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The Minor Poems of the  
Vernon MS. V. 98

PART I.

THE TEXT EDITED

BY

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(SIDE-NOTES BY F. J. FURNIVALL.)

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MINOR POEMS.

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I. *La estorie del Euangelie.*<sup>1</sup>

fol. Ciii. b.

## (A FRAGMENT.)

(Title :) I ceste liuere est escrit la estorie del Euangelie en engleis solum ceo ke ele est escrit en latin, et continue de la Anunciacion nostre seignour Ihesu crist. De la Natiuite benette. De sa Passion. De sa Resurexion. De sa Ascension e de sa Glorificacion. Et de soun Auenement a Jugement et de nostre presentement en cors en alme.

(*Picture cut out.*)

Sum-while ich was wiþ sunne i-bounde,  
And sunne me hath icast to grounde ;  
Bote, swete Ihesu, þi swete woundus  
Leesed me hap of harde stoundus.

Jesus, Thy

4

Whon I to þe tornde my þouht,  
Pynes to þole ne greueþ me nouht ;  
þy Deþ me haueþ of serwe i-brouht  
And loue to þe in me hap wrouht.

death has  
made me love  
Thee,

8

þe to loue is al my blisse,  
Me longeþ sore þi woundus to kisse.  
Swete Ihesu, my þouht þou wisse,  
On þe to þenche þat I ne misse.

12

ffole þouhtes me were woned to tille,  
In word, In dede, In wikked wille,  
Niht and Day, al me to spille :

16

Bote whon I me vndurstod  
þat þou for me scheddest þi blod,  
ffolye to leue me þhouhte good  
And to þe, Ihesu, I tornde my mood.

and leave  
folly.

20

Bote ȝit I me bi-gon to drede  
þat he þat eggeþ mon to quede  
Wiþ sunfol þouht me wolde lede  
To wikked wille or fool dede.

24

<sup>1</sup> Ed. before by me in *Engl. Stud.*, viii. 2.

I fix my thoughts on Thee.	<p>þerfore my þouht on þe i feste ;  ffor þer i wot to fynden reste—  Of vche loue þou art þe beste,  þou art þe loue þat euere wol leste.  Nis no mon, Ihesu, bote in þe  In whom bi-houep us I-borwed be.</p>	28
I would write of Thee,	<p>þi loue to winne, i wolde fonde,  þif I me mihte wel vndurstonde,  Sum þing of þe to write and rede,  þer-þorwh of þe to winnen mede.</p>	32
and tell Thy Gospel in English.	<p>And heo þat scholden hit iheren,  Of þe Gospel mowe sumwhat leren  þat writen is þer-Inne of þe,  On Englisch tonge þorwh swynk of me.</p>	36
The Wise of old	<p>Wyse men bi Olde dawes  Bokes made of goode lawes,  Hou me scholde hem wiþ rihte leden  And wys to ben in alle heor deden ;</p>	40
made Gods of stone,	<p>And þei no-þing ne wusten of þe,  But goddus heo maden of ston and tre,  And þing þat ne mihte seo ne here  ffor God heo honourede and heolde dere :</p>	44
and of the Sun and Moon.	<p>Sonne and Mone, Day and Niht,  Sterre and al þat ʒineþ lyht,  þat Goddus weren alle þei wenden,  And God of heuene no-þing ne kenden.</p>	48
Clerks wrote wonders	<p>Of grete Clerkes also we fynde  þat Bokes made of Beestes kynde,  Of ffoul, of Ston, of Gras, of Treo,  And al for Mon þeron to seo,</p>	52
of Beasts,	<p>Solace to haue and techinge,  And hem to holde from fool lykyng—  ffor whose hereþ of Beestes kynde  Mony wondrus he may þer fynde,</p>	56
	<p>ffeole þinges seon and here  Wher-þorwh he may him-self lere  Hys lyf to lede wiþ more wyne,  Good to do and hatyʒe synne.</p>	60
and that the Hart, Adler, and Eagle	<p>A wys mon seiþ þat bestes weren,  Hert and Eddre, þeos þreo, and Ern,</p>	64

þat heore lyf chaungede þorwh here kynde—		changed their life by nature.
ffor þus of hem I-write we fynde :		
þat kuynde 3ifþ vche mon eggynge, Of vche good þing haue 3eornynge.	68	
Bote beter þyng ne mai no mon fynde þan þe, lord of alle þynge, þat Beest and ffoul and alle wiht At wille beoþ vndur Monnes miht.—	72	
<b>I</b> hesu louerd, þi loue to wynne 3if me grace to bi-gynne, Loue me sende to fordo synne, þat al monkynde was bounden Inne.	76	Jesus, grant me grace to sin no more.
Ar Godus sone in þe Maiden alyhte, A3eyn þe deuel we nedde no mihte ; ffor we weren vndur his mihte, Of good to don we loren þe sihte.	80	Before Thou wast born,
þat tyme was sunne so ryf, In Old, In 3ong, In Mon, In Wyf : As sone as heo laften þe lyf, To helle heo wenden wip-oute <sup>n</sup> stryf.	84	men went to Hell when they died,
Habraham, Ysaak, and seint Ion, Dauid þe kyng, and Salamon, þidere heo wenden, euerichon,— Heo nedden þo no beter won.	88	
fforte Godus sone was don on Rode, þidere <sup>1</sup> wente wikkede and goode, þe wikkede to pyne, wip dreri mode, þere to beo þe deueles foode ;	92	<sup>1</sup> MS. þidere the wicked to be the devil's food,
Bote þulke soules swete þat here on lyue heore synnes leete, In freo prisun þenne was heore sete, To abyde þe biheste of þe prophete.	96	the good to live in prison.
Prophetes weren I-woned to grede : “Ow schal comen wip-oute drede þat flesch schal taken in Maydenhede And us to Ioye of pyne lede.”	100	
Whon God of heuene herde þis cry, Of Monkynde he hedde mercy : And ches a Mayde of gret ferly, Clene in soule and in body.	104	Then God

4 I. *The Gospel Story. Gabriel's Annunciation to Mary.*

sent Gabriel      To hire he sende a swete fere,  
 þat him was swiþe leof and dere :  
 Gabriel, wiþ swete chere,  
 to greet      And hire gon grete on þis manere :      108  
 Mary,  
 “ **H**eil, ful of grace, God is wiþ þe,  
   A-Mong wymmnen I-blessed þou be !”  
 þe Maide was dred on him to seo,  
 And þouhte what þis mihte beo.      112

(Here picture : *Mary and angel.*)

and tell her      þenne him spac þe Aungel fre :  
 Jesus should      “ Marie, nouht ne dreed þou þe !  
 be born of      A child schal beo boren of þe,  
 her ;      Iesus schal his nome be.      116

He schal þe ffader of heuene qweme,  
 In Dauid sete sitte and deeme,  
 þe folk of Israel he schal 3eme  
 And heore fon from hem fleme.”      120

þenne onswerde þat swete Mayde  
 To þe Aungel Gabriel and sayde :  
 “ Hou schal þis be ? nou3wher I ne leide  
 Mi þouht to luste of mon vpbreide.”      124

the Holy      þen þe Aungel hire herte dihte,  
 Ghost should      And of þis gretynge hedde in-sihte :  
 alight in her,      “ þe holy gost (he seide) schal in þe alihte  
 And in þe worche wiþ his mihte.      128

and her Child      þe chyld þat of þe schal beo bore,  
 should be      Godus sone he schal beon i-core ;  
 God's son.      He schal þe folk, þat herbi-fore,  
 To blisse bringe, þat heo hedden forlore.      132

And þat þou þe soþe lere,  
 þi nece Elizabeth, lo here,  
 þit is in elde feole 3ere,  
 Heo hæþ chyld take of hire feere.      136

þe sixte Moneþ now is anon  
 þat heo hæþ wiþ chylde igon—  
 ffor to God of heuene, þat is on,  
 Nis word of vnmihthe non.”      140

Mary      Nolde Marie no lengore plede,  
 þis wordes in hire herte heo sede :

- “Lo me her Godus Mayde, assented,  
 Wiþ me do God as þou hast sayde !” 144  
 As sone as þis was in hire þouht,  
 In hire was Monnes kuynde i-wrouht conceivd,  
 And soþfast God was þerto i-brouht—  
 Mon, þer-of ne dred þe nouht ! 148  
 þe Aungel Marie God bi-kende  
 And to him eode þat him sende.  
 And sone aftur þat mayde wende and went to  
 To Elizabeþ, hire kuynde frende. Elizabeth, 152  
 Sone so þe Mayde Marie  
 Entrede þe hous of ʒakarie,  
 Elizabeth In prophecie  
 þe Maide custe and þus gon crie : 156  
 “A,” heo seide, “how may þis be  
 þat my lordus modur comeþ to me ?  
 As sone as ich herde þe steuene of þe,  
 þe Child in my wombe makede gle. 160  
 ¶ A-Mong wymmen I-blessed þou be,  
 And blessed beo þe fruyt of þe !”<sup>1</sup> who blest  
her and her  
Fruit.  
 1 Here should follow v. 275 ff.  
 þer bilafte þat swete may  
 Wiþ Elizabeth wel moni a day— 164  
 Ne louede heo no foles play,  
 Bote louede God and þonked ay.

(Picture: *Mary and Elizabeth.*)

- þenne þer was a swete metyng,  
 Swete cluppinge and swete cussyng ! 168  
 A Mayde þat bar þe lord of alle þinge,  
 A wyf þat bar seint Ion in holy weddinge !  
 þis was seynt Ion for whom bi-fore Elizabeth was  
John the Bap-  
tist's Mother,  
 His ffader hedde his speche for-lore, 172  
 And to þe tyme þat he was bore,  
 As þe Aungel seide bi-fore.  
 ¶ ʒakarie was his ffadre name ; and Zaoha-  
rias was his  
Father.  
 Gret mon he was and of good fame. 176  
 Tyme com of þe seruyse,  
 þat he don scholde in heore wyse :  
 In þe temple he saiþ vp rise  
 Bifore him a mon, and him gon agrise. 180

An Angel

**H**It was an Aungel, Godes sonde,  
 þat gon at þe Auter stonde,  
 And ʒakarie he com to fonde,  
 Don his seruyse bad him not wonde. 184

told Zacharias

“ʒakarie,” he seide, “ne dred þou nouht!  
 Bifore God þi bone is wrouht;  
 þat þou hast him bi-souht,  
 Schal in Elizabeth ben i-wrouht : 188

that he should have a child cald John,

A child þou schalt on hire winne,  
 þat schal ben Ioye to al his kinne,  
 I-blessed he beo hire wiþ-Inne;  
 Ion he schal hote, clansere of sinne. 192

*(Picture: Zacharias and Angel.)*

who should prepare God's way.

**A**t his Burth-tyme me schal gamen & pleye :  
 He schal greiþen godus weye,  
 To þe folk he schal soþ seye  
 And mis-bileue he schal doun leye.” 196

He doubted,

ʒakarie onswerde wiþ dreri chere :  
 “Hou may þis ben on eny manere?  
 Boþe we beþ olde, ich and my fere,  
 And forþ igon in feole ʒere.” 200

and was struck dumb.

þe Aungel seide : “þis schalt þou se.  
 And for þat þou leuest not me,  
 þou schalt beo Doumbe, ich sigge þe,  
 fforte þat child ibore be.” 204

þe Aungel bi-lafte no lengore þore,  
 Ne ʒakarie ne spac no more,  
 Bote out he eode, sikyng sore—  
 þe folk hedde wondur wherfore hit wore. 208

Bote heo seiden alle by-dene  
 þat he haþ sum wondur i-sene  
 þat he so longe haþ i-bene  
 In þe temple, as we wene. 212

But he tried,

ʒakarie þenne dude his dede,  
 Nout for his fleschliche nede,  
 But child to wynnen, ʒif he miht spede,  
 And so of God to wyne meede. 216

þat swete couple at þat metyng  
 Of fflschliche lust hodde no lykyng,



- Bote holy wille and swete egginge  
 To Godus seruyse chyld forþ bringe. 220
- A child he won þorwh godus mihte,  
 þorwh Godus heste, and hedde insilite :  
 In Elizabeth þe holigost lihte  
 And þat child in hire dihte. 224
- Elizabeth ful glad was þo  
 þat heo gon wiþ chylde go !  
 A-wey heo let al hire wo  
 þat heo hedde fourti 3er and mo.— 228
- Whon þat child scholde iboren be,  
 His frendes aboute of þe cuntre  
 Wiþ blisful chere, gamen and gle  
 Alle he comen þe child to se. 232
- ¶ þenne seiden his frendes alle  
 3akarie heo wolden him calle.  
 þat herde þe Modur, þer heo lay,  
 And onswerde and seide : “ nay,  
 “ Mi leue frendes, doþ a-way !  
 Ion he schal hote, 3if I may.” 236
- ¶ Alle heo seiden þat þer nas non  
 In al heore kynde þat hihte Ion. 240
- To 3akarie þe word heo brouhte  
 And bad him sigge what he þouhte.  
 And he a table sone souhte  
 And þeron þe nome wrouhte. 244
- On þe tablet he wrot anon  
 þe childes nome, he wrot Ion—  
 “ God bi-fore he schal gon  
 And to him torne mony on.” 248
- Wondur hedde þo al his kynde  
 Hou he mihte þis nome fynde.  
 Bote God his tonge let vnbynde ;  
 And he him louede wiþ al his Mynde. 252
- “ God,” he seide, “ i-blessed þou be,  
 þat of his folk wolde haue pite,  
 And his Merci haþ i-sent to me,  
 þat þis child schulde i-bore be ! 256
- <sup>1</sup>And þou, child, schalt ben clept prophete,  
 þou schalt greiþe godus strete,

and begot a  
childon his wife  
Elizabeth,

over 40.

When the  
Child was  
born,Elizabeth  
said he should  
be calld John.and Zacha-  
rias wrote  
the same,

v. 247-8 should follow v. 196.

and that the  
child should<sup>1</sup> This stanza follows  
v. 266 in the MS.

Godus folk þou schalt . . . gete  
 And hem teche heor sunnes bete. 260  
 þis speche to godus folk þou schalt preche,  
 þou hem schalt þe soþe teche  
 Hou heo schulle to heuene reche.”

preach to folk  
 how to get to  
 heaven.

. . . . .

(*Picture: Birth of John.*)

Mary stayd  
 with Eliza-  
 beth

Also as ich er seyde, þe Maide Marie 264  
 Hire lyf ladde wiþ-oute folye  
 Wiþ Elizabeth and hire cumpaygnye.

. . . . .

Wiþ hem þenne was heo þore  
 þreo Moneþes, oþur more, 268  
 Wiþ-uten sunne, wiþ-uten sore—  
 Heo louede god, þat was hire lore.

