng* from this MS. (*Altenglische Sprachproben*, I. 1867, pp. 304 ff.) always reads *-t*, and remarks, "In unserem Texte steht *y-solht* nach einer vielfach anzutreffenden graphischen Unart für *y-soht*, 'sought,' obwohl daneben auch die berechtigten Konsonantenverbindungen erscheinen. Ähnlich findet sich hier: *fytht* 77, *clotht* 111, *wrotht* 112, etc." (p. 305). Horstmann is apparently wrong in reading *fichten*, *dichten*, etc. in vv. 2085-6 of the *Northern Passion* (*Altenglische Legenden*, n. F., p. lxvi), and throughout the text of this MS. *-t* is probably the correct reading in this combination.

5. O.E. *y* is sometimes represented by *u*: *sturte* 266; *sullen* 415; *nullez* 424; *furst* 468; *lustet* 1019; *lustnez* 1061 (MS. *Sustnez*); *burthzen* 1567, etc.

6. *c* (*k*) is regularly *ch*: *ich* 158, 188, 240, 356 (oftener *I*); *seche* 537; *penche* 738; *tristilich* 1076; *loliche* 1099; *euchon* 1320, 1330; *chirche* 1342b; *wirche* 1353; *euche* 1391, 1397, 1418, etc., beside *seke* 539 (rhyming with *mek*).

7. O.E. *hw* > *w*: *wan* 95, 265, 271, 287g, 1343, 1353, 1398; *wer* 370, 1373; *wile* 408, 430; *wi* 928; *wen* 1394; *wo* 1399, etc.

8. O.E. *f* occasionally becomes *v*: *vair* 163; *veir* 176; *vadir* 449; *vomen* 512; *vire* 683; *vader* 1791 and cf. *ver* 845 (= *wer*).

9. Occasional Southern plurals of substantives occur: *eyien* 736; *tren* 1321, 1322; *gamen* 1328; *knen* 1887.

10. Among the pronouns we find Northern, Midland and Southern forms: 3 pers. sing. fem.: *yio* 104; *ho* 107, 108, 109, 111, 112, 113, 118; *ha* 105, 689, 691; 3 pers. plural: *pai* 91, 1026, 1327; *pei* 1304, 1307, 1318, 1320, 1327, 1342b, 1344; *hii* 24; *hi* 62, 604; *a*¹ 201, 589, 604, 605, 676, 878, 1000; *her* 18, 21, 23, 31, 1402, 1406; *har* 1346; *hem* 1361, 1402; *ham* 137, 502; *suche* 150; *such* 388, 1118; *pesilke* 649; *pilke* 39; *pes* 161, 544, 652.

11. The preterit plural of strong verbs is not like the 3 sing., and pret. pres. verbs distinguish the vowel of the plural from that of the sing. Pret. plural: *speken* 24, 968, 1032, 1036; *setin* 207, 209; *berin* 1354; *letin* 1360; *breken* 1629, etc., beside *sprange* 13; *gan* 1363. Pret. pres.: *wite* 32; *mowen* 64; *schulle* 65; *sschulle* 139; *sschul* 377, 414; *sschulez* 379; *schullen* 1492; *mou* 1662, etc., beside *ssal* 1026.

13. The infinitive generally lacks final *-n*, and the preterit plural usually keeps it, but there are many exceptions in both cases: inf. *late* 1298; *prive* 1298; *sprede* 1333; *mak* 1339; *wirche* 1353; *falle* 1360; *take* 1363; *haue* 1369; *abide* 1375, 1377, etc.; beside *speken* 18; *leien* 84; *eriein* 178; *quellen* 416; *seruen* 1340; *risen* 1342; *bathen* 1400, etc. Pret. plural: *comyn* 17; *spekyn* 24; *stodin* 639; *gonen* 640; *fellen* 862; *stoden* 1320; *berin* 1354; *letin* 1360; *sworin* 1366; *slongen* 1372, etc.; beside *sprange* 13; *gon* 76a, 93, 198, 1353; *come* 425; *drothz* 628; *con* 798; *droth* 1355; *gan* 1363; *seith* 1396, etc.

14. The pret. pple. usually ends in *-n*: *lorn* 34; *yeuen* 130; *nomen* 386; *nomn* 1307; *koruen* 1308; *wazin* 1332; *comin* 1409; *sworin* 1471; *forlorn* 1472; *boren* 1541, etc.; beside *ibore* 287a (rhyming with *lore* sb.); *icome* 287c (rhyming with *some*); *ismite* 568.

15. The prefix *i-* or *y-* for older *ge-* is frequent: *ipreisid* 96; *ibore* 287a; *icome* 287c; *ysouped* 287g; *ismite* 568; *ydon* 1024; *ibrotht* 1343, etc.

16. In the pres. tense, the 3 sing. ends in *-it*, *-itz*, *-eth*, *-izt*; plural *-eth*, *-et*,

¹ *a* as 3 pers. pronoun occurs in Southern MSS.; see Mätzner, *Altenglische Sprachproben*, II. p. 1.

-en. 3 sing.: *seit* 243, 911; *hauit* 263; *goizt* 383; *bihouit* 754; *biouit* 873; *seth* 913; *biouit* 926; *holdeth* 948; *fallit* 950; *hauit* 975; *rewith* 1004, etc. Plural: *habit* 140; *clipet* 357; *soffreth* 369; *spreden* 384; *luit* 790; *waiten* 1016; *penketh* 1124; *han* 1410; *gette* 1460; *stondit* 1546; *wene* 2064, etc.

17. The pres. pple. ends in *-ind*, *-end* or *-ing*: *comind* 480; *wepind* 744; *slepind* 1097; *wakend* 441; *quakend* 442; *fleyend* 460; *wepend* 479; *trauailing* 174; *bleding* 585; *coming* 959; *talking* 983, etc.

§ 5. C.

The dialect of **C** is that of the south-western part of England. It is probable that the MS. was written at Wells; for according to the marginal note on fol. 11 it was owned in Wells in the eighteenth century, and a comparison of the language with that of the speech of Caiaphas, the Palm-Sunday prophet, which Professor Carleton Brown² locates at Wells, reveals many similarities.³ Peculiarities of this text⁴ are (1) the use of *u* for *e* in unaccented end-syllables (*lawus* 11, *vertuus* 13; *Iuus* 15; *gederiud* 19; *wordus* 669, 672, 702; *fadur* 792; *penius* 832; *platus* 851, etc. and (2) the use of *ou* or *ow* for O.E. *ō* (*foute* 138,* *goude* 147,* 285, 420, 515; *anouper* 294; *forsoup* 665; *forpowte* 728; *forsowpe* 830; *soup* 917, etc.). The first of these is characteristic of the west Midlands,⁵ and may be due to an earlier scribe; the latter is found in Layamon (*goud*⁶ and *goudne*⁷).

1. O.E. *ā* > *o* unless followed by *w* when it gives *a*: *so* 13*; *holy* 21*, 28*, 35*; *stones* 44*, 47*; *no* 65*; *ston* 65*; *go* 82*, 102* etc.; beside *namore* 86*; *wam* 58; *stale* 213; *saule* 178*, 863; *þraue* 60, 635; *knawe* 521; *ffelawe* 628a; *ffelaw* 719; *knawe* 732; *crawe* 733, etc.; but *krownen* 409; *knouen* 614; *þrow* 643; *know* 644.

2. O.E. *ǣ* > *e*: *þere* 23*, 85*, 111*, 101, 195; *þerein* 8; *þeron* 75; *were* 141*, 147*, 188*; beside *pore* (rhyming with *sore*) 728.

3. O.E. *a*, *ea* before *ld* gives *o*: *ysold* 86k; *ytolde* 86l; *bolde* 245; *ysolde* 246; *solde* 499; *tolde* 500; *folden* 623; *holden* 624, etc.

4. O.E. *y* gives *u*, sometimes *e*: *yhurde* 31*; *furst* 38*, 250, 255; *sunful* 72*, 104; *sunne* 109*, 834; *þurst* 186*; *sunnus* 110; *þutt* 362, etc.; beside *senne* 92*, 95*, 104*, 117*, 122, 233; *senful* 94*; *sweche* 763; and *synne* 10*.

6. O.E. *c(k)* > *ch*: *euerich* 3*; *wyslyche* 23*; *riche* 118*; *theche* 158*; *echone* 26; *eche* 116, 120; *michel* 124; *seche* 537; *fouliche* 678; *techinge* 749; *wirche* 1353, etc.; beside *preke* 157*; *micael* 96; *seke* 98; *sek* 146; *tekinge* 753, 790; *kerke* 1354.

¹ See above, p. 10.

² *Kittredge Anniversary Papers* (Boston, 1913), pp. 116-117.

³ *Op. cit.*, p. 111 ff. **C** contains no instance of *oe* for OE. *eo*.

⁴ The citations of **C** are from *Variants and Fragments*, No. 1. Line numbers followed by a star refer to the first 196 lines.

⁵ Morsbach, *Mittelenglische Grammatik*, p. 15.

⁶ Ed. Madden *Rolls Series*, I. 170.

⁷ *Ibid.*, I. 150.

7. O.E. *hw* usually becomes *w*, but a few *qu-* forms appear: *wat* 4*, 5*, 153*, 32; *wenne* 25*, 86c, 95; *wan* 53*, 69*, 155*, *wanne* 104*; *hoso* 141*; *wam* 58; *were* 177; *wyche* 256, etc.; beside *qwat* 189*; *quat* 2025, 2070; *queder* 2044; *quen* 2084 and *when* 1999.

8. O.E. initial *f* sometimes becomes *v*: *vor* 2*, 61*, 64*, 91*, 181*; *vorto*, 154*; *pervore* 175*; *vol* 89, etc.

9. Occasional Southern plurals of nouns occur: *honden* 589, 600b; *eizen* 800.

10. The pronouns are Midland or Southern: *pey* 126*, 153*, 169*, 172*, 17, 47, 48, 49, 50, 51; *pei* 198, 199; *hii* 133*, 135*, 138*, 51, 511, 512; *hy* 200, 201; beside *thai* 2000, 2003, 2004; *pe* 171*; *here* 126*, 18, 82, 512; *hire* 162*; *hore* 135*; *hem* 125*, 158*, 19, 22, 81, 90, 171; *pem* 137, 138; fem pron.: *he* 104, 105, 108, 109, 111, 112, 113, 689, 690, 691; beside *scho* 1982, 1992; *sche* 1993.

11. The preterit plural of strong verbs has the vowel of the singular, and preterit-present verbs have usually one form for plural and third singular. Preterit plural: *spak* 24, 519; *fonde* 73, 1292; *3aue* 163; *3af* 799; *sate* 998; *bond* 1195, 1201, etc.; beside *seten* 209; *speken* 1032; *gun* 1281. Pret. pres.: *shal* 105*; *ssal* 135, 143, 184, 235, 391, 414, 429, 666, 791; *may* 137, 264; *maye* 595, etc.; beside *wite* 32, 356; *sulle* 139; *ssulle* 181; *ssolle* 185, 187; *mouwe* 222.

13. The infinitive, and the preterit plural of strong verbs are usually without final *-n*. Inf.: *telle* 4*; *bringe* 6*; *wynne* 9*; *fulfille* 20*; *wone* 34*; *fonde* 43*, 55*, 69*; *bygile* 54*; *drede* 69*, etc.; beside *gone* 25; *don* 42; *sain* 431. Pret. plural: *spredde* 13, 82; *spak* 24, 519; *com* 175; *bygonne* 297, 609; *slep* 484; *swore* 550; *gonne* 677; *gon* 798, etc.; beside *seten* 209; *quoken* 254; *blawen* 516.

14. The preterit participle of strong verbs usually takes *-n*: *forlorne* 34; *gon* 52; *don* 104, 167; *3olden* 142; *writen* 143; *bonden* 167; *comen* 191, etc.; beside *bede* 62*; *take* 194*; *forsake* 247; *comme* 245, 374.

15. The preterit participle frequently has the prefix *y-*: *ybozte* 8*; *yhurde* 31*; *ywryte* 61*; *yfonden* 113*; *ybonden* 114*; *yfallen* 141*; *ysold* 86k; *ytolde* 86l; *ydo* 141, etc.

16. The endings of the third pers. pres. are sing *-ep*, plural *-ep*. Sing.: *hauep* 8*; *berep* 30*; *lyuep* 49*; *ffinep* 102*; *hauep* 106*, 113*, 37; *saipep* 107*; *3ymep* 168*; *seiep* 35; *criep* 114; *þinkep* 127, etc.; beside *likes* 34*; *says* 41*; *aves* 62*; *sais* 101*; *ledes* 165* and *sait* 204; *eilet* 777. Plural: *leuep* 1*; *redep* 26*; *sofrep* 160*, 161*; *soffryep* 170*; *letep* 25; *hauep* 304, etc.; beside *rede* 103; *loue* 159; *calle* 316; *bind* 591; and *biddet* 345.

17. The pres. pple. ends in *-and(e)*: *trauailande* 174; *wakande* 441; *quakande* 442; *ffleand* 460; *slepand* 486; *bysettand* 514; *farande* 586; *liuand* 659, etc.; beside *stondende* 66; *comende* 480; *bledende* 585; *spidende* 677; and *slepinde* 467; *wepinde* 479.

18. Northern forms occurring are *tīl* or *tille* (prep.): 14*; 422, 520; *als* 167*, 9, 284, etc.

§ 6. G₅.

This MS.¹ preserves the Northern dialect without any serious admixture of Southern forms; the language of this MS. is the nearest of any to that in which the poem was composed.

1. O.E. *ā* usually becomes *o*: *one* 10; *euirilkone* 25; *gone* 26; *nokynns* 54; *two* 61; *clothis* 82; *onone* 133; *mo* 234; *sore* 455; *more* 456, etc.; but in many cases O.E. *ā* is represented by *a*: *haly* 38, 103; *sla* 40; *waa* 49; *slaa* 50; *gane* 52; *nakynns* 53; *na* 54; *whame* 58; *sare* 110, etc.; before *w*, *a* is regular: *sawles* 4; *saules* 5; *thraue* 60, 410; *awen* 146; *felawys* 169; *awne* 189; *knaw* 264; *craue* 409; *knaue* 521, etc.

3. O.E. *æ* before *r* in verbs and adverbs is written *a*, rarely *o*: *þare* 8, 10, 31, 60, 74, 76; *war* 52, 74, 126, 252; *whare* 240, 397, etc.; but note *whore* 177; *or* 386; and *wer* 364.

4. O.E. *a*, *ea* before *-ld* appears as *a*: *hald* (adj.) 11; *hald* (vb.) 177, 238; *bald* 245; *sald* 246, 829, 843; *faldyn* 623; *haldyn* 624; *vnald* 681; *cald* 682; *tald* 844, etc.; beside *sold* 895; *told* 896.

6. O.E. *e* (*k*) is written *k*: *wyrke* 18; *seke* 98, 146, 301; *ilke* 120, 288; *ilkone* 134, 257, 350, 363, 364; *whyllk* 143/111*; *swyllk* 143/133*; *kyrke* 144/215*, etc.

9. The Northern plural *hend* occurs 217.

10. The pronouns appear under Northern forms: *schō* 104, 105, 106, 107, 108; *þai* 17, 19, 25, 41, 47; *þaire* 24, 82; *þare* 18; *þaime* 22, 25, 41, 83, 90; *þir* 145. Beside these regular forms, we find the 3 pers. plural nom. *þa* 28, 40, 74, 79, 197.

11. The preterit plural of strong verbs has taken the vowel of the singular; and pret. pres. verbs have one form for 3 sing. and plural. Preterit plural: *spake* 24, 25, 376; *gan* 71; *fand* 73, 199; *began* 87, 297; *gafe* 163; *satte* 207; *sat* 209, etc. Pret. pres.: *wote* 32; *sall* 68, 135, 139, 181, 184, 187, 195; *may* 137, 196, 222, 264, etc.

13. The inf. and the preterit plural of strong verbs are without final *-n*. Inf.: *dwell* 8; *fulfyll* 11; *call* 22; *folow* 28; *abide* 51; *lese* 68; *hafe* 105; *crafe* 106, etc. Preterit plural: *spake* 24, 25, 376; *tuke* 36; *gan* 71, 198; *fand* 73; *began* 87, 297; *gafe* 163; *satte* 207, etc.

14. The pret. pple. of strong verbs ends in *-n*: *forlorne* 34; *ʒholden* 142; *writen* 143; *comyn* 191, 245; *takyn* 247, 386; *borne* 252; *taken* 325; *forsaken* 326; *wryten* 381, etc.

16. The endings of the present tense are 3 sing. *-es*, plural (*-e*), *-es*. 3 sing. :

¹ On the dialect of the *Northern Homily Collection* in this MS. see Hortsmann, *Altengl. Leg.*, n. F., p. lxxv, and Gerould, *The North-English Homily Collection*, p. 6.

hase 3, 248; *behouys* 88, 294, 307, 319; *sayse* 127; *has* 141, 246; *says* 181, 243; *ethes* 261; *forgetis* 262; *berys* 309; *beris* 311; *fallys* 339, etc.; but *methynke* 127, 304. Plural: *acordys* 10; *strewes* 84; *redis* 103; *has* 290; *suffyrs* 369; *we lat* 26; *zhe hafe* 304; *we pray* 345; and see 308; *call* 316.

17. The pres. pple. ends in *-and*: *standand* 66; *travailand* 174; *wakand* 441; *qwakand* 442; *fflyghand* 460; *wepand* 479; *comand* 480, etc.; beside *comyng* 959 (rhyming with *walkyng* sb.).

18. Northern words occurring are *tyll* (prep.) 56, 59, 202, etc.; *at* (= *þat*) 64; *to-whyls* 430. The forms *weynd* 70, 198; *heynd* 197; *heyndly* 216; *freynd* 218, are paralleled in the *Towneley Plays*¹ by *heynd* VII. 174; *feynd* VII. 171; *weynd* II. 132.

§ 7. D.

D is stated by Horstmann² and Gerould³ to be in Southern dialect; but since it lacks many characteristics usually present in Southern MSS. (*e. g.* nos. 7, 10, 12, 15 in the list of § 2, and *-p* as ending of 3 plural pres.), it may more probably be ascribed to the South Midland.

1. O.E. *ā* > *o*: *anon* 566, 611, 693, 718, 723; *more* 568, 743; *whoso* 569; *holy* 586; *so* 612, 633, 773; *alone* 617; *throwe* 643; *knowe* 644; *owne* 673; *gone* 673; *gon* 694; *crowe* 733, etc.; beside *felaw* 719.

3. O.E. *æ* before *r* becomes *e* when the word is within the line, but *o* when the word is in rhyme: *were* 579, 590, 592, 1194*b*; *there* 617, 1521; *where* 750; *per* 1199, 1210, 1214, 1386; *wherto* 1541, etc.; beside *thore* 728, 1188, 1242*a*, 1366, 1406; *wore* 750; *whore* 1242*b*.

4. O.E. *a*, *ea* before *-ld* gives *o*: *folde* 623; *bolde* 624; *bold* 681; *cold* 682, etc.; beside *halde* 1214*b*.

5. O.E. *y*, though usually represented by *i*, is found as *e* in *sterte* 631; *ferst* 1399; beside *stirte* 771.

6. O.E. *c* (*k*) > *ch*, or *k*: *moche* 572, 1216, 1627, 1652; *swich* 763, 1463, 1725, etc.; beside *ilke* 1611, 1728; *euerilkon* 1267; *mekil* 636*a*, 636*c*, 644, 1568, 1572, etc.

7. O.E. *hw* occurs as *wh*: *whan* 565, 666*a*, 721; *what* 633, 675, 691; *whos* 716, 748; *where* 750; *wher* 757; *whi* 763, etc.

8. *F* is a voiceless spirant and is not written *v* as in the South: *farin* 594; *fyre* 683; *ferē* 692; *face* 701; *folow* 704*a*; *folk* 740; *fel* 768, etc.

10. The pronouns have Midland forms: *sche* 688, 689; *pei* 588, 589, 604, 605, 626, 627; *hire* 667, 1372; *hem* 632, 752, 759, 765.

11. The preterit plural of strong verbs is found in two forms and pret. pres. verbs have two forms for the plural. Preterit plural: *gunne* 626; *smetin* 680;

¹ E. E. T. S., LXXI.

² *Altengl. Leg.*, n. F., p. lxxvii.

³ *The North-English Homily Collection*, p. 6.

streuyn 722; *smette* 1215; *dreuyn* 1622; beside *began* 640, 1953; *gan* 1363, 1607, 1614, 1617, 1648; *mate* 1364. Pret. pres.: *schul* 642, 666, 1460, 1494, 1538a, 1539, 1545, 1546, etc.; beside *schal* 1185, *may* 648a, 706, 767, 1535.

13. The infinitive is frequently found with *-n*, perhaps more frequently without; the preterit plural of strong verbs is usually without *-n*. Inf.: *cryen* 640; *gapin* 640; *casten* 643; *reysen* 646; *knowin* 648a; *comen* 666a, etc., beside *tyde* 633; *abide* 634; *deme* 667; *crye* 672b; *chide* 700; *threte* 718, etc. Preterit plural: *bond* 589; *gunne* 626; *fond* 637; *stod* 639; *come* 713; *felle* 1204; *smette* 1215; *mate* 1364; *gan* 1412, etc.; but forms with *n* occur: *smetin* 680; *betin* 1197; *sworin* 1366; *drowin* 1411.

15. There are no instances of the prefix *y-* or *i-* for older *ge-*.

16. The 3 pers. sing. pres. ends in *-(i)þ*; plural in *-e, -n*:¹ 3 pers. sing.: *smytþ* 568; *behouþ* 581; *stondþ* 641; *þenkþ* 652; *hap* 672c, etc.; beside *dredis* 668 (rhyming with *dedis*) and *contynuys* 1397. Plural: *knowe* 571; *bynde* 591; *ley* 653; *sey* 654; *bid* 1247; beside *han* 766; *seen* 1246a.

17. The present participle ends in *-ande* or *-ing*: *bledande* 585; *brennand* 683; *standing* 689.

One Southern¹ characteristic of **D** is the exclusive use of *h* for *gh* before *t*: *myhte* 572, 574, 633; *briht* 573; *nyht* 574, 594; *þouht* 588, 604.

§ 8. Ad.

Robert Thornton of East Newton, Yorkshire,² who transcribed Ad, wrote in Northern dialect, and since the poem is also Northern, we should expect the dialect to be fairly uniform. The presence of many Midland and a few Southern forms, however, indicates that Thornton was copying from a MS. written by a Midland scribe. Likewise in the case of the *Morte Arthure* in Thornton's MS. at Lincoln, Morris³ points out that a Midland MS. lies behind Thornton's text.

1. O.E. *ā* before *w* remains *a*, elsewhere it appears as *a* or *o*: *saules* 4; *saulis* 5; *thraue* 60; *arene* 146; *felawes* 169; *knaue* 264; *crawynge* 409; *awes* 761; *alswa* 9; *ylkane* 26; *fra* 39; *wa* 49; *slaa* 50; *na* 54; *whame* 58; *twa* 61; *haly* 103; *sare* 110; *gase* 384, etc.; beside *holy* 10; *no* 42; *ilkone* 48; *anone* 165; *fro* 342; *also* 359; *gose* 382; *two* 625, etc.

3. O.E. *ǣ* before *r* in verbs and adverbs usually becomes *a*, but sometimes *e*: *thare* 60, 102, 195; *þare* 101, 283; *whare* 177; *ware* (vb.) 252, 364; *ware* (adv.) 397; beside *perfor* 131; *therefore* 222; *þerinne* 234; *werene* 353; *were* 592.

¹ Cf. *Ancren Riule* (ed. Morton, Camden Society, 1853), *riht, ouhte, rihteð* (p. 2), *milte* (p. 4), *muhten* (p. 8), etc. For avoidance of guttural *gh* due to French influence, see above, p. 22.

² See above, p. 12.

³ Morris, *Early English Alliterative Poems* (E. E. T. S. 1), pp. vi-vii and note.

4. O.E. *a, ea* before *ld* > *a*: *halde* 238; *balde* 681; *calde* 682; *salde* 833, 843; *many falde* 834; *talde* 844; *haldes* 948, etc.; beside *olde* 11 and *solde* 129; *baulde* 245; *saulde* 246 (cf. *haulde* 189).

6. O.E. *c* (*k*) is written *k*: *ylke* 14, 120; *ylkane* 26; *ylkadele* 116; *mekill* 162, 456; *seke* 301, 530, etc.

7. O.E. *hw* > *wh*: *whate* 32; *whame* 58; *whene* 95, 161; *what* 157; *whare* 177; *whane* 203; *whan* 265; *whilke* 299, etc.; beside *wylke* 256 and *ware* 397.

10. The pronouns are Northern in form: *scho* 105, 106, 107, 108, 109, 111, etc.; *thay* 17, 26, 57, 201; *þay* 19, 40, 41, 47, 50, 51; *paire* 18, 23, 82; *thaire* 24; *þame* 17, 19, 22, 41, 62, 81; *swylke* 150, 196, 340, 763; *whilke* 299.

11. For the most part the preterit plural of strong verbs has the vowel of the singular, and the preterit present verbs have the same vowel in the plural and 3 sing. The Northern form *sall* is found with the Midland *schall*. Preterit plural: *spake* 47, 249; *gane* 71, 76, 198, 610; *gaffe* 163; *bygane* 297; *band* 589; *byganne* 733; *gafe* 799, etc.; beside *spekene* 24; *begunnene* 85; *foundene* 199; *lettene* 279; *gune* 609, 626; *bowndene* 809, etc. Pret. pres.: *wate* 32, 358; *schall* 65, 181, 185, 236, 380; *sall* 68, 184, 187, 195, 235, 363, 371, 377; *schalle* 135; *may* 137, 196, 264; *maye* 222; *schallene* 379, etc.

13. The inf. and preterit plural occur both with and without final *-n*. Inf. *duelle* 8; *calle* 22; *byfall* 32; *habyde* 51; *aryse* 53; *drawe* 59; *fynde* 65; *strewe* 84; *crye* 85; *craue* 106, etc.; beside *takene* 68; *sellene* 160; *fillene* 262; *recordene* 288; *hauene* 340; *folowen* 380; *brekyne* 389; *rysene* 390, etc. Preterit plural: *gane* 76; *gaffe* 163; *blewe* 516; *spake* 519; *felle* 534; *rase* 535; *stude* 535; *come* 548; *swore* 550; *sawe* 555; *band* 589, etc.; beside *spekene* 24; *bygunnene* 85; *foundene* 199; *sworene* 254; *tukene* 257; *lettene* 279; *wexene* 296; *slepyne* 484; *bowndene* 809, etc.

14. The pret. pple. of strong verbs usually ends in *-ene*: *commene* 52, 374; *bowndene* 67; *gyuene* 130; *zoldene* 142; *wretyne* 143, 290; *comene* 191, 245; *vnborne* 252; *vnwaschene* 348, etc.; beside *take* 247, 325; *forsake* 248, 326; *gyue* 365 (rhyming with pres. plural *lyue*); *be* 755 (rhyming with inf. *see*).

15. The prefix *y-* for old *ge-* occurs once: *ydo* 452.

16. The pres. endings are: 3 pers. sing. *-es*; plural *-e, -ene*. 3 sing.: *thynkes* 127, 304; *haues* 141, 248; *says* 243; *hafes* 246; *byhoues* 307, 318, 319, 452; *fyndis* 384, etc. Plural: *accorde* 10; *rede* 103; *hafe* 140, 290, 419; *haue* 304; *see* 308; *bid* 345; *calle* 357; *lyue* 366, etc.; beside *latene* 25; *sene* 231; *suffrene* 369; *spredene* 383; *fallene* 474; *comene* 764; *leuene* 804, etc.

17. The pres. pple. usually ends in *-ande*: *standande* 66; *trauellande* 174; *ffleande* 460; *slepande* 467; *bledande* 585; *leueande* 659; *commande* 959, etc.; beside *comynge* 480; *faldynge* 623 (rhyming with pret. pple. *haldyne*) and *lykange* 960 (rhyming with *commande*).

In vocabulary also this MS. shows Northern words : *alswa* 9, 204; *till* (prep.) 154; *als* 284.

§ 9. I.

This MS., which seems to have been written and owned in Norfolk,¹ presents four characteristics noted by Dr. Furnivall² as prominent in Norfolk and Suffolk. (1) Forms with initial *x*- in place of *schal* and *schul* : *xal* 33, 148, 149, 157, 158, 232, 239, 242, 305, 310, 356, 367, 376; *xul* 65, 185, 195, 236; *xalt* 338; *xulde* 1034. (2) O.E. *hw*- often becomes *qw(h)*- : *qwyl* 8; *qwhat* 32, 157, 1054, 1092, 1112, 1150, 1172; *qwhan* 203, 235, 470; *qwyllys* 430. (3) Guttural *gh* is occasionally dropped : *dyten* 195; *lyte* 517; *myth* 471; *ryth* 422, 655, 1146; *thouth* 670. (4) There are a few cases of *w* in place of *u(v)* : *agrewyde* 465; *thewys* 592; *woyce* 610; *woyse* 1253.

Apart from these particular marks of Norfolk and Suffolk, the general character of the language is Midland.

1. O.E. *ā* > *o* : *gone* 25; *euyrychon* 26; *holy goste* 38; *sloo* 50; *clothys* 82; *sore* 113; *throwe* 133, 643; *owne* 146; *knowe* 644, etc.; beside *thraue* 60 (rhyming with *drawe*); *felawes* 169 (rhyming with *plawes*).

3. O.E. *ē* before *r* in verbs and adverbs > *e* : *were* 52, 113, 197; *þere* 60, 65; *þereon* 75; *where* 177, etc.; beside *þore* 562 (rhyming with *sore*), 1041, and 1087 (rhyming with *more*).

4. O.E. *a*, *ea* before *ld* gives *o* : *olde* 11; *solde* 129, 246, 833; *colde* 682; *soldest* 843, etc.

6. O.E. *c(k)* usually becomes *ch* : *alyche* 101; *eche* 219; *whyche* 299; *myche* 933; *lothlech* 1099; *chyche* 1353; *secche* 1344a, *wyrche* 1354, etc.; beside *mekyl* 96; *seke* 98 (rhyming with *meke*).

7. O.E. *hw* > *wh*- or *qwh*- : *whom* 58, 537; *whan* 95, 167, 265; *where* 177, 240; for *qwh*-, see above.

10. The pronouns are *sche* 104, 105, 106, 107, 108; *they* or *þei* 16, 17, 19, 26, 37, 40; *here* or *her* 6, 18, 21, 23, 24, 82, 136; *hem* 17, 22, 26, 38, 41, 81.

11. The preterit plural often retains its vowel distinct from the vowel of the singular, and pret. pres. verbs generally have a separate form for the plural : Preterit plural : *gune* 71, 198; *fowndyne* 199; *resyn* 535; *gun* 869, 965, etc.; beside *spake* 24; *spokyn* 47; *gan* 82; *began* 87; *zouen* 163. Pret. pres. : *schul* 28, 135, 138, 139, 143, 181; *xul* 65, 185, 195, 236; beside *wote* 32, 358; *maye* 196, 222; *schal* 237; *may* 264.

13. The inf. and the preterit-plural of strong verbs are found both with

¹ See above, p. 13.

² *The Macro Plays* (E. E. T. S., XCI, pp. xxxvii, xlii); see also *The Digby Plays* (E. E. T. S., LXX, p. 53, note); *Life of St. Katharine* (E. E. T. S. 100), pp. xxv-xxxI, xxxiii-xxxiv; and Capgrave's *Lives of St. Augustine* (E. E. T. S. 140), pp. xv ff.

final *-n* and without it. Inf.: *spekyn* 18; *leuyn* 27; *deyne* 33; *dwellyn* 60; *sellyn* 149; *fellyn* 150; *holdyn* 177; *byddyn* 178; *folowyn* 184, etc.; beside *tellè* 1, 7; *spelle* 2; *tyne* 6; *dwelle* 8; *blynnne* 28; *befalle* 32; *abyde* 51; *drawe* 59; *wende* 64; *fynde* 65, etc. Preterit plural: *spredyn* 13; *qwokn* 254; *tokyn* 511; *resyn* 535; *comen* 548; *sworen* 550; *flowen* 557; *quoken* 556, etc.; beside *spake* 24; *gune* 71; *toke* 74; *gan* 82; *began* 87, etc.

14. The pret. pple. of strong verbs usually has final *-n*: *lorne* 34; *zolden* 142; *comyn* 191; *comene* 245; *onborne* 252; *zeuyn* 365; *comen* 374; *wrytyn* 381; *takyn* 386, etc.; beside *take* 325; *forsake* 326; *crowe* 409; *be* 755, etc.

15. The prefix *i-* occurs in *ispytte* 928.

16. The endings of the present are, 3 sing. *-(e)th, -yth*, plural, *-en, -e*. 3 sing.: *thynkyth* 127; *hath* 141; *seyth* 243; *byhoueth* 307; *beryth* 309, 311; *behoueth* 319; *befallyth* 339; *spekyth* 376; *gryueth* 383, etc. Plural: *seen* 231; *ben* 234, 385; *done* 304; *bydden* 345; *clepyn* 357; *leuyn* 366; *suffren* 369; *spredyn* 384; *comen* 502, etc.; beside *late* 25; *haue* 140, 290; *see* 308; *seke* 530, etc.

17. The pres. pple. ends in *-ynge*: *stondynge* 66, 660; *wakyng* 441; *fflying* 460; *glysteryng* 515; *Uledynge* 585; *faryng* 586; *leuynge* 659, etc.

§ 10. F.

This MS. is West Midland: three of the four distinguishing marks of this dialect noted by Morsbach¹ occur. (1) *o* for *a* before nasals: *londe* 14; *honde* 43; *mon* 56; *monkynde* 68; *spronge* 119; *long* 139; *longur* 153; *fonde* 155, etc. (2) *u* for *e* in unaccented end syllables: *gadurt* 47; *lituH* 48; *mycuH* 96, 283; *etuth* 261; *forgetuth* 262; *odur* 294; *langus* 339; *ensawmpull* 362; *lengur* 424; *mycull* 456, 508, 556; *wakuth* 473; *soldust* 843; *toldust* 844; *wyckud* 976a, etc. (3) The West Midland and Northern ending *-ande* for the pres. pple. appears occasionally along with the later ending *-yng(e)* (see above under 17 for citations). The constant use of *c* (*k*) for O.E. hard *c* suggests that the MS. belongs in the Northern part of the West Midlands.

1. O.E. *ā* > *o*: *sowles* 4; *also* 9; *nokyns* 54; *no* 56; *moo* 61; *loth* 68; *owne* 82; *sore* 113; *felowys* 169; *know* 264, 521; *crowynge* 409; *owest* 840; *ow* 873, etc.; beside *thrawe* 60 (rhyming with *draw*.)

2. O.E. *ǣ* gives *e* in *seten* 207.

3. O.E. *ǣ* before *r* in adverbs and verbs gives *e* with occasional *o*: *ther* 8, 96, 102, 163, 194b, *wer* 52; *wher* 177; *were* 197, 252, etc.; beside *wore* 68, 180a; *whore* 240 (rhyming with *more*); *pore* 728 (rhyming with *sore*).

4. O.E. *a, ea* before *ld* gives *o*: *olde* 11; *solde* 129, 246; *holde* 238; *bolde* 245, 681; *colde* 682; *soldust* 843; *toldust* 844; *holdis* 948, etc.

¹ *Mittlenglische Grammatik* (Halle, 1896), p. 15.

6. O.E. *c* (*k*) is written *k* (*c*): *mycull* 96, 961; *micull* 124; *seke* 301; *euerylkon* 350; *ilke on* 363, 364, 484; *rek* 1146; *kyrke* 1353; *wyrke* 1354, etc.; but *sich* 763, *sech* 150.

10. The pronouns are for the most part Midland: *sche* 104, 106, 107, 108, 109; *she* 144; *pei* 10, 17, 58, 68d, 798; *they* 55; *thei* 49; *here* 60b, 200b; *hem* 61, 101, 109, 120b, 137; *pes* 170; *pese* 820; *swilke* 172b; beside the Northern *thay* 73, and the more Southern *sych* 1118.

10. The preterit plural of strong verbs has the vowel of the singular, and preterit present verbs have, for the most part, one form in 3 sing. and plural. Preterit plural: *can* 59, 71, 198, 208, 798; *began* 214a, 869; *hange* 862; *fonde* 882 etc., beside *founde* 73. Pret. pres.: *shall* 62, 187; *shalle* 135; *shal* 195, 236, etc., beside *mow* 2, 137; *mowen* 64.

13. Both the inf. and the preterit plural of strong verbs usually occur without *-n* ending. Inf.: *here* 1; *lere* 2; *speke* 18, 48; *ryme* 30; *dye* 38d; *lif* 60; *haue* 60b; *stande* 66; *lose* 68, etc., beside *gon* 270a; *grawon* 883. Preterit plural: *founde* 73; *saw* 96b; *wonde* 799; *hange* 862; *fonde* 882, etc., beside *seten* 207.

14. The pret. pple. of strong verbs is usually without *-n* ending: *bownde* 67; *come* 180a; *take* 247; *forsake* 248; *bewunne* 894 etc., beside *forlorne* 34 (rhyming with *beforne*); *eton* 238a; *risen* 242.

16. The endings of the present tense are: 3 sing. *-(i)s*, *-ith*, plural *-e*. 3 sing.: *hase* 248; *has* 761, 865; *spekis* 774; *holdis* 948, etc., beside *seithe* 35; *seith* 127, 203, 911, 914; *fallith* 950; note also *me thynke* 127; *methynk* 139b. Plural: *sprynge* 13; *thynke* 32; *call* 44; *sey* 68d; *haue* 140, 243; *lye* 154; *loue* 159; *take* 235; *leue* 790, etc., beside *seyn* 68a.

17. The pres. pple. has two endings: *-and(e)* and *ynng(e)*: *trauelande* 174; *ffliand* 460; *wepande* 479; *comande* 480; *standande* 660; *cumande* 959; *lawzande* 960, etc., beside *acordynng* 10; *bledynge* 585; *farynge* 586.

§ 11. A.

The dialect of **A** is Midland with no peculiarities strong enough to determine its definite locality. From the general though not exclusive use of *a* before *w*, and the frequent appearance of *k* instead of *ch*, it would seem that the MS. belongs in the northern part of the Midlands.

1. O.E. *ā* > *o* except before *w*, where it is usually *a*: *one* 10; *gone* 25; *holy* 38; *no* 53; *non* 54; *whome* 58; *two* 61; *clotys* 82; *clothys* 82a, etc., beside *saules* 4, 6; *thraw* 60; *awne* 146, 228, 406; *knew* 264, 521; *craw* 733; *awys* 840, etc., but *felows* 169 (rhyming with *pleys*), *felow* 719.

2. O.E. *ǣ* before *r* gives *e*: *there* 8, 60, 65, 166, 195, 555 (rhyming with *care*); 702 (rhyming with *verre*), 728 (rhyming with *sore*), 750 (rhyming with *lore*); *were* 52; *where* 240 (rhyming with *more*), etc.

4. O.E. *a, ea* before *ll* becomes *o* : *olde* 11; *hold* 238; *bold* 245, 681; *sold* 246; 833, 843, 895; *fold* 623, 834, etc.

6. O.E. *c* (*k*) is found as *k* and also as *ch* : *ilke* 120; *mykell* 124; *seke* 146, 539; *mekyll* 162, 276, 280, 908, etc., beside *iche* 363, 364, 436, 556; *ichone* 484, 496; *euerychon* 557; *mych* 933; *chyrche* 1353; *wyrche* 1354, etc.

10. The pronouns are *sche*, 105, 106, 107, 108, 114; *they* 17, 19, 26, 73, 74; *pem* 351, 355, 681, 828; *hem* 17, 22, 41; *sech* 150; *whyeh* 299; *such* 388; *sych* 763.

11. The preterit plural of strong verbs has generally the vowel of the singular; the 3 sing., and the plural of pret.-pres. verbs are alike. Pret.-plural : *gane* 71, 198, 869; *brake* 86; *begane* 87, 733; *zafe* 163; *sate* 404, 712; *began* 609, etc., beside *fownd* 199; *sette* 207. Pret.-pres. : *wate* 32; *may* 64, 222, 264; *schall* 65, 135, 139, 181, 185; *wote* 358, etc.

13. The inf. and the preterit plural of strong verbs are usually without final *-n*. Inf. : *tell* 1, 7; *spell* 2; *tyme* 5; *duell* 8; *fullfyll* 11; *ryme* 30; *blame* 48; *sofyre* 49; *ryse* 53; *draw* 59, etc., beside *dyene* 33; *gon* 25 (rhyming with *euerychon*), *seyn* 43 (rhyming with *ageyne*); *gone* 464 (rhyming with *anone*); *done* 856. Preterit plural : *come* 79, 175, 548; *blew* 516; *fell* 534; *ros* 535; *suore* 550; *bonde* 589; *drew* 628, etc., beside *spokyne* 47; *thretyne* 50.

14. The pret. pple. of strong verbs usually ends in *-n*, though there are many cases where final *-n* is lacking : *forelorne* 34; *bondyne* 67; *wrytene* 143; *done* 167; *takyn* 247; *foresakyne* 248; *vnborne* 252; *etyne* 330; *wryten* 582; *ofschorne* 584, 716, etc., beside *ouyrglyde* 52; *gyue* 130; *take* 235; *come* 245; *vnwessch* 346; *wessch* 353; *do* 356, 387; *fond* 637; *gete* 893.

16. The endings of the present tense are : 3 sing. *-ys, -(y)th*, plural *-e*. 3 sing. : *seys* 35, 243, 270, 457, 913; *etys* 227, 228; *drynkys* 229; *foregetys* 262; *behouys* 307, 319, 581; *berys* 309, 311; *fallys* 339, 842; *forthinkys* 568; *longys* 946, etc., beside *hath* 141, 246, 248, 499, 674, 932; *goth* 183, 383; *doth* 225; *beryth* 402, etc. Plural : *acorde* 10; *do* 140; *haue* 290, 357, 419; *pray* 345; *spred* 384; *come* 502; *seke* 530; *bynd* 591, beside *done* 593.

17. In the pres. pple. both the Northern *-and*, and the late *yng* occur : *wepand* 479; *comand* 480; *bledand* 585; *furand* 586; *command* 959; *lykand* 960 beside *stondynge* 66; *wakynge* 441; *quakynge* 442; *sleepynge* 467, 484.

The form *wynde* rhyming with *hende* in 71 and 76 occurs in the Southern *Ayenbite of Inwit* 180 as *winde*. Note should also be made of two imperative plurals *sytyh* 423 and *weyteh* 941, for which I have found no parallels.

§ 12. R.

This MS. is in South Midland dialect. The few occurrences of *xal* suggest that it was copied from an East Midland MS.

1. O.E. *ā* > *o* : *holy* 38; *no* 40; *woo* 49; *clothis* 82; *anone* 89; *sore* 113; *owne* 146; *crowe* 733, etc., beside *ffelawis* 2023 (rhyming with *dawis*).

3. O.E. *æ* before *r* usually becomes *e* : *were* 52, 113, 252; *þer* 60, 86; *ther* 74, 120a; *wher* 177, 397, etc., beside *ore* 386; *wore* 750 (rhyming with *lore*); *ware* 1036.

4. O.E. *a*, *ea* before *ld* > *o* : *olde* 11, *bolde* 126, 681; *solde* 129, 246; *tolde* 199; *iffolde* 623; *holde* 624; *colde* 682, etc.

6. O.E. *c* (*k*) is usually softened to *ch* : *eche* 14; *mich* 124; *euerychone* 244; *sechyng* 1291; *iliche* 1330; *chirche* 1342b; *wirch* 1353, etc., beside *beseke* 345; *werke* 1339 (rhyming with *clerke*).

9. The Southern plural *eyene* occurs 800.

10. The pronouns are for the most part Midland : *she* 104, 105, 107, 108; *they* 17, 19, 22, 41; *þei* 47, 79, 86; *þey* 51, 55; *theyre* 10a; *theyr* 150; *her* 88d; 1764b; *theme* 51, 61, 62, 81; *hem* 199, 414, 1143; *suche* 340, 388. The 3 pers. nom. plural *the* occurs 621, 637, 640, 1396, 1553.

11. Pret. pres. verbs have usually a different vowel in the plural to that of the singular : *shull* 185, 371, 440, 946, 1018; *mow* 196, 222, 1535, 1662, 1764b, beside *may* 263, 1550; *wote* 32. The Norfolk and Suffolk form *xal* occurs frequently : 1 sing 149, 3 sing. 142, 143, 157, 232, etc., plural 156a, 236, 320b, 642, 1572; *xul* 135.

13. The inf. and the preterit plural of strong verbs are usually without final *-n*. Inf.: *fullfill* 11; *kall* 22; *kepe* 22b; *bilere* 28; *befall* 32; *dye* 33; *dwel* 60; *ffynde* 65; *lose* 68; *come* 88a, etc., beside *gone* 25 (rhyming with *one*), 464, 956; *seyne* 431 (rhyming with *ageyne*); *sene* 756 (rhyming with *bene*); *bene* 842. Pret. plural : *spoke* 24; *satte* 207; *ffell* 534; *rose* 535; *stode* 535; *came* 540; *bare* 1354; *lete* 1360; *slonge* 1372 etc., beside *boundyne* 809.

14. The final *-n* of the pret. pple. of strong verbs is usually preserved : *lorne* 34; *gevene* 130; *wrytynne* 143, 381; *spokynne* 373; *takynne* 386, 1307; *forlorne* 863; *borne* 864; *ffoundyne* 882; *corryn* 1308, etc., beside *forsake* 248, 831; *take* 325, 832; *come* 374, 1409.

15. In the following cases *i-* for older *ge-* is retained : *ireised* 95; *itravayled* 232; *iseyde* 329; *itake* 399; *iffolde* 623; *idone* 975, 1599; *icomme* 978; *igone* 1841; *istrawid* 2058b.

16. The endings of the present tense are 3 sing. *-ith*, *-is*, plural *-e*, *-ith*. 3 sing. *sittith* 88b; *makith* 204; *hath* 246, 261, 415; *behoueth* 307; *berith* 311; *slepith* 498; *avengith* 569; *standith* 641; *seith* 646; *araylith* 789, etc., beside *dos* 225; *lenis* 273; *falles* 339; *dredis* 668; *eylis* 777; *mysemyst* 1229; *betokenys* 1667. Plural *haue* 304; *knowe* 356; *clepe* 357, 900; *suffer* 369; *bynde* 591; *despice* 790; beside *spekith* 376; *seyth* 1032b; *levith* 1165, and *redis* 103.

17. The pres. pple. ends in *-ynge* : *standynge* 66; *ffleynge* 460; *wepynge* 479;

commynge 480, 959; *slepyng*e 1097; *rynnynge* 1200, etc., beside *travaylande* 174 (rhyming with *hande*).

§ 13. H₂.

The fragment H₂ is the work of a Southern scribe (cf. *woso* 309; *clopy* 368; *itake* 409; *kerdel* 415) transcribing a Northern MS. (*sal* 376, 389).

1. O.E. *ā* > *o* : *whoso* 311; *aros* 330, 331; *clop* 333, 351; *non* 342; *mo* 343; *go* 344; *anon* 349; *loþ* 352; *also* 359; *sore* 377, etc.

3. O.E. *ǣ* before *r* in verbs and adverbs gives *e* : *þer* 346; *were* 364; *weren* 404; *ther* 429.

5. O.E. *y* gives *e* in *kerdel* 415.

6. O.E. *c* (*k*) : *ch* : *riche* 342*a*; *siche* 342*b*; *euerichon* 350; *ech* 363, 436; *ich* 385, 386, beside *seke* 301 (rhyming with *meke*).

7. O.E. *hw* usually gives *wh* : *whoso* 311; *what* 358; *while* 366, 408, 430, 431; *whan* 353, 378, but the Southern *woso* occurs in 309.

9. The Southern plural ending for the substantive is found in *honden* 345.

10. The pronouns are *hem* 353, 354, 437, 439; *swich* 340.

11. Pret. pres. verbs have generally a separate form for the plural : *nete* 356, 358; *netep* 358; *shulle* 367, 371, 377, 379, 391; *shulleþ* 429, beside *shal* 338. In the sing. of the verb *shal*, we find the Northern form *sal* 376, 389, 395, 396, 402.

12. The *-i-* suffix is found in *clopy* 368; cf. also *serui* 315, and *graunti* 407 (1 pers. sing.)

13. The inf. is generally without *-n* ending : *seke* 301; *falle* 310; *have* 312; *bere* 314; *serui* 315; *calle* 316; *wasshe* 336; *siche* 342*b*; etc., beside *deren* 413 and *beren* 414.

14. The pret. pple. of strong verbs is without final *-n* : *vnwassche* 346, 348; *wassch* 353; *ido* 356; *iwasshe* 361; *zeue* 365; *take* 386; *do* 394; *itake* 409; *forsake* 410.

15. The prefix *i-* or *y-* for older *ge-* is found in *ido* 356; *ykneled* 360; *iwasshe* 361; *iwrite* 381; *itake* 409, and in *yse* 308 (2 pers. plural pres.).

16. The present has Southern endings : 3 sing. *þenkeþ* 304; *beret* 309, 311; *falleþ* 339, 342; *spekeþ* 375, 386; *goþ* 382; *haþ* 409; plural *habbet* 304; *biddeþ* 345; *clepet* 359; *suffriþ* 369; *calleþ* 426, beside *lyue* 366; *have* 419, 420.

In place of initial *þ*, *ih-* is sometimes used : *ihe* 304, 307, 308, 364; *ihet* 347; *ihore* 361; *ihoire* 413; and notice *iow* 365; *he* (pron. 2 pers. pl.) 363, 367.

§ 14. V.

In general, the fragment V is Midland; but the Southern forms *wyle* 430; *hii* 364; *ytake* 409; *clepeth* 357, show that this MS. was copied by a Midland scribe from a Southern text.

1. O.E. $\bar{a} > o$: *also* 359; *go* 383, 400; *sore* 377; *gone* 397; *foone* 398; *no* 402; *none* 415; *two* 419; *anone* 447, 463.
3. O.E. \bar{e} before *r* in adverbs gives *e* : *there* 431, 459, but *or* 386, 470.
6. O.E. *c* (*k*) becomes *ch* : *soche* 388; *euerych* 436; *erlych* 454; *mechill* 456.
7. *hw* gives *wh* in *what* 358; *whyle* 366; *when* 382, 432; *where* 397, but *w* in *wyle* 430.
10. Pronouns : *they* 466; *ther* 425; *hem* 439, and the Southern *hii* 364.
11. The preterit plural of a strong verb has the vowel of the singular and pret. pres. verbs have usually the same form for the plural and the 3 sing. Preterit plural : *sate* 404. Pret. pres. : *wote* 358; *schall* 379, 391, 429, 440, but *schull* 414.
13. The inf. and the preterit plural of strong verbs have no final *-n*. Inf. : *befall* 358; *fullfyll* 374; *take* 376; *fle* 379; *forsake* 380; *dey* 389; *breke* 389; beside *waschen* 361. Preterit plural : *sate* 404; *toke* 425.
14. The pret. pple. of strong verbs is found both with and without final *-n* : *yere* 365; *come* 374; *nome* 386; *ytake* 409; *take* 466; beside *wrytone* 381; *done* 387; *ben* 394; *don* 432.
15. The prefix *y* for older *ge-* occurs in *ytake* 409.
16. The forms of the present tense are 3 sing. *speketh* 376; *goth* 382; *behouytk* 452; plural *clepyth* 357; *lyre* 366; *spredene* 384; *clepene* 426. Notice the form *gone* 397 (2 sing. rhyming with *foone*).
17. The pres. pple. ends in *-yng* : *wakyng* 441; *quakyng* 442.

§ 15. The Expanded Version (P T H).

The dialect of the expanded version is more purely Northern than that of the original version,¹ since O.E. \bar{a} is regularly represented by *a*. The three MSS. in which it is preserved present a uniform dialect, the differences being orthographic² rather than phonological. The forms in the following list either occur in rhyme or are identical in the three MSS.

1. O.E. \bar{a} is represented by *a* : *drafe* 3 53*; *clathes* 75; *mare* 113e; *onane* 128a; *knaw* 133, 51 11*, 705, *allane* 142, 51 3*, 857; *sare* 160a; *ilkane* 203; *krawin* 409; *nane* 542a, etc. The reviser has, however, adopted an *o*-rhyme from the shorter version in *onone* 179, 1739; so 359, 773, 872, 945, 1159, 1271, 1481; *fro* 1607; and introduced *o*-rhymes in *onone* 198; *so* 739, 921; and *go* 1856.

3. O.E. \bar{e} before *r* > *a* : *war* 52, 57, 90b; *whare* 60, 240; *pare*, 121, 234, 432a, 156 440*, 854d; *ayware* 936c; beside *pore* 613 (rhyming with *before*).

¹ See above, § 3.

² The variations of the three MSS. are discussed in Chapter IV, § 6.

4. O.E. *a, ea* before *ld* > *a*: *baldly* 66; *salde* 21/42*, 246; *hald* 178, 1684*b*; *balde* 245; *bihald* 1796*d*, etc.

6. O.E. *c (k)* > *k*: *seke* 98; *ilka* 120; *ilkane* 203; *mekill* 254; *kirk* 161/627*; *wirk* 161/628*, etc.

9. The substantive plural is Northern, see especially *fase* (rhyming with *gase*) 398; for *hand* there are two plurals, *hend* (rhyming with *spend*) 20/20* and *handes* 548, and (rhyming with *cumandes*) 217.

10. The pronouns have Northern forms: *scho* 105, 107, 108, 109, 110, 111; *pai* 62, 69, 70*b*, 72, 74*a*, 80; *paire* 75, 82, 90*b*, 101, 132*a*, 156*a*; *pam* 66, 70*a*, 109, 121, 126; *swilk* 201, 259, 410*j*; *slike* 936*a*; *pir* 145, 576, etc.

11. The preterit plural of strong verbs has the vowel of the singular and the pret. pres. verbs have a plural like the 3 sing. Preterit plural: *fand* 72, 199; *sat* 101; *spac* 51/10*; *bare* 517, 518, etc. Pret. pres.: *sall* 65, 66, 70*b*, 135; *may* 137, 196, 222, 263; *wate* 357, etc., beside *wit* 389.

12. The inf. and the preterit plural of strong verbs lack final *-n*. Inf.: *habide* 51; *rise* 53; *seme* 55; *deme* 56; *finde* 65; *vnbind* 66; *suffer* 70*b*; *seke* 98, etc. Preterit plural: *fand* 72, 199, 201; *come* 99; *sat* 101; *spac* 51/10*; *blew* 516; *bare* 517, 518, etc. In certain couplets adapted from the short version, infinitives in *-n* occur: *gane* 26, 956; *sayne* 431.

14. The pret. pple. of strong verbs ends in *-n*: *done* 129, 559, 824; *gifen* 130, 224*a*; *lorn* 132*d*; *forsaken* 247; *vnborn* 252; *zolden* 726*a*, 862*a*, etc. Where the reviser follows the wording of the original version, he uses the form *taken* 248, 325; where he introduces fresh couplets, he writes *tane* 128*b*, 143, 300*b*, 386, 51/4*, 542*b*, etc.

16. The present endings are 3 sing. *-(e)s*, plural *-(e)s, -e*. 3 sing.: *has* 70*a*, 1098*e*; *neghes* 191; *cumandes* 218; *ettes* 261; *forgetes* 262; *telles* 148/37*, etc. The plural ends in *-e* or is without ending when a personal pronoun immediately precedes or follows: *knaw* 356; *call* 358; *say* 359; *seke* 528*b*, 530, 537, 539, 542*d*; *haue* 537; when the pronoun does not accompany the verb, the ending is *-(e)s*: *has* 375, 1928*b*; *sais* 382, 563; *striues* 242/1*; *redes* 249/20*; beside *write* 381.

17. The pres. pple. ends in *-and*: *failand* 3/40*; *lastand* 372; *brinand* 518; *lifand* 659, 1924; *cumand* 1022; *ligand* 146/14*; *alweldand* 152/309*, etc.

18. The vocabulary contains words peculiar to the North: *till* (prep.) 2/10*, 410*h*, 442*b*, 51/7*, 528, 536, etc.; *omell* 17, 789; *pusgat* 128, 258; *bus* 243.

CHAPTER IV

THE RELATION OF THE MSS.

§ 1. *The Groups.*

THE textual conditions in the extant MSS. of the *Northern Passion* make the determination of their relations difficult. Of the eleven MSS. of the original version eight are about a hundred years later than the composition of the poem, nine of them have suffered dialectal corruption at the hands of Midland or Southern scribes; finally, in addition to the more or less unintentional alterations, a further confusion has been introduced in at least three MSS. through contamination. Under these circumstances a genealogical tree of MSS. is obviously mere hypothesis. It seems wise, therefore, not to try to demonstrate the precise relation of each MS. to the rest, but rather to point out the groups into which the MSS. fall. These are three in number, Group **g** consisting of **G₅**, **G₁**, **C** and **Ad**, Group **i** consisting of **I** and **A**, and Group **d** consisting of **D F R**, the two fragments and probably the MS. at the basis of the expanded version.

In the following sections, only readings peculiar to the MSS. under discussion are cited, and in all cases the proof could be made fuller by including readings shared by one or more other MSS.

§ 2. *Group g : G₁, G₅, C, Ad.*

G₁, G₅, C, Ad agree against the other MSS. in the following readings :

some 795 (**G₁ Ad** *come*, **I F A** *foomen*, **D** lacking), *on his scornynge* 1265, *to omitted* 1501, *with hym speke and see* 1978.

G₁ and **G₅** are especially close, as shown by the following readings :

sone onone 133, *thirty* 573, *loude* 798, *with walkyng* 960, *to syr pilate* 1287, *vnkynd* 1554, *reuth* 1630, *neuenyd* 1764, *youre* 1800, *sore adred* 2017, *with* 2075.

C agrees with **G₁ G₅** in the following readings :

prophete; 375, *noght* 422, *alssso* 1439, *wald* 1452, *lord* 1486.

Ad agrees with **G₁ G₅** in :

lufe 790, *led* 1551, vv. 1851–2 lacking.

The connection of **Ad** and **C** appears in the arrangement rather than in the text. Vv. 27–8 are omitted in both, leaving a sentence half finished. In both the story of John Puttedieu is added (after v. 1520 in **Ad**, after v. 1598 in **C**),

though only the first couplet is identical. Furthermore, disturbances in the text occur at the same points; vv. 87-8 are misplaced in both, in **C** they follow v. 80, while in **Ad** vv. 87-90 follow 84; vv. 1491-2 in **C** follow v. 1494, and in **Ad** are omitted; vv. 1593-8, omitted by **Ad**, are in **C** followed by the insertion of John Puttedieu (1598*a*-1598*j*); and vv. 1657-8, which are omitted by **C**, are the first lines of a section (vv. 1657-84) transposed by **Ad**.

No one of these four MSS. was copied from any other of the four since each lacks some lines common to the rest: **G**₁ lacks vv. 287-348, 1201-6, 1211-12, 1221-2, 1440, 1854; **G**₅ lacks 661-2, 1013-18, 1133-6, 1163-4, 1993-6; **C** lacks 125-6, 193-4, 309-10, 357-8; 741-2, 967-8, 1122-5, etc.; **Ad** lacks 343-4, 557-62, 655-6, 1547-8, etc. All four MS. therefore are descended from a lost MS. which we may call **g**. **g** was probably a Northern¹ MS. written as early as the first half of the fourteenth century.²

§ 3. Group i: I A.

The close relation of **I** and **A** is shown by the following passages where they agree with each other and differ from the other MSS.:

dedyn 73, *dyten* 195, *sowle* 277, *cryen* 905, *gylte* 1132, *stronge ping* 1265, *other kynge fan cesar* 1268, *wroth* 1441, *see* 1468, *defaute* 1493, *bolde* 1554, *at þe laste* 1625, *How they hadde lorne her laboures swynk* (**A** *That þei had so lorne þer swynk*; **D** etc. *anon þei were in a storbling*) 1612; vv. 1640*a*-1640*b* added; *þe blysse of heuene* 1710 (**A** *a place in heuen*, **Ad D F g** *grace*), *mercy* 1908, *so* 1947, *sawe* 1740, *comaundement* 1992.

These likenesses between **I** and **A** consist, for the most part, in the substitution of a common or modern word for an unfamiliar one (*cryen* for *wryen* 905, *dyten* for *graith* 195, etc.), but vv. 1268, 1612, 1468, 1625 and 1710 are sufficient to show the connection of **I** and **A**, especially when we consider the many cases where the two have substituted the *same* familiar word for an unfamiliar one.

I was not copied from **A**, for **A** lacks the following couplets common to **I** and the other MSS.: 659-60, 1463-4, 1481-2, 1557-8, 1567-8, 1711-12, 1741-2, 1763-4, 1815-16, 1831-2, 1885-6, 1893-4, 1983-4. Nor was **A** copied from **I**, since **I** lacks the following couplets: 67-8, 1417-18, 1873-4. Therefore, **I** and **A** proceed from a third MS. which we may call **i**.³

§ 4. Group d: D F R (H, V).

D, **F** and **R** go back to a common original which may be called **d**. Owing to the fact that over half of **D** is lacking, that **F** is carelessly written and **R**

¹ See above, Chapter III. § 4.

² For a further discussion of **Ad**, see § 5.

³ For **I** see further below, § 5.

much modernized, the proofs of relationship are not full. They are, however, sufficient to show that the three MSS. belong in one group.

D, **F** and **R** agree against the other MSS. in the following readings :

thre 1446, *seme*¹ 1593, *puttin* 1839.

F and **R** offer the following parallels :

bliss . . . cum . . . to, 342, vv. 347-8 lacking, *lere* 642, *Ther was* 1475, *sore hande* 1490, *meke* 1530; lines not in other MSS. are: 38a-38b, 60a-60b, 88a-88b, **F** 120a-120b = **R**, 120c-120d, 132a-132b, 194a-194b, **F** 210a-210b = **R** 212a-212b.

D and **R** agree in the following passages :

al þynge 582, vv. 609-10 omitted, *seynt Iohn* 618, vv. 653-4 inserted, *zede* 1553, vv. 1574a-1574b inserted; *a* 1652, *sone anon* 1718, *ner* 1842, *faste in þe* 2004, *out of þis lond* 2038.

D and **F** present the following parallels :

hillid 1200, *iewis felle* 1261, *wunder* 1265, *Than com forth* 1483, vv. 1497-98 omitted, *al* omitted 1564, *lottis* 1591, *mysliking* 1763, vv. 2019-20 inserted.

No one of the three MSS. is a copy of another, for each lacks some lines present in the rest: **D** lacks 1413-38, 1461-2, 1661-6, 1673-6; **F** lacks 1495-6, 1621-2, 1827-8; **R** lacks 673-4, 1375-6, 1383-4, 1401-2, 1435-6, 1629-30, 1803-4, 1810, 1812, 1939-42, 2047-8, 2065-6. The three MSS. are descended from a lost MS. which I have called **d**.

The Fragments **H**₂ and **V** are too short to enable us to establish a definite position for them in relation to the other MSS., though their general affiliation is clear. They agree with each other and differ from the other MSS. in the following readings :

neeure 357, *pat I am* 378, *of* 394, *brethe* 409.

V, the later MS., cannot be copied from **H**₂, for **H**₂ lacks the following couplets present in **C** and the other MSS.: 373-4, 405-6, and 411-12. **H**₂ and **V** are then descended from a common original **c**. And **c** probably belongs with group

¹ In **C** *sunc*, the reading of the MS., is deleted and *semes* interlined. This does not indicate that **C** belongs to the **d** group, as is shown by a study of the emendations of **C**. The corrections are in a different ink, and in many cases (deletion of *alle* 97, change of *haue* to *craue* 106, *sawe* to *lawe* 134, *þore* to *sore* 799, insertion of *in* 147, *y haue don* 432, *we* 804, *oper* 1695, etc.), the scribe appears to have followed no MS. authority, but to have inserted his own conjecture (see especially change of *he goþ* to *in geþ* to *he to in geþ*, where *geþ* is for *gryþ* 183, and change of *iij men* to *þe postelus* 434). In v. 1593, therefore, *semes* (not *seme* as in **D F R**) is probably the scribe's own emendation for *sunc*.

d, for in vv. 409–10 it has the rhyme words *take : forsake* with **F**¹ rather than *crawe : thrawe* (*sow : now*) with **i** and **g**.

Thus far, three groups of MSS. have been established: **G**₁, **G**₅, **Ad** descending from **g**, **I A** proceeding from **i**, and **R F D** and the fragments going back to **d**. **g**, **i** and **d**, were probably independent copies of the original. Of the three, **d** most closely represents the original form of the poem, not only in the reading of vv. 1593 and 1424, but also in preserving a number of couplets whose correspondence with the French proves them to have been part of the original poem. Such are vv. 120*a*–120*b* (French 81–84), 132*a*–132*b* (Fr. 97–8), 194*a*–194*b* (Fr. 154), 210*a*–210*b* (Fr. 170) all in **F** and **R**; vv. 563–4² (Fr. 487) and 189–92² (Fr. 1541–2) in **R**: and vv. 633–4² (Fr. 565–6), 636*a*–66*d*² (Fr. 651–2), 672*b*–672*c* (Fr. 649), 739–40 (Fr. 700), 757–8², (Fr. 604–5), 765–8³ (Fr. 609–12), 1213–14² (Fr. 1093)⁴ in **D**.

The lost MS. **g** was also a good MS., for, although it has not preserved the above passages of the original, the correct reading of most lines is found in one or another of the MSS. copied from it.

§ 5. Contamination (Ad, I, A).

In addition to the main lines of relationship discussed above, special parallels exist between members of different groups which can be explained only by contamination; in other words, it would appear that in some instances a scribe copied from two MSS. rather than from one. Sometimes, as in **I** and **A**, he appears to have followed one MS. with only occasional reference to the second; but again, as in **Ad**, the supplementary MS. furnished the text for fifty or more consecutive lines. The relationships of a MS. subject to contamination are difficult to establish; but where it clearly appears that the scribe used a MS. to supplement his copy in one passage, it is fair to suppose that he used it elsewhere; in other words, if contamination is found to occur in one passage of a MS., it may reasonably be suspected in other difficult passages. Among the MSS. of the *Northern Passion*, contamination appears in **Ad**, **I** and, to a small extent, in **A**.

Ad and **D** certainly drew from the same source between vv. 566–628, for

(a) they offer the following peculiar readings :

vnto Petir he 566, **D** *my fader*, **Ad** *hym* (**G**₅ *thyng*, **F** *hit*, **i**, **G**₁, **R** *pou*) 568,
pat my fader wold me sende / if pat I wold me defende 575–6, *fulfillid* 580,

¹ The page of **D** which would contain this passage is lost, but the reading of **d** (as represented by **F**) is also that of **Ad**, which, as will be shown below (§ 5), was contaminated with some MS. of the **d** group.

² These verses are also in **I**, which, as shown below in § 5, is contaminated with a member of the **d** group.

³ These verses are also in **Ad**, which, as shown below in § 5, is contaminated with a member of the **d** group.

⁴ See also below, p. 42.

And sette it on 585, *þo men were of wikkid kynde* 590, *after oure lord* 612, *And handis on his mantil þei leyde / he schuld ben ded so þei seyde* 627. See also *be hem wo* 1441, *But þe* 1493, *the* 1797, **D** *selue*, **Ad** *same* (i, g, *tothyr*) 1841, *per as* 1900.

(b) **D** and **Ad** omit the following couplets which are present in the other MSS.: 577-8, 595-6, 601-2 (also lacking in **A**), 621-2 and 1477-8.

D and **Ad** show this close relationship only as far as v. 628; after that point, though both offer variations from the normal text, the departures are not usually the same, and the parallels cited above from the latter part of the poem are so trivial as to leave it doubtful whether they are not due to mere coincidence.

Granting the interrelation of **D** and **Ad**—at least between vv. 566 and 628—we may proceed to inquire whether **Ad** borrowed from **D**, or from an ancestor of **D**, or whether **D**, the earlier MS., drew from a predecessor of **Ad**. The general state of the two texts strongly suggests that **Ad** was the borrower. **D** represents the more primitive form of the text; the lines are in general shorter, the readings better, and such insertions as there are consist of two or four lines, not of whole incidents. The text of **Ad**, on the other hand, has suffered many changes: the lines are often expanded beyond their normal length,¹ and long passages are inserted.² Moreover, in at least one of the passages common to **D** and **Ad**, the former appears to offer the better text.³ Therefore, though absolute proof is not forthcoming, it seems probable that **Ad** borrowed from **D** or from similar MS.

I drew from some MS. of the **d** group in the following couplets which it alone offers in common with **DR**: 686*a*-686*b*, 751-752; the following in common with **D**: 633-4, 636*a*-636*d*, 648*a*-648*b*, 692*a*-692*b*, 704*a*-704*b*, 705-6, 718*a*-718*b*, 757-58, 765-68, 1194*a*-1194*b*, 1213, 1246*a*-1246*b*; the following in common with **R**: 563-4, 586*a*-586*b*, 981-2, 1338*a*-1338*b*, 1846*a*-1846*b*, 1891-1892 (also in **A**), 2000*a*-2000*b*; and probably also in the following couplets which occur in a portion of the poem where **D** is mutilated, but which show by their correspondence with the French that they belonged to the original poem: 821-2 (Fr. 773-6), 891-2 (Fr. 809-10), 971-2 (Fr. 859-60), 981-2 (Fr. 871-2), 1088*a*-1088*b* (Fr. 974), 1292*a*-1292*d* (Fr. 1182-4).

A drew from **F** or a similar MS. in the following couplets: 96*a*-96*b*, 132*a*-132*b* and 107*a*-107*b* (= **F** 110*a*-110*b*, also in **R**). Besides these insertions **F** and **A** have many readings in common, most of them probably mere coincidences, but a few (576, 624, 1236, 1844) significant of direct influence. The parallels are as follows:

¹ See vv. 737, 856, 954, 802, 1629, 1906, etc.

² The Cross story 146/1*- 67/685*, the Wandering Jew, 1520*a*-*j*, the Veronica, 180/1*-181/54*.

³ v. 614.

sclaunder 53, *best* 69, *a gode* 99, *forgafe* 116, *fro my fader* 576, *beholde* 624, *wrange* 908, *proude* 1032, **F** *not seid*, **A** *unseyd* (**I, g**, *noughte used*), 1144, *nyzt* 1150, *ser* 1206, *more* 1210, 1221, *mervell* 1219, *fforto henge þe* 1236, *cursyd* 1502, *take* 1805, *a man of riche fee* 1844, *wonder thyng* 1928, *spellyng* 2080.

§ 6. The Expanded Version (P T H).

The three MSS. of the revised version are much closer to one another than any two MSS. of the original poem; except for the omission of one line in **H**¹ and one couplet in **P**², their extent is the same, and the majority of the variations are merely orthographical. The MSS. fall into two groups, **P** on the one hand, and **T H** on the other. While **P** is in some respects a better representative of the original than **T** or **H**, it has introduced certain orthographical peculiarities not in the original and not in the other MSS. **T** and **H** are especially close, **T** being the older and better text.³ Though a later portion of **H**⁴ is a direct copy of **T**⁵, in the portion concerning the *Passion* both MSS. were apparently copied from a third.

T H agree against **P** in certain errors: both MSS. omit *pam* 146/9* and both originally lacked *men* 955. The latter word has, however, been inserted in **H**. At 245/35*, the original read *And wit 3e wele if þat we wil*, but the MS. from which **T** and **H** were copied substituted *it* for *if*. **T** reproduces the error, and **H** emends by adding *if* after *þat* (*and wit 3e wele it þat if . . .*)

H was not copied from **T**, for **T** has the following errors not present in **H**: omission of *his* 214, 1210*b*, *said* 51/5*, *þe* 153 337*, *him* 1266*b*, *me* 211/1637, *I* 1760*c*; other errors: *was* (pl.) 3/54*, *3w* 70, *misdes* 106, *wankend* 287, *sul* 299, *illone* 556*a*, *euy* 668*c*, *thog* 163, 675*, *þat* repeated 802*b*, *saguinis* p. 89, *iesu* 968, *þo* 994*c*, *fo* 1060*b*, *ill* 1115, *answer* 1158*b*, *messange* 150 180*, *strale* 156, 453*, *þato* 164/708*, *als* 1485 (**D** and **H** *pare*), *schroken* 1622*b*, *vaine* 1646*f*, *iew*s repeated 1677, *sun* 1746; *schurder* 1804*e*, *whik* 1826*j*, *lolst* 1880*d*, *vngance* 1885, *craue* 1920*h*, *to* 2066*a*.

T was not copied from **H**, for **H** has many errors not in **T**: omission of *so* 28, 79, *it* 128*a*, *þus* 373, *þe* 617, 1896, *þan* 826*a*, 1218*i*, *he* 160, 565*, 1452, *us* 1445, *I* 1494*b*, *was* 1749, *sunder* 1774, Latin line on p. 211, *may* 1852*h*, *said* 1996, *we* 2032*a*; other errors: *faly* 2 24*, *venge* 160*b*, *þat* inserted 21 40*, *vnbron* 252, *ore* or 370, *folk* 383, *my* 385, *ltell* 430, *clere* 479, *he stond* 532*c*, *had crist* 862*d*, *euil* 1273, *greue* 148, 43*, *forgif* 148, 100*, *whik* 149, 121* *þar* 149, 123*,

¹ The line of Latin on p. 211, note 2.

² Vv. 1715–16.

³ Cf. Horstmann, *Allengl. Leg.*, n. F., p. lxxix.

⁴ Ff. 165–205, containing the latter part of the *L. gendary*.