(as Bede says)

As seiþ þe holy mon seint Bede :  
 ffrom hire nece nout heo ne eode 272

till John was  
 born.

Ar heo say fulliche in dede  
 Elizabeth seint Ion fede.—

þenne heo þonked god, ful of blisse,  
 þat he wolde seo hire mekenesse 276  
 And hire a sone sende in swetnesse,  
 To taken in hire monnes liknesse.

Then Mary  
 said all men  
 should call  
 her blessed,

“þe . . . lore me schal al Monkynde  
 Blisful telle in heore mynde, 280  
 þat he wolde in me Mekenesse fynde,  
 þat mihtful is to lame and blynde.

Of Merci he was leche  
 ffrom kynde þat dredde his speche. 284

Of þe proude of herte he dude wreche,

for God had  
 exalted the  
 lowly.

And dude þe Meke an heiþ to reche ;  
 þe hungri in god he made stronge,  
 And þe riche he lette al swonge. 288

þe folk of Israel haþ vndurfonge  
 þe child þat heo abide longe ;

¶ Also him spac þe heuene kyng  
 To Abraham and his ofspring.” 292

Whon Marie hedde i-seþe þe dede  
 Of þe child and al þe neode,

þe Mayden hire bi-gon to spede And leue tok and hom heo eode.	296	
Whon heo com hom, Iosep to queme þat als his spouse hire hedde to zeme, T <sup>r</sup> his herte he gon hire deme, Hou heo mihte wiþ childe seme.	300	Joseph wonderd  how Mary was with child.
Whar-of hit were, noþing he nuste, So as he neuere hire Mouþ custe Mid wille of sunne, ne neuer luste Hire Maidenhod fulliche vpbreste.	304	
And for in him nas no falshede, In word ne in þouht ne in dede, In his herte nas no drede þauh heo hedde ilore hire Maydenhede.	308	
And for he neuere ne saiþ wiþ eiþe þat heo to fool dede gon hire beyþe, Loth him was on hire to lyþe, Of <sup>1</sup> fleschliche dede hire be-wrye.	312	He had never seen her do folly.  <sup>1</sup> Ms. Of of
ffor wel he wuste, nas þer no speche, þorwh þe lawe of spousbruche, Bote hire þe domesmon bi-teclie, Sone of hire to take wreche.	316	
Aþe þe lawe him lyked ille þat me scholde a Mayde spille. ffor-þi bi-fel hit in his wille þat Mayde lete and leuen hire stille.	320	He did not wish her kild.
<i>(Picture: An Angel appears to Joseph in his sleep.)</i>		
þO Ioseph in his herte wende Ho[u] þis scholde come to ende, A-slepe he fel, as god him kende, And to him his Aungel sende :	324	
“Ioseph,” he seide, “no-þing ne drede, Marie as þi spouse þou lede ; þat child in hire þo[u] schalt fede : Hit is þe holighostes dede.	328	An Angel told him that  the Holy Ghost had childed her.
þe holighost hire haþ beo mylde And Marie haþ i-brouht wiþ chylde ; God in hire haþ i-do vertu : His nome þou schalt clepe Ihesu.”	332	Her son's name was to be Jesus.

Joseph left Mary a maid.	Whon Ioseph herde þis tyþinge, Marie he heold in clene weddyng And wiþ þe Maide in good lykinge Mayde bi-lafte to his endyng.—	336
	Bi hem þat weore bi-fore Ioseph wuste whon god scholde be bore . . . .	
	¶ þat tyme was miþ <sup>1</sup> . . . .	<sup>1</sup> Last words cut out with the picture on the front page.
After Cæsar's	Augustus Cesar wa . . . . . In al þat lond nas . . . . . Ouer al þat lond w . . . . .	340
decree,	He criede his ban . . . . . To alle þat weren . . . . . þat vndur him no . . . . . þat were of eny oþu . . . . .	344
	Whon Ioseph þus h . . . . .	
Joseph took Mary to Bethlehem	Wiþ him tok þe Ma . . . . . Out of Nazareth h . . . . . And to Bethlehem h . . . . .	348
	In Bethleem he tok his wonyng, ffor Marie was neih childyng, And for his kun and his ofspringe Weoren of Dauidþes hous, þe kyng.	352
	In Bethlehem hous he tok, Luytel and pore, as seiþ þe Bok, In an old cote and al to-falle— Nedden heo no bettere halle.	356
to a poor cottage.	Seint Ierom a Mayde kende In a writ þat he hire sende :	360
	þat [þat] Mayde won hire bred Wiþ hire nelde and hire þred.	
She earnd her bread by her needle.	Whon þat child was forþ brouht, Luytel heo hedde oþur riht nouht	364
	fforte leggen Inne þat Bern, But a luyte hei oþur vern ; Heo wounden him wiþ þat heo mihten gete, And leyden him, þer bestes etc.	368
Jesus was born in a barn, on hay and fern,		
and laid in a manger,		

(Picture : *Birth of Jesus.*)

**H**eo leyden him in Bestes stalles,  
I-loke bi-twene two olde walles—

þenne was fuld þe prophecie þat bi-fore seide Ysayze :	372	as Isaiah
þe Oxe and þe Asse hedde kennynge Of heore lord in heore stallynge. And Abacuc also haueþ i-seyd :		
By-twene two bestes he scholde be leyð.—	376	and Habba- kuk foretold.
So bi-fel þat ilke tyde þat in þe cuntre þerbisyde Herdes wakede in a Mede,		Herds were
Heore bestes and heore schep to fede.	380	
Sone to hem an Angel wende And to hem brouhte a swete tyþinge— Heo bi-gonne to ben in doute Of liht þat was þer hem aboute.		
þe Aungel seide : “ nouzt ze ne drede ! Ich wole ow telle a blisful dede : A child is boren for oure nede, þat schal his folk of pyne lede.	384	told by an Angel of Christ's birth
And [þat] ich ou þe soþe bringe, þat ich ziue ow to tokenynge : In Bethlehem he liht, i-wounde In cloþus, and in a Crubbe i-bounde.		
<sup>1</sup> In a Crubbe he is leyð,	392	in Bethlehem in a crib.
As ich ow hadde er i-seid. He schal his [folk] of sunne bringe, As crist and lord of alle þinge.”		
	396	He shall be Lord of all.

(*Picture: An Angel appears to the Shepherds.*)

. . . . .  
(*The other leaves of this Poem are wanting in the MS.*)<sup>1</sup> 8 leaves  
wanting in  
the MS.

<sup>1</sup> The Index to MS. Vern. gives the following description of the poem: CIIII Of þe Anunciacioun ihesu crist. Of his Natiuite. Of his circumcisioun. hou he [was] offred to Symeon. Of þe passioun. Of þe resurrexioun. Of þe ascensyoun. Of þe sendynge of þe holi gost. Of þe comynge to þe day of dom. ¶ And opere diuerse Stories of ihesu crist and of his modur; þe whyche [be] in diuerse paneles in peyntur, and euery panel had his scripture acordaunt þerto, þe whiche peynture his table suffisaunt.—Then followed: fol. CXI þe pyte of crist stondynge in þe sepulcre. þe scheld off þe fey. þe scheld of þe passioun. Diuerse orisones to þe fadur and to þe sone and to þe holy gost, whit peyntures. CXII Salutaciones to vre lady, wiþ peynture annex. CXIII 3yt salutaciouns to vre lady. Then Miserere &c.

## II. Verse Paraphrase of Psalm LI.

(From the Seven Penitential Psalms, by Rich. Maidenstoon,<sup>1</sup>  
Beginning wanting, supplied from MS. Digby 18.)

[*Miserere mei, deus, secundum magnam misericordiam tuam :*

1. Have  
mercy on me,  
O God!

Mercy, god, of my mysdede, [Penit. Psalms, v. 385.]

ffor þi mercy, þat mychel is.

Late þi pite springe & sprede,

And of þi mercy þat I not mys,

And aftir þi goostly grace I grede.

Now, dere god, þou graunte me þis,

That I may lyue in loue & drede,

And neuere eft to don amys!

*Et secundum multitudinem miserationum tuarum dele iniquitatem meam.*

Do away  
mine offences

And aftir þi mercies þat ben fele,

Lord, fordo my wickidnesse,

And helpe me forto hide & hele

þe blames of my frelnesse!

þif eny sterynge wolde me stele

Out of þe cloos of þi clenness,

Wise þou me, in woo & wele,

And kepe me from unkyndenesse!

*Amplius lava me ab iniquitate mea, & a peccato meo munda me.*

2. Wash me  
from sin.

More-ouere þou wasche me fro [my] synne,

And fro my filþis clense þou me;

Enserche my soule wipoute & ynne,

That I no more defouldid be;

And as þin herte cleef atwynne

Wip deolful deef on rode-tre,]

[Vernon MS.  
fol. Cxiii.]

So let me neuere werk bi-ginne,

[Penit. Psalms, v. 407.]

Lord, but þif hit like þe!

*Quoniam iniquitatem ego cognosco &c.*

3. My sin is  
ever before  
me.

ffor al my wikkednesse i knowe,

And sunne is euere me aþeyn.

þerfore let þi grace growe,

Ihesus, þat were wip Iewes slayn.

Riche and pore, heiþe and lowe,

Smale and Grete, ich am certeyn,

At domes-day whon þou schalt bowe,<sup>1</sup>

Of þi merci schul beo fayn.

<sup>1</sup> MS. D: whan beinus biowe. 32

<sup>1</sup> Ed. by Adler and Kaluza in *Engl. Stud.* 1887, X, p. 242 ff., from MS. Digby 18, with various readings from MSS. Rawl. A 389 and Ashm. 61; there are, however, several more MSS. In MS. Rawl. the poem is ascribed to Richard Maidenstoon, in MS. Digby to Rich. Hampole. The Psalm *Miserere* begins v. 385, MS. Vern. v. 407.

*Tibi soli peccavi & malum coram te &c.*

To þe only trespass haue I,  
 Wrouht wikkedliche a-zein þi glori,  
 Wiþ wordus and wiþ tricheri.  
 þou demest riht and hast victori: 36  
 þerfore þi blis nou beo-seche I;  
 ffor told hit is in moni stori  
 þat hose crieþ to þi Merci,  
 Is endelesliche in þi memori. 40

4. Against  
 Thee only  
 haue I  
 sinned.

*Ecce enim in iniquitatibus conceptus.*

Bi-hold hou in sunne i was conceyued  
 Of my Modur, as Men beon alle,  
 And of my ffadur nouþt receyued  
 Bote flesch ful ffrele and fayn to falle. 44  
 Bote seþþhe þi flesch, lord, was parceyued  
 And for vr sake strauht on stalle,  
 Was neuer sinful mon deceyued  
 þat wolde to þi merci calle. 48

5. Behold, I  
 was conceived  
 in sin.

*Ecce enim veritatem dilexisti.*

Lo, for þow hast loued riht,  
 þe priue counseil of þi wit  
 þou hast me schewed þorwh þi miht:  
 Twei kuyndes beþ to-gedere I-knit, 52  
 þral is fre and knaue is kniht,  
 God is mon, as gospel writ.  
 3if my soule in peril is piht,  
 Merci, God, and help þou hit. 56

6. Thou hast  
 loved truth.

*Asperges me domine ysopo & mundabor.*

Wiþ holi watur þou schalt me sprinke,  
 And as þe snouh I schal be whit.  
 ffor þauh my soule in sunne sinke,  
 Wiþ weopyng watur I<sup>1</sup> may ben quit. <sup>1</sup> al. it 60  
 Dedly drauhtes þauh I drinke,  
 Of repentaunce 3if me respit.  
 ffor on þi peynes hose þynke,  
 In worldly welþe haþ no delyt. 64

7. Thou shalt  
 make me  
 white as  
 snow, and

*Auditui meo dabis gaudium.*

To myn herynge þou schalt 3iue  
 Gladnesse, to glade bones meke.

8. to have  
 gladness.

In lounnesse lere þou me to liue,  
 Leoue lord, I þe by-seke. 68  
 þe þeoues gult hit was forziue,  
 On Rode-treo [his]<sup>1</sup> bones breke. <sup>1</sup> MS. here  
 A serwful herte and clene i-schriue  
 Saueþ soule and bodi eke. 72

*Auerte faciem tuam a peccatis meis.*

9. Turn Thy  
 face from my  
 sins.

ffrom my sunnes þou torne þi face,  
 Put al my wikkednesse a-way.  
 Gret is my gult, grettere þi grace,  
 And elles fayleþ al vr fay. 76  
 Sunnes fele þat me deface  
 Makeþ þat I ne con not say,  
 But crie Merci whon I trespace—  
 Ichot þer nis non oþur way. 80

*Cor mundum crea in me, deus.*

10. Make in  
 me a clean  
 heart.

Make in me, god, myn herte clene,  
 þat rihtful gost in me þou rewe.<sup>1</sup> <sup>1</sup> r. newe  
 ffrom seuen sunnes<sup>1</sup> þou make hit schene, <sup>1</sup> r. sunnes seuen  
 Wher so þou go I may þe suwe. 84  
 Allas þi tormentes for tene,  
 þi bodi blak, þi bones bluwe!  
 Mekeful lord, þou make hit sene  
 Wiþ-Inne myn herte, þat hidous hewe. 88

*NE proicias me a facie tua & spiritum sanctum t.*

11. Cast me  
 not out from  
 Thy face.

Cast me not out from þi visage,  
 Tac not from me þyn hilogost!  
 To bi-holde þat feir Ymage,  
 Of alle murþus hit is þe most. 92  
 A blisful brid was brouht in Cage,  
 Cauht<sup>1</sup> and Cud in eueri cost, <sup>1</sup> al. coup  
 Whon þou weore drawn in tendre age  
 To driuen adoun þe fendes bost. 96

*Redde michi leticiam salutaris tui.*

12. Give me  
 the joy of  
 Sauation.

Of heleþe ʒif me ioye and blisse,  
 And strengþe me wiþ þi spirit chef,  
 And al my fyue wittes wisse,  
 þat I may loue þat þe is lef; 100  
 And as þou miht my langour lisse,



þou brouhstest mon to gret bonchef,  
 So let me neuere þi Merci misse  
 Whon I am gret wiþ gostly greef. 104

*Docebo iniquos uias tuas : & impii.*

þe wikkede i schal þi weies teche,  
 þe sunfule schule to þe conuerte. 13. I will  
 þou sunful soule, beo war of wreche, teach the  
 And þenk hou<sup>1</sup> crist is hed and herte, <sup>1 r. on</sup> 108 wicked Thy  
 Breste, bak and bodi bleche, ways.  
 Hou hit was bete wiþ scourges smerte.  
 To rewe on him I wolde areche,  
 Allas þer may no ter out sterte! 112

*Libera me de sanguinibus, deus, deus.*

Deliuere me from blameful blod,  
 Almihti god, lord, myn heleþe : 14. Deliver  
 þen schal my tonge wiþ mylde mood me from  
 Apertly schewe þi seli selþe. 116 blood-guilti-  
 þi rihtful blod ran doun of Rod, ness!  
 To wasschen vs from vr flescly fulþe,  
 And mony a storm aþeyn þe stood  
 To wissen vs from þis worldly welþe. 120

*Domine labia mea aperies & os meum.*

Mi lippes, lord, þou schalt vndo,  
 And my mouþ schal þi preisyng spelle : 15. Open  
 þi merci and þi miht also Thou my  
 Parfyt[li] may no tonge<sup>1</sup> telle. <sup>1 r. no tonge may</sup> 124 lips!  
 ffor whon we dedly sunne do,  
 þi riht vs dampned anon<sup>1</sup> to helle ; <sup>1 et. demerþ doun</sup>  
 But whon we sese and con sei ho,<sup>1</sup> <sup>1 sei ho, i. e. stop.</sup>  
 þi Merci is vr wasschyng-welle. 128

*Quoniam si voluisses sacrificium dedissem.*

Weore sacrifice to þi likyng,  
 I hedde hit 3iue wiþ herte fre ; 16. If Thon  
 But, certeynly, no such þing likedst sacri-  
 As in him-self plesaunt may be. 132 fice, I woul-  
 þi-self were offred, a child ful zing, give it Thee.  
 And afturward on Rode-tre,  
 Whon of þin herte þe blod con spring :  
 þerfore myn herte I offre to þe. 136

*Sacrificium deo spiritus contribulatus.*

17. The sacrifice of God is a grieved spirit.

To God hit is a sacrifice  
 A greued gost þat serweþ sore,  
 An huymble herte wol not despise,  
 Whil repentaunce may hit restore. 140  
 I haue forloren<sup>1</sup> þi seruice <sup>1 MS. R. forleten</sup>  
 And luitel i-lyued aftur þi lore ;  
 But i repente nou and aryse :  
 Merci, god, I wol no more. 144

*Benigne fac domine in bona voluntate.*

18. Build Thou the walls of Jerusalem!

Wiþ meke wil do to syon,  
 Ierusalem walles þat þei weore wrouht.  
 Ierusalem, as seiþ seint Ion,  
 Is<sup>1</sup> holy churche þat erreþ nouht. <sup>1 MS. In</sup> 148  
 Two testamentes cordyng<sup>1</sup> in on <sup>1 az. acordeþ</sup>  
 þe walles were to-gedere i-brouht,  
 Whon him-self was Corner-ston  
 þat Monkuynde haþ so deore abouht. 152

*Tunc acceptabis sacrificium iusticie.*

19. Then shalt Thou accept the service of Righteousness.

þenne schaltou sacrifice accepte  
 Of rihtfulnesse [&] truþe entere,  
 And calueren after þi precepte  
 þei schul beo leyd on pin Autere. 156  
 On Caluarie a calf þer crepte,  
 Crist on Cros, boþe clene and clere.  
 ffor teres þat his Modur wepte,  
 He schylde vs alle from helle fere ! 160

III. *þer biginneþ an orisun of þe trinite.*<sup>1</sup>

Father, Son, and Holy Ghost,

**F**Adur and Sone and Holigost,  
 Lord, to þe I crie and calle,  
 Studefast god of mihtes most,  
 My sunful lyf is steken in stalle : 4  
 I preye þe, lord, þat þou þe<sup>1</sup> haste <sup>1 MS. me</sup>  
 Me to helpe, þat I ne falle,  
 And mak my soule clene and chaste  
 Of dedly sunnes and vuelles alle. 8

help me !

<sup>1</sup> The same in northern dialect in MS. Thornton, ed. by Perry, *Religious Pieces in Prose and Verse*, E. E. T. S. 1867, No. 6, p. 75 ff.

<b>L</b> ord, haue Merci of my synne, And bring me out of al my care ;		Have mercy on my sin !
Euele to do wol I nou <sup>1</sup> blynne,	<sup>1</sup> P T couthe neuer	
I haue I-wrouht aȝeynes þi lawe <sup>1</sup> :	<sup>1</sup> r. lare	12
þou rewe of me [boþe] out and Inne, And hele me of my woundes sare ; Lord, þat al þis world schal winne, Hele me ar i fonde and fare.		16
<b>F</b> Adur in heuene þat wel <sup>1</sup> may, I preye þe, lord, þat þou me lede In rihte weyes of stable fay ; At myn endyng whon I haue drede, þi grace ich aske [boþe] niht and day, And ȝif me merci of my misdede. Of myn askyng sei not nay, But help me, lord, at al my nede.	<sup>1</sup> P all	Father, lead me in the right way ! 20 24
<b>S</b> wete Ihesu, for me was boren, þou here my preyere loud and stille, ffor pyne þat me is leid bi-foren Ofte i sike and wepe my fille. Ofte so haue I ben for-sworen Whon I haue don aȝeynes þi wille, Suffre neuere þat I beo loren, Lord, for myne dedes ille.		Jesu, let me not be lost ! 32
<b>þ</b> E holygost, i preye to þe Niht and day in good entent, Of al my serwe cumforte me, þin holi grace þou me sent, <sup>1</sup>	<sup>1</sup> P be to me sent	Holy Ghost, comfort me, 36
And schild me, ȝif þi wille be, ffrom dedly sunne, þat I ne beo schent, ffor Marie loue, þat Maiden fre, In whom þou lihstest, verreyment.		and shield me from sin ! 40
<b>I</b> preye þe, ladi Meoke and mylde, þat þou preye for my misdede, ffor [þe] loue of þi swete childe, As þou him sauh on Rode blede.		Mary mild, 44
Euerȝite haue I ben wylda, Mi sunfol soule is euere in drede : Merci ladi, þou me schilde, And helpe me euere at al myn nede.		help me in my need, 48

- M**erci, Marie, Mayden clene!  
 þou let me neuere In sunne dwelle,  
 Preye for me þat hit beo sene,  
 And schild me from þe pyne of helle. 52  
 ffor certes, ladi, riht wel i wene  
 þat al my fomen maiȝt þou felle.  
 ffor-þi my serwe to þe I mene,  
 Wiþ ferful mod my tale i telle. 56
- B**I-þenk þe, ladi, euere and ay  
 Of alle wimmen þou berest þe flour;  
 ffor sunfol mon, as I þe say,  
 God haþ don þe gret honour. 60
- Receyue my preyere niht and day,  
 Whon I þe be-seche in eny a Our;  
 Help me, ladi, so wel þou may,  
 Me bi-houep þou beo my counseilour. 64
- O**ff counseil, ladi, i preye to þe  
 Niht and day, in wele and wo;  
 Of al my serwe cumforte me,  
 And beo my scheld aȝeynes my fo. 68  
 ffor, certes, ȝif þi wille hit be,  
 Al my fo-men maiȝt þou slo.  
 Help me, ladi hende and fre,  
 þou take þat þe is fallen fro. 72
- A**t myn endyngþe þou stonde bi me  
 Whon I schal henne fonde and fare,  
 Whon þat I quake and dredful be,  
 And al my sunnus I rewe hem sare. 76  
 As euere myn hope haþ ben in þe,  
 þenk þeron, ladi, and help me þare,  
 ffor [þe] loue of þat swete tre  
 þat Ihesu spradde [on] his bodi bare. 80
- I**hesu, for þat ille<sup>1</sup> stounde <sup>1 P ilke harde</sup>  
 þat þou woldest on Rode blede,  
 At myn endyngþe whon I schal founde  
 þou haue merci of my misdede, 84  
 And hele me of my dedlich wounde,  
 And help me in þat muchele nede;  
 Whon deþ me takeþ and bringeþ me<sup>1</sup> to grounde,  
 þen schal i, lord, þi domes drede. <sup>1 om. me</sup> 88

protect me  
from the pain  
of Hell,

accept my  
prayers,

comfort me,

stand by me  
at my death!

Jesu also,

help me when  
I die,

<b>L</b> Ord, for my sunnes to do penaunce,		
ffor my dedes <sup>1</sup> þou graunte hit me	<sup>1</sup> P	Be-fore my dede
A <sup>1</sup> space of verrey Repentaunce	<sup>1</sup> P	And
In serwe of herte, I preye to þe.		92
In þi merci is myn affyaunce ;		
Of my folye þou haue pite,		
þat þou of me ne take veniaunce,		take not
Lord, for þi benignite.		96
		on me,
<b>L</b> Ord, as þow art ful of miht		
And as þou alle þinges wost,		
My lyf amende, my dedes riht,	<sup>1</sup>	This verse added on the margin.
<sup>1</sup> ffor mari loue þat maiden chost, <sup>2</sup>	<sup>2</sup> P	chaste
		100
And bringe me sone in to þat liht		bring me to
Wip-outen ende þer ioye is most,		
On þe to seo þat swete silt,		sight of the
ffadur and Sone and Holigost. AMEN.		104
		Trinity!

IV. *A confessioun to Ihesu crist.*

<b>S</b> wete Ihesu crist, to þe		
A gulti wrecche Ich zelde me		I have sind
ffor sunnes þat ichaue ido		
In al my lyf hider-to.		4
In Pruide, in Envye, In lecherye,		In all the
In Sleuþe, In Wrapþe, In Glotenyē,		Seven Sins,
In al þis worldus Couetyse,		
Ichaue isunged In alle þyse.		8
<b>I</b> -broken Ichaue þi Comaundemens		against the
Azeynes myn owne Conciens,		10 Command-
And not iserued þe to queme :		ments,
Lord Merci, ar þe dom is deme.		12
<b>T</b> O ofte ichaue in my lyue		
Isunged in my wittes fyue,		and with all
Wip Eres I-herd, wip Eizen siht,		my Five
Wip sunful speche day and niht,		Wits,
Wip Honden I-hondlet, wip feet I-go,		16
Wip Neose i-smullet eft also,		
Wip herte sunfulliche i-þouht,		
Wip al my bodi vuel I-wrouht :		20

And of alle my folye  
 Merci, lord Ihesu, Ich crye.

But I never  
 forsook Thee,  
 Lord.

**A** l-pauh ichaue i-sunged euere,  
 Lord, i ne forsok þe neuere, 24  
 Ne oþur god ne tok i none,  
 ffadur of heuene, but þe one.

And þerfore, lord, i þe biseche  
 Wiþ rihtful hertliche speche, 28  
 Ne 3if þou me none mede  
 Aftur my sunfule dede.

Jesu, send me

**B** ut aftur, lord, þi grete pite  
 Ihesu lord, asoyle þou me, 32  
 And send me ofte, ar I dye,

sorrow of  
 heart,

Serwe in herte, and ter in eize,  
 ffor sunnes þat ichaue i-do  
 In al my lyf hider-to. 36

**A** nd let me neuere eft biginne  
 To do no more dedly synne,  
 So þat I at myn endyng-day  
 Cleue of synne dye may, 40  
 Wiþ Schrift and Hosul at myn ende ;

that my soul  
 may go to  
 bliss.

So þat my soule mowe wende  
 In to þat blisful Empyre  
 þer þat þou regnest lord and sire. 44

Mary, Mother  
 of Mercy,

**S** wete ladi seinte Marie,  
 fful of Alle Curtesie,  
 Modur of Merci and of pite,  
 Myn hope, myn help is al in þe. 48

beseech thy  
 Son to have

Wel ich wot, ibore þou were  
 In help of al vs wrecches here ;  
 And wel ich wot þat alle þing  
 þi sone wol don at þi biddyng. 52

mercy on me,

Bi-sech þi sone lef and dere  
 ffor me synful wrecche here ;  
 Bi-seche him, for þe loue of þe  
 þat he haue merci of me ; 56

my friends,

And help me at myn ende-day  
 ffrom þe foule fendes affray.  
**B** I-seche also þe flour of alle,  
 þi sone, for my friendes alle, 60

- þat he hem kepe wiþ his grace  
ffrom alle perels in vche place,  
And 3ef hem god lyf and god ende,  
And Ioye whon þei schul heþene wende ; 64  
And also alle cristene men. and all Christian men.
- God lord *Ihesus*, Amen AMEN. 66
- S**eint Michel and saint Gabriel  
**S** And alle þe Angeles<sup>1</sup> also wel, <sup>1 MS. Angls</sup>  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue merci. 70  
Pray also for me ye, Michael, Gabriel, and all Angels,
- H**oli Patriarkes and prophetes,  
Alle i preye ow and bi-seches :  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue merci. 74  
ye Patriarchs and Prophets,
- P**eter and Poul, þe Apostles alle,  
Alle i beo-seche ou 3erne and calle :  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue merci. 78  
ye Apostles,
- S**eint Steuene and saint Laurens  
**S** And alle gode Martires þat þoleden turmens,  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue Merci. 82  
ye Martyrs,
- S**eint Martin and saint Nicholas  
**S** And alle gode confessours þat euer was,  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue merci. 86  
ye Confessors,
- S**einte Katerine and seinte Mergrete  
**S** And alle þe virgines gode and swete,  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue merci. 90  
ye Virgins,
- S**einte Marie Maudeleyne,  
To þe I preze and eke pleyne :  
Preyef<sup>1</sup> for me to vre ladi, <sup>1 r. Prey</sup>  
þat *Ihesus* of me haue merci. 94  
Mary Magdalene,
- A**lle Halewen þat euere were,  
þat beoþ crist lef and dere,  
Preyef for me to vre ladi,  
þat *Ihesus* of me haue merci. 98  
and all Saints ;  
pray for me to our Lady.

V. *A prayer to þe five woundes.*

Jesu, let Thy	<b>I</b> hesu crist, my lemmon swete, þat dizedest on þe Rode-tre, Wiþ al my miht i þe be-seche, ffor þi woundes two and þre,	4
love be fixt in my heart as	þat also faste mot þi loue In to myn herte ficched be As was þe spere in to þin herte Whon þou soffredest deþ for me.	8
fast as the spear was in Thine!	<b>I</b> hesus þat dizedest on þe Rode ffor þe loue of me And bouhtest me wiþ þi blode, þou haue Merci of me :	12
Jesu, have mercy on me!	What me letteþ of eny þing ffor to loue þe, Beo hit me lef beo hit me loþ, þow do hit a-vey from me, AMEN.	16

VI. *A preiere to bre ladi.*<sup>1</sup>

Mary, Mother,	<b>M</b> arie Modur and Mayden : Euere wel þe be ! Modur and Mayden mylde : Marie, þenk on me ! Modur boþe and Mayden : Was þer neuere non To-gedere, ladi Marie : But þi-self al-on.	4
keep me from sin,	¶ Marie Mylde, þat Modur art : And mayden hol and clene, To-day me schilde and euere : ffrom serwe and herte-tene; Marie, out of synne : Euere kep þou me, And from þe deueles cumbrement : And out of his pouste.	8
send me spiritual food.	¶ Marie ful of Merci : ffor þi Ioyes fyue Help me now and euere : To lyuen in clene lyue ; And for þe deo[1]ful <sup>1</sup> teres : þou lettest vndur þe Rode, Send me in my lyue : Grace of gostly fode, <sup>1</sup> MS. deoful Wher-wiþ I may my soule : Vche day her feden ; And of bodily godus : Mi lyf also wiþ leden.	13

<sup>1</sup> A similar poem in short verse, from a MS. of the 15th cent., see in Wright, *Rel. Ant.* II. 212. In the MS. the poem is written in half-lines ; the colons (:) were added by me.