⁵ Horstmann, *Allengl. Leg.*, n. F., p. lxxviii; and G. H. McKnight (*E. E. T. S.* 14, pp. lii–liii).

lift 154/372*, *neght* 156/435*, *vnt* 160/566*, 1863, *grafe* 161/603*, *suffe* 165/774*, *pe* inserted 166/786*, *By* 1485, *bette* 1544, *pat* 1552b, *suld* 1571, *skilk* 1596, *tele* 1646d, *playne* 1656, *was* 1771, *golod* 1844, *wranwisly* 1846f, *kew* 1866, *ihsu* 1885, *reuence* 1920b, *wightes* 1950, *oue* 1976, and inserted 1987, *mode* 1993.

Therefore **T H** are independent copies of a third MS. which we may call **h**.

h was not copied from **P**, for **h** contained the whole *Northern Homily Collection*, while **P** has merely the *Northern Passion*; and **P** has the following errors not in **h**: omissions of *pe* 382, *noght* 854c, *he* 914a, *is in* 152/300*, *hest* 160/554*, vv. 1715-16; *son* 1808i, *of* 1888a, *awen* 243/29*; other errors: *lawd* 2/16*, *h* 20/28*, *pe* 21/44*, *drynk* 210, *euer* repeated 612b, *yhe* 712, *wha* 850, *o* 851, *þam* 1166b, *white* 1270, *sprynge* 149/121*, *þan þam* 154/367*, *burd* 161/617*, *tre* 1498, *o* 1586a, *lely* 1682, *wild* 1814, *wonder* 2012d, *land* 2020a.

P was not copied from **h**, for **P** has the correct reading in place of the errors of **h** noted above.¹ Therefore **P** and **h** were copied independently from some other MS. (**o**). This was probably not the original, for both **P** and **h** omit *com* in v. 148/64*, and both originally lacked *noght* at 709, where **H** has inserted it above the line.

The three MSS. are so close together, and their relationship so clear, that certain facts about their common original **o** can be distinguished.

1. **o** regularly used *o* for *u* in such words as *sone*, *som*, *comand*, etc.² This usage is preserved in **P**: *sone* 2/24*, 50, 155, 162a, 260, etc., *som* 3/29*, 175, 245, *contre* 3/51*, *comberd* 122, *sopere* 153, *comes* 21/37*, *comen* 21/41*, *come* 188, *bord* 206, 266, *torned* 326b. It was also occasionally present in **h** as shown by **T**: *soth* 147/25*, *sone* 163/691*, 1811, *cobites* 166/791*, *hosband* 1499, *pople* 1756, and by **T H**: *sone* 128a, 355, 560, 566, *soper* 271, *eftsones* 536.

2. *e* and not *i* was used in final unaccented syllables. This usage is regular in **P**: *þethen* 3/44*, *deuels* 3/53*, *sythen* 76, 109, 124, 217, 223; *keped* 80, *mykell* 129, 21/40*, 254, 394, 508, 644, *awen* 132, 146, 671, *euell* 20/14*, 220, *euen* 206b, *heuen* 242b, *crawen* 409, *wapens* 420, *steuen* 663. Both **T** and **H** have a tendency to substitute *i* for this *e*: **T** *brokin* 243/24*, *cobit* 162/636*, *euir* 1826, *hewid* 166/788*, *Iamis* 435, *mekill* 148/98*, *nakid* 1603, *smetin* 776, etc.; **H**: *amendis* 846, *armis* 1605, *dedis* 795, *hillir* 860, *hillis* 1545, *hopid* 163/672*, etc.

3. Final *-e* was usually silent in **o**. **P** reproduces the original more faithfully than **h** in this respect: *mynd* 2/4*, *our* 2/5*, 2/7*, 2/21*, 3/26*, 3/37*, etc.; *parfor* 2/15*, 3/28*, *ynglysch* 2/16*, *tech* 2/19*, *þair* 23, 24, 29, 50, 75, etc.

¹ See above, p. 43.

² The rhymes show that *sone* was the form used: *sone*: *done* 355-6, 559-60, 823-4, 1112a-1112b, 1130e-1130f, etc.

h is, however, occasionally more correct than **P**: *wirschip* 90a, *toun* 98, *precious* 112, *pusgat* 128, *lith* 161, *blith* 162, etc.

It is clear from the above citations that **P** is generally nearer **o** than is **h**; but **P** has certain peculiarities of orthography not found in **h**, and which are probably due to the scribe of **P**. Three of these are noted by Mr. Campbell¹ in connection with the *Seven Sages of Rome* in this MS.

1. The use of *yh* for *y*: *yhe* 32, 65, 66, 135, 137, etc., *yhow* 65, 70, 70b, 136, 139, etc., *menyhe* 97, *yhit* 113e, *yhing* 224b, *yhede* 456, etc.

2. Preference for double *l* and double *t* final: *medefull* 2/12*, *nedefull* 2 13*, *writt* 2/17*, *sall* 3 41*, *gett* 3/41*, *full* 3 49*, *satt* 101, *sett* 113c, *mykell* 129, *counsail* 133, *all* 156b, *lytell* 19/25*, *euell* 220, *witt* 389, etc. The tendency is also present in **h** (*all* 2/1*, 2/13*, 3 51*, 16, etc., *still* 2 9*, *till* 2/10*, *ill* 3/31*, *will* 3/32*, etc.), but is more frequent in **H** than in **T**.²

3. Avoidance of medial *p*: *other* 3 54*, *sythen* 76, 109, 124, 217, 223, etc., *pethen* 3 44*, *nouther* 19 5*, 21/43*, *alther* 274, *brether* 327, 364, *sythes* 756, *whether* 762, etc.

Other orthographical peculiarities are —

4. Substitution of *y* for *i*: *nyght* 2 3*, *mynd* 2 4*, *mysdede* 2 7*, *styll* 2/9*, *tyll*, *slyke* 2/10*, *ynglysch* 2/16*, *wytnes* 2 17*, *says* 2 17*, *almyghty* 3 26*, *fandyng* 3/33*, *gyf* 3/35*, etc. The introduction of *y* is more frequent in **H** than in **T**.⁴

5. The non-syncoption of *e*⁵ in end syllables where the metre shows that syncoption was intended: *iewes* 15, 161, 51 9*, 668g, 682c, etc., *ferlies* 18, 962d, *lawes* 935, *enoyned* 117, *penyes* 162d, 19 4*, 20/16*, 248, *folowes* 184, *ines* 204, *telles* 528a, *comes* 554, *bitrayes* 554a, etc.

§ 7. Relation of the Expanded Version to the Shorter Version.

Before determining which MS. of the shorter version served as a basis for **o**, a word may be said as to the general relationship of the two versions. A casual examination is sufficient to reveal the frequent changes made by the

¹ *The Seven Sages of Rome*, ed. Killis Campbell (New York, 1907), Albion Series, p. lxxi. The preference for initial *sch* in place of *sh* noted as characteristic of *The Seven Sages* in **P** is not present in the *Northern Passion* of **P** as against **h**. The usage of all three MSS. is regularly *sch* (*schew* 2/10*, *scho* 105, 107, 108, 109, 110, etc., *schame* 124, *schewes* 532b, *schewed* 542a, etc.), but **P** shows a slight preference for *sh*: *shende* 506, *shent* 865, *shewes* 1004, *shame* 1240f, 163/678*, *shewed* 1475, *shogged*, 1646g.

² In vv. 1-500 **H** has *ll* where **T** has *l* 25 times; **T** has *ll* where **H** has *l* 11 times. I have noted no cases where **T** presents *tt* and **H** *t*, but the reverse is true in vv. 113c, 206b, 211, 354, 514, 828, 828a, 1068, etc.

³ This tendency is also present in the *Seven Sages* of **P**: *lyfel* 5, *lyfe* 10, *dyed* 18, *dyght* 19, *wynter* 23, *lordynges* 41, *wy-est* 43, etc. (ed. Campbell, pp. 1 ff.).

⁴ In vv. 1-500 **T** reads *i* where **H** reads *y*, 29 times; and *y* for **H**'s *i* 15 times.

⁵ This tendency is occasionally present in *The Seven Sages* of **P**: *selcouthes* 16, *telles* 35, 431, *scientes* 36, *fulles* 94, 100, *cumes* 165, *walles* 202, *planctes* 214, etc. (ed. Campbell, 1907, p. 1 ff.).

reviser; not only are long passages added,¹ but some lines of the shorter version are omitted² and the arrangement is sometimes changed.³ Furthermore, the text itself is frequently altered, rhyme and all. Thus, in the following passage chosen to illustrate the kind of changes made in expanding, it is to be noted that only seven of the twelve rhyme words of the shorter version are preserved in **o**.

565	whan ihesu saw þat dede don vnto petir he seyde riht anon Putte vp thi swerd and smyte no more And þink on my fader þat smytiþ ful sore for whoso wile wiþ swerd slon 570 wiþ swerd h[e] schal his lyf for gon 3e knowe not and I wolde craue how moche help þat I myhte haue Sexti þousand of aungelis briht I myhte haue þis same nyht 575 þat my fader wold me sende if þat I wold me defende	when ihesus saw þis dede was done, Vnto peter þus said he sone: <i>Mitte gladium tuum in uaginam.</i> <i>omnis enim qui gladio percutit gladio</i> <i>peribit.</i> "Put vp," he said, "þi swerd ogaine, for he þat slase he sall be slane, And he þat smites with swerd, I wis Thurgh swerd he sall peris. Wenes þou noght and I wald craue þat I fra heuyn might helping haue? Haue I might and I wald send, fra my fader me to defend Sixty thowsand of angels bright. þan suld þir men haue litill might
	(D 565-76)	(H 565-76)

Where alterations of this sort are frequent, the determination of MS. relations is difficult. Many of the lines of **o** are not close enough to the shorter version to admit of any comparison, and even in the case of lines which can be compared, it is often impossible to decide to which of the shorter texts the relationship is closest. The following data, however, tend to connect **o** with group **d**.

o is closer to **d** than to **i** or **g**, as is shown by

heuen : *steuen* (rhyme words) 661, *thre* 1445, *yede (went)* 1553, *vnkouth* 1554, *lottis* 1591, *like* 1762; vv. 1574a-1574b.

As between **D**, **F** and **R**, **o** is closer to **D**, for in the following verses it agrees with **D** against **R** and **F**:

vnto Peter he seyde 566, *þat* 1603, *per þei* 1485, *I wel* 1929, *paire* 2003; vv. 739-40, 765-9, 757-8, 1708a-1708b.

¹ The most important additions are: the Introduction (2/1*-3/56*), the Judas story (132a-132d, 19/1-21/46*, 826a-826e, 862a-862f), Cross Story (146/1*-166/798*), Mary on the road to Calvary (177/1*-179/40*), The Liberation of Joseph (1920a-1920p, 242/1*-243/46*, 243/1*-245/56*), Conclusion (248/1*-249/26*).

² 83-90, 347-50, 687-8, 1103-4, 1215-16, 1667-76, 1695-8, 1769-70, 1777-80, 2043-6.

³ **o** 28a-28d = **d** 41-2; **o** 3/55*-56* = **d** 95-6; **o** 51/1*-20* = **d** 519-24; **o** 1808a-1808d = **d** 1829-34, **o** 1218a-1218x roughly corresponds to **d** 1249-64; in **o** vv. 1637-40 are inserted after 1804j, and vv. 1719-30 after 1764.

o cannot have used **D**, for **D** is later than **P**. Therefore the basis of the expanded *Passion* is some MS. of the **d** group similar to **D**.

Beside the fourteen extant texts of the *Northern Passion*, other MSS. undoubtedly once existed. Apart from **d**, **g**, **i**, **h** and **o**, whose relations to our MSS. have been discussed above, three more lost MSS. may be mentioned: (1) In the **g** group. **G**₁ was copied from a Northern MS.¹ and **Ad** from a Southern or Midland; therefore if **g** was Northern, as it probably was, **Ad** was copied from a lost Southern or Midland copy of **g**. (2) In group **d**. The East Midland characteristics of **R**², which are not found in **D** and **F**, prove that it was copied from a lost East Midland copy of **d**. (3) In group **d**. The displacement of vv. 189–280 in **F**³ was not in **d**, since the other MSS. of the group show no signs of it, but in a MS. intermediate between **d** and **F**. The discovery of some of these lost MSS. would, in all probability, throw new light on the relation of the MSS. and enable us to determine more exactly the affiliations of the extant texts.

CHAPTER V

SOURCES OF THE NORTHERN PASSION.

§ 1. *Ultimate Sources.*

ALTHOUGH the source of the *Northern Passion* is stated by the author to be the Gospels,⁴ the narrative is far from being a close rendering of the Bible: events are transposed, parts of the Gospels omitted, and legendary incidents introduced. Therefore, though the Bible is the ultimate basis of the poem, the immediate source must lie in one or more of the numerous mediæval works which tell the story of the Passion.

An author of about the year 1300, setting his hand to compose a narrative of the Passion, would have before him as available material Gospel Harmonies, Biblical commentaries, narratives of the Passion, and shorter works such as sermons, treatises, hymns, etc. The Gospel Harmonies were composed by weaving together all the incidents of the four Gospels to form a continuous narrative. The most famous of these harmonies was Tatian's *Diatessaron*, composed about the year 170. Though this work did not survive into the Middle

¹ See above, III, § 4.

² See above, III, § 11.

³ See above, pp. 14–15.

⁴ Thys passion I wald þhowe tell
þare on me must a stund dwell
Als Mathew Marke luke & Iohn
þare in acordys in tyll one. (7–10)

Ages, Victor of Capua was popularly supposed to have translated it, and his Latin Harmony is often cited as Tatian.¹ Augustine, although he did not write a true harmony, discussed at length in his *De Consensu Evangelistarum* (c. 400)² the points at which the narratives of the Gospels appear to differ, and by following his arrangement, it is possible to construct a nearly complete harmony. Some centuries later another Harmony was composed by Clement of Lanthony (d. 1180).³ Besides these harmonies which, it must be remembered, contained only the Biblical text, many narratives of the Passion were extant in the thirteenth century, either as parts of longer histories or as independent treatises. In Latin the most popular of these were Peter Comestor's *Historia Scholastica* (twelfth century),⁴ Petrus Riga's *Aurora* (thirteenth century)⁵ and Vincent de Beauvais' *Speculum Historiale* (thirteenth century)⁶; among French works were Hermann of Valenciennes' *Histoire de la Bible* (c. 1189),⁷ the *Passion de Clermont-Ferrand* (tenth century)⁸ and a *Passion* in octosyllabic couplets⁹: while in English the *Cursor Mundi* (1260-90),¹⁰ the *Southern Passion*,¹¹ and the *Passion of Our Lord* (c. 1250)¹² were available. Of the commentaries on Scripture, Augustine's *In Joannis Evangelium Tractatus CXXIV*,¹³ Bede's *In Matthaei Evangelium Expositio*,¹⁴ and Rabanus Maurus's *Commentariorum in Matthaicum Libri VIII*¹⁵ (A.D. 822-826) could be used; among treatises or Meditations were Pseudo-Bernard's *Vitis Mystica seu Tractatus de Passione Domini*,¹⁶ *Meditatio in Passionem et Resurrectionem Domini*¹⁷ and *Liber de Passione Christi etc.*,¹⁸ Pseudo-Anselm's *Dialogus Beatæ Mariæ et Anselmi de Passione Domini*,¹⁹

¹ The text of Victor of Capua is in Migne, *Patrologia Latina*, 68, col. 255 ff. For a list of early Harmonies and for the relation of Victor to Tatian, see Tischendorf, *Synopsis Evangelica* (Leipzig, 1898), pp. xii ff.

² Migne, *Patr. Lat.*, 34, col. 1041 ff.

³ For a list of MSS., see Forshall and Madden, *The Holy Bible containing the Old and New Testaments with the Apocryphal Books in the Earliest English Versions* (Oxford, 1850), I, p. x. ff.

⁴ Migne, *Patr. Lat.*, 198, col. 1049 ff.

⁵ Brit. Mus. Royal MSS., 2 D. XXIII, and 8 C. V. Extracts printed in Migne, *Patr. Lat.*, 212, col. 9-42, and see Gröber, *Grundriss*, II, 1, 370.

⁶ The Passion is related in Book VII, chaps. xxxvi-lxiii. Quotations are from the edition of Venice, 1494.

⁷ For MSS. see Bonnard, *Les Traductions de la Bible en vers français au moyen âge* (Paris, 1884), p. 11 and Gröber, *Grundriss*, II, 1, 655. The quotations in the text are from Egerton MS. 2710.

⁸ Printed in *Romania*, II, pp. 295 ff.

⁹ See below, pp. 160 ff., called by Roy (*Le Mystère de la Passion en France*, Dijon and Paris, 1903, p. 27*), *La Passion des Jongleurs*.

¹⁰ Printed in E. E. T. S., Original Series, 1874, etc. For date see Dr. Hupe, E. E. T. S., 101, p. 201*.

¹¹ See above, p. 18, n. 7; quotations in the text are from Harleian MS. 2277.

¹² *Old English Miscellany*, E. E. T. S., 49, pp. 37 ff.

¹³ Migne, *Patr. Lat.*, 35, col. 1379 ff.

¹⁴ *Ibid.* 92, col. 12 ff.

¹⁵ *Ibid.* 107, col. 729 ff.

¹⁶ *Ibid.* 184, col. 635 ff.

¹⁷ *Ibid.* 184, col. 741 ff.

¹⁸ *Ibid.* 182, col. 1133 ff.

¹⁹ *Ibid.* 159, col. 271 ff.

Arnold of Chartres's *De Cardinalibus Operibus Christi*,¹ etc. Besides these may be mentioned the *Vindicta Salvatoris*,² *Evangelium Nicodemi*,³ and the great collection of legends in the *Legenda Aurea*.⁴

The numerous possible sources of the *Northern Passion* have been enumerated because some of them may have furnished suggestions to the author; the major portion of the poem, however, is based directly on the Old French *Passion* in octosyllabic couplets mentioned above. A discussion of the sources of the English, therefore, necessarily begins with the French *Passion*. Since the poem has already been described by M. Paul Meyer⁵ and M. Émile Roy,⁶ I shall confine myself to giving a list of MSS. in which it occurs and a discussion of its sources.

The poem consists of about 1482 octosyllabic lines in couplets. It gives an account of the events connected with the death of Christ from the conspiracy of the Jews to the Resurrection,⁷ taken partly from Biblical and partly from legendary sources. Composed by an unknown author⁸ at the close of the twelfth or beginning of the thirteenth century,⁹ it enjoyed such wide popularity that it was not only frequently copied separately, but was also introduced into at least three compilations on sacred history,¹⁰ and influenced the French drama extensively.¹¹

§ 2. The French Passion: Manuscripts.

In the following MSS. the poem occurs either separately, or in combination with a Harrowing of Hell based on the *Gospel of Nicodemus*.¹²

O. Trinity College, Cambridge. O. 2. 14, ff. 13a-24b.¹³

Vellum, 220 × 155 mm., consisting of two parts: (1) 39 lines to a page, fifteenth century, *Secreta Secretorum*, incomplete: (2) double columns, 33 lines

¹ Migne, *Patr. Lat.*, 189, col. 1610 ff.

² Tischendorf, *Evangelia Apocrypha* (1876), pp. 471-86.

³ *Ibid.* pp. 333-434.

⁴ Ed. Graesse, Dresden and Leipzig, 1846.

⁵ *Romania*, XVI, 47-51, 226-9, 243-5; XXV, 551-3; XXXII, 102-3; *Notices et Extraits*, XXXIV, 1, 163-5; XXXIII, 1, 48-54.

⁶ *Le Mystère de la Passion en France du quatorzième au seizième siècle* (Dijon and Paris, 1903), pp. 27*-40*.

⁷ The poem has different endings in the different MSS. See below, pp. 50 ff.

⁸ Gröber's original opinion that Geoffroi de Paris may have written the *Passion* (*Zeitschrift für romanische Philologie*, VIII, p. 314), is not found in his later *Grundriss der Romanischen Philologie*, II, 1, p. 657, where he states that Geoffroi incorporated the originally independent *Passion* into his Bible (see below, p. 55).

⁹ Meyer, *Notices et extraits*, XXXIV, 1, 163 and Roy, *Le Mystère de la Passion en France*, p. 27*. Gröber places it in the first third of the thirteenth century (*Grundriss*, II, 1, p. 657).

¹⁰ See below, pp. 55 ff.

¹¹ Roy, pp. 40*, 55*, etc.

¹² Tischendorf, *Evangelia Apocrypha* (1876), pp. 389 ff.

¹³ See P. Meyer, *Romania*, XXXII, 102-3 (and cf. *Romania*, V, 472-3, and *Bulletin de la société des anciens textes français*, 1880, 1, p. 68); M. R. James, *The Western MSS. in the Library of Trinity College, Cambridge* (1902), III, p. 99.

each, thirteenth century, first half,¹ the French *Passion*, *Le Roman des Romans*, a *Bestiary* of William the Norman, and two sermons all in French. Dr. James² thinks that the volume once belonged to Dr. John Dee.

The *Passion* is headed "Sermones Mauritii Parisiensis episcopi,"³ but the poem has no connection with the Maurice de Sully known by that title.⁴ The MS. is legibly written by an Anglo-Norman⁵ scribe who has altered and confused the morphology, syntax and versification of his original.⁶ The text is shorter than that of most MSS. by reason of the omission of couplets found in the other MSS. The final portion of the poem, where the MSS. differ most widely in arrangement, is here as follows: The death of Christ is thus indicated:—

Lores enclina soen chef ius
 Li esprit sen est issuz
 Issuz est si com il le uoleit
 En enfern est ale tot dreit.
 (1473-6)

The Harrowing of Hell, which probably originally followed, is in this MS. separated from these lines by an account of the marvels at Christ's death, the piercing of his side, the Burial, the Guarding of the Tomb, and the Resurrection.⁷ It is introduced by a repetition of vv. 1475-6:

Issuz sen est si cum il uoleit
 En enfern alat tot dreit
 De enfern brisa les sereures
 E rumpi tutes les clostures
 Fors en getta sa compaignie
 Que del diable esteit rauie
 Il les conduist a son cher pierre
 En sa gloire la ov il ere.
 (1475-82)

¹ *Romania*, XXXII, 102. Dr. James dates it simply thirteenth century (p. 99).

² *loc. cit.*

³ Fol. 13a.

⁴ *Romania*, V, 472-3.

⁵ Illustrations of the Anglo-Norman tendencies of the scribe are the substitution of *u* for *o* as in *recunterent* 10, *amunta* 11, *unt* 41, *mustrer* 51, *dolor* 75, *flaur* 81, *mun* 109, *seigneur* 131, *tafium* 134, *nuuele* 209, etc., the use of *ee* for *e*, as in *enlermeez* 74 (pret. pple. masc. plural), *beueez* 197 (imperative plural), *sauueez* 198 (pret. pple. masc. plural), *aprees* 306, *dee* 384 (possessive of *Dieus*), *noces* 1069 (pret. pple. masc. plural) and cf. *lees* 305 (1 sing. pres. of *leisser*); the use of *e* for *ie* in *pez* 47, 71, 76, 282, 284, 286, *quer* 609 (imperative sing.), *ben* 969, etc.

⁶ The following are only a few of the cases where the scribe has confused the reading: 111 *Cil li pardoings* (for *Ic li pardoings*), 408 *Ihesum querant amen deuom* (for *Ihesum que nus amer deuom*), 765-6 *Il dit que al rei cesar le sage Ne deit hum doner treuage* (for *Dit quil cera nostre rois sages Ne li doit on faire hontage*). The Morphology is at fault in 10 *Que recunterent les ewangelistes* (for *li ewangeliste*), 239-40 *Frere dist deus la male gent Les diable met a nient* (for *le diable*), 259 *Uos estes le men ami* (for *li men ami*), etc. The versification is imperfect in vv. 7, 10, 12, 18, 20, 172, 274, 370, 1346, etc., etc.

⁷ vv. 1483-1594.

The poem concludes thus :

A ses apostres s'aparut
 Quarante iorz iluecques fut
 Mustra lur la nouele lei
 Puis les beissa chascun par sei
 Issi uos puisset il saluer
 E nosz almes de peines deliurer
 Cum il pur nos suffri La mort
 E fist a nus grant confort amen.¹

(1494a-1494h)

Bibliothèque Nationale Ms. fr. 1822, ff. 185a-193b.² Thirteenth century.

This text is an awkward compilation in which the Burial and the Longinus incident are omitted. The order of events after the death of Christ is as follows : vv. 1477-82, 1594a-1594e describing the Harrowing of Hell and appearance of Christ to His apostles as in **O** ; 43 vv. (also in *Bib. Nat. fr. 20040*) relating the desire of the Jews to beg for mercy at Christ's tomb, followed by a description of the merits of the Passion in saving man from hell ; and the Harrowing of Hell according to the *Gospel of Nicodemus*. The poem ends with the Resurrection.³

Bibliothèque Nationale Ms. fr. 24301, ff. 265-291. Thirteenth century.⁴

In this MS., as well as in *Bib. Nat. fr. 20040*, the *Passion* is preceded by a prologue, often found with a poem on the fifteen signs of Judgment, beginning :

Oies trestuit comunablement.⁵

The Harrowing of Hell⁶ follows the death of Christ, but after this point the text and arrangement are independent of the **O** version. The imprisonment and liberation of Joseph and the legendary history of the grave are inserted, and the poem ends with a brief mention of the Ascension and a

“ Per infinita secula Amen ” (fol. 291a).

The long Harrowing of Hell, together with Christ's appearances to the apostles, etc., follows as a separate poem.

¹ Quoted in *Romania*, XXXII, 103. Bonnard, *Les Traductions de la Bible en vers, français au moyen âge* (Paris, 1884), p. 52, cites the first three verses.

² Bonnard, p. 51.

³ Gröber, *Grundriss*, II, 1. 658, is mistaken in saying that *Bib. Nat. MSS. fr. 1822, 20040, 24301*, and *Arsenal MS. 3527* close with a mere mention of the Resurrection and Ascension ; for the long *Harrowing of Hell* occurs as part of the *Passion* in *Bib. Nat. fr. 1822*, fol. 193a ; 20040, fol. 116b and *Ars. 3527* (Bonnard, p. 50) ; while *Bib. Nat. fr. 24301* adds it as a separate poem (ff. 291 ff.).

⁴ *Romania*, XVI, 47. This MS. is used by Roy in his description of the *Passion*, pp. 27*-35*, where extracts are printed.

⁵ *Ibid.* The poem is printed by Grass (*Das Adamsspiel*, Foerster's *Romanische Bibliothek*, VI, Halle, 1891, pp. 57-67) ; see also Nölle, *Die Legende von den fünfzehn Zeichen vor dem jüngsten Gerichte* (*Paul und Braune's Beiträge*, VI, 413 ff.), and Dr. H. E. Sandison, *Quindecim Signa ante iudicium* (*Herrig's Archiv*, CXXIV, 73-82).

⁶ vv. 1476-82, as in **O**.

Phillipps MS. 3643, ff. 105b–111a. Thirteenth century, end.

From the quotations of M. Meyer¹ the arrangement appears to be that of **O**, *i. e.* the Resurrection is followed by the eight verses on the Harrowing of Hell and the conclusion.²

Bibliothèque Municipale Lyons Ms. 739, ff. 1–8b. Thirteenth century, end.³

The poem is incomplete, ending abruptly at Christ's death, thus :

Proiès que a la fin a dit,
Si come reconte l'escrit,
Qui tote creature pest
Si li a dit ; *Consumatum est* ;
Et dist ; Peres omnipotent
Pardone ceste mal gent.⁴

Trinity College, Cambridge, B. 14. 39, ff. 75b–80b. Thirteenth century.

The MS. is described by Dr. James⁵ and by M. Paul Meyer,⁶ who quotes the first thirty-nine verses of the Prologue and the last eighteen of the *Passion*.⁷ It has not, however, been pointed out that this *Passion* is a shortened form of the poem under discussion. After a prologue narrating the Entry into Jerusalem, etc.,⁸ the *Passion* proper begins on fol. 75b :

[O]re escutet tut ducement
Gardet qui ni ait parlement
La passion deu entendent
Cument il fu *pur nus* penez
Ne la poet oir creature
Ne ueit pite ia tant nert dure
Pur ceo quil eit entendement
Al rei del cel omnipotent. . . .
(1–8)

The text is shortened by the omission of many legendary and some Biblical incidents. The eight lines on the Harrowing of Hell follow Christ's death, but after v. 1510 (Pilate grants Jesus' body to Joseph) the text is not parallel to **O**. The poem ends :

¹ *Notices et extraits*, XXXIV, 1, 164 ff.

² 1476–82, 1594a–1594h.

³ *Romania*, IX, 162. Bonnard, p. 51: *Catalogue des Mss. des bibliothèques publiques de France* (Paris, 1900). XXX. Pt. 1, p. 198.

⁴ Quoted in *Romania*, IX, p. 162. The first four lines are 1467–70 of the printed text.

⁵ *Catalogue of the Western MSS. in the Library of Trinity College, Cambridge* (1900), I, 438–49.

⁶ *Romania*, XXXII, 20–62.

⁷ *Ibid.* 38–9.

⁸ ff. 74a–75b.

Ieo uus comand quel gardez
 Autre si ben ami uus sauez
 E cil qui ueiler ideueient
 Ignele pas si dormeient
 Al ters iur si leua sus
 Nostre sire rei ihesus
 A ses apostles saparut 1594a
 Quarante iurs od eus fu 1594b
 Si leur mustrat la nouele lei 1594c
 Puis les baisat checun par sei 1594d
 Issi uus puseit sauuer 1594e
 E sa glorie amener. Amen.

(fol. 80)

Arsenal 3527, ff. 182–191b.¹ Fourteenth century.

Following Christ's death is the long Harrowing of Hell with details from the *Gospel of Nicodemus*. The narrative extends beyond the Resurrection.

Arsenal 5204, fol. 17b. Fourteenth century.

Preceding the *Passion* is a poem treating of the Annunciation, the Birth and Early Life of Christ.² This is not the same poem as No. 3 described below.³ The Account of the Marriage at Cana is identical with that of Geoffroi of Paris.⁴

Bibliothèque de Saint-Brieuc 112, ff. 41–50. Fourteenth century.

This MS. is cited by Bonnard⁵ as "probablement une variante du récit dont nous nous occupons." Through the description and extracts sent me by the kindness of M. Selbert, Conservateur de la Bibliothèque, I am able to identify the poem with the French *Passion*. It begins :

Incipit passio domini nostri ihesu christi
 Or escoutez comunament
 E si mescoutez doucement
 De nostre Seigneur veil parler
 Se il vous plaist a escouter
 Mout deuez oir bonement
 Comme il souffrit pour nos torment
 Et comme il fut passionnez
 Et en la sainte croix penez

¹ Bonnard (pp. 49–50) describes this MS. and quotes vv. 1–12, 401–6, 1189–96.

² ff. 1–17. Begins :

"Or entendez, si faites pais
 De Damedieu et de ses fais. . . ."

(Bonnard, p. 235.)

See also on this MS., Gröber in *Zeitschrift für romanische Philologie*, VIII, p. 315.

³ See below, p. 56.

⁴ Bib. Nat. MS. fr. 1526. See below, p. 55.

⁵ p. 53.

Pour nous retirer de prison
 Ou nous ot mis le premier hom¹
 La passion de entendez
 Comme il fut por nous trementez
 Ne la pout oir creature . . .

(fol. 41a, col. 1)

The poem is imperfect, breaking off at the crucifixion :

Tot li percerent jusquos os
 Par les paumes sallit le sang
 Qui aval cort parmi le flanc
 Un en fier parmi les piez
 Or est Ihesu bien doficier.

(fol. 50)²

*Bibliothèque Nationale Ms. fr. 20040, fol. 105. Fourteenth century.*³

The *Passion* is preceded by the same prologue which occurs in Bib. Nat. MS. fr. 24301.⁴

The latter part of the poem (after v. 1476) is expanded; vv. 1477-82 on the Harrowing of Hell are not present. After v. 1592 are the forty-three verses⁵ describing the remorse of the Jews who wished to beg for pardon at Christ's tomb, and relating the merits of the Passion to save men from Hell; following this is the Harrowing of Hell drawn from the *Gospel of Nicodemus*.

Bibliothèque Nationale Ms. fr. 9588 ff. 78b-110a. Fifteenth century.

In this MS.⁶ the poem is lengthened by the insertion after Christ's death of the Harrowing of Hell from the *Gospel of Nicodemus*, and the story of Sidonie.

*Kaiserlich-königliche Hofbibliothek zu Wien, MS. 3430.
 ff. 82a-112a. Fifteenth century.*

The MS.⁷ contains (1) a paraphrase of the psalm *Eruclavit* (ff. 1-39)⁸ entitled "De l'advenement nostre seigneur," beginning, "Une chancon que dauid fist"; (2) "De la nativité nostre seigneur," beginning, "Entendez seigneurs un petit,"

¹ The preceding six verses are not found in other MSS. of the *Passion*.

² vv. 1322-6. Bonnard (p. 53) is mistaken in saying the poem ended at v. 1321.

³ *Romania*, XVI, p. 47; Bonnard. pp. 51-2. ⁴ See above, p. 51.

⁵ These verses are also in Bib. Nat. MS. fr., 1822, ff. 192b ff., and Brit. Mus. Addit. MS., 15606.

⁶ Gröber's *Grundriss*, II, 1. 657, note 3.

⁷ This description of the MS. is from *Tabulae Codicum Manu Scriptorum praeter Graecos et Orientales in Bibliotheca Palatina Vindobonensi Asservatorum*, edidit Academia Caesarea (Vindobonensis, Vienna, 1868), II, p. 289. vv. 1189-1216 are printed by Mussafia (*Sitzungsberichte der Wiener Akademie Phil. Hist., Klasse LXIII, 212-13*, see also p. 175, note 27).

⁸ For MSS. of this poem see *Romania*, VI, 9 and cf. P. Paris, *Les Mss. françois de la Bibliothèque du Roi* (Paris' 1848), VII, 208; Gröber, *Zeitschrift für romanische Philologie*, IV, 95-7. Brit. Mus. Addit. MS., 15606 also contains both the *Passion* and the paraphrase of *Eruclavit*.

ending, "Et puis recut mort et passion" (ff. 39-81); (3) The *Passion* entitled "De la Passion nostre seigneur," beginning "Oez moy trestous doucement," ending, "In seculorum secula" (ff. 82-112); (4) The *Image du Monde* of Gautier de Metz.¹

The *Passion*, which contains about 1622 lines, ends with the same phrase as Arsenal 5201, and does not, so far as I can judge, contain the long Harrowing of Hell.

Bibliothèque Nationale Ms. fr. 1526, ff. 92a ff. Dated 1243.

The *Passion* forms part of the *Bible des Sept Estaz du Monde* of Geoffroi de Paris.² The text is expanded by the insertion of Biblical and legendary incidents such as the Cursed fig-tree, the Rebuke of Martha, the Lament of Mary at the Cross, the Harrowing of Hell from the Gospel of Nicodemus (following the death of Christ), the purchase of the grave cloth from Sidonie, etc.

Arsenal 3516 ff. 47b-50. Thirteenth century.

A portion of the French *Passion*, according to M. Meyer,³ forms one of the several insertions in the French Bible of Hermann de Valenciennes. The insertion, which lacks three leaves and a half at the opening, begins :

Chi commence la traison des Juif et de Judas, qui trai Deu nostre signor.

A icel dit li poples sus estait
Tote creiante entor Pilate vait;

and ends :

Explicit la Passion Nostre Segnor.⁴

In several MSS. the *Passion* forms part of a long compilation which includes some or all of the following originally independent poems⁵ :

- (1) The Ancestors of Mary, beginning : "Dieu qui cest siecle comenca."
- (2) The History of Mary and Jesus, beginning : "Qui Dieu aime parfaitement."

¹ For MSS. of *L'Image du monde*. see Fant in *Upsala Universitets Årsskrift*, 1886; Grand, *Revue des langues romanes*, XXXVII (1893), pp. 17 ff., and Gröber, *Grundriss*, II, 1, p. 757. MSS. containing both the *Passion* and *L'Image du Monde* are Vienna, 3430, Saint-Brieuc, 112, and Bib. Nat. fr. 1822. Camb. Univ. Gg., 1. 1 contains *L'Image* and the *Northern Passion*.

² Gröber, *Zeitschrift für romanische Philologie*, VIII, 426 and *Grundriss*, II, 1, 657; E. Roy, *Mystère de la Passion en France*, p. 37*; Bonnard, p. 42; *Notices et extraits*, XXXIV, 1. 198-209; XXXV, 1, 152, 156; *Zeitschrift für romanische Philologie*, XXII, 49.

³ *Romania*, XVI, 243, and XVII, 143; see also *Zeitschrift für romanische Philologie*, VIII, 315, and Bonnard, p. 85 ff.

⁴ *Catalogue des MSS. des Bibliothèques publiques de France, Bibliothèque de l'Arsenal*, p. 397.

⁵ For MSS. and extracts of these poems see *Romania*, XV, 469-70; XVI, 44-56, 214-31. The compilation is printed from the Montpellier MS. in *Revue des langues romanes*, XXVIII, 118-23, 157-258; portions are printed in Herrig's *Archiv*, LXVII, 263-8; Reinsch, *Pseudo-Evangelien von Jesu und Maria's Kindheit* (Falle, 1879), pp. 42-74; and *Ein Schoen alt Lied von Grave Friz von Zolre* (ed. Joseph von Lassberg, 1842), pp. 67-80.

- (3) The Childhood of Jesus, beginning : “ Dire vos veul chi et retraire.”
 (4) The *Passion*, beginning : “ Or escutez mut ducement.”
 (5) The Descent into Hell and after-life of Christ. Beginning usually fused with No. 4.
 (6) The Assumption, beginning : “ Après la sainte passion.”

Arsenal 5201, ff. 106b–130b. Thirteenth century, first half.

This MS.¹ contains Nos. 2, 4, 5 and 6 of the poems mentioned above. The Harrowing of Hell occurs twice, once at the end of No. 3, as in **O**, and again in an extended form at the opening of No. 4.² This appears to be the only MS. of the long compilation in which the *Passion* and the Harrowing of Hell are kept distinct.

Bibliothèque de l'École de Médecine de Montpellier 350,

ff. 43–8. End of the thirteenth or beginning of the fourteenth century.

An abridged form of the *Passion* is combined with Nos. 1, 2, 5 and 6. The *Passion* occupies vv. 2865–3326 of the printed edition,³ but in so altered a form that it is only by certain couplets in the Supper at Simon the Leper's⁴ and the Denial of Peter⁵ that the French *Passion* can be recognized. Except for Peter's Denial, which is given at length, the Trial and Crucifixion of Jesus are not narrated, but merely summarized in ten lines.⁶

¹ See *Romania*, XVI, 44–53, where vv. 1–66, 1173–1231, 1476–82 and 1594a–1594h are printed.

² *Ibid.* 51–2.

³ *Revue des langues romanes*, XXVIII, 230–41; see also *Romania*, XVI, 44 ff.

⁴ Montpellier, 2881–2 = Pass. 69–70; M. 2899 = P. 67; M. 2904 = P. 73; M. 2905–6 = P. 75–6; M. 2951–2 = P. 111–12; M. 2959–60 = P. 93–4.

⁵ *Ibid.* 3135–8 = Pass. 681–4; M. 3140–43 = P. 686–89; M. 3147–50 = P. 691–4; M. 3159–60 = P. 669–70. M. Meyer says (*Rom.*, XVI, 48): “ Ce poème de la passion est à première vue distinct du récit qui, dans le MS. de Montpellier publié par M. Chabaneau, occupe les vers 2865 à 3367. Toutefois, ce dernier texte a un certain nombre de vers en commun avec le nôtre et pourrait bien en être une sorte de remaniement.”

- ⁶ Forment gemist, soupire et ploire, 3171
 Et se tormente et maldit l'heure
 Que il onques fu nez de mere;
 Or li est trop sa vie amere.
 Dont fut Jhesu a mort jugiés 3175
 Et en crois mis por nos pechiés.
 Iluec souffri mortel doulor
 Nostre sire, por nostre amor.
 Or esgardez que vos ferez,
 Com faitement vos li rendrez, 3180
 Que quant vendra au jugement,
 Que li felon seront dolent,
 Que ne perdez sa compaignie,
 Por la joie de ceste vie.
 Le vendredi fu en la crois, 3185
 Por nostre amor, li souverain rois.
 Donc vint Joseph I. chevaliers, etc.

Fitzwilliam Museum, Cambridge, MS. 20, fol. 18a. Dated 1323.

Nos. 1, 2, 4, 5 and 6 are contained in this MS.¹ The long Harrowing of Hell is joined to the death of Christ, the rest of the poem being a different version from that of O.

Grenoble Ms. 1137, ff. 73a-107b. Fourteenth century, beginning.

This MS.² contains Nos. 1-6. The long Harrowing of Hell is joined to the death of Christ as in Fitzwilliam 20.

In certain MSS. of Wace's *Conception*³ dating from the end of the thirteenth century or later, portions of this long compilation are introduced.

British Museum Additional MS. 15606, fol. 58. Fourteenth century, beginning.

The *Passion* together with part of the History of Mary's Ancestors and the Life of Mary and Jesus is introduced into Wace's *Conception*.⁴ Except for the insertion of the eight verses on the Harrowing of Hell after the death of Christ, the *Passion* is the same as the version in Bib. Nat. fr. 20040.

Bibliothèque Nationale Mss. Moreau, 1715-19 ff., 169b. ff. Dated 1773.

These five volumes⁵ contain a copy made for M. Sainte-Palaye in 1773 of two ancient MSS. belonging to the Marquis of La Clayette. The first, which contained the *Conception*, was written at the end of the thirteenth or beginning of the fourteenth century. The History of Mary and Jesus, part of the *Passion*, together with the *Descent into Hell*, are inserted in Wace's *Conception*. By the omission of the usual prologue to the *Passion*, the Supper at Simon the Leper's (v. 58 of the *Passion*) is joined to the end of the poem on Mary and Jesus.

The text of the French Passion, as has been shown, varies widely in the different MSS.; in fact the versions of the end of the poem are almost as numerous as the MSS. in which they occur. The beginning, on the other hand, is usually the same as in O, but it may be preceded by a short prologue,⁶ or by an account

¹ James's *Descriptive Catalogue of the MSS. in the Fitzwilliam Museum* (1895), pp. 31 ff. (vv. 165-74, 177-82 printed); *Romania* XXV 546-54 (vv. 1-40, 1467-76 printed).

² *Romania* XVI, 214-31 (vv. 1-56, 1173-1216, 1465-76 printed).

³ Printed by Mancel and Trebutien (*L'Établissement de la Fête de la Conception Notre Dame*, etc., Caen, 1842), and by V. Luzarche (*La Vie de la Vierge Marie de Maître Wace*, Tours, 1859). For MSS. and discussions of the poem, see Reinsch, *Pseudo-Evangelien'*, pp. 19-20; Bonnard, p. 222; *Romania*, VI, 10-11; VIII 310; XVI, 54, 232 ff.; *Notices et Extraits*, XXXIII, 2, 202 ff., *Zeitschrift für romanische Philologie*, VIII, 315.

⁴ *Romania* XVI, 232-47 (vv. 1-22, 1175-98, 1465-84 printed); part of No. 1 (*The Ancestors of Mary*) is printed from this MS. by Reinsch, in Herrig's *Archiv*, LXVII, pp. 263-8.

⁵ *Notices et extraits*, XXXIII, 1, pp. 8, 48-57.

⁶ Bib. Nat. fr. 20040 and 24301, and Trinity College, Camb. B. 14, 39.

of the early life of Christ,¹ and the opening lines may be omitted.² Now the *Northern Passion* does not correspond with any MS. of the French poem which I have examined. The variations are particularly noticeable at the beginning and the end: the Council of the Jews from Luke³ and Matthew⁴ in the French is in the *Northern Passion* increased by the account of John xi, 47-51, 53; furthermore, between the Council of the Jews and the Supper at Simon the Leper's is inserted the Entry into Jerusalem;⁵ while at the end of the poem, Christ's appearance to Mary⁶ and the Bribing of the Guard⁷ are added to the Resurrection. At first sight the English poem appears to be a rearrangement of an expanded version of the French text in which the Passion proper is preceded by the Entry into Jerusalem⁸ and continued by the addition of the Appearance to Mary.⁹ A closer comparison, however, reveals the following points of difference: (1) The English poet certainly relates one incident, *i. e.* the Bribing of the Guard, which is not in the French poem. (2) The Appearance to Mary as related in the *Northern Passion* is not that given in the French *Passion*. (3) The Entry into Jerusalem when present in the French is placed before the Council of the Jews and before the Prologue of the *Passion*.¹⁰ (4) Almost all MSS. of the French text containing the Appearance to Mary and the Entry into Jerusalem contain also the long Harrowing of Hell according to the *Gospel of Nicodemus*, which is not found in the *Northern Passion*. In other words, though some of the additional incidents in the *Northern Passion* are contained in MSS. of the extended version of the French poem, neither the text nor the arrangement is parallel. The probability is therefore that the English poet used some MS with the extent of **O**, and not the extended version.

The text upon which the English poem is based may be in part reconstructed by selecting, from the different extant MSS. of the French, the characteristics parallel to the *Northern Passion*. For example: (1) It lacked the couplets after vv. 32, 116, 178, 224, 278, 318, 338, 370, 378, 382, 446, 521, 496, 504, etc., which are found in most MSS. of the French but are not in **O**. (2) It included vv. 127-8, 215-16, 251-2, 365-6, 385-6, 399-400, 429-32, 447-8, 483-4, etc., not in **O** but present in most MSS. (3) Vv. 1475-82 on the Harrowing of Hell followed v. 1474. In general this text was nearer to **O** than to any other MS. which I have examined.

¹ Vienna 3430, Arsenal 5201, Bib. Nat. fr. 1526, Montpellier 350, Grenoble 1137, Addit. 15606, Bib. Nat. MS. Moreau. 1715.

² Montpellier, 350 and Bib. Nat. Moreau 1715.

³ Luke xxii. 1-2.

⁴ Mt. xxvi. 3-5.

⁵ *North. Pass.*, 61-92.

⁶ *North. Pass.*, 1977-2000.

⁷ *Ibid.* 2001-78.

⁸ *e. g.* Trinity College, Camb. B., 14, 39, and the MSS. of the long compilation cited above on pp. 55-56.

⁹ Bib. Nat. fr. 20040, 24301, etc.

¹⁰ With the exception of Montpellier 350 and Bib. Nat. fr. Moreau 1715-19, both of which present an abbreviated text of the *Passion*.

§ 3. *The French Passion: Sources.*

The chief source of the French *Passion* is the Bible itself. Dependence on mediæval harmonies, histories, etc., such as might be expected in a popular story, cannot be proved in the French *Passion*; for the peculiarities in the arrangement of the events from the different Gospels, though for the most part supported by the authority of Clement of Llanthony,¹ Arnold of Chartres,² and a treatise popularly ascribed to St. Anselm³ cannot as a whole be found in any one author; while in two cases, the Trial before Caiaphas⁴ and the end of the Trial before Pilate,⁵ the order of the *Passion* is not met with elsewhere. Since then no intermediate work will account for its arrangement, and since the text is in general a paraphrase of the Vulgate⁶ the French *Passion* is probably based directly on the Bible.

¹ British Museum Royal MS. 3. A. X. Jesus' commendation of Mary to John precedes the words to the Good Thief (vv. 1381 ff.).

² *De Ablutione Pedum (De Cardinalibus Operibus Christi, Migne, Patr. Lat., 189, col. 1650)* supplies the authority for placing the Washing of the Disciples' feet (279 ff.) before, instead of after, the Eucharist. The Latin is quoted by Roy, p. 221-2.

³ *Dialogus Beatae Mariæ et Anselmi de Passione Domini (Migne, 159, col. 273)*. In the Capture, Jesus' question "Quem queritis," etc., from John xviii, 4-8, precedes Judas's kiss and Jesus' speech, "Amice, ad quid venisti," from Matt. xxvi, 49-50 (see French *Passion*, 459 ff.). This order is also found in the Latin verse life of Mary and Christ in British Museum Additional MS. 29434 (end of thirteenth or beginning of fourteenth century), f. 86b; the French *Passion* of British Museum Egerton MS. 2781 (fourteenth century), f. 138a; the South English *Passion of Our Lord* (c. 1250) printed in *Old English Miscellany* (E. E. T. S. 49), p. 42; *Cursor Mundi* (E. E. T. S. ed.), 15750 ff.

⁴ The questioning of John xviii, 19-23 (596-626), is introduced between the rendering of Matt. xxvi, 62 (591-5) and 63 (627 ff.).

⁵ Pilate's Washing of his Hands (1045-56) is separated from the Condemnation not only by the Scourging (1057-1104) but also by Pilate's altercation with the Jews and with Jesus (John xix, 4-15; French *Passion*, 1105-72).

⁶ The parallels of the French *Passion* with the Vulgate are as follows:

13-22 Lu. xxii, 1-2.	509-530 Mt. xxvi, 55-57.
23-32 Mt. xxvi, 3-5.	531-560 Jo. xviii, 14-16.
33-44 Mt. xxvi, 6; Jo. xii.-12.	561-566 Mk. xiv, 51-52.
69-116 Jo. xii, 3-8; Mt. xxvi, 10-13; Lu. vii, 48.	567-584 Mt. xxvi, 59-61.
125-140 Mt. xxvi, 14-16.	585-586 Jo. ii, 20.
141-165 Mt. xxvi, 17-20; Lu. xxii, 9-14.	587-590 Mt. xxvi, 66.
183-190 Lu. xxii, 15-16.	591-595 Mt. xxvi, 62.
191-212 Mt. xxvi, 26-28; Lu. xxii, 19-20; 1 Cor. xi, 24-27.	596-626 Jo. xviii, 19-23.
213-234 Mt. xxvi, 21-25.	627-658 Mt. xxvi, 63-66.
235-276 Lu. xxii, 24-32.	659-666 Lu. xxii, 56-57; Jo. xviii, 25.
277-310 Jo. xiii, 4-17.	667-684 Jo. xviii, 25-27.
311-340 Mt. xxvi, 31-35.	685-697 Mk. xiv, 68-71; Mt. xxvi, 73-74.
341-355 Lu. xxii, 35-36, 38.	698-704 Lu. xxii, 61-62.
356-359 Jo. xviii, 1.	705-726 Lu. xxii, 63-65; Mt. xxvi, 67-68.
360-458 Mt. xxvi, 36-48; Lu. xxii, 39-46.	727-756 Lu. xxii, 66-71.
459-476 Jo. xviii, 4-8.	757-772 Lu. xxiii, 1-2.
477-482 Mt. xxvi, 49-50; Lu. xxii, 48.	773-810 Mt. xxvii, 3-7.
483-504 Mt. xxvi, 51-53; Lu. xxii, 50; Jo. xviii, 10.	815-828 Mt. xxvii, 11-14.
	829-934 Lu. xxiii, 4-19.
	975-988 Mt. xxvii, 19.
	989-1026 Jo. xviii, 29-37.

Interwoven with the Biblical matter are legendary and apocryphal incidents, some drawn from the great body of tradition common to all writers of the Middle Ages, some taken from more obscure sources. Although the widespread popularity of some of the legends makes impossible an exact statement as to the sources used in the *Passion*, the *Historia Scholastica* represents the type of treatise probably used by the author. Most of the common legendary incidents in the *Passion* are to be found here. Thus, compare the speech of Judas at Simon the Leper's,

iol uos rendrai
Ceste perte restorrerai
As iuels uos uendrai qui me dorront
Des bons deniers † uos prendront,
(121-4)

with the *Historia Scholastica*, "ita volebat Judas recompensare unguenti perditionem."¹ The common mediæval opinion that Judas was damned not for his treachery, but for his despair and suicide (vv. 792-6), is distinctly stated by Comestor :

Dicit Hieronymus super CVIII psal. quia magis offendit Judas Deum, quando se suspendit, quam in hoc quod eum prodidit.²

The legend that the devil, in fear that Christ would save sinners, sent a warning dream to Pilate's wife, is probably based on the *Historia Scholastica*, which after quoting Matthew xxvii. 19, adds :

Iam Dei nutu poterat cognoscere diabolus mysterium crucis, et ideo laborabat ne Christus moreretur.³

The addition of the French *Passion*, that the devil came in person, does not occur in earlier works. The popular legend of the healing of the blind knight who pierced Christ's side (vv. 1525-44) is also in Peter Comestor.

1027-1032 Mt. xxvii, 20.	1392-1408 Mt. xxvii, 39-43.
1033-1040 Lu. xxiii, 15-16, 18.	1409-1424 Lu. xxiii, 39-43.
1041-1104 Mt. xxvii, 23-25, 27-30; Jo. xix, 1-2.	1425-1434 Lu. xxiii, 44-45; Mt. xxvii, 45.
1105-1176 Jo. xix, 4-16.	1435-1442 Mt. xxvii, 46-47.
1177-1178 Mt. xxvii, 31.	1443 Jo. xix, 28.
1221-1224 Jo. xix, 17.	1451-1466 Jo. xix, 29; Mt. xxvii, 48-49.
1261-1272 Mt. xxvii, 32; Lu. xxiii, 26.	1467-1470 Jo. xix, 30.
1273-1304 Lu. xxiii, 27-30.	1471-1474 Lu. xxiii, 46.
1307-1311 Lu. xxiii, 32.	1483-1502 Mt. xxvii, 51-54.
1312-1326 Mt. xxvii, 33, 35; Jo. xix, 23-24.	1503-1510 Mt. xxvii, 57-58; Lu. xxiii, 50-52; Jo. xix, 38.
1327-1338 Jo. xix, 18-22.	1511-1533 Jo. xix, 31-34.
1341-1348 Lu. xxiii, 34.	1545-1560 Mt. xxvii, 59-60; Lu. xxiii, 53; Jo. xix, 40-42.
1349-1356 Jo. xix, 25.	1561-1590 Mt. xxvii, 62-66.
1381-1389 Jo. xix, 26-27.	

¹ Migne, *Patr. Lat.*, 198, col. 1614.

² *Ibid.* 1625.

³ *Ibid.* 1628; on this legend see below p. 78.

Sed unus militum lancea latus ejus dextrum perforavit, et continuo exivit sanguis, et aqua, et qui lanceavit eum, ut tradunt quidam, cum fere caligassent oculi ejus, et casu tetigisset oculos sanguine ejus, clare vidit.¹

In the French, Longinus expresses contrition for his deed, begs for mercy and is pardoned. The Harrowing of Hell (1474–82) is casually mentioned in the *Historia Scholastica*: “De sanctis, quos eduxit de inferno, si quaeritur ubi fuerint post resurrectionem, Deus novit,”² but the French couplet

De enfern brisa les sereures
E rumpi tutes les clostures

(1477–8)

implies that the poet also knew the *Evangelium Nicodemi*, where the breaking down of the portals of Hell is described in some detail.³

The Legend of the Cross, which appears in many forms in mediæval literature,⁴ is related in the French⁵ according to the *Rationale divinatorum officiorum* of Johannes Beleth, in the section “de exaltatione sanctæ crucis”:

De ligno domini legitur, quod Adam passus guttam misit filium suum ad paradysum et datum sibi ramum ab angelo detulit et illius arboris cognoscens mysterium terrae affixit. et in magnam arborem producta est. postea uero cum in templi constructione de diuersis partibus mundi arbores afferentur, allata est et haec et relicta est tamquam inutilis. unde postea facta est quasi salebria supra quasdam foueas ciuitatis. quam cum Saba regina intrauit noluit transire sed adorauit.⁶

The one⁷ detail of the French not in Beleth, namely the identification of the tree with the cypress,

¹ Migne, *Patr. Lat.*, 198, col. 1633–4. For a discussion of this legend, see Dr. R. J. Peebles: *The Legend of Longinus in Ecclesiastical Tradition and in English Literature, and its Connection with the Grail* (Bryn Mawr Monographs, Monograph Series IX, 1911).

² Migne, *Patr. Lat.*, 198, col. 1637.

³ Tischendorf, *Evangelia Apocrypha* (Leipzig, 1876), pp. 389 ff., esp. Ch. V; on the Harrowing of Hell, see also *The Middle-English Harrowing of Hell*, E. E. T. S. Extra Series C; Wülcker, *Das Evangelium Nicodemi in der abendländischen Literatur* (Paderborn, 1872).

⁴ For general discussions of the Cross Legend, see William Meyer, *Die Geschichte des Kreuzholzes vor Christus, Abhandlungen der königlich bayerischen Akademie der Wissenschaften, philologische-historische Klasse*, XVI (1881); Napier, *History of the Holy Rood-Tree*, E. E. T. S. 103; and see also Mussafia: “Sulla Leggenda del legno della Croce,” *Sitzungsberichte der Wiener Akademie, philosophisch-historische Klasse*, LXIII (1869), pp. 165 ff.; and Morris, *Legends of the Holy Rood*, E. E. T. S. 46.

⁵ vv. 1199–1260. Printed from Arsenal MS. 2501 in *Romania XVI*, p. 50; from Grenoble MS. 1137 in *Romania XVI*, p. 227–8; from British Museum Additional MS. 15606 in *Romania XVI*, p. 244; and from Vienna MS. 3430 in *Sitzungsberichte der Wiener Akademie*, LXIII, p. 212–13.

⁶ Quoted by Meyer, p. 115; also in Migne, *Patr. Lat.*, 202 col. 153.

⁷ vv. 1195–6:

Don Poumier fu ou crut la pome
Qui mist a mort le premier hom

are probably not part of the original French *Passion*. For this detail is not in Beleth, the source; the lines do not occur in *O* (early thirteenth century), and furthermore they introduce confusion, in that the poem states within the short space of three lines that a branch from an apple-tree was called cypress.

Hume dist que cypres aueit a non,
(1197)

is found in the French *Bible* of Herman of Valenciennes :

La croiz unt faite li felun bachiler
Dun mult bel fust cypres oi nomer¹

From Bernard's *Vitis Mystica* the poet took the interpretation of Christ's Thirst as a spiritual thirst to save men (1445-50) :

"Sed non satis credibile est ipsum de siti corporali dixisse, ut potem peteret carnalem, qui in instanti se sciebat carnaliter moriturum : sed potius desiderium ardentissimum salutis nostrae ipsum credimus sitivisse."²

Furthermore, from Pseudo-Bernard's *Meditatio in Passionem et Resurrectionem Domini* is drawn the Legend that Judas wakes while the apostles sleep in Gethsemane :

Judas ne dort ore nient
Et uos reposez seurement.
(439-440)

Vel Judam non videtis, quomodo non dormit? Quam pervigiles habet oculos avaritia! quomodo circuit orbem terrae! non cessat manus ejus, non cessat pes, et coacervat sibi iram in die irae. Et tamen dormit Simon, dormit Jacobus et Joannes.³

Also in connection with the evident proximity of Judas and John to Jesus at the Last Supper (166-177) may be noted Bernard's words :

Quid enim columbae et corvo? quid candidae et nigro? quid Judae et Joanni? quid Christo et Belial? Et tamen Christus inter Judam et Joannem sedet medius, inter electum et reprobum latronem medius pendet, etc.⁴

The legend that John, sleeping on Jesus' breast, saw visions of heaven (176-82) is of course founded on John xiii. 23 and 25: "Erat ergo recumbens unus ex discipulis eius in sinu Jesu, quem diligebat Jesus. . . . Itaque cum recubisset ille supra pectus Jesu, dicit . . ." but the two traditions that John drew secrets from Jesus' breast and that John slept on Jesus' breast were at first separate. The former occurs in Augustine,⁵ Gregory of Tours,⁶ and Bede;⁷

¹ Harleian MS. 2253, fol. 32a. The tradition is also found in *Cursor Mundi*, 8827; the Cross Legend of Bib. Nat. MS. fr. 763, printed by Bonnard, p. 89 (see also Napier, E. E. T. S. 103. pp. 63 ff.); and Mandeville (ed. Roxburgh Club), p. 5.

² Migne, *Patr. Lat.*, 184, col. 662.

³ *Ibid.* col. 743. See also the sermon on the Passion in British Museum Royal MS. 7. B. VII (fifteenth century), fol. 281b, "Dormite et requiescite non videtis quomodo. Judas non dormit set festinat me tradere iudeis."

⁴ *Ibid.* 184, col. 754.

⁵ *Ibid.* 35, col. 1801; on this legend, see Roy, pp. 30*, 222-3. 333-4.

⁶ *Ibid.* 92, col. 810; see also *Glossa Ordinaria*, Migne, *Patr. Lat.*, 114, col. 426.

⁷ *Ibid.* 71, col. 730.

the latter does not appear before the tenth century, but is then found in Abdias¹ and in the *Passion de Clermont-Ferrand*.² The combination of the two legends which occurs in the French *Passion* is found in a Latin sermon of a certain Ogerius (d. 1149)³:

Erat ergo recumbens unus ex discipulis ejus in sinu Jesu, quem diligebat Jesus. Felix, inquam, discipulus ille, cui sic erat familiaris auctor vitae, quae nunc est, et futurae: nimis honoratus est discipulus ille, qui sui capitis habuit reclinatorium tam venerabile pectus, scilicet Jesu. . . . O quam bene quiescebat, qui supra pectus Christi quiescebat! O beate apostole Dei, discipule Jesu Christi, Joannes beate, utinam mererer illius dulcissimos pedes osculando lacrymis rigare, in cujus pectore tu meruisti dormire! . . . Per sinum sive pectus significabatur illud secretum, de quo bibit divinitas sacramentum. . . . Et merito de proditore suo magistrum interrogare non timuit, cui jam in sinu Divinitatis, veritatis magister rimari secreta polorum monstravit . . . illum mihi rogo ne celes, cui tuae divinitatis secreta es dignatus revelare.⁴

Herman of Valenciennes also relates the legend in his Bible:

Coe est Johans, bien le vous lai numer
Ki la science but quant dormit al super
Sur le piz de son maistre.⁵

For a few incidents of the French *Passion* I have found no source.

(1) Judas sat down to supper even before Jesus; his lord loved him so much that he always ate with him;⁶ but the traitor, while Jesus was drinking, stole the best piece of his fish (166-75).

¹ Migne, *Dictionnaire des Apocryphes*, II, p. 327.

² *Romania* II, 302. M. Roy (p. 223) is mistaken in saying that this *Passion* contains the legend that John drew secrets from Jesus' breast. The passage is as follows:

Jhesus lo bons per sa pietad
tan dulcement pres a parler;
sobre son peiz fex condurmir
sant Johan lo son cher amic.

³ Chevallier, *Répertoire des sources historiques du moyen âge* (Paris, 1907), II, p. 3406, article *Ogler*.

⁴ *Sermones de Verbis Domini in Coena*, III, 4 (Migne, *Patr. Lat.*, 184, col. 891-2).

⁵ Harl. MS. 2253, fol. 23a, quoted by Roy, p. 29*. The story often occurs in later works: Odo of Cheriton (Balliol College, Oxford MS. 38, fol. 99a); Ludolph of Saxony, *Vita Christi* (ed. Paris, 1865), p. 584; Michael di Massa (d. 1336), *De Passione Domini* (Bodleian MS. 758, fol. 43b), all in Latin; in French: *Passion selon Gamaliel*, printed 1485 (Roy, p. 333); *Passion d'Arnoul Greban*, 1452 (Roy, p. 222); and in English: *Cursor Mundi* (E. E. T. S.), 15245 ff., *Northern English Homily Collection* of Harl. 4196 (Horstmann, *Altengl. Leg.* n. F., p. 35), *South English Legendary* (E. E. T. S. 87), p. 403, 406.

⁶ This incident of the French *Passion* appears to have influenced the *Cursor Mundi*, 15215 ff.:

þe lorde was to þe soper sette
his felawes him be-side.
Ivdas of þa xii. was an.
his surnome scariot hiȝt
to ete wiþ ihesu he him sette
t redi has him diȝt.

Though I have found no exact parallel to this incident in earlier literature, the materials from which it was built up are easily distinguishable. Judas was a thief according to the Gospels (John xii. 6, "quia fur erat"). Greediness or gluttony might easily be read into the story of Judas's taking the sop from Jesus after supper¹: indeed the incident is given this interpretation by Herman of Valenciennes:

Judas oueri sa buche ainz quil fust apelez
Li morsels fut tut pres t ben est temprez
La grant gule bae dedenz li est botez.²

Furthermore, Jesus' words, "Qui intingit mecum manum in paropside, hic me tradet" (Mat. xxvi. 23), might easily suggest a theft on Judas's part. Finally, the fish is already present at the Last Supper in early Christian art and literature.³ From these traditions, then, the story in the text could easily be built up.

(2) The soldier whose ear Peter had cut off in the garden accosts him in the Hall of Caiaphas (673-84). The Bible calls this man "cognatus eius cuius abscedit Petrus auriculam" (John xviii. 26), but the French *Passion* in 677-80,

Ia me feris tu de ta espée
Si que l oreille en oi colpee
E tis mestres La sana
Ke par itant guarir quida,

identifies him with the injured soldier himself.⁴

(3) The land which the Jews bought with Judas's thirty pieces was Mount Calvary, where Jesus was crucified (803-14). Though Calvary is represented in mediæval tradition as a burial ground⁵ and a place of execution,⁶ no earlier author identifies it with the Field of Blood.

(4) The Jews ask the smith to make them three nails with which to crucify Jesus, but the smith replies he has had leprosy in his hands for a long time. They oblige him to show his hands, and by God's grace they are diseased. Thereupon his evil wife declares that she will make the nails herself, and forges three great nails and gives them to the Jews (1227-60).

Though this story does not appear earlier than the French *Passion* it is probable that it depended upon some existing tradition. Pierre Bercheur

¹ John xiii. 26: "Respondit Iesus: Ille est, cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Iudae Simonis Iscariotae."

² Harl. 2253, fol. 28a.

³ cf. Roy, p. 29*, note 4.

⁴ The tradition is in a formative stage in the sermon on the Passion of British Museum Royal MS. 7. B. VII. fol. 285a: "Nonne ego te vidi in orto cum illo quum cepimus eum. ymmo tu es ille qui amputavit auriculam cognato meo malco."

⁵ Ambrosius, *Epistola* LXXI. cl. II. (*Patres Quarti Ecclesiae saeculi* (ed. Caillau), Sanctus Ambrosius VII. p. 200): "Golgotha . . . Ibi Adae sepulchrum; ut illum mortuum in sua cruce resuscitaret. Ubi ergo in Adam mors omnium, ibi in Christo omnium resurrectio."

⁶ *Historia Scholastica* (Migne, *Patr. Lat.*, 198, col. 1629) "quia ibi decollabantur rei."

(1290-1362) appears to refer to it under the heading *Christi Passio*: "Christum . . . nudum super crucem extenderunt, et ibi cum clavis grossis et male formatis et non per fabrum sed per quendam ribaldum factis conclauauerunt. Dic si vis de clavis quomodo fuerunt facti et sic cum cruce sursum erexerunt."¹

To sum up,—the French *Passion* is compiled from the Gospels, supplemented by legends from Peter Comestor, Johannes Beleth, the mystical works of Bernard of Clairvaux, and the vernacular Bible of Herman of Valenciennes, besides a few legendary incidents which the poet probably drew from unidentified sources.

§ 4. Supplementary Sources of the Northern Passion.

Although the *Northern Passion* is in the main based on the French *Passion*, as a comparison of their main outlines and their legendary incidents clearly shows,² nevertheless in matters of detail many changes were introduced. The Scriptural material was added to and rearranged, some of the legends were further developed or were replaced by others, and a few apocryphal incidents which had become popular in the course of the century that had elapsed since the composition of the French *Passion*, were inserted. In the early part, the poet followed the French text with comparatively few changes. Up to the trial before Pilate (v. 811) the alterations are confined to the insertion of the Entry into Jerusalem³ and some details in the Council of the Jews⁴; two shifts in position,

¹ *Opera Omnia* (Coloniae Agrippinae, 1731), I, p. 340. The masculine gender of *quendam ribaldum* makes it uncertain whether the reference is to the smith's wife. Roy (p. 34*) sees here an alternative tradition to the story of the *Passion*.

² The corresponding lines of the French poem and *Northern Passion* are as follows:

	French <i>Passion</i> .	<i>Northern Passion</i> .
I. Introduction		
II. Council of the Jews	1-12	1-14
III. [Entry into Jerusalem]	13-33	43-57
IV. Supper at Simon the Leper's	—	58-92
V. Bargain of Judas	34-116	93-144
VI. Last Supper	117-140	145-172
VII. Gethsemane	141-355	173-424
VIII. Trial before Caiaphas and Denial of Peter	356-526	423-604
IX. Death of Judas and First Trial before Pilate	527-758	605-810
X. Trial before Herod	759-848	811-954
XI. Second Trial before Pilate	849-900	955-1006
XII. Legend of the Cross	901-1178	1007-1284
XIII. Forging of the Nails	1179-1226	1285-1438
XIV. Road to Calvary and Crucifixion	1227-1260	1439-1502
XV. Harrowing of Hell	1261-1474	1503-1808
XVI. Longinus and the Entombment	1475-1482	1809-1828
XVII. Setting of the Guard	1483-1560	1829-1914
XVIII. Resurrection	1561-1590	1915-1968
XIX. [Appearance to Mary Magdalene]	1591-1594	1969-1976
XX. [Bribing of the Guard]		1977-2000
XXI. [Conclusion]		2001-2078
		2079-2090

³ 58-90 from Mt. xxi, 1-8; Lu. xix, 29-36.

⁴ 21-42, John xi, 47-51, 53.

the one of Caiaphas' examination of Jesus¹ (John xviii, 19-23), the other of John's sleep and vision²; and finally the repetition of Christ's charge to Peter³ and of the Mocking by the Jews.⁴ In the second half of the poem, however, the English author handled his material much more freely: he rearranged the Trial before Pilate,⁵ giving a version much further from the Bible than that of the French, he altered the end of the poem by adding a brief account of Christ's Appearance to Mary⁶ and the Bribing of the Guards⁷; furthermore, he inserted a fresh description of the crucifixion,⁸ omitted a part of the dialogue of Mary at the Cross,⁹ and added a new speech of Christ from the cross.

The authors used by the English poet in making these changes are in part those already drawn upon by the French author. The *Dialogus Beatæ Mariæ et Anselmi de Passione Domini*, for example, supplied the harrowing details of the crucifixion¹⁰:

Nudaverunt Jesum unicum filium meum totaliter vestibus suis. . . . Post hoc deposuerunt crucem super terram et eum desuper extenderunt, et incutiebant primo unum clavum adeo spissum quod tunc sanguis non potuit emanare; ita vulnus clavo replebatur. Acceperunt postea funes et traxerunt aliud brachium filii mei Jesu, et clavum secundum eum incusserunt. Postea pedes funibus traxerunt, et clavum acutissimum incutiebant, et adeo tensus fuit ut omnia ossa sua et membra apparerent, ita ut impleretur illud Psalmi *Dinumeraverunt omnia ossa mea* (Ps. xxi. 18). . . . Post hæc erexerunt eum cum magno labore.¹¹

The following speech of Christ on the cross:

he sayde þe that by the waye passe
habydis and by halde now my face
and lukis if þat any passiowne or pyne
May ben bitterere thane es myne
The haly writt says naye
No pyne to his euynede be maye
Ne none opir myghtful kyng
Moughte suffire my paynes no thyng:

(Ad 1757-64)

based on Lamentations i. 12 was first connected with the Passion by Paschasius Radbertus (ninth century),¹² but this, as well as the following passage, is probably borrowed by the English poet from Bernard's *Meditatio in Passionem*:

¹ 745-82, following the Denial of Peter. cf. above, p. 59, n. 4, for the order of the French.
² 271-94, following the Denunciation of the Traitor instead of occurring at the beginning of the Last Supper (French *Pass.*, 176-82).

³ Luke xxii. 32, "Confirma fratres tuos"; *North. Pass.*, 327-8 and 509-10.

⁴ *North. Pass.*, 677-80 and 799-804.

⁵ *Ibid.* 811-1284.

⁶ *Ibid.* 1977-2000.

⁷ 2001-78 (from Matt. xxviii, 11-15).

⁸ 1599-1646.

⁹ French *Pass.*, 1357-80.

¹⁰ 1599-1646; on the description of the Crucifixion, see Roy, pp. 91* ff., 231.

¹¹ Migne, *Patr. Lat.*, 159, col. 282-3, cited by Roy (p. 231).

¹² *Expeditio in Lamentationes*, Migne, *Patr. Lat.*, 120, col. 1084.

Passio Domini celebratur, et nos voluptati operam damus. Clamat nobis de cruce: *O vos omnes qui transitis per viam, attendite, et videte si est dolor sicut dolor meus: et nemo est qui audiat, nemo qui consoletur, nemo qui respondeat.*¹

A further addition in the account of the crucifixion is the following passage:

On the rude was nocht so mykyll leuyd
Wharto he myght lene hys hevvyd
Bot lenyd it to hys scholdyr bone
ffor mercy of hym had pai none.