**H**Elp me, swete ladi : And alle frendes myne,  
And schild us here from alle vr fos : And from  
helle-pyne; 16

Swete ladi of heuene : Schild us from worldus  
schame, Mary, shield  
me and my  
friends from  
the Devil's  
wiles,

And from þe deueles wyles : And from wikkede fame,  
Nomeliche from dedly sunne : And from vilenye,  
And from alle-maner folk : Of wikked Cumpaignye. 20

**S**wete ladi Maiden : Godus Moder Milde,  
A ʒeynes þe fendus turnes : þou vs euere schylde,  
þat no wikkede þing : Neuere vs do dere ;  
ffrom sunne, ladi, euere : þou sauè vs and were. 24 and from sin.

¶ In alle tymes, ladi : Boþe day and niht MS. my  
Help us, seinte Marie : Wiþ al þy<sup>1</sup> meyn and miht.  
I preye þe for my frendes : And eke also for me,  
þat we moten here : Amendet beo þorw þe ; 28

As mest vr soule is nedful : And also to vr lyue,  
Marie, mak hit so : Wiþ us, for þi Ioyes fyue.

**L**Adi, for myn Enemys : I preye þe also,  
þat heo in þis lyue : Moten her do so 32 I pray thee  
also for my  
foes ;  
þat heo neuer in synne : Ne in wrappe dye ;  
Swete ladi Marie : Herteliche I þe preye.

**A**nd for alle þulke : þat ben in clene lyue  
I preye þe, Marie : ffor þi serwes fyue ; 36 for all of pure  
life,  
Euere whil heore lyf laste : þer-Inne þou hem holde,  
Boþe whil þei ben ʒonge : And eke whil þei ben olde.

**F**Or alle þo, ladi, i preye þe : þat ben in dedly synne ;  
Suffre hem neuere for no þing : þat þei dye þer-  
Inne ; 40 and all in  
deadly sin.

Swete ladi Marie : Heom wisse euere and rede,  
And do hem amenden, ar þei dyen : heere heore  
misdede.

**M**Arie, for þi Ioyes : þat blisful weren alle,  
Let me neuere here : In dedly sunne falle ; 44  
Preye þou þi deore sone : Ihesu heuene-kyng,  
He graunte me soþfast schrifte : Hosel and god  
endyng, Pray thy dear  
Son to grant

And for his precious blod : And his holy grace  
In heuene-riche wiþ him-self : þat I mowe hauen a  
place. 48 me a place in  
Heaven,

**M**Arie, as my trust : Enterliche is in þe,  
ffor þi leoue sones loue : þeos preyers graunt  
þou me ; 50

and ever-  
lasting bliss.

And beo myn help studefast : To gete me þat blisse  
þat euermore schal lasten : Wip-outen eny misse AMEN.

VII. *A preyer at þe leuacioun.<sup>1</sup>*

Welcome,  
Jesus, in form  
of Bread!

**W**elcome, Lord, In fourme of Bred!  
In þe is boþe lyf and Ded,  
Ihesus is þi nome. 3

þou þat art In Trinite,  
Lord, þow haue Merci of me  
And schild þou me from schome. 6

Hail Thou  
Son of God,

**H**eil Ihesu, godus sone,  
Holigost from heuene i-come,  
Kyng þou art i-Coren ; 9

Heil mon of most miht,  
Godus sone þat art so briht,  
Of Marie þou were boren. 12

**H**eil god, best þe be,  
heil Blossme vpon tre,  
Heried beo þi sonde ! 15

Thou Saviour  
of the world,

Heil fruit, heil flour,  
Heil be þou Saueour  
Of watur and of londe. 18

**H**eil kyng, heil kniht,  
heil mon of most miht,  
Prince in þi Trone, 21

Heil Duyk, heil Emperour,  
Heil beo þou governour  
Of al þis worldus wone. 24

Thou flesh  
and blood,

**H**eil flesch, heil blod,  
heil mon of mylde mod,  
Heil beo þow kyng ; 27

Heil God ffeirest,  
Heil beo þou, bern best,  
þow madest alle þyng. 30

<sup>1</sup> Title in the Index : Sixe salutacions to þe trinite in tyme  
of þe leuacioun of godis body.

<b>H</b> eil Rose vppon Rys, heil mon of most pris, ffor us þou were ded ;	33	
Heil God ful of miht, Godus sone þat art so briht, In fourme þou art of bred.	36	God's Son in form of bread.

VIII. *A prayer at þe leuacioun.*<sup>1</sup>

<b>I</b> þe honoure wiþ al my miht In fourme of Bred as i þe se, Lord, þat in þat ladi briht, In Marie Mon bi-come for me.	4	I honour Thee, Christ, in form of bread.
<b>P</b> i fflesch, þi blod is swete of silt, þi Sacrament honoured to be, Of Bred and Wyn wiþ word i-diht ; Almihti lord, I leue in þe.	8	
<b>I</b> Am sunful, as þou wel wost : Ihesu, þou haue merci of me ; Soffre þou neuere þat I be lost ffor whom þou diþedest vppon þe tre, Ac þorwh þat ladi of Merci most Mi soule þou bringe in blisse to þe ; Repentauce to-fore mi deþ, Schrif[t] and Hosul þou graunte me, Wiþ ffadur and Sone and Holygost, þat Regneþ God In Trinite. Amen.	12 16 18	Have mercy on me, for whom Thou diedst!

IX. *þe fyue Joyes of vr ladi.*

<b>H</b> Aue Ioye, Marie, Modur and Maide, As þe Angel Gabriel Message to þe saide And brouhte þe tiþing þat crist wolde in þe aliht.	3	I. At Gabri- el's message to thee.
Help us, ladi, þorw þi miht To habben his blessing.	6	

<sup>1</sup> Title in the Index : An orysoun to godes body at þe leuacioun.

II. At the  
Birth of  
Jesus.

**H**Aue Ioye, Marie, for þou were  
Glad of Ihesu þo þou him bere,  
And<sup>1</sup> wiþ-uten pyning; <sup>1</sup> r. al? 9

fful þou weore of Godus grace.  
Help me, Ladi, to seo þi face,  
ffeirest of alle þyng. 12

III. At His  
Resurrection.

**H**Aue Ioye, Marie, feole siþe,  
ffor Ihesus a-Ros from deþ to lyue  
In a morwenyng, 15

þe þridde day þat he was ded.  
Ladi, schild us from þe qued  
And from his wikked tysyng. 18

IV. At His  
Ascension,

**H**Aue Ioye, Marie, for þou seze  
þat Ihesu crist to heuene steiz3  
In to his wonizing, 21

And euere þou seze him at þi wille.  
Help us, ladi, þat we ne spille,  
þorw3 þi beo-seching. 24

V. At Thy  
Coronation in  
Heaven.

**H**Aue Ioye, Marie, þow were vp fet  
And bi Ihesu crist I-set  
þer þat he is kyng; 27

Qween he made þe wiþ Croune.  
Help us, ladi, þorwh þi bone,  
And to blisse us bring. Amen. 30

¶ ffadur and sone and holi gost,  
Al þat is and nis þow wost,  
And art wiþ-oute bigining: 33

Lord, grant  
us endless  
joy!

Lord, for þi Modur loue  
Graunt vs þe Ioye þat is aboue,  
þat neuer haþ endyng. Amen. 36

### X. An orisoun to god.<sup>1</sup>

Lord, let me

**L**Ord, my God al Merciable,  
I þe bi-seche wiþ herte stable  
þat I mouwe euere wilne þat þing  
þat most may beo to þy lykyng, 4

will what  
Thou likest,

<sup>1</sup> Title in the Index : An orysoun to god þe fadur.

And wysliche folewen euere þi wille, Sikerliche knowen and folfulle þe louereden of þi nome and blis, Mi stat ordeynen as þi wille is.	8	
Al þin askyng and þi wille Euere do me, lord, folfile ; As me may most in soule nede þi wissynge help to spede.	12	and fulfil Thy will.
Mi wei to þe beo siker and riht, And harde i-fastnet wiþ þi miht, þat I in weole þe þonke so And euere beo pacient in wo, þat I ne falle neuer mo In nouþur of hem boþe two ; Ne þat I neuere glad ne be But in þing þat lykeþ þe, Ne serwe neuere bote for þing þat torne þe to mis-lykyng, Ne þat I neuere desire to plesen No mon falsliche ne displesen Bote þe, deore lord, al-one, ffor no drede of monnes mone.	16	Make me patient in woe,
¶ Al erþliche þing beo vyl to me, Lord, for þe loue of þe, And alle þinges þat þyne be Leof and deore mak hem me, And þou al-one, Almihti kyng, Out and ouer al oþur þyng Euer beo most in my lykyng, And wiþ me derworþest ouer alle þing.	20	
¶ Alle Ioyes beo nuyous to me þat ben, lord, wiþ-uten þe. In alle trauayles þat ben for þe Euer-more al my lykyng be. Restes alle þat ne ben in þe, Anuy and trauayle beo þei to me. Euere myn herte to þe þou dresse, Mi sunne to clanse wiþ serefulnessse.	24	and desirous to please Thee only.
Boxum me make wiþ-oute feyning, And glad wiþ-uten ryotyng,	28	
	32	
	36	Let my plea sure be in works for Thee.
	40	
	44	Make me obedient and

	Serwhful wiþ-ouen þat luper last To maken of my-self out-cast, Meur wiþ-ouen grenoushed,		48
truthful,	Sop wiþ-ouen falshed Or eny oþur doublehed Of fikel word wiþ double entente		52
trustful,	To bleenden þat þe sawe mente ; Dredful wiþ-ouen wonhope, And trust wiþ-ouen ouer-hope ; Min euencristne to vndurnyme so þat þer ne beo no feynyng to,		56
and an ex- ample to all.	And wiþ-ouen eny pruyde Hem to edefyen in alle tyde, In word, ensauple, and in dede, To alle gode from alle quede ;		60
	Vmble wiþ-ouen 3ein-siggyng, Suffraunt wiþ-ouen grucchyng. Waker herte 3if þou me Euere, lord, a-bouten þe,		64
Give me a noble and	þat neuer non oþur curiousete Ne led my herte fromward þe. 3if me herte so noble and fre þat no fals loue hit drawe fro þe.		68
	3if me herte þat neuermore fayle, Ne bi <sup>1</sup> conqueret in no trauayle.	= be	
	¶ ffreo herte, lord, 3if me wiþ wyne, þat vuel delyt naue kalange Inne.		72
rightful heart,	¶ Rihtful herte 3if me also þat no wrong wit ne enclyne to. ¶ Lord, ffadur of alle Merci, I þe bi-seche hertely		76
skill to know Thee aright,	Cunnyng, þe to knowe ariht Wiþ bisi sechinge day and niht, Wiþ <sup>1</sup> þat I kunne fynde,	<sup>1</sup> r. wit?	80
hope to em- brace Thee fast,	Mi þewes in þi lykyng bynde ; Perseueraunce þe to abyde, 3if me, lord, in vche a tyde, Wiþ hope trewe and studefast, þat þe, lord, ay bi-cluppe fast ; <sup>1</sup>	<sup>1</sup> some vv. wanting?	84

þorwh penaunce þat I mowe do  
 þi pyneful [l]yf<sup>1</sup> mowe lykne to ; <sup>1</sup> MS. pynefulyf  
 ¶ Aud whil me lasteþ lyues space,  
 Gode werkes vsen þorwh þi grace, 88  
 þyne Ioyes vsen and wiþ þe wone  
 In þi glorie, wiþ ffadur and sone. Amen. 90

and life with  
Thee in glory.

XI. *An orisoun to vr lord Ihesu.*<sup>1</sup>

**L**Ord, Swete Ihesu crist : Haue Merci of me, Jesu, have  
 þat out of heuene come : In to eorþe for me,  
 And of þe Mayden Marie : Boren were for me,  
 And on þe cros suffredest : Bitter deþ for me. 4

Of Merci I þe bi-seche : þat mest of mihtes may,  
 Swete Ihesu my cumfort : Mi solas and my play ;  
 Of alle vices me deliuere : And of pruide, I þe pray, 7  
 þat I may þe louen as lord : And knowen for God verray.

fful muchel ouhte i þe to louen : In stable treuþe I ought to  
 and fay, love Thee.

Whon þou were god and art : And schalt ben euere  
 and ay,

Com in to eorþe for my loue : To take my kuynde of For me Thou  
 clay, tookest flesh,

In þe world to wynne<sup>1</sup> vs wele : þou suffredest men  
 worchen þe way. <sup>1</sup> MS. wynnes 12

In þe world, as I seide er : In bodi, flesch and Bon,  
 Hunger and ffurst heddestou boþe : In hot and Cold to  
 gon, suffredest  
 hunger, and

Blod and watur þou swattest boþe : And Teres Mony on,  
 And seþþen for þe loue of vs : þi deþ þen hastou tan.

fful hard and deolful was þi deþ : Hose hedde hit in painful death,  
 þouht, 17

Whon þat þi blessede bodi : þat nehere no sunne  
 wrouht,

Among þis false Iewes : þi-seluen hast hit brouht,  
 And seþþen wiþ þi blessed blod : ffrom bale þou hast us  
 bouht. 20

<sup>1</sup> Title in the Index : An orysoun to god þe sone. In the MS. the poem is written in half-lines.

wast crown  
with thorns,

A Croune of þornes vppon þin hed : þei setten scharp  
and fresch,

naild hand  
and foot,

Heo þe nayleden hondes and feet : Boþe þorwh bon and  
flesch ;

spear-thrust.

A spere þorwh þi syde stong : þyn herte was ful nesch,  
Whon þe blod and watur sprong : þat vs of synne  
wesch. 24

Let me not be  
damud.

þerfore, Ihesu, I preye þe : þat ful art of pite,  
ffor my sunnes þat ichaue don : Let me neuere dampned  
be ;

I have broken  
Thy behests ;

But graunte me grace in to myn herte : Ihesu in Trinite,  
Of stable treuþe and rihtwys werkes : Loue and Charite.  
fful ofte ichaue þe wrapped : And broke þi Comaunde-  
ment, 29

but, Jesu,  
hear me,

Wiþ al my fyue wittes : In lyf þat þou me hast lent,  
Vnwisliche hem dispendet : And not in good entent,  
Boþe þorwh myn owne wille : And opure entisement. 32  
Bote, swete Ihesu, woltou me here : wiþ schrift ichaue  
þe souht :

forget me not,

In mony werkes, as I seide ore : Vuelc ichaue I-  
wrouht,

Non of hem schal ben vnpunissched— : þeron is al my  
þouht ;

bring me and  
my friends

I take me al to þi Merci : ffor loue for-ȝet me nouht. 36  
Wiþ Mylde mod and sikyng sore : I be-seche þe

to bliss in  
Paradise.

ffor my ffrendes, Ihesu crist : As wel as for me.  
On domes-dai whon þou schalt demen : Scheuh us þi  
face freo,

And bring vs in to paradys : þer endeles blisse schal  
beo. Amen. 40

### [XII. *An orison to br lady.*<sup>1</sup>]

Mary, let me

**H**Eil beo þou, Marie: Mylde qwen of heuene!<sup>1</sup> r. neuene  
Blessed is þi Nome : And good hit is to nemene.<sup>1</sup>  
To þe i Make my mone : I prey þe, here my steuene,  
And let me neuere dye : In non of þe sunnes seuene. 4

not die in  
sin!

<sup>1</sup> So the title in the Index. In the MS. the poem is written in half-lines.



**L** Adi seinte Marie : Qween Corteis and hende !  
 ffor þe Ioye þat þou were Inne : Whon god his  
 Angel dude sende,

And seide þat þe holygost : Schulde in þi bodi lende,  
 þou bringe me to þat blisse : þat is wiþ-outen ende. 8

**I**oyful was þin herte, ladi : —þerof haue I no drede—  
 Whon Ihesu crist was boren of þe : ffeirest of alle  
 þede, For Jesu's  
love,

And þou were Maiden biforn : And astur, as we rede.  
 Marie, for þe loue of him : Help us at al vr nede. 12 help us in our  
need,

**S**wete ladi, þou rewe on me : And mak myn herte  
 clene,

Bring us out of sunne : þat doþ us traye and tene ;  
 Wo hit vs byginneþ : In werkes as we han sene ;  
bring us out  
of sin!

Schild us from þe peynes : þer non may oþur mene. 16

**L** Adi ful of grace : Ioyful was þi chere  
 Whon Ihesu crist from deþ vp ros : þat was þe  
 lef and dere.

Marie, for þe loue of him : þat lay þyn herte so nere,  
 Bring us out of synne and serwe : While þat we aren  
 here. 20 Mary,

**L** Adi ful of muche miht : þat mylde art of mod !  
 ffor his woundes fyue : þat Ronnen alle on blood,  
 ffor þe loue of swete Ihesu : þat dyede on þe Rod,  
 Get me heuene blisse : Ladi feir and god. 24 get me  
heaven's  
bliss;

**L** Adi seinte Marie : Corteis, feir & swete !  
 ffor loue of þe teres : þat for þi sone þou lete  
 Whon þou seze him hongen : Nayled honden and fete,  
 þou sende me grace in eorþe : Mi sunnes forte bete. 28

**I**N counseil art þou best : And trewest in eueri nede,  
 To sunfol men ful prest : In saumple of good dede :  
 ffor loue of þi deore sone : þou seze on Rode blede, 31  
 þou help us nou and euere : And schild us from mis-dede. help us now  
and ever!

**L** Adi seinte Marie : So Rose in Erber rede,  
 To þe i crie and calle : To þe I make my beode :  
 þou help me at myn ende : Whon I drawe to þe dede,  
 And let me neuer falle : In bondes of þe quede. 36

**L** Adi, for þe ioye : þat þou þi-self were Inne  
 Whon þou seze Ihesu crist : flour of al mon-  
 kiune, Lady, who  
art with  
Christ,

Steih in to his riche : þer Ioye schal neuer blynne, 39  
Of Bale þou beo my bote : And bring me out of synne.

bring me to  
that bliss,

**L** Adi, for þat Ioye : þat þou to crist weore tan  
In to þe blisse of heuene : Wiþ Aungeles moni an,  
And set bi swete Ihesu crist : In ffel, in flesch and bon,  
þou bringe me to þat blisse : þat neuer schal beo gon. 44

**L** Adi ful of grace : þat heize sittest in trone,  
Loue of alle blisse : Send þou me my bone :  
Ihesus to louen and drede : My lyf to amenden sone,  
And comen to him þat hende : þat weldeþ Sonne and  
Mone. 48

that light,  
where joy is  
ever new.

**F**OR þi Ioyes fyue : Ladi feir and briht,  
ffor þi clene Maidenhod : And for þi muchele miht,  
þou 3if me miht and grace : To come to þat liht,  
þer Ioye is euere newe : And day wiþ-uten niht. 52

**L** Adi seinte Marie : 3if þi wille ware,  
As þou art ful of Ioye : And I am ful of care,  
Schild me from synne and schome : þat I falle no mare,  
And send me hosul and schrift : Ar I heþene fare. 56

A. M. E. N.

[XIII. *A confessioun of wyschip in orysson.*<sup>1</sup>]

God, all-  
maker,

**G**od þat al hast mad of nouht,  
ffor loue of mon þat þou hast bouht ;  
Wher in þe world so þat i be,  
Wiþ al myn herte I þonke þe : 4

I thank Thee

¶ þat þou me madest on of þyne,  
And bouhtest me wiþ bitter pyne.  
I þonke þe, lord, wiþ good entent  
Of wit and grace þou hast me sent. 8

for all Thy  
goodness,

¶ Wiþ al myn herte and mylde moode  
I þonke þe, lord, of alle gode.  
I preye þe, lord, þou graunte me miht  
Wiþ al myn herte to loue þe riht. 12

I pray Thee

¶ I preye þe, lord, out and Inne  
þat þou me schilde from dedly synne ;  
I preye þe, lord, þat þou me wisse  
And bring me to þi muchele blisse. Amen. 16

bring me to  
Thy bliss.

<sup>1</sup> So the title in the Index.

## [XIV.]

## [Another Prayer to the Virgin Mary.]

<b>M</b> arie Modur, Qwen of heuene, þenk on me and here my steuene!	Queen of Heaven,	
Marie Meke and Mylde of mood, ffor loue of þat holy Rood, <sup>1</sup> . . . <sup>1</sup> r. blood? orig. 2 vv. om.? 4		
Marie, þat þou seþe on Rode Whon þou bi þi sone stode, Marie, þat Ran out of his syde fforte falle þe fendes pryde,		8
Marie, 3if me knowynge of my synne, And let me neuere die þer-Inne;	let me not die in my sin.	
Marie, schild me from vueles alle, And let me neuere in fondynge falle.		12
Marie, prei for me þi sone þat myn herte euere on him mone, Marie, to louen him ouer alle þyng Wiþ herte trewe to myn endyng.		16
Marie, i preye þe Meke and Mylde, ffor loue of þi swete childe, Marie, my scheld beo aþeyn þe fende Whon I schal out of þis world wende.	Mary, pity	20
Marie, of myn ende is al my drede, Of my sunnes and of my misdede:		
Marie, forþi þou rewe on me, þat I þorwh þe may I-saued be.	me that I may be saved,	24
Marie, Mi ffrendes, quike and dede, þou hem wisse and þou hem rede, Marie, In to þat holy blis þer Ihesu crist him-seluen is.	and my friends too.	28
Marie, at my deþ whon I schal fare Out of þis world, droupe and dare, Marie, help me þenne as on of þyne, And bring me out of serwe and pyne,	Mary, bring me into bliss with thee!	32
Marie, in to blisse, wiþ þe to wone, ffor Ihesu loue, þi deore sone. AMEN.		

[XV. *Prayer for the Seven Gifts of the Holy Ghost.*]

God, give me  
the seven  
Gifts of the  
Holy Ghost;

	<b>G</b> Od þat art of mihtes most, þe seuen ziftus of þe hlogost	
	I preye þat þou ziue me,	3
	þat I may þorwh þe grace of hem	
	Wynne þi loue and of <i>alle men</i> , <sup>1</sup>	<sup>1</sup> By another hand on erasure.
	And euere to qweme þe.	6
1. Pity,	<b>L</b> Ord, for þe zifte of pite	
	þif me grace sunne to fle,	
	þif hit beo þi wille;	9
2. Dread,	And þorwh þe zifte of drede also	
	Euere godnesse forte do,	
	And neuere to don ille.	12
3. Wit,	<b>I</b> N wit, louerd, wys me make,	
	Worldus pruyde euere forsake,	
	ffor þi woundus fyue.	15
4. Strength,	þift of strengþe graunte þou me,	
	Out of sunne euer to be,	
	Whiles icham a-lyue.	18
5. Insight,	<b>I</b> N-sihte þif þou me also	
	þe to knowe, in weole and wo	
	Wheþer þat i beo Inne.	21
6. Counsel,	þift of counsel put in me	
	Euere for to serue þe	
	Clene wiþ-oute synne.	24
7. Wisdom.	<b>S</b> Ende me wisdom, forte se	
	Mi wrecchednesse and my frelete	
	Now and eueri day;	27
	So þat at my lyues ende	
	To þat Ioye þow me sende	
	þat lasteþ now and ay. A m e n.	30

And at my  
end send me  
to Joy!

[XVI. *A Confessioun for negligence of þe dedes of mercy.*]<sup>1</sup>

I have not  
fed the  
hungry.

**L**ord, I zelde me gulti  
þat I neuere fedde þe hungry,

<sup>1</sup> So the Title in Index.

Lord, as þou bede me ;	3	
I 3af no drinke þe þhursti,		I have not given drink to the thirsty,
Wip wille ne wip bodi :		
Merci, lord, I crie þe.	6	
<b>Þ</b> E naked, lord, I ne haue not clad		clad the naked,
To my pouwer, as þou bad,		
Nouþur wip dede ne wille ;	9	
Ne sek folk ne cumforted I :		comforted the sick,
þerfore, lord, mak me sori		
þat I haue don so ille.	12	
<b>D</b> ede bodies haue I graue non,		buried the dead,
But heold despyt of vchon		
Wher þat I hem sawe.	15	
In myn herborwh herborwhed I non,		housd the poor,
Pore Mon ne Pilgrym, of flesch and bon,		
To folfulle þe lawe.	18	
<b>P</b> risones þat harde i-bounden lay,		visited those in prison,
I ne visitede hem Niht ne day :		
Lord, for-ziue hit me,	21	Forgive me, Lord!
And alle oþur wikkedhed,		
þat I may comen aftur my ded		
And wonen euere, lord, wip þe. Amen.	24	Let me dwell with Thee!

[XVII. *An orysson for sauunge of þe fyue wyttes.]<sup>1</sup>*

<b>L</b> O[r]d, sunged haue I ofte		I have sind in
In my fyue wittes, wip wille and þouzte :		
In Lecherouse sihtes,	3	1. sight,
Wip myn Eres herd wikkede sawes		2. hearing,
Of myn Euencristne a-zeyn þe lawes,		
Boþe day and nihtes.	6	
In tast haue I had gret lykyng		3. taste,
And passed mesure In Mete and drink :		
Lord, for-ziue hit me ;	9	
And þat ichaue sunged in smellyng,		4. smelling,
And also, lord, in synful felyng,		5. feeling.
3if þi wille be. A M E N.	12	

<sup>1</sup> So the Title in Index.

[XVIII. In orisoun for negligens of þe X  
Comaundemens.]<sup>1</sup>

	<b>I</b> Nwardliche, lord, bi-seche i þe, Al my trespas for-ziue þou me : þat I haue broken þi Comaundemens Aȝein þi wille and þi defens.	4
1. I have not loved God or my fellow- Christian.	I haue not loued þe ouer alle þyng And worschiped as my lord, my kyng ; Min Euencristen ne loued I nouht As my-self, in wil ne þouht.	8
2. I've taken Thy name in vain.	þi nome not nempned in worschupe, Bute ofte-sipes in Idelschupe.	
3. I've not kept Holy Days,	In holi-dayes haue I wrouht, To holychurche eode I nouht.	12
4. or honourd father and mother.	ffadur and Modur worschupet haue not I, But aȝeyn hem don vnboxumly.	
5. I've slain men in will, and back- bited them,	Men haue I slawen wiþ my wille, And Bakbited hem boþe loude and stille. Wiþ wrong ichaue had muche þing,	16
6. haue stolen,	Boþe of ȝifte and of stelyng.	
7. born false witness,	Boren ichaue fals witnessse And seldene i-don Rihtwysnesse.	20
8. sind in lechery, and	In lecherie haue I sunged ille Ofte-sipes aȝeynes skille.	
9. coveted my neighbours' goods	I-chaue coueyted more þen me hihte Mi neihȝebores god wiþ vnrihte,	24
10. and wife.	His wyf, his seruauant, his oþur þing. ffor-þi, Almihti heuene-kyng,	
Forgive me!	ffor-ȝif me now, and alle men þat haue broken þi comaundemens ten.	28

<sup>1</sup> So the Title in Index.

[XIX. *Patris Sapiencia*,<sup>1</sup> sive *Horae de Cruce.*] *Matins of the Passion.*

**P***atris sapiencia, veritas diuina  
deus homo factus est hora matutina,  
A notis discipulis cito derelictus,  
A Iudeis traditus, venditus, afflictus.*

v. *Adoramus te, criste, & benedicimus tibi,  
Quia per crucem tuam redemisti mundum.*

[Oremus] *D[omi]ne Ihesu criste, fili dei viui, qui pro  
nobis reis passionem in cruce ad mortem pie sustulisti,  
ob nostram vitam redimendam: In iudicio futuro  
animabus nostris & in hora mortis nostre succurrere  
digneris; prestando viuis misericordiam & gratiam,  
defunctis veniam & requiem, ecclesie pacem et con-  
cordiam, & peccatoribus vitam & gloriam sempiter-  
nam. Qui vivis & regnas deus per omnia secula  
seculorum. amen.*

**E**rliche in þe morwenyng: Ihesu þe Iewes gunne take,  
His frendes and his diciples: Hedden him sone  
forsake;

þei blyndfelden him and Boffeteden: And al niht heold  
him wake:

And al soffrede swete Ihesu: ffor monkunne sake 4  
þat sorwe.