(1637-40)

The basis of this is, of course, Luke ix. 58: "*Vulpes foveas habent, et volucres caeli nidos: Filius autem hominis non habet ubi caput reclinet.*" The verse appears to have been first used in connection with the story of the Passion by Bernard in a passage punning on *Calvaria* and *calvus*:

Vide si non calvus est et noster Elisaeus. *Filius, inquit, hominis non habet ubi caput suum reclinet.* Ecce quam calvus est qui non habet ubi caput reclinet.²

The *Southern Passion* (c. 1250) also uses this verse

A uoxe him mai fynde a sti: & a turtle a nest also
Whar on sitte & walewy: & peron reste perto
And ihesus nis an vrpe no:t: so moche god bileued
Wher-vrpe he mowe enes: reste his weri heued³

In spite of the common rhyme *heued: leuid*, this is probably not the source of the *Northern Passion*, for the latter is nearer to Bernard than the *Southern Passion* in omitting the rendering of "*Vulpes foveas habent, et volucres caeli nidos.*"

The Story of the Cross as it occurs in the *Northern Passion* is constructed by adding to the outline of the story in the French Passion, details from the Latin *Legend*⁴ beginning "*Post peccatum Adae,*" and from other sources. The outline common to the French and English is as follows:

¹ Migne, *Patr. Lat.*, 184, col. 744. The passage also occurs in Pierre Bercheur's *Reperitorium* (ed. 1631), I, p. 340; the French *Passion* of Corpus Christi College, Cambridge, MS., 405, fol. 380; *A Song of Love-Longing for Jesus* (*Minor Poems of the Vernon MS.*, E. E. T. S. 117, p. 456), vv. 173-6; *Testamentum Christi* (E. E. T. S. 117, p. 644); a poem printed by Horstmann (*Yorkshire Writers*, II, 457), beginning "*Bides a while and haldes zoure pais.*"

² *Meditatio in Passionem*, Migne, *Patr. Lat.*, 184, col. 752. The verse is also cited with the *Passion* in Pierre Bercheur's *Reperitorium* (ed. 1631), I, p. 442: "*Pendet, non iacet, nec habet vbi caput reclinet.*"

³ *Modern Language Notes*, XXVI, p. 17. The passage also occurs in the Sermon on the Passion of British Museum Royal MS. 7. B. VII, fol. 273b; the French *Passion* of Corpus Christi College, Cambridge, MS. 405, fol. 375, *An A B C Poem on the Passion of Christ* (*Political, Religious and Love Poems* (E. E. T. S. 15, 1903, p. 275), *A Disputation between Mary and the Cross* (E. E. T. S. 117, p. 614), *Testamentum Christi* (E. E. T. S. 117, p. 651).

⁴ Meyer (*Abhandl. der bayerischen Akademie, phil.-hist. Klasse XVI*, 1831), pp. 131 ff.

David found a branch (three branches in the English) which came from the forbidden tree in Paradise, and planted it. The tree which grew therefrom could not be fitted into Solomon's temple. It lay in a pool of water till the time of the Crucifixion.

To this outline furnished by the French *Passion*, the English poet added the following details :

1. David found three rods (1299), not one. This detail might be taken from the *Legend*,¹ or from some Cross Story of the Rood Tree group described by Professor Napier.²

2. vv. 1329-1330 :

þritti wintir al bi dene
þe leues werin euchon grene

are from *Legend*

Illae steterunt ibi uenuste a domino plantatae usque ad annos XXX.³

3. While the tree lay in the pool, God sent down an angel every day to stir the waters. The first sick man bathing therein after his departure was cured (1387-1408).

This incident occurs in most versions of the Cross Story from the *Historia*⁴ to the *Legend*. The account of the latter is as follows :

Nolens ergo dominus lignum ipsum illustratione carere, unaquaque die inter tertiam et sextam horam descendit angelus in piscinam et mouebatur aqua, et qui prior descendisset in aquam sanus fiebat a quacunque infirmitate detineretur.⁵

4. Along with the legend of three branches, a tradition that the cross was composed of four kinds of wood is introduced :

The three branches which David found were cypress, palm and olive. He grafted them on a cedar tree (1300-2, 1321-6). The upright of the Cross was made of the cypress, because of its fragrance, the cross-bar was of olive because its brightness might be seen at a distance, the block in the earth was cedar which would not rot (1423-32). and the inscription was written on palm (1653-1655) to symbolize the peace which Pilate expected from Jesus' death (1667-76).

The four woods and their distribution in the cross are described in an old verse quoted by Gretser :⁶

Quatuor ex lignis Domini crux dicitur esse :
Pes crucis est cedrus, corpus tenet alta cypressus,
Palma manus retinet, titulo laetatur oliva.⁷

¹ § 17, p. 141.

³ Meyer, p. 143, § 20.

² E. E. T. S. 103, pp. xxxv, ff.

⁴ *Ibid.* p. 107.

⁵ *Ibid.* § 25, p. 147.

⁶ *De Cruce* (Opera Omnia, Ratisbon, 1734), I. 7.

⁷ The same tradition occurs in Ludolphus de Saxonia, *Vita Iesu Christi* (ed. 1865, p. 655).

Bernard of Clairvaux in his *Vitis Mystica*¹ names the same four kinds of wood, but assigns them to different positions in the cross. The tradition used by the English poet, which I have not been able to find in earlier literature, appears in the travels of Sir John Mandeville (c. 1371) thus :

Et sachez qe la croiz Nostre Seignur fuist de quatre manere de boys, si come cest vers devise, *In cruce sunt palma, cedrus, cipressus, oliua*. La piece qaloit tot droit de la terre iusekes a mont vers le chief estoit de cipres; et celle qaloit de transvers, a quoi les mayns estoient clauez, estoit de palmer; et li tronc dessouz, qestoit fchez dedeinz la roche, en quoi il y auoit vne morteise pur tenir le pie de la croiz, estoit de cedre; et la table, qestoit sur la teste, qauoit pie et demy de long, en quoi ly titre estoit escript en ebreu, en greek et en latin, estoit de oliue. Et firent les Iuys la croiz de ceo quatre manere de boys a certes qar ils quidoient qe nostre Seignur duist la demorer tout pendant tant come le corps purroit durer. Et pur ceo firent ils le pie de cedre; qar cedre ne porroit point, nen terre nen eawe. Et ils voleient qil durast longement. Apres ils pensoient qe le corps nostre Seignur duist porrer et puer. Et pur ceo firent ils le thytre de la croiz de cipres, qest bien odorant, au fyn qe la flaour de son corps ne greuast les trespasantz. Et ly trauersyn fuist fait de palme, pur ceo qen veil testament, quant ascun auoit victorie, homme le coronoit de palme. Et pur ceo qils quidoient auoir uencu Ihesu Crist, ils le firent de cel boys. Et la table de la titre ils firent de oliue; qar oliue signifie peez, si come lestoire de Noe tesmoigne, quant la columbe porta la raim de oliue, qi signifioit peez estre fait entre Dieu et homme. Et auxi les Iuys quidoient lors auoir peez apres la mort nostre Seignur, qar ils disoient qil auoit mis descord entre eaux.²

The same tradition occurs in *Ly Myreur des histors* by Jean d'Outremeuse.³ The *Northern Passion* differs from the two French works only in transposing the olive and palm, and in interpreting the palm as an emblem of the peace Pilate expects. Since, however, the palm is a well-known emblem of victory and the olive of peace, the version of Mandeville and Jean d'Outremeuse probably represents the original from which the *Northern Passion* departed.

¹ De quatuor enim generibus arborum facta fuisse refertur : de cypresso, de cedro, de oliua, de palmis. Cypressus in profundo, cedrus in longo, oliua in alto, palma in lato. Unde dicit Apostolus : *Ut possimus comprehendere cum omnibus sanctis, quae sit latitudo, longitudo, sublimitas et profundum* (Ephes. iii, 18) . . . Cypressus enim timorem sive humilitatem significat, ubi est radix crucis, per quam non solum situs humilis, sed natura ejus exprimitur : quia, ut dicitur, fugat odore serpentes, id est diabolos, quorum proprius character superbia ab humilitatis virtute fugatur. Cedrus arbor longitudine praestans aliis arboribus, longitudinem crucis, id est, perseverantiam significat, sive patientiam. . . . Oliua vero arbor oleum effundens, per quam misericordiae opera significantur, charitatem significat, quae arbor bene latitudinem habet crucis : quia lata est charitas, quae etiam ad inimicos extendi praecipitur. Palma porro arbor, victoriam significans, altitudinem crucis optime significat spem de supernis habendam, non ad infima deprimendam. (Migne, *Patr. Lat.* 184, col. 732-3.)

² Ed. Roxburghe Club, 1889, pp. 5-6.

³ *Corps des Chroniques Liégeoises*, ed. Bruxelles, 1864, I. p. 411.

The most peculiar feature of the Cross story in the *Northern Passion* is the omission of Sibilla's prophecy, a feature which occurs in almost all versions from the *Historia*¹ to the *Legend*². After being rejected from the temple, the tree is used for a bridge,³ as in Beleth⁴ and the *Legenda Aurea*⁵, but its transfer to the *Probatina Piscina*, which in Beleth and the Legend is caused by Sibilla's Prophecy, is thus related :

Sone to þe watir grounde
Hit sanc in a litil stounde.

(1383-4)

Clearly, the Cross Story of the *Northern Passion* is a mere patchwork which, while combining incongruous legends, yet omits the interesting figure of the Sybil. This form of the Cross Legend never became popular in Middle English, and even in MSS. of the *Passion* itself, a more extended story is twice substituted. The scribe of G₅ in the second half of the fourteenth century, inserted a new version of the cross story,⁶ based on the Latin *Legend*,⁷ as the presence of the withered pathway,⁸ the Maximilla incident,⁹ etc., shows;¹⁰ but the *Legend* is shorn of many details, *e. g.* the three visions of Seth at the gate of Paradise,¹¹ the circles of silver which David placed about the tree,¹² etc. In the midst of the story of the *Legend*, certain verses from the original Cross Story of the *Northern Passion* have been inserted. The clumsiness of the editing may be seen in the following extract, where the insertion of vv. 1337-8 is particularly awkward :

190*	And dauid passyd furthe fro þis lyffynd And went furthe at goddys bydyng	
192*	þan salomon was aftir hym kyng And gowarnd hym wysely withouten fandying And endyd þe tempyll þat begun was And made it vppe in two and thyrty þhere space	
196*	Foure manir of trees some sayse þare ware At war gedird to gidir þan þare Of cedir was þe first rute þar on growyd our allir bute	1321 1322 1323 1324
200*	Cypresse and þe palme tre þe ferith was olyue I tell þe And when þe tempill was nere vppe broght Of a tre þai had grete thoght	1325 1326 1343 1344

¹ Meyer, p. 107.

² *Ibid.* § 27, p. 148.

³ 1379-82.

⁴ See above, p. 61.

⁵ Ed. Graesse, 1850, p. 304.

⁶ 140/1*-145/299*.

⁷ Meyer, pp. 131 ff.

⁸ *Ibid.* pp. 133-4, § 4.

⁹ *Ibid.* pp. 145-6, § 24.

¹⁰ One detail (from the *Vitae Adae et Evae* v. 27) is the sending of Eve with Seth Paradise (*Abhandlungen der bayerischen Akademie*, XIV, *phil.-hist. klassic*, p. 233, § 36).

¹¹ Meyer, pp. 132-3, §§ 3-4.

¹² *Ibid.* pp. 143, § 20.

204*	Some þai ʒhede vnto þe kyng	1345
	And tald to hym of þair myssyng	1346
	Salomon dauid son of age	1337
	ffor þi here bare þat herytage	1338
208*	Still he satt als he ne roght	1347
	And of a tre he hym be thoght	1348
	ffor in hys orcherd þat tre it growe, etc. ¹	1349

In **Ad** and the MS. from which it was copied,² the Cross story of the *Northern Passion* was discarded and a version of Meyer's *Legend* substituted.³ Since the Latin text of the *Legend* is easily accessible,⁴ it is not printed here. Though, for the most part, the story of **Ad** follows the *Legend*, including the prologue on Cain and Abel⁵ which is not present in all MSS. of the Latin, it has peculiar features not found in other versions.

(1) The instrument with which Cain slew Abel was the jaw-bone of an ass,⁶ as in *Cursor Mundi*:

wid þ(e) cheke bon of ane asse
Men say þat abel slain wasse.⁷

(2) In Seth's third vision at Paradise, Abel's soul sits on the tree in joy,⁸ while the *Legend* states that the roots of the tree reached into Hell, where Abel's soul was seen.⁹

(3) The story of Moses¹⁰ is expanded by details from the Bible.¹¹

(4) In the time of Elisha, the Syrian Naaman was cured in the *Probatina Piscina*.¹²

(5) The pool of Siloam (**Ad Seclatyn**) was a place of execution.¹³ The only hint of this I can find elsewhere is the statement of Lu. xiii, 4: "Sicut illi decem

¹ The insertions are,

G 1	G 5
1321-6	144/196*-201*
1337-8	144/206*-207*
1343-6	144/202*-205*
1347-72	144/208*-145/233*
1375-8	145/236*-239*

² That the long Cross story of **Ad** was not introduced by Thornton, the scribe, is shown by the dialect. Not only does the body of the insertion offer Midland forms, but the lines of transition between the *Passion* proper and the Cross story contain one form with O.E. *ā* giving *ō*, i. e. none 146/4*.

³ 146/1*-167/685*.

⁴ *Abh. der bayr. Ak. XVI*, pp. 131 ff.; Herrig's *Archiv*, LXXIX .pp. 465-9.

⁵ Meyer, pp. 131-2, §§ 1-2.

⁶ 147/67*-68*.

⁷ Göttingen MS. 1073-4. For a discussion of this legend see O. F. Emerson, *Legends of Cain* (*Publications of the Modern Language Association*, XXI, 1906), p. 859.

⁸ 151/117*-121*.

⁹ Meyer, p. 136, § 8.

¹⁰ 154/201*-157/326*.

¹¹ 154/201*-216* from Exod. ii; 155/233*-238* from Exod. xv; 155/245*-250* from Exod. xii.

¹² 165/598*-605*; cf. 2 Kings v.

¹³ 166/614*-615*, 620*-621*.

et octo, supra quos cecidit turris in Siloe, et occidit eos; putatis quia et ipsi debitores fuerint praeter omnes homines habitantes in Jerusalem? ”

(6) The motive of the Jews in making the tree a bridge is a double one; the desire to destroy its miracle-working power¹ as in the *Legend*,² and a more mischievous purpose :

ffor þat pore mene solde mys fare
that went þer one with feete bare.

(166/618*-619*)

The long Story of the Cross is not the only addition to the *Passion* in this MS. : two other legends, the Wandering Jew and the Vernacle are also inserted.

Already in **C**, an earlier MS. related to **Ad**,³ the Wandering Jew is mentioned by the name of John Puttedieu, as a person who saw the details of Christ's suffering,⁴ but the legend of his punishment is not related. In **Ad**, on the other hand, the story is briefly told :

3it lyues a mane it es ferlike
that Ihesu saughe bothe dede & qwike
John putte-dieu was his name
he did his lorde MekiH schame
he putt Ihesu with his hande
& saide traytoure ga forthe here sall þou not stande
& Ihesu torned hym þane agayne
& bad stand þou stiH in snawe and rayne
& in opir wedirs calde and harde
TiH þat I come ogayne warde.

(1520a-1520j)

The Wandering Jew,⁵ first mentioned by Roger of Wendover (d. 1237),⁶ appears under several names : Cartaphilus,⁷ Johannes Buttadæus,⁸ Giovanni

¹ 166/622*-623*.

² Meyer, pp. 147-8, § 26.

³ See above, iv, § 2.

⁴ vv. 1598a-1598j, see below, p. 73, *Variants and Fragments*, No. 1.

⁵ On the Legend, see S. Baring-Gould, *Curious Myths of the Middle Ages* (London, 1881), pp. 1-31; M. S. Morpurgo, *L'Ebreo errante in Italia* (Florence, 1891); G. Paris in *Journal des Savants* (1891), pp. 541-56; L. Neubaur, *Die Sage vom ewigen Juden untersucht* (Leipzig, 1893); Crampon, *Le Juif-Errant (Mémoires de l'Académie des Sciences, des Lettres et des Arts d'Amiens, XL. 1893, pp. 189-243)*.

⁶ *Flores Historiarum* (ed. Rolls Series, 1887), II, pp. 352-5, under the year 1228.

⁷ Roger of Wendover as above; Matthew of Paris (d. 1259), *Chronica Majora* (ed. Rolls Series, 1876), III, 161-4. In *Chronique rim'e de Philippe Mouskes* (publiée par le Baron de Reiffenberg, Bruxelles, 1838, II, pp. 491-4) the Jew is not named.

⁸ *Guidonis Bonati Foroliviensis Mathematici de Astronomia tractatus*, X (ed. Basle, 1550), p. 209; *Liber terre sancte Jerusalem* (MS. Evreux 36, fourteenth century), quoted by Paris, *Journal des Savants* (1891), p. 546; Sigismondo Tizzio of Sienna, quoted by Morpurgo, pp. 7-8, by d'Ancona, *Romania*, X, 213, and by Paris, p. 542.

Boutadeo¹ or Jean Boutedieu,² and, in the sixteenth century, Ahasverus.³ The name John Puttedieu (1520c) of **C** and **Ad** came from France, but the nearest parallel to the story of **Ad** is in the narrative of the Italian Guido Bonatti, a contemporary of Dante,⁴ who in treating of long-lived men, writes :

Et dicebatur tunc quod erat quidam alius qui fuerat tempore Iesu Christi, et uocabatur Ioannes Buttadaeus, eo quod impulsisset Dominum quando ducebatur ad patibulum, et ipse dixit ei, Tu expectabis me donec uenero, . . . Et ille Ioannes transiuit per Forliuium uadens ad sanctum Iacobum aera Christi millesima ducentesima sexagesima septima.⁵

The references to Jean Boutedieu in French literature show that the story was well known in France, and it was probably from a French version similar to the Italian quoted above that the English story was taken. The insertions in **C**, a fourteenth-century MS., and in **Ad**, a fifteenth-century MS., are interesting as the only references which have been found to the Wandering Jew in England between the thirteenth-century chroniclers and the seventeenth century.

The story of the Vernacle⁶ is as follows : As the maiden Sydonye is carrying a cloth she has made to market, she meets Jesus stooping under the cross. She says he cured her of blindness⁷ and begs for some of his grace. At his command she lays on his face the cloth she is carrying, which straightway takes the print of his face. By its means she works many miracles, and finally takes it to Rome, and gives it to the Pope. It is called the Vernacle, and whoever will go to Rome may still see it.⁸

¹ Cecco Angiolieri (a contemporary of Dante) in a sonnet cited by Morpurgo, p. 9; *Viaggio in Terra Santa fatto e descritto da Ser Mariano da Siena nel secolo XV* (1431), Florence 1822 p. 29, quoted by Morpurgo, p. 7; a fifteenth-century narrative quoted by Morpurgo, pp. 15 ff.

² 1250-55, Philippe de Novare, *Livre de forme de Plait (Assises de Jerusalem. I. 570)* quoted by Paris, p. 543; a fifteenth-century Provençal Mystery of the Passion names Botadiou among the characters (Bib. Nat. nouv. acq. fr. 6252), quoted by Paris, p. 544; cf. also the Breton popular song cited by Champfleury (*Histoire de l'Imagerie populaire*, Paris, 1869, pp. 82-8).

³ *Kurze Beschreibung und Erzählung von einem Juden mit namen Ahasverus, gedruckt zu Leyden, anno 1602.* and most later accounts.

⁴ *Inferno*, XX 118.

⁵ *Guidonis Bonati Foroliviensis Mathematici de Astronomia tractatus X*, (ed. Basle, 1550), p. 209. Quoted by d'Ancona, *Romania*, X, 214; Morpurgo, p. 6; Neubaur, p. 111; Paris, p. 542.

⁶ See Ernst von Dobschütz, *Christusbilder, Untersuchungen zur christlichen Legende (Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur, XV111)*, especially chap. vi, Die Veronica-Legende.

⁷ The bearer of the Vernacle is at an early date represented as the woman cured of an issue of blood (Mt. ix. 20-22, Mk. v. 25-34; Lu. viii. 43-8; see Dobschütz, pp. 210-11). That she was cured of blindness does not appear in the legends, but in the *Passion of Antun* (see below, p. 74, n. 3) the mother of the maiden of the cloth is cured of blindness by the touch of the holy kerchief.

⁸ *Ad* 180/r*—181/54*.

The very common legend of the Vernacle is thus told by Roger of Argenteuil: ¹

Sire, il a en Jerusalem une sainte fame qui a non la Veronique, qui a un grant cuevrechief ou l'image de nostre seignor Jhesucrist est pourtrete, quar il avint, si com li faus Juis menoient nostre seigneur Jhesu crucefier, et li fesoient porter la croiz sus ses espaulles, et il suoit si durement que l'ève et la sueur li degoutoit forment du visage a terre contrevail, lors passa cele sainte fame par devant lui qui portoit ce cuevrechief vendre au marchié; et quant ele vit nostre seignor Jhesuchrist si mal mener et si suer, si en ot deul et pitié, et li souvint de ce qu'il l'avoit garie el temple de Jerusalem d'une fievre qui l'avoit tenue moult longuement; si desvelopa cel cuevrechief et li tendi, et puis li dist: "Sire tenez cest cuevrechief, si en essuiez vostre visage;" et lors Nostre Sires prist le cuevrechief, et en essuia son visage, et tantost, par la vertu de Deu, li visages de nostre seignor Jhesucrist i fut ausi pourtret et ausi aparanz comme se il fust corporex en char et en os. Lors il li rendi arieres son cuevrechief, et li dist et commanda que ele le gardast bien, quar il avroit encore mestier a mainz malades garir; et lors cele sainte fame en aporta arieres son cuevrechief, et quant ele fu venue en sa meson, ele le toucha a son seignor qui gesoit en langor, et il fu tantost gueriz, et moult d'autres malades, par l'atouchement de ce saint cuevrechief. ²

The name Sydonye, which is not found in the versions cited by Dobschütz, comes from a confusion with the story of Sidonie,³ who is said to have made Jesus' grave-cloth and sold it to Joseph of Arimathea.⁴

§ 5. Sources of the Expanded Version.

The author of the expanded version increased the poem by over a thousand lines. The sources of his additions are in part works already used in the original version; for example, the Bible and Peter Comestor; but, unlike the author of

¹ Bible en françois (c. 1300). See P. Meyer, *Notices et extraits*, XXXIII. 1 (1890), pp. 71-5.

² Quoted by Dobschütz, pp. 304*-305*.

³ The Legends of Sydonye and Veronica have much in common, and are actually fused in the *Passion of Autun* (fourteenth century, see *Romania*, XXIV, 86, and Roy, *Mystère de la Passion*, pp. 41* ff.): Veronica, a poor woman, sends her daughter to sell cloth. One of the guards cuts it in two; with one piece he wipes Jesus' face, which imprints itself on the cloth, with the other he makes a girdle for the crucified. When the first piece is placed on the mother's eyes she is cured (Roy, p. 43*). Notice also that in the *Passion* copied at Semur (Roy, p. 146) Veronica is forced to sell her cloth. Moreover, Sepp (*Das Leben Christi*, Regensburg, V, 139) reports a tradition that the grave-cloth was imprinted with the picture of Christ's body.

⁴ *Bible* of Geoffroi de Paris, Bib. Nat. MS. fr. 1526 ff. 120a-122b; Arsenal 3527, fol. 194a; MS. Montpellier 350 (*Rev. des Lang. Rom.* XXVIII, pp. 239-40); Fitzwilliams MS. 20 ff. 31a-33b (cf. James's Catalogue, pp. 35-6), Bib. Nat. MS. fr. 9588, ff. 94a-96b, and cf. Roy, p. 39*. The story of Sidonye also occurs in the Wynkyn de Worde print of the English *Gospel of Nicodemus* (1509), see Hulme (E. E. T. S. Extra Series, C. pp. lviii-lx) and the further references to the legend which he gives.

the original poem, this poet has borrowed also from vernacular literature. Portions of the Middle English *Gospel of Nicodemus* are incorporated into his poem, while the Cross Legend and the account of Mary's sufferings which he used may have been borrowed from English sources.

The Bible is used by the reviser chiefly to supplement the account already present in the original version, which, being a translation of a translation, often departs widely from the text of the Vulgate. The reviser shows, by his alterations, not only an acquaintance with the Bible, but also a desire to make his poem harmonize with it. A few quotations will make this clear.

1. Matt. xxvi. 29. "Dico autem vobis, non bibam amodo de hoc genimine vitis, usque in diem illum cum illud bibam vobiscum novum in regno Patris mei."

With þow sall I ete no more
Tyll þat I hafe bene wyde whare
þare agayn may noman stryfe
ffor I sall sone be broght of lyfe
(G₅ 239-42)

With þow now sall I ett no mare
Vntill I haue bene wide whare,
Ne of þis drink I sall noght taste
Till I have walked waies waste,
And till I drink with þow ful euyn
In þe kingdom of my fader in heuyn,
(H 239-42b)

2. Luke xxiii, 39-41. Unus autem de his, qui pendebant, latronibus, blasphemabat eum dicens: Si tu es Christus, saluum fac temetipsum, et nos. Respondens autem alter, increpabat eum, dicens: Neque tu times Deum, quod in eadem damnatione es? Et nos quidem juste nam digna factis recipimus; hic vero nihil mali gessit.

þai hyngid ihesu two thefis by
To do hym schame þai war redy
þe to thefe began to cry
Salue vs lord nowe or we dy
þe tothyr thefe sayd onone
Helpe of hym here gettis þou none
Howe nowe myght he helpe þe
þis ded hym selfe he may noght flee
He spak and cryed tyll god mercy
And to his felowe he sayd hym by
I wene he sayd þat þou be wode
þis man did noght neuir bot gude, etc.
(G₅ 1691-1702)

þan of þe theues þat hang him by,
þe tone of þam bigan to cry
And þus he said vnto ihesus;
" Lord, þou saue þi self and vs,
Sen we er all samin in þis stede,
Saue vs þat we be noght dede."
þe toþer blamed him for his saw
And said: "oure self may clerely knaw
þat we bath er wele worthy
ffor oure dedis here forto dy,
And for oure werkes withowten drede
Hider er we broght to haue oure mede.
And þis man pat es hider broght
In word ne werk he trispast noght." etc.
(H 1691-1702)

Not only is the Bible used to fill in the details of incidents, but its influence is also discernible in the arrangement of part of the Trial before

Pilate,¹ as well as in the position of Christ's Thirst on the Cross² and of the Centurion's Testimony.³ In general, then, the amplified version is much nearer the Bible than the original poem.

The additional details about Judas might be taken from either the *Legenda Aurea* or *Historia Scholastica*: Judas held the money bags and stole one-tenth of all the treasure that came to the twelve; he sold Jesus for thirty pieces to make up for one-tenth the price of Mary's ointment which he considered he had lost (19/1*-21/46*).

Portabat enim loculos et ea, quae Christo dabantur, furabatur. Dolens vero tempore dominicae passionis, quod unguentum, quod trecentos denarios valebat, non fuerat venditum, ut illos etiam denarios furaretur, abiit et dominum XXX denariis vendidit . . . vel (ut quidam ajunt) omnium, quae pro Christo dabantur, decimam partem furabatur et ideo pro decima parte, quam in unguento amiserat, scilicet pro XXX denariis, dominum vendidit.⁴

The detail about Judas's wife :

In litel purses euer he stale
 þe tende of þaire tresore bi tale,
 þat broght he euer vnto his wife;
 þus cursedly he led his life,

(20/25*-28*)

is from the *Historia Scholastica*.

Habebat enim vxorem et filios, sicut scriptum est de eo: "Fiant filii ejus orphani, et uxor ejus vidua etc." (Ps. cviii) Vxori ergo et filiis dabat quae furabatur.⁵

¹ The rendering of John xix, 4-8, which in the *Northern Passion* is confused with other matter and transferred to a later point, is in the revised version restored to its proper place. The parallels with the Vulgate are as follows :

<i>Original Pass.</i>	<i>Revised Pass.</i>	<i>Vulgate.</i>
1192-1216	1192-1216	Jo. xix, 1-3
	1216a-1216f	Jo. xix, 4
1217-1218	1217-1218	Jo. xix, 5
	1218a-1218x	Jo. xix, 6-8
1219-1244	1219-1244	Jo. xix, 9-12 <i>v</i>
	1244a-1244g	Jo. xix, 13
1245-1248	1245-1248	Jo. xix, 14-15 <i>a</i>
1252-1258		Jo. xix, 7
1259-1260		Jo. xix, 6
1261-1264		Jo. xviii, 31
1265 ff.	1265 ff.	Jo. xix, 15 <i>b</i> ff.

² In the original poem, John xix, 28-30 (1719-30) precedes John xix, 25-27 (1731-54). The revised version gives John xix, 28-30 following v. 1764.

³ The words of the Centurion (1829-40), which are separated from Christ's death by the Harrowing of Hell (1809-28) in the original poem, are in the amplified version placed immediately after Christ's death (1808*a*-1808*i*) as in Luke xxiii, 47 and vv. 1829 ff. are altered to a recapitulation of the Centurion's words.

⁴ *Legenda Aurea* (ed. Graesse), pp. 185-6.

⁵ Migne, *Patr. Lat.*, 198, col. 1598.

When Judas hanged himself, his body burst open to let out his soul. The soul could not pass by his mouth which had kissed Christ (S62a-S62f).

. . . abiens laqueo se suspendit et suspensus crepuit medius et diffusa sunt omnia viscera ejus. In hoc autem delatum est ori, ne per os effunderetur non enim dignum erat, ut os tam diliviter inquinaretur, quod tam gloriosum os scilicet Christi contigerat.¹

The Middle English *Gospel of Nicodemus*,² as Horstmann pointed out,³ furnished the expanded version with the story of the imprisonment and release of Joseph, and also with some details of the Burial. Though the earlier poem is in stanzas of alternate rhyme, the editor has preserved many of the original rhymes in his couplets, as in the following passages :

*Gospel of Nicodemus.**Northern Passion.*

þan come a knyght of þam þat woke
Ihesus in þe monument :
“ þat body þat yhe vs bitoke
Es rysen and fro vs went ;
(793-6)

“ þe body þat 3e vs bitoke
Es resin out of þe monument,
And at his will he es furth went ;

þe mykell stane þat lay
His rysyng forto lett
þat aungell put oway
And þareopon him sett.
(801-4)

þe mekill stane þat on him lay,
Ane angell putted it oway
And þaropon him self he set,
All men on liue might him nocht let ;
(2052-8)

When he was layd in graue,
We keped him, als yhe wate ;
Schortly lorne him we haue,
He es rysen & gane his gate.

And by him self ful wele we wate
Resen he es and gan his gate ;

And als wele wate we yhisterday
How Ioseph presond was,
And how yhe keped him vnder kay
ffor þat he suld nocht pas ;
(825-32)

And als we wate wele 3isterday
How 3e kepid ioseph vnder kay
(244/21*-24*)⁴

¹ *Legenda Aurca* (ed. Graesse), p. 186, see also *Historia Scholastica* (Migne, *Patr. Lat.*, 198), col. 1650.

² Edited by W. H. Hulme, E. E. T. S. Extra Series C. (1907).

³ Herrig's *Archiv*, LVII, pp. 78-83.

⁴ The other parallels noted by Horstmann are the following: *Harrowing of Hell* (Harley 39, N.P. 1810; *Harrowing of Hell*, 237-8, N.P. 1819-20.

<i>Gosp. of Nic.</i>	<i>Northern Passion.</i>	<i>Gosp. of Nic.</i>	<i>Northern Passion.</i>
687	1846d	829-832	242/11*-12*
724	1896l		244/23*-24*
771	1920k-1920l	785	242/13*
775	1920o	759	242/15*

The *Gospel of Nicodemus* was also used by the reviser of the *Northern Passion* in a passage not quoted by Horstmann, *i. e.* the episode of the Devil and Pilate's Wife (1061 ff.). In the original version Pilate's wife says a beast from Hell appeared to her (1098),¹ but the reviser followed the *Gospel of Nicodemus* in making Satan take the form of an angel.²

On þe nyght als ane aungell He appered to Pilate wife; "vnto þi lord þou tell He lett nocht ihesus lyf." (<i>Gosp. of Nic.</i> 189-92)	Als ane angell he went bi night Preuely to proue his might, And forto saue so ihesus life He went vnto sir pilat wife (H 1071-4).
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The voluminous literature on Mary's sufferings, represented in Latin by Bernard's *Liber de Passione Christi*,³ Pseudo-Anselm's *Dialogus Beatae Mariae et Anselmi de Passione Domini*,⁴ Bonaventura's *Meditationes Vitae Christi*,⁵ and Ludolph of Saxony's *Vita Iesu Christi*,⁶ and in English by translations and adaptations of these⁷ as well as by the complaints,⁸ contributed towards the expanded version details which are for the most part literary commonplaces. Mary's meeting with Jesus on the road to Calvary⁹ is related in the Dialogue attributed to St. Anselm:

Cum autem educeretur filius meus principalis, cum duobus sceleratis extra portam civitatis, cum ingenti pressura irruentis populi et insultantis, volui eam sequi et videre, sed non potui prae maxima multitudine populi, quae ad opprobrium filii mei convenerat. Sed tandem cum Maria Magdalena deliberavi quod per viam adjacentis plateae circa quemdam fontem circuiremus, quatenus illi obviaremus. Et cum venissemus juxta fontem, obvium habuimus meum filium deformatum, pressum omni dolore; qui benigne inclinabat se ad me, ac si diceret, Grates tibi refero, etc.¹⁰

<i>Gosp. of Nic.</i>	<i>Northern Passion.</i>	<i>Gosp. of Nic.</i>	<i>Northern Passion.</i>
778-780	242/17*-18*	819	244/15*
788	242/22*	823	244/17*
1069	243/29*-30*	841-845	245/39*-42*
790-792	243/34*-36*	850-852	245/45*-46*
811-812	2059-2060	853-855	2066c-2066d
813-815	243/3*-4*	858-860	2068a-2068b
817-818	244/11*-12*	862-864	2070a-2070b

vv. 1904, 2027, which Horstmann notes as parallel to *Gospel of Nicodemus* 722 and 828, reproduce the phraseology of the original version of the *Northern Passion* and are not significant of the influence of the *Gospel of Nicodemus*.

¹ Cf. vv. 1103 and 1108, where the beast is also mentioned.

² vv. 1103 and 1108 are altered in the revised version so that the beast is not mentioned.

³ Migne, *Patr. Lat.*, 182, col. 1133.

⁴ *Ibid.*, 159, col. 271-90.

⁵ Ed. Venice, 1512, fol. 43b.

⁶ Ed. Paris and Rome, 1865.

⁷ *e.g.* Richard Rolle's *Meditations on the Passion* (Horstmann, "Yorkshire Writers," I, 83); "Lamentatio St. Bernardi de compassione Mariae" (*Minor Poems of the Vernon MS.* E. E. T. S. 98), p. 301, etc.

⁸ Cf. Taylor, *Moder Philology*, IV, 605 ff.; Thien, *Über die englischen Marien klagen* (Kiel, 1902).

⁹ 177/1*-179/40*.

¹⁰ Migne, *Patr. Lat.*, 159, col. 282.

Mary's fear that the Jews will break Jesus' legs as they did those of the two thieves¹ is in Bonaventura's *Meditationes* :

Redeuntibus ipsis versus dominum iesum timens mater ne simile facerent filio tacta dolore maximo cordis intrinsecus cogitavit ad arma sua recurrere. scilicet humilitatem sibi innatam & genibus positis & manibus cançelatis vultu lachrymabili & voce rauca sic omnes alloquitur dicens. . . . Joannes vero Magdalena & sorores stabant genuflexe cum ea & amarissime omnes flebant. . . .²

The Virgin's grief at the act of Longinus³ is described by Pseudo-Anselm thus :

Cumque hoc viderem, quod talem crudelitatem in jam mortuum exercent, et exanimis facta fui, et tunc vere impleta est prophetia Simeonis, etc.⁴

Mary's trust that Jesus will rise again, twice mentioned in the expanded version,⁵ is not usually stressed in accounts of the sorrows of Mary; it is found in Vincent de Beauvais' *Speculum Historiale*, Lib. VII, ch. 23 :

Ambrosius super Lucam. Fugientibus apostolis: maria ante crucem stabat: & piis spectabat oculis filii vulnera. spectabat non pignoris mortem set mundi salutem.⁶

Though the reviser may have collected these details on Mary's sufferings from different books, he more probably found them combined in some earlier work, perhaps, as his use of the vernacular *Gospel of Nicodemus* suggests, in an English poem.

The Cross Story of the expanded version is composed quite independently of the original poem: the story is drawn from the Latin *Legend*,⁷ to which are added details from the Latin *Vita Adae et Evae*.⁸ From the latter are taken the sickness of Adam, the account of the Fall,⁹ the angel's promise to Seth at the gate of Paradise¹⁰ and the burial of Adam.¹¹ The remainder of the story is fairly close to the *Legend*; the variations from it are usually omissions, e. g. the second vision of Seth at the gate of Paradise,¹² the words of God to Moses,¹³ speech of the men whom David healed,¹⁴ the lights and guards by the rods in the cistern,¹⁴ David's speech of praise at finding the rods rooted,¹⁵ and also the names

¹ 1864c-1864d.

² Ed. Venice, 1512, p. 43b.

³ 1880c-1880f.

⁴ Migne, *Patr. Lat.*, 159, col. 286.

⁵ 1840k-1840r, 1896m-1896p.

⁶ Ed. Venice 1494, p. 75; see also *Cursor Mundi*, 17067-74; "Patris sapientia sive horae de cruce" (*Minor Poems of the Vernon MS.* I, 41-42); "Lamentatio St. Bernard de compassione Mariae" (*Ibid.* p. 301).

⁷ Meyer, *Abh. der bayr. Ak. XVI*, p. 131 ff.

⁸ Meyer, *Abh. der bayr. Ak. XIV*, p. 187 ff.

⁹ 146/1*-148/86*, 148/91*-106*; *Vita*, §§ 30-5.

¹⁰ 149/168*-150/218*, *Vita*, §§ 41-2.

¹² *Legend*, § 8.

¹³ *Ibid.* § 16.

¹¹ 153/349*-154/372*, *Vita*, §§ 46-8.

¹⁴ *Ibid.* § 18.

¹⁵ *Ibid.* § 19.

of the four rivers in Paradise,¹ of the pool in which the tree was thrown² and of the water over which it was a bridge.³ The combination of the *Legend* and the *Vita* was, however, probably not made by the author of the expanded version, but adapted from some Middle English poem. For a number of parallels with the *Cursor Mundi* occur in the Cross Story :

Some he sayde .I. sal þe say,
How-gate þou sal take þi way.
“ þat gresse sal teyche þe þi gate.
riht to paradise gate.”⁴

þe quilest þai in þat wode ware
þer wandis ay wiþ him bare.⁶

þer þai had mykil water wane.
moises on þe harde stane.⁸

Vn-to þat ilk sted þou pass,
Quar moyses him doluen was;¹⁰

þai went ham forþ bi þe strete.
and foure sarasinis con þai mete.¹²

þe sal finde þe wandis þare.
atte moises ay wiþ him bare.¹⁴

“ And sun,” he said, “ I sall þe say
Wharby þou sall ken þe way :
þou sall some find a grene gate
Euyn vnto paradis gate; ”⁵

And als a relik about þam bare,
With wirschip als þai worthy ware :⁷

We sall gett water grete wane
Here out of þis hard stane.⁹

þus when dauid warned was
Till araby some gan he pas,¹¹

And als þai went so by þe strete,
Seke men many gan þai mete,¹³

þe same lenkith zet war þai þare,
Als moyses in desert þam bare;¹⁵

Now since parallels with the *Cursor Mundi* are not characteristic of other parts of the expanded version, and since in one case the reviser certainly borrowed from vernacular literature, it is quite possible that here too he was using an English poem which is responsible for the parallels with the *Cursor Mundi*.

¹ *Legend*, § 6.

² *Ibid.* § 25.

⁴ *Cursor Mundi* (Fairfax MS.), 1249-50, 1263-4.

⁶ *Cursor Mundi* (Fairfax MS.), 6345-6.

⁸ *Cursor Mundi* (Fairfax MS.), 6389-90.

¹⁰ *Cursor Mundi* (Cotton MS.), 7997-8.

¹² *Cursor Mundi* (Fairfax MS.), 8071-2.

¹⁴ *Cursor Mundi* (Fairfax MS.), 8005-6.

³ *Ibid.* § 26.

⁵ *Passion*, 149/139*-142*.

⁷ *Passion*, 156/429*-430*.

⁹ *Passion*, 156/447*-448*.

¹¹ *Passion*, 158/491*-492*.

¹³ *Passion*, 158/511*-512*.

¹⁵ *Passion*, 159/545*-546*.

CHAPTER VI

THE NORTHERN PASSION AND THE DRAMA

THE *Northern Passion* was a text easily accessible to English playwrights. Not only was it copied frequently, as is shown by the number of extant MSS., but in its expanded form it found a place in the *Northern Homily Collection*, and thus became part of the regular course of sermons delivered from parish pulpits.¹ This use must have been particularly frequent in the North of England where the great cycles arose, but it also extended to the East Midland district,² the home of the Hegge plays. Moreover, the *Passion* was the more readily adaptable to the purposes of the playwright from its introduction of a large proportion of direct discourse.³ This semi-dramatic character was already present in the Old French original, called by Roy⁴ *La Passion des Jongleurs*, which had contributed much toward the French drama. A playwright, therefore, in search of material for a Passion Play in English rhyme, could not well overlook the *Northern Passion*. Of the extant cycles, Chester shows no influence of the *Passion*; but York used it in its more Northern or expanded form, while the more Southern Hegge and Towneley borrowed from the original more Southern version. The three cycles may best be discussed separately.

§ 1. *The York Plays.*

Several of the York plays dealing with the Crucifixion and the events of Passion week, show direct dependence upon the *Northern Passion*. Before proceeding to consider the character and extent of this dependence, it may be remarked that the use of English as well as Latin sources has already been established in the case of certain plays of this cycle. As long ago as 1885, Lucy Toulmin Smith⁵ called attention to their relation to the *Cursor Mundi*. Recently a more extensive use of English sources has been disclosed. Mr. Craigie⁶ has shown that the *Gospel of Nicodemus* material was taken from the Middle English metrical version rather than from the Latin; and Taylor⁷ has pointed out the occurrence in the plays of certain themes borrowed from vernacular lyrics.

¹ See Horstmann, *Altenglische Legenden*, n. F., p. xxvii.

² The dialect of **I** and **R** shows East Midland characteristics. See above, III, §§ 8, 11.

³ See, for example, Judas's soliloquy (148-52), The trial before Herod (959-1006), The colloquy between Simon of Cyrene and the Jews (1561-80), and the guard at the tomb (1955-66, 2021-48).

⁴ *Le Mystère de la Passion en France*, p. 27.

⁵ *York Plays*, Oxford, 1885, p. xlv ff.

⁶ *The Gospel of Nicodemus and the York Mystery Plays* ("An English Miscellany presented to Dr. Furnivall," Oxford, 1901), pp. 52-61.

⁷ *Modern Philology*, V, 18-22, 35-8.

The agreements in content between the plays and the *Passion* are of three kinds: (1) a general similarity in outline due to their common scriptural basis;¹ (2) agreement in incidents² which, though non-Biblical, are drawn from the great store of mediæval tradition common to many writers; (3) agreement in incidents, small in themselves, which are found nowhere else in Middle English, and either rarely or not at all in Latin and French. Agreements of the first class are, of course, without significance for our purpose; those of the second, while not sufficient in themselves to prove influence of the *Passion*, are valuable as confirmatory evidence; those of the third class, however, are of the highest importance and must be considered in detail. 'In addition to these agreements in content, one finds a series of passages in which the influence of the *Passion* upon the plays is discernible even in the phrasing. These parallels of phrase are of importance, not only in confirming the evidence offered by the incidents, but also in enabling us to determine which form of the *Passion* was used by the playwrights. For, while the incidents might have been drawn from either the original or the expanded *Passion*, the parallels of phrasing clearly indicate use of the expanded version.

Taking up the evidence in detail, we have first to consider those incidents which are significant of relation of the plays to the *Passion*. They are five in number:—

1. In the strife of the disciples as to which shall rule, Jesus brings a little

¹ The general similarity in outline can be seen from the following table:—

<i>North. Pass.</i>	<i>York Plays.</i>
Conspiracy of the Jews.	Entry into Jerusalem.
Entry into Jerusalem.	Conspiracy of the Jews.
Supper at Simon's and Bargain of Judas.	Bargain of Judas.
Last Supper.	Last Supper.
Agony in the Garden and Capture.	Agony in the Garden and Capture.
Trial before Caiaphas and Peter's Denial.	Peter's Denial and Trial before Caiaphas.
Remorse of Judas.	
First Trial before Pilate.	Dream of Pilate's Wife and first Trial before Pilate.
Trial before Herod.	Trial before Herod.
	Remorse of Judas.
Second Trial before Pilate and Dream of Pilate's Wife.	Second Trial before Pilate.
Crucifixion.	Crucifixion.
Harrowing of Hell.	Burial.
Burial.	Harrowing of Hell.
Setting of the guard at the Tomb.	Setting of the Guard at the Tomb.
	The Three Maries at the Tomb.
Jesus and Mary Magdalene.	Fright of the Jews.
Fright of the Jews.	Jesus and Mary Magdalene.

² Judas's Reason for selling Jesus (*North. Pass.* 19/1*—21/46; * *York*, xxvi, 127-54); The Devil and Pilate's Wife (*North. Pass.* 1061-1108; *York*, xxx, 159-96); the Tortures at the Crucifixion (*North. Pass.* 1601-46m.; *York*, xxxv, 1-248); Longinus (*North. Pas.* 1869-88b; *York*, xxxvi, 291-312); Harrowing of Hell (*North. Pass.* 1809-26b; *York*, xxxvii).

child before them as an example of humility.¹ The Biblical account of the Last Supper² has no mention of a child, but the York plays and the *Passion* agree in combining with the strife of the disciples at the Last Supper, an earlier strife,³ where Jesus used a little child as an example.

2. The third man to whom Peter denies Jesus is Malcus, the soldier whose ear Peter had cut off in Gethsemane.⁴ The Bible says merely: "unus ex servis pontificis, cognatus ejus, cujus abscidit Petrus auriculam"⁵; York and the *Passion* add vividness to the scene by identifying this unnamed soldier with Malcus.

3. Judas's thirty pieces are destined by the Jews for the purchase of a field wherein they may bury pilgrims.⁶ In the *Northern Passion* they buy Mount Calvary and call it the Field of Blood.⁷ In York a squire wishes to pledge his field called Mount Calvary for thirty pence, whereupon the Jews rob him of his deeds and call the field the Place of Blood.⁸ The *Passion*, it will be observed, contains merely the germ of the York play, and if the identification of Mount Calvary with the Field of Blood were a commonplace in mediæval literature, we should hardly recognize a parallel here. But since this identification occurs elsewhere only in the French *Passion* and the French works dependent upon it, the *Northern Passion* is clearly the source of the play.

4. Jesus' prayer for his tormentors corresponding to the Biblical "Pater, dimitte illis: non enim sciunt quid faciunt,"⁹ is transferred from its scriptural position immediately after Christ is hung on the Cross, and combined with His last speech.¹⁰ The playwright's repetition of this prayer, which in accordance with the arrangement of Luke had been uttered once before in this scene,¹¹ shows that he was here following the *Passion* and not rearranging the Bible independently.

5. The helplessness of three of the soldiers who discover the empty tomb, is contrasted with the bold resolve of the fourth to tell Pilate the truth.¹² In the *Northern Passion* the three lament their carelessness and counsel flight¹³; in York they wish to tell Pilate that the body was stolen by force.

The above parallels of incident are for the most part unaccompanied by resemblances in phrasing; the playwright handled his material freely, and clothed the incidents which he borrowed in his own language. In the following passages, however, the plays show the influence of the phraseology of the *Passion*.

¹ *North. Pass.* 297-308; *York*, xxvii, 73-89. ² Luke xxii, 24.

³ Luke ix, 46-8 and Mark ix, 35-7.

⁴ *North. Pass.* 715-26; *York*, xxix, 135 ff.

⁵ John xviii, 26; the Fairfax MS. of the *Cursor Mundi* (second half of the fourteenth century) also identified this soldier with Malcus (E. E. T. S. ed. 15927-30).

⁶ *North. Pass.* 879-84; *York*, xxxii, 332-7. ⁷ *North. Pass.* 885-900b.

⁸ *York*, xxxii, 338-72.

⁹ Luke xxiii, 34.

¹⁰ *North. Pass.* 1800-1804d; *York*, xxxvi, 252-6.

¹¹ *York*, xxxv, 259-64.

¹² *North. Pass.* 2021-47; *York*, xxxviii, 288-346.

¹³ This incident also occurs in the Resurrection poem of Ashmole 61 (Herrig's *Archiv*, lxxix, pp. 441 ff.), which, as is shown below (see p. 95, n. 2), is closely related to the *Northern Passion*.

Northern Passion (Harl. MS.).

þat es inogh, vs nedes no mare. (422)

And athes vnto þam he sware
þat he saw ihesu neuer are. (707-8)

þarfore I pray 3ow lattes him pas,
And here 3owre mone als it was.
(834a-834b)

Merey of crist wald he nane craue,
ffor whi he hopid nane forto haue.
(825-6)

“ bere it sal he
þat þar on suld hanged be.”
(1515-16)

And þis grete birþin þat he beres
To gang with all mekill him deres.
(1567-8)

A man es here omanges vs led
þat wery es and all for bled. (1563-4)

Symon saw it was no bote
Ogaynes so many forto mote. (1581-2)

þat oþer failed a fute and mare.
(1610)

Sunder went both sins and vaine.
To fele þat was a ferly paine.
(1620a-1620b)

And als, “ lama3abathany: ”

“ My lord, my god, my fader fre.
Whi hastou forsaken me ? ”
(1788. 1791-2)

York Plays.

Itt is i-nowe, 3e nedis no moo.
(XXVII, 178)

But I save as I firste saide.
I sawe him neuere are. (XXIX, 131)

Why will ye þanne no3t latte hym
passe.
And haue of me agayne youre paie ?
(XXXII, 189-90)

Me thare aske no mercy, for none mon
y gete. (XXXII, 302)

Be my feithe bere it schall hee
þat þer-on hanged sone schall bee.
(XXXIV, 100-1)

It nedis no3t harde to harle
Sen it dose hym slike dere.
I se here comes a karle.
Shall helpe hym for to bere.
(XXXIV, 227-30)

Loo, here a ladde þat muste be ledde
For his ille dedis to dye:
And he is brosid and all for bledde.
(XXXIV, 242-4)

It helpis no3t here to striue,
Bere it be-houes me nede.
(XXXIV, 289-90)

It failis a foote and more.
(XXXV, 107)

Ther cordis haue evill enressed his
paynes.
Or he wer tille þe booryngis brought.
3aa, assoundir are both synous and
veynis.
(XXXV, 145-7)

My God, my God, full free
Lama3abatanye.
Whar-to for-soke þou me,
In care ?
(XXXVI, 213-17)

Northern Passion (Harl. MS.).

“ Drink,” þai said, “ for no thing
spare.” (1724a)

Vnder þe cros þai gert him stand,
And gaf him a scharp spere in hand,
þe poynt þai set to ihesu side,
And bad him put fra him þat tide.
(1873-6)

Thurgh my might wele I may
Rise fra ded on þe thrid day.
(1929-30)

And so, sir, war þe latter dede
Wele more þan þe first to drede.
(1941-2)

Anoper said: “ What es þowre rede?
þare es no bute bot we be dede.”
(2033-4)

We wend none oper men had wist
On what wise we iosep mist.
(245/49*-50*)

And luke 3e say whare so 3e ga
þat þe cors es stollen 3ow fra.
(2065-6)

“ Luke þat ye say vnto al men
On þis wise, als we 3ow ken,
þat armed men with mekil might
Come vnto þe graue on night,
Sudanly als 3e slepeand lay
And stale þe cors fra 3ow away.
(2066e-2068b)

York Plays.

A draughte here of drinke haue I
dreste,
To spede for no spence þat 3e spare.
(XXXVI, 240-1)

þis spere, loo, haue halde in thy hande,
To Jesu þou rake fourthe I rede,
And sted nouȝt but stiffely þou stande
A stounde.
In Jesu side
Schoffe it þis tide.
(XXXVI, 292-7)

For Iesu saide even opynly
A thyng þat greues all þis Jury,
And riȝte so may,—
þat he schulde rise vppe bodily
With-in þe thirde day.
(XXXVIII, 134-8)

His lattar deede is more to drede
þan is the firste, if we take hede.
(XXXVIII, 140-1)

Why, canne none of vs no bettir rede?
þer is not ellis. but we be dede.
(XXXVIII, 311-12)

3one knyghtis behoues þere wordis
agayne call
Howe he is miste.
We nolde for thyng þat myght be-fall
þat no man wiste.
(XXXVIII, 403-6)

Comaundis youre knyghtis to saie
wher þei goo,
þat he was tane
With xx^{ti} m^l. men and mo.
(XXXVIII, 409-11)

And herkenes what þat 3e shall saie,
To ilke aman both nyȝt and daye,
That ten m^l. men in goode araye
Come 3ou vntill.
With forse of armys bare hym away
Agaynst your will.
(XXXVIII, 419-24)

It remains to discuss the significance of these parallels, in regard to the development of the York Cycle. According to Davidson's metrical tests,¹ plays, XXVII (*The Last Supper*), XXXV (*Crucifixion*), and XXXVII (*Harrowing of Hell*), form part of a parent cycle to which plays XXVIII–XXXII are later additions. Gayley² agrees with Davidson that XXVII, XXXV and XXXVII are early, but distinguishes two later playwrights, a humorous one, who wrote XXXIV and XXXVIII, and a realistic one who wrote XXVI, XXVIII–XXXII, XXXVI, remodelled XXXVII and XXXVIII, and retouched XXXIV and XXXV. Now of the plays showing the influence of the *Northern Passion*. XXVII and XXXV belong to the earliest stage recognized by Davidson and Gayley; XXXIV and the original form of XXXVIII to Gayley's humorous poet, and XXIX, XXXII, and XXXVI to the last or realistic poet. In other words, parallels with the *Passion* occur in all three stages. Two explanations are possible: either these parallels are all due to the first author, portions of whose work were incorporated by the two later poets into their plays; or all three men were familiar with the *Passion*. In view of the verbal parallels in XXXVI, which is undoubtedly late, the second explanation is probably nearer the truth. The discovery that even the earliest stage in the development of the York cycle shows the influence of the *Northern Passion* is a fact of some importance in determining the date at which these plays were composed. The version of the *Passion* used by the York playwrights was, as we have seen, the expanded version, which was probably written about the middle of the fourteenth century.³ Since, in all probability, a few years at least elapsed between the composition of the expanded *Passion* and its use by the playwrights, it seems unlikely that even the earliest stage of the York cycle can be dated earlier than 1345–50. This evidence, it will be observed, favours the date (1340–50) suggested by Lucy Toulmin Smith,⁴ rather than "the first third of the fourteenth century," the date recently proposed by Gayley.⁵

§ 2. *The Towneley Plays.*

The influence of the *Northern Passion* on the Towneley cycle is, curiously enough, confined to Play XX, *The Conspiracy and Capture*.⁶ Scholars have already recognized this play as a combination of two plays⁷; the first (vv. 1–313), probably based on a lost York Play, relates the Conspiracy of the Jews and the

¹ *English Mystery Plays*, p. 137.

² *Plays of our Forefathers*, pp. 153–8.

³ See above, p. 3.

⁴ *York Plays*, p. xlv.

⁵ *Plays of our Forefathers*, p. 133.

⁶ *The Towneley Plays*, ed. by George England and Alfred W. Pollard (E. E. T. S. LXXI), pp. 204–27.

⁷ Cf. Ebert, *Jahrbuch für romanische und englische Literatur* (1859), I, p. 138. Pollard (E. E. T. S. LXXI), pp. xxvi–xxvii, and Cady in *Modern Philology*, X, 588 ff.

Bargain of Judas; the second (vv. 314-755) includes the Last Supper, the Agony in the Garden, the Preparations of the Soldiers to take Jesus, and the Arrest of Jesus. A comparison of the second part of the play with the *Northern Passion* discloses extensive verbal parallels which establish that poem as a source.

Northern Passion.

Sir whare wilt þou halde thi feste
we willene gane sythene maste & leste
Ihesu ansuerde sone on ane
and callede to hym Petir & Iohne
gase he saide 3e schaH fynd & mete
a man with watir in þe strete
þe house þat he gose to with grythe
3e saH hym folowe & gaa hym wyth
the lord of þe house 3e schaH fynde
a symple mane of sely kynde
To hym 3e saH speke and saye
I come sone in my waye

I wiH festene in his hauHe
Me and Myne discyphiHs aHe.

(Ad. 177-90)

Iudas saughe þay sittene aHe
agayne Ihesu he gane downe faHe
þat he moughte with hym ete
his tresoune ne wolde ne noghte forgete
he stale owte of his lordis dysche
þe beste MorseHe of his fysche.

(Ad. 209-14)

Or þe cokke thrise sall craue
þow sall forsake me in a thrawe
(409-10)

Petir fore soth I telle it þe
Bot if þi fete wesch be
Thou getys no parte of my blys.
Petir seyð þat wyll I not mys
Petir seyð And of þir mo
That parte wyll we not fore go
Wesch fete & hendys we pray the.
(A. 348a-345)

Iudas has slepyd neuer a dele
(498)

Tourneley XX.

Sir, where wil ye youre pask ette?
Say vs, let vs dight youre mete.
Go furth, Iohū and peter, to yond cyte;
when ye com ther, ye shaH then se]
In the strete, as tyte, a man
bering water in a can;
The house that he gose to grith,
ye shaH folow and go hym with;
The lord of that house ye shaH fynde,
A sympyH man of cely kynde;
To hym ye shaH speke, and say
That I com here by the way:
Say I pray hym, if his wil be,
A lytyd whyle to ese me,
That I and my dyscypyls aH
myght rest a whyle in his haH.

(314-29)

*Tunc comedent, & Iudas porrigit
manum in discum cum Ihesu.*

Iudas, what menys thou?
No thyng, lord, bot ette with you.
(352-3)

Peter, thou shaH thryse apon a thraw
fforsake me, or the cok crow.
(380-1)

Bot I the wesh, thou mon mys
parte with me in heuens blys.
Nay, lord, or I that forgo,
wesh heede, handys, and feytt also.
(392-5)

Iudas wakys, and slepys not he. (654)

Northern Passion.

Towneley XX.

Ryse vppe all for my sake
I se þaime come þat wyll me take.
(501-2)

Bot^t com furth, peter, and tary no
langere;
lo. where thay com that wil me take!
(658-9)

tok þe ere þat was of schorn.
(I. 584)

Take me thi ere that^t he of share.
(690)

Ihesus sayd þhe bynd me here
Als I war a thefis fere
Tyll me þhe do mykyl vnryght
þus to fare wyth me by nyght.
(591-4)

ye knyghtys that^t be comen now here,
thus assemblyd in a rowte,
As I were thefe, or thefys fere,
with wepyns com ye me abowte;
Methynk, for sothe, ye do fuþ yþ
thus for to seke me in the nyght.
(700-5)

The play on the Capture is written in couplets,¹ quatrains² and thirteen-line stanzas.³ According to the theory recently put forward by F. W. Cady,⁴ the couplets are due to an editor writing at a later date than the author of the *Secunda Pastorum*, and the quatrains by a still later editor. Since the parallels with the *Passion* occur both in the quatrains and in the couplets, but not elsewhere, it is clear that all the parallels are due to one or the other of Cady's two editors. Moreover, the influence of the *Passion* throws some light on the complicated structure of this play. The editor who wrote in couplets appears to have arranged the events of the Last Supper in this order: the Washing of the Disciples' Feet (vv. 350-1, 384-407), Eucharist, Denunciation of Judas (vv. 352-73); Prophecy of Peter's Denial (vv. 374-83), and there the play ended. This play⁷ was afterwards revised by an editor who rewrote the end in order to combine it with a play on the *Capture* which followed. In accordance with the order of the Gospel of John⁸ (XIII, 1 ff.), he rearranged the Last Supper, placing the Foot-washing after the Supper, not before; but in the process of rearrangement, the Institution of

¹ vv. 314-407.

² vv. 408-599, 652-755.

³ vv. 600-51.

⁴ *The Couplets and Quatrains in the Towneley Mystery Plays* (*Journal of English and Germanic Philology*, X, 1911), 572-584.

⁵ Cady (*op. cit.*, 577-8) notes that the account of the washing of the disciples' feet has been split into two parts, the second of which is placed after the Prophecy of Peter's Denial.

⁶ It is not probable that a play on the Last Supper could have originally lacked the institution of the Eucharist. Though in our text of the York Plays, it is not present, it probably occupied part of the leaf lost between vv. 89 and 90 (p. 236).

⁷ The Agony and Capture of Jesus is a play separate from the Last Supper in York (XXVII and XXVIII), in the early stage of the Hegge Plays (Prologue, ed. *Shakespeare Society*, 1841, pp. 11-12) in the Beverley cycle (see Chambers, II, pp. 340-1) and in the Hereford cycle (Chambers II, p. 369).

⁸ See above, p. 59, note 2.

the Eucharist, which had immediately succeeded the Foot-washing, was omitted. The editor then began writing a passage to connect the Last Supper with the Agony in the Garden, and, following the order of the *Northern Passion*,¹ wrote the Prophecy of Peter's Denial after the Foot-washing, not noticing that it was already narrated in the couplets closely preceding it.² If this explanation be the true one, the writer of the couplets, who borrowed extensively the phraseology of the *Northern Passion*, has followed its order less than the author of the quatrains has done, though the latter used only scattered bits of the phrasing of the *Passion*.

§ 3. The Hegge Plays.

Investigation of the Hegge Cycle,³ or *Ludus Coventriae*, has hitherto been directed for the most part to fixing the place of its origin, and determining whether the players who presented it were craftsmen or monks.⁴ But apart from these external matters, the cycle offers many difficulties and inconsistencies. The *dramatis personae* are in part Biblical and legendary characters,⁵ in part personified abstractions;⁶ the meter varies from dimeters in eight-line stanzas,⁷ to quatrains with sixteen or seventeen syllables in a line;⁸ the stage directions are partly in English, partly in Latin;⁹ the whole cycle according to the Prologue¹⁰ was given at one time, but according to the speech of Contemplation¹¹ part of the plays were presented in one year, and part in the following year; finally, even in such a simple matter as the division of the cycle into plays, the MS. is so confused that Halliwell and Chambers have found it necessary to divide the cycle differently.¹² These inconsistencies and others which might be

¹ vv. 329-410.

² Three prophecies of Peter's denial, each one from a different Gospel, are not unusual in the Harmonies (see for example Clement of Llanthony. British Museum, Royal MS 3. A. X. fol. 17). Even in the York Plays, the prophecy occurs twice, once (XXVII, 116-39) according to Luke xxii, 31-4, and again in a later play (XXVII, 129-52) according to Matthew xxvi, 31-5. The peculiar point of Towneley, however, is that in two passages scarcely fifty lines apart, the story is told according to Matthew.

³ *Ludus Coventriae*, ed. by J. O. Halliwell. *Shakespeare Society*, London, 1841.

⁴ For a summary of the discussion see Chambers, *The Medieval Stage*. II, 419-22; and cf. Gayley, *Plays of our Forefathers* (London, 1908), pp. 135-9, and Hemingway, "English Nativity Plays" (*Yale Studies in English*, 38, New York, 1909), pp. xxviii-xxxiii.

⁵ Play XV, *The Birth of Christ*, for example, is acted by Joseph, Mary, a citizen, and the two mid-wives, Salome and Zelomy.

⁶ Contemplation (VIII, IX, XI, XIII, XXIX), Mary's maidens, Meditacion, Contryssyon, Compassyon, Clennes and Fruyssyon (IX), 4 daughters of God: Trewthe, Mercy, Ryghtwysnes and Pes (XI), Mors (XIX), Sapientia (= Christ XLI).

⁷ See below, p. 97, n. 2.

⁹ *Ibid.* p. 97, n. 6.

¹⁰ Hegge, p. 18.

⁸ *Ibid.* pp. 98-99.

¹¹ *Ibid.* p. 290.

¹² Halliwell says: "In the order of the pageants, I have not regarded the speeches of the vexillators; and the divisions in the MS. being very incorrectly given, I have endeavoured to make as correct an arrangement as possible, taking the two other series of mysteries as my guide" (p. xii). The MS. division of the Plays on the Passion, as given by the number at the beginning of each play, is as follows:

cited, suggest that the cycle was not written by one author, but (as in the case of the York and the Towneley cycles) represents in its present form the work of several men writing at different periods and drawing their material from various works.

The sources hitherto pointed out for the plays dealing with the *Passion* are the Bible, Tatian's *Harmony*, the *Gospel of Nicodemus*, a Middle-English Resurrection poem. from Ashmole 61 and English lyrics.¹ To these must now be added, the *Northern Passion*, as will appear from the series of parallels here subjoined: ²

Northern Passion.

Go youre wey ffast and ye shaH mete
A mane berynge watir In the strete.

(R. 181-2)

To hym 3e schul speke And seye
þat I com sone in the weye

I wyH me restyn in hys halle

(I. 187-90)

Hegge Plays.

Serys, goth to Syon, and 3e xal mete
A pore man in sympyl aray,

Beryng watyr in the strete,

Telle hym I xal come that way.³

Good man, the prophete, oure Lord
Jhesus,

This nyth wyl reste wythin thin halle.

(p. 259)

26. Council of Jews and Entry into Jerusalem (Halliwell XXV and XXVI to p. 257. "*Here Cryst procedyth on fote*").

27. Weeping over Jerusalem and Last Supper (H. XXVI from p. 257 and XXVII).

28. Betraying of Christ (H. XXVIII to middle of p. 289). The speeches of the Doctors (pp. 288-9) are on a single folio with a blank folio before and after them.

29. King Herod, Trial before Cayphas and Denial of Peter (H. XXIX from p. 289, XXX through p. 298, "And so wyl I thynkyn from hens evyrmore").

30. Remorse of Judas, Trial before Pilate and Herod (H. XXX from p. 298).

31. Devil and Pilate's Wife, Condemnation (H. XXXI, XXXII to middle of p. 316).

32. Crucifixion (H. XXXII from p. 316).

33. Descent into Hell (H. XXXIII).

34. Burial and Setting of the Guard (H. XXXIV, XXXV through p. 343).

35. Harrowing of Hell and Resurrection (H. XXXV from p. 344).

36. Three Marias (H. XXXVI).

37. Christ's Appearance to Mary (H. XXXVII).

In Chambers' division (*The Medieval Stage*, II, 417-18) the Entry into Jerusalem is a separate play and the Descent into Hell is joined with the Crucifixion. Otherwise, Chambers' division of the Passion plays practically agrees with the MS. indications.

¹ Printed in Herrig's *Archiv*, LXXIX, p. 441. See E. Falke, *Die Quellen des sog. Ludus Coventriæ* (Leipzig-Reudnitz 1908). That Tatian's *Harmony* was used in the composition of the plays is doubtful: Falke shows that details from more than one Gospel are included, but his proof that Tatian was used is not conclusive. *Hegge*, pp. 283-4, for example, which Falke (p. 70) derives from Tatian, has lines taken verbatim from the *Northern Passion*.

² In the list of parallels, phrases which are mere translations of the Vulgate are not included unless there is common rhyme, or unless the rendering of the Vulgate text seems, on comparison with the other cycles, the *Cursor Mundi*, etc., to be peculiar.

³ The Towneley Plays also parallel the *Passion* at this point (see above, p. 87), but a comparison with the Towneley passage shows that *Hegge* is nearer the *Northern Passion*. It is also nearer the *Northern Passion* than it is the *Cursor Mundi*, which reads:

"Gas til-ward þe tun," he said,

"A man þar yow sal mete.

A watrin veseel in his hand

O-gains yow þat strett. . . ." (E. E. T. S. ed. 15187-90).

Northern Passion.

I and my dyscyples alle
(I. 187-90)

Me thynke he sayse þou duse full ill
þat lattys þis oꝝnement þus spyll.
(127-8)

To þe iewes I xal þe sellyn
Al thy maystrye for to fellyn.
(I. 149-50)

How sall we þi lord here knawe
ffor som of vs hym neuer 3hit sawe
Iudas sayd thare 3how nocht mysse
Take 3he hym þat I sall kysse.
(521-4)

þat part wyll we nocht for go
Wasche fote and hand we pray the.
(344-5)

So schul 3e don echon to othere
As eche of 3ou were otherys brothere.
(I. 363-4)

Luf and I sall gyff 3how to mede
In heuen bothe clethe 3howe and
fede.
(367-68)

the tyme is comen þat I xal fulfyllen
þe prophecye for alle mannys sake
Spekyth of deth þat I xal take
And 3e schul ben to day for drede
whan I schal be fro 3ou ledde

Hegge Plays.

3a! for hym and his dyscipulys alle,
Ordeyn thu for his maundé.
(p. 260)

Lord! me thynkyth thou dost ryght ille,
To lete this oꝝnement so spyll.
(p. 265)

My masterys power for to felle,
I, Judas, xal asay be some encheson,
Onto the Jewys hym for to selle.
(p. 267)

3a ther be many that hym nevyr sowe,
Weche we wyl sende to hym in fere;
Therfor be a tokyn we must hym
knowe,
That must be prevy betwyx us here.

I xal ordeyn, so 3e xal not mysse;
Whan that 3e cum hym alle abowth,
Take the man that I xal kysse.
(p. 269)

That part, Lord, we wyl not forgo,
We xal abey his comawndement;
Wasche hed and hond, we pray the so.
(p. 277)

A memory of this have 3e xall,
That eche of 3ow xal do to othyr,
With umbyl hert submyt egal,
Es eche of 3ow were otherys brother.

Nothyng, serys, so wele plesyth me,
Nor no lyff that man may lede,
As thei that levyn in charyté;
In efne I xal reward here mede.

The day is come,—I must procede
ffor to fulfyllen the prophecy;
This nyth for me 3e xal han drede,
Whan noubur of pepyl xal on me
cry.

ffor the prophetys spoke of me,
And seydyn of deth that I xuld
take;
ffro wheche deth I wole not fle,
But for mannys synne amendys
make.

Northern Passion.

þe schul faste fro me flee
 And summe of 3ou [for] saken me.
 (I. 374-80)

ffor I sall dy and breke þe lay
 And ryse apon þe thyrd day
 þan sall 3he me seke and see
 In þe land of galyle.
 (389-92)

ffor I wyll for þe paynns take
 To lygge in preson for þi sake
 And with þe wyll I take þe ded
 Sall nothyng refe me þat rede.
 (399-402)

Ryses nowe and felowys here me
 ffor here wyll we no lenger be
 Vnto a towne þai toke þair gate
 þat men calles Betany þe bate
 (423-6)

þare 3he sall me all abyde
 To whyls þat I go here bysyde
 3hyt I hafe a lytill to sayn
 When [I] haf done I come agayne.
 (429-32)

My flessche for drede it is qwakand
 (442)

þe third tyme agayne he 3hede
 Hys herand fully for to spede.
 (487-8)

Rise vp for my sake
 And se hem cum þat wille me take.
 (F. 501-2)

Whom seke 3e fast haue 3e gone.
 (I. 537)

Ihesu of nazareth we seke
 þan spake Ihesu wyth wordys meke

Hegge Plays

This nyth fro 3ow be led I xal,
 And 3e for fer fro me xal fle;
 Not onys dur speke whan I 3ow calle,
 And some of 3ow forsake me.

ffor 3ow xal I dey and ryse ageyn,—
 Un the thrydde day 3e xal me se
 Beforn 3ow all walkyng playn,
 In the lond of Galylé.

Lord, I wyl the nevyr forsake!
 Nor for no perellys fro the fle;
 I wyl rather my deth take,
 Than onys, Lord, forsake the!
 (pp. 277-8)

But all my frendys, that arn me dere,
 Late us go, the tyme drawyth ny;
 We may no lenger abydyn here,
 ffor I must walke to Betany.

*Here Jhesus goth to Betany-ward, and
 his dyscypulys folwyng with sad conte-
 narus, Jhesus seyng.*
 (p. 279)

Petryr, with thi ffelawys here xalt
 thou abyde,
 And weche tyl I come ageyn;
 I must make my prayere here 3ou
 besyde,

My flesche qwakyth sore for fere and
 peyn. (p. 280)

ffadyr, the thrydde tyme I come
 ageyn,
 ffulleche myn erdon for to spede.
 (p. 282)

Ryse up, serys, I 3ou pray!
 Onclose 3our eyne for my sake;
 We xal walke into the way,
 And sen hem come that xul me take.
 (p. 283)

Aryse, serys, whom seke 3e? fast haue
 3e gon. • (p. 284)

Jhesus of Nazareth we seke,
 And we myth hym here aspye.

Northern Passion.

I seyde þou fyrste that I am he.
(I. 539-41)

Body and saule aHe was for lorne
allas þat euir was he borne
his wanhope his saulle schente.
(Ad. 863-5)

Ihesus sayd þhe bynd me here
Als I war a thefis fere
Tyll me þhe do mykyll vnryght
þus to fare wyth me by nyght .
(591-4)

fior þow bryngis vppe newe lawis
þat war nocht vsed be are dawis
(1143-4)

In this werlde I was borne
I come to seke þat was forlorne.
(Ad. 1161-2)

Herode sayd welcome ihesu
Me lykys þat I se þe now
I thanke hym þat þe hider sent
Now þou ert in my palasse lent
(969-70; 973-4)

I hafe herd speke of þi ganyng
þou has done many selcouth thyng
þe blynd men þou makys to se
þe dume to speke þe deaf to here þe
Crowkid men þou has done gone
And wode men made hale onone
Do now for þe luf of me
Some myracle þat I may se.
(983-90)

Hegge Plays.