How may I for-ȝete Ihesu: At Euen or at Mor[w]e?

v[ers.] Crist, honoured mote þou be,  
þat bouhtest al þe world on tre! 8

or[emus.] Lord Ihesu, godus sone: þat synful mon  
wolt not tyne, *Jesus, Son of God,*

<sup>1</sup> So the title in Index. The Latin text is ed. in Daniel Thes. Hymnolog. I. p. 337. In the MS. the Engl. poem is written in half-lines. Another poem on the same subject, in MS. Miscell. Lit. 104, Bodl., fol. 50 (temp. Edw. III. or II.), has been edited by Morris, *Leg. of the Holy Rood*, p. 222. It is this, as given by Morris:

*Hic incipiunt matutine de passione domini nostri  
ihesu cristi.*

Antiphona: *Patris sapiencia ueritas diuina, &c.*

Vers. *Adoramus te criste &c.*

Or. *Domine ihesu criste fili dei uiui pone passionem  
crucem et mortem tuam &c. Amen.*

<sup>1</sup>Swete ihesu cryst, goddis sone of lyue,  
þin passion, þin croys, þin ded, þin wondes five

<sup>1</sup> In the be-  
ginning a  
stanza must  
be wanting.

Bi-twenen vr soules and þi dom : Puttest þe in hard pyne :  
þi Cros, þi Deþ now and euere : And at vre endyng-tyme  
Graunte liuynde men : Grace and Merci þyne ; 12

To dede, reste and pardoun ;

To Church, pes, lone in londe ; : To sunful, contricioun.

*v[ers.]* Cristes passion, heuene kyng,

Bring us to blisse þat is wiþ-uten endyng. 16

*H*Ora prima ductus est Ihesus ad pilatum,  
ffalsis testimoniis tradunt accusatum,

*In Collo percuciant manibus ligatum,*

*Vultum dei conspuunt, lumen deo gratum.*

*v. Adoramus te, criste, & benedicimus tibi,*

*Quia per crucem tuam redemisti mundum.*

**A**t prime crist þe Iewes : Bi-fore Pilat gunne drawe,  
ffalslich þei him a-cuiseden : Wiþ mony a wikked  
sawe ; 18

þei spitteden in his feire face : þe men wiþ-uten lawe,  
Ne wolde þei neuere blinne : Til þei hedde him slawe. 20

Ihesu, my dere lemnon,

Blo for-bled was þi bodi : þi brihte Rode was al won.

*v. Crist, honoured mote þou beo,*

þat bouztest al þe world on treo. 24

*or. Lord Ihesu, godes sone : þat sunful mon wolt  
not tyne,*

Bi-twenen vr soules and þi dom : Puttest þe in hard  
pyne :

Beelde us (!) houre sinful soules in<sup>1</sup> þin iugement, <sup>1</sup> M. &  
Nou and in tyme of ded þat we ne be y-schent. 4

[D]eyne to zeue myt an grace to hem þat moten lyuen,  
And to dede<sup>1</sup> reste, here sinnes þou for-yyue ; <sup>1</sup> M. dare

To holi chirche and kyndom loue and pes þou sende,  
And to vs wreeche sinful, lif wyt-uten ende ; 8

þat leuest kyng god and man wyt-uten endingge,  
ffader and sone and holy gost to þulke bl[i]se us bringge.

*Ad primam horam.*

*H*Ora prima dominum ducunt ad pilatum &c.

*v. Adoramus te &c. or. Domine ihesu criste.*

At prime ihesus was y-lad pilatus by-fore,  
Many false wisse on hym were i-bore, 12  
Hiis schines were y-beten, hiis honden weren y-bonden,  
Hiis face hy gonne on spete—lyt of heuene þey fonde.

grant the  
living,  
mercy ;  
the dead,  
pardon ;  
sinners,  
repentance !

At Prime,  
the Jews  
accused  
Christ before  
Pilate,

and spat in  
His face,

Jesus, Son of  
God,



- þi Cros, þi deþ nou and euere : And at vre endyng-tyme  
 Graunte liuinde men : Grace and merci þyne ; 28 grant the living, grace ;  
the dead,  
rest ;  
the Church,  
peace.
- To dede, reste and pardoun ;  
 To Church, pes, loue in londe : To sunful, contricioun.  
*v.* Cristes passion, heuene kyng,  
 Bring us to blisse þat is wiþ-outen endyng. 32
- “*Crucifige*” *clamitant hora terciarum ;*  
*Illusus induitur veste purpurarum,*  
*Caput eius pungitur corona spinarum,*  
*Crucem portat humeris ad loca penarum.*
- v.* *Adoramus te, criste, & benedicimus tibi,*  
*Quia per crucem tuam redemisti mundum.*
- A**t vndurne to do Ihesu on cros : loude gunne þei crie,  
 And beoten him naked wiþ scourges : Whil þei  
 mihte drie, 34 At Undern,  
the Jews beat  
Christ with  
scourges,
- And crowned him wiþ þornes : þe blod ron in to his eize ;  
 And siþen maden him bere þe cros : To þe Mount of  
 Caluarie 36 crownd Him  
with thorns,  
and made  
Him bear  
His cross to  
Calvary.
- On his bac for-bete.  
 ffor drede of deþ men mihte seo : þe blod þat he gon  
 swete.
- v.* Crist, honoured mote þou be,  
 þat bouztest al þe world on tre. 40
- or.* Lord Ihesu, godus sone : þat sunful mon wolt  
 not tyne, Jesu, Son of  
God,
- Bitwenen vre soules and þy dom : Puttest þe in hard  
 pyne :
- þi Cros, þi deþ now and euere : And at vre endyng-tyme  
 Graunte lyuinde men : Grace and Merci þyne, 44 grant the living, mercy ;  
the dead,  
pardon ;  
sinners,  
repentance !
- To þe dede, reste and pardoun ;  
 To church, pes, loue in londe : To sunful, contricioun.  
*v.* Cristes passion, heuene kyng,  
 Bring us to blisse þat is wiþ-outen endyng. 48

*Ad terciam horam, amen* [leaf wanting]

*Crucifige clamitant hora terciarum*

- v.* *Adoramus.* *or.* *Domine ihesu criste.* <sup>1</sup> M. day on wde  
 At hondren “do ihesu on rode<sup>1</sup>” þe giwes gonne grede,  
 In schorn he was i-wonden in purpil-palle wede. 16

On his schulder he bar þe crois to þe piningge.

**H***Ora sexta cristus est cruci conclauiatus  
Et est cum latronibus pendens deputatus,  
Pre tormentis siciens felle saturatus ;  
Agnus crimen diluit sic deificatus.*

v. *Adoramus te, criste, & benedicimus tibi,  
Quia per crucem tuam redemisti mundum.*

At Mid-day  
(the 6th  
hour), He  
was nailed on  
the Cross.

**A**t Midday Ihesu hondes : þei nayleden to þe Rode,  
Bi-twene tweye þeues : þei him hengen as wode ;  
þei zeuen him galle and Eysel : Ihesu þat blisful fode.

Mary and  
John stood  
by Him.

Serewful were boþe Marie an Ion : þer þei bi him stode,  
As folk þat were mad. 53

Whose þenkeþ on Marie serwe : May he neuere be glad.

v. Crist, honoured mote þou beo,  
þat bouhtest al þe world on treo. 56

Jesu, Son of  
God,

or. Lord Ihesu, godes sone : þat sunful mon wolt  
not tynne,

Bi-twenen vr soules and þi dom : Puttest þe in hard  
pyne ;

þi cros, þi deþ nou and euere : And at vr endyng-tyme  
Graunte liuinde men : Grace and Merci þyne, 60

To þe dede, reste and pardoun ;

To churche, pes, loue in londe : To sunful, contricioun.

grant the  
living, grace ;  
the dead,  
rest ; the  
Church,  
pence ; sin-  
ners, repent-  
ance !

v. Cristes passion, heuene kyng,  
Bring us to blisse þat is wiþ-uten endyng. 64

**H***Ora Nona dominus cristus expirauit,  
"Heli" clamans spiritum patri comendauit,  
Latus eius lancea myles perforauit.  
Terra tunc contremuit, & sol obscurauit.*

v. *Adoramus te, criste, & benedicimus tibi,  
Quia per crucem tuam redemisti mundum.*

*Sicut oculi ancille in manibus domine sue [ &c. ]*

*Hora sexta ihesus est cruce conclauiatus*

v. *Adoramus te. or. Domine ihesu criste filij.*

At midday was ihesus crist y-nailed to þe rode  
Bi-twixe tweye þeues he hongid for houre gode. 20

ffor þurst of stronge pine y-fuld he was wy[t] galle.  
þe holi lomb<sup>1</sup> so god y-wrout þer buiþt houre sinnes alle.

*Deus in adiutorium.*

<sup>1</sup> M. Ve holi Ionird

*Hora nona dominus ihesus expirauit.*

v. *Adoramus. or. Domine ihesu criste filij.*

**A**t Non þer þerlede Ihesus herte : Longius, a Blynd  
kniht ; 65  
He wupte his Eizen wiþ his blod : þorwh þat he hedde  
his siht.

At Noon,  
Longius  
pierst Jesus'  
heart.

þe corþe quok, þe stonnes clouen : þe sonne les his liht,  
þe dede a-risen of heore graues : In tokene of godus  
miht 68

The Earth  
quaked, the  
Sun darkt,  
the Dead  
arose.

þat us on Rode bouhte.

þe soules þat weren in helle : Ihesus sone out brouhte.  
v. Crist, honoured mote þou be, Christ freed  
þat bouztest al þe world on tre. 72 the souls in  
Hell.

or. Lord Ihesu, godus sone : þat sunful mon wolt  
not tyne, Jesu, Son of  
God,

Bi-twene vr soules and þy dom : Puttest þe in hard pyne :  
þi cros, þi deþ nou and euere : And at vr endyng-tyme  
Graunte liuynde men : Grace and Merci þyne ; 76

grant the  
living,  
mercy ;  
the dead,  
pardon ;  
sinners, re-  
pentance!

To þe dede, reste and pardoun ;

To church, pes, loue in londe : To<sup>1</sup> sunful, contricioun.

v. Cristes passion, heuene kyng, <sup>1</sup> MS. wiþ  
Bring us to blisse þat is wiþ-uten endyng. 80

**D**E Cruce deponitur hora vespertina,  
ffortitudo latuit in<sup>1</sup> mente diuina. <sup>1</sup> MS. &

*Talem mortem subijt vite Medicina!*

*Heu, Corona glorie iacuit sub spyna.*

v. Adoramus te, criste, & benedicimus tibi,

*Quia per crucem tuam redemisti mundum.*

At Evensong  
Jesus was  
taken from  
the Cross.

**A**t Euensong Ihesus was taken : Doun of Rode-treo.  
Marie bi-heold hire deore sone : ffor wepyng miht  
heo not seo ; 82

At none houre louerd crist of þysse lif he wende, 23

He gradde "hely," þe holi gost to his fader he sende.

A knyht wit a kene spere þerlede his syde.

þe herþe quakede, þe sonne bi-com swart, þat erer schon  
wel wide.

*Deus in adiutorium.*

*De cruce deponitur hora uespertina*

v. Adoramus. or. Domine ihesu criste filij.

At euensong he was i-nome a-doun þat dere us hadde  
ibouzt, <sup>1</sup> MS. hys his

His mytte, his<sup>1</sup> stro[n]gþe lotede in heiþe holi þout. 28

“A, sone,” heo seide, “wiþ þe fader : of heuene is þi  
pouste,

Mary foretold  
His Resur-  
rection.

But þou schalt rise from deþ to lyue : As þou er seidest  
me, 84

Boþe God and Mon ;

þorwh<sup>1</sup> þat deþ is blisse ibouzt : þat loren was þorwh  
Sathan.” <sup>1</sup> MS. Wher þorwh

v. Crist, honoured mote þou beo,

þat bouhtest al þe world on treo. 88

Jesu, Son of  
God,

or. Lord Ihesu, godus sone : þat sunful mon wolt  
not tyne,

Bi-twene vr soules and þi dom : Pusttest þe in hard pyne :  
þi Cros, þi deþ now and euere : And at vre endyng-tyme

grant the liv-  
ing, grace ;  
the dead,  
rest ;  
sinners, re-  
pentance!

Graunte liuinde men : Grace and Merci þyne, 92

To dede, reste and pardoun ;

To churche, pes, loue in londe : To sunful, Contrissioun.

v. Cristes passion, heuene kyng,

Bring us to blisse þat is wiþ-outen endyng. 96

*H*Ora completorij datur sepulture

*Corpus cristi nobile, spes vite future ;*  
*Conditur Aromate—complantur scripture.*  
*Iugis sit memoria mortis sue iure.*

v. *Adoramus te, criste, et benedicimus tibi,*  
*Quia per crucem tuam redemisti mundum.*

At Compline,  
Christ was  
anoointed and  
buried.

**A**t Complin Crist was enoynt : And buried in a ston.  
Pilat bad his frendes : þer scholde leue non ; 98

He sette knihtes him to kepen : þat he a-wey nere don :

He rose to  
life,

And 3ut he ros to lyue : ffor hem euerichon 100

Of þo,

and appeard  
to many.

And schewede him to þe<sup>1</sup> Maudeleyn : To pter and  
mony mo. <sup>1</sup> overlined.

Swech deþ he under-feng, hele of alle wo.

Alas þe croune of worschepe to lowe hy leide þo.

*Conuerte nos deus salutaris noster.*

*Hora completorii datur sepulture*

v. *Adoramus. or. Domine ihesu criste.*

He was y-3eue to beryng ate laste tyde,

Cristes body noble, hope of liue to byde, 32

In-oynt he was wyt aromat, holi writ to fulle.

3oruful meynde of his deþ bee in myne wille. Amen.

- v. Crist, honoured mote þou beo,  
 þat bouhtest al þe world on treo. 104  
 Lord Ihesu, Godus sone : þat synful mon wolt not  
 tyne, Jesu, Son of  
 God,  
 Bi-twenen vr soules and þy dom : Puttest þe in hard  
 pyne :  
 þi Cros, þi deþ nou and euere : And at vr endyng-  
 tyme  
 Graunte liuinde men : Grace and Merci þyne, 108  
 To dede, reste and pardoun ; grant the  
 living,  
 mercy ;  
 the dead,  
 pardon ;  
 the Church,  
 peace ;  
 sinners, Con-  
 trition !  
 v. Cristes passion, heuene kyng, 111  
 Bring us to blisse þat is wiþ-ouTEN endyng. Amen.—  
 ÞE Pope Ion haþ graunted : A ful feir pardoun Pope John  
 To alle þat siggen þis Matyns : Wiþ good deu-  
 cioun :  
 A 3er in purgatorie : Of Remissioun,  
 So þat heo ben clene i-schriuen : Wiþ verrey Con- has remitted  
 tricioun, gatory to all  
 116 who say this  
 Mattins.  
 þorwh Grace.  
 God sende us lyues fode : And in heuene a place.  
 AMEN.

[XX. *Veni Creator Spiritus*,<sup>1</sup> englisht.]