I told þow now with wordys meke
Beforn þow alle, that it was I.
(p. 284)

Thou haddyst be bettyr a ben vnborn
now,
Thi body and sowle thou hast shent !
(p. 284)

frendys, take hede þe don unryth,
So unkendely with cordys to bynd
me here:
And thus to falle on me be nyth,
As thow I were a thevys fere.
(p. 285)

Because thou bryngyst up lawys newe,
That in oure days were not usyd.
(p. 300)

And in this werlde I was born;
Be my fadyr I was hedyr sent,
Forto seke that was forlorn.
(p. 301)

Jhesus, thou art welcome to me;
I kan Pylat gret thank for his
sendyng;
I have desyryd ful longe the to se.
And of thi meracles to have knowyng.

It is told me thou dost many a wondyr
thyng.
Crokyd to gon and blynd men to sen.
And thei that ben dede gevyst hem
levyng,
And makyst lepers fayre and hool to
ben.
These arn wondyr werkys wrought of
the,
Be what wey I wolde knowe the trew
sentens.

Now Jhesu, I pray the, lete me se
O meracle wrought in my presens.¹
(p. 305)

¹ The Vulgate reads: "Herodes autem viso Jesu, gavisus est valde. erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, et sperabat signum aliquod videre ab eo fieri. Interrogabat autem eum multis sermonibus" (Luke xxiii. 8-9). The York Plays (XXXI. 196-217) also amplify the Vulgate account, but lay the emphasis on the Feeding of the Five Thousand and the Raising of Lazarus.

Northern Passion.

ffor slepand I sawe I wyll þhowe tell
A best I wene þat come fro hell.
(1097-8)

ffor þat best was full grisely
I sawe neuir nonē so laithly
A[nd] I was neuir þhit so adred
Sithen I was of my modir fed.
(1103-6)

Of ihesu he bad þe do þi wyll
Whethir þow will hym safe or sypll.
(1011-12)

he seyð to the iewes ʒe ben to blame
þat ʒe wyten Ihesu al thys schame
I can in hym no thyngē fynde
where for men schulde hym bete or
bynde. (I. 1015-18)

It es the lawe in this lande
Of this paske þat es nere hande
ʒif any mane be in presoune
ffor Manslaughtir or for tresoune
þat he owt of presone delyuirdē be
& with owttene damage he saħ ga free.
(Ad. 1021-6)

þai had in preson þan barabas
þat bothe thefe and traytur was.
(1049-50)

they luf þe not what seist þou
In pes þou myst be for me
But for þi folke of þi cuntre
Bisshopes of þat law with enuye
Thynk to do þe gret foly.
(F. 1120-4)

what wiħ ʒe with Ihesu doo
Synne it es to spyħe his blode
ffor I ne fynd in hym bot gude
And gude it es we latyne hym gaa.
(Ad. 1174-7)

Hegge Plays.

A fend aperyð me befor,
As I lay in my bed slepyng fast;
Sethyn the tyme that I was born
Was I nevyr so sore agast! (p. 310)

Of Herowd the kyng thou hast good
wyl;
And Jhesus he sendyth aʒen to the,
And byddyth the chese hym to save or
spylle! (p. 311)

Servs, trewly ʒe be to blame,
Jhesus thus to bete, dyspoyle, or
bynde;
Or put hym to so gret schame;
ffor no defawth in hym I fynde.
(p. 311)

Therefore undyrstande what I xal say,
ʒe knowe the custom is in this londe,
Of ʒour Pasche day that is ner honde,
What theff or tretour be in bonde,
For worchep of that day xal go fre
away
Without any price.
(pp. 311-12)

Delyvere us the theff Barabas,
That for mansclawth presonde was.
(p. 312)

Jhesus, what seyest now? lete se,
This matere now thou undyrstonde;
In pes thou myth be for me,
But for thi pepyl of thi londe,
Busshoppys and prestys of the lawe,
Thei love the not, as thou mayst se.
(p. 312)

Seres, what wole ʒe now with Jhesu
do?
I can fynde in hym but good!
It is my cownce ʒe lete hym go,—
It is rewthe to spylle his blood!
(p. 313)

Northern Passion.

Apon þhoure fadirs sall þhe cry
 And on þhoure modirs with enuy
 ffadirs wharto whar we born
 ffor mekyll sorowe es vs befor
 Modirs wharto war we furth broght
 Vs had bene bettir to hafe bene noght.
 (1539-44)

He beres hymself þat same tre
 Wharon he sall hangid be.
 (1565-6)

Will pou nowe for oure sake
 At þis man þe rude tre take
 And bere it þhider þar it sall be
 ffull mykill thanke we will kun þe.
 (1569-72)

Off þis harlot it is scorne
 fforsakis þou to bere þe tre
 Syn we haue bidene the.
 (F. 1576-78)

lyghte now downe of þat harde tre
 kyng of Iewes þif þat þou be
 (Ad. 1649-50)

Pilate seyde I graunte it the
 But first I wile witen if he ded be.
 (D. 1853-4)

And late Iosep haue Al hys wyth.
 (I. 1860)

Sithyn stude þai in þat place
 And lukyd ihesu in þe face
 Wele þai saw ihesu was dede
 To breke his schankys it was no nede.
 (1865-8)

Gase and kepis als ye can
 Bothe of katell and of lyfe
 And apon land and als on wyfe.²
 (1944-6)

Hegge Plays.

And to here faderes, thei xul seyn,
 "Wo
 to the tyme that thou begat me!"
 And to her moderes, "Allas! wher xal
 be oure dwellyng?" (p. 317)

A man is here thou mayst se,
 Beryth hevy of a rode,
 Where an he xal hangyd be.
 Therfore we pray alle the,
 Thou take the crosse of the man;
 Bere it with us to Kalvarye,
 And ryth gret thank thou xalt han.
 (p. 317)

What? harlot, hast þou skorne
 To bere the tre? whan we the
 praye! (p. 318)

Heyl! Kyng of Jewys, yf thou be.
 þa! þa! sere, as thou hangyst there
 flesche and bonys.
 Com now down of that tre! (p. 320)

Sere Joseph of Baramathie, I graunt
 the
 With Jhesuis body do thin intent;
 But fyrst I wole wete that he ded be.
 (p. 333)

And than lete Joseph do his wylle.
 (p. 333)

*The ij. knyghtes go with Joseph to
 Jhesus, and stande and heldyn hym in
 the face,*
 Me thynkyth Jhesu is sewre anow,—
 It is no ned his bonys to breke:
 He is ded, how thinkyth þow?
 (p. 334)¹

In payn of þour godys and þour lyvys,
 That þe lete hem nowth shape þou fro,
 And of þour chyldere and þour wyfys,
 For al þe lese, and þe do so.
 (p. 339)

¹ On the Longinus incident, see below, p. 96.

² Falke (pp. 84-85) points out that the Hegge Resurrection play drew from a Middle English Resurrection poem in Ashmole 61 (printed in *Herrig's Archiv*, LXXIX, pp. 441-7)

These parallels, it will be observed, occur throughout the whole series of plays from the Preparations for the Last Supper to the Setting of the Guards at the tomb. They consist for the most part in verbal resemblances, but at certain points,—Jesus' speech after the Last Supper,¹ for example,—the play follows the order of the *Northern Passion* as well as its phraseology. In this connection the incident of Longinus deserves special notice. According to the Gospel of John, the order of events is as follows: the Jews beg Pilate to have the legs of the crucified broken, Pilate sends knights, one of them pierces Jesus' side, Joseph begs Jesus' body, takes it down from the cross, etc.² In the *Northern Passion*³ and the Hegge Plays,⁴ on the other hand, Joseph begs Jesus' body of Pilate, Pilate grants the body, provided that Jesus be already dead, and sends knights to investigate; the knights force Longinus to pierce Christ's side, Joseph takes the body down, etc. In other words, the incident of Longinus follows rather than precedes the begging of Jesus' body. This parallel is the more noteworthy, inasmuch as the description of the scene in the Prologue⁵ follows the order of John.⁶

In order to define the relation of the Hegge plays to the *Northern Passion*, some account must be given of the development of the cycle. The following statement is put forward as an hypothesis which, though not proven in detail, may serve to explain a part of the confusion undoubtedly present in our text of the plays.⁷

the names of the four knights (Ashmole, vv. 60 ff., Hegge, p. 339) and the boasts of the four knights to Pilate (Ashmole, vv. 67 ff., Hegge, p. 339). The other passage cited by Falke (Ashmole, vv. 96-99, Hegge, p. 340) is taken by the poem almost word for word from the *Northern Passion* (1955-8). That this poem, which occurs only in a late fifteenth century MS. (see above, p. 15), is closely related to the *Northern Passion*, appears from the following parallels:

Ashmole 61.	<i>Northern Passion</i> .	Ashmole 61.	<i>Northern Passion</i> .
6-7	813-14	546-7	2039-2040
9-10	811-12	549-50	2061-2
12-13	1925-6	564-5	2047-48
34-5, 64-5	1933-4	573-4	2051-2
96-9	1955-8	576-7	2053-4
101-102	1959-60	579-80	2043-4
107-8	1967-8	582-3	2063-4
310-11	2057-8	588-9	2069-70
461-62	1999-2000	591-2	2071-2
537-8	2027-8	594-5	2073-4

¹ See above, pp. 91-92.

³ vv. 1841-96.

⁴ Hegge, pp. 332-5.

² John xix, 31-8.

⁵ *Ibid.* p. 14.

⁶ The resemblance of the Longinus incident in the Hegge Play to the *Northern Passion* is noted by Dr. Peebles (*The Legend of Longinus*, p. 137).

⁷ For a different theory as to the development of Hegge, see E. N. S. Thompson's article in *Modern Language Notes*, XXI, pp. 18-20. Mr. Thompson is, I think, mistaken in assuming that the "matere that we lefte the last 3ere" of Contemplacio (Hegge, p. 289) includes Plays I-XXVIII; for the summary of last year's plays that follows mentions only incidents from Plays XXVI-XXVIII.

At least three stages in the development of the cycle can be pointed out: (1) the original cycle, (2) a revision by B, and (3) a revision by C. The extant portions of the original cycle may be distinguished by two criteria: first, by the metre, which appears to have been principally an eight-line stanza rhymed *aaa⁴b³*, *aaa⁴b³*,¹ and a thirteen-line stanza rhymed *abababab⁴cdddc*;² and secondly, by the Prologue, which in its original form was probably written for this stage of the plays.³ Even at this early period, however, the cycle was a composite structure, in which were embedded bits of old Christmas and Easter Plays⁴ and perhaps vernacular lyrics,⁵ the whole connected by stage directions in Latin.⁶ The plays followed the Biblical narrative rather closely, for the most part, but legendary incidents were not lacking, especially in regard to the early life of Mary.⁷ The plays on the Passion with which we are specially concerned were approximately as follows: the Entry into Jerusalem (Prologue xxiii);⁸ the Supper with Simon the Leper;⁹ the Last Supper and Bargain of Judas (Prologue xxiv); Agony in the Garden and Capture (Prologue xxv); Trial before Caiaphas and Denial of Peter (Prologue xxvi); Accusation before Pilate, Jesus standing at the bar with Jesmas, Dysmas, and Barabbas;¹⁰ and the Putting to Bed of Pilate's Wife (Prologue xxvii);¹¹ Remorse of Judas (Prologue xxviii); Dream of Pilate's Wife and Condemnation (Prologue xxix); Crucifixion (Prologue xxx);¹² Inci-

¹ This is the stanza of the Chester Plays.

² This stanza varies in the length of the ninth line, which occurs with one, two or three accents. Davidson (*English Mystery Plays*, p. 246) speaking of the stanza with a ninth line of one accent is mistaken in saying that this stanza occurs in Plays II, XII, XVI, XXVI, XXVII, XXIX; the stanzas in these plays have no lines with less than two accents.

Other meters of the original cycle are the short-line stanza *aaabcecb*, which occurs only in the Christmas and Easter Plays (*Shepherds*, pp. 159-60, *Magi*, 164-9, 171, *Innocents*, 179-83, *Resurrection*, 341-3, 348-50, 353-5), and a stanza rhymed *aababbebc* (*Purification of Mary*, XVIII, and *Joseph's Return*, XII).

³ Chambers (*Medieval Stage*, II, 419) is probably mistaken in considering the prologue later than the play. To cite only one piece of evidence—the arrangement in small cycles, one of the late changes made in the cycle, is not represented in the prologue. Hemingway (pp. xxxiii-xxxiv) also considers the prologue early.

⁴ Christmas and Easter plays may have been the kernel round which the cycle grew up.

⁵ Taylor (*Modern Philology*, IV, 624-626 and V, 29) points out lyrical themes in the plays.

⁶ Plays with no English stage directions are I-VII, XIV-XVII, XIX-XXIV, XXXVI, XXXVIII, XLI, XLII; those having stage directions partly in Latin and partly in English are VIII-XIII, XVIII, XXX, XXXII, XXXV, XXXVII. Although Latin stage directions are not a test of the original cycle (they occur in the *Assumption*, XLI, which is certainly late) probably the English stage directions have all been introduced by B or C.

⁷ Play X describes the Betrothal of Mary according to apocryphal sources. In XIX Mors and Diabolus appear on the stage to carry off Herod and his soldiers.

⁸ Three stanzas preserved on pp. 252-3. The stanza of the Prologue has, perhaps, been re-written.

⁹ The anointing of Mary (pp. 263-5) is in the stanza of the early cycle, but there is no play on the subject described in the Prologue. The combination of this incident with the Last Supper is almost certainly a late piece of editing. See below, pp. 99, n. 7.

¹⁰ Hegge, pp. 314-15, which appear to correspond with the description of the Prologue.

¹¹ Cf. *York*, XXX, 150-8.

¹² Hegge, pp. 324-8.

dent of Longinus and Descent of Christ's Soul into Hell (Prologue xxxi);¹ Burial, Setting of Guards and Resurrection (Prologue xxxii);² Return of Christ's Soul from Hell with ransomed Souls, Appearance to Mary (Prologue xxxiii);³ the Three Marias (Prologue xxxiv);⁴ Appearance to Mary Magdalene (Prologue xxxv).⁵

The reviser B, who wrote principally in quatrains and eight-line stanzas rhymed *ababbcb*, with lines of moderate length, composed fresh plays on the events from the Entry into Jerusalem to the Crucifixion,⁶ and rewrote the story of Longinus and the Burial.⁷ The alterations made by him may be summarized as follows: he transferred the Bargain of Judas from its position after the Last Supper,⁸ probably connecting it with his new play on the council of the Jews.⁹ He also transferred the Remorse of Judas¹⁰ from the midst of the trial before Pilate¹¹ to its present position before the Trial: he inserted the Trial before Herod,¹² he included in his new version of the Condemnation the bringing of Jesus to the bar accompanied by three Jews¹³ which was part of the original cycle. Furthermore, B altered the arrangement of the plays that immediately succeed the death of Jesus, by transferring the incident of Longinus¹⁴ to a position after Joseph had begged Jesus's body.¹⁵

C, the author of the scholastic and theological amplifications and adornments mentioned by Hemingway,¹⁶ revised the cycle using quatrains and eight-line stanzas rhymed *ababbcb*, the long lines being loaded with unstressed syllables.

¹ Hegge, pp. 329-30.

² *Ibid.* pp. 340-3.

³ *Ibid.* pp. 344-53; in the Prologue this pageant is numbered xxiii.

⁴ *Ibid.* pp. 354-7.

⁵ *Ibid.* pp. 360-3. Other extant portions of Hegge which belong to the original cycle are Plays I *Creation*, II *Fall*, III *Cain and Abel*, IV *Noah* (to the entrance of *Angelus* on p. 43), X *Mary's Betrothal*, XII *Joseph's Return*, XVI *Shepherds*, XVII *Magi*, XVIII *Purification*, XIX *Innocents*, XXI *Baptism*, XXII *Temptation*, XL *Descent of the Holy Ghost*, XLII *Doomsday*.

⁶ B probably wrote the Council of the Jews in part (pp. 247-51, 262-3), re-wrote the Entry into Jerusalem, incorporating three stanzas of the original cycle (pp. 252-3: note that the first quatrain of the play occurs again on p. 256); wrote the Preparations for the Passover (pp. 259-61), Bargain of Judas (pp. 267-70), the Last Supper in part (from about p. 274), Betraying of Christ (to p. 286), and the greater part of the Trial, Condemnation, and Crucifixion (pp. 294-324. See below, pp. 99 for C's revision).

⁷ Hegge, pp. 332-40.

⁸ Prologue, p. 11.

⁹ In York XXVI the Bargain of Judas follows the Council of the Jews and precedes the Last Supper.

¹⁰ Hegge, p. 299.

¹¹ Prologue, p. 13. In the original cycle the Remorse of Judas was a whole play. It is uncertain whether B or C is responsible for its reduction to its present limits.

¹² Hegge, pp. 303-7.

¹³ *Ibid.* p. 314; see Prologue pp. 12-13.

¹⁴ Prologue, p. 14.

¹⁵ Hegge, pp. 334-5. Cf. ten Brink, *Geschichte der englischen Litteratur*, Strassburg 1893), II, 628.

¹⁶ *English Nativity Plays*, p. xxxiii.

His purpose appears to have been the formation of three small cycles,¹ one of which might be given apart from the rest of the plays in any year. These cycles were : (1) The Early Life of Mary (Plays VIII–XIII), (2) the Last Supper and Capture (XXV–XXVIII), and (3) the Trial, Death, and Resurrection (XXIX–XXXV).² C's work on the Plays of the Passion is found chiefly at the beginning and end of these small cycles³ and in the links which connect the different plays;⁴ but beside these verses of arrangement, he added one long discourse on the Eucharist,⁵ comparable to the Contemplation monologues of the Mary Cycle.⁶

Finally, the text appears to have suffered alteration at the hands of the scribe of the Cotton MS., who inserted Mary's Anointing of Jesus' feet as the first incident of the Last Supper,⁷ and omitted the last nine lines of the two stanzas of the prologue which describe Plays XIV (Trial of Joseph and Mary) and XV

¹ Chambers II. 417–418.

² The end of this group is not clearly indicated. Chambers (II, 418) suggests that it ends with play XXXV.

³ In the beginning of the first cycle on the Passion : Speeches of Demon and John the Baptist, and most of the dialogue of the Priests and Doctors (pp. 239–46); end of cycle (pp. 286–7); beginning of second cycle on Passion (most of pp. 288–94).

⁴ Connecting link between Trial before Caiaphas and Trial before Pilate (pp. 298 ff.); Speech of Satan (pp. 308–9), Jesus and Women of Jerusalem (p. 317), The Centurion (p. 331).

⁵ Hegge, pp. 270–4.

⁶ *Ibid.*, pp. 129–30. Other passages by C in the plays on the Passion are part of the Entry into Jerusalem (pp. 253–8), Denunciation of Judas (pp. 265–67 : note that the Denunciation of Judas is related by B on pp. 274–5) and Mary beside the cross (p. 323).

⁷ The condition of the MS. is as follows : on fol. 148*b* the last line is "Som wey we xal fynd þerto" (Annas' speech on p. 263), followed by the stage direction, "Here Iudas caryoth comyth into þe place;" which is stroked through in black, as is also the catchword, "Myn hert is ryth" (see Hegge, pp. 265) written below. "Ihesus" is named as the speaker of the lines which are to follow on the next page. Below the first catchword is a second, "now cownterfetyde" (see p. 267), but this has been deleted by a red stroke, along with the "Ihus" which referred to the next speaker. A third catchword is written to the left, "As a cursyd" and "Mawdelyn" named as the speaker of the lines which are to follow. On fol. 149*a* begins Mary's speech, "As a cursyd creature" (p. 263). At the bottom of fol. 149*b* is the stage direction, "Here Cryst restyth and etyth a lytyl, and seyth, sytting to his disciples, and Mary Mawdelyn [golph here. . .]" (p. 265), the bracketed words being stroked through in black and in red. Fol. 150*a* begins "Myn herte is" (p. 265). In the middle of fol. 151*a* is the stage direction : "Here Iudas rysyth prevely and goth In þe place & seyt now cownter" (p. 267). The rest of the page and all the back of the folio are blank. On fol. 152*a* Judas' speech "Now cowntyrfyed" begins. In brief, Mary's anointing and the Denunciation of Judas are each on a separate folio which will fit into any order by the simple change of stage directions, and that the order has been changed in this MS. is shown by the confusion in stage directions. The explanation of the changes on fol. 148*b* appears to be this : in the scribe's copy, the Denunciation of Judas (beg. "Myn hert is") followed the Council of the Jews (p. 263). The scribe, however, placed the Bargain of Judas (beg. "Now cownterfetyd") after the Council, and at a later date inserted Mary's anointing and the Denunciation of Judas between the Council and the Bargain of Judas.

But if the scribe connected Mary's anointing with the Last Supper, he is probably also responsible for the mention of Simon the Leper as Jesus' host at the Last Supper, which is without authority in Mediæval tradition. Very slight changes would have been sufficient to bring in Simon's name, since, except in the stage directions, he is named only twice (pp. 260–1). Possibly Jesus' words "Goth to Syon" (p. 259) were misunderstood by some scribe for "Goth to Syon."

(Birth of Christ).¹ Other discrepancies between the Prologue and the plays may or may not be due to the scribe.²

If the development of the Hegge cycle was along the lines sketched above, the significance of the verbal parallels with the *Northern Passion* is clear. For with few exceptions³ the parallels fall in the stanzas which have on other grounds been attributed to B. The fidelity with which this playwright followed his source is in many cases remarkable: for example, in three instances⁴ four successive lines of the *Northern Passion* have been rearranged in order to form one quatrain with the same alternate rhymes. The very literalness of the paraphrase sometimes results in clumsy phrasing, as—to cite only one instance—when the line,

Hys herand fully for to spede (*N. P.* v. 488)

is reproduced in Christ's speech,

ffulleche myn erdon for to spede (Hegge, p. 282).

Furthermore, parallels to the *Passion* are occasionally carried over into the stage directions,⁵ as though the poet were trying to describe rather than to dramatize the scene. In short, much of this editor's work appears to be a somewhat inadequate adaptation of narrative material to dramatic purposes.

In summing up the relation of the *Northern Passion* to the plays, a distinction should be drawn between York on the one hand and Towneley and Hegge on the other. In the York plays the influence of the *Passion*, already present at the formative stage of the cycle, is more evident in the incidents than in the phraseology. The playwright or playwrights were undoubtedly familiar with the poem, but they had sufficient originality to clothe their borrowings in fresh language. In the Towneley and Hegge plays, on the other hand, the original cycle appears to have been independent of the *Passion*, and not till the plays came to be recast and rewritten did the influence of the poem make itself felt. In Towneley, XX, two editors at a comparatively late date incorporated passages of the *Passion*,

¹ In the MS., space is left for a full stanza of 13 lines in each case where the four lines are written; and an examination of the two quatrains shows that they describe merely the beginning of the plays.

² Plays VIII, IX, XIII, XVIII, XXV, XXIX, and XLI are not described in the Prologue, but VIII (or IX) and XIII are allowed for in the numbering. This is not clearly shown in Halliwell's edition. In the MS. "tende" (p. 5) is written over an erasure; "x^{te}" (p. 6) is changed from "ix^{te}"; "xi^{de}" (p. 6) from "x^{de}," "xii" (p. 6) from "hilleuthe"; "xiii^{te}" (p. 7) from "xiith"; "xv" (p. 7) from "xiii"; and "xvi" (p. 7) from "xiv." The alterations were made by the same hand which wrote the play of the *Assumption* (XLI).

³ Exceptions are the parallels on Hegge, p. 265 (*N. P.* 127-8); p. 311 (*N. P.* 1021 ff.); p. 312 (*N. P.* 1120-4); p. 317 (*N. P.* 1539-44).

⁴ *N. P.* 591-4; Hegge, p. 285; *N. P.* 1015-18; Hegge, p. 311; *N. P.* 1174-7; Hegge, p. 313; see also *N. P.* 429-32; Hegge, p. 280.

⁵ Hegge, pp. 279, 334.

the first borrowing six consecutive lines, rhyme and all. In the Hegge cycle, an editor who might almost be called a playwright, in rewriting early plays reproduced the lines of the *Northern Passion* again and again. Though originality or dramatic technique can scarcely be expected from a mediæval mender of plays, the awkward reproduction in Hegge of some phrases of the *Passion* is surprising. The comparative independence of the early York playwright has assuredly not descended to this editor of the East Midland cycle.

The dependence of the cycles on the *Passion* is one more piece of evidence tending to prove that the plays are not isolated phenomena springing from a Latin Bible, Latin Apocrypha, etc., detached from English Literature, but that the dramatists, like the lyric poets, drew from the common store of English tradition. This store was common property then as it could not be now; for in those days of few books, reading was nearly synonymous with committing to memory, and a poem read was likely to influence plays or poems afterwards written. Therefore the influence of early works like the *Cursor Mundi*, the *Northern Passion*, and the *Gospel of Nicodemus*, which can readily be traced on subsequent literature, does not imply actual transcription from a MS. of the older poem on the part of the author, but rather such a recollection of the older phrases as any one might employ in the case of works learned "by heart." In this way the playwrights who revised old plays or wrote new ones continually adopted the phraseology, even the incidents, of familiar poems like the *Passion*. Nor is it to be supposed that all the parallels of the plays with vernacular literature have yet been brought to light: the discovery of the influence of the *Northern Passion* raises the hope of finding other English sources for the plays, which will establish even more clearly the close relation of the drama to vernacular literature.

THE OLD FRENCH *PASSION*

Trin. Coll. Camb. MS. O. 2. 14

[THIS text of the French *Passion* probably shows the poem as the English author used it. The version of **O** is printed as it stands in the MS. (except that the often arbitrary division of words is occasionally altered), with the addition of certain couplets which, on comparison with the *Northern Passion*, appear to have been known to the English poet. These couplets, enclosed within brackets, are taken from *Bibliothèque Nationale ms. français* 20040, unless another source is specified. Where **O** is incorrect or obscure, and where another MS. shows readings nearer the *Northern Passion*, variants are added at the foot of the page. Variants for which no source is named are from *Bibl. Nat. ms. franç.* 20040; the other variants are from Fitzwilliam Museum MS. 20 (= **B**); *Brit. Mus. Addit. MS.* 15606 (= **C**); *Bibl. Nat. ms. franç.* 24301 (= **E**); and *Saint-Brieuc ms.* 112 (= **S**). No attempt has been made to give a complete list of variant readings, nor are variants cited where only the versification of **O** is at fault. In a few cases where the other MSS. are of no assistance, conjectural readings are given, preceded by the word *Read*. **O** shows many characteristically Anglo-Norman forms along with frequent irregularities of versification; but the editor has taken pains to give a diplomatic copy of the text, however unusual the forms may appear.]

<p>O rescutez mult ducement. [fol.13a,col.1] Gardez quil nait parlement. La passion dev entendez. Cument il fu por nus penez 4 Ne la poet oir creature Quil nait pitie ia tant niert dure Por ceo quil ait puint dentendement. Al rei del ciel omnipotent 8 La lecture uos oistes Que recunterent les ewangelistes Meis ne seustes que amunta Si bien cum ci orrez ia 12 La feste as iuels aprismout</p>	<p>Ceo dit li liures mot a mot Ke pasche esteit appelez Sor tote rien estoit garde 16 Meis li princes de cele lei Ki nen ourent cure de bon Rei E li proueire e li meistre Quereient a destre e a senestre. 20 Cument iesum peussent prendre E par boisdie en la croiz pendre Ches caiphas sont assemble Euesques fu de la cite 24 Iluec unt lor conseil tenu La parole . . . de iehesu</p>
<p>2 que ni ait. 6 Quelle. 7 Por quoi elle. 10 conta li euuangelistes. 15 apelee.</p>	<p>16 garde. 17 B. prince. 18 Nauoient. 26 parole font de; MS. blurred.</p>

Cum faitement le traieraient		Que mult est chier t precios	
Sanz la gent quil mult doteient	28	Porpensa sei que al glorios	64
E dient tot priueement		Le chef e les pez en unguerait	
Laisson aler tote la gent		Por ceo que tost merci auerait	
Qui sont uenu a ceste feste		De suz la table en est ueneue [f. 13b, col.1]	
Que trop grant noise ni sait fete	32	Que mi dels ne fust aparceue	68
S is iorz ainz que pasche fu		En sa mein out un oignement	
E n bethanie esteit ihesu [f. 13a, col. 2]		Que mielz ualout dor t de argent	
La ov par grant piete plura		As pez ihesu se leisse aler	
Quant lazarus resuscita	36	Des oilz comence a plurer	72
En lostel symon leprus		Granz suspirs iette de parfont	
Iceo sachez nest pas suls		Toz ses piez enlermeez sont	
Des disciples i out asez		Dolur auait de ses pecchiez	
Iudas ni fu pas ubliez	40	Quant des lermes laua ses pez	76.
Iluec unt fait un grant mangier		E loignement de sus ietta	
Martha fu a lapareillier		De ses cheuoils les asuia	
Lazarus e sa sore marie		[Mult les baisoit t mult ploroit	
Mult i out bele compaignie.	44	Au salueour merci crioit]	80
A cele scene sont asis		La grant flaur de loignement	
Iudas i fut li enemis		Empli la meison e la gent	
E nos/re sire tot nu pez		Li disciple quant quant lont veu	
Marie en prist grant pietez	48	A desdeing lont asquanz tenu	84
Car les auait mult decreuez		E li traitres iudas i fu	
Iceo feseit humilitez		Ki tot son sens en out perdu	
Por ceo uos uoleit mustrer		Son felon quier ne pot celer	
Cum nus deuom a lui aler	52	Son seignor prist a demander	88.
L a magdaleine ad porpense		Por quei il suffrit tel gastement	
Cum lui poust seruir a gre		De si precios oignement	
Par quoi poust auoir pardonance		Il ualt dist il treis cent deners	
De ses pecchiez dont ad pesance	56	E plus asez car mult est chers	92
Kar en son quier li est auis		E mielz ualsist quil fust done	
Filz est al rei de parais		A poefre gent que si guaste	
Ki descendi del ciel por nos		Por ceo ne dist iudas nient	
E fist a nos verrai succurs	60	Que cure en eust de poure gent	96
Iceste auait chier unguement		Mais liere esteit e usurer	
Une liure tot ovalment		Sor tote rien amout dener.	

47 nus. 48 A marie. 51 Ainsi noz.
 63 chiers. 68 Quelle ne. 70 cor ne
 argent. 74 ces pichies en larmes font.
 83 B. deciple qui lont. 84 E. Aucant lont

a desdaig tenu. 88 A son. 91 E. cenz.
 93 donnes. 94 gastez. 95 nel.
 96 Quil ait cure. 97 lerres iert vsriers.
 98 deniers.

D eus lor respont mult dulcement		Vn en i out ki sauancist	
E senz nul corousement	100	Dunc duta que iudas se repentist	136
Diua leisse ester marie		Mult tost trente deners li tent	[f.14a, col.1]
Or as tant fait que es mamie	[f. 13b, col. 2]	E iudas uolentiers les prent	
Poures aures od uos asez		Des ore meis sen penera	
Bien lor frez si uos uolez	104	Coment son seignor traira	140
Meis longement mei naurez mie		L a pasche uint . t li ior fu	
Ieo larrai uostre compaignie		L Et li disciple i sont uenu	
Ceo quele ad fait mult laime t pris		Il dient sire diez a nus	
Ainz que ieo seie enseueliz	108	Nostre pasche ov tendrons	144
Mun cors aromatize ad		Deus lor dist mult dulcement	
De loignement mielz len frad		Or oez mun comandement	
Cil li pardoings toz ses pecchies		Perron t Iohan ad apelez	
Toz les noueals t les uiels	112	En la cite la enz entrez	148
Mult bon ouraigne ad fet en moi		Un hom si encunterez	
E n uair uos di en bone foi		Aywe portant si li dirrez	
A toz iorz meis ceo que fait a		Ma pasche uoil en sa maison	
En memorie tenu serra	116	Ieo e tot mi compaignon	152
Iudas scariotes lentent		Mangier tot priueement	
Tel dol en a . por poi ne fent		Il le uoldra mult dulcement	
Enter ses denz dist belement		Si li faites apareillier	
Si : que fors deus nul ne lentent	120	Nostre ceine e <i>nostre</i> mangier	156
Li felons dit iol uos rendrai		L i dous disciples en sont torne	
Ceste perte restorrerai		L En la cite en sont entre	
As iuels uos uendrai qui me dorront		Tot issi unt fait t troue	
Des bons deniers . t uos prendront	124	Come ihesu lout comande	160
Li traitres plus ne demore		E quant li iorz fud auesprez	
As iuels torne meismes Lore.		Nostre sire sen est tornez	
[As princes vint t a la gent		Entre est en la meison	
Qui ihesu namoient niant]	128	Ad lui ses duze compaignon	164
Dites moi fait il mult deliure		Asis se sunt a cel mangier	
Que me dorrez si iol uos liure		Iudas ne uolt pas celer	
Mun seigneur que uos haez tant		Deuant son seignor sest asis	
E il li eurent en couenant	132	Li traitres li enemis	168
Trente deniers . guagiez le moi		Nostre sire tant lamat	
Nos tafum par bone foi		Totes hores od li mangat	[fol. 14a, col. 2]

103 Des poures. 110 **B.** mieus li sera.
 111 Ie li. 113 *bonne* euure faite.
 119 Entre. 120 *que* nulz de ceuz ne.
 125 **B.** traitre. 126 Ains sen torna en
 icelle hore. 129 il a deliure. 133 les.

134 **B.** Nous le tafieron. 139 ce. 141 iors.
 143 **B.** sire di nous. 144 La *nostre*
 pasque ou tandrions noz. 155 Illuc faites.
 157 Sui dui ami sen. 163 t *venus* est.
 164 sui.

E li traitres que feseit		Cest li men cors que ci ueez	
Si come nostre sire beueit	172	Sur Lautel ert representez	208
Si li emblout en traïson		Ceo ert en la nuuele lei	
Le plus bel morsel de peïsson		Ceo uoil que uos tenez de mei	
Ia deus ne feïst nul semblant		En remembrance la ferez	
Endormit en sun deuant	176	De ma dolor que uos uerrez	212
Iohans li bons ewangelistes		Li uns de uos me traïra	
Tot le miel dres de ses menïstres		E as iuels me uendra.	
En petit hore len Rauï		[Tout est escriit an escripture	
El ciel amont ses ielz oueri	180	Dou fil marie lauenture]	216
Tel chose uit nel uolt escrire		Issi couient acomplir	
Kar longe chose fust a dire		Quant de mei est a uenir	
Frere dist deus mult longement		E neporquant mal auendra	
Ceo sachez uos uerraïement	184	Al traïtre qui me traïra	220
Ai eu grant desirer		Melz li ualsist pur ueïr asez	
Iceste pasche od uos mangier		A icel home que ia ne fust nez	
E ne mangerai mais od uos		Quant li disciples lont oi	
Tres de mort serroi resous	188	Trestot lor quiers sont enfremi	224
Por uos sufferai passion		Sire dist il donc chascun par sei	
Que naugiez en perdicion		Si ieo sui ceo dites le mei	
Nostre sire quant ceo dit		[Quant ihesus ot chou entendu	
Entre ses mains le peïn prit	192	Mult douchement a respondu]	228
A son soen piere graces en rent		Od mei mangue . e od moi beït	
A ses disciples Le peïn tent		Ki mon cors traïr deït	
Tenez dit il . t si lusez		Li fel iudas ad respondu	
Ceo est li men cors que ci ueez	196	Sui ieo donc ceo maïster ihesu	232
Mun cors mangiez mon sanc beueez		Ceo es tu verraïement	
Par ceo serrez sauueez		Ia as tu dit apertement	
Si le receuez dignement		L i disciple laissent ester	
Ov si ceo non al iugement	200	La treïson a demander	236
Serrez dampnez sanz raucon		Altre chose vont querant	
Naurez autre gueredon		Li quel dels lum tient a plus grant	
Ne di pas a uos solement [fol. 14 ^b , col. 1]		Frere dist deus la male gent	
Meis a trestote lautre gent	204	Les diable met a nient [fol. 14 ^b , col. 2]	240
Ci uos mustre ore apertement		Il quident estre mult en halt	
Com uos frez le sacrement		Mais ne sont pas ases en falt	

175 deuz nen. 176 Endormi soi en.
 178 Toz li. 179 deure fu rauis. 181 ne.
 188 C. Iusque de. 190 a perdicion.
 193 C. son chier pere. 201 Read raneon.
 205 Ie uoz. 223 disciple. 224 Tuit li

225 Sire ce dit chaseuns.
 227-228 supplied from B. 234 B. Tu
 las bien dit. 238 B. De plus grans choses
 demandant. 240 B. Qui onques ne ma-
 merent nient. 241 estre li plus haut.

Mais entre uos issi niert pas		E del mangier se sont leue	
Tot li <i>plus</i> halt ert li <i>plus</i> bas	244	E li bons maistres se leua	
Cil qui uoldra eshaucier		Ignelement ses dras osta	280
Sur tuz lestoet humilier		Dun lincel cest auronez	
A trestoz li couient seruir		A cels uoleit lauer les pez	
Et sa uolente deguerpir	248	En un bachin mist ewe clere	
Ieo sui ici come seruanz		Uenez est as pez sein pierre	284
Ieo serf les petiz t les <i>granz</i>		Oste sire nel faites pas	
[Ie ne vaing pas por signorer		Ia les mens pez ne laueras	
Ne por maistrie demostrer]	252	Si ieo nes lieue dist deus parfoi	
Mis duz pierre qui est la sus		El ciel nauras ia part od moi	288
Il menuoia por uos sa ius		Sain pierre li ad respondu	
Ieo sui volentiers uenuz		E chef e meins me leues tu	
Ben sai que en croiz serrai penduz	256	Ainz que naie part od tei	
Après moi uos estot aler		Or fai a ton pleisir de mei	292
Si uos ne uolez forsueier		Quant out a toz les pez lauez	
Uos estes le men ami		Ses dras ad pris t refublez	
Granz mals auez por mei suffri	260	Mult humblement entrels sasist	
Meis ieo uos gueredonerai		Or escultez que il lor dist	296
Et li mien pierre enpreierai		S auéz que ai fait e demustre	
Quil uos en rende gueredon		S Ceo seignefie Humilite	
Si fera il en sa meison	264	Uos mapelez maistre e seignor	
Sur les duze seges serrez		E dites bien e <i>grant</i> honor	300
La gent israhel iugerez		Mais ceo est ueir ne mentez mie	
Al iugement . ov ieo serrai		Par mei auez durable vie	
Serrez od mei <i>quant</i> ieol frai	268	Si ieo me sui agenouilliez	
Perres symon sez tu amis		Deuant uos por Lauer uoz piez	304
Cum est irrez li enemis		Ceo est essample que io uos lees	
Ki te quida tolir ta foi		Issi deuez uos faire aprees	
Que tu ne creusses en moi	272	Li uns a lautre mult dulcement	
Meis ieo proierai por tei		Si com ieo faz ore en present ^[fol. 15^{re}. col. 2]	308
Tant que tu ben las forment ieo crei		Kar cum uos <i>plus</i> abaiserez	
Et tu si soiez sagres t pruz ^[fol. 15^a, col. 1]		El ciel amont <i>plus</i> halt serrez	
Confortes tes freres tuz	276	Or uos dirrai un altre rien	
Or unt Li disciple scene		Par tens serra ceo sachez ben	312

244 **C.** auz. 245 qui *plus* ce vodra.
 258 Ce uos en ciel uoles monter. 259 li.
 260 **Grant** mal. 262 **C.** lou. 269 Pierres
 tu ies li miens amis. 270 Mult est iries.
 274 Car *bien* las fait si *com* ie croi. 275 soies
 sages. 284 *Venus* en est. 285 **B.** Ostes.

288 Tu naueras ia *part* en moi. 289 **Sains**
 pieres. 290 t piez t mains me leue.
 291 *que* ie naie. 295 MS. ad *deleted after*
 mult. 301 **B.** voirs. 306 **C.** faire humais.
 308 iai fait ci en. 309 *Quar* tant *com* plus
 humle seres. 311 vne. 312 *Voire* sera.

Mult uos uerrai esparpeillez		Il li trestoz unt respondu	
En ceste nuit . e esmaiez		Assez auom toz tens eu	348
Chascon de uos me guerpira		Or uos dirrai que uos frez	
Pur la pour quil aura	316	Chascon de uos espee aurez	
Trestoz uos estouera fuir		Et qui ne la sa cote uende	
Car pour aurez de murir		Espe akate dont sei defende	352
Desque li pastor ert feruz		Il en uit dous aprestez	
Li fuchs des bestes ert uencusz	320	Sire font il cestes veez	
Ieo sufferai por uos toz la mort		Or en i ad dist deus asez	
Li iuev me occirunt a tort		Alez de ci cedron pasez	356
Après ma mort me trouerez		Trestoz sen sont diloc torne	
En Galilee ov me querrez	324	Fors iudas sul le forsene	
A sein pere nent ne plout		Entree en sont en un vergier	
La parole que deus dit out		Ov esteient meint oliuer	360
Sire dit il que auez diz		Mont oliuete ad non li lieus	
Ceo frai ieo mult a enviz	328	Deus i about suuent tot seuls	
Nent ni ad de mon fuir		Q uant il les out toz assemblez	
Od tei mestot uiuere e morir		Qfrere dist deus or vos seez	364
Deus Li respont mult dulcement		[Quant il lor ot ce sermōne	
Enceis serra tot autrement	332	Vn pou loinz dax sen est alez]	
Einz que li cochs chant alt ov bas		Treis de els ad od sei menez	
Par treis feiz me reneieras		Que plus esteient de ses priuez	368
Sein pierre li respont apres		Li ons de cels out a non sein pierre	
Ceste chose ne dites mes	336	Et Iaches . † Iohan son frere	
Ieo nel frai por morir		Freres dist deus tres a la mort	
Ren ne me pot de tei departir		Est ma alme sanz confort	372
Li autre dient ensemment		Tenez vos od mei de dormir	
Que nel guerpiron nent	340	Ma charn ad pour de morir	
Or laissom fait deus ceo ester	[fol. 15b, col. 1]	Deu sesloigna un tres petit	
De altre chose uoil parler		Or escultez quad en lescrit	[fol. 15b, col. 2]
Quant solei od uos aler		Chair se leisse en vreison	
Senz escrepe † senz souler	344	Son pierre apele par son seint non	
E sanz sachel . † sanz baston		Pere dist il ieo crei bien	
Failli uos unques guarison		Que tu poz faire tote rien	380

315 Chascuns. 319 paistres est. 320 des brebis est. 326 C. De damedeu ce que an ot. 327 B. il chou que tu dis. 328 B. ceo omitted. 329 Nient iert ia de moi. 333 B. haut ne bas. 335 Sains pierres. 340 Quil nel. 344 escharpe † sans solers. 345 sans sales † sans maisons. 346 garisons.

347 † il ont trestuit respondu. 350 Chascuns. 352 C. Bon glaiue achat. 353 C. Illuc an hont . ii. apotez. 357 Tuit. 358 iudas qui sen est amblez. 359 B. Venu. 362 toz. 363 Qui pluz ierent de lui priue. 370 iaque. 371 Signor dit deuz iusqua. 373 MS. morir *deleted after* de. 377 lasse a orison.

Si te pleisait pas nel uoldrai		Li esperit pas ne dort	
La mort ainz trespasserai		La charn enferm crient sa mort	
Mais neporquant ma uolente		Q uant ceo out dit si sen torna	420
Ne soit pas faite mais la dee	384	Q ariere vint † si hora	
[La soie volante ottroi		Piere dist il pas nel faudra	
Or face son plasir de moi]		Ta uolente tote serra	
Issi se demenout Li sire		Ta uolente uoil † ottrei	
Ki senz pecchie fu † sanz ire	388	Or fai a ton pleisir de mei	424
V ns angles est descenduz		Quant deu out dit tot son pleisir	
Del ciel qui li est aparuz		En ses amis nout que endormir	
Son seignor prist a conforter		Et ne poeint meis veillier	
De co dunt Loi dementer	392	Lor laburs ert de deu prier	428
E come La pour li veneit		[A ceuz reuint sauoir quil font	
Del angoisse que ueer deueit		Mais trestuit endormi ce sont	
Priout son piere omnipotent		Lors ne les uot pas esuoiller	
Asez plus ententiument	396	Ains va arrieres por prier]	432
De La pour que ihesus out		Puis refist altre tel oreison	
Gotes de sanc sa charn siwout		Cum dist deuant si cum nos sison	
[Si grans quauual sa char corroient		Après est ariere venuz	
† que desus terre cheoient]	400	Tuz a truuez dormanz ses duz	436
Beals sire deus por quei suffries		Dont demande por quei dormez	
Si por ceo non que le volies		Un hore veillier ne poez	
Ceste angoise † ceste dolor		Iudas ne dort ore nient	
Iceo fu por nostre amor	404	Et uos reposez seurement	440
Por nos reindre del forfeit		Esueillez vos alez de ci	
Que Li primers hom auoit fait		Iudas est pres qui mad trai	
Donc se leua de sa oreison		Il mad vendu as peccheurs	
Ihesum querant amen deuom	408	Ia uerrez ci ses achateurs	444
A ses disciples est uenuz		Quant dampnedeu out issi parle	
Endormi le troue e vencuz		Si uint Iudas od grant meine	
Pieres dist deus esueillez tei		[Noire nuis est mult en i ot	
Ne poez ueillier un hore od mei	412	Li fel iudas touz lez guiot]	448
Esueillez uos si priez [fol. 16a, col. 1]		Il ne ueneient pas sanz armes	
Nostre sire por uos pecchiez		Haches aueient . e gisarmes	
Que nentrez en temptacion		E si portouent granz bastons	
De male cogitacion	416	Lantieres cleres † brandons [fol. 16a, col. 2]	
381 pas ne. 382 ainz la. 392 MS. corrected from demender. 402 que vos volez.		421-2 Pere fait il ce ce pact estre / Que ceste mors (B. mort) ne me fust mestre. 425 deuz.	
408 Ihesus que mult amer deuonz. 410 C.		426 B. † si ami sont endormi. 427 Il ne.	
Si les troua dormans † nuz. 411 esuoille.		428 labor. 434 lisons. 436 drus.	
412 B. vne. 414 signor. 417 esperis.		438 Vne. 452 Lanternes.	

S eignors ceo dist li fel Iudas	La destre oreille li coupa	488
I hesum ne conoissez pas	Auoi dist deus pieres ne faire	
Celui que baiser me uerrez	Uols tu a ton seignor despleire	
Ceo est mi maistres celui pernez	Oste ta arme esta en peis	456
Si len menez ben cointement	Garde que tu nel facez meis	492
Que ne uos puise eschaper nent	Ki de glaue ferra altrui	
Ihesus nout cure de fuir	A Glaue irra le cors de lui	
Qui de son gre uoleit murir	Ieo nai cure de mei defendre	460
Encuntrels uait . li quel de nos	De mon gre uoil en la croiz pendre	496
Diua fait il . genz que querez uos	Ieo aurai asez defendemenz	
De ceo que dampnedeu dist	Angles a milliers e a cenz	
Merueilluse pour les prist	Si ieo uoleie . meis ne uoil	464
Neporquant si ont respondu	La mort suffrai sanz orgoil	500
Por ihesum sumes ca venu	O R oez grant humilite	
Ieo sui ceo ihesu respunt	Essample de <i>grant</i> bonte	
Quant ceo out dit ariere vont	Loreille prist qui esteit coupe	468
De la uoiz deu tel pour ont	A cel iev lad resane	504
Que toz a terre chaeit sont	Mais li iev qui dev maudie	
E quant il furent releue	Tant furent plein de felonie	
Altre feiz lor ad demande	Ceo diseient que tot ert fable	472
Ki querez uos dites le mei	Quancque il feseit esteit par diable	508
Iesum querum qui se fait Rei	Iuev fait deus uos me pernez	
E Ia lauez uos bien oi	Come ieo fuse leres prouez	
Ieo sui iceo ueez mei ci	Grant hunte feites ceo sachez	476
Donc vint iudas si se salua	Mult <i>grant</i> pecchie de mei auez	512
Et en la buche li beisa	De ior por quei ne mauez uos pris	
A mis dist deus que as tu ci quis	Ceo fust plus bel ceo mest auis	
T u me baises si me trais	El temple od uos suuent esteie	480
A icest mot lont toz saisi	De bien faire uos sermoneie	516
De tutes parz li enemi	Uncques uos ne deistes nule rien	
[t sui deciple lont <i>guerpi</i>	Men escient ne fust de ben	
Chascuns sen <i>part</i> sen <i>est</i> fuis]	Lores por ceo ne me preistes	484
E sain pieres qui lad ueu	Si por ceo nun que tu le uolsistes *	520
Od sa espee ad on feru	A icest mot lunt tot seisi	* [fol. 16 ^b , col. 2]
Malchus ad non ben lasena [fol. 16 ^b , col. 1]	De tutes parz sen sont fui	

453 Signor. 456 mon maistre. 458 Quil.
461 Antrax ce mist ihesus por noz. 463 B.
damediey lor dist. 466 ci. 470 tuit a
terre chen. 473 Que. 476 sui ihesus
ueez. 477 iudas cel salua. 478 la face le.
481 B. mot si lont saisi; MS. corrected from

saisai. 485 t pierres saut qui. 492 B. Itel
chose ne faire mais. 494 ira li. 503 copee.
504 resance. 517 Onques ne vos dis.
518 esciant que ne fust bien. 519 t por-
quoi lors ne. 520 que ne vossistes; MS.
nun in margin. 521 lont lors saisi.

Chascon pensa de sei guarir		E neporquant ueeir voleit	
Et ihesus vait por els murir	524	Que lom de son seignor feseit	560
Por les nosz dolerus pecchiez		Ne sai li quels des enemis	
Uoleit estre crucifiez		Out iohan par le mantel pris	
En la meison dan chaifaz		E il lur leisse sun mantel	
Est deus menez plus que le pas	528	Fuiant sen vait mult li fu bel	564
Forment le lient por nient		Quant de lur mains fut eschape	
Kar de fuir naueit talent		Il ni serra huimeis troue	
Iluec erent a vne		D eus est entrez od les fauses gent	
Chef chaifas le forsene	532	Ki li demeinent vilement	568
Li euesque e li seignor		Mult alouent enquerant	
Uers deu nauoient point damor		Si entreprendre le pusent	
Entries chaipas se seiait		Mais ni trouerent si bien non	
Des pruuoirs princes esteit	536	Tot le teneient por brichon	572
E euesques de la cite		Il esteient tot de une part	
Cest conseil il ad done		Dient que mult iert de mal art	
As faus iuels de deu traïr		Quant il filz deu se fait apeler	
E dist quil couent murir	540	Que tendez uos de li tuer	576
Vn home por tote la gent		Dui pautener se sont leuez	
Mais nel dit pas a escient		Dentre les autres aseufrez	
Dui disciple iceo ueeient		L I uns ad dit or escultez	
Qui plus lamouent † creient	544	Seignors trestoz . † entendez	580
Ceo fu sein piere e sein iohan		A cest seignor oi ieo dire	
La dolur virent . † lahan		Si que ia nel porra desdire	
Que deus por els soffreit		Cestui nostre temple destrurierait	
Icele nuit feseit grant freit	548	Et en treis iorz le refrait	584
La ov ihesu esteit menez		Est il done itant poissantz	
Iohans li bons i est entrez		Salamon i mist quarante anz [f. 17a, col. 1]	
Mais sein pere ni entra mie		Sil nauoit plus fait ne dit	
Kar quida perdre la vie	552	Ben est dreit que hom le lapit	588
Iohan le vit mult len pesa [fol. 17a, col. 1]		Il escrient a une uoiz	
Celui qui lus gardout pria		Crucifiez soit en la croiz	
Son compaignon laist enz entrer		Dist caïphas dun as tu hunte	
Que il al feu se peust chaufer	556	De ceo que cest prodrom acunte	592
Cil li respont or uïenge auant		Que tu ne respuns queque seit	
Pierres entre enz pour ad grant		Tu fas semblant quil unt dreit	

523 Chascuns (*i. e.* sui disciple). 524 **B.** veut. 529 Tres bien lies mais por. 531 erent tuit assemble. 532 Chiez. 535 Entrax. 536 Qui des. 540 *con-*uandroit. 544 † cremoient. 545 fu pierres

† sains iehans. 551 sains peres. 553 Iehans. 561 **B.** le quel. 563 il li. 566 trouez. 567 entre la male gent. 568 le. 580 *Read* Seignor trestut. 587 plus ne fait ne. 588 **B.** drois con le pendist.

Li reis nent ne li diseit		Si tu es filz al rei puissant	
E chaiphas mult lenquereit	596	Di mei tost apertement	
Di moi par quel lei uos uiuez		Oiant trestute nostre gent	632
Quant tu duze estoiez asemble		Deu li respont mult dulcement	
Deus li respunt mult dulcement		Tu dis iol sui veirement	
Ceo que iai enseigne . la gent	600	D ES ore mes uerrez le filz marie	
Ieo nel di pas celeement		Od sa bele compaignie	636
Ainz le dis ben apertement		Il iugerat mort t vis	
El temple ai souent sermone		Ki bon serra a ben ert pris	
Ov toz esteient asemble	604	E il serra al iugement	
Uos t li altre compaignon		Soen serront li comandement	640
Ben auez oi a bandun		Ke il saluera si ert salue	
Ceo que ieo enseigne. iol di deuant		Ki il dampnera si ert dampne	
Por quei me uas ceo demandant	608	Q uant ceo oid li fel chaiphas	
Cels le demande t quer		Si lad saisi par mi ses dras	644
Ki souent mooaient sermoner		Sus est leuez cum uns desuesz	
Doncques saueras si ieo ai ben dit		Por petit nest forsenez	
E si ieo enseigne solum lescrit	612	Par tel air uers sei le tyre	
U NS des serianz dan chaifas		Ses uestemenz toz li descire	648
Est leue sus ignele pas		Or auez oi grant merueillez	
Hauce sa paume feru la		Enclines ca toz uosz oreillez	
Après li dist qui tenseigna	616	Ia querrions nus achaison	
Si folement as respondu		Par quei nus lentreprendriom <small>[17b, col. 2]</small>	
Por un petit que ieo ne te tu		Ni ait celui qui aient oie	
Ceo est nostre euesque qui parole <small>[f.17b, col. 1]</small>	620	Que uos est auis de sa vie	
Mult as uers lui fole parole		Il respondent hautement	
Deu li respund mult ducement		Nos sauom ben veraiment	656
Si ieo ai parle folement		Que il est cupable de sa mort	
De mal porte testimonie		Nos auom dreit t il ad tort	
Gardez ne dire felonie	624	Sain peres aueit pris son leu	
Mais or me di apertement		Entrels esteit asis al feu	660
Por quei me baz tu por nent		Il esgardout . t attendeit	
Or me di chaiphas dit		Que hum de son seignor fereit	
Parole a mei selonc lescrit	628	Vne femme lesgarde t dit	
Ie te conieur par deu le grant		Dun es tu des disciples ihesu crist	664

598 **C.** tuit .xii. ansamble estez. 600 an-
 signie a la. 604 tuit. 606 lauez.
 609 A celz le poez demander. 610 souant
 mont oi. 612 **B.** selonc. 614 *Read* leues.
 619 esuesques. 621 deuz. 623 **B.** Ne male
 raison tesmoigne. 633 **B.** diex. 635 **C.** fil.

637 **B.** Ie iugeria t mors. 638 Qui bien
 fera en bien. 641 Qui. 641 **B.** sauues.
 642 **B.** dampnes. 646 **B.** Pour .i. petit.
 650 **C.** tuit. 653 **B.** a celui qui naît oit.
 654 **B.** La grant merucille quil a dit.
 657 **B.** coupables de la. 659 Sainz.

Pieres respont nai par fei		De ceo que deus dit li auoit	700
Sires feit ele par ma lei		Que anceis que li coc chanteroit	
Cil qui chaufent environ		Treis feiz Le reniereit	
Le cunurent a reison	668	Fors sen ist peres memes lure	
Il unt dit don es tu		Del quer suspire des ielz plure	704
Un disciple li rei ihesu		O R larrum ici de sain pierre	
Pieres respont igneement		Si dirrum de deu nostre pierre	
Nai par fei nel sui nent	672	Qui esteit entre la fause gent	
Uns des serganz dan chaiphaz		Que li demonouent si vilement	708
Vers lui saproce ignelepaz		Il eschinent des denz vers li	
Don te vi fait icil		En mi sun vis unt escopi	
Ensemble od lui estre el curtil	676	Li fals iuels Li fel cuiuert	
Ia me feris tu de ta espee		Li son beal vis li unt couert	712
Si que loreile en oi colpez		En la face ferent ihesu	
E tis mestres La sana		Puis li dient qui ta feru	
Ke par itant guarir quida	680	Il se teiseit . t cil parleient	
Pieres se comence a maldire		Tuit le fereient t bateient	716
A iurer t a contredire		Or di . qui te fert plus souent	
Vncques fait il certes ne fui		Ia ses tu ben que io ment	
Ne ior ne nuit od celui	684	El col li donent grant coles	
[Sains pieres vit ne si garra		Et en la face grant buffees [fol. 18a, col. 2]	
Diluec sen tourne si sen va]		Di qui te fert en mi le vis	
Com pieres de la porte issout [f. 18a, col. 1]		Si tu es reis de parais	
Un altre femme laparcout	688	Il ne disoit rien li sire	
Par deu fait ele icist fu		Qui sanz pecchie fu t sanz ire	724
Uns des homes le rei ihesu		Tute nuit lunt issi gabe	
Nul est pas uns altre dist		Escopi . t decire	
Quides que si se maldist	692	Tresqual matin que li ior fud	
Tenes me uos fait ele por fole		Toz ensemble sont reuenud	728
Iol conuis a sa parole		[Lor <i>consoil</i> prennent quil feront	
Pieres dist unkes meis nel vi		<i>Confaitement</i> le trairont]	
Fors ore que iol vei ici	696	L I maistre princes t li meilleurs	
Q uant ceo out dit li coc chanta		Qui del poeple furent seignors	732
E ihesus uers perrun garda		Deuant els funt uenir ihesu	
Pieres sempres saparceit		Puis li demandent qui es tu	

666 Si es fait. 667 qui ce chaufent. 668 a la raison. 669 dont nies. 670 Des disciples au roi. 675 Dont ne te ui ge fait. 676 lui en .i. 679 **B.** mestre. 679 la me sana. 685-686 *supplied from B.* 687 porte sen issoit. 688 Une. 691 **B.** Non est pas ons autres.

692 Cuidiez uoz quil ce. 696 Fors tant que. 697 coz. 701 coz. 703 pierres an icelle ore. 708 Qui le. 710 lont. 711 iuif. 712 Le suen. 718 bien ce ie te mant. 719 grans. 720 granz. 727 iors. 728 **B.** tuit. 731 **B.** prince. 732 seignor.

Si tu es crist qui deit venir		Icele felonesse gent	772
Ne nus cele pas por morir	736	Or veit iudas quil est dampnez	
Deus lur respont si iol uos di		E sis seires a mort luirez	
Ne me creusses mie ore ici		Par lui e par sa treison	
[<i>Quar ce ie le uoz di en bien</i>		Quil engingna com malueis hom	776
<i>Vos ne me responderez rien</i>	740	As iuels vint . t a la gent	
<i>t por ice ne laurez mie</i>		Ki deu namouent uncques nent	
<i>Que ne me facies villōnie]</i>		Seignors fait il por deu tenez	
Des ore en auant si auendra		Ices deners que ci ueez	780
Que li filz de uirgine serra	744	Mult ai pecchie sanz mesure	
A la destre son pere altisme		Ia deu de moi naura meis cure	
Qui ueit del ciel tresquen abisme		Io lai trai sanz achaison	
Tote la turbe Li respond		Ben sai naurai iamais pardon	784
Es tu donc filz al rei del mond	748	Cil li dient . que ataint a nus	
Vos le dites ieo sui sanz faille		Tot li pecchie soit sor vos	
Nel present pas tote vne maille		Quant lot iudas sis get el temple	
Ainz dient . il est ben iugez		Ices deners si sen emble	788
Or est del tut mult enpeirez	752	Despererez est . si sest penduz	
Ia quidouent la fole gent		De sa ceinture a un seuz	
Que nus leussum pris pur nient		De dol socist si est dampnez	
Mais nus lauom ben pris par dreit		Por tant quil fut desespererez	792
Quant il issi filz deu se fait	756	Car sil se uolsist tenir	
Lioms le ben menom le tost		E de son pecchie repentir	[fol. 18b, col. 2]
Deuant pilate le prouost		Il eust eu merci t pardun	
Deuant pilate lont mene	[fol. 18b, col. 1]	Cum nus aurom si nus uolom	796
Et forment lont donc encuse	760	Li ieu unt les deners pris	
Sire font il nus tamenum		Dient ov ert cist auers mis	
Un faus prophete mult felon		Ceo sont deniers de traison	
[Qui touz desuoie nostre gent		Ia el temple nel metterom	800
De la loi deu ne ceit nient]	764	Ia en la faire del muster	
Il dit que al rei cesar le sage		Ne serra mis un sul dener	
Ne deit hum doner treuage		Dient li altre quen feroms	
Sin auom nus certes beals sire		Vn liu la fors en achatoms	804
En nos quiers grant dol t ire	768	Ou lem destruiera ces larroms	
De ceo quil dist . reis est de nos		Ses traitres ses feluns	
Ia fust tues ne fut por uos		E iluec enterrerons	
Il li nuisouent mult forment		Les cors que nus ne conoissons	808

735 dois. 736 B. Ne te choile. 741 B. lairies. 766 Ne li doit on faire hontage. 779 Signor. 782 deus. 786 B. Tous li

pechies. 787 si gete. 792 Por ce quil. 799 denier. 801 en louraigne dou. 802 vns souz deniers.

Des pelerins de estrange gent		Par deu font il oil beals sire	844
Qui entre nos morent suuent		Pilate dist menez le mei	
Issi dient † issi funt		A herode Lenucierai	
Monte caluarie achate unt	812	Desque il est de la poeste	
Ihesu i suffri passion		Si en face sa uolente	848
Nient por els si por nus non		A herode Le meinent tot dreit	
E issi cum uos auez oi		Qui pres de la cite esteit	
Mult lencusent li enemi	816	Uenuz ert ne sai por quei	
Uers pilate . deus se teiseit		Ameinent li ihesum le rei	852
Nule chose ne responeit		herodes uit uenir ihesu	
Pilate dist don as tu oi		Si li ad dit ben uienges tu	
Cume cis tacusent ore ici	820	E cil ait qui ca tenveie	
Est ueir ou ceo funt par envie		Ceo est pilate que ieo haeie	856
Ihesu ne lor respont mie		Ci li pardons mun matelent	
Por ceo lor fait deu surd oreille		Mais nel haz ne tant ne quant	
Que pilate en ait merueille	824	Mult ad grant tens que io voleie	
Di moi fait il priueement		A tei parler meis ne poeie	860
Ia norrunt mais ceste autre gent		Car ueneit deuant mei	
Iestu donc reis de ices iuels [f. 19a, col. 1]		Ne sai pur pour ov por quei	
Iesu li dit uos le iugiesz	828	Dire ai oie par ton signacle	
Seignors ceo lur ad dit pilates		Ad lem veu main bel miracle [f. 19a, col. 2]	
Cest home ie ui me menastes		Li morz en sunt resuscite	
Ne truis en lui si bien non		E li auoegle enlumine	
Or me dites achaison	832	[† maint autre que fait auez	
S ire font il par deu le rei		Dont iai oi parler asses]	868
S il uolt destruire nostre lei		Mes ore men un en present	
Ben ad tress anz quil ne fuia		Si quel veient tote ma gent	
De prechier † ca † La	836	Et ieo frai tel pleit apres	
De la terre de galilee		Que tu remeindras tot en peis	872
Desque en nostre cuntre		Ihesus nule rien respont	
[Tout uat le puple deceuant		A poi li reis de dol ne funt	
Faitez de lui iustise grant	840	L I reis por fol tenir se pot	
Est il donques de galilee		Q uant iceo unkes quidot	876
De la herodine contree]		Que deus merueille i feist	
Garde ueir . me sacez a dire		Por rien que dire li oist	

812 **B.** Mont. 814 por lui ce.
 820 *Com cil.* 823 sorde; MS. ceo *inserted.*
 829 Signor. 830 **B.** homme que
 chi mamenaste. 837 Des la.
 843 **B.** gardes si me. 855 **B.** ait
 bien qui. 857 Tout li. 861 **B.** Ne

voloes pas deuant. 862 **B.** Venir † si
 ne sai pour quoi. 863 † ie croi
 que par. 867-8 *supplied from B.*
 869 **B.** men fai *vn.* 873 rien ne respont.
 878 li poist.

Deus se peust ben eschaper		Nest pas dreit quil seit tuez	
E des felons tost deliurer	880	Ainz seit batuz e leindengiez	
Or len uunt mult anguissant		E de la terre ostez	916
Parole al rei ov poi ov grant		Il fu costome a icel tens	
Ensiagne nus ov mal ov ben		A la pasche si cum ieo pens	
Ihesus ne lor dist rien	884	Sil aueient pris uns felons	
E cil qui lunt la mene		Ov homicide ou larrons	920
Al rei lunt forment encuse		Un lur serreit renduz	
Meis herodes quant ad veu		Ia ne serreit retenuz	
Que rien ne fait pur lui ihesu	888	Le quel quil demandassent	
Mult se desplait ouec sa gent		Meis primes ben quil le batissent	924
Uestu lunt de un blanc uestement		Puis tute quite sen alout	
[Puis lont gabe t escharni		Meis as iuels nient ne plout	
La male gent nen ont merci	892	Que ihesu lor seit renduz	
De collees lont debatu		Mielz aiment quil seit retenuz	928
Mult estoit deus de grant vertu]		Trestuz escrient a un glas	
Quant trestoz lunt si gabe		Que rendu lur seit barrabas	
Li herodes ad parle	896	Barrabas ert un homicides	
De deuant mei tost lostez		Un mals leres t un traitres	932
A pilate la remenez		En prison esteit por soen forfeit	
Si li dites io lui mand		Dun larrecin quil aueit fait	
Que il en face son comand	900	Or uos dirrai un poi del diable	
A pilate lunt remene		Maistre pouost e conestable [fol. 196, col. 2]	
Si cum li reis lout comande		De lenfernal perdicion	
Or sunt li dui felun ami [fol. 196, col. 1]		Ou hom auera si mal non	
Qui deuant erent enemi	904	C eo est belzebug li maistre t sire	
Pilates fait uenir par deuant sei		Qui ad tot dis dol t ire	940
Venir les princes de la lei		Iceo nos cunte lescripture	
Seignors fait il or escultez		Unques ne fud creature	
A cest hom que demandez	908	Nul plus bel que il fu	
Ne truis en lui nul achaison		Par son orgoil lad perdu	944
Por quei li face si ben non		Car contre deu uoleit regner	
Ne herode ni troua mie		Aual le fist deu trebucher	
Pur quei il deust perdre la vie	912	Ius en abisme al plus parfont	
Iol uos rendrai si uos uolez		La ou la male gent irront	948

879 bien deliurer. 880 De ces iuis t
eschaper. 881 le uont tuit aperceuant.
889 ce despit lui t sa. 895 trestuit.
896 Li rois herodes. 898 le. 905 Or
fait pilates dauant. 907 Signor. 909 Read
nule. 914 B. drois. 919 un home

fellon. 920 larron. 921 A pasque lor.
925 toz quites. 929 B. Anchois sescrient.
930 B. rendus. 931 B. uns. 932 t maluais
lerres patrocides. 932 B. traître. 938 naura.
940 B. Qui ia nert sans ducl t sans ire.
943 Read Nule plus bele. 946 Read deus.

En cele nuit que deu fu pris		Mult ai a nuit por li suffert	
Porpense que dist Li enemis		Grant manaces en non desert	984
Que aparceiure ne poeit		De nule rien puis que fui ne	
Si ihesus deus del ciel esteit	952	Ne fui ieo tant espoente	
Si il deus est † il pert vie		Quant pilate oid ses diz	
Donc ai perdu ma baillie		Trestut li sanc li est fremiz	988
Il brisera enfern li sire		Il apele les iuels fals	
Qui li osera contredire	956	Seignors fait il dites quels mals	
Sil receit mort ceo ai ieo fait		Ad fait cist home qui ci tenoms	
Ieo ai comence tot cest plait		Einz que iustice en facoms	992
Ieo men irrai tost conseil querrai		Sire ceo dist la compaignie	
Par quei de mort le ietterai	960	Si il fud de mal vie	
A la femme pilate en ueit		Pleins dorgoïl † de felonie	
Deuant sun lit tot dreit sesteit		Ne ne tei liuerisum mie	996
Cele le uait en son dormant		P ilate dist. seignors par de	
Nest pas merueille sat pour grant	964	A uos en doings ieo le cunge	
Garde fait il ne sait occis		Iugiez le uos . e cil li dient	
Ihesu que li iuev unt pris		A une voiz trestoz escrient	1000
Sil receit mort melr fustes ne		Sire font il . il ne laist mie	
Uos en serres tot afole	968	A nul de nos quil occie	[fol. 20a, col. 2]
A ton seignor di que garde ben	[fol. 20a, col. 1]	Pilate vint arer a ihesu	
Ne seit occis por nule rien		Sire fait il reis es tu	1004
Vncques ne fuia belzebud		Deus li respunt est ceo de tei	
Des qual main que li ior fud	972	Ou autres li te unt dit de mei	
Meis quant la dame sesueillit		Que tu me creies estre rei	
Por la uision fu tot effremi		Ieo ne sui pas de uostre lei	1008
Quant ele sot que ihesu		Pilate respont apres	
Deuant pilate mene fu	976	Le men uoille fusses en pais	
Mandat lui par une message		Cist ievs te unt liure a mei	
Quil se garde de cele folage		Que as tu fet encuntre lor lei	1012
Que li seint home ne seit occis		Ihesu li sire li respund	
Car ceo me fu a nuit auis	980	Mun regne nest pas de cest mond	
Si uos soeffres quil perde vie		Si de cest mund mun regne esteit	
Sur tei enuendra la folie		Tant cum li mens poeples porreit	1016
949 deuz.	950 Porpensa soi li.	nos.	984 Grans manaces tout entresait.
967 B. mar.	969 gart.	972 B. Toute	985 nee.
la nuit tant que iors.	973 MS. corrected	from sesueillait.	986 espoentee.
974 B. la uision toute	974 B. la uision toute	fremi.	988 sans.
976 menez.	977 Elle vint tost	comme mesages.	990 Signor.
978 Gardes uos de faire	tel rage.	979 B. sains hom.	991 que.
982 Sor			994 il ne fust
			de male.
			996 Ne le te.
			1001 B. il nest
			drois mie.
			1002 que home ocie.
			1006 le ta.
			1011 B. Vos gens vos ont.
			1014 regnes.
			1015 mez regnez.

Il ne me deliurassent mie		De iceste home que auez dampne	
Si com ieo crei en ta baillie		A icel mot lont escrie	
Meis li mens regnes nest pas cist		Li sancs t li pecchie par dreit	
Es tu dunc reis pilate dist	1020	Sor nos t sor noz enfanz seit	1056
Iol sui . tu le diz suuent asez		Pilate uolt al poeple pleire	
Io uinc el mond pur ceo fui nez		Ceo quil quere[n]t . comande a faire	
De uerite porte testimonie		Barraban lur ad deliure	
Ne lais pur mort ne por essonie	1024	Ihesum le rei ad comande	1060
Tuz cil qui sont de uerite		Quil seit batuz t leidengiez	
Oent ma uoiz de volente		Après . quil seit crucefiez	
D ementers que ihesu parlout		Li cheualers dan pilate	
D E que pilate lenquerout	1028	Qui erent mult de mal esclate	1064
Li autre iueu unt parle		En une place le menerent	
Et a lur gent cumande		Li faus iuev la sassemblerent	
Barraban funt il . demandez		De ses sainz dras lunt despoillie	
E ihesus seit a mort liurez	1032	A une stache lunt lie [fol. 20b, col. 2]	1068
Pilate lur dist a bandun		A correies en funt noees	
En ihesum ne truis achaison		El chef de un bastun encloes	
Uolez que ieo en leisse aler [fol. 20b, col. 1]		La gloriuse charn iesu	
Volez nos tuz afoier	1036	Batouent a mult <i>grant</i> uertu	1072
Dunc comencent tuz a crier		Mult le ferouent asprement	
Barraban faites deliurer		Ieo quid funt il quil ne sent	
Del faus prophete nos uengez		Car il ne nus crie merci	
Si quil seit crucifiez	1040	Ne il ne get brai ne cri	1076
P ilate dit quel mal ad fait		Q uant la char deu unt tant batue	
L eissez ester funt il icel pleit		Une purpre li unt uestue	
Tant ad mal fait que plus ne pot		En sa destre l funt tenir	
Iustice <i>grant</i> . faire en estot	1044	Vn dreit Rosel pur escharnir	1080
Pilate ueit que rien ne li ualt		Une corune li unt faite	
Meis escrient plus en hault		Ne fud dargent ne dor purtreite	
Lewe demande por lauer		Plus fu aspre que nule haire	
Issi se quidout ben saluer	1048	Hom ni mist pas dous anz a faire	1084
Ses mains en leue deuant tez		Des aspres espines fut torne	
Après lur dit oez ma uoiz		E espesement fut reorte	
Ieo me demet ci de sa mort		Les espines furent menu	
Et de son sanc uos auez tort	1052	Por mal faire sunt trop agu	1088
1021 B. Iel tai dit souuent.	1025 <i>Read</i>	1079 li font.	1080 B. pour lui escarnir.
Tut.	1035 Volez uoz <i>que</i> iel lasse.	1084 .iii. <i>ans</i> au.	1085 fu ouree.
1037 tuit.	1053 B. cest.	1086 aornee	1087 Elle estoit <i>poingnanz</i>
pechies.	1063 cheuallier.	1069 A cor-	t menue.
roies les (<i>i. e. mains</i>) ont noees.	1076 <i>giete</i> .		1088 <i>ague</i> .