*V*eni, creator spiritus,  
 mentes tuorum visita,  
 imple superna gracia  
 que tu creasti pectora.

Cum, lord vr makere, Holigost, Holy Ghost  
 þe þoultes of þyne forte sene ; our Maker,  
 þe hertes þat þou þi schaftus wost,  
 fful hem of þi grace by-dene. 4

*Q*ui paraclitus diceris,  
 donum dei Altissimi,  
 fons viuus, ignis, caritas,  
 et spiritalis vnccio.

<sup>1</sup> So the Title in Index.

our Comfort, Clept art þou cumfort, and euer schalt be,<sup>1</sup>  
 And ʒift of god þat al good sent,  
 Quik welle, ffuir, and Charite,  
 And also gostly Oynement. 8

**T***v septiformis munere,  
 dextre dei tu digitus ;  
 Tu rite promissum patris,  
 Sermone ditans guttura.*

þou art in ʒifte seuenfold,  
 Godus riht hond ffinger art þou ;  
 As us bi-het ffader al-wold,  
 Richesse of word<sup>1</sup> þou ʒiuest inouh. 1 MS. world 12

**A***ccende lumen sensibus,  
 Infunde amorem cordibus,  
 infirma nostri corporis  
 uirtute firmans perpeti.*

Lord, in vr<sup>1</sup> wittes tend þi liht,  
 And in vr hertes þi loue sende ;  
 Vr bodi febleness þorwh þi miht  
 Strengþe hit euere wiþ-ouen ende. 1 MS. bi 16

**H***ostem repellas longius,  
 pacemque dones protinus ;  
 ductore sic te preuio  
 uitemus omne noxium.*

Put fer from us þe fend, ur fo,  
 And send us soþfast pees anon,  
 þat we þorwh þe þat laft (!) us so  
 Blenchen sunnes euerichon. 20

**P***Er te sciamus, da, patrem,  
 noscamus atque filium,  
 te utriusque spiritum  
 credamus omni tempore.*

Of þe ffadur ʒif us witing,  
 And of þe Sone knowyng also,  
 Siker be-leeue and riht tokenyng  
 þat þou art god of boþe two. 24

**D***vdum sacrata pectora  
 tua replesti gracia :  
 dimitte nunc peccamina  
 et da quieta tempora.*

God's right-  
hand finger,

liht thy  
liht in our  
wits,

and keep the  
Devil from  
us!

Make us  
know the  
Father and  
the Son,

<sup>1</sup> This v. in MS. written  
in half lines.

Holi hertes sum-tyme was þou fuldest, lord, þorw grace þyne : ffor-3if now gultus and trespas, And 3if us reste in alle tyme.	28	and forgive us our sins!
<i>Sit laus patri cum filio, Sauncto simul paraclito, nobisque mittat filius carisma sauncti spiritus. Amen.</i>		
ffader and Sone and Holigost be Worschiped <sup>1</sup> as þei mowe beo most, And send us schrift for his pite, þe 3iftus of þe holygost. Amen.	32	Trinity, send  us the gifts of the Holy Ghost!

[XXI. *The Sweetness of Jesus.*]

<b>I</b> hesu, þi swetnesse whose miht hit se And þer-of haue a clene <sup>1</sup> knowyng,	4	To Jesus' sweetness,  all earthly love is bitter.
Al eorþly loue bitter schulde be But þin al-one, wiþ-uten lesyng. I preye þe, lord, þat lore lere me : Aftur þi loue to haue longyng, And sadly set myn herte on þe, In þi loue to haue most lykyng.	8	
<b>S</b> O lykyng loue In eorþe non is, In soule whos coupe him sobly se ; Him to loue were muche blis, ffor kyng of loue called is he.	12	He is King of Love.
Wip trewe loue I wolde i-wis So faste to him bounden be, þat myn herte weore holly his, þat no þing lykede me but he.	16	
<b>3</b> If I for kyndenes schulde loue mi kizne, <b>2</b> þenne me þinkeþ in my þouht Bi kuynde skil I schulde bi-ginne At him þat haþ me maad of nouht :	20	I ought to love Him, because He cares for me as a father.

<sup>1</sup> Same poem in MS. Lamb. 853, ed. by Furnivall, *Hymns to the Virgin and Christ*, p. 8. E. E. T. S. 1867 ; in MS. Thornton (best MS.), ed. by Perry, *Rel. Pieces*, 1867, N. 8 ; and in MS. Rawl., A. 389, 104. The poem was originally composed in the North.

His semblaunt he sette my soule wiþ-Inne,  
 And al þis world for me he wrouht ;  
 As ffader he fondeþ<sup>1</sup> my loue to winne, <sup>1 r. fondeð</sup>  
 ffor to heuene he haþ me boult. 24

He cares for  
 me as a  
 mother.

**A**S Modur of him I make mynde,  
 þat bi-foren my burþe to me tok hede,  
 And sipen wiþ Baptym wesche þat kynde<sup>1</sup> <sup>1 P. strynde</sup>  
 þat suyled was þorwh Adam dede ; 28  
 Wiþ noble mete he norsched my kynde,  
 ffor wiþ his flesch he dude me fede—  
 So good a foode may no mon fynde,  
 To lastyng lyf he<sup>1</sup> wol us lede. <sup>1 al. it</sup> 32

He is Brother  
 and Sister to  
 me.

**M**I Broþur and Suster he is wiþ skyl,<sup>1</sup> <sup>1 This v. written  
 in half lines.</sup>  
 ffor he seide and leret þat lore :

Hose wrouhte his fadur wil  
 Broþur and Suster to him þei wore ; 36  
 Mi kuynde he tok also þer-til.  
 fful trewely trust I him þerfore.

He<sup>1</sup> þat wol neuere lete me spil, <sup>1 al. þat he</sup>  
 Wiþ<sup>1</sup> his Merci salue my sore. <sup>1 al. But wiþ</sup> 40

<sup>1</sup> þE loue of him passeþ, i-wis, <sup>1 This stanza om. in P.</sup>  
 Al eorþly loue þat may beo here :

My love is  
 God and  
 Man.

God and Mon, my spouse he is—  
 Wel ouhte I wrecche to loue him dere ! 44  
 Boþe heuene and eorþe holliche is his,  
 He is a lord of gret powere,  
 And called he is þe kyng of blis—  
 His loue me longeþ for to lere. 48

He has  
 bought my  
 love full dear.

**A**fftur his loue bi-houeþ<sup>1</sup> me longe, <sup>1 P. me burde</sup>  
 ffor he haþ myn ful dere aboutt :  
 Whon I was went from him wiþ wronge,  
 ffrom heuene to eorþe he me souht, 52  
 Mi wrecched kuynde for me he fonge  
 And his nobley sette at nouht,  
 Peynes he soffrede and pouert stronge,  
 Aþeyn to blisse or he me brouht. 56

To make me  
 free,

**W**hon I was þral, to make me fre  
 Mi loue from heuene to erþe him ledde ;  
 Mi loue al-one haue wolde he,  
 þerfore he leyde his lyf in wedde. 60



- Wij my fo he fault for me,  
 Woundet he was and bitterly bledde,  
 His *precious* blod ful gret plente  
 fful piteuously for me was schedde. 64  
 Jesus shed  
 His blood.
- H**Is sydes blo and blodi were,  
 þat sum-tyme were ful briht of ble ;  
 His herte was perced wij a spere ;  
 His wyde woundes were reupe to se. 68
- Mi Raunsoun, I-wis, he payed þere  
 And 3af his lyf for gult of me.  
 His deþ most beo to me ful dere<sup>1</sup> <sup>1 P. His dulefull dese  
 burde do me dere</sup> 72  
 And perce myn herte for pure pite.
- F**Or pite myn herte most breke a-two,  
 To his kyndenesse 3if I tok hede :  
 Enchesun I was of al his wo,  
 He suffrede ful harde for my misdede ; 76
- To lastinde lyf þat I schulde go,  
 He suffrede deþ in his Monhede.  
 Whon his wille was to lyue also,  
 He ros a-3eyn þorwh his godhede. 80  
 Then He rose  
 and went up  
 to Heaven.
- T**O heuene he wente wij muche blis,  
 Whon he [had] vencust his batayle.  
 His baner ful brode displayed is,  
 Whon so my fo wol me assayle. 84
- Wel ouhte myn herte [þen] to ben his,  
 ffor he is þat frend þat neuer wol fayle ;  
 No þing wol he haue, i-wis,  
 But trewe loue for his trauayle. 88  
 He is a friend  
 who never  
 fails.
- H**us wolde he<sup>1</sup> for me siht, <sup>1 az. my spouse</sup>  
 And for me was he woundet sore ;  
 ffor my loue his deþ was diht—  
 What kyndenesses miht he do more ? 92
- To 3elden his loue haue I no miht,  
 But loue him trewely I schulde þerfore,  
 And worche wel<sup>1</sup> wij werkes riht <sup>1 P. his will</sup>  
 þat he haþ lered wij louely lore. 96  
 I cannot re-  
 pay His love ;  
 but I ought  
 to love Him.
- H**is louely lore wij werk<sup>1</sup> folfille <sup>1 az. werkes</sup>  
 Wel ouht I, wrecche, 3if I were kynde,  
 Niht and day to worche his wille,  
 And euermore haue þat lord in mynde. 100  
 I ought to do  
 His will ;

but ghostly foes torment me.	Bote gostly fos greuen me ille, And my frelete[s] <sup>1</sup> maken me blynde : þerfore his merci I take me tille, ffor beter bote con I non fynde.	<sup>1</sup> <i>az. frele flesch</i>	104
I betake me to His mercy.	<b>B</b> eter bote nis non to me þen to his merci trewely me take, þat wiþ his flesch haþ mad me fre And me wrecche his child wolde make. I preye þat lord for his pite, þat he for sunne neuer me forsake, But 3if me grace from synne to fle, And him to loue let me neuer slake.		108
Jesu, for Thy sweetness,	<b>I</b> hesu, for þe swetnesse þat is in þis, Haue Mynde of me whon I henne wende ; Wiþ studefast troupe my wittes wis, And, lord, þou schilde me from þe fende ; ffor þi Merci for3if me mi mis, þat wikkede werk my soule ne schende ; And led me, lord, in to þi blis, Wiþ þe to wone wiþ-outen ende. Amen.		112
lead me into Thy bliss!			116
			120

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[XXII. *A Prayer to Jesus.*]

Jesu, God and man,	<b>I</b> esu, þat art heuene kyng, Sothfast God and mon also, 3if me grace of good endyng, And hem þat I am holden to.		4
who hast bought me with Thy blood,	Ihesu lord, þat madest me, And wiþ þi blisful blod hast bouht, ffor-3if þat I haue greued þe Wiþ word and wille and wiþ þouht.		8
draw my heart from fleshly lust.	Ihesu, in whom is al mi trust, þat dizedest on þe Rode-tre, Wiþ-drauh myn herte from flesches lust And from worldly vanite.		12
Jesu, Father Almighty,	Ihesu crist, to þe i calle þat art ffadur ful of miht, Kep me clene, þat I ne falle In flescly sunne as I haue hiht.		16

Ihesu, for þi blisful blod Bring þe soules in to blis ffor <sup>1</sup> whom I haue had eny god, ffor-ziue hem þat þei han don amis.	<sup>1</sup> r. ffro	save all my well-doers,	20
Ihesu, for þat worþi wounde þat wente to þin herte-Rote, ffor <sup>1</sup> sunne þat haþ my soule bounde þi blisful blod mot beo my bote.	<sup>1</sup> r. ffro		24
Ihesu, for þi woundes smerte Of feet and of þin hondes two, Mak me Meke and louh of herte, And þe to loue as I scholde do.		make me love Thee as I should;	28
Ihesu, for þe deolful teres þat þou weptust for my gilt, Heere and spede my pore preyeres, And saue me þat I ne beo spilt!		hear my prayers!	32

[XXIII. *Psalterium b. Mariac.*<sup>1</sup>

BY ALBERTUS MAGNUS.]

(With the first Verse of every Psalm and Canticle.)

**B**eatu*s* vir qui non abiit in ro[n]silio impiorum et  
in uia peccatorum non stetit et in cathedra  
pestilencie non sedit.

Beginning of  
Ps. 1.

**A**Ve uirgo uirginum, parens absque pari,  
Sine viri semine digna fecundari:  
ffuc nos legem domini crebro meditari<sup>1</sup>

*Et in regni gloria beatificari.* <sup>1</sup> refers to Ps. 1, v. 2.

Heyl Mayden ouer Maydenes vchon, Modur wiþ-ouen pere, Wiþ-ouen knowyng of Mon A worþi chyld þow beere: Mak vs vr lordus lawes kepe And ofte to haue in mende,	1	Hail, Maiden- mother!	4
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<sup>1</sup> Title in Index: Of euery psalme of þe sauter þe furste vers. The Latin Quatrains, however, frequently refer to other verses of the psalm, or to other parts of the Bible quoted by the commentators as illustrative of the psalm. The Latin poem is mentioned in Mone, *Latin. Hymnen des Mittelalters*, 1854, II. p. 252, but still unprinted; other MSS. are at Darmstadt (No. 2242) and Munich (Tegernsee 2005).

In to kyngdom of Ioye to lepe,  
Beo blessed wiþ-outhe ende. 8

Ps. 2.

**Q***uare fremuerunt gentes, et populi meditati sunt inania?*

*Aue, cuius viscera natum ediderunt  
Cuius ad interitum gentes fremuerunt:  
Audi uoces supplicum qui te pie querunt,  
Mali causas remouens que nos inuenerunt.*

Hail, thy  
womb!

Heil þe entrayles o whom 9

Brouhten forþ a sone

At whos deþ boþe alle and som

ffolk grucche bi-gone : 12

Heore<sup>1</sup> deuoute voices al-way <sup>1 r. here</sup>

þat sechen þe here in grounde ;

Euel causes remoue a-way

þat vs here han I-founde. 16

Ps. 3.

**D***omine, quid multiplicati sunt qui tribulant me?  
multi insurgunt aduersum me.*

*Aue virgo, speculum sancti celibatus,  
Cuius est ex utero puer nobis natus  
Qui compassus mortuo, morte soporatus<sup>1</sup> <sup>1 refers to Ps. 3, v. 5.</sup>  
Morte mortem terminat, expiat reatus.*

Hail, Mirror  
of heavenly  
life!

Heil, Mayden and Mirour 17

Of holy heuenly luyng,

Of whos wombe wiþ honour

Is boren a child, vr kyng, 20

þat hedde compassion of þe ded,

Wiþ his dedliche slepyng

Wiþ deþ [deþ]<sup>1</sup> he termyned, <sup>1 om.</sup>

Vr gult away wassching. 24

Ps. 4.