El chief la li mettent apres		Il dist. fun il . que il est de	
Puis ferent sus od tut un es		Al rei del ciel del maieste	
Des plaies il funt vint t dous		Nus sauom ben ceo nest pas ueirs	
Li sanc en surt par plusors lius	1092	Cil deit murrir si cum les leis	1128
Aual sun cors par mi sa face		Le nus enseigne t devise	
Toz cil sen rient de la place		Quant la charn seit en croiz mise	
[Trez dauant lui sagenoilloient		P ilate ad lur uoiz oie	
t a genoil le saluoient]	1096	Ni ad celui qui la contredie	1132
Deus uus saut funt il sire reis		Puis li demande dunt estu	
De uos erent tenues leis		Deus ne li ad ren respondv	
En mi le uis li escoperent		Il ne len requert si por ceo nun	
E de lur pasmes le refereient	1100	Que truer i uoleit achaison	1136
Mult as gardure fere		Pilate dit al rei ihesu	
Gardons funt il que il ne nos fere		Diua . que ne me respons tu ^[fol. 21a, col. 2]	
Par mi le chef le refereient ^[fol. 21a, col. 1]		Ia siez tu ben mal te puis fere	
E des uerges Le bateient	1104	E deliurer si me uoil pleire	1140
Q uant trestruz lunt asez gabe		La poeste est deuers mei	
Q E debatu t decire		Ceo que ieo uoldrai faire de tei	
Issi cum il ert corunez		Deus li respont mult ducement	
E de la purpre afublez	1108	De mei nen eusses tu nen	1144
Pilate lout fors amene		Ceo sachez ren de poeste	
A toz ensemble lad mustre		Si de autrui ne te fust done	
Pur rien que faire li puissum		Meis cil qui a tei me Luira	
Ne truis en lui nul achaisum	1112	Greignur pecchie de tei aura	1148
Ne pur batre ne por ferir		Q uant pilate ot quil dist	
Ne pur manace de murir		Q uers les iuels a quere prist	
Li euesques t li serianzt		Cum faitement deliures fust	
Li phariseu li mal querant	1116	Meis nel fist pas cum il dust	1152
Se escrient tot a une voiz		Que la ne uolsissent il ren	
Crucifiez seit en La croiz		Si poust il deliurer ben	
Uos le pernez ceo dit pilates		Seignors fait il car le leissom	
Silocciez kil me menastes	1120	Par deu funt il nus ne from	1156
Ne truis en lui nul achaison		Si tu ihesum leisses en peis	
Par Quei li face si ben non		Amis cesar ne serras meis	
[Cil ont respondu demenois		Car trestut cil qui rei se funt	
Bien a deference la croix]	1124	Cuntre le rei cesar sunt	1160

1092 sans. 1094 Tuit. 1101 B. Car
 vous aues visage fier. 1105 t quant il
 lont. 1115 B. sergant. 1121 nulle.
 1125 Read funt. 1125 est filz de. 1128
 morir selonc lez. 1129 Qui noz ensain-

gnent t deuissent. 1130 Que sa chars.
 1144 tu noiant. 1148 toi en a. 1149
 oit ce quil. 1152 pas si com. 1153
 Quar ia nen. 1154 Cel. 1155 Signor.
 1156 il que nel. 1160 mesfont.

- Quant il ot lur paroles
 E les suens tenent pur foles
 Ihesum fait uenir deuant sei
 Ueez ci fait il uostre Rei 1164
 Il escrient a une voiz
 Crucifiez seit en la croiz
 Uolez uos que ieo crucifi
 Ceo est uostre rei que ueez ici 1168
 Par deu funt il nul rei nauon
 Si cesarem de Rome non* [fol. 21b, col. 1]
 Cestui uolums que en croiz seit mis*
 Que respit ne seit pris 1172
 A icest mot lur ad liure
 Ihesum de sainte maieste
 Si comande que en croiz seit mis
 Le filz al rei de parais 1176
 Le purple drap li unt tolu
 Et de sonz dras lunt reuestu
 Seignurs dit il . fust ov prendrons
 Dunt la croiz faire puissons 1180
 Ne uos chaut de bele croiz faire
 Meis faites cele planche traire
 Dicel ruissel qui la purrist
 Mult ad grant tens que hom le mist 1184
 De tot en tot li hunissum
 De quanque faire Li puissum
 Le fust funt traire del boer
 En dous pieces funt coupier 1188
 E cil seint fust qui la fu pris
 Fud aporte de parais
 Vn filz adam len aporta
 Un seint angle la li dona 1192
 Ki a ssa flambeiant espee
 De parais gardout lentree
 1161 oit que ces. 1162 Sont des iuis
 tenues. 1167 que le crucefi; MS.
 corrected from crucefie. 1172 respis nen.
 1179 Sire font il. 1184 on li. 1185 le.
 1189 B. sains. 1190 Aportes fu. 1192 B.
 vns des anges. 1193 C. a sa. 1195-6
 supplied from B. 1197 B. On. 1199
 Ne pot li leuz estre trouez. 1200 B. Ou
- [Del pumier fu ou crut la pomme
 Qui mist a mort le premier homme] 1196
 Hume dist que cipres auoit a non
 Trenchier Le fist li reis salemon
 Mes carpenter ne poent trouver
 Que le fust porreit trenchier 1200
 Ne fust trop grant . ov trop petiz
 Une ne pout estre en oure mis
 Kar il attendoit le grant honor
 De ihesu crist nostre seignor 1204
 Par mautelent Li carpenter
 Le trauerserent el boer [fol. 21b, col. 2]
 Mels ualt dient purir ici
 Que estre el temple domini 1208
 Apres long tens sage sibile
 Por salemon uint a la uile
 Par la planche nosa passer
 Tant cremout lewe trobler 1212
 Aua sen uait lung de passage
 Ben se parceut tant par fu sage
 Que la charn deu i serrait lase
 Encline a lui par aual passe 1216
O Re reparlom de la dolur
 Que suffri deu pur nostre amur
 Fors del boer la planche unt treite
 Li faus iuev la croiz unt faite 1220
 Ni a celui qui porter le dei
 Ainz dient que atent a mei
 Que li face tant honor t seruise
 Desur le col ihesu lunt mise 1224
 [Il est bien drois que il le port
 Quant desour li sousferra mort]
 Demandent sont les clous forgez
 Nenil . al feure tost alez 1228
 il peust estre aloues. 1201 grans. 1202 B.
 Il fust assis trop a en uis. 1203 la.
 1207 B. vaus tu font il pourir. 1210 nint en
 la. 1213 Aual sen va loins del. 1216 S.
 encline soi par. 1218 deus. 1221 porter la
 daint. 1223 tant de seruise. 1225-6 supplied
 from B. 1227 E. li clau fait.

A la forge sen uunt tot dreit		Dient donc . cist pot porter	
Quant israel uenir les vait		La croiz ihesu por tost aler	1264
Ses mains repunt si est asis		Seignors fait il por deu merci	
Ne fra nul ceo mest auis	1232	Ne puis tant demorer ici	
Danz feures distrent la male gent		Oez dun veillard quil ad dit	
Treis clous faites ignement		Pernez le tost sanz contredit	1268
Ihesum uolum crucifier		Ov il deignast . ov il ne uolsist	
Quil ne puise meis regner	1236	La croiz ihesu sur sun col mist	
Seignors dist il mal ai as meins		Il la porta sin out <i>grant</i> ire	
Mult ad <i>grant</i> tens que ne fui seins		Mais ne losa pas contredire	1272
[Signor fait il ie me sui cuis		Vne turbe de la cite	
Mostrez uoz mains . sire ne puis	1240	Feseient dol ensiwant de	
Por quoi diable ne poes		Ki aider ne le poeient	
Toz ai fait il les dois enflez]		Mes durement le pleignaient	1276
Par le <i>grant</i> deu si nes mustresz		Femmes + homes i aueit	
Tost serrez mort + afolez	1244	Deus les garde quis oiait	
Cil traist ses mains car pour out	[f. 22a, col. 1]	As dames ad dit sa reison	
Tutes deffaites cum deu plout		Les filles israel par non	[fol. 22a, col. 2]
Sa male femme od quer fals		Ne plurez pas dist il por mei	
Tost dist ele uos est pris mals	1248	Kar ieo uois la ov aler dei	
[Il na ancor ce mult pou non		Meis de uus + de uosz enfanz	
Quentre uos + moi forgion]		Deit estre plurs + dolurs <i>granz</i>	1284
Ne remeindra por ton desheit		Li tens serra + Li iursz serrunt	
Que Li treis clous ne soient fait	1252	Meis ceo ert tart quil dirrunt	
Le feure les taneilles prist		Las dolenz mar fumes nez	
Desur la brese ardanz les mist		Mar fumes unkes engendrez	1288
Le fu soffla od les dous fols		[Perre por coi nos engendrastes	
Od le martel ad fait les clos	1256	Mere por coi nos alaitastes]	
As fals iuels les ad liure		Mult poent auer ioie <i>grant</i>	
Cil les unt mult tost aporte		Celes unkes nurent enfant	1292
Venez en sunt la . ov ihesum		Terre + mund sur nus chaiez	
En menouent li malueis hom	1260	Occiez nus + repunez	
S imon uns hom iuste en passout		Ke cest dolur ne veuns	
P or son afere sen astout		E sul dire ne la puissuns	1296

1231 si cest. 1237 Signor. 1237 B.
 ai es. 1244 mors ce uos mentes. 1246 B.
 Toutes lepreuses. 1247 ot le cuer.
 1248 B. est venus. 1251 B. remanra ia
 por tel plait. 1252 B. troi clau. 1253
 Le fer o les. 1254 la forge le. 1256 A
 son martel. 1257 liures. 1258 portes.

1259 Venu. 1260 li fellon. 1265 Signor.
 1268 la. 1269 il uossist. 1275 ne li.
 1280 B. Filles iherusalem. 1285 ior.
 1287 ne. 1288 engendre. 1292 B. Celes
 qui ainc norent. 1293 mons. 1295 B.
 ceste. 1296 + trespasser le poissons.

Iceo dirrunt il ueirement		Ici pend li reis des iuels	
Ainz que uenge al iugement		Ihesus christus nazareneus	1332
La ou li angle tremblerunt		[Après escrist rois des Iuys	
De La dolor quil verrunt	1300	Il li dient nest pas bien mis]	
D e ceo filles uns purpensez		Cil dient escrif . quil diseit	
De ceo plaignez de ceo plurez		Quil des iuels reis esteit	1336
De moi laissez Le dol ester		Pilate li respunt si ad dit	
Car ne me poez retourner	1304	Ore remaine ceo que ai escrit	
De quanque deu lor sermonast		Hure de <i>terce</i> tot dreit esteit	
Ni out un sul qui samendast		Quant en la croiz hom deu pendeit	1340
Les fals iuels qui len menouent		Pur els fist deus un vreison	
Ainz se gabouent t Riouent	1308	Ke ne li funt si hunte non	
Il en menouent dous larrons		Pere dist il qui es amont	
Ensemble od lui si come lisoms		Pardonez lur ceo quil font	1344
Pur tormenter ouec ihesu		Il ne seuent a escient	
En golgata en sunt venu	1312	Quil se font la fole gent	
La croiz al rei primes drescerent		At tant ad fine sa priere	
De ses seins dras le despuillerent		Pur cele gent qui tant ert fere	1348
Entre els le partent li felun [f. 22b, col. 1]		Iuste la croiz esteit marie	
Seignors feit un sort en iettun	1316	La sue mere tot esbaie [fol. 22b, col. 2]	
Sort unt iette des dras ihesu		[Si ert marie cleophe	
Ne sai li quel en ad li plus ev		t marie magdalene]	1352
Ignele pas unt ihesum pris		E multes altres i esteient	
Sus en la croiz tot dreit lunt mis	1320	Ki seinte marie surueient	
Es palmes li ferent les clous		Ki de amouent t creient	
Les clous mettent par mi les os		Et qui dolentes esteient	1356
Par les pleies en sault li sanc		Sur totes en ert angoissuse	
Aual le char iuste le flanc	1324	La sue mere gloriuse	
Un clou fichent par mi les pez		Nest pas merueille si ele est ire	
Or est ihesu crucefiez		Esicieufe t enpeire	1360
Uns des larruns pendeit a destre		Qui en sun uentre le porta	
Li altre pendeit a senestre	1328	Et qui sen dolor lenfanta	
Pilate sur le croiz escrit		E qui pur nos morir deigna	
Si cum li ewangile dit		Par qui Li mud sauue serra	1364

1298 quil vaignent. 1305 deuz.
 1307 Des fauz. 1315 Antrax les.
 1316 Diua font il les loz ietons. 1317 gete
 sor les. 1318 *Read* le plus. 1323 **B.**
 les paumes en saut li sans. 1324 Quauual
 li cort parmi les flans. 1328 **B.** autres.
 1330 **B.** ewangiles. 1333-4 *supplied*

from B. 1337 Pilates lor. 1338 **B.** Chou
 que iai escrit est escrit. 1341 vne.
 1342 Qui. 1344 *Pardonne.* 1347 *Read*
 Atant ad fini. 1359 **B.** irie. 1360 **B.**
 t courehouse t empirie. 1362 sans.
 1364 mons saluez.

Quant la dame e la croiz li vit		Dunc creiereient en toi tot li plus	1400
Merueilluse pitie i en prist		Li maistres dient de la lei	
Dunc parla si cum orrez		Que poet estre de cest rei	
Si enquer e dire le volez	1368	Les autres fait resusciter	
Beals filz dit ele amis ihesu		Sei meismes ne pot aider	1404
En la croiz pur quei penz tu		Ia dist quil est filz deu	
Ia estu deu de tute rien		Ore uerrom nus La verite	
E reis † sire de tuz ben	1372	Puis quil en deu tant sa safie	
Merci aez beal sire de mei		Si li gard deus sil uolt sa vie	1408
Coment remeindrai apres tei		Uns des larrons qui la pendeit	
Deus dist pur ceo penz ieo ici		Deu blastenious si li diseit	
Qui si la ueie establi	1376	Si tu es deu . e tu ren vals	
Ie sui pur ceo cruciez		Car fai or tei e nos toz sals	1412
Par mi mes mains † par mi mes pez		Deluire nos de cest mort	
Que li poeple sals puise estre		Ceo dit li altre tu as tort	
En parais asis a destre	1380	Il ne sueffre pas ceo quil deit	
Mere ueez Ihohan en liv de mei		Meis nos i sumes ben a dreit	1416
Cum tis filz seit ensemble od tei		[Ainz ne feismes ce mal non	
Sein iohan li ewangelister		Si est bien drois que noz laions	
Esteit iloc soen bon menistrer	1384	Mais il ne forfist onques rien	
Iohan dist li nostre pere [fol. 23 ^a , col. 1]		Ainsois a fait toz les iors bien]	1420
Gardez le ben veez ci ta mere		Dunc prie deu remembre tei	
Tu seiez deshore en auant		En tun regne pur deu de mei [f. 23 ^a , col. 2]	
Ensemble od lui ieo te comant	1388	[Hui en cest ior fait il amis	
Sire ieo ferei tun pleisir		Ceras o moi en paradis	1424
Grant dol ai quant te uei morir		Loure de midi fu oscure	
Cil qui deu aiment grant dol funt		Li monde † toute creature]	
Li faus iuev iloc sestunt	1392	Dunc perdit li soleil sa clarte	
Deuant lui passent † seent		Entur midi uint loscurte	1428
Lur chefs croulent e si dient		Tenebres sont par tot le mond	
Cest cil qui le temple abatera		La gent pour e grant dol unt	
E en treis iorz refait laura	1396	[Grant paour ont † grant dolor	
Si est filz al rei la mund		Toute ioie est torneé en plor	1432
E si deit saluer le mund		Iusques a nōne a ce dire	
De cel croiz descend ius		Les tenebres † locurtes]	

1365 dame en. 1368 *Real* enquer. 1371 deuz. 1372 *B.* tout. 1373 *Biax* filz aies merci de. 1375 pent. 1376 *B.* *Que* esgarder le voeil issi. 1377 *Real* crucefiez. 1379 *Real* poeples. 1383 Sains iehans li euuangelistes. 1384 illuc li bons

menistres. 1386 Garde la bien vez; MS. sa *deleted before* ci. 1387 Soies. 1397 roi dou. 1401 maistre. 1407 *que* il tant an deu ce fie. 1410 blasmoit. 1411 deuz. 1413 ceste. 1414 autres. 1427 Touz est li iors en nuit muez.

Ihesus le filz seinte marie		Que tute creature pest	
A duce uoiz . e issi escrie	1436	Cil ad dit consumatum est	
Il dist hely . † helyoy		Es meins men piere puissant	
Pere porquoi mas tu guerpi		Mun esprit Li comant	1472
Li faus iuev qui lont oi		Lores enclina soen chef ius	
Trestoz sesscrient a un cri	1440	Li esprit sen est issuzs	
Il apele funt helie		Issuz est si com il le uoleit	
Que il lui uiege en aie		En enfern est ale tot dreit	1476
D eus dist ieo ai sai ; a beiuere prie		[Denfer brisa les serreures	
D ia ne fust dreit dient iev	1444	† rompi totes les clostures	
Ne seuent pas la gent fole		Fors en geta sa compaignie	
Que deu diseit par sa parole		Qi par diable estoit rauie	1480
Sa sei esteit pur nus saluer		Si la conduist a son chier pere	
E les sons fors denfern ietter	1448	En la gloriose lumere]	
Meis que li fist la iuerie		Terremote est par tot le mond	
Or oez la <i>grant</i> diableie		E les peres trenche sunt.	1484
Mirre pristrent † suie † fel		Li monument font auuert	
Ben se gardent ni eust mel	1452	E mettent le seint cors iloc tot apert	
Mult forment le font destemprer		Qui longement dormi aueient	
E durement le font amer		De lur sepulcre en eisseient	1488
A dampnedeu en font present		De lur monument sont issu	
Beuez font il dicest piment	1456	Puis le resurdement ihesu	
Deus en gusta . sil sent amer		Uindrent en la seinte cite	
Que il ne uolt le col passer		A plusur gent en unt parle	1492
Nel esparniez font il beuez		Centurio uns hom esteit	
Nus en auom encore asez	1460	Qui od deu soen curage aueit	
Taisez ceo dist la iverie		Ensemble od lui meint altre esteient	
Saluer sa vie . vendreit helie		Qui deu amouent † cremeient	1496
Li prophetes quil appela [fol. 23b, col. 1]		Uirent <i>terremote</i> entressait	
Bien tost de la croiz lostera	1464	E ces choses que <i>deus</i> out fait	
Or ni uolt mais ester		Lores se cremerent doremment	
De cest sen uolt aler		E distrent entrels belement	1500
Or escultez quad en la fin		Ceo sachez tut de uerite	
Io uos dirrai en latin	1468	Que cist esteit le filz de [fol. 23b, col. 2]	

1435 li. 1436 voix si ceserie.
 1440 *Read* Trestut. 1441 font il helye.
 1442 **B.** en son aie. 1443 a boiure ares.
 1444 **E.** Font li Juif ja ni faudroiz. 1446
 deuz. 1458 nen pot le. 1462 **B.** Sauoir
 se la venroit. 1466 cest siecle cen.
 1474 esperis. 1476 ales. 1477-82 *sup-*

plied from E.; in **O** these verses follow v.
 1594; see above, pp. 52-3. 1484 pierres fen-
 dues. 1485 sont ouert. 1486 † li saint
 cors sont descouert. 1488 sepulcre sen.
 1490 Por le. 1494 *Qui vers* deu bon corage.
 1496 MS. amouent *corrected from* cremouent.
 1498 *Read* faites. 1502 li.

E tant tost com uint al seir		Beals sire deus par ta pieté	
Ihosep un riches hom dauoir	1504	Ne me stabliez cest en pecchie	1540
Il meismes disciple esteit		Que ieo ai fait nel soi nent	
Al rei ihesu donc dol auoit		Sire mult ai le quer dolent	
A pilate cil sen ala		Bati sa culpe merci cria	
Le cors ihesu li demanda	1508	E ihesu crist li pardona	1544
E pilates ad cumande		Ihoseph al seint cors sesprisma	
A rendre lui ceo ad roue		Dun sindone Le uolupa	
En icel tens custome esteit		Nichodemus Li uint aider	
Que nul hom en croiz pendreit	1512	Qui deu amout . e teneit cher	1548
Puis la uespre del samadi		E porta un cher oignement	
Pur La feste del uendresdi		Mirre † aloes ben liures cent	
E pur ceste chose haster		Il laturnerent seintement	
Uindrent a pilate pur demander	1516	De dras † de aromatizement	1552
Que face les quisses briser		Si cum ert custome al murir	
A cels quad fait crucefier		As iuels de mort ensepelir	
E puis le face hom oster		Uns curtilyz ert ou nostre sire	
Li cheualer i uint garder	1520	Suffri por nos gref martire	1556
Al dous larruns les quises furent		En le curtil ert le momunenz	
E diluec ad ihesum sesmurent		Ainz nul naueit este mis dedenz	
E por ceo que mort le trouerent		Vne pere a lus turnerent	
Unques ses quises ne briserent	1524	E del monument puis sen alerent	1560
Un cheualer iluec auoit		Al altre iur <i>quant</i> uirent Liv	
Ki des oilz gute ne ueeit		Sassemblerent Li pharisev	
Deuant ihesum le font uenir		E tuit li prince de la lei	
Un lance en sa mein tenir	1528	Deuant pilate a <i>grant</i> esfrei	1564
Al coste ihesu crist lont mise		Oez sire ceo sachez uus	
Del ben ferir chascun satise		Recorde auom entre nus	
Butez font il : e cil enpeint		Que cil sodoitre nus deseit	
Le lez perca le quer ateint	1532	Que entre nos encore uiuereit [f. 24a, col. 2]	
Diloc sanc . † ewe surd		Puis que crucefie serreit	
Aual la haunste sen decurt		E apres treis iurz releuerait	
Cil le senti chaut a ses mains [f. 24a, col. 1]		Iceo te uoluns mustrer	
Tocha ses oilz si fu sains	1536	Fai ben le sepulcre garder	1572
Mult uit cler ihesum regarda		Comande quil soit ben garde	
Lait sen chair merci li cria		Tant que li ior soit passe	

1504 *Read* uns. 1505 *Read* disciples.
 1510 ce que. 1512 nulz en la croiz ne
 pendoit. 1517 Quil. 1519 puis les.
 1520 uont. 1521 As. ii. larrons les lor

froisserent. 1528 Vne. 1530 chascuns
 latise. 1557 *Read* li. 1558 Nus.
 1567 disoit. 1569 cruceifiez. 1573 *Read*
 gardes. 1574 *Read* iors soit passes.

Que ne uengent par auenture		Ales de sil esgardez	
Si disciple qui prengent cure	1576	Al mielz que uus unques saurez	
De li embler celement		Cil sen alerent aprester	
E puis dient comunament		Pur le sepulchre ben garder	1588
Al poeple pur auoir confort		La pere selent de lus	
Quil est resuscite de mort	1580	Od les gardes qui sont de sus	
E cist errur de rein		Si cum li treis iurz sont uenuz	
Nus ert peiur del premerein		Quant deu plout sen est issuz	1592
Pilate lur respunt t dit		Meis pur nient se penerent issi	
Auez encore gardes eslit	1584	Kar quant deu uoleit sen issi . . .	

1575 *Que ni.* 1580 *resucites.* 1585 *de* 1594 *Read deus; for end of O see above,*
ci t le. 1591 *Read trei iur sont venu.* *vol. II, pp. 50-51.*

VARIANTS AND FRAGMENTS.

I. RAWLINSON MS. C. 655 (C)

[The portions of Rawlinson C 655 which do not occur in the other MSS. are printed below in full. Of other passages the variants are given from **Ad**, which may be found in the second column of the parallel texts in Volume I. For the Cross Story (vv. 1297-1438) the variants are from **G₁**, printed in the second column of Vol. I, pp. 134-141].

A lle þat leueþ on Ihesu crist*	1*	þe heuene oponed þurȝt godes myȝte	
Vor his loue þanne haueþ list		þe holy gost on him lyȝte	28*
Euerich word it is gospelle * ^[fol. 1^v]		Seint lucas in doue lienesse	
Listneþ now wat y wol telle	4*	And seint marke bereþ þer of witnessse	
Wat ihesu þolede for þe t þine		And þan of him was yhurde a steuene	
þe to bringe of helle pyne		þat com fro þe king fadur of heuene	32*
þat þow haue his pyne in þoȝte		þis is my sone lef t dere	
þat þe haueþ so dere yboȝte	8*	In him me likes to wone here	
And be aboute þe loue to wynne		þe holy gost ihesu radde	
Off ihesu þat þe lafte of synne		And into Wildurnusse him ladde	36*
þrittȝe wynter t þridde halue ȝere		He fondet to be a souþfast man	
Ihesu lyuede on londe here	12*	Of him þat fondinge furst bygan	
So longe he was in wreched lyf þis		In Wildernusse was is fondinge	
þat hym longede til his fadur blys		Forty days in fasting	40*
þan went ihesu to floum iurdan		And xl. niȝtes so says þe bok * ^[fol. 2^a]	
To be baptist of seyn Ion	16*	And afterward hongere him tok	
Sente Ion saide now þow comest to Me		þanne com þe deuel Ihesu to fonde*	
And y ssolde be babstisud of þe		And broȝte stones in is honde	44*
Ihesu him sayde be þow stille		If þow be godes sone	
V[s behouep] to fulfille	20*	Schewe þow now anoper wone	
þe speche of þe Holy profesye ^[fol. 1^b]		And þis stones turne in to bred	
þe wile he saide off ysaye		Ihesu ansswered in to þat qued	48*
þere riȝt wyslyche saint Ion		Alle one lyueþ man noȝt in brede	
Babtizet ihesu in floum iurdan	24*	Lyu but by godes rede	
Out of þe floum wenne ihesu ȝede		Wy[t] goddes word t godes speche	
Als we in þe gospel redeþ		þat to mannes saul es leche	52*

3* is *interlined*.

22* he and off *interlined*.

49* lyueþ man *interlined*.

50* After Lyu 8 or 9 letters *erased*.

52* is (?) *interlined after saul es*.

Wan he ihesu wip no wile		M an wise t war in dede	[fol. 3a]
Mizte of glotenye him bygile		And of þe deucl euere haue god	
Him to fonde of pruyde he þozte		drede	
And to a temple he him brozte	56*	Vor he fonded wip his ginne	
And on a hey; pinakele he him sette		Hym þat neuere dide senne	92*
And on his wise he him grette		Wel þow may wite by þar	
3if þow be godes sone adon lizt		þat wil he spare no senful man	
Off þe pynakul þorþ þy mizt	60*	ffonde he wile þe in senne caste	
Vor ofte it is ywryte in a stede		But þow azen him stonde faste	96*
þat god to his angelis aues bede		And do þy sizt of ihesu misse	
þe to bere t þe to queme		And out þe kaste of heuen blisse	
And vor falling þe to zeme	64*	ffor þus vs sayn and lere	
þat þow spernes at no ston		Seynt peter if we wolle hem hire	100*
þy fote to hurte ne þy tone	[fol. 2b]	þe deucl he sais þat is oure fo	
Hit is writen ihesu hou him saide		He fineþ neuere abowte to go	
þat þow ne ssalt þy lord of broide	68*	Als he may is praye finde	
Ne þy god fonde wan þow ssalt		Wanne he may in senne binde	104*
drede		In trewþe we schal azen him fizte	
In alle þy werkes in alle þy nede		þat in vs he haueþ no mizte	
Of him wente þe foule quede		Seynt bernarde saieþ he may to fonde	
Ihesu to bringe to sunful rede	72*	Bote in þe it is to falle or stonde	108*
And him by þozte on alle wise		He may þe egge t in to sunne tille	
Ihesu to fonde of couetyse		Bote in þe hit is to grante him his	
þan ladde he him on hey doune		wille	
And him schewed boþe felde t toune		H ere wole ihesu no longer dwelle*	
Wod t water mede t grasse	77*	þor of saint Ion he herde telle	112*
And alle þat euere in erþe was		þat Eraud þe king him haueþ yfonden	
Alle þis he saide y wolle giue þe		And in prison faste ybonden	[fol. 3b]
þat þow don falle t honore me	80*	þat ihesu bygan to preche	
To him gan þanne ihesu say		In galile þat folke to teche	116*
Satanas þow go þy way		Penans to do t leue senne	
God þy lord þow schalt honore		And heueñe riche to winne	
And alle one serue t oure	84*	By þe see syde als ihesu zede	
þe deucl left þere		Wip his lore þe folke to fede	120*
And wip ihesu he spak namore		þe men he sezþ nettus slake	
Angelus come to his seruise		Into þe see fysse to take	
Ihesu to serue on alle wise	88*	þat on was peter andreu þat oþer	

83* It of schalt *interlined*.85* t of left *interlined*.

90* god corrected from gyw.

98* A half-erased lewe[d]e in an earlier hand is just visible above the line.

109* t *interlined*.

þat was fisser so was is broþer	124*	þat here pouert sofreþ stille	160*
Ihesu hem bad after him gon		And here in herte sofreþ nede	
And þey left here bot anon		Heueñe blis ssal be hire mede	
þar nettes walweþ þat ssolde hem fede		þe poure in herte be sely	
And at word wiþ ihesu 3ede	128*	Blessed be þe man of mersy	164*
fiorþer more as he gan gon		So be he þat wiþ riht him ledes	
Iames he sawe t his breþer Ion		And he þat wepes for his misdedes	
þar nettes drien by þe see side		Als haue he my blessinge	
And of fissinge þe tyme abyde	132*	þat his herte 3yueþ fro euel þing	168*
Ihesu hem bad hii ssolde him folwe		And þey þat put loue bytwene	
Euere mo wiþ ouden any sorwe		And for riche soffryeþ tene	
Sypene hii lete hore nettes ffalle	[fol. 4a]	þe þat haueþ schame for þe loue of me	
And went fiorþe wit alle	136*	And be missaid blessed þey be	172*
Alle þat haueþ nette t bote		Takeþ it wiþ Ioye t mekkenesse	
Wiþ ihesu hii 3ede foute hote		þe houres beþ þat heuen blisse	
þanne 3ede ihesu in þat contre		þer vore man þenke to fulfille	
Prechande þe folke of galile	140*	Wiþ þy miht goddes wille	176*
Ho so were in senne yfallen		Be poure meke t bonere	
Wiþ his word he helden alle		Clene in saule of faire answere	
Wode croked t blinde		Sone pes t mersy folwe	
Alle þat he Mihte þer finde	144*	To hom þat beþ in alle sorwe	180*
þe folke him fellen al abote		Byde to god t wep vor þy misdede*	
Of þat contre wiþ grete route		And he wile 3iue þe þy mede	* [fol. 5a]
Som were wikked t some goude		Of Ioye t blisse in gode likinge	
Sum him folwede for liues fode	148*	And heuen blisse at þy endinge	184*
Sum him folwede to haue rich þynge		How ihesu þe londe þorht 3ede	
Som him folwed to se heuen kinge		In hunger t þurst in pouert wede	
Somme him folud som gode to lere		t alle is oper dedes to telle	
Som him folwede þinges to here	152*	Hit were ouer long aboute to dwelle	188*
Wat þey mihte on him leye		Q wat hit neyede þe day	
To þe Iuws vorto wrey		Of paske þorowe out þe lay	
Wan ihesu say þo folke him neye		Of Moises men schulde telle	
Apon a hille he sat an hey	156*	A lounbe wiþ ouden wem t sselle	192*
And by gan þe folke to preke		þat lombe token wiþ ouden sak	
On his manere he gan hem theche*		þat goddes sone schulde betake	
Blessed be þe poure in wille	*[fol. 4b]	And þe demes men him led	
		Him to pine t do to ded	196*

129* as corrected from was.

136* ihesu interlined after wit.

137* hii erased after þat.

138* And erased before wiþ.

149* MS. þymge.

151* folud interlined.

158* c of theche written over k.

165* after him 4 or 5 letters erased.

7 y wolle ȝow. 9 Als Mark luk Mattheu t. 10 þer þey cordede. 11 þe
 holy lawus. 13 spredde wyde. 14 ffer t nere longe t side. 15 hauedou
 of. 16 sayde ferede. 17 To gedere þey gon so stille. 19 hem a.
 20 poure Most. 21 sareȝinus. 22 þe Iuws dide. 23 of þe. 25 þus
 gone. 26 seyde hem among echone. 29 profecye gan he rime. 31 seide
 to. 32 wat wille. 34 þe folke be. 35 seieþ. 36 tok it to enuie.
 37 haueþ. 38 gost hit haued him. 40 Ihesu þey þoȝte alle away. 41 wille
 þey. 42 þat romaynis com to don vs wrong. 43 fest fel on honde. 44 þat
 ester day was cleped in. 45 honourede þe. 46 poure Most. 47 Byfore
 pat. 48 Off ihesu alle þey seide. 50 and *omitted*. 51 Bute þey. 52 were
 gon. 53 cry scolde. 54 Ne noyse on nokinnes wise. 56 þat daye to do no
 man to dede. 57 þe sexte day by fore þis. 59 cete gon. 60 þoȝte by leue
 a. 62 And þey ssolde on. 65 þey ssolde. 66 An old best. 68 þe les
 hire Men ssald þoȝt þole. 70 to þaþ syte. 71 dessiplus gonne. 74 him
 layde. 76 To þat site gan he wende. 78 ihesu come þat ilke way. 79 þey
 clypede him wiþ oute toune. *cr.* 87-88 *follow v.* 80. 87 bygan to.
 82 cloþes byfore him spredde. 83 floures I wete. 84 To laye byfore.
 86 of þe pal[m]. *cr.* 86a-86n inserted :—

Blessed be þou þat here come	86a
In þe name of godes sone	
Wenne ihesu sawe þat ilke dede	
Wiþ is herte he com grete	
And saide if ȝe hit wist	86e
And best ȝif hem list	
Micht al sore drede	
And teres of rede blod lete	
þis profecye was so vncoupe	86i
þat ihesu sayde wiþ is Mowpe	
fiftene t fiftene were for a peny ysold	
þoȝ þe iuwes by tale ytolde	
Bote of sibbe t of coupe	86m
þat was graued þorwe his Moupe.	

89 lygget. 91 wiþ houte weyee. 92 way into. 93 By þe strete pere he
 com blyue. 95 haueþ þe lasar. 96 Micael was þer for preysod. 98 to
 toune faste to. 99 þey come. 101 He festede hem pere by dene. 102 and

16 ebrwes (?) *written above line in earlier hand.* 33 Ale *crased befor* byforne. 86e hem
crased after And. 86f ȝe (?) *crased after* best. 86g ani *interlined after* Micht. 86l MS.
read þewes; þe *deleted and in* *written above.* 93 gan riue *crased and cō* blyue *written above.*
 97 alle *deleted before* Meke.

omitted. 104 þat he hauede. 105 ihesu Mercy he wolde haue. 106 adon.
 107 He knewlede don to wesche. 110 sunnus was hire herte sore. 112 He
 tok hit forþ wil ful god grete. 114 crieþ. 116 soffred hire eche. 117 þat
 anontid was. 118 he anontide wip his. 119 it spradde wyde. 121 desiple
 was pere inne. 122 wip senne. *vv. 125–126 omitted.* 127 saide þou.
 128 þou lates þis onement to spille. 129 ssolde penies. 130 ʒiuen to poure
 Mannes foude. 131 There for seide Iudas noʒt. 132 ffore of poure he ne
 poʒt. 133 answerede to þat. 134 With *omitted.* 135 Men ssal. 136 al-
 mosse dede to. 137 He may þem do After. 138 Letes þem. 139 ʒe
 sulle noʒt haue Me ful longe. 140 wimman haue þis wrong. 141 ʒe haue.
 142 It ssal. 143 dedes. 144 to haue. *vv. 144a–144b inserted:*

At My biringe ssal þe se
 þat hire dedes gode be.

145 herde þe. 146 sorwe gon he sek. 147 He saide t Mened. 148 Alle
 þat. 150 forto telle. 154 He tok þe way to. 155 sone fonde. 156 Moste
 prins. 157 Iues he saide ʒiueþ Me Mede. 158 And y ʒou ssal to ih[es]u lede.
 159 ʒe loue. 160 To selle him ʒou is. 161 Wenne þe iues þat word.
 165 platus sone. 167 Wenne he haueþ. 168 soht ihesu wip. 170 þey
 ne wiste noʒt of is playes. 173 fest hende. 176 And asked. 178 go
 greiþe it Most. 179 Ihesu crist answerede anon. 181 seiþ t ʒe ssulle Mete.
 183 to in geþ. 185 of þat. 187 him ssolle ʒe speke. 188 come nou sone.
 189 He wole feste in þis halle. *vv. 193–194 lacking.* 195 ssalt þou grey.
 196 gode as May. 198 To þat site gon þei. 199 Alls þey. 200 herte
 gladde. 201 Mete gret. 203 wanne þis Mete. 204 entredé se þe bok sait.
 205 at þe. 206 He bad hem sitte alle at. 207 sette hem wipoute fleting.
 208 þey dide. 211 him self ete. 212 treison wolde he noʒt. 214 of þe.
 215 lay him by. 217 it wip honde. 218 his ffrende. 220 ʒou schelde fro
 euel dede. 222 þere þorwe. 223 tok þe wyn. 225 Drinkoþ he seide it doþ.
 226 þe drinke of liue. 232 ffor ʒoure loue ssal hit ytraid. 233 ffor Make.
 236 ʒe Make. 237 lawes sal hit be. 238 þat ʒe wille holde. 239 ssal y ete.
 240 Tille y haue be wide ʒore. 242 ffor *omitted.* 243 profecye seiþ.
 244 on rode. *vv. 247 and 248 transposed.* 247 Me he haueþ þe penanse
 taken. 249 Alle þey. *vv. 250a–250b inserted:*

Ihesu crist seide anon
 To his decisiples euerich one.

252 were beter he were onborne. 253 Wanne his deciples herd pat. 254 þey
 quoken alle grete. 257 þey keston vp. 258 Maister þey seiede was.

106 haue *deleted and craue written above.* 111 hire wip *erased and fful meke written in
 margin.* 134 sawe *deleted and lawe written in.* 147 in *interlined.* 154 poʒt *deleted
 and tok interlined.* 183 goþ *deleted after he.* 198 ey of þey *deleted and ei written above.*
 250b euerich one *corrected from euerilkone.*

vv. 259–260 *transposed.* 259 He saide to þem wiþ wordes stille. 260 þanne
 spak ihesu after. 261 Me sulf eteþ. 262 wombe he nis noȝt forgeteþ.
 263 traed. 264 him wel yse. 265 herde þat. 266 He ros t sturte fro.
 267 Iudas aswiþe Made a crye. 269 answerede him ywis. 273 lenede on
 ihesu. 275 Sone þo he. 279 Angelus he let him þere yse. 280 And
 manye oþer priuite. *vv.* 281–282 *transposed.* 281 Of god *omitted.* 282 Off
 god himself he haueþ a syȝte. 283 Many selkouþ þinge. *vv.* 285–286
transposed. 285 ffor his witte was ful goude. 287 Wanne he walkede faire.
 288 cowþe recorde it eche. 290 So clerekus haueþ in. 291 is apocalipeis.
 292 fful of selkoupe þinges ywis. 294 On anouþer þinge y Mod dwelle. 299
 ssulde Moste be. 300 Of Maisterreye or of. 302 childe þat was Meke. 303
 þis child. 304 þinked he saide þat ȝe. 305 strif May ȝow helpe noȝt.
 306 ȝou to anouþer. 307 Mild ȝe ouus be. 308 So is þis child ȝe. *vv.*
 309–310 *lacking.* 311 simpul. 312 In heuene he ssal. 313 I can noȝt.
 314 Me hye wiþ. 316 In wat þing so ȝe to. 317 Takeþ ensample of Me.
 318 byhoueþ Milde to. 319 And ȝou by houeþ suffere. 322 To peter. 323
 ert ful Mek. 324 Mander no. 326 And *omitted.* 327 Comforte þine
 329 haueþ. 330 ros vp fro. 333 And *omitted.* 334 On his knes gan
 he don. 335 peter þerehe set. 336 saiþ he. 337 Peter said nay.
 338 þou ssalt. 339 It falleþ noȝt onto. 340 seruise haue. 341 seiþ
 ihesu bote y do. 342 blis longeþ þe noȝt to. *vv.* 343–344 *inserted :*

Peter seid t oþer mo
 þat part wolle we noȝt forgo.

345 Petir said *omitted.* 347 And forgete þou noȝt þe. 351 siþen wiped
 hem wiþ. 352 seruise was hem noȝt. 354 setteþ him down hem by twene.
 355 sayþ as he him down. 356 done nou wite ȝe wat. *vv.* 357–358 *omitted.*
 359 þou I. 360 Byfore *omitted.* 361 ȝoure fet. 366 Mild þe wile ȝe.
 367 Loue I ssal ȝou ȝiue to. 368 heuen cloþe ȝou t. 369 Alle þe. 370
 In pine or in eny sorwe to be. 371 þey cloþed be. 372 In Ioie t blisse to
 wone wiþ Me. 373 wiþ his wille. 374 I ssal. 375 for Mine sake. 376
 Spake of þe deþe. 378 be fro ȝou ylad. 380 ȝou forsake [me.] 381 Alle
 ywriten as y. 382 goþ by þe way. *vv.* 383–384 *transposed.* 384 he
 fondeþ t. *vv.* 384a–384d *inserted :*

Wiþ outen þere comeþ his fo
 And knoweþ him þere t goþ him fro
 þe chep wanne he hem may noȝt wilde
 Sprede aboute on þe felde.

300 o in second of inserted.

387 to deþe. 388 ffor now sswiche þe. 390 rise fro ded þe. 392 þe londe of. 394 bo in bale. 396 þou haueste seid to. 397 were so þou gost. 398 frendes or þin. 400 and *omitted*. 402 Sal Me noman reue þat. 403 þus seid. 404 sat. 405 herken to here sawe. 406 saip. 407 þing y wille grante. 408 A stonde þat þou folwe. 409 þriis or þe kok haue krowen. 410 ssalt forsake þou haueste wouen. 411 Hos nou so alls I 3ou. 412 þat 3ou. 416 Bye he him a. 417 seiþ þe þat stondeþ by side. 419 swerdus þo. 420 wepen goude also. 421 answered ful stille. 422 is no3t tille My wille. 423 Rysep he seide t. 424 wole we. 425 here wey. 426 þe bate *omitted*. 427 þanne spak Ihesu ful stille. 429 Here 3e ssal me. 430 Tille þat I go. 431 haue som del to. 433 Wiþ his word he. 434 him þe postelus hende. 436 Echon loued he More þa[n]. 437 ledeþ. 440 Here 3e ssulle abide Me. 441 slep 3e no3t beþ. 442 flesk for drede is quakande. 443 Wanne þis word was saide anon. 444 3ede forþ þe kaste. 445 To a hille forre. 446 he sette him adoune. 447 He bygan anone to. 448 þe fader of heuen he3est. 449 saip. 451 it by houep so. 452 þat y ssal nedinge þerto. 453 to þy. 454 In herte boþ loud t stille. 455 Wanne he haueþ saied he sikeþ. 456 Muchel More. 457 dar wel saye. *re.* 458a-458d *inserted* :

Kinde it 3afe of is Manhed
þat hard deþ forto dred
Bot ri3twisnesse of his godnes wolde
þat he for Mankeude deye schold.

459 com doune. 460 fro þe heuen. 461 Ihesu wel stille. 462 ffor *omitted*. 464 To his desiples gan he gone. 466 Hem haued. 468 first gon he kalle. 470 3ou comandede wan y. 471 May. 472 Som dele of My sorwe to. 473 and biddeþ. 475 seied t sone. 476 way þere he haued to gone. 479 knes hette him doune wepinde. 485 wolde no3t hem kalle. 486 He 3ede and lefte hem slepand. 488 Of his erand fullyche to. 489 ffader he seide y haue yserued no ded. 490 Do y wolle after. 491 hit May. 494 disciples forto kalle. 496 siþen þe oþer heuerychon. 497 haueþ. 498 Bot *omitted*. 501 vp for. 505 Satanas þy frend is he no3t. 506 þe drawe to iuel þo3t. 507 so beden. 509 wat so wile byfalle. 510 Comforth þin. 513 com wiþ. 514 Bysettand ihesu. 515 swerdus speres maces. 516 blewen so. 518 was wiþ inne. 519 þe Iues spak hem. 520 sa *omitted*. 522 ffor *and* ne *omitted*. 523 said thar 3ow noht. 527 hem

432 *several letters crased after wanne and y haue don interlined.* 434 iii Men *crased after him and þe postelus interlined.* 436 loued he More þa oþer *marked for deletion.* 439 to þem þre *marked for deletion and wyt gode wile written in very faintly.* 440 *four letters written very faintly after Me.* 499 haþ *interlined.* 515 t *interlined.*

ne dred he noht. 528 He sayde to hem wat haue 3e so3t. 529 answerede
 hii him Mek. 530 of *omitted*. 531 saide wil. 533 dred þey were so hep
 hem ladde. 534 Hii leye so hii were. 535 stoude stille. 536 Ihesu to
 hem seyde his wille. 537 3e Men faste haue 3e. 538 þe Iues answerd anone.
 539 of *omitted*. 540 Ihesu wordes Mek. 541 saide first y. 542 fferrur
 wille y no3t 3ou fle. *vv. 542a-542b omitted*. 543 y be. *vv. 545-546
 inserted :*

þan com Iudas Ihesu ne3
 He kissed his Mo3t and criep on hey.

547 maister gon he kalle. 548 þe Iues com aboute. 551 said to. 552 pro-
 cured Me þou. 553 þou haues bytraid Me y. 554 Warto My mowþ gon
 þou kisse. 555 Wan his desciples saw þis fare. 556 Echon of hem self hap
 þe care. *vv. 557-562 inserted :*

ffro him þat 3ed euerchon
 Bote seint peter t seint Iohan
 Peter þo3t he wolde do god
 He drew his swerd as he was wod
 And smot a man swiþe sore
 His ri3t ere he karf him þore.

565 Ihesu saic þis was don. 566 He seied to peter sone anon. 568 þenk
 o þing þat. 569 Wo so wiþ. 570 Him self ssal haue þe same gale.
 571 Wenest þou no3t if y wille draue. 572 angelus y. 573 Sixty þousand
 of. 574 He wolde Me sende þis. 575 ffro my fos me to fonde. 576 And
 3et he wel do me mo sende. *vv. 577-578 inserted :*

My partye wolde þey susteyne
 A3ens þe Iues þat bep so ken.

579 þan war it no3t prophecie. 580 þat saied of me þat I sal deye.
 581 þerfore byhouep fulfilde to. 582 Alle þat is. 583 Ihesu 3ed þem.
 584 He tok þe ere þat wa of scorne. 585 He 3ed to him þat was bledende.
 586 And heled it wele farande. 587 ffor þis loued hii him. 588 him so
 þamme ro3t. 589 honden sore t faste. 590 Wile þe bondus wold ylaste.
 592 Als. 593 do muchel vn ri3t. 594 wiþ inne ni3t. *vv. 595-596 inserted :*

3e do me seame al þat 3e Maye
 ffaire it were to do by daye.

597 Ofte I haue amonge 3ou. 598 me haue. 599 Wiþ in þe temple 3ou
 to teche. 600 Of god þat is so god aliche. *vv. 600a-602 inserted :*

536 *In his the scribe started a w, then changed it to h.*

panne Miȝt ȝe wel haue taken Me
 And bondon My honden byhinde Me
 Betere þen nou wiþ inne niȝte
 On pis Manere to proue ȝoure Miȝte

603 Iues þan answerede noȝt. 604 him so þey had þoȝt. 605 him wiþ
 a gret pas. 606 To þe bischop sire caifas. 609 þe Iues by goñne forto
 wreye. 610 Ihesu boþ loude t̄ hii. 611 folwede son anon. 612 Oure lord
 ihesu so. 613 Ion hentred wiþ. 614 was knouen so fer. 616 man him
 wolde in. 617 Sone so he. 620 peter entred at. *vv. 621–622 inserted :*

Wan hii ssolde Ihesu schame do
 þe on by held þat oper also.

623 stod wiþ a. 624 Aboute him he gan it holden. 626 And toward
 him hii gonne glide. 627 Hii leide on þe Mantel goude. 628 And dreu
 him so hii were wode. *vv. 628a–628b inserted :*

ffelawe þou salte dwelle wiþ vs no
 ffor þou art disiple ihesu.

629 Wan Ion. 630 leuer þe. 631 wiþ ful gret. 632 left þe.
 635 stod þat ilke þrawe. 636 Among þe Iues wiþ onlawe. 637 was him
 wiþ inne. 638 Of þing þat touked ani. 639 þe wekked Iues stod by
 side. 640 him gonne þey glid. 642 Wonder þinge þan mow ȝe lere.
 643 may fellen in eny þrow. 644 þe muchel temple. 645 And wiþ inne.
 646 Reise a noþer wel. 647 þis witeþ ȝe alle for soþe. 648 saep.
 650 al on lawe. 651 He asked ihesu pere. 652 ffor him þoȝt playntes.
vv. 653–654 omitted. vv. 655–656 inserted :

Ihesu stod answered he noȝt
 ffor he was agreued on his þoȝt.

657 Cayfas saied to him þanne. 658 ȝif þou be a criston Manne.
 660 þou say me sone stande. 661 ȝif þou. 662 Sup þat þou to him
 vs Mone. 664 sone þou seest he[re]. 665 y say þe. 669 herde þe.
 671 His owen cloþes he brak for. 673 owen word is. 674 der
 him none. 675 Men saied. 676 Alle hii saied do. 677 Hii gonne
 spidende on. 678 And schorned him foulliche wiþ alle. 679 And hii
 wiþ palmes in þe plase. 680 Wondid hii Ihesu on þe face. 681 Peter stod
 among hem bold. 683 saw a fure was maked on. 684 And as he durste

627 to deleted before on. 638 ani interlined. 665 for interlined after pere. 683 fure
 corrected from faire. 684 r of durste inserted.

he þer niȝt. 686 him at his. 687 Maidon anone. 688 wat hii ssulde.
 689 stod by þe fire. 690 drow here swiþe nere. 692 ert desiple Ihesu.
 693 Peter saied. 695 þou on Me laiest. 696 I wot neuer wat þou saiest.
 698 Fro þat Maide gon he gone. 699 Anoper stod peter by side. 700 And
 toward him gan he glide. 701 Off his face wan he. 702 spak wordus to
 peter þar. 704 þat was woned wiþ Ihesu Gone. 708 I saw him neuer for
 today. 709 þoȝt þat strif ful ille. 710 He wold pas firo hem stille.
 712 By twene men t. 713 him com Iues. 714 men as y. 716 þat þe.
 718 Peter anon gan him þrete. 719 Saye *omitted*. 720 min nere. 721 Ihesu
 take. 722 þis may. 724 þer fore he wend away. 725 þow folwed him
 bytwene. 726 ffor soþe he. 727 Peter stod and was dred. 728 It
omitted. 729 As. 730 haste go wronge. 732 noȝt knawe. 733 by
 gunned kockes. 734 Wel sone boþ loude t. 736 t loked þane peter.
 737 Peter saw ihesu to him. 738 sone anone he gan him by þenke.
vv. 741-742 omitted. 743 þere of he cowd do. 744 Bot ȝed wiþ owte t.
 wop sore. 745 By fore þe. 746 euer ferly gode. 747 He acouped.
 748 How he wroȝt t wat nedes. 749 Of techinge. 750 and *omitted*.
 753 tekinge haue y noȝt ihid. 754 Hit haueþ be wide to be ikyd. 759 I
 pat ȝow telle of. 760 fforto loke þe. 761 priuete hii haued ben asaiede.
 762 þey ssal. 763 Wy þow askes sweche þinge of me. 764 oper kon telle.
 769 þere ros vp a felon þef. 770 kontek was him lef. 771 He sterte vp
 vp so he. 774 þe biscop þat þow spekest to. 775 stode so. 776 haþ.
 778 Aȝenes riȝt. 779 haue oȝt. 780 þenne after þy. 781 Bot y saie
 noȝt bot. 782 my mod. 783 Sone after wan þis was done. 784 Caifas
 saied to Ihesu anone. 786 Say vs. 789 Ne ȝow to telle no þinge. 790 ȝe
 leue noȝt my tekinge. 794 here fine. 795 y some. 796 þat now wole me
 of. 797 þis was saied to þe. 801 hii gon crie. 802 And saide *omitted*.
 804 If þow wilt we trow on. 806 ffor it spronge daies. 807 Wan hii come
 hii tok hire redd. 808 ihesu vnto ded. 809 þan hii bond him ful sore.
 810 ffor þere wold hii dwelle no more. 811 Bot sone anone hii tok þe gate.
 812 ffort [il] hii com to pilate. 813 *With* owten him hii derste noȝt. 814 Off
 þinge. 816 In alle þat lond he haþ Maistreye. 817 wole we. 818 Sumdell
 of his sorewe to telle. 820 He ssal euere in helle wade. 823 Wan his
 gamme was. 825 He wold noȝt of Ihesu mercy to craue. 826 he wende.
 827 He ȝed to þe Iues kene. 828 at *omitted*. 830 fforsoþe he dide.
 836 To Iudas gon hii kalle. 837 Hii saied we haue noȝt forto do.
vv. 839-840 follow v. 842. 839 So god vs help at oure nede. 841 Wan þow.
 844 ffluht *omitted*. 845 paied so. 846 Miȝt þere none. 847 herd þe.
 848 Of his lif gan he ffile. 853 And kaste hem al sone t skete. 855 hem gan
 713 *ne deletet after kene*. 743 *d of coxd inserted*. 799 *þore deleted and sore*
written above. 804 *we interlined*

he gone. 856 ffor he. 857 To a priue plase he. 859 Wij a corde in
 priuete. 860 He hengede. 861 in ful. 862 gottes drailed to his fote.
 863 was ful lorn. 865 his schend. 866 pine is wend. 867 sawe þe. 869
 Sone anone hii gonne striue. 871 Wat hii. 872 † some so. 873 Summe
 saied hit byhoued. 875 hit noȝt to tresourye. 880 fforto holdon in here
 hond. 881 streye þeues. 882 wij eny senne. 883 Stronge þeues al-o to.
 884 In here pouste forto kraue. 885 þis. 886 Anone hii Maked a marchan-
 dise. 889 Sipeu apon þat. 894 So by giled was. 895 þere fore was
 Ihesu sold. 896 And Iudas haued þe. 898 þat Ihesu was. 904 pilat fette.
 905 by gonnen forto. 906 Ihesu boþe loūd † heye. 907 saied by for þe.
 909 maked þe folke to him. 910 þer of wille. 911 ȝit he saied. 912 god
 of Iues. 915 saieþ wij miȝt of mode. 916 þere here stode. 917 Is it
 soup. 918 now or lest asone. 920 Ihesu spak wij. 921 saiste y.
 922 am present. 926 Also Ihesu saeþ it ssal be. 927 ffor sowþe y finde on
 him. 928 ssal bete him ne pult. 929 þe Iues bygon forto crie. 930 Pilate
 þow saied gret ffolye. 932 But he broȝt hem to anoþer. 933 haueþ turnede
 vs fro. 935 þis þre. 936 As wide so he. 937 is now fro þy. 938 To
 þe lond of. *vv. 939-942 inserted :*

Pilat anone gan to kalle
 Into þe wikked Iues halle
 Wipþus he saied † warnet me
 ȝif he were borne in galile.

943 answered fot hote. 946 Wele I wote wat he is. 947 heraud
 of. 948 þe rengne he haldeþ on his. 949 is Man. 950 dom
 fallet. 952 say y sente. 953 do his. 954 Man þat ȝe wille spille. 955
 tok þe. 956 heraudes gone hii gone. 957 Hy come wij a grete pas.
 961 ffuþ *omitted*. 962 wele *omitted*. *vv. 967-968 omitted*. 970 liked wel
 y. 974 And þat þe. 975 haued done. 976 forȝiue y him eche del.
 977 ffro him Ihesu is sente to. 978 me somdel. 979 AH my wrap is
 ffro. 980 And þow erte wele to. 983 gameinge. 984 þow hauest don
 many selked þinge. *vv. 985-986 transposed*. 985 Blinde men þow makest
 to. 986 Men haued oft told Me. *vv. 985a-985b inserted :*

Dom men to speken also
 þe deue to here þow kannes do.

987 þow hauest do gone. 988 men made hole anone. 990 Sum merakel.
 992 Wold noȝt be taried more. 994 noȝt of heraudus. 995 him sore
 þrete. 998 þe men þat sate in. 999 him wij swite clopes. 1000 wij
 many oþes. 1001 y am for sake. 1002 broȝt ssal. 1003 Aȝen to

pilat 3e. 1004 þanne rekkeþ. 1005 And of þis man be do. 1006
 Wepper he. 1007 Iues tok anone þe gate. 1008 To þey. *vr.* 1009–
 1010*b inserted* :

Hii tolde him tidandes glade
 Heraud t he were frendes made
 And him for 3af wrap t tene
 þat seuen 3ere was hem bytwene.

1011 He bad 3ow do of Ihesu 3owre wille. 1012 3e. 1013 anone gan
 for calle. 1015 3e bep to blame. 1016 him wip any scame. 1017 I
 may no þinge in him finde. 1018 Warfore men ssold him bete ne binde.
 1021 is costum in. 1022 At þis paske þat is comande. 1023 3if a man.
 1024 ffor euel dede or. 1025 he of. 1026 Wit outen dome t gone fre. 1027
 þat 3e. 1030 him of lond fle. 1031 by gonme for to crie. 1032 speken
 alle wip felonye. 1033 he hadde do no3t ille. 1034 wold. 1036 cried
 on. 1038 þinge þat was. 1041 þo wile hii to stonde 3ore. 1044 in þe.
 1045 Hii. 1046 And tok a. 1047 And deliueranse wold þey haue.
 1048 Of a man þat hii. 1049 prison barabas. 1050 Boþ traitour t þef he
 was. 1051 him wold hii echone. 1052 Ihesu crist hii wold sslone.
 1053 Pilat anone com. 1054 He saied. 1057 cried certes nay. 1060 De-
 liuerer vs him þat vs. 1063 þo3t wele þat godes sone. 1064 Was comen
 in erþe forto wone. *vr.* 1065–1066 *inserted* :

He wist if Ihesu mi3t forþ gone
 He ssolde haue saules many one.

1067 ded bye. 1068 þe sawles oute of his. 1069 A treson. 1071 His
 þo3t he fonded to fulfille. 1072 And al by ni3t he wente stille. 1073 And
 com to. 1074 He wold. 1075 lay fast slepande. 1076 To hire he com
 swiþe slepande. 1078 Off þy harme þow y warny þe. 1079 Consale þy
 louerd t 3if him rede. 1081 Hii þat *procured* him to falle. 1082 Hii ssal
 be confoded alle. 1083 ffor he was taken wip oute reson. 1084 wrong
 holden in. 1086 þe pine of helle he to him. 1087 þis wordus herd pilates
 wif. 1088 He was adrad of hire lif. 1089 Sone he 3ede to pilate. 1090 he
 sat on domes gate. 1091 As he. 1092 do nowe *omitted*. 1093 Pilate
 I hold þe for wode. 1095 no3t on þe. 1096 To do. 1097 wolle þe.
 1098 best com to me fro. 1099 Gretliche he. 1100 Ihesu so. 1101 Hii
 þat. 1102 hend hii bep. 1103 was foule t vnlik. 1104 Saw I neuer
 none so lodlik. 1105 I was. 1107 Deliuere Ihesu now fro. 1108 þat
 þe best may loue. 1109 herd þe. 1110 him gon hii. *vr.* 1112*a*–1112*b*

1031 for *interlined*.

1060 MS. *diliuerer*.

omitted. 1113 He haþ saiede vs shame t sconde. 1114 Byscamed vs in eche londe. 1115 3it he saied. 1116 þat he haueþ of vs maistreye. 1117 he doþ him. 1118 Swyche beþ his dedes alle. *vv.* 1118a–1118b *inserted* :

Eche man þat saied swiche þinge
We saieþ to sesar oure kinge.

1119 saied to. 1120 no3t þat seist. 1121 mi3t be for. *vv.* 1122–1125 *omitted.* 1126 þat þow now sone. 1127 a wikked. 1128 him fette water. 1130 so haueþ he. 1131 He saied to þe Iues kene. 1132 Of þis dede I wolle y elene. 1133 þe spillinge of. 1134 I finde on him no. 1136 blod be on vs sene. 1137 leue al þe sunne. 1138 and oure. 1139 pilate wiþ Mild mod. 1140 Vnto Ihesu þere he stod. 1141 by þenk þe. 1142 Alle þes helded on. 1144 vsed by hold dawes. 1146 Of þis wordus rekke me. 1147 Here wil y make. 1153 A3en þe Iues hii mi3t me. 1154 ssolde me. 1156 fad[er] ssal. 1157 saied þan þow. 1161 I com to by al mankinne. 1162 þat was lorne þorw filþe sinne. 1163 to fi3t no to swere. 1164 Bot soþ witnes forto bere. 1165 Eche man þat loueþ sowþnesse. 1166 my way more. 1168 Wat sowþnes is þow. 1170 He saied noþer euel ne god. 1171 Pilate stod full. 1172 mi3t saie wiste. 1173 Anone he saied to Iues to. 1175 Summe seied do spil. 1176 Pilate saied y finde on him no þinge bot. 1177 God it is þat we. 1178 þe lond þere. 1179 saieþ. 1180 þow him quite skape. 1182 so we haueþ tolden. *vv.* 1185–1186 *transposed.* 1185 and *omitted.* 1186 þow ssalt Iuel dede day. 1187 Pilate douted hem more. 1188 And toke Ihesu forþ þore. 1190 Doþ he saied wat wile byfalle. 1192 spuly. 1193 And of him hii turde his. 1194 many oþes. 1195 And bond him to a pilere. 1196 And toke scorges charpe t stere. 1197 Hii bette him wold hii wold. 1198 þe blod ran of his body faste. 1199 þere he. 1200 fliomed al of red blode. 1201 Sipeþ hii bonde his honden faste. 1202 Wiþ stronge cordes wile hii laste. 1203 And dide on him a porpul. 1204 fel on kness by fore him alle. 1205 Alle þey saied on. 1206 God þe loke sire Iues. 1207 3ut hii tok þornes. 1208 a garland hem. 1209 And prested it faste on. 1210 Was no mercy on hem by leued. *vv.* 1210a–1210b *inserted* :

þe þornes wode in his flesse
þat tender was t swiþe neshe.

1211 And echon made a wond grete. 1212 þat wiþ blode was his face wete. *vv.* 1214a–1214b *inserted* :

3it hii grette him wiþ god spede
In his ri3t honde to hold a rede.

1146 þis *corrected* from his.

1168 w and n of sowþnes *interlined.*

1215 Wiþ þat rede hii smote him sore. 1216 Al þat he sufferd t wel more.
 1217 Ihesu pilate. 1218 ran on. 1219 I haue wonder of þe. 1220 no-
 man. *vv. 1220a-1220b inserted :*

Wy wilt þow no mercy crie
 To hem þat do þe þis folye.

1223 Wenen ert þow wat is þy name. 1224 Stronge þow art to suffer
 schame. 1225 I rede þow. 1226 þe falle. 1227 stod answered
 he nozt. 1228 Pilate saieþ. 1229 ffort þow. 1231 Wenes þow nozt
 þat y may. 1232 Saue þe. 1233 Or y may do þe to ded. 1234 Al is at
 my owen red. 1235 Alle þy. 1236 To do it henge vpon a tre. 1237 þane
 spak Ihesu wiþ mild mode. 1238 To pilate þere he stode. 1240 þat þat
 is graunted to þe. 1241 haueþ more. 1242 þat ʒaf me vp to þis vn
 winne. 1243 Pilate lad Ihesu wiþ owten. 1244 Iues gadered hem abouten.
 1245 Anone pilate. 1247 Iues cried we. 1248 him dome. 1250 deme
 a man bot ʒe wite. 1251 þere hii. 1252 Cried so þey. 1254 him dome.
 1255 haue þan rede. 1256 þe law wile þat he be ded. 1257 doþ þat to
 folye falles. 1258 Wanne he him kinge of Iues kalles. 1259 saieþ I.
 1261 þan saieþ þe Iues alle. 1262 þe dome to vs wole nozt falle. 1263 ʒif
 him dom it fallet to þe. 1264 Dop him henge vp on a tre. 1266 ʒowre
 owen kinge. 1267 Iues saied sone. 1268 kinge haue. 1269 vs now for.
 1270 Barabas of preson tak. 1272 ʒe wiþ. 1274 him dom to. 1276 ʒafe
 dom Ihesu to. 1277 baraban comanded. 1279 Purpul pal Ihesu. 1280 Hii
 turuede it of him wiþ on winne. 1281 cloþes gun hii take. 1282 And
 cloþed him for ʒene sake. 1283 Hii drowe him so hii. 1284 To henge
 Ihesu on þe rode. 1285 dom is ʒiuen demed is he. 1286 t haueþ.
vv. 1287-1290 omitted. 1291 ʒede swiþe faste. 1292 fonde at þe laste.
 1294 I wille ʒow telle wordus more. 1295 y mot a. 1296 Off þat tre ʒow
 to telle. 1300 Alle to geder he hem wonde. 1304 Hii were I brozt oute of
 paradis. 1307 were taken. 1309 On swiche tre þe appel on grow. 1312
 Deliuerd adam. 1314 þat deþ was þow þe appel wrozt. 1315 þat liue
 of. 1316 ssolde take. 1317 Daud þe kinge. 1318 In þe erþe þe rotes alle
 mette. 1319 Wan þe. 1320 t were faste echone. 1322 were graue togeder
 pere. 1324 þere on. 1325 Cipres þe palme. 1326 þe firste. 1327 wide
 sprad. 1328 kinge t oper þer of loie had. 1330 were ilike grene. 1332 a
 faire. 1333 Hit stode t faire it sprede. 1336 Salamon was siþen kinge.
 1337 sone siþen of. 1338 Were fore he bar eþe. 1339 he gan to. 1340 þer in
 to serue boþe. 1342 To make þe werke to rise ahye. 1342a Ierusalem þat

*v. 1234 written in margin. v. 1274 written in margin. vv. 1300-1438 variants are
 rom G₁.*

site. 1342*b* a temple of. 1343 vp wroȝt. 1345 byfore kinge. 1346 Hii tolde. 1347 so him ne. 1348 Off pat. 1350 þat was longe t faire of hew. 1351 saw it. 1354 And drow it vp on þe kerke. 1355 drow þat tre. 1356 To þat werke hit wex on sleye. 1358 fet merke. 1359 poȝt hem alle. 1361 ȝit hii. 1362 had mete wronge. 1363 Eft hii gonne merke to take. 1366 þan swore hii it. 1367 Eft hii drow hit. 1369 sped ferly welle. 1370 of þe þoper wold hit take no delle. 1371 þe merke. 1372 hit of þe kirke. 1374 To þat werke wil it noȝt diȝt. 1375 Anoper wold hit abide. 1376 þere fro miȝt no man hide. 1377 Abide wol hit anoper. 1380 miȝt noman it flitte. 1382 brigge as v. 1384 sanke on a. *vv.* 1385–1386 *omitted*. 1387 þat wot alle dedes. 1388 Honoured þat tre for mannes nedes. 1390 As I ssal now telle. 1392 He sente þider an. 1393 water flaw. 1394 suld. 1395 þat woned þe water by side. 1396 An aungel hii sawe þere in glide. 1397 time eche. 1399 miȝt anone riȝt. 1400 after þe aungel flizt. 1401 þey hii were. 1403 blind hii ssold. 1404 riȝt hii ssold be. 1405 Iuel sore. 1406 haued bote. 1407 for pat. 1409 comen to. 1411 it so hii. 1412 And did. 1413 How þe rode was maked telle ȝoow y wolle. 1415 Off foure endes it was sterde. 1416 ffor Ihesu solde þer on be sperde. 1418 To eiþerur honde wiþ outen sake. 1419 His fet to his neþer. 1420 nailed so. 1421 Of þat maner tre it was made alle. 1422 As ȝow now telle ssalle. 1424 body was ferly smalle. 1425 brede was þat is armes lay on. 1426 Oliue was it primed on. 1425 t faire tre. 1428 Men miȝt it fer yse. 1429 þat it in. 1430 Was of ceder swipe gode. 1431 noȝt roton. 1432 longe so he henged þer on. *vv.* 1433–1434 *transposed*. 1433 Bores þre hii. 1434 þer on hy bored wiþ on winne. *vv.* 1434*a*–1434*b* *inserted* :

ffor hem poȝt þe tre was sad

Nailes to driuen hem powt hard.

1435 Hem poȝt michel. 1436 Bores hii made tok hii no marke þer to. 1437 A bore to þat o hond anoper to þat oper. 1438 A bore to boþe fet wold hii none oper. 1439 Wanne it was made t diȝt also. 1440 þan faileþ hem nailes þere to. 1441 þe Iues euer wurchen hem. 1442 To make nailes. 1443 Hii fonde a smiþ ful sone. 1444 Hii bad him be sone anone. *vv.* 1445–1446 *inserted* :

þat he ssold hii him faste

To make nailes pat wold laste.

1447 To nailye Ihesu on þe rode. 1448 Hii cried so hii were wode. 1449 þe smiþ herd him was. 1450 Abote þe. 1451 wille gode. 1452 He wolde 1370 take *interlined*. *vv.* 1411–1438 *collated with G₂*. 1439*ff.* *variants are from Ad.*

by leue t. 1453 was a verey. 1454 Lop him. 1455 And þan *omitted*.
 1456 He þoʒt Ihesu frende to be. 1457 He saiede to þe. 1458 smip by
 houep to kalle. 1459 ʒow nailes pre. 1460 To day gete ʒe none of me.
 1461 In his bosom held is. 1462 And saied. 1463 haue gret pine.
 1464 I wene My. 1466 smip wip hert tene. 1467 Now we wote þow.
 1468 Of þy hond sornes to. 1470 And we wil sweren t hold oure opes.
 1472 lif ssal sone be fuorne. 1474 hii did him. 1475 þan þere was
 on a pase. 1476 ffaier tokeinge. *vv. 1477-1478 inserted :*

Byforen his hond noʒt sore had bene
 God mad sornesse þere on by sene.

1479 It ferd as it had be sore. 1480 Bot þow it was neuer. 1481 saw it.
 1482 no schatþe do. 1483 fforþ it com. 1484 Wip sorwe ent he hire.
 1485 Byfor þe Iues þere he. 1486 He spak hire louerd litel. 1487 saiep.
 1488 hauedus þow. 1490 Iuel on hond hauedust þow none. *vv. 1491-1492
 inserted :*

Were hauest þow bene amonge þy fous
 Sipeu today þat þow ros.

1493 Bot the *omitted*. 1494 Ne *omitted*. 1495 He tok þe way to.
 1496 brak þe eren of þe. 1497 it on. 1498 Wer of þe nailes suld.
 1500 Durst he noʒt saied þat he dide ille. 1502 Ware hire god þat sitteþ
 in tro[ne]. 1503 Anone þe Iues tok þe gate. 1504 ffor loþ hem was come
 to late. 1505 pilate þere he stode. 1506 Ihesu wip mild mod. 1507 Hii
 seide hem sat Iues. 1509 tok here rede. 1510 To do Ihesu to þe dede.
 1511 Hii by gonne forto striue. 1512 grete wonder forto. *vv. 1513-1514
 transposed.* 1513 Amonge hem so hii. 1515 And *omitted*. 1516 þat sal
 þer on hengeþ. 1518 Acordeþ þerto sone anone. 1519 rode bere. 1520 hii
 ʒerned. *vv. 1520a-1520j omitted.* 1521 him oute of þat site. 1523 To
 Iues wip him þere were also. 1524 þat ssold wip him to deþ by do.
 1525 Men folwede wit. 1526 ffuþ *omitted*. 1527 Wiues maidens. 1528
 ffor him coupe hii. *vv. 1531-1532 omitted.* 1533 Ne *omitted*. 1534
 ffor no þinge þat ʒe on me se. 1535 Bot *omitted*. 1537 daies bep comende
 faste. 1538 ʒe sal ʒowre ioes kaste. 1539 And on ʒowre faders crie.
 1540 And on ʒowre. 1541 were lorn. 1542 Mechel sorewe is vs by forn.
 1544 were better to be noʒt. 1545 þe montes crie. 1546 Wip gred sorwe
 t enuie. *vv. 1547-1548 inserted :*

Mountes we wille þat ʒe fa'le
 Anone to hiden vs alle.

1472 be f *deleted*.
 1598a-1598b.

1475 Pase *corrected* from spase.

1520a-1520b. *See below*

1549 3it it ssal so tide t be. 1550 more wonder. *vv.* 1550a-1550b
inserted:

þe most dele of riche borwe
 Sal daie for hunger þourp t þowr.

vv. 180/1*-181 54* *omitted.* 1551 Iues folwed Ihesu wip ire. 1552
 So did þilate þat. 1553 As hii. 1554 A honked man gon hii mete.
 1556 He 3ed swiþe on his erande. 1557 ffor nedes þat he hauep.
 1558 Wan he com þe cite vnto. 1559 Iues parsauid him alle. 1560
 Soneanone hii gon him kalle. 1561 Maister he. 1562 Wele ert
 þow mette. 1563 Here is a man amonge. 1566 War on he. 1568 go
 swiþe Michel it him. 1569 þow for. 1570 Of þis man þe rode. 1571 and
omitted. 1572 fuþ *omitted.* 1574 I may. 1575 answered anone.
 1576 Wip þis herþot is. 1577 þow to bere þe tre. 1578 Siþen we haue
 beden þe. 1579 vp t forþe þow go. 1580 þy bak ato. 1582 A3en þe
 Iues to hold mote. 1583 Simon tok þe rode anone. 1584 hit on his
 scolder bon. 1585 Hii made him bere it wip. 1586 Bere it *omitted.*
vv. 1586a-1586b *omitted.* 1587 hii laied þe. *vv.* 1589-1590 *transposed.*
 1589 hadde done scorne of him hii maked. 1590 Hii spoiled him.
 1591 Aboute him hii laied his. 1592 And deled him wip outhen opes.
vv. 1593-1598j *inserted, cf. Ad.* 1520a-1520f.

Wip outhen semes his cloþes were 1593
 þat hii deled amonge hem pere
 Wan hii had done here wille
 Hii scorned ihesu wip outhen schile 1596
 Hii 3ede aboute so hii were wode
 fiorto do Ihesu on þe rode 1598
 3it liues a man t þat is ferliche 1598a
 þat saw Ihesu boþ dede t qwiked 1598b
 His name is Ion potedeu 1598c
 Wan god was ded sore gan him rew 1598d
 He saw wit ei3e t wip þo3t 1598e
 How Ihesu was to dede bro3t 1598f
 He saieþ wip his mouþe t spekes 1598g
 Euerich godman per of recches 1598h
 He saw þe crois hole t sonde 1598i
 How it was laide on þe grond 1598j

vv. 1599-1600 *transposed.* 1599 How ihesu was on rode. 1603 Ihesu so
 he naked stode. 1604 wide vp on. 1605 his arme swete. 1606 To
 1556 on *interlined.* 1593 sinne *erased and semes interlined.*

loke if hii were mete. 1607 As hii gun merke him so. 1609 His armes
 miȝt noȝt come per to. 1610 Ne miȝt his fete come. *vv.* 1611–1612
inserted :

þe Iues saw þis tidinge
 Anone hii wore in destorbinge.

1613 was loþ oþer bores make. 1614 ropes gon hii take. 1615 on oþer hond.
 1616 þe blod barst oute byfore þe hond. *vv.* 1616a–1616b *omitted.* 1617 On
 oþer side hii gon drawe. 1618 ffior hii miȝt þe bores haue. 1619 barst þe
 hide also. 1620 His swete body cleue in to. 1621 tok þe nailes. 1622
 drow hem þorw. 1623 loked on his. 1624 Hii saiede þat hii lay noȝt riȝt.
 1625 toke a rope. 1626 And did hit on his fete faste. 1627 An oþer on
 his brest wiþ strenþe. 1628 drow hem ouer þe bore a spanne lenþe.
 1629 His ancleus braste wo. 1630 Merci of him heued. *vv.* 1631–1636
inserted :

Hii tok his fete þat were schene
 And laide him ouer þe bore y wene 1632
 Hii tok a naile wonder gret
 And drof hit porewe boþ his fete
 Hot blod of his bodie ran
 So wo by gone was neuer man. 1636

1637 than *omitted.* 1638 War on he. 1639 is riȝt schulder. 1640 Mercy
 of him haued hii none. *vv.* 1641–1642 *inserted :*

Wan hii haued þus idone
 Hii lifted hit vp sone anon.

1644 Hii lifted hit. 1645 it on a. 1646 ssulde it penne. 1647 Siþen
 on. 1648 On Ihesu crist hii gonne to kalle. 1649 Liȝt done of þat
 [t]re. 1651 wille leue on þe riȝt. 1652 man of muchel Miȝt. 1653
 Anone pilate. 1654 So saied seint Ion þat wel wote. 1655 On a brede of a
 palme. *vv.* 1656–1657 *omitted.* *vv.* 1658–1680 *follow v.* 1656. 1658 Men
 miȝt it boþe Rede. 1659 saiede wiþ outen misse. 1660 nazarerot it is.
 1661 Iues was þeron writen. 1662 it by tonus ȝe moȝw witen. 1665 was
 Ihesu ebru. 1666 Iues latine as y. 1667 pilate tokened. 1668 telle at
 My. 1671 wit his worde. 1672 It ssolde be fest on palme borde.
 1673 He þouȝt. 1674 He ssuld haue. 1675 Ne no folke t[u]rne him fro.
 1676 Bot be in pes euer mo. 1677 it Rede. 1679 pilat hii gun. *vv.*
 1681–1682 *follow v.* 1680. 1681 Writen noȝt he is Iues kinge. 1682 þow
 ert he saied on his scorni[n]ge. *vv.* 1683–1684 *omitted.* 1686 were wode.
 1687 Wiþ wronge. 1689 ȝit þe korsud Iues kene. 1690 Made destorblinge.

1691 3it henged to þefus him by. 1692 do him scame. 1693 þat ton.
 1694 Help me o lord ar y deye. 1695 oþer saied. 1696 him getest.
 1697 How miȝt he. 1698 His owen ded miȝt he. 1699 He spak t.
 1701 saied þow. 1702 þis man done noȝt bot god. 1703 He war noȝt
 worþy to sufer ded. 1704 danned þorow fals. 1705 We haue done gret.
 1706 Riȝt is þat we mercy crye. 1707 þis man is so ful. 1708 vs saue
 in heuen. 1709 Ihesu y. 1711 comest in to blis. 1712 way me.
 1714 paradis to wone wiþ me. *vv.* 1714a–1714t *inserted*:

He þat was saued heiȝt Ioadas	1714a
He þat was danned heiȝt camadas	1714b
In Ioadas at his endinge day	1714c
þre þingus men say may	1714d
þat him were in on rode tre	1714e
Stronge hope t charte	1714f
Strenþ he hade in þat þinge	1714g
Wan he on rode knew god for kinge	1714h
Hope in him men miȝt se	1714i
Wan he saied lord þenk on Me	1714j
Charite wan he blamed is felawe	1714k
Vnder name of his wiked sawe	1714l
And him bad god to drede	1714m
And asked mercy for is misdede	1714n
In Ioadas was vertu t grace	1714o
þat he haued of his lif space	1714p
Godus miȝt to knowe on rode	1714q
þer none of þe apostes stode	1714r
fþor þy y wene he is go lef	1714s
Saint austin kallet him þe blessed þef.	1714t

1715 þis wil y no. 1717 was done. 1718 and *omitted*. 1719 to
 Iues. 1720 He saied. 1721 herd þis alle. 1723 he gan on Rode kalle.
 1724 hii wolden alle. 1725 Swik dring. 1728 him a drink. 1729 He
 saied to hem þat were vnhende. 1730 t com to. 1731 þere stod.
 1732 þre Maries þat were gode. 1733 moder maiden clene. 1735 And
 marie. 1736 And seint Iohn oure louerdus priue. 1737 Leuedy weped
 sore. 1740 And *omitted*. 1741 saied to. 1742 sone seint Iohn for
 me. *vv.* 1742a–1742b *omitted*. 1743 Ihesu saied to Ione þinkest now.

1693 þat *corrected* from þe; *two letters erased* after þef. 1695 oþer *interlined*.

1704 MS. danned.

1714 ne of wone *interlined*.

1744 Ion by hold þy moder trew. 1747 herd þe wordes. 1748 þe teres fel
 doune to hire fete. 1749 Al hire face was hid wiþ. 1750 þere he.
 1751 Ion Ihesu word vnder stode. 1752 Mary haued he wille gode.
 1753 He tok oure leuedy to kepe schene. 1754 maidenes clene. 1755 spak
 ful. 1756 To þat folke þat him. 1757 3e þat wende by þis place.
 1758 Abide a wile t byhold my. 1759 Lok if eny. 1761 saied. 1762 None
 to þis be heuene May. *vv.* 1763–1766 *omitted.* 1768 It left þe. 1769
 Ihesu gan wepe pine to. 1770 He wex blak so þe cole. 1771 turned
 to niȝt. 1772 þe sterres reft þe sunes liȝt. 1773 Gret wondere was also.
 1774 temple was cleued ato. 1775 wiþ þe. 1776 Stronge it was þat storm
 to. 1777 þat had be dede. 1778 hondred 3ere or. 1779 gun vp rise.
 1780 here puttes on. 1781 3ede to þat site. 1782 Men miȝt wiþ hem boþe
 speke. *vv.* 1782*a*–1782*bb* *inserted:*

Ale þat wise men hem by twene	1782 <i>a</i>
Haued wonder wat it miȝt mene	1782 <i>b</i>
Among hem was a god man t wise	1782 <i>c</i>
In alle þat lond holden in pris	1782 <i>d</i>
His name was kalled dinis	1782 <i>e</i>
þat siþen was bischop of paris	1782 <i>f</i>
And siþen þoled pine t schame	1782 <i>g</i>
And martir bicom for godes name	1782 <i>h</i>
Wan god was done on þe rode	1782 <i>i</i>
No þinge of him hii vnder stode	1782 <i>j</i>
Ne amonge hem was no speche	1782 <i>k</i>
Of Ihesu haued hii no knewleche	1782 <i>l</i>
ffor godes hauet hii no mo þan one	1782 <i>m</i>
Of lime of clay of tre ne of stone	1782 <i>n</i>
And autres made of many wise	1782 <i>o</i>
Hii made to many godes sacrefise	1782 <i>p</i>
Wan dinis saw in þat tide	1782 <i>q</i>
þe merknesse þat 3ede so wide	1782 <i>r</i>
Of Ihesu he made minde	1782 <i>s</i>
And saieþ now sterres god of kiȝde	1782 <i>t</i>
þe wise man amonge hem spake	1782 <i>u</i>
A auter hii dide sone make	1782 <i>v</i>
In þe temple amonge here godes alle	1782 <i>w</i>
Of þe vnkouþ god hii did it kalle	1782 <i>x</i>
Bot wan seint paule gan to preche	1782 <i>y</i>
In alle þe lond þat folk to teche	1782 <i>z</i>

Him þat hii þe vnchoþe god told 1782aa
 Soþfaste god he bad hem hold. 1782bb

1784 By twix midday t none. 1785 At time. 1786 þere he. 1787 Longe
 he. 1788 So he did lamaꝝabatany. *vv.* 1792a–1792l *inserted* :

To his fader he made is mone 1792a
 þat he him hauet left alone 1792b
 Alone he was for man kinde 1792c
 ffor no miȝt men þan finde 1792d
 þat stedfaslyche in treuþe stode 1792e
 Bot þe þef þat hinged vn rode 1792f
 And þe maiden in wam he tok manhed 1792g
 He huld þe treuþe vp of his god hed 1792h
 ffor þy on þe saturday 1792i
 Alle oure hele in hire lay 1792j
 þat day on hire in tokeninge 1792k
 Speciallike men rede t singe. 1792l

1793 Iues stode. 1794 Hii were scent in here pride. 1795 wende had.
 1797 tak him doune. 1798 Wiþ schame ssal. 1799 ȝit saied Ihesu lowde
 t stille. *vv.* 1801–1802 *transposed*. 1801 am do to. 1802 ffader y am þorow
 þy. 1804 thou *omitted*. 1805 I byteche þe my. 1806 is þine wel. 1807 He
 lened his heued swiþe stille. 1808 His gost. *vv.* 1808a–1808l *inserted* :

Van þat Ihesu to ded was neiȝ 1808a
 þe deuel sat on þe rode aheiȝ 1808b
 To fonde if he miȝt winne 1808c
 In his saule eny sinne 1808d
 þan ssalt þow man þy selue deme 1808e
 And in þy lif þe fro sinne ȝeme 1808f
 þat no gilt at þin endinge day 1808g
 In þe þe deuel finde may 1808h
 Of godes deþ felle tokeninges 1808i
 Miȝt men see in wonder þinges 1808j
 Of erþe dine of aungeles steuene 1808k
 þat þere were t com fro heuene. 1808l

1809 Ihesu tok þe. 1810 þerfro miȝt him noman dwelle. 1811 brak
 stronge. 1812 him were hii sperd. 1813 were for him ferly drad.
 1815 Hii ne miȝt. 1817 bond faste. 1818 Wiþ stronge bondes þat ȝit

1792f þe *interlined*.

1812 him *interlined*.

laste. 1819 ffor he. 1820 ffor it come to domes day. 1821 Ihesu
vnbond. 1822 þat were. 1823 Anone he. 1824 were I kan nozt.
1826 Ioie was t euere is. 1828 he by com man. 1829 Vnder þe.
1830 telle 3ow y. 1831 telle wan me liste. 1832 Of god muchel. 1833 ery
he gan make. 1834 sawe goddes wondus. 1835 saied I wis. 1837 was
þe mannes. 1838 ffor þat word he. 1839 him in stronge prison.
1840 sufferd passion. 1841 þat oþer day aboute none. 1843 armaþye
þat kontre. 1844 a r[i]che man of fe. 1846 loued Ihesu alle is lif.
1848 fforthe come. 1850 body þow. *vv. 1851–1852 inserted :*

Suffur me to take hit doune
And bere his body into þe towne.

1853 Pilate saied y graunty þe. 1854 ffirst wille y lok if he. 1855
He kalled forþ kniȝtes. 1856 gosep he saied 3e ssal wende. 1857
þider pere 3e henced. 1858 To lok if he be ded nou. *vv. 1859–1860*
follow v. 1858. 1859 If he ded be tak him doune stille. 1860 Lat
Iosep of him haue is. 1861 kniȝtus gun forþ gone. 1863 come
to þefus to. 1864 Hii brake boþ here hipes in. 1866 And by held
Ihesu. 1867 Hii saw wele Ihesu. 1868 his bones was no. 1871
was þat kniȝtus. 1872 ffor *omitted.* 1873 him by forne Ihesu stand.
1874 hii putte on is. *vv. 1875–1876 transposed.* 1875 it into.
1876 Put vp hii saied wat. 1878 hert gon hit go. 1879 by gan
anone owte springe. 1880 water anone oute wringe. 1880a ffro þe deuel
we beþ þorowe his. 1880b and *omitted.* 1881 Longine stille stod to þe
blod ren bygan. 1882 To his owen fette smerliche it ran. 1883 Wip
þe blod. 1884 And of is siȝt he had grace. 1885 him dr[e]de. 1886 Of
Ihesu to haue his mede. 1888 And on Ihesu crie. 1893 Pilat bad Iosep
take þe. 1894 And bere it pere is. 1895 bod[y] anone. 1896 And laide
it in trowe. 1897 a Iue gode. 1900 þere Ihesu. 1901 A nom his body
þere. 1902 worme it ssolde dere. 1903 Hii tok anone þe. 1904 Hii
laiet it in sendel elene. 1905 him sendel. 1906 Wip his seluer he it broȝt.
1907 Hii did his body in graue. 1908 him wiste hii gode mede. 1909 þe
spices were of. 1910 Hii laide aboute him for sauour. 1912 It w[as]
nozt liȝt þenne to. 1914 Hii 3ed þerfro t. 1917 a consaiele t a.
1918 Iues rife. 1919 Nozt miȝt þat strif stille. 1920 ffort hii. 1921
Sone anone hii tok þe gate. 1922 ffort hii. 1923 Hii saied pilate
vnderstand. 1925 He this *omitted.* 1926 Of *omitted.* 1928 Wonder
it is if it by falle. 1929 hem wel I. 1930 Rise fro ded þe. 1931 and

1828 *be and he interlined.*

1909 *fleeced written in margin.*

omitted. 1932 tho *omitted.* 1933 And do hem. 1934 ffor þe þridde day
 be agon. 1935 wip reison. 1936 Make amonge no treison. 1937 stele
 þe body. 1938 hit away w[er] hii miht. 1939 telle t. 1940 gon away.
 1941 and *omitted.* 1944 kepes hit if 3e can. 1945 lond opon. 1946 Opon
 catelle and on wif. 1947 Wan hii were charged. 1950 Word durst hii
 spek more. *vv.* 1951–1952 *omitted.* 1953 anon wend. 1954 the graue.
 1956 Us bi houes. 1958 Another at his fete that none him take. 1959 Set
 hon at ather side. 1960 ffor wat thinge so mai bitide. 1961 ani so.
 1962 That dar com vs amonge. 1964 t stele ihesu. 1965 Alle sul hii
 heued. 1966 But thai sone hethen fle. 1967 Thus bigan hii to.
 1968 Alle drow hii swordes. 1969 alle that niht. 1971 In the morninge
 thai. 1972 hii thar no. 1974 He ros fro ded the. 1976 Wold he no.
 1978 Me miht wit him bothe spek. 1979 he 3ed faire. 1981 spak wit
 that. 1982 He bed. 1983 to apostulus. 1984 in toure. 1985 mare
 his moder. 1986 to sant Ion. 1987 t said to him. 1988 resen of mi
 stone. 1989 Gangand man in. 1990 Liuande wit. 1991 The wemman
 can fort gone. 1992 Scho did his bidding sone. 1994 to aposteles al that.
 1995 That was resen of his stone. 1999 When his desipelis herd that word.
 2001 now to mi spellinge. 2002 I sal 3ow telle another thinge. 2004 al
 that morninge. 2005 Wan that morninge was al gone. 2007 aboute
 ful. 2008 fonden al or wille. 2010 Was put beside t. 2012 Hii saw.
 2013 And þer downe an angel bryzt. 2014 Com fleand. 2015 angele li3t
 to. 2016 him þere opone. *vv.* 2017–2018 *inserted* :

þe kni3tes were of hym ful dred
 þay fellun doun her armes spred.

2022 He kallet hys felaws styue fast. 2023 Sone he sayd tyl. 2024
 playut euel plaws. 2025 Alas he sayde quat. 2026 we mi3t no3t
 Ihesu kepe. 2030 ys forlorn. *vv.* 2031–2032 *omitted.* 2033 þar vs
 neuer mercy. 2034 We wetun wel non to. *vv.* 2035–2036 *omitted.*
vv. 2037–2038 *transposed.* 2039 Anoper sayde felaws by styлле. 2040
 þis ys don at godus. 2041 3e dede. 2043 fors he ros of hys ston.
 2044 Queder he wylle. *vv.* 2045–2046 *omitted.* 2047 say so we.
 2048 We wylle no3t. 2049 SO now fourfe pay tok 3e gate. *vv.* 2051–
 2052 *omitted.* 2053 Pylat Ihesu we wok to ny3t. 2054 ys mon. 2056
 kepus hys graue of ston. 2057 graue se we. 2058 clo3es rychly wro3t.
vv. 2059–2062 *omitted.* 2063 sayd says no3t. 2064 Yf þat ye wille wel do.
vv. 2065–2066 *omitted.* *vv.* 2067–2068 *transposed.* 2067 t gret 2068 Says

vv. 2017–2098 *ff.* 49b.–50a. are not by the hand which wrote the rest of the MS.

þat he was stollun to nyzt. 2070 Quat þinge so ye. 2071 Of þis word þay.
 2072 ffor *omitted*. 2074 þat þay schulde telle in 3e toun. 2075 þat he was
 rysun þourzt non gret myzt. 2076 com þider forto. *vv.* 2077–2078 *omitted*.
 2079 Ihesu *our* godes sone. 2080 þat suffurut has hard passioun.
 2081 Graunt vs hys stronge pyne. 2082 To haue euer in oure mynde.
 2083 warant be. 2084 Quen þat we schuln heuen se. *vv.* 2085–2086 *omitted*.
 2087 to heuon wende. 2088 þat lastes euer wyt out. 2089 ys to 3e
 blysse. *vv.* 2090a–2090d *omitted*.

2075 non *interlined*.

2076 þider *interlined*.

2. RAWLINSON MS. C. 86 (R)

[Since **R** is a late and bad MS. it seems advisable, in place of a full list of variants, to give merely the variant readings of two passages, consisting of about 100 lines each, together with a list of the additional lines of **R**.]

Vv. 1–100 : Collation with **I** (see above vol. I, pp. 2–12).

vv. 1*–8* *prefixed* :

Off gostly Maters I wyH meve	1*
To yow thatt are In <i>cristes</i> Beleve	
Thynges pertayny[ng] to gostly helthe	
Agayne Bodyly ioy † worldly welthe	4*
Off Criste Ihesu <i>oure</i> hevynne kyng	
EternaH god euer more lastynge	
Whatt payne he suffred for mankynde	
To saue his sowle ffrome the ffende.	8*

1 His passioun now I.	2 Aftir scripture as I kane speH.	3 Ihesu
thatt made us aH off noughite.	4 dere he Boughte.	<i>vv.</i> 5 and 6 <i>transposed</i> .
5 He wolde natt <i>oure</i> soulys.	6 With outen gilte he suffred.	<i>vv.</i> 7–8 <i>omitted</i> .
9 Aftir Mark.	10 AH thes ffoure accordynge.	<i>vv.</i> 10a–10b <i>inserted</i> :

Makyng ReherasaH In theyre scriptoure.
How Ihesu Criste *oure* savioure.

vv. 12a–12b *omitted*. 13 vertu hitt sprange full wyde. 14 AH about one.
15 had off hyme Envy. 16 And seyde he fferde aH *with* ffoly. 18 Ihesu to
speke aH ther. 19 heme to a. 21 Off prynces and off Mastris aH. 22 They
did the Iewys Byfore. *vv.* 22a–22b *inserted* :

Prestes and mastris and oper Grete
Whiche had the olde lawe to kepe.

23 off the lawis. 24 yn his sawis. *vv.* 24a–24b *inserted* :

Off his meruelys and off his dedis
Hou he wroughte † to whatt nedis.

25 Iff patt ye thus. 26 I sey Amonge you euerich one. 27 AH youre
ffolke shaH yne hyme Bileve. 28 Whiche to youre lawes shaH be Repreve.

30 he gane to Ryme. 31 And seyde vnto. 32 Wote ye nought whaH
 Befah. 34 the pepyH. 35 Iewys toke hitt. 37 Off hyme selfe had he.
 38 hitt had hyme. *vv. 38a-38b inserted (cf. F) :*

He seyde ffor sothe it shulde so be
 patt he shulde dye one the Rode tre.

40 pought no nay. 41 nott seyde they aH. 42 In suche wronge ther yn
 to ffaH. 43 A grete ffest was tho ney hande. 45 Iewis worshippide aH patt.
 46 pouer most. 47 And att the ffest pei gane hyme blame. 48 And seide
 by Ihesu Right grete shame. 50 And hou to deth they Might hyme doo.
 51 Some off theme seyde. 52 TyH it were thatt hye passede tyde. *vv. 53-54
 omitted.* 55 TiH þey had take Anothere Rede. 56 Whane thatt Ihesu shulde
 Be dede. 58 Ihesu Suffred moche pyne. 59 To thatt Cite Ihesu gane
 drawe. *vv. 60a-60b inserted (cf. F) :*

His dissiples with hyme yede
 Off hyme they thought to haue *per* mede.

61 Amonge theme aH he clepid two. 62 And bad theme upone. 63 Goo
 ye fast into the Cite. 64 In aH the hast thatt may be. 66 yne a.
vv. 67-68 :

A meke best bowndyne with yrene sole.
 Hyme fforto lose mene shaH you pole.

69 Thatt as yne hast Bryng you to. 70 And I wyH wende ynto. 71
 dissiples forth gane. 73 And brought thatt as *with* grete spede. 74 Bifore
 oure lorde Ihesu ther he yede. 75 Ihesu Both gode and kynde. 76
 Toward the Cite. 77 off israel herd say. 78 Ihesu was *commynge* in patt
 way. 79 pei wente and fiett hyme *in* to pe. 80 With RiaH and Solempne
processioun. 82 Clothis yne his wey fforto Sprede. 83 And some off
 theme broughte clothithies swete. 84 And Erbis to straw afore. 85 The
Braunchis off palme tre also. 86 þei cast yne þe wey þer Ihesu shulde goo.
 87 Mene begane to Synge and Sey. 88 lorde whane we shaH dey. *vv. 88a-
 88d inserted (cf. F) :*

A blissidfuH word mote come ffrome the
 Off god thatt Sittith yne trinite
 Ihesu Crist oure hevyne kyng
 Was right weH plesid *with* her seyng.

89 Thane Light he downe Anone ffuH. 90 theme all with. 91 And passia.
 93 Into a strete he came ffuH Blive. 94 Lazare *per* he Reysid frome. 95
 had lazar fro deth Ireised. 96 Off the pepiH he was gretly preysed. 97
 Thane Ihesu with his. 98 Wente to the towne harbour to. 99 came Into.

Vv. 1587–1688 : Variants from **D** (see vol. I, pp. 184–196).

- 1587 Ther the Iewis sett. 1588 One Ihesu. 1589 hyme there
les and more. 1590 Ihesu stode nakid as euyr he was Bore. 1591
Beside hyme ther they layd his. 1592 Thei delte heme with many othis.
1593 seme his. 1595 Whane thei had done aH their. 1596 Ihesu
stode biside theme Right stiH. 1597 And lokid one theme with pitous mode.
1598 While thei did Aray the Rode. 1599 How Ihesu was. 1600 teH
anone Right sone. 1602 Erth Right stiH. 1603 Thei toke Ihesu ther he
nakid. 1604 opyne vpone. 1605 The holys þat were Borid for his
armys swete. 1606 Thei made A profir Iff they. 1607 gane to make
hir mark. 1608 His hondis myght nott Reche. 1609 Natt by a ffote.
1610 Bi the mesir off theyre metinge. 1611 saw thatt Itt was to longe.
1612 And seid this Measure was take wronge. 1613 LotH thei were othir
holys to. 1614 Twayne stronge Ropis they gane take. 1615 One Eche
hand a Rope þey Bownde. 1616 His Blode brast out and fleH one þe
grownde. 1617 A large halfe ffote of length they drowgh. 1618 TiH
thatt his armys were longe Inowgh. 1619 brast the Body ffroo. 1620
Both fflesH and Skyne ffor sotH also. 1621 twey nayles sharpe and
stronge. 1622 handes longe. 1623 lokid vnto his ffete so Bright.
1625 Thei toke A rope thatt wolde laste. 1626 And Bounde hitt about his
ffete ffaste. 1627 Anopir aboute his Brest ffuH stronge. 1628 And
drew hyme oute a ffote longe. *vv.* 1629–1630 *omitted.* 1631 so clene.
1632 the hole I. 1633 They toke a nayle thatt was ffuH grete. 1634
And smote itt prough bope his ffete. 1635 ffro his hede the Blode Rane
Rownde. 1636 By large streme downe to grownde. 1637 þer was
natt so moch space lefte vnblede. 1638 As he myght lene to rest hys.
1639 Butt leyde itt one. 1640 Was neur mane so wo Bygone. 1641 Whane
thei had this dede Idone. 1642 Thei Reryd vpe the Rode Anone. 1644
And sett hitt up with grete Envy. 1645 They made a pitte depe and longe.
1646 Wheryne they made þe Rode to be stronge. 1647 they gane ffah.
1648 To skorne hyme þer they gane kah. 1649 And seyde Iff thou goddes
sone Be. 1650 Descende doune ffrome the Rode tre. 1651 Thane wiH
we leve one the now Right. 1654 As seynt IoHn seith þat. 1655 Vpone
A Braunch off. 1656 hitt sett with herte fire. 1657 hitt one hye one þe.
1658 hitt Rede. 1659 The tytiH off writyng seide I wis. 1660 Ihesu
off nazareth here ys. 1661 ther was. 1662 Itt menyth ye mow sone
wete. 1663 Grew and latyne and also Ebrew. 1664 Thes thre langweges
were yne þat skrow. 1665 Nazareth was grew Ihesu Ebrew. 1666 Iewis
latyne new. 1667 Whatt *quod* pilate Betokenys þis writte. 1668 teH

aftir my sympiß witte. 1669 is Butt a. 1671 Anone As he had seid
 thatt worde. 1672 He Ioyned þatt scrow vponne palme. 1673 He thouzte
 whane Ihesu had Bene dede. 1674 Thatt he shulde haue no more drede.
 1675 no pepiß shuld turne hyme. 1676 Excepte only hyme h[e] dred no
 moo. 1677 Thei þatt koude this lettir Rede. 1678 Helde heme Evyß
 plesed *with pilates dede*. 1679 The Iewis to pilate sone gane kry. 1680
 And seid thou. *vv. 1680a–1680b omitted*. 1681 Write natt *quod þei*
 thatt he is oure kynge. 1682 ffor hosome evir seide itt is A lesynge.
 1685 seyde *with Softe mode*. 1686 Iewis ther thei stode. 1687 Iff itt
 Be wronge Blame is yne me. 1688 As hitt is writyne shaß itt now Be.

Additional Lines.

For vv. 1–100 see above, vol. II, pp. 150–151.

108a–108b (cf. **A, F**) :

She kissid his ffete weß and Mekely
 And ffor hir Synnes she was sory.

120a–120d (cf. **F**) :

þe swettnes and the sauer ther
 Itt spred Aboute bothi fferre t nere
 The sauer aß so þe hows gane ffiß
 Thatt some off theme Itt Likid iß.

132a–132b (cf. **F, A**) :

Butt thatt sory wrecchide theffe
 To gedir Riches he was leffe.

156a–156b :

He seyde to the Iewis as ye xaß here
With hasty wordis ffuß off yre.

194a–194b (cf. **F**) :

This fforsayde god mane shaß you lede
 Ther ye shaß youre Eronde spede.

210a–210b (cf. **F** 212a–212b) :

The wrecchie þought aß off glotony.
 Off tresone and Eke off ffelony.

233a–238b (cf. **F**) :

Gode wiß I haue to sende you witt
 Cherite t paciens and synnes to Remytt.

320a–320b :

Iff thatt ye Suffre hitt ffor þe Right
 In hevne ye xaß Shyne ffuß bright.

368a-368b :

Ye shaft be yne my ffadrys blisse
Euer ther dwellyng with outyne Misse.

488a-488b :

And seide ffadir off hevyne Blisse
Thes peynes to me be grevous Iwis.

563-564 (*cf. I*) :

Malkus was his Right name
ffor thatt stroke he had blame.

586a-586b (*cf. I*) :

And sett it vnto with oute any Sore
As hole as eyr hitt was Byffore.

653-654 (*cf. D, Ad*) :

Off which mene one the do kry
Iss hitt soth or is hitt Envy.

686a-686b (*cf. I, D*) :

Thatt made most his herte light
ffor thatt was a passynge colde nyght.

751-752 (*cf. I, D*) :

Ihesu answerde with oute Envy
To the Iewis thatt stode hyme by.

872-872d :

Some seyde hitt shulde Be partid in thre
The ffirst parte to pouer mene
To pilgrymmys þe secunde as I wene
þe therde parte as they had thoughte
Vnto the tempiñ Itt Shulde Be broughte.

962a-962b :

Butt yett cowde I Be neuer þe nere
I went ffuñ liteñ to haue ffounde þe here.

981-982 :

And sennys thou arte to me IBrowghte
Teñ me off þy dedis þat þou hast wroughite.

996a-996b :

Herodis mene þei Bete hyme sore
þe Blode Rane downe By his gore.

1030a-1030b :

Butt ffor none hatered nor no wrethe
I wiñ natt þat he shulde suffir dethe.

1032a-1032h :

Aftir the Iugement off his dedis
 þe lawis seyth he muste dye nedis
 Pilate seyde vnto theme Agayne
 This wordis Bene spokyne aH yn vayne
 Sey Amonge ye now Euerychone
 Whatt is the tresoun þatt he hath done
 The Iewis seyde tho aH att onys
 To pylate Boldely ffor the nonys.

1136a-1136b :

Iff itt Be vnRight ffuhty done
 Vengeawnce shaH ffolow sone.

1292a-1292b (cf. I) :

The tre was grete and longe Also
 God had purveide hitt þerto.

1338a-1338b (cf. I) :

He was Right wise and light yne degre
 And also nobiH of grete dignyte.

1342a-1342b (cf. I, F, A, G₁) :

In Ierusalem thatt grete nobiH cite
 He made A chirche off high degre.

1574a-1574b (cf. D) :

A grete Eronde I haue fforto doo
 Whane I Comme nere þe Cite vnto.

1714a-1714b :

This day my kyngdome thou shaH se
 And *with* myselve thereyne to Be.

1738a-1738b :

Off aH the pepiH thatt ther stode
 Whane She Behelde hir sone on Rode.

1764a-1764n :

The fflowlis off þe Eyre haue þeire nest
 Wheryne they mow take her Rest
 Bestis also vnResonabyH
 Some haue dene and some haue stabiH
 Butt he þatt is ane hevynly kynge
 And maker also off aH maner thyng
¹ He had natt So moche Ilevid
 As A place ffor to Rest yne his hede

1764a

1764d

1764h

¹ 1764g-1764h. See vv. 1637-1638.

Ihesu seide to the pepiH thane 1764*i*
 Me fforthynkith pat euer I made mane
 I fformed mankend aftir my wille
 And now he is Redy me to Spille 1764*l*
 Listenyth and here me nowe
 A wondir thyng I wiH telH yow. 1764*n*

1786*a* :

With a lowde voice þer he gane krye.

1787*a* :

He seide also with owtyne ly.

1806*a*–1806*d* :

Body and Sowle is yne thy sight
 Thou wottist weH thyne itt is off Right
 Whane he had seide thes wordes aH
 His sone gane downe to flaH.

1820*a*–1820*b* :

Ihesu thatt deyd ffor aH Mankynde
 þus yne thatt wise witlistode the ffende.

1846*a*–1846*b* (*cf.* I) :

Ihesu is Body haue fflyn he wolde
 In graue he thought to lye hit shulde.

1862*a*–1862*b* :

Ioseph went ffast Bifore the mene
 He was ther longe are Eny off theme.

1891–1892 (*cf.* I, A) :

I knew nott whatt I ded I wis
 So mote I Come vnto thy Blisse.

1896*a*–1896*b* :

Thidir he Bare the Body stiH
 ffor he had helpe Inough att wiH.

1910*a*–1910*b* :

The Iewis yett A Custome have
 Thatt whane eny Man Is leyde yne graue.

1946*a*–1946*b* :

By god mahownde aH ye shaH dey
 Iff thatt his Body Be stolyne Away.

1954a-1954b :

Thei lokid vndir Euerich one
Iff his Body were ther or none.

1956a-1956b :

Vpone oure liffe this charge is take
þer ffore we Must gode waceli Make.

1974a-1974b :

In the mornyngē up he Rose
Ageyne the wiþt off his ffoys.

2000a-2000b (cf. I) :

So moche ioy Amonge theme was
þey Seide there Deo gracias.

2058a-2058b :

A sudary also ther lyth with yne
And gode Spicery Istrawid with wyne.

2075a-2075b :

Sey thatt he was stolyne Be night
Armed mene came thidir ffluþ Right.

2080a-2080r :

Graunte vs grace to lede oure life	2080a
In cherite with oute Envy And strife	
And the to haue in oure Remembraunce	
To save us aH ffro Mischefe t vengeaunce	2080d
Whane we shaH dye and hens wende	
Thow saue vs ffrome the wikkid ffende	
And ffor thi passioun graunte us grace	
In hevynē to have a dwellynge place	2080h
Pray we to god thatt itt may so be	
With A pater noster And Aue Aue	
Thatt we mow skape the payne off heH	
Ond euyr more In hevyn to dweH	2080l
He thatt herith this fforsayde prechyngē	
And takith hitt mekely ffor his techyngē	
He shall have tyme off clene coffessioun	
Ar euir he dye and satisfaccioun	2080p
An. C . dayes also off Indulgens and pardoun	
And godde off hevynē is dere Benysoun. Amen.	2080r

3. RAWLINSON POETRY 175 (P)

[The following variants give the result of a collation of MS. Rawlinson Poetry, 175, with the version of Harleian 4196, printed in the last column of the parallel texts in Volume I. Certain very common points of difference are not noted: final *ll* for *l*, and final *tt* for *t*; medial *th* for *þ*; *o* for *u* before *m* and *n*; *e* for *i* or *y* in final unaccented syllables; and the interchange of *i* and *y* (see *Introduction*, II, pp. 44-5). No notice is taken of the frequent use of *ad* or *&* for *and*, and *w^t* for *with*, nor the occurrence of *yh* for the *yok* (*3*), as *yhow* for *3ow*. Where both the Cottonian and the Rawlinson MSS. offer a variant from Harleian, the Rawlinson reading is given even if it fall in the above list of readings not regularly printed.]

2/4* mynd. 2/5* our. 2/6* *precieuse* blode. 2/7* our. 2/8* Here to.
 2/12* for till. 2/13* *nedefull*. 2/14* for to. 2/15* *þarfor*. 2/16* *yng-*
lysch lawd . . . for to. 2/19* *Ensaumple fortill tech.* 2/20* *ffleschly . . .*
 for to. 2/21* our *faa*. 2/24* *wald fail*. 3/26* our. 3/28* *þarfor he*
wend with outhen. 3/31* *gud*. 3/37* our *flesch*. 3/38* *wyked*. 3/39*
stably for to. 3/42* our. 3/45* *Afterward*. 3/46* our *gospell*.
 3/47* *certayne*. 3/49* *wer*. 3/52* *spek*. 3/53* *draue out deuels fro*.
 3/54* *was*. 15 *iewes had gret envy*. 16 *al foly*. 18 *ferlies*. 21 *iewes*
gert togyder. 23 *þair lawes*. 24 *þair sawes*. 28 *And so þan sall our*
lawes. 28*a* *Romains and folk of vncouth*. 28*b* *feche our . . . out of o*
hand. 28*c* *ded*. 28*d* *sted*. 29 *þair*. 33 *vn to ded*. 34 *perysch*.
 38 *gast þe*. 43 *gret fest*. 44 *Pasch*. 50 *þair*. 52 *hegh*. 53
nonekyns. 54 *nowe wyse*. 56 *man tyll*. 58 *seluen*. 61 *discipels*.
 63 *by for*. 64 *myld*. 65 *fynd*. 70 *yhow*. 70*b* *gud*. 74*b* *allswa*.
 75 *þair clathes þai layd with outhen*. 76 *sythen*. 79 *And so he rade vnto*
þe toune. 81 *gret honoure*. 82 *þair souerayne and sauyoure*. 90*a*
wirschepe. 90*b* *Envy ay in þair*. 90*d* *outhen*. 91 *ffra þa folk full of*
envy. 97 *meneyhe*. 98 *toune*. 99 *gud*. 101 *þair sopere*. 102
Mawdelayn. 106 *mysdedes*. 107 *Doun scho fell and wesch*. 109 *sythen*.
 110 *mournd*. 112 *precyouse*. 113 *pare with scho enoynted hime*.
 113*a* *by for . . . tyme*. 113*b* *In þe gossPELL wha sa will luke*. 113*c* *pat*
sett es of hir in buke. 113*d* *Bot þe process*. 117 *enoynted him heued t*
fette. 118 *honourd*. 120 *syde*. 123 *scarioth*. 124 *sythen*. 125

oynement. 128 þusgate. 128a sald it sone. 128b penyse þarfor tane.
 129 mykell gud. 130 gyuen to pouer mens. 132 was all his. 132a
 had all þair. 132b tend. 132c both skath + skorn. 133 kan all
 counsail. 139 fior I. 140 þat þat woman. 148 avayl. 149 Iewes.
 150 all þe tales þat pou kan. 153 sopere. 154 graythely to þe Iewes.
 155 all togyder. 156 Iewes. 156a þair princes gret. 156b all.
 160b venged. 161 Iewes vnto him wele gan lythe. 162 þair hertes þai
 war ful blythe. 162c stounde. 162d Thretty plates of penyes rounde.
 165 Thretty plates of þair. 19/1* enchesoun. 19/2* byfell. 19/3* our
 lord ihesu was sald. 19/4* thretty penyes playnly tald. 19/5* nouter.
 19/8* þair. 19/9* Symon. 19/11* hir oynement precyouse. 19/12*
 howse. 20/14* oynement was euell despend. 20/15* sald. 20/16*
 penyes to haue tald. 20/17* combyrd. 20/18* þarfor. 20/19* all þat
 þai had fortill. 20/20* haly. 20/21* bages. 20/22* All þair.
 20/24* tend euer tok he till. 20/26* tend of þair. 20/28* cursedly h led.
 21/32* thretty. 21/35* tend. 21/36* þair syluer als says þe buke.
 21/39* thretty als es sayd byforne. 21/40* mykell thocht him he had lorne.
 21/41* wald. 21/42* þarfor . . . sald. 21/43* nouter. 21/44* of þe
 hundreth. 21/45* thretty. 169 felaws. 171 our. 172b ffior to.
 174 traueland. 175 discipels. 177 will þou. 178 þis fest of pasche.
 178b whar. 184 folowes. 186 ryghtwyse man of noble. 188 come.
 189 sais I. 190 menyhe. 193 menyhe. 195 Gase þider now and
 graythes our. 196 swilk gud. 197 þan þa. 199 All. 200 þair.
 202 þair maister and his menyhe. 204 þair ines. 204b boune. 205 word.
 206 Doun þai satt all at a bord. 206b Byfor his lord euen he. 209 drynk
 þan þai furth. 210 drynk. 215 bred. 216 blyssed . . . bowsomly.
 217 sythen he brak. 220 fro euell dede. 221 flesch. 222 Whare.
 223 sythen. 224 blyssed it with myld. 224a blyssyng. 226 lyf. 232
 betrayed. 233 for to. 235 sall. 236 Mynd. 242 haue walked wayes
 wast. 243 fullfyllid. 244b sythen ded and in layr. 244c lyf. 244d
 soth. 245 bald. 246 Iewes has me sald. 248 penyes. 251 beforne. 252
 Him had bene better haue bene vnborn. 253 discipels. 254 þair hertes
 bred mykell. 256 foule. 258 þusgate. 264 bitrayed. 265 word.
 266 bord. 267 hegh. 267a rabbi. 267b gret. 270b fro. 270c
 wycked. 270d fullfyll. 271 sopere. 273 brest. 274 nest.
 275 tok. 277 aungell. 279 aungell. 280 selcouth. 288 gud.
 291 wrote. 292 apocalipsis. 292b Iohan. 293 of þis buke we will
 spek no. 294 þare. 295 clathe. 296 discipels wex all wrathe. 300
 mast. 300a for to rewle. 300c all þair. 300d þair. 301 child.
 302 myld. 303 child. 306 thocht. 307 myld. 308 child.

- 309 heghest. 310 Tyttest. 313 maistry. 314 hegh with outhen envy.
 317 Ensaumple. 318 bowsom. 319 het. 320 suffyr. 321 myld.
 326a payn. 326b torned fro me ogayn. 327 Comforth. 328 fande-
 yng. 328a All þis . . . tald. 328b þair. 329 word. 330 bord.
 331 clathe with myld. 334 doun. 336 suld wesch. 338 nokyns.
 339 falles. 345 Wesch. 346 vnweschen. 351 wesch and
 wyped bathe. 352 sythen dried þam with þe clathe. 353
 allbydene. 361 waschen. 362 ensaumple. 362a bowsom.
 364 Als till. 366 for to. 369 All. 370 Sorow or bale. 371 outhen
 ende. 372 lastand blis with me to lende. 373 ihesus þus þam.
 374 fullfyll. 375 prophetes. 376 fullfyllid. 376b sorows . . . sythen.
 378 sall. 381 for prophetes in þair bokes. 382 hyrdman. 383 flok.
 385 yhe þe. 387 dede. 388 Iewes. 390 thred. 391 sound.
 394 mykell. 395 certes. 398 nouthur. 399 All. 400 wend to
 preson. 401 ded. 402 red. 405 þair. 407 sall. 409 Cok
 haue crawen. 410a sall þou. 410e tak. 410i gret. 410l menyhe.
 415 has. 416 by him a swerd kontek. 420 wapens redy grayd.
 421 said. 425 þan ou. 428 discipels tyll. 430 lytell besyde. 432a
 menyhe. 433 disciples. 434 nama of all his menyhe. 435 Iohan
 and Iames. 438 mount. 440 habyde. 442 temptacyons. 444
 castyng. 446 knes. 447 myld steuen. 448 vntyll his fader heghest in
 heuen. 450 þes payns pass. 451 anely. 452 vouches. 454 word
 and wyrk. 457 gret. 458 blode. 458a doune on þe ground. 458b
 stound. 459 aungel. 460 flegchand fro. 462 fader. 463 wande.
 464 discipels. 465 tok. 471 heure. 473 heuen. 477 bifore. 479
 chere. 481 prayd. 482a payns. 483 Sythen he rayse. 484 discipels.
 486 slepand. 487 thred. 489 dede. 494 Till his discipels. 499 sald.
 500 bale þis be yhe bald. 502 comand. 503 counsail. 506 shende.
 508 mykell es feld of his pouste. 51/1* fraude. 51/2* iewes. 51/5* þan
 said Iudas I. 51/6* outhen. 51/9* Iewes. 51/10* Spak. 51/15* tray-
 tour kene and bald. 51/16* tald. 53/20* furth fast. 513 gret rout.
 515 glyues. 518a graythely se þe gate. 518b euenyng. 525 allway.
 527 wend. 528a Telles vnto me all. 528b whame. 529 þan answerd t
 said all by dene. 532 sothely. 532c so astond þam in þat stound. 532d
 ground. 535 rayse þai up and stod. 537 whame. 541 say yhow sothly.
 542a shewed. 543 sekeyng will noght sese. 544 menyhe pass. 547 Hail.
 550 þare. 552 tresone. 554 whare to comes. 554a bitrayes thurgh
 þi kyssyng. 555 discipels. 556 þair hertes þai had gret. 556c none
 bot fle. 556d ded. 557 fro. 558 All bot saint peter and saint Iohan.
 562b Bysschop. 563 Malchus. 564 lanterne. 565 saw þat dede.

568 slayne. 569 Iwyss. 570 peryss. 575 aungels. 576 lytell.
 578 Iewes. 578a fullfyll. 578b wryten. 582 All þat þai said I sall
 fullfyll. 584 shorn. 588 þarfor. 590 thefe. 592 thefe. 593 glayues.
 594 thefe. 598 betwene. 604 gud. 606 vnto þai come till Cayphas.
 607 Iewes habade. 608 Tyll. 609 discipels. 610 þair. 611 þair.
 612 Iohan. 612b folowd euer euer on. 612c graythely. 612d come
 tyll Cayphas. 613 Iohan son. 614 knawen lang byfore. 615 þare.
 616 gret. 617 Iohan spak vnto þe vscher. 620 als so. 622 þair.
 623 stod. 624 Iohan had a mantyll. 625 Iewes. 627 be þe lapp.
 628 schapp. 631 stirt. 634 þare in durst he com nomore. *Accusacio.*
 636 Iewes full myld. 638 sownd to any syn. 640 gret. 642 avow.
 644 Our mykell temple þat we. 645 rays. 646 Ryght vp ogayn within
 thre days. 649 Cayphas. 651 þare. 653 will þou. 654 accuses.
 657 Cayphas. 658 spak. 663 myld. 665 certainly. 666 heuen.
 667 þair. 668b godes son. 668c envy. 668g Iewes. 668h godes
 son by. 668j godes son. 671 raue. 672 sythen. 672a Iewes.
 672b Whareto suld we. 672c grauntes. 673 grauntes. 675 þarfor says
 what es yhoure red. 676 ded. 677 gon. 680 foul. 681 stod.
 682a bald. 682b cald. 682c Iewes. 685 Iewes. 690 Spak to peter
 in þat tyde. 692 Ertow nocht ane of his meneyhe. 694 gud. 700 to-
 gyder. 702 þis wordes scho said. 703 Certainly. 704b prophetes.
 704c may men se. 705 bi þi spech. 706 gret. 709 might gayne.
 710 fayne. 712 yhe yhate. 713 biforne. 714 shorne. 715 bysshop.
 718 to him. 719 ertow. 723 heled. 731 wrange. 733 saw.
 734 cokkes onane bigan to craw. 736 myld. 740 lok. 742b cok
 had krawen. 743 enmyse þat þare. 744 þare. 745 myld. 747 op-
 posed. 748 meruayls. 749 discipels he spyrd allswa. 750 whyder.
 751 our. 753 þi techyng. 757 Iewes. 761 werk. 762 gud.
 763 whare to. 764 teching. 765 wayte. 766 nocht. 768 sall þou.
 769 of Iewes. 770 And *omitted.* 771 þair stryfe. 772a gret byrr.
respondes. 774 Bysshopp. 774b gret. 775 wryten. 776 lok. 776
 him þat had him smyten. 780 þow. 781 ryghtwyse. 784a Spak.
 784b ensaumples. 791 betyde. 792 be my. 793 pouste. 795 þare
 dedes. 798 Iewes. 798a doune him beforne. 798b gret hethyng him
 to skorne. 800 clathe. 802 gret envy. 802b es it þat. 802d soth.
 804a gud. 804b All payns. 807 dede. 811 graythely. 812 þair.
 813 outen. 814 towched þe crowne vnto. 815 gret. 818 befell.
 820 euell. 822 wickedly. 826 nane to. 826a hert þan wele.
 826d mykell. 828 Iewes war samen. 828a stryfe. 828b pass.
 829 Sir sothely I haue synned he sayd. 830 ryghtwise blode. 831 My.

- 832 yhow þe mony toke. 832*a* befor yhow all graunt. 832*b* trayturly.
 833 sald. 834 turned full many. 834*a* þarfor. 835 Iewes. 838 pare
 of haue we no thing to do. 839 Anyse. 841 to him vnyght. 842*b* No
 here. 843 sald. 844 flair mone for him we tald. 846 amendes.
 849 befor. 850 qwoke for wha. 850*a* bale him thoght. 851 o pay-
 ment. 852 lapp. 853 doune bifor þair. 854*c* And when he saw þai
 wald spare. 856*a* wickednes. 856*c* entysed him fast pare tyll.
 856*d* despare. 860 hiller. 861 wamb clefe. 862*c* cause. 862*d* crist
 had. 862*e* outen. 862*f* saule. 863 lyf. 865 shent. 866 outen
 end. 867 Iewes saw þe plates round. 868 ground. 869 profytt pare of.
 872 Som said sa + som. 872*b* pare to. 873 be *deleted after* be. 874
 our tresoure in carbanan. 876 it es pryse. 876*a* þair hale counsaile.
 876*b* mast avayle. 878 all tyll ane. 880 pair. 881 Iewes to ded þare
 in. 882 All þat suld suffer. 883 pare in. 885 ordaynd on þis.
 886 made þe marchandyse. 888 pair. 895 tald. 896 Iewes him sald.
 897 sythen a feld þare with. 900 Iewes gert call þe feld of blode. 900*a* call.
 903 enmyes. *Accusacio.* 905 Iewes. 906 leghe. 908 mykell.
 911 ane other. 912 Iewes. 914 Cesar our. 914*a* þat es. 914*d* ilkane.
 915 myld. 922*a* Iewes. 922*d* kenely. 922*f* pare. 922*g* Pilate.
 922*h* amarvaild. 922*l* kan. 922*n* Pilate gret meruaile. 923 spak with
 voyce stout. 924 Iewes. 925 kan. 926 kan. 927 cause in him
 kan. 929 Iewes began. 930 gret envy. 931 our. 933 wend.
 935 our lawes. 936*b* our sabbot. 936*c* aywhare. 936*d* Trowage to
 pay to sir Cesare. 937 fro. 939 Pilate. 940 counsail. 942 fro.
 944 fro. 945 sertainly. 950*a* pregidyse. 950*b* herode. 950*c*
 vnderstand. 950*f* Pilate. 951 Herode. 952*a* says how.
 952*b* our. 953 efter. 956 graythely. 958 vntyll þai come tyll.
 962 Gret. 962*b* spek. 962*d* ferlies he before. 963 Herod. 964 þair.
 965 þair. 968 ioyfull. 969 welcom. 973 hyder. 974 mykell.
 975 meneyhe. 984 selcouth. 990 selcouth signe. 994*a* Herode.
 994*b* meruaild. 994*c* said. 996 sithen. 998 skorned both of gret.
 998*a* pair. 998*b* pare tyll. 999 Herode gert for gret. 1000 clothes.
 1001 sythen. 1003 ogayn yhe sall. 1004 shewes. 1004*a* þarfor.
 1004*b* sall. 1005 Pilate. 1006*a* him self whether him. 1006*b* Mi gud
 will graunt. 1006*d* faes. 1007 knyghtes. 1008 Playnly. 1009 gud.
 1010 herode. 1010*a* less. 1012*a* fyndes. 1012*b* wharfor. 1013 to-
 gyder. 1017 kan. 1018 bete or. 1018*b* fortill. 1018*c* kan.
 1018*e* þarfor. 1019 red. 1020 chasty. 1021 costum. 1025 Our.
 1026 gret sollempnite. 1027 þarfor I red. 1028*a* wend whore. 1028*b* fondene.
 1030 sithen ger him of land fle. 1031 Iewes so kene and proud. 1032 on

lowd. 1034*a* euell. 1034*b* condicions. 1034*c* lytherly. 1037 parfor
 he led Ihesus þare out. 1039 allway. 1040 Till. 1041 spak. 1042 Iewes
 þat war with him. 1048 man þat þai. 1049 presone. 1052 be tane.
 1053 Pilate. 1054 all so. 1054*b* Iewes. 1054*e* assay. 1054*f* kan.
 1056*a* Iewes war euell payd. 1059 thefe. 1060*a* be our. 1060*b*
 pass. 1060*e* Pilate herd þair hydose. 1061 envy. 1062 witerly.
 1064 saule suld with his blode. 1067 parfor. 1069 tresone. 1070 moght
 com wele þareto. 1071 aungell. 1074 pilate wyfe. 1075 slepand.
 1079 red. 1085 outen. 1086 tresone. 1086*a* þarfor. 1088 rayse.
 1090 soth tyll. 1091 hall. 1092 Pilate. 1093 tak. 1095 þou
 trow noght þe Iewes. 1096 dede. 1096*a* mykell. 1097 aungell full
 greouse. 1098*a* bad þou no. 1098*c* ordaine in all. 1099 hydusly.
 1101 þair. 1102 procured. 1108 outen skath. 1108*b* outen dred.
 1109 pilate. 1110 All. 1110*a* Bysshopes of þair. 1112*b* euell.
 1114 sklaunders. 1115 openly. 1117 Iewes. 1118*c* Pilate when he þare.
 1120*a* þair saiynge. 1120*e* bitrayd. 1122 þair sawes. 1123 bysshopes.
 1124 about to do þe skath. 1125 þat es. 1126 sall þou. 1127 spak.
 1130 wesch. 1130*a* sythen dryed þam on a clathe. 1130*b* for to . . .
 skathe. 1130*d* Ane other. 1130*f* Iewes. 1131 all bi dene.
 1134 ryghtwyse. 1135 Iewes with gret. 1136*b* our. 1138 our.
 1140*a* spake. 1140*b* þe þis note þai make. 1141 All. 1142 þair.
 1146 þair. 1150 þare of. 1151 Mi . . . world. 1152 synnes.
 1152*b* aungels. 1154*a* fullfyll. 1154*b* wryten. 1156 assent I sall fullfyll.
 1157 Pilate said þan ertow. 1158 be. 1158*a* maistry. 1160 world.
 1161 world. 1162 was. 1164*a* falshede. 1165 all þat lufes.
 1166 ways. 1166*a* Pilate. 1166*b* to þam. 1167 sothfast. 1168 soth-
 fastnes. 1170 nouter. 1171 gret. 1174 Iewes . . . som what.
 1181 wickedly. 1182 frende. 1182*b* gaynsais Cesare. 1185 þair gret
 envy. 1186 þat to Cesare toke party. 1187 mykell. 1188*b* cryde.
 1188*c* hegh. 1188*e* Pilate gan a falshede. 1188*f* þair will atteyne.
 1191 And þai. 1192 thefe. 1193 All his clathes fra him þai keste.
 1194 pyler. 1195 skourges kene þai ordaind. 1197 bett. 1198 skourge.
 1202 purpure. 1203 skorn him þare. 1204 þair knes doune. 1205 þair.
 1206 Iewes. 1210 syde. 1210*a* doune. 1210*b* vntyll his croune.
 1210*d* perched þe harn. 1212 blode ran doune. 1212*a* kelyng. 1216*a*
 rewthe. 1216*b* Pilate to þe pople. 1216*e* kan. 1218 fote.
 1218*a* Pilate. 1218*c* Iewes so kene and proud. 1218*e* voyse.
 1218*f* croyse. 1218*g* Pilatt . . . þair. 1218*i* tak him þan yhow. 1218*k* kan.
 1218*l* wharfor. 1218*m* þarfor. 1218*s* þare. 1218*t* our. 1218*w* showt.
 1218*x* þare out. 1224 mykell. 1228 has þou. 1230 ert here in. 1236*a*

slayne. 1238 power. 1239 hastow. 1240 graunted. 1240a gyfen
 till. 1240c fforpi of me. 1240e þarfor þou es gretly. 1240f mykell shame.
 1241 mykell. 1242 bitrayd. 1242a Pilate. 1244b doune. 1244d sted.
 1244e Lychostratos was it cald. 1244f þair. 1245 Pilate. 1247 ogayne.
 1248 tyte to hyng. 1265 Pilate. 1266 cross yhoure kyng. 1266a all
 þe Iewes. 1269 graunt vs now for cesare. 1270a him ga white of our.
 1271 Pilate. 1273 þat ill meneyhe. 1274c Pilate. 1274d þair.
 1274f ryghtwisly his state to. 1276 þair. 1276a þair. 1277 þan
 comand. 1278 presoune. 1278b sterenly. 1279 purple.
 1280 war hardend all with his awen blode. 1280b flesch. 1280c ruged.
 1280d flessch. 1280e þair. 1280f eftstone bath. 1280g payn. 1280h ser-
 tayn. 1282 cled. 1284 hyng hegh. 1285 damped. 1286a Ilkane of
 þam till other spake. 1286b cross myght make. 1293 cross. 1294 soth.
 1296 lytell. 146/1* our fourm. 146/2* eld. 146/3* þare to thretty
 þan. 146/4* lyf. 146/6* befor. 146/9* cald þam vnto. 146/10* stod.
 147/15* whareto has þou cald vs hyder. 147/16* all togyder. 147/18* payn.
 147/19* ogayn. 147/20* payn. 147/22* soth. 147/23* world.
 147/24* seknes. 147/25* soth. 147/27* for to. 147/29*
 þarfore lyges. 148/31* paradyse. 148/35* aungell. 148/36*
 fruyt þat þou wald ette. 148/38* yhern no fruyte ne nothing elles.
 148/39* outhen. 148/40* euell in all. 148/41* bedene. 148/43* greues.
 148/44* whare to. 148/46* All my sons herkens. 148/49* paradyse.
 148/52* both. 148/53* paradyse. 148/55* pouste. 148/56* will at be.
 148/58* Both þe west t þe sowthe. 148/59* aungels. 148/60* fro.
 148/61* soth till. 148/62* Our aungels went fro. 148/63* Bifore god
 þair. 148/64* þan þe . . . our faa. 148/67* ete als he hir rede.
 148/68* fruyte þat god vs bath forbode. 148/69* ete. 148/70* our.
 148/71* garrard. 148/72* als so. 148/73* our. 148/76* broken my.
 148/80* woundes. 148/81* fro. 148/83* syde. 148/84* With . . .
 occupyde. 148/86* our. 148/87* our lord god allmyghty. 148/89*
 worldes. 148/91* tald. 148/92* many fald. 148/96* medesyn to me
 amend. 148/98* mykell. 148/99* gon. 148/100* Lord gyf. 149/108* our.
 149/109* Our lord of heuen þat it has send. 149/115* yhate. 149/116* godes.
 149/117* to þe erth and powdre. 149/118* mercy of. 149/120* aungels.
 149/121* whilk sprynge þe oyle. 149/122* medsyn. 149/123* þare of
 forto. 149/128* aungell. 149/131* all so. 149/133* sertify.
 149/134* witerly. 149/137* If he þat sande now to me send. 149/140* whare-
 by. 149/142* paradyse. 149/145* fotesteppes sall þou. 149/146* Both.
 149/150* our. 149/152* gret and gude. 149/153* stede our. 149/154*
 gryss. 149/156* our. 149/157* sall þou fynd. 149/163* welked.

149/166* Paradyse. 149/167* doune. 149/168* powder. 149/169* mykell mornyng. 149/170* sorowd. 150/173* oyle. 150/175* prayers. 150/177* bad Seth þat he. 150/180* godes. 150/183* certainly. 150/184* nouthur. 150/185* oyle. 150/188* thowsand. 150/189* hundreth and twenty þare tyll. 150/190* all so aght als es godes. 150/191* doune. 150/192* world. 150/193* mans synnes þan sall. 150/196* thred day right fra dede. 150/197* lyfe ogayn in lym. 150/201* þai ryse vp ryght. 150/202* wend. 150/204* paradyse. 150/207* sawles. 150/208* defend. 150/209* sall he gyff. 150/210* To all þat in his law will lyfe. 150/211* Vntyll all. 150/212* Sall. 150/214* paradyse. 150/215* þarfor. 150/217* days er dryuen vnto þe ende. 150/218* lende. 150/221* Paradyse. 150/222* þare ate. 150/223* þare out. 150/225* selcouth. 150/226* ogayn. 150/228* selcouthes. 150/229* noys and noble. 150/231* treese. 150/232* gret. 150/233* paradyse. 150/234* schyneand. 150/236* all þe world. 150/237* fludes. 150/238* all þe water of þis world. 150/240* fair. 150/241* braunches þare on. 150/242* berk. 150/243* meruale. 151/246* syn. 151/250* þarfore. 151/252* ogayn. 151/253* say *deleted before se*. 151/254* mykell. 155/256* heuen. 151/257* þare on. 151/258* war. 151/259* cropp. 151/260* litell child. 151/264* gret. 151/265* loked. 151/267* witerly. 151/268* vnto. 151/270* saule. 151/271* Abel þat was sakles slayne. 151/272* aungell. 151/273* all bidene. 151/275* prayed þe aungell. 151/276* child. 151/277* aungell. 151/279* child. 152/280* soth. 152/282* to erth. 152/284* ogayn him wyn. 152/287* paradyse. 152/288* Thurgh formast fandeyng. 152/291* ordand ere in þe worldes. 152/292* ffro bale to endeles blys. 152/293* aungels. 152/295* our. 152/297* days. 152/299* grayde. 152/300* he erth so layde. 152/305* sothely. 152/306* sall. 152/307* thred of Pyne sall. 152/308* þa betaken þe Trinite. 152/309* allweldand. 152/311* And in . . . gast bi skylle. 152/312* aungell. 152/314* hameward gan he wende. 153/316* aungell. 153/315* all so. 153/317* on wyse. 153/318* And was comen. 153/321* allbidene. 153/323* aungell. 153/326* worldes. 153/327* sogate. 153/329* lyue. 153/331* certainly. 153/332* þarfor. 153/333* lyfe. 153/334* gast in to þi hend I gyfe. 153/335* wiss. 153/336* ga. 153/337* thred. 153/338* aungell. 153/339* world. 153/340* Nyghen hundreth and thretty. 153/341* kynd. 153/342* myght. 153/347* lyf. 153/348* couth. 154/351* aungels gudely grayde. 154/352* sayde. 154/353* no more. 154/355* tech. 154/358* biryed. 154/360* aungels bifore gangand. 154/361* sollempnely. 154/362* noble. 154/363* vayle. 154/364* gud. 154/365* all . . . a wondred.

- 154/367* aungell said to pan pam. 154/368* this. 154/370* sall.
 154/371* biry. 154/372* dy pat lyf. 154/374* paradyse. 154/376* aungell.
 154/377* godes. 154/379* gret ferlyes. 154/381* mykel.
 154/382* wha sa takes tent. 154/383* In Adam mowth. 155/388* firo.
 155/389* firo. 155/391* nouthur. 155/393* lenghe. 155/394* In al.
 155/396* groueand. 155/399* thurgh. 155/400* meneyhe. 155/401* mykell.
 155/402* gret. 155/403* passed þe see both hale and sounnd.
 155/404* drownd. 155/405* þair faes. 155/408* mare.
 155/412* gret honoure. 155/413* soth. 155/414* trintte. 156/420* noble.
 156/421* gud. 156/429* relyke. 156/430* worthi.
 156/432* four. 156/433* smyten. 156/434* wyld bestes byten.
 156/435* neghe pa woundes. 156/438* towchyng. 156/440* ffor at pam.
 156/441* þair. 156/443* allbidene. 156/446* stedfast.
 156/447* water full gud. 156/449* byden. 156/452* lyfe.
 156/454* water þast out gret. 156/455* þair. 157/456* þair. 157/457* tok.
 157/458* gud. 157/459* loueyng. 157/460* þair. 157/461* þarfor our.
 157/465* promyssyoun. 157/468* end. 157/471* Besyde.
 157/472* godes. 157/473* gud. 157/478* Iewes. 157/479* lange tyme betwene.
 157/480* growed in lyke. 157/481* gast.
 157/482* wend in hast. 157/485* þare for to fett. 157/486* prophete.
 157/489* dyuerse dedes. 158/495* sted. 158/498* honourd.
 158/499* out of þe ground. 158/500* stound. 158/501* noble melody.
 158/502* diuerse manere. 158/503* meneyhe.
 158/504* gast. 158/505* mykell. 158/506* noble noyse and sauoure.
 158/507* pat Dauid. 158/508* case all. 158/513* gud. 158/517* nyghend.
 158/519* godes. 158/524* Bisyde. 158/525* syker.
 158/526* pat he suld. 159/530* wirschiped. 159/533* sound.
 159/534* groueand on þe ground. 159/535* gret. 159/536* remew.
 159/537* ryght. 159/538* godes. 159/539* þarfor. 159/542* styf.
 159/543* Stalworthly. 159/545* yhit. 159/550* cropp was braunches.
 159/551* swa. 159/552* sercle all. 159/553* sowedd. 159/554* tre.
 159/556* mykell. 159/557* gret thurgh godes. 159/558* And so lang in lytell.
 159/559* sted. 159/560* Thretty. 160/564* his he.
 160/565* pat he a synfull. 160/566* vnto. 160/568* gret. 160/571* mend.
 160/572* psauter buke ryght to þe end. 160/573* remyssyoun.
 160/574* bigyn. 160/575* bygged. 160/576* twenty. 160/577* bisyed him bath.
 160/579* was a synfull. 160/581* sall þou. 160/582* syns.
 160/584* mak. 160/587* Salamon. 160/589* more sall. 160/591* right.
 160/592* end. 160/598* salamon. 161/599* dede. 161/603* garth.
 161/604* þair birying. 161/605* gret sollempnyte. *salamon*. 161/607* corownd.

161/609* Most sutell. 161/614* after. 161/615* to ende be broght.
 161/617* mykell balk þam burd. 161/618* þai fynd couth. 161/619* toune.
 161/621* acord vnto þair. 161/622* þat at. 161/623* tak. 161/625* doune
 þai hewed. 161/626* þair. 161/628* ordaind. 161/629* þare.
 161/630* thretty. 161/631* playne. 161/632* þair. 161/633* þair.
 162/636* cubit. 162/638* doune. 162/639* þair. 162/640* kan.
 162/642* wast. 162/643* shorter. 162/645* Acord. 162/646* gret.
 162/649* mykell tene was þam bytyde. 162/650* all so crafty kyde.
 162/652* it ga. 162/654* in þe. 162/655* Ane other. 162/656*
 all þe werk tyll ende. 162/661* made custom. 162/664*
 ilkane on þair. 162/666* sythen bare our. 162/668* All þe contre
 ferr. 163/670* honoure þat tre with gud. 163/672* hoped. 163/673*
 pider. 163/675* skorn. 163/676* honourd. 163/678* þare on hir
 self to shame. 163/679* þare in. 163/680* bilyue began.
 163/685* Iewes. 163/686* Gret. 163/687* sklaunders our godes.
 163/689* þat bad. 163/691* sone. 163/692* dede. 163/693* sufferd
 shame. 163/694* neuenyng. 163/695* þair custom. 163/700* Honourd
 þe tre with all þair. 163/701* þare to. 163/703* Iewes thoght
 gret. 164/705* toune. 164/706* þare in. 164/707* gret word.
 164/708* þareto toke mykell. 164/709* honourd. 164/710* godes.
 164/711* þarfor þai ordaind. 164/712* no more word. 164/713* þare in.
 164/719* gret. 164/720* þareto. 164/722* Betwix. 164/723* aungels.
 164/725* þe moued. 164/726* wesch. 164/730* who. 164/731* my-
 kell. 164/734* knawen. 164/735* many men þat. 164/737* Sone when þe
 Iewes. 164/741* ordaind. 165/742* ane other. 165/743* trowed at.
 165/744* bi. 165/747* gret. 165/750* Vnto . . . qwene. 165/753* grayd.
 165/755* þare of. 165/756* honourd. 165/759* þare on. 165/760* fette.
 165/762* þat ilk. 165/765* most. 165/768* Gret. 165/769* sythen
 ogayn. 165/770* Till. 165/771* þat euer. 165/772* sythen bare
 our sauoure. 165/774* suffer. 165/775* ordaind. 166/777* cross.
 166/778* Of. 166/779* Iew tok vp. 166/781* red. 166/783* mak a cross.
 166/784* Iewes on for to. 166/786* rathely out of toune. 166/788* thred.
 166/789* remenand. 166/790* cross both. 166/791* Aght. 166/793* ayther.
 166/794* obouen . . . hed. 166/795* þair. 166/797* gud. 166/798* þair.
 1439 cross. 1441 Iewes. 1442 nayles. 1443 vntyll. 1444 bilyue.
 1445 Mak vs thre. 1447 þair. 1449 mykell. 1452 þat he was prophete.
 1453 þarfor. 1456 no. 1460a merk. 1463 þare on. 1465 Iewes.
 1473 þai thret him in þair. 1475 shewed. 1476 Gret gudenes thurgh
 godes. 1481 Iewes. 1482 nomore. 1483 smythe wyfe. 1484 stryfe.
 1485 Byfor þe Iewes als. 1486 spak. 1488 maledy. 1489 yhister euen.

1490 hi handes. 1494*b* myself I sall. 1497 Iewes helped. 1498 pat tre
 nayles war made full tyte. 1501 gret. 1502 forsoke. 1503 nayls.
 1506 Vnto pai com. 1507 Iewes. 1508*a* manere. 1508*b* ded. 1509
 assygned pai sertain. 1512 truss. 1513 straue. 1515 sall. 1516 þare.
 1520 myld. 1525 mykell. 1526 Bifore bihynd. 177/1* weped.
 177/5* þair. 177/10* beten. 177/13* pass. 177/14* Ane other way.
 177/15* noght at. 177/19* ouden toune. 177/20* drerily. 177/21* mykell.
 177/24* awen. 177/25* tuled. 177/26* couth. 178/27* ryuen.
 178/28* sithen with dust all ouer dryuen. 178/30* mykell sorow it was.
 178/33* ground. 179/34* swound. 179/35* Till him scho. 179/37*
 manhede. 179/38* mournyng. 179/39* folowd. 179/40* mykell.
 1528 namare. 1529 þair. *flere.* 1531 ye. 1532 Bethleem.
 1533 morn. 1534 na. 1536 mourn. 1537 days. 1539 sall. 1541 warto.
 1542 wicked werdes er vs biforn. 1543 warto. 1544 Better. 1545 hylles.
 1546 vnto þe mountayns. 1547 fall. 1548 mountains. 1548*a* hi
deleted before vs. 1548*c* sertaine. 1548*d* Blyssed be þe bodyse.
 1548*e* world. 1548*f* yhow þan sall. 1550 meruayls yhit sall. 1551 Iewes.
 1552 Drogh. 1552*a* mykell. 1552*b* maisters him about. 1555 soth.
 1558*a* Iewes. 1558*c* bereyng of þe heuy. 1559 pair iournay. 1561 ert.
 1562 has þou þi trauaile. 1563 omang. 1567 gret byrden. 1568 mykell.
 1569 our. 1571 sall. 1572 Mikell. 1574*b* þareto. 1575 Iewes.
 1576 bidene. 1582 Ogayns. 1586 mount of Caluery. 1586*a* olang þai
 layd it doune. 1586*b* boune. 1587 pair wicked thoght forto fullfyll.
 1588 And Ihesu. 1593 And said . . . clathes schere. 1594*b* bi. *scindamus.*
 1595 wroght þair will. 1596 skorned him with ouden skyl. 1604 doune.
 1605 arnes. 1606 bifore. 1606*a* als so. 1606*b* þair. 1608 rech.
 1609 þe taa. 1610 þe tother fayled a fote. 1611 Iewes. 1612 þair
 hertes had gret. 1614 þarfor gret. 1616 blode. 1620 raue. 1621 gret.
 1622*a* payns. 1622*b* vayns. 1623 fro. 1624 bifore. 1627 drogh.
 1629 flessch and syn. 1630 skyn. 1630*b* fette. 1632 gret nayle tyte
 tok. 1634 þai draue . . . thurgh. 1635 blode. 1636 nane.
 1643 hegh. 1644 towch. 1645 fote. 1646*b* tok. 1646*c* cross.
 1646*d* sythenfast þai lete fall. 1646*e* payns. 1646*f* vayns. 1646*g* And
 so þai shogged. 1646*j* mykell. 1646*k* tyte. 1646*m* hanged þam.
 1647 cryde. 1648*a* Our mykell. 1648*d* Ryght vp ogayn. 1649 Godes.
 1650 com doune fra. 1655 awen hand ilk a word. 1656 festend it opon
 a palme bord. 1658 myght it se. 1660 wryten. 1664 wryten.
 1665 grew Ihesus. 1666 Iewes. 1677 Iewes þat it couth. 1678 war
 euell. 1680 gret. 1681 Iewes. 1682 lely. 1683 iewes. 1684 rewes.
 1684*a* he so him seluen. 1686 wryten. 1687 lat it stand. 1694*a* samen.

1698*b* our. 1700 our. 1700*a* our werkes with outhen dred. 1700*b* our.
 1701 hyder. 1703 Trayturly. 1704 sakles sall he here be. 1710 graunt.
 1711 comes. 1712*a* myght. 1712*c* our our. 1715–1716 *omitted*.
 1730*a* Bi. 1730*d* doune. 1730*f* euermare. 1730*g* maryse. 1730*h* Com-
 forth. 1732 mykell. 1734 Ane other mary Maudalene. 1735 allso.
 1739 loked. 1741 said. 1742*a* sted. 1742*b* Behald. 1744 behald.
 1748 full mykel. 1749 scho was vmsett. 1750 blode. 1751 buke.
 1753 mykell. 1756 pople. 1758 woundes. 1759 Behaldes if any other
 pyne. 1760 lyk kend. 1760*c* I dar say þare. 1760*d* mykell. 1762 payn.
 1719 hynged¹. 1720 threstes. 1722*a* fylled a spounge t broght it pider.
 1722*b* togyder. 1724*b* After. 1727 tast. 1728 saule had he hast.
 1766 kan. 1767 sonn. 1771 wex with outhen. 1773 saue. 1774 temple
 sonder raue. 1775 diuerse. 1776 bodyse rays þat are was. 1782 gret.
 1782*c* trembyld and all to. 1782*d* qwoke. 1784 Bitwix þe vnderon and
 þe none. 1787 Hely Heloy. 1790 our. 1792 hastow. 1793 Iewes
 þan þat stod. 1794 Heloy. 1795 Heloy. 1796 man in þair. 1796*a*
 þarfor þai war all euell. *Videamus si veniat helyas ad deponendum eum*.
 1796*c* after Hely. 1797 com till. 1798*a* calles him for som sertaine skyll.
 1798*b* þare tyll. 1803 þair. 1804*b* þare to. 1804*d* þe desese þai haue
 don. 1804*h* þair. 1804*i* godes. 1638 whare on¹. 1639 anely. 1640
 esement. 1640*a* spak. 1806 gast. 1808 gast. 1808*b* toke
 full gud. 1808*c* gast. 1808*d* hast. 1808*f* with outhen. 1808*g* verray.
 1808*h* þat here er. 1808*i* godes may. 1810 godhede. 1811 sone he
 brak. 1812 Ogayns. 1814 wild. 1816 þair. 1817 Sathanas.
 1823 payns. 1826 endeles. 1827*e* Of þe same our. 1826*f* both.
 1826*g* rod. 1826*j* saule. 1827 sithen it bare our sauyoure. 1828 honoure.
 1828*a* saule. 1830 spek him gud wald. 1836 gud. 1837 Iewes had
 þare at. 1838 presoune. 1839 payns. 1840 gud. 1840*e* þair.
Ioseph. 1844 rych man of gold and fee. 1846 halden. 1846*b* fayth.
 1846*d* þes ferlies. 1846*e* ded. 1846*f* Wrangwisly with wicked red.
 1847 þarfor. 1849 I yhe. 1850 graunt. 1852*b* þair counsail.
 1852*e* no. 1852*f* sollempnite. 1852*g* red. 1852*h* it may. 1853
 graunt. 1855 called. 1856*a* mownt. 1856*b* witerly. 1857 hynged.
 1858 dede. 1862*a* Caluary. 1862*b* bydeand. 1862*c* mornand.
 1863 vnto. 1864 assay. 1864*b* brak þai þair. 1864*c* mykell. 1866 knew.
 1870 Longius for soth he hyght. 1871 And all if. 1873 cross. 1875
 point. 1876*a* wist nocht what. 1878 þe schere spere. 1878*a* Papp.
 1880 our bote. 1880*a* wesch all our. 1880*b* blode. 1880*d* mayn.

¹ In the expanded version (H. T. P.) vv. 1719–30 follow v. 1764; and vv. 1637–40b follow v. 1804j.

1880*e* Doun vnto þe erth scho draue. 1880*f* raue. 1880*h* Comforth.
 1880*i* war. 1880*j* mounyng was euer þe maste. 1881 Longuis stode
 þat noble. 1885 god suld tak vengeance. 1886 ded. 1887 þar for on
 knese doun. 1888*a* god all. 1888*b* poplyst. 1894 þare with.
 1895 Iosep. 1896 þe cors doune. 1896*a* nayls. 1896*b* fette with
 mykell. 1896*c* woundes. 1896*d* fette. 1896*h* Iewry. 1896*l* þare in
 bifore had lygen. 1896*o* trowthe. 1901 oynement noble. 1902*b* wormes
 suld towch þaretyll. 1903 all bydene. 1906 þider. 1908 pair.
 1911 þai gatt. 1912 conandly. 1912*a* fytt. 1913 all till þare.
 1914 þare. 1917 Iewes. 1918 counsail þam bitwene. 1920*a* þare
 presence. 1920*b* gret reuerence. 1920*c* þarfor had þai gret envy.
 1920*i* presoune. 1920*l* he was in. 1920*m* sperd. 1920*o* sithen þare
 seles þai sett allso. 1922*a* All samen for a certain skyll. 1926 þat he
 suld on þe thred. 1927 discipels. 1928*b* Iewes. 1930 fro ded on þe
 thred. 1931 þarfor sir now red. 1932 bifor. 1934 To thre days be
 corier. 1935 discipels will be boune. 1936*a* fayn þai. 1938 bi.
 1940 rysen. 1940*a*–1940*b* omitted. 1944*a* Ordayns. 1944*b* kan.
 1945 lyfe. 1949 ordaind. 1950 wightest. 1952 armours of gud.
 1954 thre days. 1954*a* þusgate. 1954*d* Ilk man. 1955 herkens.
 1956 behoues. 1957 red. 1959 sall. 1960 Ane other . . . fette.
 1961 sall sytt. 1962 betyde. 1962*c* Hardily I haue no dout. 1962*d* rout.
 1965 þai sall heueded. 1966 four. 1967 pair. 1970 þair.
 1971 Ogayns þe day þai fell. 1974 Rayse on þe thred. 1975 abyde.
 1976 ouer. 1978 discipels. 1980 maudelene. 1981 þou sall *deleted*
before he. 1982 discipels. 1983 rysen. 1985 Mary mi. 1986 Iohan.
 1987 Peter Androw. 1990 suthely sall þai. 1993 moder. 1994
 discipels. 1996 And said how crist was rysen fro. 1998 rysen I wate
 with outhen. 1998*a* woundes. 1998*b* quyke. 1998*c* wend. 2000 my-
 kell myrth was in þair. 2000*b* mykell. 2000*c* mykell. 2000*e* Sithen
 war þai comforth. 2001 all þe ferlyse. 2003 þair. 2005 rysen t þethen.
 2007 þair. 2011 loked. 2012*d* wonder. 2012*e* bedene. 2012*f* tyll.
 2013 saw þe aungell 2014 doune fro. 2015 restand. 2016 pair.
 2017 white. 2019 þar. 2020 doune þai fell als þai war ded. 2020*a* lygen
 land. 2020*b* mykell mounyng. 2026 þarefra. 2027 rysen. 2029 Ane
 other. 2032 All our. 2032*a* haue we lorn our. 2033 Ane other.
 2034 bote. 2037 Ane other. 2038 þare es no better bote. 2038*b* hangen.
 2038*c* þarfor go we hethen our. 2047 sall. 2048 said. 242/2* pair.
 242/3* stode. 242/5* Gud. 242/6* sall. 242/7* þair. 242/8* Iewes.
 242/10* ded. 242/11* pair. 242/13* with outhen. 242/16* lyf.
 242/17* ferr on þe feld. 242/18* wild bestes his banes may weld. 242/21*

lokkes. 242/23* All. 243/24* nouthur. 243/25* rysen fro. 243/26*
 euen vnto. 243/28* with outen. 243/29* his cete. 243/30* In
 Aramathy. 243/31* Iewes. 243/32* awondred. 243/35* our. 243/36*
 selcouth. 243/38* qwyte. 243/39* gret. 243/43* presoune.
 243/46* hardiar. 2050 Iewes. 2051 soth. 2053 rysen. 2055 mykell.
 2056 aungell. 2057 þare opon. 2059 aungell. 243/2* Qwik. 243/3*
 Iewes gret. 243/4* traytours so es it wrought. 244/10* Hangen. 244/11*
 answerd sone in. 244/12* carped. 244/13* soth. 244/15* ffor wonder.
 244/17* our. 244/19* suthely. 244/20* cowth. 244/22* Rysen he
 es and gane. 244/25* þe kayes. 244/27* þarfor all þis stryfe. 244/29*
 Iosep. 244/31* Iewes þan thoght gret. 245/33* aw. 245/35* wele if
 þat we. 245/37* yheld. 245/38* yheld. 245/40* awen. 245/41* all
 so. 245/43* Iewes. 245/44* mykell. 245/46* Our folk sall turne.
 245/47* counsail. 245/48* kyd. 245/49* He wend nane. 245/50*
 wyse þai Ioseph. 245/52* manere. 245/54* sall þai leue our. 2064*a* our sawes.
 2064*b* forgyuen. 2066*a* soume. 2066*e* yhe. 2067 mykell. 2068 *grau*e
 bi. 2068*a* Sodainly als yhe slepand. 2068*b* oway. 2068*d* with outen.
 2069 And þis tresore to yhow we gyf. 2070*a* *graunted*. 2070*b* þair.
 2072 þair. 248/1* halely. 248/2* Iewes. 248/3* blode. 248/4* mykell.
 248/5* our. 248/8* ways. 248/9* fullfyll. 248/12* preciouise. 249/14*
 vntill þair. 249/15* blyssed. 249/16* days of pardoune. 249/17* gyfen
 with gud. 249/18* gud. 249/19* þair. 249/20* lesson. 249/22* þou.
 249/23* our syn. 249/24* our. 249/26* with outen.

[At end of Rawl. MS. (f. 76) is "Explic— [&c.]," mostly illegible.]

4, 5. TWO FRAGMENTARY TEXTS

Harleian 215.

And moste hegheste of dignite*	300
Ihesu godnesse was noȝth to seke	
He toke a child þat was ful meke	
And sette hit down hem among * <small>[fol. 161^a]</small>	
Me þenkep he saide ihe habbet wrong	
Also meke ihe sholde be	307
So þat child ihe here yse	308
Who so beret him symple & stille	311
In baile he shal haue alle is wille	312
And wo so beret him hext of alle	309
Out of baile he shal falle	310
I ne cam noȝth hider wip maistrie	313
To bere me heȝe wip enuye	
I am aredy to <i>serui</i> alle	
Of what þat ȝe wollep to me calle	316
Whan ihesu hadde said þat word	329
Vp he aros fro þat bord	
He aros vp wip milde chere	
And toke a basyn wip water clere	332
And a clop whit wip alle	
Ihesu fenge in þe halle	
To fore Peter vn knes he set	
And saide he wolde wasshe his fet	336
<i>Peter</i> spake & saide nay	
Ihe ne shal noȝt lord bi pis dai	
Hit ne falleþ noȝt to me	
Swich <i>seruice</i> to haue of þe	340
Ihesu saide <i>Peter</i> bote ȝef y do	
Non of my blisse falleþ þe to	
In heue[n] in my fader riche	342 ^a
And þo gan <i>Peter</i> for to siche	342 ^b
<i>Peter</i> spake and oper mo	
Lord noȝth nelle we þat forgo	344

Harleian 215.

Cotton Vespasian D. IX.

Wasch honden & fet we bidlep þe
 No þinge vn wasshe þat þer ne be
 And ihet forget þou nozt þat heued
 Vnwasshe þat it beo bileued 348
 Ihesu him selfe sone anon
 Wesh his diciples euerich on
 And sithe he dreides wip a clop
 þat seruise beo ous neuere lop 352
 And whan he hadde wassh hem al
 bidene
 Adoun he sat hem bithene
 And saide as he down sat
 Ich haue ido 3e nete neuere what 356
 3e clepet me 3ore lord alle
 3e nete neuere what wole by falle ¹
 3e clepet me lord & maister also
 To fore ich haue ykneled 3e to 360
 And iwasshe ihore fet
 Takep of me ensample 3et
 Also he ² sholde do ech bi oper
 Also ihe were suster & broper 364
 A fair ensample ich haue iow 3eue
 To be meke while 3ow lyue
 Of me þanne shulle he ² haue mede
 In heuene ich wole 3o clopy & fede* 368
 And alle þat euere suffrip for me
 In paynis oper in sorwe be *[fol. 161b]
 In heue[n] þey shulle be wip me
 Wip oute þende in Iolifte 372
³ þe prophecie spekep of me for 3oure
 [sake]
 Of þat deþ þat i sal take 376
 To ni3th 3e shulle be sore adrad
 Whan þat y am fro 3ow lad

Ye clepyth me yowre lorde AH [fol. 191a]
 Ye wote neuere what schah be faH
 Thow y be lorde & maister also
 Before yow y have knelyed to
 ffor to waschen yowre fete
 Takyth ensample of me ytt
 So schah euery man do tyH other
 Ryght as hij werne other Brother
 A gode ensample y have yow yeve
 To be mylde whyle ye lyve
 Than seyde Ihesu weH styH
 The tyme ys come to fuHfyH
 The prophecie for owre sake
 Speketh of deth þat [y] schah take
 This nyght he ⁴ schuH be sore adrede
 Whan that y am ffrom yow ledd

¹ 357-8 repeated: 3e clepet me 3ore lord alle
 3e netep neuere what while bifalle. ² read

ihe. ³ *vr.* 375-6 follow *v.* 386.
⁴ read yhe.

Harleian 215.

So faste shulle ze fram me fle
 þat som of 3ow shal for sake me 380
 Hit is iwrite ase y 3ow say
 þat herde þat goþ in þe way

Ich am þat herde & ze þe shep
 Ich shal be take ere time of slep

I sal deye & breke þe lay
 And rise vpon þat priddē day
 þanne ze shulle me finde and se
 In þat lond of Galile 392
 Whan Peter herde þat reuful tale
 He wende haue do bote of bale
 And saide lord þat sal neuere be
 þat y þe sal bitraid se 396

I wile þe folwe þer þow wilt go
 Amonge þi frend among þi fo
 Peynes i wolle for þe take
 To prison go for þi sake 400
 ffor þe þanne¹ whilli take þat dep
 ne sal me neuere rewe þat red
 þus saide is diciples alle
 þat þer weren in þat halle 404

þanne saide ihesu Peter y graunti þe
 A while þat þow folwe me 408
 Or þe cok haþ þries breþ itake
 þries þow wilt haue me for sake

412
 Bote for ilhoire fon þat wolleþ deren
 Swerdes moste 3ow haue & beren
 He þat haþ a kerdel to selle

Cotton Vespasian D. IX.

ye schaH fro me fast fle
 And sum of yow for sake me
 AH ys wrytone that y saye
 The herde when he goth by the waye
 And his hounde go hym be syde
 384 His Bestys spredene wonder wyde
 I am the herde & ye the schepe
 I schaH be nome or tyme of slepe
 ffor yow y schaH be done to deth
 388 Soche ys now the Iywes rede
 y schaH dey and breke the laye [fol. 191v]
 And ryse vpon the iij^{de} daye
 Than schaH ye fynde & se
 392 In the londe of galale
 Peter herde that rywfuH tale
 He whente to have ben bote of Bale
 He sayde lorde hit schaH nott be
 396 As longe as y may folow the
 y wyH the folowe where thow gone
 Among thi frendys & thi ffoone
 ffor the y wyH paynes take
 400 And go to prison for thi sake
 Wyth the y schaH take the deth
 SchaH no man reue me that dede
 This seyde the appostols aH
 404 That by hym sate¹ in haH
 Ihesu answeyd to that sawe
 And seyde to Peter aH with lawe
 O thyng I graunt the
 A while thow schalt folow me
 Er the cok have thries brethe ytake
 thries þow schalt me for sake
 Do now as y yow teH
 412 Hit ys for goode that y yow speH
 ffor dowte of ham þat wyH yow dere
 Swerdys schuH ye aH bere
 He þat none hath his kerteH seH

¹ MS. þanne ?

¹ MS. sa *deleted before* sate.

Harleian 215.

Bey a swerd contek to fulle
 þanne saide on þat sat bi side
 Lord for oȝth þat may bitide
 Swerdes haue we gode to
 And oþre wepnas haue we mo
 Ihesu answerde swythe stille
 Takeþ noȝth my wordes on ille
 Arised vþ & folweþ me
 Here woll y no lenger be
 To a town þey toke þe gate
 Me calleþ hit betonye þe bate

 Ther ȝe shulleþ be abide
 While þat i go here bi side
 While þat y make my priere
 T[o] my fader þat is me dere
 Whip þat word ihesu gan forþ wende
 And tok wiþ him þre men hende
 Peter & Ion & Iames is broþer
 Ech he louede bet þanne oþer
 And ladde hem wiþ wordis swete
 To þe mount of olyuete
 And saide to hem alle þre

Cotton Vespasian D. IX.

416 And by hym a swerde contek to foH^{1*}
 Than sayde on that sate be syde
 Syre for thyng that may be tyde
 y haue redy swerdys two * [fol. 192^v]
 420 And other wepens also

 Aryse he seyde and folow me
 424 Here wyH y no lenger be
 To another town they toke ther gate
 That mene clepene betany the Bate
 þan seyde Ihesu weH styH
 428 To his discipulus with goode wiH
 Here ye schaH me abyde
 The wyle y go here be syde
 There y haue sumwhat to sey
 432 When y haue don y come ayene
 With that worde he gane forth wende
 And toke with hym iij mene hende
 Peter Iohne & his brother
 436 Euerych he louyd mo than other
 he lade hem with worde swete
 To the monte of olyuete
 Than seyde Ihesu to hem thre
 He[re] ye schaH abyde me 440
 Slepe nowght be wakyng
 for drede my flesch ys quakyng²
 After this sone anon 443
 He whent fro hem the cast of a stone
 Vppon a hyH above þe town [fol. 192^v]
 On his knees he sett hym downe
 Sone anone he gan³ caH
 His fader is name he yist of aH 448
 fader he sayde hiff hit may be
 Late this deth passe fro me
 but yff hit mot be so

¹ read fell.

² Loop of final g

locking. ³ gaH deleted before gan.

*Harleian 215.**Cotton Vespasian D. IX.*

That me behouyth onys to do	452
y am redy to do thi wyH	
Edlych late lowde & styH	
After this he siked sore	
His Anguise was mechiH þe more	
y dar sey that y weH wote	457
He swett blode from hed to fote	
There come downe from heuene lyght	
An angeH faire & bryght	460
To comforte hym weH stiH	
As hit was his ffaders wyH	
After this he rose anone	
To his disciplus he gan gone	464
They were agreuyd of wakyng	
They had take grete spekyng	
Ihesu fonde hem slepyng aH	
Peter ffyrst he gan caH	468
He seyde this ys nott thi dede	
That y Comaundynt or y yede	470

NOTES

For notes on **C** 1*-196* (Vol. II, pp. 126-8) see below p. 193-94.

2/16.* **H.** *iglische.*—Scribal error for “*inglische.*”

3/27*-8.* **H.** Cf. Bede, *Glossa ad Lucan* IV (Migne, *Patr. Lat.*, 92, col. 367): “*Antiquus hostis redemptorem humani generis debellatorem suum in mundum venisse cognovisset . . . dum esse hunc humilem conspicit Deum esse dubitavit.*” Cf. also *Passion of Our Lord* (E. E. T. S. 49, p. 38), v. 36; *Cursor Mundi*, vv. 12930-33; *Castle of Love* (E. E. T. S. 98, p. 381), vv. 1035-6; *Northern Homily Collection* of Harl. 4196, fol. 43a:—

ffor he thoght if he had god bede
To hunger suld he haue no nede
þe suth of him fayn wit he wald
To what sertayn he suld him hald.

See also *The Charter of Christ* (ed. M. C. Spalding, *Bryn Mawr Monographs*, XV, Long Charter, **B**-Text), vv. 63-64; *York Plays*, XXII, vv. 19 ff.

3/49*-50.* **H.** Cf. vv. 13-14.

3/55*-6.* **H.** Cf. vv. 95-96; and *Northern Homily Collection* of Harl. 4196, fol. 61b:—

When ihesus lazarus had raised
Sum of þe puple fast him praised.

11. **G**₅. *hald*,—old. *h* is occasionally prefixed to a word beginning with a vowel; in **G**₅: “hend” (end) 866; “hall” (all) 1641, 1749; in **G**₁: “hende” (end) 372; “heuche” (each) 556; “here” (ear) 562; “herthe” (earth) 1602; and cf. *Introd.*, p. 22; in **I**: “heven” (even) 1039; in **C**: “wiþ houte” II, 129/91; “hentred” II, 134/613. Cf. also Ellis, *English Pronunciation* (E. E. T. S., 7), pp. 431, 477, and Mätzner, *Altengl. Sprachproben*, II², pp. 383-5.

þe *hald lawys*,—*i. e.* the dispensation of the Old Testament. Cf. Ludolphus de Saxonia, *Vita Christi* (Lyons, 1530), chap. xxii, fol. lxii: “*Vnde Beda Quadragesima ieiuniorum habet autoritatem; t in veteribus libris ex ieiunio Moysi t helye: t in euangelio: quia diebus dominus ieiunauit demonstrans euangelium non dissentire a lege t prophetis*”; and see *The Charter of Christ* (ed. M. C. Spalding, *Bryn Mawr Monographs*, XV, Long Charter, **A**-Text), vv. 201-2:—

þat fest lasted fourty dawes
To do men knaw my new lawes.

12a-12b. **I.** The rhyme *drynke*: *kyng* shows that the scribe’s pronunciation was nearer “kynke” than “kyng.” Similar rhymes in the poem *Caiphus* are commented on by Prof. Carleton Brown, *Mod. Lang. Notes*, XXIX, 61. Cf. also Wulfstan’s *Homilies* (ed. Napier) “þinge” 305.7, 266.19; “cyninge” 137.3, etc.; and Napier, *Old English Glosses* (Oxford, 1900), p. xxx; “thinke” (sb.), *The Arowynge of King Arther* (Robson’s *Three Metrical Romances*) LXII, 16; “henked” **C.** 1566; “dringke” **C.** 272. In a few texts the confusion has resulted in *-ng* being written for *-ne*; cf. “thing” (vb.) *Antars of Arther* (Robson), XXV, 10; “thinge” (vb.) *Ar. of K. Arth.* LVI, 16; “dring” **C.** 1725 (II, p. 144); and cf. Kölbing, *Atlengl. Bibliothek*, II, p. xxi.

21-42. Cf. *Introd.*, p. 65.

21. *Sarezens* (**G**, **G**₁, **A. C.**, II, p. 129).—This curious error for “Pharezenes” (**Ad**) may have arisen from the similarity in spelling.

28a-28d. **H.** See vv. 41-42, and cf. John xi. 48.

29-30. The Fairfax MS. of *Cursor Mundi* varies the rhymes of the other texts, vv. 14526-27:—

Cayphas saide in þat time
Wordes many we may not rime.

Taken in connection with a second peculiarity parallel to our poem (cf. *Introd.*, p. 83, note 5), this appears to indicate a dependence of the Fairfax MS. (XV century) on the *Northern Passion*.

40. **G**₅. þa (for other citations see Glossary) is rare enough to appear like a mere error for “þai.” The six occurrences in this MS., however, establish the existence of the form. Perhaps this vowel may be due to the confusion between *a* and *ai* which is frequent in Scottish or Northern MSS. Cf. note on v. 394; “the” **I.** 1327, and note.

44. **I.** *Esterne daye*.—The term “Easter” is applied to the Jewish Passover as early as the *Blickling Homilies* (E. E. T. S. 58, etc.), p. 67: “Hælend cwom syx dazum ær Iudea eastrum.” Cf. also Anglo-Saxon *Gospel of Mark* (ed. Skeat, 1871, p. 108), xiv. 1: “Æfter twam dagum wæron eastron” (Vulgate: “Pascha et Azyma”).

52—II. p. 151. **R.** The order should be: “were passede thatt hye tyde,” as in **H.**

55-56. The correct reading is probably preserved in **G**₅ and **G**₁; the lines appear to mean: “until they should devise some other plan by which they might kill a man on that day” (i. e., the Passover).

57. **G**₅. þe thyrd day.—Other MSS. “sexe,” and O. Fr. *Passion*, v. 33 (II, p. 103) “sis iorz,” following John xii. 1. **G**₅ follows Matthew xxvi. 2, but differs from Matthew in that it represents the Entry into Jerusalem on the same day as Mary’s Anointing. The weight of authority is against **G**₅ (cf. Augustine *De Consensu Evangelistarum*, Migne, 34, cols. 1152-54), chap. lxxviii.

58-90. Cf. *Introd.*, p. 65.

59-60. **H.** Cf. *Southern Passion* (Harl. 2277) fol. 5a:—

‡ toward his deþ as he wel wiste : toward his foman he rod,

both depending ultimately on Matthew xx. 18.

70a-70b. **H.** Cf. Matthew xxi. 3.

76. **G**₅. *to hend*.—A rhyme-tag appearing to mean “at hand,” “near by.” Perhaps it is a corruption of “so hende.”

85-6. In **Ad** these verses follow v. 90. In **C** (II, p. 129), vv. 87-88 follow v. 90, and fourteen verses are inserted after v. 86 (II, p. 129, vv. 86a-86n).

86k-86n—II, p. 129. **C.** The text is corrupt; the lines appear to mean: “Thirty of the Jews, carefully numbered, were sold for a penny, both of relations and of acquaintances. That was granted (decreed) by his word.” I read “of” for “þor3” (86l); “Bothe” for “Bote” (86m); and “granted” for “graued” or “graned” (86n). The latter may be “graved,” engraved, fixed deeply in the remembrance. The Destruction of Jerusalem is, of course, referred to. Cf. *Vindicta Salvatoris* (ed. Tischendorf, *Evangelia Apocrypha*, 1876), pp. 484-5: “Et dixit Vespasianus De iis qui remanserunt quid autem faciemus? Titus respondit illi Iudaei vendiderunt dominum nostrum triginta argenteis: nos autem vendamus ex eis triginta pro uno argenteo. Et ita fecerunt.”

93. **G**₅. *For*,—*forto*. Cf. also vv. 1511 and II, 137/1013; *Moral Ode* (Lewin, *Poema Morale*, 1881, p. 62), v. 182; and Layamon, *Brut*, vv. 13305-7:

Ich æm icumen þe þus næh
for muchelere neode
for suggen þe tiðende.

While the O. Fr. *Passion* (II, 103/35-36) follows John xii. 1 (ubi Lazarus fuerat mortuus, quem suscitavit Jesus) in merely referring to the raising of Lazarus, the English poem alters this to a statement that Lazarus was raised from the dead at this time.

99-100. Cf. *Cursor Mundi*, vv. 13986-87 :—

A man þat hight symun leprus
At ete he praid him til his hus.

And *Magdalena* (Auchinleck MS., ed. Horstmann, *Altengl. Leg.*, 1878, p. 163), vv. 17-18 :

In halle wiþ Simound leprous,
Where seche fond him in an hous.

106—II, p. 130. **C.** *adon*,—adown. Mid. Eng. *o* (<O.E. *ō*) was pronounced close, approaching *ou* ; so that the spelling *ou* for *o* is common (see “*foude*,” II, 130/130, and references in *Introd.*, p. 24). In “*adon*,” the confusion has acted in the reverse direction, so that *o* is put for *ou* (<O.E. *u*). Cf. “*don*,” II, 127/80*, “*abote*” II, 128/145* ; “*sonde : grond*” II, 142/1598i-1598j, etc., “*Don*” is found in Northern MSS. : *Cursor Mundi*, 63, 1782, *Pricke of Conscience* (ed. Morris, 1863), v. 2065 ; “*donfall*,” *Cursor Mundi*, 280 ; “*abote*,” *Cursor Mundi*, 192.

107-110. Cf. *Introd.*, p. 7 and *Northern Homily Collection* of Harl. 4196 :—

fol. 65*b* þar-with sone scho enoynted þam þare
And seþin dried þam with hir hare. . . .

fol. 86*b* Mari Magdalene þat rase
ffra ded of syn and sare gan grete
And with hir teres wesehe cristes fete. . . .

fol. 120*b* Scho went whare ihesu crist was sett
And for hir sins sare scho gret. . . .
And efterward þan with hir hare
To dri his fete wald scho nocht spare. . . .

fol. 121*b* Scho sesed nocht to wasehe my fete
With þe teres þat scho grete.

fol. 157 (printed by Horstmann, *Altengl. Leg.* n. F. p. 81), vv. 51-54.

113. **G.** *Wyth* is the adverb. Mätzner (II³ 548) cites a similar use of “*mid*” from *Anceren Rivle* (ed. Morton, p. 372) : “*Niedemus brouhte smuricles uorte smurien mide ure Louerd, al riht so þe þreo Maries brouhten deorewurthe aromaz uorte smurien mide his bodi.*”

113*b*. **H.** *þe last godspell saue ane*,—*i. e.* the Gospel for Monday in Holy Week, relating the story of Mary’s Anointing. I quote from Horstmann’s table of the contents of Harl. 4196 (*Altengl. Leg.* n. F., p. lxxxi) :

“66. Fer. II prox. : Joh. (12, 1-9) Ante sex dies pasche.

“67. Fer. V prox (in cœna) : Joh. (13, 1 ff.) : Ante diem festum pasche.

“68. Fer. VI prox (in parasceue) : Passio domini nostri Jesu Christi s. Marcum, Math., Lucam et Johannem.”

It will be seen that only the Gospel for Thursday in Holy Week intervenes between the story of Mary in John xii. 1-9, and the *Passion*. In **P**, which contains the *Passion* without the other Homilies, vv. 113*b*-113*c* are changed to read (II, p. 158) :—

In þe gossPELL wha sa will luke
þat sett es of hir in buke.

117-18. Cf. *Northern Homily Collection* of Harl. 4196 :

fol. 121b : And with hir oynement gude † swete
Has scho well ennoit my fete. . . .

fol. 60a : And þat seþin hir bales to bete
With hir teres wesche ihesu fete. . . .

fol. 65b : þe buste scho broght hir bales to bete
And fell doun bifor ihesu fete.

131-2. **H.** Cf. *Introd.*, p. 4, note 2.

131. **I.** *settyth*.—Scribal error for “seyth.”

132a-132d. **H.**—Cf. *Introd.*, p. 76. For a discussion of the Judas legend, see Creizenach, *Judas Ischarioth in Legende und Sage des Mittelalters*, Paul und Braune's *Beiträge*, II, pp. 177-207.

135-6. Cf. *Northern Homily Collection* of Harl. 4196, fol. 65b :—

Pouer men may get almus to craue
And me sal 3e noght euermore haue.

139. **G₁**. *Men ne sschulle noth yeye þos longe*. Since þ and y are made alike in this MS., and only occasionally distinguished by a dot, the word “þeþe” (on p. 17, n. 6) should be read “yeye”; and the meaning is: “Men shal not long thus cry out against her.” For a similar intransitive use of “yeye,” see *Codicem Manu Scriptum Digby* 86 (ed. Stengel, Halle, 1871), p. 97, st. 30: “Helpeþ hit nout þenne to 3ezen ne to reme;” and Layamon, *Brut*, vv. 27750-51: “þa 3eiden lude / alle Rom-leode.”

142a. **F.** *Hir mede shall in graue be leyde*.—Why Mary's reward should be buried in a grave is not clear. The scribe was perhaps confused by a recollection of Matthew xxvi. 12.

148. **G₁**. *his*.—Scribal error for “this.”

148-51. Cf. *Introd.*, p. 60, and *Northern Homily Collection* of Harl. 4196, fol. 66b :—

He thocht he wald no langer dwell
Bot to þe iews he wald him sell.

161-3. With the French original of these lines (II, 104/135-37) cf. Robert de Boron's poem (Furnivall, *Seynt Graal*, Roxburghe Club, 1861, Appendix to Vol. I), vv. 293-94 :—

L'uns en sa bourse pris les ha
Et tantost Judas les donna.

19'1*-21/46*. Cf. *Introd.*, p. 76.

20 21*-22*. Cf. *Introd.*, p. 4, note 2.

172a-172b. **H.** Cf. *Introd.*, p. 4, note 2.

179. **G₃**. *þan*.—Scribal error for “þam.”

181-82. Cf. *Introd.*, p. 90, note 3.

183-II, p. 130. **C.** *geþ*.—Scribal error for “griþ.”

185. *þe lord of þe house*.—The O. Fr. text omits all mention of the master of the house (II, 104/148-56). The *North. Pass.* is nearer Luke xxii. 10-11.

In the *Hegge Plays*, it will be remembered (cf. *Introd.*, p. 99, note 7), the same Simon the Leper who entertained Jesus at Bethany (Matthew xxvi. 6) is the host at the Last Supper. This form of the tradition also occurs in Robert de Boron's versified *Roman du Saint Graal* (Furnivall, *Seynt Graal*, Roxburghe Club, 1861, Appendix to Vol. I), vv. 375-79 :—

Diex fu en la meison Simon,
 Et il et tout si compeignon
 Judas eut les Juis mandez
 Et l'un après l'autre assemblez :
 En la meison Symon entrent.

The compiler of the *Hegge Plays* may very well have known this romance written at the end of the twelfth century (cf. Suchier and Birch-Hirschfeld, *Geschichte der Französischen Litteratur*, 1900, p. 132). Cf. also *Passion de Ste. Geneviève* in a MS. of the middle of the fifteenth century (Jubinal, *Mystères Inédits*, II, 167 ff.).

204. **F.** *alle wreith*.—Perhaps a corruption of "alle was greith."

[208. **G**₅. *dryng*.—Possibly (1) a verb "to serve" from "drencg," "dring," (sb.) originally a feudal tenant (cf. Maitland, *English Historical Review*, V. 628 ff.), later "a wretch," "a poor fellow." Cf. the citations in Jamieson, *Etymological Dictionary of the Scottish Language*, II, 110; and Stewart, *Cron. Scot.*, III, 278, "ane wrache or dring" (quoted in N.E.D.). Or "dryng" may be (2) a scribal error for "bryng."

213-14. See *Introd.*, pp. 63-64 (1). Long after the fish as a symbol had disappeared from Christian art, it was represented as the food of Jesus at the Last Supper (cf. the references in Roy, *Le Mystère de la Passion*, p. 29*, note 4). It forms an important part of the Eucharistic banquet in Robert de Boron's poem on Joseph of Arimathea (cf. the summary in Nutt, *Studies on the Legend of the Holy Grail*, 1888, p. 64 B). It is also the principal food in the supper at Simon the Leper's pictured in Fitzwilliam MS. 20, fol. 18b (reproduced in James, *Catalogue of the MSS. in the Fitzwilliam Museum*, Plate I). Petit de Julleville quotes the *Passion* of Jean Michel (*Histoire du Théâtre en France*, II, 444): "'est a noter qu'on ne servira que de poisson et de beurre' attendu que la scène est en carême."

213-14. **H.** Cf. *Introd.*, p. 4, note 2.

219. **I.** *Syth*.—Scribal error for "etyth."

227-30. **A** (p. 26, note 3).—These verses, which occur only in **A**, are numbered as part of the original poem, rather than as an addition, because they appear to correspond to vv. 198-202 of the O. Fr. *Passion* (II, p. 105). The ultimate source is 1 Cor. xi. 29; probably the lines of **A** (late fifteenth century) are an independent adaptation of the scriptural passage.

239-42. Cf. *Introd.*, p. 75.

240. **G**₁. *kingk*.—Cf. note on 12a-12b.

240—II, p. 130. **C.** *wide zore*.—Scribal error for "wide whore."

249. **G**₅. *Who be þat man*.—"Who" is a form of the substantive "wo" (cf. **G**₁). *Wh* for initial *w* is not unusual in **G**₅; e. g., "whas" 1129, "whar" (*vb.*) 1151, 1541; "whenys" 1231; "whe" 1470, 2084. Cf. William of Shoreham, *Seven Deadly Sins* (E. E. T. S., LXXXVI, p. 98), v. 21: "And senne makeþ al þe who," also vv. 29, 46; and cf. Glossaries of *Morte Arthure*, *Rule of St. Benet*, etc.

Ad changes the construction, and makes "wha" a pronoun.

254. **G**₅. *wakenyd*.—Scribal error for "qwaked." Cf. "whake," *Towneley Mysteries*, VII, 182; "whikened," *Lay Folks Catechism* (E. E. T. S., 118, p. 28), v. 150; "whoke," *Sawley Moule's Version of Castle of Love* (E. E. T. S., 98, p. 426), v. 668.

271 ff. Cf. *Introd.*, pp. 62-3, 66.

287. **G**₅. *wodir*.—Scribal error for "wondir," due to the omission of a stroke. Similar errors occur in "euenig" **H** 518b; "feden" **I** 575; "murnig" **H** 149/169*, etc.

287e. **G**₁. *þe wangeliste*.—The initial *e* is elided when the definite article precedes. Cf. *Cursor Mundi* (Gött.), v. 13977 and *Rouland and Vernagu* (E. E. T. S., XXXIX), v. 153.

287h. **G**₁. *maunde*.—Cf. N. E. D. *Maundy*, especially 2; and *Hegge Plays* (Shakespeare Soc., 1841), p. 259: "Lord! where wolte thou kepe thi maundé?"

297-308. Cf. *Introd.*, pp. 82-3.

321. **I.** *mone*.—An error for “mode,” as shown by the rhyme word “stode.” The eye of the scribe was deflected by “myne” in the line above.

327–8. Cf. *Introd.*, p. 66 and note 3.

361. **H.** Cf. *Introd.*, p. 4, note 2.

372. **F.** *holite*.—Cited by N. E. D. only from this passage; probably an error for “iolite.”

384. **G₅.** *srendes*.—Scribal error for “spredes.”

394.—**G₅.** *wenynd*.—Scribal error for “wenyð,” or “weynd”; cf. “heynd,” 197, 434, 784; “weynd,” 198, 433; “staile,” 213; “feynd,” 783; “faynd,” 1069; “wayte” (: “wrate”) 1654; “vnheyng” (: “ende”) 1729; “vnhenyð” (: “wenyð” *inf.*), 1855; “wenyð” (*inf.*: “end”), 2087; “zeide” **Ad** 960, “whayme” **Ad** 2080. The insertion of *i* or *y* after a long vowel is common in Northern MSS. of the second half of the fourteenth century and later. It first appeared in districts where the diphthong *ai* was so confused with *a* in pronunciation that the two could be rhymed together, and were often used indifferently; cf. Morsbach, *Mittelenglische Grammatik*, pp. 190–1.

409–10. Cf. *Pricke of Love* (E. E. T. S., 98, p. 290), vv. 815–16 :—

And petur þryes wiþ-Inne a þrowe
fior-sok him, ar cok hedde þries crowe.

410—II, p. 132. **C.** *wouen*.—The rhyme word “krowen” shows that “wouen” = “wowen.” Perhaps we should read “krowed: vowed.” *W* is occasionally found for *v* (cf. note on 1774), and *v* for *w* (cf. note on 668). “Vow” is a weak verb in Mid. Eng.; and “crowe,” originally strong, acquired a weak past participle in the sixteenth century, (cf. *Romeo and Juliet*, IV, iv, 3).

410i–410j. **H.** Cf. *Northern Homily Collection* of Harl. 4196, fol. 6a :—

And in hir hert scho had grete thought
Thurgh his wordes what suld be wrought.

411—II, p. 132. **C.** *Hos*.—Scribal error for “Dos.”

423. **A.** *sytyh*,—“sit,” imperative plural. A similar form is “weyteh,” **A.** 941, from “wite,” to know, to learn.

426. *Betany þe bate*.—The epithet is obscure. According to some scholars “Bethany” is a transliteration of the Hebrew for “House of the Ship,” (see *Encyclopædia Biblica*, art. “Bethany”). Perhaps “bate” means “lesser” (cf. “abate”).

452—II, p. 132. *þat y ssall nedinge þerto*,—that I must necessarily go to this (*i. e.* suffer this). “Nedinge” is for “nedings,” the adverb which appears in *Cursor Mundi*, vv. 2450, 5926.

474. **F.** *fordynge*.—Scribal error for “fondynge.”

498. Cf. *Introd.*, p. 62.

508. **F.** *slacun*.—The verb “slake” is weak; I have not found the strong past participle elsewhere.

509–10. Cf. *Introd.*, p. 66.

509. **I.** *waht*.—Cf. the metathesis of *h* with a preceding vowel in “wyht,” *English Metrical Homilies* (ed. Small, p. 67).

511/1*–53/20*. **H.** Cf. vv. 519–24.

515. **G₅.** *gloues*.—Scribal error for “glaues,” “glayues.” *Glyues* (**T**) occurs in *Sir Ferumbras* (E. E. T. S., XXXIV), v. 3275.

517–18. Cf. *Introd.*, p. 8.

524. **G₁.** *gyem*.—Scribal error for “yhe hym.”

528. **A.** *fhouht*.—An original *f* seems to have been altered to a *t*. One would expect “souht”; but all the other texts except **F** read “thought.”

563. **H.** Cf. *Introd.*, p. 83. The Malchus mentioned in the gospels as the soldier whose ear Peter cut off, became in later tradition one of the chief tormentors of Christ. Cf. the suggestion in Peter of Blois (Migne, 207, col. 1129), “Malchus in Christi faciem”;

and in the Greek *Acta Pilati* (ed. Tischendorf, *Evang. Apoc.*, p. 289, note 4). He played an active part in the drama; cf. *Passion de Ste. Geneviève* (Jubinal, *Mystères Inédits*, Paris, 1837, pp. 184 ff.); the *Passion* copied at Semur (Roy, *Le Mystère de la Passion en France*, I, pp. 128 ff.); German *Passion* (Mone, *Schauspiele des Mittelalters*, 1846, II, pp. 269 ff., 164-5). Cf. also Roy (*op. cit.*), pp. 59*-60*.

570. **C.** (II, p. 133), **F.** **A.** *gale*,—i. e. happiness (<O.E. "gál," lust, pleasure, cf. O. Fr. "gale," mirth). Cf. *Cursor Mundi*, vv. 8709-10:—

and aiþer wald þei haf it hale.
Bot þai mai neuer com to þat gale,

where Gött. MS. substitutes "tal," account.

Sale (**G**₁) may be (1), "happiness" (<O.E. "sácl"). Cf. *Arwynge of Arther* (Camden Soc., 1842), st. LXIII, 2-3:—

"Sir," he sayd, "as have I sele,
I wille thou wote hit iche dele;"

or (2), a figurative use of "sale," bargain.

571—II, p. 133. **C.** *draue*.—Scribal error for "craue."

575. **F.** *feden*.—Scribal error for "fenden."

584. **F.** *of-thorne*.—Scribal error for "of-torne," or "of-shorne." *Of-corn* (**G**₁; and cf. **G**₁ 716) is a variant spelling of "of-schorn."

623-34. John procures Peter's admission to the hall of Caiaphas, and later escapes, leaving his cloak in the hands of his enemies. This incident, which is found also in the O. Fr. *Passion*, vv. 550-66 (II, p. 110) represents a fusion of John xviii. 15-16 and Mark xiv. 51-52. In neither passage is John named, but he was early identified with the "adolescens" of Mark (cf. Gregory the Great, *Moralium*, Migne, 75, col. 1068). The combination of the two passages is found in *The Passion of Our Lord* (E. E. T. S., 49, p. 43), vv. 221-36.

635-6. **H.** Cf. *Introd.*, p. 4, note 2.

636. **D.** *iewiþ*.—Scribal error for "iewis," probably due to the "wip" immediately following.

645. **H.** *himself*.—The same construction occurs in the Trinity *Homilies* (E. E. T. S., 53, p. 121): "alse him self seið"; and Robert of Gloucester, *Chronicle* (Rolls Series), v. 271: "Mani was þe gode bodi þat himself slou a day."

646. **H.** *Righ*.—**P.** (II, p. 161) reads correctly "Ryght."

656. **G**₅. *wonid*.—Scribal error for "wondid."

668. **G**₅. *vnuyse*.—Other instances of the use of *u* (*v*) for *w* occur in **G**₅: "vynter," 935; "vnvyn" 1242; "vex" 142/62*, and in **G**₁: "ver" 845, "vinne" 1242. These *u* (*v*) forms are not uncommon in Northern MSS.; cf. Edinburgh MS. of *Cursor Mundi* (E. E. T. S., *Introd.*, p. 129*), "verd," 22742; "verk" 22541; Barbour, *Bruce* (Scot. Text Soc., 33), Glossary under V.

668a-668j. **H.** Cf. Luke xxii. 67-68, 70.

677—II, p. 134. **C.** *spidende*.—Scribal error for "spiten." The change of *t* to *d* is paralleled by "hordið," **G**₁ 1462. The construction of present participle after "gan," I have not found. In the phrase "he began singing," "singing" is a verbal noun (cf. N. E. D., "begin," sense 2).

678. **G**₁. *Gounid*.—The MS. reading is really "gound," corrected from "gound." This is from "gone," more often "gane" (O.E. "geónian"), to yawn. Cf. Mätzner *s.v.* "zeonien."

680. **G**₅. *pace*.—Scribal error for "place."

687. **D.** *dore entre*. The rhyme with "se" establishes this as a form of the noun "entre," entrance; of the similar phrase cited in N.E.D. (*s.v.*, entry 10) from Tyn-dale, Acts xii. 13; "Peter knocked at the entry dore" (Vulgate: "ostium januae"), and cf. *Destruction of Troy* (E. E. T. S., 39), v. 1600, and pp. xli-xlii.

688. **G**₅. *tone* and 694 *mystone*,—both rhyming with “onone.” Cf. *Sir Tristrem* (Scottish Text Soc., VIII), v. 1484 “ton : don”; Douglas, *The Palice of Honour* (ed. *Works*, Edinburgh, 1874, I, p. 32), v. 17 “ton : Demophon”; cf. also *Destruction of Troy* (E. E. T. S., 39), v. 5191; *Rule of St. Benet* (E. E. T. S., 120), v. 2112; Dunbar, *Poems* (Scot. Text Soc., IV), XLVI, v. 102. Curtis (*Anglia*, XVI, 403-4) thinks “tone” was changed from “tane” by a Northerner trying to write in Southern dialect.

691. **G**₅. *wehyn*.—This is probably the same as “when” 1223 (< O.E. “hwanene”) with *y* inserted as in “weynd” (cf. note on 394); though since *þ* and *y* are alike in this MS. it might also be read “wheþn” (< O.E. “hweþen”). The form without a connecting vowel after *þ* would be rare.

694. *Par ma fay*, **I**, *par fay*.—French phrases or ejaculations are not uncommon; cf. “paraenture” **H**. 149/119*, and “belamy” **H**. 1444.

705-6. Cf. Matthew xxvi. 73. These two lines in **D** should be lowered so as to stand opposite 705-6 in **H**.

715 ff. Cf. *Introd.*, pp. 64, 83, and see note on v. 563.

745-82. Cf. *Introd.*, p. 66.

774a. **H**. *Lad*.—Similarly in *York Plays* (XXIX, 390) “lad” is used contemptuously; cf. also *Morte Arthure* (E. E. T. S., 8), vv. 4093, 4190, 4302, cited by Björkmann in *Minneskrift . . . Axel Erdmann* (1913), p. 50.

796. **I**. *flemyn*.—Usually found with a preposition (of, from, etc.), as in **G**₅, etc. The ellipsis of the preposition is also found in Fabyan, *Chron.* VI, ccxiii, 229: “Algarus was accused by malyce, and flemyd the lande” (N. E. D. *s. v.* *fleme*. 1 b.).

wilde (**Ad**) is probably for “wille,” since the present tense should accompany “nowe.”

800. **H**. Cf. Nassyngton’s poem (E. E. T. S., 26, Rev. ed.), v. 203: “And thyne eghne with a clathe þey hide.”

805-6. Cf. *The Charter of Christ* (ed. M. C. Spalding, *Bryn Mawr Monographs*, XV), Long Charter, **B**-Text, vv. 155-6:—

And so ii stooðe boundene al þat nyghte
Tyl one þe morowe þat it was daye lyghte.

811-14. Cf. Resurrection poem of Ashmole 61 (ed. Horstmann, *Herrig’s Archiv* LXXIX, p. 441):—

9-10 The Jues þei toke þer gate,
To þei come to sir Pylate. . . .
6-7 With-ouen hym we may not do
The thingis þat touch þe croune vnto.

814. **G**₅. *þe couent*,—for “þe[m] couent.” A Latinism (*conuenit*) = was fitting for them.

816. **H**. *Iury*,—the land of the Jews, Judea (see also **H**. 919, **H**. 1246, **H**. 1796, **H**. 1896*h*, **H**. 2062). Note the peculiar use of “þaire iewry” 1796 and “þowre iewry,” 1246. In **H**. 164/710*: “þan goddes þat in þe iewri ware,” the meaning is, perhaps, “the Jewish quarter,” “the Ghetto” (cf. Chaucer, *Cant. Tales*, B. 1679). The reference to the idols of the Jews may be compared with the oath “þe þair god Mahowne” (2073).

830. **H**. *A rightwis blude*.—“Blude” is occasionally used of a person; see *Genesis and Exodus* (E. E. T. S., 7), v. 1191-2:—

A þusant plates of siluer god
Gaf he sarra ðat faire blod;

and *Cursor Mundi*, v. 1055: “þis Abel was a blissed blod.” But in **H** a suggestion probably came from Matthew xxvii. 4: “tradens sanguinem justum.”

834. *turned*,—appears to mean “returned upon me,” and hence “multiplied.”

854. **G**₅. *schete*,—the infinitive < O.E. “sceotan,” to shoot. *Schette* (**Ad** 853) is a weak past from the same verb. *Schette* (**I**) is an adverb (> O.E. *adj.* “sceot,” quick), which occurs also in 861 and **G**₁ **Ad** 963.

Asket (**G**₁) may be (1) an adverb meaning “quickly,” formed on the basis of O.E. “asceotan”; or (2) an error for “aslet”; cf. *Prompt. Parv.* (E. E. T. S., CII, 16), “Aslete, oblique, aduerbium.” More probably it is (3) an error for “and sket,” or “t sket.” The phrase “sone and skete” occurs in **I** 853 and **Ad G**₁ 963, also in *Towneley Mysteries*, VII, 221.

With a bow skete (**A** 861), appears to mean “with a bow-shot” (cf. O.E. “gesceot,” a shooting, hurling).

856c–856d. **H**. Cf. Peter Comestor, *Hist. Schol.* (Migne, 198, col. 1624), chap. elxii.

862a–862f. **H**. Cf. *Introd.*, p. 77.

865. Cf. *Introd.*, p. 60.

874. **H**. *corbanan*.—“The sacred Treasury in which the gifts for the Temple, or the alms-box in which the gifts for the poor, were kept” (*Jewish Encyclopediu. s. v.* “Korban”). The word is not frequent in Middle English; cf. *Cursor Mundi* (Cott.), v. 16537.

876. **H**. Supply “es” after “it,” as in **P** (II, p. 162).

876b. **I**. *Sadyl*.—(1) Possibly a corruption of “scayyl,” wrong, injury; cf. *Morte Arthure* (E. E. T. S. 8), v. 1642. Or (2) a scribal error for “catyl.”

881. *Theuis* (**I**, **G**₁, **C**, II, p. 136); *Iewis* (**G**₅, **Ad**, **F**, **A**).—The scribes often wrote “Iewis” by mistake for “Theuis” as in 1523 (**G**₃, **I**, **F**, **C**, II, p. 141), and 1691 (**I**, **F**). *Strue* (**G**₁), (**F** *stry*) is the correct reading. *Strewyene* (**Ad**) is a mere variant in spelling. In **A** the scribe has substituted *strew*, to scatter.

894. **G**₁. “So deceived was never man as by this money.”

918. *kast asoigne*,—a legal phrase meaning “enter an excuse”; cf. Robert of Brunne, *Chronicle*, v. 291: “I may not cast essoyn, bot felow my somons” (N. E. D., s. v., *essoyn. sb.* 6. In **C** (II, p. 136), the phrase is corrupted to “lest asone.”

922a–922n. **H**. Cf. Matthew xxvii. 12–14.

928. **I**. *Ispytte*.—Scribal error for “Ispylte.”

936a–936d. **H**. Cf. John v. 18, and Luke xxiii. 2.

941. **A**. *weyteh*.—Cf. “sytyh” **A**. 423, and note.

950. **I**. “he (Herod) schal don hym (Jesus) sweryn (allegiance) to me.”

960. **Ad**. *lykange*.—A hybrid form from “lykande,” the Northern pres. pple., and “lykinge,” the verbal noun.

995–96. *threte* : *bete*,—changed in **Ad** to “threpe”: “bete.” Cf. “take”: “skape,” 1027–28 (**G**₅ “take”: “schake”).

1013–II, p. 137. **C**. *for calle*. Cf. note on “for dryfe,” 93.

1016. *pat we waiten him with schame*.—This is the correct reading from which **F** and **Ad** are corrupted by the omission of “with.” Cf. *Cursor Mundi* (Fairf.), 899, “jou sal wayte wommon with schome”; cf. also 7833.

In **I** (“pat ze wyten Ihesu al thys schame”), “wyten” is the verb “to impute,” “to blame”; cf. *Prompt. Parv.* (E. E. T. S., CII), 546, “wytone or rekone, Imputo”; *William of Palerne* (E. E. T. S., I), v. 458, “Whom schal I it wite but my wicked eyizen;” and v. 4600.

1034c. **H**. *leperly*.—See note in *Minneskrift . . . Axel Erdmann* (1913), p. 51.

1036. *in his heuyd*,—i. e. “to his (Pilate’s) face”; or possibly the phrase is to be connected with “greuyd.” The first interpretation is favoured by **G**₁: “speken in his hede.”

1061 ff. Cf. *Introd.*, pp. 60, 78.

1076. **G**₁. Something is omitted; perhaps one might restore the line: “Tristilich in hir [a luke he] caste.”

1090. **I**. *domesgate*.—The gate of the city, in Biblical phraseology, was the place of judicial assemblage; cf. N. E. D. *gate sb.*¹, 2.

1137. *len*.—Cf. **H** 249/7*, 23*. The two verbs “lene” (< O.E. “lanan,” to grant,

give) usually with an accusative of the thing granted; and "leue" (< O.E. "lifan," "lefan," to permit, allow) usually with an object clause, are often indistinguishable in MSS., owing to confusion between *u* and *n*. Where the word lacks final *e*, we may assume that *len* was intended, since *u* would require a supporting vowel. Skeat (note on *Cant. Tales*, B. 1873) is probably mistaken in stating that "len" is not found in the sense of "permit" with a dependent clause. For example cf. *Cursor Mundi* (Galb.), v. 27820: "God len us to forgif man kyn"; *English Metrical Homilies*, p. 125: "Our Lauerd len us that we mai . . ." *Sir Eglamour* (ed. Schleich, *Palaestra*, 53), v. 144: "Cryste len, þat 3e part frende." See also citations in N. E. D. under *lend* 2, b.; *Piers Plowman*, (A), V, 263: "God lene þei so mote" (changed by Skeat); *Legend of Good Women* (4 MSS.), 2083: "And lene me never swich a cas befallē"; *Cant. Tales*, D. 1644 (Harl. and Petw. MSS.): "And lene this summour good man to bieome"; *Cant. Tales*, B. 1873 (Lansd. MS.): "Ther he is now god lene us for to mete"; Bøddeker, *Altengl. Dicht., Geistl. Lieder*, III, vv. 105-6: "God vs lene of ys lyht þat we of sontes habben syht."

1144. "That were not familiar or well-known in former times." Cf. *Emaré* (E. E. T. S., XLIX), vv. 1030-31:—

Thys ys on of Brytayne layes,
That was vsed by olde dayes.

1190. G. *als 3he wyll fall*,—i. e. as is fitting for you. "3he" appears to be a scribal error for "3how."

1190a-1190f. I. The release of Barabbas, which occurs in all the MSS. at vv. 1277-8, is here anticipated, perhaps following the order of Mark xv. 15. In Mark, however, the crucifixion follows immediately on the scourging; while in the poem, it is separated from the scourging by several incidents.

1192 ff. Cf. *Introd.* p. 76, note 1.

1197-8. Cf. *Sawley Monk's Version of Castle of Love* (E. E. T. S., 98, p. 425), vv. 613-14:—

He was tane as a thef, † bounden wonder fast,
† bette with hard knotty stringes whil thei wold last.

1203. F. *purpalle*.—Scribal error for "purple palle."

1205-6. Cf. *The Charter of Christ* (ed. M. C. Spalding, *Bryn Mawr Monograph XV*), Long Charter, A-text, vv. 157-8:—

And a-lowede crie on hir scornynge
welcome be thou Iwys kyngē.

1210c-1210d. H. Cf. William of Nassyngton's poem (E. E. T. S., 26, Rev. ed.), vv. 225-6:—

Of wilke þe prykkes ware swa scharpe þane
That þey percede nere thurghē þi herne panne;

and *Pricke of Conscience* (ed. Philological Society, 1861, p. 144), v. 5298: "When þe thornes hym prikked til þe harn-pane."

1218a-1218r. H. Cf. vv. 1249-64.

1218e-1218f. H. Cf. also vv. 1253-4, 1273-4, and William of Nassyngton's poem (E. E. T. S., 26, Rev. ed.), vv. 231-32:—

Sythene was þou demede at þe Jewes voyce,
Thurghē Pilate to be hynged on þe croyce.

1218m. H. *cheuis 3ow and him*,—you and he look out for yourselves.

1243-4. Cf. *Introd.*, p. 8.

1244a-1244g. H. Cf. John xix. 13.

1249-50. Pilate said, "Is it your request, to condemn a man without knowing why?"

1279-1280h. **H.** Cf. Bede, *Parænctica* (Migne, 94, col. 566); Bonaventura, *Meditationes Vitæ Christi* (Venice, 1512, p. 41): "Spoliatur ergo t̄ nudus est coram tota multitudine t̄ nunc tertia vice renouantur fracture propter pannos ad carnem applicatos"; Ludolphus de Saxonia, *Vita Christi* (Lyons, 1530), Pt. II, ch. lxiii, fol. cccxii^b, col. 1: "Spoliatur autem cum maximo dolore t̄ renouantur in eo fracture: quia vestis interior propter sanguinem flagellationis fortiter corpori adherebat." Cf. also *The Privy of the Passion* (ed. Horstmann, *Yorkshire Writers*, I, p. 205) and William of Nassyngton's poem (E. E. T. S., 26, Rev. ed.), vv. 217-20.

1292a-1292d. **I.** Cf. vv. 1383-1411.

1297 ff. Cf. *Introd.*, pp. 67-70.

1305-6. **I.** These lines give the substance of the O. Fr. *Passion*, vv. 1189-92 (II, p. 119). In the *North. Pass.*, however, the angel brings three rods, instead of one.

1327. **I.** *The*,—they. Cf. "þe" **G**, 1596. "The" as the antecedent of the relative is not uncommon (cf. *Moral Ode*, E. E. T. S., 34, p. 294, vv. 217, 219); as a pronominal subject it occurs in Robert of Brunne, *Chronicle* (Rolls Series), 356/10, 198. Cf. "þa" 40, and note.

1336. **G**₁. *wa*. Read "wa[s]."

1368. *lokeneden*,—probably a scribal error for "lokedden."

1370—II, p. 140. **C.** of þe þoper.—Since "þoper" is a contraction of "þe other," "þe þoper" is a pleonasm. It was perhaps used in imitation of "þe toþer" (from "þat oþer").

1374—II, p. 140. **C.** Supply "be" after "noȝt."

1387-1400. Cf. *Introd.*, p. 8.

1394. *Rowe* appears to be figurative. The line in **D** (and **A**) "whan as he dide þer in rowe," suggests the use in a passage cited in N. E. D. under vb. 6: *Stasyons of Jerusalem* (ed. Horstmann, *Altengl. Leg.* n. F., p. 363), v. 561: "When Thomas hade rowyd in his wonde."

1415. **F.** *tronys*.—(1) Possibly this is from "trone" = "a wooden pillar or post set up in a market-place and supporting a horizontal beam on which were hung the town scales for weighing wool, and other articles" (*Cent. Dict.*, "tron," and cf. citation, s. v., "trone," from Child's *Ballads*, VII, 143). (2) More probably "tronys" is for "cronys," crowns, tops, ends.

1424. Originally the text probably read "smelle": "alle"; cf. the story in Mandeville, quoted in *Introd.*, p. 69. "Smelle" must have been changed to "smalle" for the sake of rhyme, and the reading of **F** ("swete small") resulted. "Seme" (**G**₅, **G**₁) may be the adverb (cf. *Pearl*, 190); but any scribe seeing the phrase "seme small" would take "seme" for a verb with "small" as its complementary adjective. **C** (II, 140/1424), represents a further change: "was ferly smalle."

1426—II, p. 140. **C.** *primed*.—In the sixteenth century "prime" means "to load," to "charge"; in the seventeenth, "to prepare a surface for painting." One occurrence of the noun "priming" in the fifteenth century seems to show that the second meaning was in early use: "1427-8 *Records of St. Mary at Hill*, 67: Also for primyng of þe haly water stop, viij^d." (N. E. D., s. v., priming *vbl. sb.* 1). In the *Northern Passion*, the text is probably corrupted from "pinned."

140/1*—145/299*. Cf. *Introd.*, pp. 70-1 and 67, note 4. The Latin *Legend* is also printed in Herrig's *Archiv* LXXIX, 465-9.

141/13*. *swythen*,—burned, scorched. Cf. *Patience* (E. E. T. S., I, p. 102), v. 478: "þe warm wynde of þe weste werthes he swyþeȝ." The meaning "burn" is well authenticated; cf. e. g., *Ancien Rivle* (ed. Camden Soc., 1853, p. 306), MS. T.: "forswiðande," which in the fourteenth century version, *The Recluse* (ed. J. Pahlsson, Lund, 1911, p. 143/2) is rendered "brennande." In *Catholicon Anglicum* (E. E. T. S., 75, p. 375) "to swythe (to swythe gryss **A**) vstillare," is this word, and has no connection with "swaþe," track, row of mown grass.

142/65*. Emend by omitting "Moyses."

143/93*, 144*. *Mount abor.*—"Mount Tabor" was probably written "Mounttabor," then "Mountabor," and "Mount Abor."

144/181*. *Miserere mei deus.*—Psalm li. The note prefixed to this Psalm in the Vulgate is: "In finem, psalmus David, Cum venit ad eum Nathan propheta, quando intrauit ad Bethsabee."

144/196* ff. Cf. vv. 1321 ff.

145/282*-3*. It was, of course, a mark of reverence to take off one's shoes on holy ground; in the case of the Sibyl, however, several peculiar traditions survive; cf. the quotation from the *Koran*, in Paul und Braune, *Beitrage*, IV, 93; Ginzberg, *The Legends of the Jews* (Philadelphia, 1913), IV, 145; Honorius Augustodunensis, *De Imagine Mundi*, quoted in *Zeitschrift für deutsches Alterthum*, XXVII, 23.

p. 145. Line of Latin following v. 285*. Cf. *Legend* (*Archiv LXXIX*, 469/22). These words are the opening verse of a poem on the Last Judgment, which is an acrostic on the name of Jesus. The poem is quoted by Augustine, *De Civitate Dei*, XVIII, ch. xxiii, (Migne, 41, col. 579). An uncertainty as to the time at which the Sibyl lived is denoted by Augustine's remark (Migne, 41, col. 581): "Nonnulli sane Erythraem Sibyllam, non Romuli, sed belli Trojani tempore fuisse scripserunt." For a full discussion of the Sibyl, cf. Hertz, "Die Rätsel der Königin von Saba," *Zeitschrift für deutsches Alterthum*, XXVII, 1-33; and Köhler, "Zur Legende von der Königin von Saba oder der Sibylla und dem Kreuzholze," *Germania*, XXIX, 53-8.

146/1* ff. **Ad.** Cf. *Introd.*, pp. 71-2.

146/26*-27*. **Ad.** Cf. Genesis iii. 21.

147/67*. **Ad.** Cf. *Introd.*, p. 71. (1). Cf. also Jean d'Outremeuse, *Ly Myreur des Histors* (ed. A Borgnet in *Commission Royale d'Histoire* of Brussels, 1864-80), I, 314: "Cayn ochist son frere Abel d I ohale d'one cheval, et se l'ochist portant qu'ilh faisoient sacrifice ensemble de la deyme des fruis . . ."

146/1* ff. **H.** Cf. *Introd.*, p. 79-80. The *Vita Ade et Eve* is also printed in Herrig's *Archiv LXXIX*, 459-65.

146/13*. **H.** *es þe on hand.*—is afflicting thee. Cf. *Moral Ode* (E. E. T. S., 34, p. 171), v. 192: "þet ure eldre misduden; we habbeð ueele on honde;" Gower, *Conf. Am.*, II, 12 (E. E. T. S., XXXI, p. 311), v. 326: "For ever he hath drede upon honde."

148/77*-8*. Cf. *Cursor Mundi*, vv. 917-18 and *Castle of Love* (E. E. T. S., 98, p. 360), vv. 195-6.

149/139*-42*. Cf. *Introd.*, p. 80.

149/169*. *murnig.*—Scribal error for "murning." **P** (II, p. 165) reads correctly "mornung." Cf. also **H** 179/38*, **H** 1880j and **H** 2020b.

150/180*. According to Daniel x. 21 and xii. 1, Michael was the special guardian of Israel.

150/201*. *right.*—rise. The verb with this sense is usually reflexive; cf. *Ancren Riwle* (Camden Soc., 1853), p. 18; *Cursor Mundi*, v. 11694.

151/104*. *southe.*—Probably a scribal error for "sethe." Cf. Latin *Legend* (*Archiv LXXIX*, 467/2-3): "t viso illo stupefactus redijt."

151/109*. Seth's entrance into the garden was contrary to the angel's previous instructions (*Archiv LXXIX*, 466/33-4): "intromisso solummodo capite." The Latin of this passage reads (467/3-4): "Ipse vero ad hostium tercio regressus vidit . . ."

151/111*-14*. **Ad.** (151/259*-263* **H**). Cf. Slavonic *Enoch* (ed. Charles, VIII, 3): "And in the midst (there is) the tree of life, in that place, on which God rests, when he comes into Paradise."

151/115*-16*. Apparently the tree pointed to the pole of the heavenly spheres.

151/117*-21*. Cf. *Introd.*, p. 71 (2).

152/141*-2*. **Ad.** (152/293*-4* **H**). Cf. *Cursor Mundi*, vv. 1373-4:—

Bot þou sal tak þis pepins thre
þat. I. toke o þat appel tre.

152/157*-8*. **Ad.** Cf. *Cursor Mundi* (Fairfax), vv. 1397-8:—

Of þi dede he bad me say.
þat þou sulde deye þis þrid day.

152/285*-6*. Cf. *Introd.*, p. 4, note 2.

153/175*-6*. **Ad.** (155/395*-6* **H**). Cf. *Cursor Mundi*, vv. 1421-2:—

Ful many yeir ilike grene,
Halines was o þam sene.

153/183* ff. Cf. **H** 1826c ff., and 1 Corinthians xv. 21.

154/201*-16*. Cf. Exodus i-iv.

154/204*-7*. *Maymys* and *Iocobelle*. Cf. Exodus vi. 20.

154/213*. *sauage*.—Scribal error for “saruage.” “In seruage” usually means “in bondage,” “in servitude.” Cf. *Knight de la Tour* (E. E. T. S., 33), 111/8-9: “Thei were in seruage as prisoners in Egipte”; *Cursor Mundi*, v. 4193; Chaucer, *Cant. Tales*, E. 482. Why the Israelites were “in gude saruage” is not clear. The Latin *Legend* reads (*Archiv LXXIX*, 467/32-3): “Cumque Moyses propheta populum israeliticum ex egipto t seruitute Pharaonis trans mare rubrum educeret.”

154/220*. *hafe*.—Scribal error for “hase.”

155/233*-8. These lines are based on Exodus xv. The *Cantemus Domino* does not occur in the book of Psalms, but it was contained in the *Psalterium* used by the Mediæval Church; cf. Gasquet and Bishop, *The Bosworth Psalter*, London, 1908, p. 11; and *Catholic Encyclopedia*, s. v., *Psalterium*.

156/264*-5*. Cf. Genesis xii. 7.

156/293*. *Aarone*.—Cf. Numbers xx. 8.

156/294*. For legends of Moses' rod, cf. L. Ginzberg, *The Legends of the Jews*, Philadelphia, 1911), III, p. 19, etc.; and cf. *Reason and Sensuality* (E. E. T. S., LXXXIX), p. 104.

156/429*-30*, 447-448*. Cf. *Introd.*, p. 80.

157/309*. *Now*.—Scribal error for “noht.”

157/314*-16*. This is God's answer to Moses' question: “Now lorde who saff the lande se” (313*). The *Legend* reads (*Archiv LXXIX*, 467/51-2): “Nullus eorum ingrediatur in terram promissionis preter Caleph t Josue.” Cf. Numbers xiv. 30.

158/354*. *fulfillide*.—filled. Perhaps “forthe” in the preceding line belongs with “fulfillide”; see *Lord Treasurer's Account Scoll.* (1877), I, 30: “Item iij quarteris of blak to fulfill furth the lynng of the Queynis goone,” (N. E. D., s. v., fulfil 3).

158/491*-2* and 511*-12*. Cf. *Introd.*, p. 80.

158/518*. Cf. *Northern Homily Collection* in Harl. 4196, ff. 52b, 65b: “To ierusalem þe riche cite”; ff. 57b, 87b: “Of ierusalem þat riche cete.”

159/386*. *on beme*.—“All the folk beam (or shine) with bliss.” The simple verb “beme” is used in *Life of St. Katharine* (1884), 46: “For aungels come from heuene and counforted hir, beeming þat place of derkenesse wyth vnspekable cleernesse,” (N. E. D., s. v., beam. vb. I, 1).

159/545*-6*. Cf. *Introd.*, p. 80.

159/554*. **H**. *thre*.—Read “tre” with **P** (II, p. 166).

160/418*-25*. Cf. 2 Kings xi-xii.

160/428*. Cf. note on 144/181*.

160/431*. *tempill deyonye*, 162/473*, “deyony” 163/510*; and “temple deynonye” 161/457*. In vv. 431* and 457* the corresponding Latin of the *Legend* is (Meyer, p. 144): “templum domini” (variant reading of Queen's Coll. MS., *Archiv LXXIX*, 468/35, 42: “t. dei”); in 510* Meyer (p. 145), reads “domum dei”; and the Queen's Coll. MS. (469/1), “domum”; 473* has no Latin corresponding to it. “Deynonye” is probably the scribe's blunder for “domini”; the corruption beginning, as Mr. W. A. Craigie informs me, by reading *dom* as *dein*, *deyn*. Other suggestions are (1) a

corruption of "de Adoney" (cf. N. E. D. *Adonai*; *Towneley Plays*, XXVI, 45; and Engl. tr. of De Guilleville's *Pilgrimage*, E. E. T. S., Extra Series, vv. 15973, 16118). (2) Mr. Henry Bergen suggests "de novi." (3) Mr. I. Gollancz thinks it may have arisen from "Sioni" (djeyonye, deyonye?).

160/570*. Cf. note on 144/181*.

161/469*. *vndir þe lynde*.—A common phrase; cf. *Guy of Warwick* (E. E. T. S., XLII, Auch. MS.), v. 1205; *Sir Tristrem* (Scot. Text Soc., VIII), v. 513.

162/478*. *Lynde*.—Apparently a scribal error for "lynne"; but note that it rhymes with "fynde"!

162 650*. "Since they were well known to be so skilful." A similar use of "kid" is found in *William of Palerne* (E. E. T. S., I), v. 110: "Komen was he of kun þat kud was ful nobul."

164 542*-3*. Cf. *Cursor Mundi*, vv. 8903-4:—

And þan bigan seo for to eri.
Als wit a voce o propheci.

164/572*. *thase tithes*.—Probably an error for "as tithes." Robert Thornton, a Yorkshireman, would write "als," but since he was copying from a Midland MS. (cf. *Introd.*, p. 28) he may have misread "as" into "thase."

164 710*. Cf. note on 816.

165 596*-607*. Cf. *Introd.*, p. 71 (4).

165 609*. *Probatca Pissina*.—Cf. John v. 2. The name "Probatca" (< *πρόβατον*, sheep) is supposed to have been given the pool from its proximity to the sheep-gate (cf. *Catholic Encyclopedia*, s. v., *Bethsaida* II). The Latin *Legend* (*Archiv LXXIX*, 469/10, 11), followed by Ad (164/571* ff.) identifies it with the pool where the temple offerings were washed.

165 741*-2*. **H**, (166/616*-17* **Ad**). Cf. *Cursor Mundi*, vv. 8945-6:—

þai drou it þen and mad a brig
Ouer a litel burn to lig.

166/614*. Cf. *Introd.*, pp. 71-2.

166/618*-19*. Cf. *Introd.*, p. 72 (6).

166 644*. *þame*.—Probably a scribal error for "þane."

167/650*-1*. Cf. *Cursor Mundi*, vv. 8957-8:—

And for to here of his wisdom.
Quen þat sco to þe cite com.

167/655*. Cf. *Gamelyn* (Chaucer Soc., Ser. I, 73, Appendix to group **A**, Harl. MS.), v. 338: "When his gestes took her leue . . . [they] bitaughte Gamelyn god and good day."

1439 ff. Cf. *Introd.*, pp. 64-5 and Roy, *Le Mystère de la Passion en France*, pp. 43*, 57*, 144, 230, and Moses' leprous hand (Exodus iv. 6-7). The Legend occurs in the *Passion d'Autun* (Roy, p. 43*); in the *Passion de Ste. Geneviève* (Jubinal, *Mystères Inédits*, II, pp. 231-4); in the *Passion d'Eustache Mercadé* (ed. J. M. Richards, 1891, pp. 180-1); in the *Passion d'Arnoud Greban* (ed. Paris and Raynaud, Paris, 1878, pp. 311-12); in the *Cornish Passion* (Norris, *The Ancient Cornish Drama*, Oxford, 1859, I, pp. 433-9). Cf. Petit de Julleville, *Histoire du Théâtre en France*, Paris, 1880, II, 392: "L'ystoire d'Ysaude forgeant les cloux Dieu fut représentée par personnages muets en 1546 à Béthune (*Documents historiques inédits*, par Champollion-Figeac, t. IV, p. 333)."

1455. **Ad**. *hete*.—Scribal error for "herte."

1462. **G**₁. *hordid*.—for "hortid," hurt. Cf. note on 677.

1520a-1520j. **Ad**. Cf. *Introd.*, pp. 72-3, and **C** 1598a-1598j (II, p. 142).

177 1*-179,40*. Cf. *Introd.*, p. 78.

H. Latin following v. 1530. Luke xxiii. 28 “. . . flere” (v. r. “plorare,” “plangere”). None of the texts cited by Wordsworth (*Novum Testamentum*, Oxford, 1893, I³), p. 471, gives “timere.”

1545. **F.** *sande*.—Probably scribal error for “fande.”

1548d–1548e. **H.** Cf. Luke xxiii. 29.

1550. Vv. 1304–5 (II, p. 121) of the O. Fr. *Passion* are omitted. See Pseudo-Anselm, *Dialogus de Passione* (Migne, 159, col. 281): “Sequebantur autem pueri,” etc. 180/1*–181 54*. Cf. *Introd.*, pp. 73–4.

1558d–1559. **H.** Cf. Pseudo-Anselm, *Dialogus de Passione* (Migne, 159, col. 281): “Quod fecerunt non causa miserationis, sed quia præ debilitate id facere non poterat.”

1586a–1586b. **Ad.** Cf. 1645–6. Vv. 1657–84 follow 1588 in this MS.

1593. *syn.*—Cf. *Introd.*, p. 40, note 1.

1594b. **H.** Cf. John xix. 24.

1598b, —II, p. 142. **C.** *qwiked: fertike*. Better “qwikē: ferlike” as in **Ad** 1520a–1520b.

1599 ff. Cf. *Introd.*, p. 66.

1612. **F.** *disturbulinge*; **C** (II, p. 143), *destorbinge*.—In the 1388 version of Wyclif’s *Psalms* xxx. 21, “disturblyng” is substituted for “disturbyng” of the 1382 version, as a translation of the Vulgate “conturbatione,” (N. E. D. s. v. disturbing).

1627. This line in **G**₃ is corrupt. Cf. “out wring,” 1880.

1637–40. Cf. *Introd.*, p. 67.

1646a–1646j. **H.** Cf. French *Passion* of Egerton MS. 2781, fol. 156: “leuerent la croiz t a si grant force ferurent le pee de la croice en la mortays qe la croiz braundist come vne espeie t feust la peine tant fort t hidous qe les veyns de souu tendre corps rumprent . . .”; and William of Nassyngton’s poem (E. E. T. S., 26, p. 66), vv. 239–46.

1646k–1646m. **H.** Cf. other texts, vv. 1691–2.

1648. **H.** *Vath*.—Matthew xxvii. 39. Cf. text W in Wordsworth, *Novum Testamentum*, (Oxford, 1889), I, p. 165; the Wycliffite translations (ed. Forshall and Madden, IV, p. 81); Du Cange, *Glossarium* (1846), VI, p. 747. Probably the *York Plays*, XXXV, 273 should read “Vath” (see note), not “Vah.”

1654. *Saynt Iohne* gives the wording of the title (John xix. 19). For the other details, cf. *Introd.*, p. 68–9.

1682. **G**₁. *acht*.—Probably a scribal error for “ach t,” i. e., but and, but if. Cf. Lambeth, *Homilies* (E. E. T. S., 34, p. 145): “Alle we beoð in monifald wawe ine þisse wreche liue . . . ach god almihtin us freureð . . .”

1690. **G**₅. *stubbyng*,—“to-do,” “disturbance.” (1) A figurative use of the verbal noun from “stub” to dig up by the roots; cf. *English Dialect Dictionary*, V, 830; and *Catholicon Anglicum* (E. E. T. S., 75), p. 369, note 4. (2) Or perhaps an error for “sturbing,” disturbance.

1694 ff. Cf. *Introd.*, p. 75. The poem differs from the Vulgate (1) in making the good thief speak first with an earnest prayer, rather than the bad thief with a mocking appeal; and (2) in the speech of the bad thief, which is adapted from Matthew xxvii. 42. “He” in v. 1699 refers to the good thief; the original copy probably made no mention of “god” (**G**₅) or “Ihesu” (**A**) in v. 1699.

1719–30. **H.** On p. 207. Cf. *Introd.*, p. 76, note 2.

1727–8. **H.** On p. 207. Cf. *Introd.*, p. 62, and William of Nassyngton’s Poem (E. E. T. S., 26, p. 67), vv. 257–8.

1735. **G**₅. *þa*.—Scribal error for “þam.”

1742. *Behald þi son apon rude tre*.—A possible, but not usual, translation of “Ecce filius tuus” (John xix. 26). The O. Fr. *Passion* (II, p. 122), vv. 1381–2, gives no authority for this interpretation. In **D**, **F**, **Ad** and **C** (II, p. 144) attempts have been made to bring the line into harmony with the received interpretation.

1747–8. Cf. *The Charter of Christ*, ed. M. C. Spalding, Long Charter (B-Text), vv. 267–8:—

And namely my modir swete
that for me bloody terys gan lete.

1749. **G**₁. *bebed*.—Scribal error for “bebled.”

1754. Cf. Peter Comestor, *Hist. Schol.* (Migne, 198, col. 1631), ch. CLXXIV: “Quod virgo virgini comissa est”; *Northern Homily Collection* of Harl. 4196 (*Altengl. Leg.*, n. F., p. 35), vv. 23–6. Legend relates that at the Marriage of Cana in Galilee, John was the bridegroom and Mary Magdalen the bride; but John forsook his bride and followed Jesus. Cf. *Hist. Schol.* (op. cit. col. 1559); *Cursor Mundi*, vv. 13424 ff.; *Northern Homily Collection* of Harl. 4196 (Horstmann, *Altengl. Leg.*, n. F., p. 81), vv. 11–16; and Harl. 4196:—

(fol. 33*b*) To þat bridall was Ihesu cald
ffor his cosin þe fest suld hald
John þe sun of ʒebedu
He was deciple vnto ihesu
Wife þat day forsoth he wed
Als it es in storis red . . .

(fol. 34*a*) And þe bridegome of þe hows
Left þe bridall and his spous
He left his wife als men wele wist
And furth he went with ihesu crist
He saw him þore so ful of grace
Al he for-socket and foloud his trace.

1755 ff. Cf. *Introd.*, p. 66–7; and poem in Harl. 7322, fol. 154 (E. E. T. S., 15, p. 261).

1770. **G**₁. (**F, C** (II, p. 145). *He wex blaker þan any cole*,—i. e., Jesus. Cf. þe *Lamentacioun þat was bytvene vre lady and seynt Bernard* (E. E. T. S., 98, p. 311), Dd. 1. I, v. 317: “þan wex he boþe ʒelow t grene.”

1774. *wall* is probably corrupted from “wayll,” veil. Cf. *Charter of Christ* (E. E. T. S., 117, p. 653), Roy. MS., v. 508: “wayle.” W for *v* occurs in **G**₅: “werau” 1453, “ewymore,” 144.166*; in **G**₁: “wangeliste” 287e; and *Introd.*, p. 30. Cf. also the Latin poem of B. M. Additional MS., 29434, fol. 111*b*:—

Velum templum scissum est interiora
Per se tabernacula patent in hac hora
Templi quoque scinditur super liminare
Atque tunc patificorum rumpitur altare.

1782*a*–1782*aa*—II, p. 145–6 **C**. Cf. Peter Comestor, *Hist. Schol.* (Migne, 198, col. 1631), ch. CLXXV.

1791–2. Cf. þe *Lamentacioun*, etc. (E. E. T. S., 98, p. 321), D, vv. 563–4:—

‘ffader, God, In trenyte,
Whi forsakist þou me whi?’

1800–1804*d*. Cf. *Introd.*, p. 83.

1804*e*–1804*j*, 1637–40 **H**. Cf. other texts, vv. 1637–40, on p. 193.

1808*a*–1808*i*. **H**. Cf. *Introd.*, p. 76, note 3; and other texts, vv. 1829–36.

1808*a*–1808*l*—II, p. 146 **C**. Cf. Peter Comestor, *Hist. Schol.* (Migne, 198, col. 1630), ch. CLXXII.

1809 ff. Cf. *Introd.*, p. 61.

1819–20. Cf. *Introd.*, p. 77, note 4.

1821-1824*b*. **H.** Adam, Eve, John the Baptist, Moses, and Abraham. These are prominent figures in other accounts of the Harrowing of Hell; cf. *The Harrowing of Hell* (E. E. T. S., C.), pp. 15-21; *York Plays*, XXXVII, vv. 37 ff. (= *Towneley*, XXV, vv. 25 ff.); *Hegge Plays* (ed. Halliwell, Shakespeare Society, 1841), p. 344.

1826*c* ff. **H.** Cf. note on 153/183*.

1827. **I.** *deuely.*—Scribal error for “*deuelys.*”

1831-4. Cf. **H.** 1808*a* ff.

1837-40. The belief that the centurion was converted and later suffered martyrdom, was current in the time of Chrysostom (see R. J. Peebles, “The Legend of Longinus,” *Bryn Mawr Monographs*, IX, p. 10). Possibly we have here a confusion with the story of Joseph of Arimathea (see below, vv. 1917 ff. in **H.**).

1840*a*-1840*d*. **H.** Cf. *Cursor Mundi*, 16675-80, and *þe Lamentacioun*, etc. (E. E. T. S., 98, p. 311), vv. 329-30.

1840*q*-1840*r*. **H.** Cf. vv. 1896*m*-1896*p*, and *Introd.*, p. 79.

1846*d*. **H.** At this point the parallels with the Middle English *Gospel of Nicodemus* begin. Cf. *Introd.*, pp. 77-8.

1852*c*-1852*h*. **H.** Cf. John xix. 31.

1864*c*-1864*d*. Cf. *Introd.*, p. 79.

1869-88. Cf. *Introd.*, pp. 7, 60-61, 96.

1880*c*-1880*f*. Cf. *Introd.*, p. 79.

1894. **G**₁. *þeder wandre.* These words should be transposed.

1896*m*-1896*p*. **H.** Cf. *Introd.*, p. 79, and vv. 1840*q*-1840*r*.

1905-6. Cf. the story of Sidonie, *Introd.*, p. 74, notes 3 and 4.

1912*a*-1912*b*. **H.** Cf. *Introd.*, p. 4, note 2.

1920*a*-1920*p*. **H.** Cf. *Introd.*, pp. 77-8.

1925-6. The second and larger group of parallels with the Resurrection poem in Ashmole MS. 61 begins here; cf. *Introd.*, p. 95, note 2.

1978*a*-1978*b*. **A.** Cf. **H.** 243¹/₂₅*-30*.

1978*c*-1978*d*. **A.** An ancient tradition in the Roman Church. Cf. *e. g.*, Ambrose, *De Virginitate*, III, 14 (Migne, 16, col. 270); *Legenda Aurea* (ed. Nuremberg, 1488, fol. lxxii); *Hegge Plays* (ed. Halliwell, Shakespeare Society, 1841), pp. 346-8; *The Virgin's Complaint and Comfort* (E. E. T. S., 15, 1903, p. 241), vv. 109-10.

1999-2000. Cf. *Northern Homily Collection* of Harl. 4196 (fol. 125*b*):—

When cristes desciples þir wordes herd
with mekill ferly all þai ferd.

2021-48. Cf. *Introd.*, p. 83.

2049—II, p. 148. **C.** *fourfe.*—Scribal error for “fourþe.”

2090. *Names seyn.*—Cf. Saint Bernard, *Sermones in Cantica*, XV, (Migne, 183, col. 843 ff.); *Qualiter nomen Jesus est medicina salubris fidelibus Christianis in omnibus adversis.*

2090*a*-2090*b*, **Ad**; 249¹/₁₁*-20*, **H**; 2080*m*-2080*r*, **R** (II, p. 157). Cf. Roek, *The Church of our Fathers* (1903), III, 57, note 70; *De Festo Corporis Christi* (E. E. T. S., 98), p. 197; *Lay Folk's Catechism* (E. E. T. S., 118), pp. 96-8; William of Shoreham, *De Septem Mortalibus Peccatis* (E. E. T. S., LXXXVI), p. 114; *The Stacyons of Rome* (E. E. T. S., 15, 1903), pp. 143-73.

NOTES ON VV. 1*-196* OF RAWL. C. 655 (SEE II, PP. 126-8).

11*—II, p. 126. Þrittye wynter t þridde halve zere.—*i. e.*, thirty-two and a half years. Cf. *O.E. Chronicle* (Rolls Series, I, p. 383), anno 1137: “xx wintre t half gær”; *Harrowing of Hell* (E. E. T. S., C, p. 5), vv. 45-6:—

Þritty wynter and þridde half yer
Haui woned in londe her.

15*-34*—II, p. 126. Cf. Matthew iii. 13-17; Mark i. 9-11; Luke iii. 21-22.

29*—II, p. 126, *Seint lucas in doue licnesse*, clearly belongs with line 28*; "Seint Lucas" is parallel in construction to "Seint Marke" (30*).

35*-38*—II, pp. 126-7. Cf. Matthew iv. 1-11.

84*—II, p. 127. *oure*.—Either a personal pronoun modifying "lord" (v. 83*), or an error for "honoure."

99*-104*—II, p. 127.—I Peter v. 8.

111*-174*—II, pp. 127-28.—Matthew iv. 12-13, 17-25; v. 12.

GLOSSARY

[In this Glossary no attempt has been made to cite all the occurrences of words, nor of their variants in spelling. For the sake of convenience, the spelling of MS. **G**₅ (printed in the third column of the parallel texts of Volume I) is used, and all line-references not preceded by a MS. reference (**H I Ad**, etc.) apply to this MS. (e. g., in “**amang**, **omang**,” col. 2 below. “**amang**” is the reading of **G**₅ in v. 25, and “**omang**” is the reading of another MS., **Ad**, in the same line). A reference consisting of two numbers (e. g., 142/16*, or **H 207/1725**) is to page and line; one preceded by a **II**, is to a text printed in Volume II (e. g., **II. 137/1041** means Vol. II., p. 137, v. 1041)].

A

- a**, *interj.* ah ! 1105.
a, *pron.* he, 1899, **G**₁ 2016.
a, *see* scho, **pai**.
abauede, *vb. pa. pple.* confounded, 156/272*.
a-bayschyd, *vb. pa. pple.* abashed, **A 254**.
abide, *vb.* wait, wait for, 51; **abad**, *pa. pl.* **H 607**.
a-bouen, *adv. and prep.* above, **D 1657**; **obouen**, **H 76**, 159/239*; **abone**, **G**₁ 662; **abowne**, **Ad 1502**, 151/111*.
a-bowte, *prep. and adv.* about, 514; **about**, **H 20/21***, **H 514**, **H 1450**; **abote**, **II.128/145***; **aboughit**, **II. 150/14**.
abye, *vb.* atone for, **Ad 1706**; **abouth**, *pa. pple.* **G**₁ 4.
acht, **G**₁ 1682, *see note*.
acouped, *vb. pa. sing.* accused, **II. 135/747**.
See also **culpid**.
adon, *adv.* down, **II. 127/59***, **II. 130/106**.
See also **don**.
adrede, *adj.* afraid, 377; **adrad**, **G**₁ 533.
See also **drade**.
aferde, *adj.* afraid, **I 1813**.
a-gayne, *adv.* again, 487; **a3en**, **D 585**; **ogayne**, **H 169**, **H 464**.
agayns, **ageyn**, **ogains**, *prep.* against, 140, 788, **H 913**; opposite to, 64, 210; **a-geynste**, **I 960**.
aght, *adj.* eight, 150/190*.
aght, *see* owe.
a-gryfe, *vb.* agrieve, **I 1926**; **a-grewyde**, *pa. pple.* **I 465**; **a-greuyd**, **I 992**.
See also **greuyd**.
ahye, *adv.* on high, **II. 139/1342**; **ahreiz**, **II. 146/1808b**.
albidene, *see* **bidene**.
alde, *adj.* old, **Ad 146/49***; **hald**, **II**.
alkyn, all kinds of, 1158, 143/130*;
alkins, **H 1164 b**.
allane, *adj.* alone, **Ad 478**.
alle, *see* **hall**.
allgate, *see* **gate**.
almous, *sb.* alms, **Ad 136**.
almous-dede, *sb.* deed of charity, 136.
als, *conj.* as, 9, 73, 172.
alswa, *adv. and conj.* also, as, **H 749**;
as, while, **Ad 9**, **Ad 307**, **Ad 729**; **alswa**
pat, *conj.* while, **Ad 1786**.
alther, *adj.* of all, 274; **allir**, **G**₁ 287 *f*;
aller, 361.
alweldand, *adj.* all-ruling, 152/309*.
alyche, *adv.* alike, **I 101**; **alyke**, **I 1330**;
elyke, 153/175*; **ilyke**, 157/480*; **ylike**,
153/174*.
amaid, *adj.* amazed, **H 1166 a**.
amang, **omang**, *prep.* among, 25; **omanges**,
Ad 26; **omanges**, **H 641**.
amange, *adv.* along, 158/361*.
amend, *vb.* amend, increase, **H 974**.
ameruailed, *adj.* stricken with wonder,
H 922 h.
amyse, *adv.* amiss, **I 730**.
ancleus, *sb. pl.* ankles, **II. 143/1629**.
ane, *adj.* an, a, **H 459**; **o**, **D 642**; **one**,
alone, 478.
anes, *adv.* once, **H 1034 d**.
anger, *sb.* affliction, **H 319**; **angers**, *pl.*
sorrows, pains, **H 442 b**, **H 456**, 148/100*.
angerd, *adj.* afflicted, **H 458 b**, **H 656**.
angwys, **angwysseche**, *sb.* anguish, 456.
anly, *adv.* only, **H 451**.
anodur, *adj.* another, **F 506**, **F 1437**.

anon, *see* onone.
 an-ouen, *adv.* above, **G**₁ 1426.
 answare, *sb.* answer, 142/48*.
 a-partye, *adv.* in part, **I** 906.
 apertly, *adv.* openly, 906.
 apon, *prep.* upon, 244, 334, 390; opon, **H** 461.
 are, *adj.* former, 114.
 are, *adv.* before, formerly, 20/30*, 21/38*, **Ad** 476; ore, 165/587*; ere, *prep.* **II.** 174/386.
 are, *sb.* grace, mercy, 1144.
 aredy, *adj.* ready, **II.** 172/315. *See also* redy.
 arende, *sb.* errand, **I** 488; herand, 488; herend, **G**₁ 1556.
 artou, *see* be.
 asay, *vb.* essay, try, **H** 1054 *e*; asaiede, *pa. pple.*, **II.** 135/761.
 asent, *sb.* opinion, intention, **H** 1156. (*See Piers Plowman*, **B** IV. 187, Gower, *Conf. Am.*, I. 2623.)
 asket, **G**₁ 854, *see note*.
 aslake, *vb.* diminish, grow weak, **G**₁ 1834.
 asoigne, asonye, *sb.* excuse; kast a-soigne, make excuse, 918.
 ass, *vb.* ask, **H** 1060 *a*.
 assample, *see* ensampyll.
 asse, *sb.* ass, 69, 75; a nasse, an ass, 67.
 assise, *sb.* required standard, measure, 162/643*.
 astate, *sb.* estate, dignity, **H** 1274 *c*.
 astond, *vb. pa. sing.* stunned, **T** 532 *c*.
 aswibe, *adv.* as quickly as possible, immediately, **II.** 131/267.
 at, *conj.* that, 53, 504, 143/127*.
 at, *prep.* to, **H** 56, **H** 318.
 at, *pron.* which, who, 64, 250, 143/139*.
 athes, othes, *sb. pl.* oaths, 550.
 ato, *adv.* in twain, **II.** 145/1774.
 aue, *sb.* ave, a prayer to the Virgin Mary, **II.** 157/2080 *j*; aues, *pl.* 248/9*.
 aues, *see* hafe.
 aungell, *sb.* angel, 459.
 austin-is, *sb.* Augustinian monk's, **G**₁ 99.
 auter, *sb.* altar, **II.** 145/1782 *v*; autres, *pl.* **II.** 145/1782 *o*.
 a-vyce, *sb.* advice. **Ad** 1835.
 avysed, *vb. pa. pple.* warned, **A** 944.
 aw, *sb.* fear, **H** 706; awe, power, **Ad** 636, **D** 1473.
 aw, au, *see* owe.
 awen, *adj.* own, 146, 435; awne, 189; mi-nowen, mine own, **G**₁ 1234.
 a-wonderd, *adj.* astonished, 154/365*.
 awow, *vb.* maintain, **H** 642.

ay, *adv.* ever, 40.
 ayere, *sb.* heir, 161/453*.
 ayles, *vb. pres. sing.* ails, 777.
 ayther, *adj.* either, 1438; aydur, **F** 1418; a]er, 166/793*; eydur, **F** 1617.
 ayware, *adv.* everywhere, **H** 936 *c*.
 ayzell, *sb.* vinegar, 1722.

B

bald, baulde, *adj.* bold, 245. *See also* vn bald.
 bale, *sb.* evil, distress, **H** 254, **H** 370, 394.
 balk, *sb.* beam, 161/617*.
 baly, *sb.* control, jurisdiction, 310, 312.
 ban, *vb.* curse, **H** 2031.
 bandys, *sb. pl.* bonds, 590.
 bane, *sb.* murderer, **H** 214.
 bane, *sb.* bone, 142/25*.
 baptist, *vb. pa. pple.* baptized, 150/206*; babstisud, **II.** 126/18*.
 barayne, *adj.* barren, **H** 1548 *d*.
 barn, *sb.* child, 152/289*.
 barnage, *sb.* baronage, **G**₁ 1843.
 bath, *conj.* both, **H** 647.
 bawndoun, *sb.* control, 884.
 be, *vb.* be, 2/12*; ben, **I** 232, **D** 628; am, *pres. 1 sing.* 385; bese, 387; ert, arte, *pres. 2 sing.* 323; bese, 1181; es, **H** 1230; ertow, art thou, **H** 668 *h*; artou, **G**₁ 1224; nart, art not, **G**₁ 1181; es, *pres. 3 sing.* 44; is, hys, 508; isse, 270; his, **G**₁ 160; nis, is not, **G**₁ 601; er, ben, are, *pres. 3 pl.* 234; aren, **G**₁ 578; be]p, **II.** 133/578; is, 500; be, *subj. pres. sing.* 249; beo, **II.** 173/348, **II.** 173/352; be, *subj. pres. pl.* 34; bese, be, *impera. pl.* 441; was, were, ver, *pa. 2 sing.* 845; was, *pa. 3 sing.* 29; whas, 1129; wa, **G**₁ 1336; nas, was not, **G**₁ 894; war, ware, were, *pa. pl.* 845; wern, **I** 798 *a*; war, were, *subj. pa. sing.* 52; wer, ware, 364; wore, **F** 592; bene, *pa. pple.* 597.
 bebed, **G**₁ 1749, *see note*.
 bede, *vb.* offer, **H** 207/1724; show, declare, 157/329*; bed, *pa. sing.* offered, 148/69*; bede, *pa. pl.* offered, **A** 1727.
 befall, *vb.* happen, 32; befallyth, *pres. sing. impers.* is fitting, **I** 339.
 befor, *prep. and adv.* before, beforehand, 33, 251.
 begetyn, *vb. pa. pple.* acquired, 894.
 be-haldyn, *vb.* behold, 624; behaulde, *impera. sing.* 151/107*.

- be-houys**, *vb. impers. pres.* behoves, **H** 294; **biouit**, *pa.* **G**₁ 581.
beleve, *sb.* belief, **II** 150/2*.
bek, *sb.* brook, 165/742*.
belamy, *sb.* good friend, **H** 1444. (Cf. French *bel ami*).
beleue, *vb. pres. pl.* believe, **I** 790.
belise, *sb.* bellows, **H** 1495.
benome, *vb. pa. sing.* took away, 562; **benymme**, *pa. pple.* **A** 28.
benysoune, *sb.* blessing, 249/15*.
be-refte, **birafust**, *vb. pa. 2 sing.* took away, **D G**₁ 720.
beri, *vb.* bury, 154/371*; **berid**, *pa. pl.* 142/56*; **byrid**, *pa. pple.* 143/95*; **beried**, 152/147*.
bering, *sb.* burying, 161/604*; **biringe**, **II** 130/144 a.
be-runne, *vb. pa. pple.* watered, covered, **A** 1218; **by-rowne**, **Ad** 1749.
besett, *vb.* surround, attack, 514; **be-sette**, *pa. pple.* ill-used, **I** 894.
best, *sb.* beast, 66.
bestad, *adj.* **euyl bestad**, badly off, 142/84*.
be-syde, *adv.* apart, away, 52.
bet, *adv.* better, **II** 175/436.
bete, *vb.* relieve, cure, **H** 118.
bete, *vb.* beat, **H** 594.
beteche, *vb. pres. sing.* yield, commend to, 1805; **betaughte**, *pa. sing.* 167/655*; *see note*.
betyne, *vb. pa. pple.* bitten, 156/278*, 156/434*.
betwene, **bitwene**, *prep. and adv.* among, along, 354, 51/10*, **D** 725; **bithene**, **II** 173/354.
be-twyx, *prep.* between, 712.
betyde, *vb.* betide, 418; **bitid**, *pa. pple.* befallen, 162/649*.
bepe, *adj.* both, **A** 1438.
be-wreyed, *vb. pa. pl.* disclosed, showed, **I** 636 a.
be-wunne, *vb. pa. pple.* won, **F** 894.
bidene, *adv.* straightway, forthwith, **H** 3/53*; **bedene**, 101, 353; **albidene**, **H** 529.
bigilid, *vb. pa. pple.* beguiled, **G**₁ 894. *See note*.
bilde, *vb.* dwell, **H** 346 b.
bi-leue, *vb.* remain, **G**₁ 60; **by-leuyd**, **be-leuyd**, *pa. pple.* left, **I** 348, **Ad** 1637; remained, 1044.
biliue, *adv.* quickly, straightway, **H** 1088; **belyfe**, 145/243*; **blyue**, **II** 129, 93.
binde, *vb.* bind, 1018; **band**, **bond**, *pa. pl.* 589; **bunden**, *pa. pple.* 67.
bir, *sb.* violence, rush, **H** 772 a.
birden, *sb.* burden, 1567.
bisschop, *sb.* bishop, **H** 562 b; **byschoppys**, *poss.* 714.
bitoke, *vb. pa. pl.* entrusted, **H** 2052.
bla, *adj.* dark, **H** 1635.
bledande, *vb. pres. pple.* bleeding, **D** 585.
blendys, *vb. pres. 2 sing.* sheddest, 782.
blenke, *vb.* look, 737.
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 hele, *sb.* cure, salvation, 153/184*, 181/46*.
 hele, *sb.* heel, 148/81*.
 hele, *vb.* conceal, 2041; helin, D 1548; helyde, *pa. pple. Ad* 754.
 hely, *adv.* highly, emphatically. H 1682.
 helyd, *vb. pa. sing.* healed, 586; heiden, II. 128/142*.
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 herlot, *sb.* rascal, 1576.
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 herthe, *sb.* earth, G₁ 1602.
 herting, *sb.* encouragement, hope, 242 5*.
 herto, *adv.* hereto, H 2/8*.
 hest, *sb.* promise, 156/424*.
 hete, *sb.* heat, 1212, 1775.

hete, Ad 1455, *see note*.

hete, *vb.* promise, 153/323*; *pres. 1 sing.*

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heteing, *sb.* promise, 157/464*.

hethen, *adv.* hence, F 422. *See also hene.*

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heuche, *see* iche.

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heuy, *adj.* heavy, I 533.

heuyd, hede, *sb.* head, 347.

hewe, *sb.* hew, 1310; ewe, hawe, 1350.

hewit, *vb. pa. pl.* hewed, 161/625*.

hey, *adv.* high, A 314; hye, F 610; heghe, 657.

heyndly, *adv.* readily, graciously, 216.

hi, *see* þai.

hide, *sb.* skin, H 1280 b.

hidosly, *adv.* hideously, H 1099.

hille, *sb.* ill, G₁ 779.

hiller, elre, eldern, *adj. and sb.* elder, elder tree, Ad G₁ F 860.

hillid, *vb. pa. pple.* concealed, D 1200.

hird, herde, *sb.* shepherd, 382; hyrd, 385.

hirdman, *sb.* herdsman, H 382.

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hit, *pron. it.* G₁ 601; het, G₁ 690.

holite, *sb.* holiness (?), F 372, *see note*.

honde, *sb.* hound, dog, 383.

hone, *sb.* delay, 242/13*.

hone, *vb.* delay, H 622 a, H 1841.

honked, *adj.* unknown, II. 142/1554. *See also* kid.

hopede, *vb. pa. sing.* thought, Ad 826.

horcherd, orche 3erde, *sb.* orchard, 1349.

hordid, *vb. pa. sing.* hurt, G₁ 1462.

ho-so, *see* who-so.

hou, *adv.* low, II. 127/67*.

hou, *see* 3owe.

hour, *see* 3houre.

hout, *adv.* out, G₁ 938.

how hey, how heye, *interj.* hey there! F 546, F 658.

hows, *sb.* house, H 204, H 812.

hyghe, *sb.* on hyghe, openly. 546; on heght, H 267; on hight, H 460; on hy3e, A 854; in hy, 2/25*, H 53/19*.

hyng, *rb.* hang, 892; hing, henge, 1236, H 1840 f; henge, II. 139/1236. *See also* hang.

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i, *see also* y.

ich, *pron. I.* G₁ 149, G₁ 158.

iche, *pron. and adj.* each, A 363; heuche, G₁ 556; ech, II. 173/363; euche, G₁ 14.

ihe, *see* 3he.

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ilk, *adj.* each, H 667, H 754 c; ylke, I 14.

ilkone, *pron.* each one, 134; ilkane, 436; ylkone, echon, Ad I 496; euchon, G₁ 484; heuchon, G₁ 10.

ilyke, *see* alyche.

in, *prep.* into, Ad 1996.

in-myð, *prep.* amidst, D 680; in-myddis, D 722.

inogh, inowe, *see* enoghe.

ins, *sb.* abode, H 204.

in-samen, *adv.* together, D 757.

in-tyll, *prep.* into, 10.

iolifte, *sb.* pleasure, G₁ 372.

iornay, journey, H 1559.

iow, *see* 3owe.

ispytte, I 928, *see note*.

iuelle, *sb.* jewel, 181/39*.

iustifi, *vb.* judge, H 1178 a.

i-wysse, *adv.* certainly, 269, I 785; iwis, H 569.

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K

k, *see also* c.

katell, *sb.* money, 893, 1945.

kay, *sb.* key, 244/24*.

kele, *vb.* become cool, become less, 149/124*; keleing, *pres. pple.* H 1212 a.

ken, *vb.* teach, 599; recognize, 51/14*; know H 2/14*; *pres. sing.* know, H

725; kend, *pa. sing.* knew, H 146/3*; *pa. pple.* known, H 20/13*; taught, 152/313*.

kene, *adj.* bold, H 51/9*.

kenly, *adv.* boldly, H 922 d.

kepe, *sb.* heed, notice, H 275, H 465.

kepe, *vb.* keep, care for, wait for, 220; observe. Ad 276; kepe, *pres. pl.* care for, 674; kepyd, *pa. pple.* 79.

kerue, *vb.* carve, cut, H 1594 a; karf, *pa. sing.* II. 133/562; koruen, *pa. pple.* 1308.

kest, *see* caste.

kid, *vb. pa. pl.* showed, H 799; kyd, *pa. pple.* known, 754; kid, 245/48*. *See also* honked.

kinde, *sb.* nature, race, 153/341*, 1718.

kingk, *sb.* king, G₁ 240.

kirnells, *sb. pl.* kernels, 152/141*.
knaw, *vb.* know, 264; **knouen**, *pa. pple.* II. 134/614.
kneghtes, *sb. pl.* knights, **H** 1007.
kneled, *vb. pa. sing.* knelt, 106; **knewlede**, II. 130/107.
knewleche, *sb.* knowledge, II. 145/1782 *l.*
kounsail, *vb. pres. 1 sing.* counsel, **H** 503.
kun, *vb.* know, **H** 2/14*; **konne**, 161/443*; **conne**, *pres. 2 sing.* knowest, **Ad** 662; **kan**, **H** 802 *c*; **conne**, *pres. pl.* can, **G**₁ 764; **couth**, **cowde**, *pa. sing.* could, 288, 743; **kowth**, *pa. pl.* knew, 153/348*.
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kunandy, *adv.* skilfully, **H** 1912.
kyndam, *sb.* kingdom, **I** 1149.
kyndely, *adv.* properly, 152/313*.

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lad, *sb.* lad, knave, **H** 774 *a*; **laddis**, *pl.* **D** 713.
laghynse, *sb.* laughing, 152/160*. *See also* **lughe**.
laine, *vb.* conceal, **H** 148/44*.
laire, *sb.* grave, **H** 244 *b*.
laithly, **lolich**, **iothlech**, *adv.* in a loathsome manner, 1099. *See also* **lothely**.
lake, *sb.* lack; **with-owtyn lake**, without fail, 1418.
lake, *sb.* brook, stream, 166/782*.
lamazabathany, **lamma sabacthani**, 1788 (Matthew xxvii. 46).
langare, *adv.* long ago, 720.
lang on, *prep.* owing to, **H** 1125.
langus, *vb. pres. 3 sing.* beseems, belongs, **F** 339; **langys**, 342.
lap, *sb.* flap, bosom, **H** 327; **lapp**, 852.
lare, *sb.* teaching, lore, 749.
largely, *adv.* generously, 152/140*.
late, *vb.* let, allow, 616; **lattys**, *pres. 2 sing.* 128; **lat**, *pres. pl.* 26; **lat**, *impera. pl.* 133; **lete**, *pa. sing.* **I** 486; *pa. pl.* 279; **laten**, *pa. pple.* **H** 613, 244/7*.
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lawely, *adv.* in lowly manner, 145/283*.
lay, *sb.* law, 389; **lawe**, 406; **lawys**, *pl.* **I** 11; **laus**, **H** 935. *See also* **vnlawe**.
lazer, *sb.* leper, 94, 95.
leche, *sb.* cure, II. 126/52*.
lecture, *sb.* reading, what is read, **I** 289.
lede, *sb.* lead, **I** 533.
lede, *sb.* people, 157/330*.
lede, *vb.* lead, **Ad** 74; **ladde**, *pa. sing.* II. 126/36*; **ylad**, *pa. pple.* II. 131/378.
ledere, *sb.* leader, 154/217*.
lefe, **leef**, *adj.* lief, 770, **F** 132 *b*; **lewe**, 1822; **lef**, II. 144/1714 *s*; **leuer**, *compar.* 630.
lefe, *sb.* leaf, 150/242*.
leiche, *sb.* equal, peer, **G**₁ 159.
leien, *vb.* lay, **G**₁ 84; **ley**, *pres. pl.* **D** 653.
lely, *adv.* leally, faithfully, 143/89*.
len, *vb. subj. sing.* grant, 1137, 2085, 249/7*, 249/23*; **lene**, 2081; **lent**, *pa. sing.* gave, 143/134*, 148/78*.
lende, *vb.* tarry, **H** 178 *b*, **F** 434, **H** 372; **lended**, *pa. sing.* 165/767*; **lent**, *pa. pple.* arrived, 974.
lendys, *sb.* loins, **I** 1864.
lenger, *adv. compar.* longer, **G**₁ 153, 424; **langir**, 810.
lenkith, *sb.* length, **H** 444; **lenthe**, 1423; **lenghe**, 153/177*.
lepe, *vb.* run, go, **I** 1278 *b*; **lepe**, *pa. sing.* **Ad** 631.
lere, *sb.* teach, **H** 2/16*, **F** 6; **learn**, 2052.
les, *vb.* lessen, **H** 826 *b*.
lese, *sb.* falsehood, 145/251*; **lesse**, 153/180*.
lese, **lowys**, *vb.* loosen, 68; **lose**, **F** 382; **loses**, *pres. sing.* destroys, **H** 935; **lesyd**, *pa. sing.* released, 1821; **lossede**, lost, **Ad** 1768; **lorne**, *pa. pple.* lost, **I** 34.
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lest, *adj.* least, 20.
lest, II. 136/918, *see note*.
leste, *vb.* last, **I** 590.
lethet, *vb. pa. sing.* abated, ceased, **F** 1768.
lett, *sb.* hindrance, **H** 75.
lett, *vb.* hinder, **H** 828 *a*, **H** 1068; **forsake**, 163/525*; **pause**, **H** 206 *a*; **lettid**, *pa. sing.* hindered, **F** 723; **lete**, stopped, **H** 1140; **letted**, *pa. pl.* paused, **H** 957; **lett**, *pa. pl.* forsook, **Ad** 146/13*.
letterowe, *sb.* book, story, 289.
lettynge, *sb.* preventing, **Ad** 207.
leperly, *adv.* wickedly, **H** 1034 *c*.
leue, *sb.* leave, 194, 148/50*.
leue, *vb.* leave, stop, **H** 398; **lafte**, *pa. sing.* released, II. 126/10*; **leuyd**, **lefte**, **laft**, *pa. pl.* left, 587; **leuyd**, *pa. pple.* 348, 1637.
leue, *vb. subj. sing.* grant, **I** 1137.
leuedi, *sb.* lady, **G**₁ 1753, II. 144/1737.
leuyn, *vb.* believe, **I** 27; **leue**, **Ad** 146/11*; **lefe**, *impera. sing.* 1095.
levyn, *vb. pres. pl.* live, 366; **leueande**, *pres. pple.* **Ad** 659.
lewte, **leaute**, *sb.* loyalty, 925, **Ad** 187/1683.
lighe, *sb.* lic, **H** 906.
lihte, *adj.* easy, **D** 1938.

- liking, *sb.* comfort, enjoyment, 150/174*.
 list, *sb.* hearing, attention, II. 126/2*.
 list, *vb. impers.* pleases, 153/333*, II. 129/86 *f.*
 lith, *vb.* listen, **H** 161.
 litill, *adj.* little, **H** 576.
 liue, *sb.* life, 1297; lef, **G**₁ 1315.
 liuer, *vb.* deliver, **H** 1188, 244/30*.
 lokeneden, **G**₁ 1368, *see note*.
 lokynge, *sb.* look, glance, **I** 1076.
 lokkes, *sb. pl.* locks, **H** 1920 *m.*
 longede, *vb. pa. sing.* longed, yearned, II. 126/14*.
 lordyngys, *sb. pl.* lords, **A** 1.
 lote, *sb.* lot, **H** 1594 *b*; lotes, *pl.* **H** 1591.
 lothely, *adj.* loathsome, 151/102*. *See also* laithly.
 loured, *sb.* lord, **G**₁ 124; lord, *poss.* lord's, 1736.
 lombe, *sb.* lamb, II. 128/192*; lombe, II. 128/193*.
 lowted, *vb. pa. sing.* bowed, **H** 1807.
 luf, luffe, *sb.* love, 989.
 luf, *vb. pres. 1 sing.* love, 159; luffid, *pa. sing.* 436.
 lughe, *vb. pa. sing.* laughed, 142/49*; loughe, 152/166*; lawzande, *pres. pple.* **F** 960. *See also* laghyng.
 luke, *vb.* regard, consider, 144/183*.
 ly, leye, *vb.* lie; ly on, tell lies about, 906, II. 128/153*.
 lycoryce, *sb.* liquorice, **I** 120 *a*.
 lygge, *vb.* lie, recline, 400; lig, 165/742*; ligand, *pres. pple.* **H** 146/14*; liggen, *pa. pple.* **H** 1896 *l*.
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 lynne, *sb.* line, measure, 162/485*.
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 lyte, *sb.* light, **I** 517.
 lythe, *sb.* limb, 142/25*.
 lyuyng, *sb.* living, 931; lyffynd, 144/190*.
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 maistri, *sb.* authority, achievement, 300, 313; maistris, *pl.* 150.
 maistires, *sb. pl.* masters, 23.
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 make, *sb.* match, 1408.
 malasyd, *vb. pa. sing.* regarded with malice, **I** 1099.
 manas, *vb.* menace, 1967; manacyd, manast, *pa. sing.* 1099.
 mane, *sb.* moan, 179/40*, **H** 2016.
 manechyng, *sb.* menacing, 1000.
 man-slaughte, *sb.* manslaughter, **I** 1024.
 marchandyse, *sb.* merchandise, bargain, 886.
 mased, *vb. pa. sing.* dazed, **F** 1099.
 mast, *adj. and adv.* greatest, most, 23, 309, 644; meste, **G**₁ 156; mest, **G**₁ 840.
 mate, *vb. pa. pl.* measured, **D** 1364.
 maunde, *sb.* the Last Supper, **G**₁ 287 *h.* *See note*.
 mawgre, *sb.* blame, reproach, 154/220*.
 may, *vb. pres. sing.* may **Ad** 312; may, *pres. pl.* **I** 196; mow, **F** 2; moo, **F** 642; myght, mistht, *pa. sing.* 572; moughte, **Ad** 211; moght, **H** 818 *a*; myth, *pa. pl.* **I** 471; mist, **G**₁ 1153. (*Cf. Pearl* 460.)
 mayn, *sb.* might, **H** 899.
 mayne, *adj.* mighty, **Ad** 1194; mayn, 142/70*.
 me, *pron.* they, people, **G**₁ 688, II. 175/426.
 meche, *sb.* match, 1344 *b*.
 mede, *sb.* reward, praise, 157, 367, 157/457*.
 mede, *sb.* meadow, II. 127/77*.
 medeful, *adj.* meritorious, **H** 2/12*.
 medesin, *sb.* medicine, 148/96*.
 mene, *vb.* complain, **H** 2012 *f*; *refl.* 160/566*; meneand, *pres. pple.* 242/4*.
 mene, *vb. pres. pl.* mention, **H** 1218 *b*; menyd, *pa. sing.* meant, 147; ment, 152/281*.
 mensing, *sb.* meaning, intention, **H** 207/1727; remembrance, 236, 160/590*, 2082.
 mening, *sb.* mourning, moaning, 1335.
 mentil, *sb.* mantle, **D** 632.
 meny, *sb.* company, followers, 91; menezhe, 202; menze, **H** 97, **H** 975; meyne, **D** 692 *a*.
 merke, *sb.* mark, **I** 570, **D** 1371.
 meruail, *sb.* marvel, 150/243*.
 meruaylous, *adj.* marvellous, 159/400*.
 meselde, *adj.* leprous, 159/371*.
 message, *sb.* errand; in message, on an errand, 166/633*.
 met, *sb.* measure, 1370.
 mete, *adj.* meet, 162/474*.

mete, *sb.* food, 201, 203; *meeth*, 195.
 mete, *vb.* meet, 512; *mette*, *pa. pl.* 1318.
 metinge, *sb.* measuring, II. 152/1610.
 metyng, *sb.* dreaming, 284.
 mid, *prep.* with, G₁ 1067.
 midelerth, *sb.* earth, world, 149/150*.
 miming, *sb.* remembrance, G₁ 2082.
 minde, *sb.* remembrance, H 236.
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 mirknes, *sb.* darkness, 602.
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 misfare, *sb.* misfortune, H 177/2*.
 missaid, *vb. pa. pl.* reviled, H 680; *pa. pple.* II. 128/172*.
 mister, *sb.* men of mister, craftsmen, 1341.
 mis-trowand, *vb. pres. pple.* unbelieving, 156/442*.
 mistrowing, *sb.* unbelief, H 1715.
 mo, *adj. and pron.* more, 234, 343; *mare*, Ad 456; *ma*, H 784, 149/148*.
 mode, *sb.* mind, manner, 932; *mude*, 1506; *might*, strength, H 899.
 mone, *vb. subj. 2 sing.* mention, II. 134/662*;
monede, *pa. sing.* Ad 147.
 mone, I 321, *see note*.
 mone, *sb.* money, 164.
 mortherer, *sb.* murderer, H 1050.
 morwe, *adj.* morrow, D 2005.
 mote, *sb.* discussion, 788.
 mote, *vb. dispute*, H 848.
 mote, *vb. pres. 1 sing.* must, Ad 8; *mot*, may, Ad 696; *mot*, *pres. 2 sing.* 166/643*;
must, *pa. impers.* 8.
 mote-haulle, *sb.* judgment-hall, Ad 1090.
 moue, *vb.* trouble, H 1178 b.
 mozt, *sb.* mouth, II. 133/546.
 mun, *vb. pres. sing.* must, H 842.
 muring, *murnig*, *see note on* 149/169*.
 myghtfull, *adj.* mighty, Ad 1763.
 mykell, *adj. and adv.* great, much, 2;
mekyll, 96; *mochil*, G₁ 456; *moche*, D 572.
 myn, *adj.* less H 1041.
 myngyst, *vb. pres. 2 sing.* stirrest, I 782;
mengid, *pa. pple.* 746; *mingled*, 1722.
 myrke, *adj.* dark, 1772.
 myrthis, *sb. pl.* pleasures, 142/42*.
 mys-bede, *vb. pa. pl.* injured, F 1214 a.
 mys-fare, *vb.* fare ill, 166/618*.
 mysferde, *vb. pa. pl.* fared ill, 166/630*.
 mys-gon, *vb. pa. pple.* erred, mistaken, 694.
 mysliking, *sb.* trouble, D 1763.

mysse, *mis*, *sb.* misdeed, 142/44*; *mistake*, 149/157*.
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nasse (a), *see* asse.
nay, *sb.* wyth-ouen *nay*, beyond doubt, A 1546.
nayre (a), *see* eyre.
ne, *adv.* not, I 6, 262, 356.
ne, *conj.* nor; *with* nocht, 138, 441; *with* no, 153.
neddir (a), *sb.* an adder, 151/102*.
nede, *vb. pres. sing.* is necessary, A 789.
nede, *nedis*, *adv.* necessarily, 452.
nede, *sb.* business, 839; *nedis*, *pl.* D 1574 a.
nedinge, *adv.* necessarily, II. 132/452. *See note*.
nedir, *nether*, *adv.* nether, lower, 1419, I 1429.
negh, *adv.* near, nearly, 480; *neith*, G₁ 1628.
negh, *vb.* come near, H 612 a; *neye*, II. 128/155*; *neghes*, *pres. sing.* H 191; *neghed*, *pa. sing.* H 3/47*; *nizt*, II. 135/684.
neghe, *prep.* near, 545; *negh*, H 612 a;
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nel, *see* wyll.
ner, *adv.* near, 14.
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ner-hande, *adv. and prep.* near, nearly, Ad 1022, 161/449*, H 438a.
neshe, *adj.* tender, soft, II. 138/1210 b.
nete, *adv.* nexte, 274.
neuenig, *sb.* naming, 163/694*.
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no, *adv.* now, II. 134/628 a.
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nonys (for the), *sb.* for the nonce, II. 155/1032 h.

none, *sb.* the ninth hour, about three o'clock in the afternoon, 1766.
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nothir, *conj.* neither, 1170; *nowper*, **H** 19/5*, **H** 21/43*, **H** 398.
nothyr, *adj.* other, 491; **nothir**, 1674.
nowe, *adj.* new, 646.
nowre-whare, *adv.* nowhere, 161/620*.
noy, *sb.* trouble, **D** 1550 b.
nulle, *see* wyll.
nurtoure, *sb.* training, **H** 774 a.
nye, *vb.* annoy, **F** 657; **noyd**, *pa. pple.* 145/269*.
nyend, *adj.* ninth, 158/577*.
nyghen, *adj.* nine, **H** 146/2*; **nien**, 153/340*.

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odur, *adj.* other, **F** 294.
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of-broide, *vb.* upbraid, reproach, **II** 127/68*.
offerande, *sb.* offering, **Ad** 146/44*.
of-schorn, **of-corn**, *vb. pa. pple.* cut off, **D** **G**₁ 584. **G**₁ 716.
of-thorne, **F** 584, *see note*.
of-torne, *vb. pa. pple.* torn off, **F** 716.
oft-sipes, *adv.* oftentimes, **H** 756, 164/724*.
ogains, *see* agayns.
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ogayne-warde, *adv.* back again, **Ad** 1520 j.
oght, *adv.* aught, 258, 268, 369; **o;th**, *sb.* **II** 175/418.
oloud, *adv.* aloud, **H** 1032.
omang, **omanges**, *see* amang.
omell, *prep.* among, **H** 17.
on-beme, *vb. pres. pl.* shine, 159/386*.
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on-brade, *adv.* apart, widely asunder, **H** 1605.
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on-lang, *adv.* lengthwise, **H** 1586 a.
on-liue, *adj.* alive, **H** 2058.
onone, *adv.* straightway, 133, 179; **onane**, **H** 483; **anon**, **G**₁ 155.
on-slepe, *adv.* asleep, 275, **H** 466.
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oposed, *vb. pa. sing.* questioned, **H** 747.
or, *conj.* ere, 150/219*.
ordand, *vb. pa. sing.* arrange, **H** 205; *pa. pl.* **H** 17; *pa. pple.* 2/15*.

ore, *see* are.
orysoun, *sb.* prayer, **Ad** 446.
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ouer-dreuy, *vb. pa. pple.* covered, 178/28*.
ouer-gane, *vb. pa. pple.* covered over, **H** 1768.
oure, *adv.* anywhere, **H** 1950.
oure, *sb.* hour, **H** 471.
oure, **II** 127/84*, *see note*.
ous, *pron. us*, **II** 173/352.
out-brast, *vb. pa. sing.* burst out, **H** 1210, 1616.
out-toke, *vb. pa. sing.* excepted, **H** 148/51*.
out-wryng, *vb.* rush out forcibly, 1880;
out-wrang, *pa. sing.* 1627.
ouyr-glyde, *vb. pa. pple.* passed by, **A** 52.
ouyr-stone, *sb.* upper stone, *i. e.*, the stone covering the tomb, 1975.
oway, *adv.* away, **H** 90 d, 166/788*.
owe, *vb. pres. 1 sing.* ought, **I** 489; **owest**, *pres. 2 sing.* **I** 840; **aw**, *pres. 3 sing.* **H** 873; **awes**, **Ad** 761; **au**, **owns**, 245/33*; **aw**, *pres. pl.* ought, **H** 2/3*; **awe**, **Ad** 146/11*; **aght**, *pa. sing.* ought, 754; **aughte**, **owned**, 181/47*; **nocht**, did not own, had not, **G**₁ 159.
owre, *prep.* over, 167/679*.
owre, *pron. our*, 4; **oure**, 5.
oyled, *vb. pa. sing.* anointed, 118.
oynement, *sb.* ointment, 111; **oygnement**, 117, 128; **vnement**, **H** 19/11*.

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pace, **G**₁ 680, *see note*.
palasse, *sb.* palace, 974.
pall, *sb.* mantle, 1203.
par-aenture, *adv.* perhaps, 149/119*.
parchemyne, *sb.* parchment, 1664.
par ma fay, in faith, **D** **Ad** 694.
paryd, *vb. pa. pple.* prepared, 1416.
paske, **pasch**, *sb.* Passover, 173, 1022, **II** 128/190*; **pash**, **H** 44; Paschal feast, 193; **passe tyme**, Passover, 44.
passe, *sb.* pace, 605.
passe, *vb.* go, 450.
pay, *vb.* please, 153/328*; **payd**, *pa. pple.* 74.
paye, *sb.* pleasure, 159/392*.
penyse, *sb. pl.* pennies, 129, 247.
pepyns, *sb. pl.* seeds, pips, 142/32*.
pete, *sb.* pity, **Ad** 146/25*.
peyne, *sb.* pain, **I** 2, **I** 5.
peris, *vb.* perish, **H** 570.
persaiued, *vb. pa. sing.* perceived, **H** 739.
pese, **pees**, *sb.* peace, 544. *See also* vn-pees.

pilere, pelare, *sb.* pillar, 1195.
 pilt, pult, *vb.* push, Ad G₁ 928.
 pine, *vb.* afflict with pain, torment, II.
 128/196*.
 piscyne, *sb.* pool, 143/146*; pyscyne,
 145/268*.
 pitt, *sb.* pit, hole, 1645; puttes, *pl.* graves,
 II. 145/1780.
 plates, *sb. pl.* coins, H 162 *d.* 164, 165.
 playes, plawes, *sb.* plays tricks, 170.
 playnt, *sb.* complaint. 652.
 plete, *vb.* plead, A 788.
 plyght, *sb.* danger, 842.
 plyghte, *vb. pres. pl.* promise, I 842.
 polist, *vb. pa. pl.* polished, 161/631*.
 polke, *sb.* pool, puddle, 154/212*.
 ponist, *vb. pa. pl.* punished, H 1839.
 porcion, *sb.* portion, 142/22*.
 portrayed, *vb. pa. pple.* devised, I 552.
 posteles, *sb. pl.* apostles, G₁ 1983.
 pouste, *sb.* power, 508.
 pouder, *sb.* dust, 149/168*.
 pouert, *sb.* poverty, II. 128/160*.
 pouertwede, poor clothes, II. 128/186*.
 powder, *vb.* cast dust on, 149/117*.
 preche, *vb.* preach, II. 127/115*; preke, II.
 128/157*.
 pregidise, *sb.* prejudice, H 950 *a.*
 prese, *sb.* press, 177/13*.
 present, *sb.* presence, H 751.
 presentyd, *adj.* present, I 922.
 preson, *sb.* prison, 400.
 prest, *adj.* ready, prompt, G₁ 770.
 preue, *vb.* prove, F 602.
 preuely, *adv.* secretly, H 632 *b.*
 prime, *sb.* first hour of the day, about six
 o'clock, 164/722*.
 primed, II. 140/1426, *see note.*
 prise, prysse, *sb.* prize, H 876, 166/637*;
 worth, 154/206*.
 priue, preua, *adj.* secret, private, 857;
 preue, H 284; pryue, *sb.* confidant, 1736.
 procour, *vb. pa. pple.* brought about,
 552.
 profer, *vb.* put forth, 602.
 promisiowne, *sb.* promise, 157/465*.
 prowe, *sb.* profit, 164/551*.
 pruyde, *sb.* pride, II. 127/55*.
 prystys, *sb. pl.* priests, I 608.
 pryuate, *sb.* secrecy, 280; preuete, H 292 *a.*
 puple, *sb.* people, H 1216 *b.*; pupill,
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 puplist, *vb. pa. pple.* published, H 1888 *b.*
 pure, *adj.* poor, 20, 46, 85.
 purpalle, F 1203, *see note.*
 purpill, *adj.* purple, 1203.

puruay, *vb.* prepare, H 177; puruaid,
pa. pple. H 259; purweyd, I 1292 *d.*
 put, *vb. impera. sing.* shove, 1876; putt,
pa. sing. Ad 1520 *e.*; putted, H 1877.
 pyne, *sb.* punishment, G. 49. 319.
 pynyng, *sb.* suffering, D 1764.

Q

quake, *vb.* quake, I 850; wakeynd (*see note*)
 qwokn, *pa. pl.* 254.
 qued, *sb.* devil, II. 126/48*; quede, II.
 127/71*.
 queder, *see wheder.*
 queme, *vb.* please, II. 127/63*.
 qwite, *adj.* quit, free, D 724; qwite, H
 1188 *d.*; quit, G₁ 1260.
 qwat, II. 128/189*, *see note.*
 qwell, *vb.* slay, 1262; quellen, G₁ 416.
 qwhan, *see when.*
 qwhat, *see what.*
 qwike, *adj.* quick, living, Ad 1520 *b.*;
 quik, H 1998 *b.*; qwiked, II. 142/1958 *b.*
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York Plays II. 64).
 qwyll, *sb.* while, I 8.
 qwylys, *see whyls.*
 qwyte, *vb.* pay, I 367; quyte, A 974.

R

raced, *adj.* cut, torn, 178/27*.
 rampande, *vb. pres. pple.* rearing, 151/102*.
 rape, *sb.* rope, 1615.
 rapyst, *vb. refl. pres. 2 sing.* hurriest, I 1561.
 rathe, *adv.* quickly, D 1579.
 rathly, *adv.* quickly, 166/786*.
 raw, *sb.* row, H 650.
 reche, *vb.* reach, 1608.
 rede, *sb.* counsel, plan. 55, 388, 402.
 rede, *sb.* reed, H 1210 *a.*
 redis, *vb. pres. pl.* reads, 103; red, *pa.*
sing. counselled, 148 67*; radde, II.
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 redy, *adj.* ready, 452. *See also aredy.*
 redy, *vb.* make ready, 503.
 refe, *vb.* tear, take away, 402; refte, *pa.*
sing. A 562; rafe, 671; split, H 1774;
pa. pl. split, H 1620; reuyn, *pa. pple.*
 torn open, 178/27*.
 reflayre, *sb.* odour, 142/80*.
 regne, ryngne, *sb.* reign, H Ad 1149, Ad
 1151, Ad 1155.
 rekkes, *vb. pres. sing.* recks, heeds, 1004;
 recches, I 1146; roght, *pa. pl.* 604;
 roth, G₁ 588.
 relesid, *vb. pa. pple.* released, D 1406.

- rem**, *sb.* realm, I 948.
remband, *sb.* remainder, 166/789*.
remowe, *vb.* remove, 143/150*; **remu**, 159/536*.
renne, *vb.* run, D 1218; **ren**, II. 147/188I;
rennande, *pres. pple.* D 1442 *b*; **rynand**, A 1556.
repreve, *sb.* shame, disgrace. II. 150/28.
reren, *vb.* rear, raise, G₁ 646; **reiden**, *pa. pl.* G₁ 1642; **reid**, *pa. pple.* G₁ 95.
resownid, *vb. pa. sing.* questioned, D 747.
reuth, *sb.* ruth, pity, 1630; **rewth**, *distress*, H 1216 *a*.
rewe, *vb.* pity; **rewe on me þat rede**, pity me for that plan, I 402.
rewl, *vb.* rule, H 300 *a*.
riall, *adj.* royal, II. 151/80.
riche, *sb.* kingdom, II. 127/118*, II. 172/342 *a*; kingdom of heaven, II. 128/170*.
rigge-bone, *sb.* backbone, Ad 1580.
right, *vb.* rise, 150/201*.
rightwis, *adj.* righteous, H 186, H 781.
rightwisli, *adv.* righteously, H 1274 *f*, **riȝt-wyslyche**, II. 126/23*.
rightwisnes, *sb.* righteousness, H 1165.
riht, *adj.* right, D 562.
rote, *sb.* root, 1323; **rute**, 143/98*.
rotyn, *vb.* rot, G₁ 1431.
rowe, *vb.* row, stir about (?), 1394. *See note.*
rowte, *sb.* rabble, troop, 513.
ruggede, *vb. pa. pl.* tugged, pulled, Ad 1283; **rugged**, H 1590; *pa. pple.* H 178/27*.
ryfe, *adj.* famous, 1845.
ryfe, *vb.* arrive, 93.
ryghte, *sb.* to the **ryghte**, upright, 162/493*.
ryme, *sb.* rhyme, tale 58.
ryme, *vb.* make verses, 30.
ryse, rise, 53; **rayse**, *pa. sing.* 266. 330; **roos**, I 463; **rayse**, **resyn**, *pa. pl.* 535.
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ryue, *adv.* frequently, I 983; **ryfe**, wide-spread, 1918.

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- Sabot-day**, *sb.* Sabbath, H 936 *b*.
sadyl, I 876 *b*. *See note.*
sakke, *sb.* ground, reason. 6.
sakles, *adj.* innocent, H 833.
sale, G₁ 570, *see note.*
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salter-buke, *sb.* Psalter, 144/182*.
samen, *adv.* together, H 19/9*.
sand, *sb.* messenger, 149/137*; **sande**, 161/446*.
sande, F 1545, *see note.*
sange, *sb.* song, 155/235*.
sare, *adj. and adv.* sore, sorely, 110; **sore**, I 113, 455.
sarenes, *sb.* soreness. H 1468.
sauage, 154/213*. *See note.*
sawded, *vb. pa. pple.* soldered, 159/553*.
sawe, *sb.* saying, 405; **sow**, H 1967.
sawles, *sb. pl.* souls, 4.
sawyd, *vb. pa. pple.* saved, 1066.
scath, *sb.* hurt, injury. H 132 *c*; **schatþe**, II. 141/1482.
schake, *vb.* go. escape, 1028; **schoke**, *pa. sing.* shook, 852.
schamyd, *vb. pa. pple.* shamed, 1113.
schap, *vb.* escape. H 628; **scape**, I 1028.
schare, **schorne**, **scerde**, *see chere.*
schawe, *vb.* show, 142/78*; **schewes**, *pres. sing.* H 532 *b*.
schayne, *vb. pa. sing.* shone, 1767; **schinand**, *pres. pple.* 150/234*.
schende, *vb.* injure, destroy. H 506;
schent, *pa. sing.* perished. 865; **schent**, *pa. pple.* lost. destroyed, H 865; **scent**, injured, II. 146/1794.
schene, *adj.* bright, D 1398 *b*; **chene**, I 1305.
schepe, *sb. pl.* sheep, 385; **chep**, II. 131/384 *c*.
scheson, *sb.* accusation, charge, 1936.
schete, *vb.* shoot. 854.
schette, *adv.* quickly, 861; **skete**, Ad 963.
scho, *pron.* she. 104, 105. 106; **yio**, G₁ 104; **he**, G₁ 701, II. 130/104*, II. 130/105*; **a**, G₁ 1750; **che**, D 1981.
schogged, *vb. pa. pl.* shook, H 1646 *g*.
schonde, *sb.* shame, I 1113.
schone, *sb. pl.* shoes, 145/282*.
schorte, *vb. subj. pl.* shorten. F 1484.
schoures, *sb. pl.* attacks. 142/52*.
schout, *sb.* shout. H 1218 *w*.
schyrfte, *sb.* shrift, I 248/2*.

se, *vb.* see, **H** 3/52*; sene, 756; sese, *pres.* 2 *sing.* **H** 1224 *a*; see, seen, *pres. pl.* 231; sowe, *pa.* 2 *sing.* **I** 410; saw, saughe, *pa. sing.* 209; sach3, **G**₁ 1104; sejt, **II.** 127/121*; saic, **II.** 133/565; sawe, *pa. pl.* 522; seith, **G**₁ 1396; sowin, **D** 1559; sene, *pa. pple.* 3/54*.

sede, *sb.* seed, 142/45*.

sede, *sb.* seat, **F** 74 *b*.

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seke, *adj.* sick, **I** 861; sek, 1401.

seke, *vb.* seek, 146; secche, **I** 1344 *a*;

soth, *pa. sing.* **G**₁ 155; sothen, soght,

pa. pl. sought, went, 1373, 143/141*.

seker, *adj.* sure, 158/525*.

seknisse, *sb.* sickness, 1402.

selcouth, *adj. and sb.* strange, marvel,

280, 283, 292, **A** 276; selked, **II.**

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sele, *sb.* prosperity, 154/381*.

seles, *sb. pl.* seals, 243 24*.

sely, *adj.* blessed, **Ad** 186, **I** 1289, **II.**

128/163*; foolish, 2024. *See also* vnseli.

sembland, *sb.* semblance, appearance, **H**

704 *c*.

seme, *adv.* in a seemly manner (?), 1424.

See note.

seme, *sb.* seam, **D** 1593.

seme, *vb.* seem, 165/763*; be fitting, be-

seem, **H** 55; semes, *pres. sing.* seems,

H 1118; semip, *beseems*, **D** 1229.

sen, *conj.* since, **H** 542 *d*; sithin, when, 1334.

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senfye, *vb.* signify, 152/127*.

senne, *sb.* sin, **II.** 127/92*, **II.** 128/141*;

sunne, **II.** 138/1137.

sent, *vb.* send, 161/446*.

sere, *adj.* diverse, various, **H** 3 36*, 376 *b*.

serely, *adv.* separately, **H** 257.

serkell, *sb.* circle, 159/552*.

sertayne, certain, **H** 475.

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smache, *vb. pa. sing.* smelled, **G**₁ 119.

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smered, *vb. pa. sing.* smeared, **G**₁ 113.

smerliche, *adv.* smartly, **II.** 147/1882.

smite, *vb.* smite, **H** 677; smetin, *pa. pl.*

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sodanly, *adv.* suddenly, 143/156*.

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soiourned, *vb. pa. sing.* sojourned, **H** 950 *e*.

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sonde, *adj.* sound, **II.** 142/1598 *i*.

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spell, *vb.* tell, 2, 412.

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spered, *vb. pa. pl.* barred, locked, **H**

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- spetously, *adv.* spitefully, **Ad** 678.
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 sqwyer, *sb.* squire, 1127.
 srendes, **G**₃ 384, *see note.*
 sselle, *sb.* blemish, **II.** 128/192* (<O.E. scalle, a scab; or O.E. scalu, a scale).
 stalwurthly, *adv.* strongly, 159/543*.
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 stoke, *sb.* stock, 1301.
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 stund, stownde, *sb.* hour, while, **8, H** 162 *c.*
 sturyng, *sb.* stirring, disturbance, 1612.
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 styrte, stert, sturte, *vb. pa. sing.* started, **I F G**₁ 266; stryt, 771; stirt, *pa. pl.* 2006.
 stythe, *adj.* strong, **Ad** 1202.
 styue, *adv.* very, **II.** 148/2022. (Cf. *Piers Plowman A IX.* 28.)
 sudary, *sb.* handkerchief, portion of grave clothes in which the head was wrapped, **H** 1896 *g*, **II.** 157/2058 *a.*
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 swerde, *sb.* sword, 416.
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 sweme, *sb.* sorrow, **A** 729.
 sweryn, *vb.* swear, swear allegiance, **I** 1163, **I** 950; sware, *pa. pl.* 550.
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tekinge, *sb.* teaching, II. 135/753, II. 135/790.

temped, *vb. pa. sing.* tempted, H 3/26*.

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tendede, *vb. pa. sing.* tithed, took one tenth of, Ad 147/55*.

tene, *sb.* sorrow, wrath, H 126, H 834.

tene, *adj.* vexed, troubled, H 270 a, 1466.

tened, *vb. pa. pple.* vexed, afflicted, A 174;

tenyde, 162/488*; tente, A 865.

tent, *sb.* attention, heed, H 1093.

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tharkenesse, *sb.* darkness, I 602.

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theche, *vb.* teach, II. 128/158*.

thef, *sb.* thief, H 594; 3eef, G₁ 245.

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thrust, *vb. pa. pl.* thrust, H 1209; þrested, II. 138/1209.

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thrughe, *sb.* trough, tomb. Ad 1896; thrught, 1973; trowe, II. 147/1896.

throgh-stone, *sb.* tombstone, 1896.

throng, *sb.* throng, D 729; thrang, 179/35*.

thrynge, *vb.* rush, press, Ad 1880; thronge, *pa. sing.* F 855.

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halue 3ere, thirty-two and a half years,

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thyrty, *adj.* thirty, 164; threty, H 21/45*;

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tirvyd, turuid, *vb. pa. pl.* stripped, 1193;

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ton, *pron. and adj.* one, I 622; to . . .

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tong, *sb.* tongue H 1244 f; tung, 142/38*.

to-schoke, *vb. pa. sing.* shook violently, H 1782 c.

toþyr, *pron. and adj.* other, I 622; todur,

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touchid, *vb. pa. sing.* touched, inclined, D 638.

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tresore, *sb.* treasure, **H** 2066 *a*.

tresory, *sb.* treasury, 875.

trispast, *vb. pa. pple.* trespassed, **H** 837.

tristilich, *adv.* trustfully, **G**₁ 1076.

trone, *sb.* throne. **D** 1502.

tronys, **F** 1415, *see note*.

trouage, *sb.* tribute, **H** 936 *d*; trewage, 154/214*.

trow, *vb.* believe, think, **H** 27, **H** 170.

trowth, *sb.* belief, faith, **H** 1840 *k*; trowþe, II. 127/105*.

trumpyng, *sb.* trumpeting, 143/131*.

trus, *vb.* be gone, **H** 1512.

tu, *prep.* to, 144/173*.

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þai, *pron.* they, 17, 25, 41; þa, 40, 74, 79, 466, 484, 1473; hi, **G**₁ 62, **G**₁ 604; ha, **G**₁ 1153; a, **G**₁ 550, **G**₁ 1601, **G**₁ 1602, **G**₁ 1984; þe, **G**₁ 1041, 1596; the, **I** 1327.

þaime, *pron.* them, 17, 19; þame, **Ad** 502; hem, **I** 17, **D** 765; ham, **G**₁ 137, **G**₁ 1632; hom, II. 133/533.

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þarfra, *adv.* from this, **H** 2026.

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þar-till, *adv.* thereto, **H** 410 *h*, **H** 856 *c*.

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þenkiþ, *pres. imper. pers.* seems, **D** 652. *See also* thynke.

þenne, *adv.* thence, **G**₁ 1380.

þer-as, *conj.* where, **D** 772.

þer-wyth, *adv.* therewith, **I** 15; þarwith, **H** 113.

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þos, *adv.* thus, **G**₁ 647.

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 vnderon, *sb.* nine o'clock. the canonical hour of terce, 164/722*.
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 vnkouth, *adj.* unknown, **H** 28 *a.*; vnkowth, **D** 1554; vnchope, **II.** 146/1782 *aa.* *See also* couthe.
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 vnlawe, *sb.* unlawfulness, wrong, **G**₁ 636, 650. *See also* lay.
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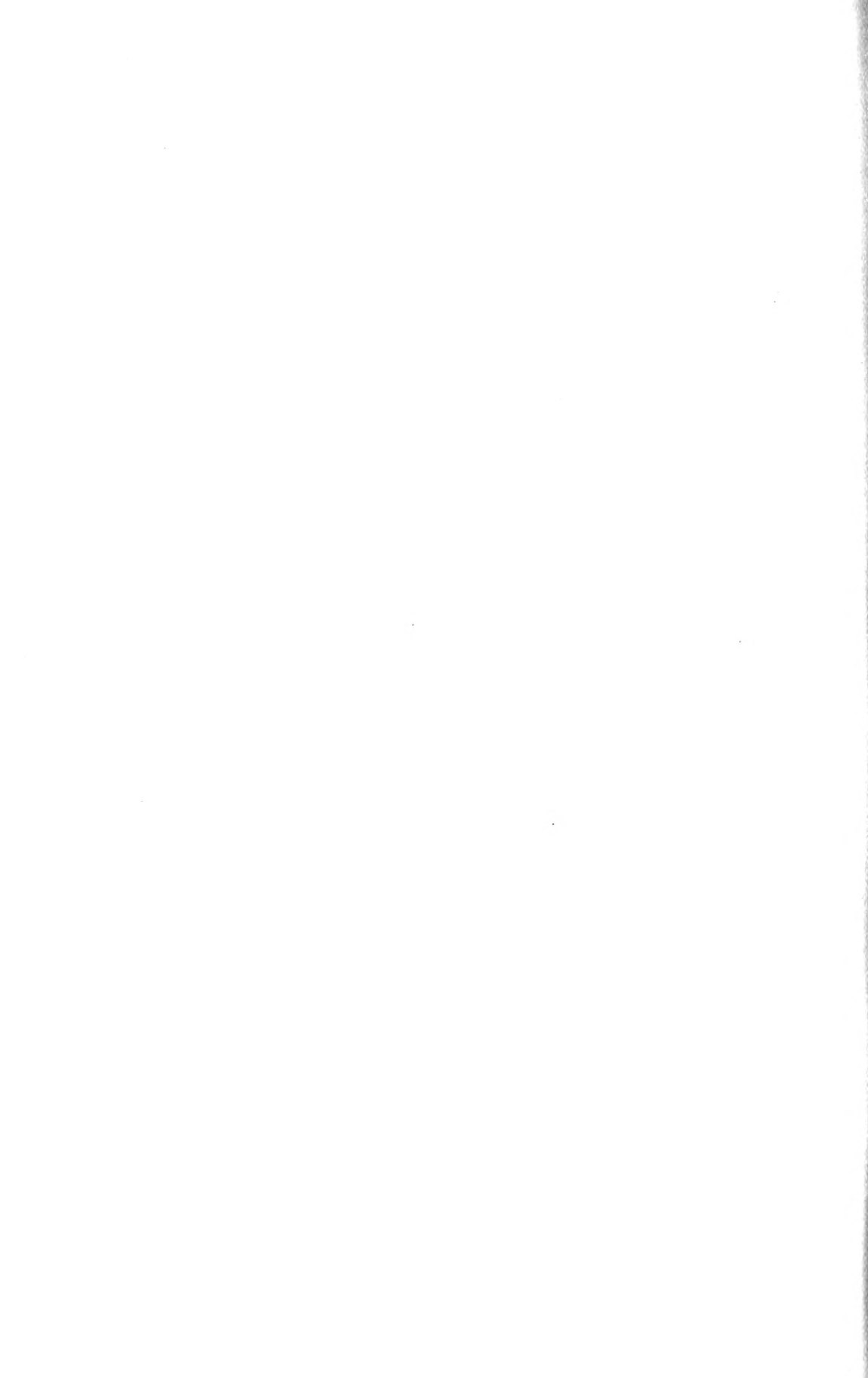
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