**C***um inuocarem exaudiuit me deus iusticie mee, in  
tribulacione dilatasti michi.*

*Ave nati filia, parens genitoris,  
Preter modum<sup>1</sup> generans consueti moris: <sup>1 MS. mortem</sup>  
Nos ad statum reuoca vite melioris,  
Quos tam diu tenuit vanitas erroris.<sup>1</sup> <sup>1 refers to Ps. 4, v. 2.</sup>*

Hail,  
Daughter of  
thy Son!

Heil douhtur of þe sone, 25

Modur of þe getere,

Hauyng child aþeynes old wone

Oþur elles comuyn manere : 28

Calle us azeyn in to þat staat  
 þat is of better lyuyng,  
 ffor us haþ holden longe al maat  
 Vanyte of erryng. 32

*Verba mea auribus percipe, domine; intellige clamorem meum.* Ps. 5.

*Aue que*<sup>1</sup> *nos redimens ab Egipti luto* <sup>1</sup> MS. *qui*

*Subvenire*<sup>1</sup> *satagis vicijis imbuto:* <sup>1</sup> MS. *subvenite*

*Tu nos bene*<sup>1</sup> *protegens voluntatis scuto*<sup>2</sup> <sup>1</sup> r. *bone*

*Coronatos gloria colloces in tuto.* <sup>2</sup> refers to Ps. 5, v. 11.

Heil þou, buggyng us azeyn 33 Hail, Mary,  
 Out of Egyptes cley, our Redeemer!

In vices wouden to helpe, certeyn,  
 þou art redi al-vey: 36

þou defendyng us wel riht  
 Wiþ þe scheld of wil,

Vs Corouned in blisse briht  
 Set sikerly wiþ skil. 40

*Domine, ne in furore tuo arguas me, neque in ira tua corripas me.* Ps. 6.

*Aue vite ianua, salus penitentis,*

*Respice miseriam anime languentis;*

*Ne in ira senciam uocem arguentis,*

*Me peccatis exime simul et tormentis.*

Heil, louelich 3ate of lyf, 41 Hail, lovely  
 Hele of þe forþinkyng: Gate of Liſel

Bi-hold þe wrecchednesse so rif  
 Of soule þat is serwyng; 44

þat in wrappe I ne feel  
 þe vois of reпреуing,<sup>1</sup> <sup>1</sup> MS. *repreуning*

Clanse me from sunnes eueridel  
 And eke from tormentyng. 48

*Domine deus meus, in te speraui; saluum me fac ex omnibus persequentibus me, & libera me.* Ps. 7.

*Aue mater vnica, cura nostre spei,*

*Tuis queso meritis sis miserta mei,*

*Vt ab enigmatibus huius speciei*

*Plena plene perfruar*<sup>1</sup> *visione dei.* <sup>1</sup> MS. *perfruat*

Heil Modur, þou onliche 49 Hail, Head of  
 Hed art of vr hope! our Hope!

þorw þi merites specialiche  
Haue merci on me mope, 52

þat from alle þe liknesse  
Of þis lyuyng heer

I may haue wiþ fulnesse  
þe silt of god so cler. 56

Give me the  
sight of God  
with Thee!

Ps. 8.

**D**omine deus<sup>1</sup> noster, quam admirabile est nomen  
tuum in vniuersa terra! <sup>1 MS. dominus</sup>

*Aue virgo regia, summa gaudiorum,*

*Per quam rex mirabilis, dominus cun[c]torum,*

*Reuocat inmeritos in spem filiorum,*

*Quos proscreibt multiplex causa uiciorum.*

Hail, royal  
Maiden!

Heil kynges Mayden, swete þing, 57  
Somme of ioyes I calle,

Bi whom þe wondrous kyng,  
Lord þat is ouer alle, 60

Calleþ us a-zeyn wiþ-oute deseruyng  
In to his sones hope,

þat aren ofte put in to flemyng,  
In vices whon we ben crope. 64

Ps. 9.

**C**onfitebor tibi, domine, in toto corde meo, narrabo  
omnia mirabilia tua.

*Aue thronus gracie, Mater Ihesu cristi,*

*Que sola concipere virgo meruisti:*

*Confitebor domino quem sic genuisti,*

*Quod nec nomen virginis mater amisisti.*

Hail, Throne  
of Grace!

Heil feir trone of grace, 65  
Modur of Ihesu crist,

þat to conceyue in þi space  
Onliche Mayden deseruedist: 68

I schal knowleche to þat lord

þat þou so dust<sup>1</sup> bi-gete, <sup>1 = dust</sup>

þat þou þe name in dede ne word  
Of Mayden and Moder ne lete. 72

Ps. 10 V (11).

**I**N domino confido; quomodo dicitis anime mee,  
transmigra in montem sicut passer?

*Aue virgo virginum, per quam transmigratur*

*Super vnum moncium in quo victimatur*

*Vepr tentus aries,<sup>1</sup> vnde redimatur* <sup>1 cf. Gen. 22, v. 13.</sup>

*Prodigus qui rediens veniam precatur.*

Heil Mayden ouer oþur met, 73 Hail, Maiden  
Beo whom is mad passyng above all  
others!

Vppon on of hulles gret  
In which is don offring, 76

þe weþer holden wiþ a Brer,  
Whuche was a-þeyn biggyng  
Of þe wastour þat was in wer,  
fforþiuenes þat com askyng. 80

*Saluum me fac domine, quoniam defecit sanctus,* Ps. 11 (12).

*quoniam diminute sunt veritates a filiis hominum.*  
*Aue mater domini, mater inquam aue,*

*ffac ut cristi baiulem iugum presuaue,*

*Quo beatitudinis particeps octaue*<sup>1</sup> <sup>1</sup> refers to the title of the psalm.

*Liberari merear prime matris aue.*

Heil Modur of vr lord, 81 Hail, Mother  
of our Lord!

þit I sey Modur heil!

Cristes þok in dede and word

To bere mak me not fayl; 84

þat I of þe eiþteþe blisse

Beo parciner me borwe,

To beo diliuered and euer misse

Vr furste modur sorwe. 88

*Vsquequo, domine, obliuisceris me in finem? vsquequo* Ps. 12 (13).  
*auertis faciem tuam a me?*

*Aue uirgo nomine matris insignita,*

*Graciarum fertili dote*<sup>1</sup> *premunita:* <sup>1</sup> MS. doce

*Purga mentis aciem, quo sit expedita,*

*Ne unquam obdormiat in morte sopita.*<sup>1</sup> <sup>1</sup> refers to Ps. 12, v. 4.

Heil Mayden feir of face, 89 Hail, Maiden  
fair, and  
Mother!

Worschiped wiþ nome of Moder;

So plentiuous I-douwed wiþ grace

Was þer neuer non oþer: 92

Purge þe scharpnesse of vr þouht,

So þat hit beo sped,

And þat hit to longe ne slepe nouht

In slep of sunful ded. 96

*Dixit insipiens in corde suo: non est deus.* Ps. 13 (14).

*Aue templum gracie, templum sanctitatis,*

*Templum sancti spiritus, tronus maiestatis:*





**E**xaudi, domine, iusticiam meam, intende deprecationem meam. Ps. 16 (17).

*Aue solis ciuitas, in quam introiuit* Hail, City of  
*Rex regum et dominus, qui te concupiuuit :* the Sun!

*Per te nos exaudiat sibi quos uiniuit,*

*Suo vultu sacians quibus esuriuit.*<sup>1</sup> <sup>1</sup> cf. Ps. 16, v. 15.

Heil of Sonne þe Cite, 121

In to whuche he<sup>1</sup> entrid <sup>1</sup> MS. þou

Kyng of kynges, lord of pite,  
 þe whuche þe coueyted. 124

Beo þe now he us here,

þulke þat he haþ oned ;

And þat he fulle hem wiþ his chere

þat he þrustyng be-mened. 128

**D**iligam te, domine fortitudo mea : dominus firmamentum meum & refugium meum & liberator meus. Ps. 17 (18).

*Aue virgo virginum, de qua mediator*

*Ad nos venit, hostium vetus triumphator :*

*Hostes nostros conterat fortis expugnator*

*Et fiat per gratiam glorie collator.*

Heil of Maydenes Mayden clene, 129 Hail, Maiden  
 Of whom a Mene of diuis<sup>1</sup> <sup>1</sup> = deuce of maidens!

Com to vs wiþ-uten wene,

Victor of olde Enemys : 132

Vr Enemys he al to-tere,

fihtere þat is so strong,

And beo grace beo he ziuere

Of Ioye þat lasteþ long. 136

**C**eli enarrant gloriam dei, et opera manuum eius Ps. 18 (19).  
 annunciat firmamentum.

*Aue solis regia, de qua verus exit*

*Veri solis radius, fraudes qui detexit*

*Hostis & versucias quibus nos illexit ;*

*Quem querens perditam, gregi quam reuexit.*

Heil kynges sone (!) briht, 137 Hail, Sun of  
 Of whom goþ forþ vche while the King!

þe verrey sonnes bem liht,

þat huydeþ al þe gyle 140

Of vr fon, and queyntises most,  
 þat drawn vs in to veyn;  
 Seching þe sheep þat was lost  
 To bringe to folde a-zeyn. 144

Ps. 19 (20).

**E***xaudiat te dominus in die tribulacionis, protegat  
 te nomen dei Iacob.*

*Aue plena graciae, speciosa tota,*

*Virgo prudens, humilis, sine sordis nota:*

*Nostrum sacrificium suscipe deuota,<sup>1</sup>* <sup>1</sup> cf. Ps. 19, v. 3.

*Mores nostros ordinans, affectus & uota.*

Hail Mary,  
full of grace!

Heil ful of grace, eke 145

Speciouse at al,

Mayden wys and þerto Meke,

Wiþ-uten fulþe gret or smal: 148

In alle maner vr<sup>1</sup> sacrifice <sup>1</sup> MS. of vr

Deuouteliche take þou now,

Ordeyne vr Maners on þi wyse,

Desires and eke a-vow. 152

Ps. 20 (21).

**D***omine, in uirtute tua letabitur rex, & super salutem  
 tuam exultabit uehementer.*

*Aue salus hominum, digna salutari,*

*Salutare pariens, sola carens pari:*

*Nostra spes & gloria sit in salutari,<sup>1</sup>* <sup>1</sup> cf. Ps. 20, v. 5.

*O[u]ius participio credimus beari.*

Hail, Healing  
of Mankind!

Heil hele of monkynde, 153

Worþiful to beo gret,

þou bar hele vs alle helynde,

Sauneþ pere þou art set. 156

Al vr hope and eke vr blis

In hele beo vs be-tid;

þerof to haue part wiþ-uten mis

We leeu to beo blessed. 160

Ps. 21 (22).

**D***eus deus meus, respice me: quare me dereliquisti?  
 longe a salute mea uerba delictorum meorum.*

*Aue cuius uerus uermem procreauit*

*Qui sub-mordens hederam Ione desiccavit;* <sup>1</sup> <sup>1</sup> cf. Ps. 21, v. 6,  
 and Jon. 4, 6-7.

*Dum quod legis littera clausum conseruauit,*

*In apertum proferens nobis propalauit.*

Hail thou,  
whose Son

Heil whos wombe sikerly 161

Brouht forþ a worm þat dred,<sup>1</sup> <sup>1</sup> r. died?

þat vnder-bityng priuely  
 þe Iuy of Ione dried ; 164  
 Whon þe lettre of þe laue  
 þat al þing in clos keped,  
 Aperteliche wiþ open sawe  
 To vs forsoþe he schewed. 168

**D**ominus regit me & nichil michi deerit : in loco Ps. 22 (23).  
*pascue ibi me collocavit.*

*Aue Iesse virgula graciaram donis  
 Habundanter predita : tu correccionis  
 Virga sis, & baculus consolacionis,<sup>1</sup> 1 cf. Ps. 22, v. 4.  
 Quo nos criste pascuis collocet in bonis.*

Heil þou 3erde of Iesse, 169 Hail, thou  
 Rod of Jesse!  
 Wiþ giftus of grace  
 Maad riche wiþ plente ;  
 Of correccioun in vche place 172  
 þou art staf, and eke 3erde  
 Of consolacioun,  
 þorwh whuche crist, þat is nouzt ferle,  
 Vs sette in pasture boun. 176

**D**omini est terra & plenitudo eius, orbis terrarum & Ps. 23 (24).  
*uniuersi qui habitant in eo.*

*Aue terra glorie, terra non arrata,  
 Rore tamen gracie plene fecundata,  
 fructum ferens cuius est gustu recreata  
 Proles Ade veteris, diu captiuata.*

Heil lond of blis, 177 Hail, thou  
 Land of  
 Bliss!  
 Eorþe nouht hered,  
 Wiþ þe deuh of grace i-wis  
 fulliche for euer wered, 180  
 Beryng fruit of whos sauour  
 Reformed was verreyliche  
 Olde Adames sone, þe furste synnour,  
 þat holden was wrecchedliche. 184

**A**d te, domine, leuavi animam meam ; deus meus, Ps. 24 (25).  
*in te confido, non erubescam.*

*Aue cuius gloriam boant uniuersi,  
 Per quam sursum redeunt in profundum mersi :<sup>1</sup>  
 Per te fiat, domina, ne semel conuersi 1 MS. merci  
 Redeant ad uomitum sibimet aduersi.*

Hail thou,  
whose bliss  
all folk pro-  
claim!

Heil on whos blisse certeyn 185  
Alle crien and ben not feynt,  
Be whuche gon vp a-zeyn  
In depnesse þat weoren dreynt : 188  
þorwh þe, ladi of delyt,  
Heo þat ben conuerted ones  
Torn þenne a-zein not to vomyt,  
As hound þat hap eten bones. 192

Ps. 25 (26).

**I***udica me domine, quoniam ego in innocencia mea in-*  
*gressus sum : & in domino sperans non infirmabor.*  
*Aue Mater, populi prospice defectum,*  
*Et maternum filijs exhibens affectum*  
*Mores nostros ordina, tollens imperfectum,*  
*Vt pes noster tendere queat in directum.*<sup>1</sup> <sup>1</sup> cf. Ps. 25, v. 12.

Hail thou  
Mother!

Heil Modur, bi-hold þou 193  
Defautes of þe peple,  
Modres affeccion schewh þou now  
þi sones þat ben feble ; 196  
Ordeyn þou vr maners so,  
Weyuyng inparfyt þing,  
þat vr fot mowe þen go  
Streiht forþ wiþ-outen lettyng. 200

Ps. 26 (27).

**D***ominus illuminacio mea & salus mea: quem timebo?*  
*Aue mater domini suos protegentis,*  
*Qui ceteruas hominum fregit in trecentis :<sup>1</sup>*

*Queso nos respicias oculis attentis,*  
*Procul pellens tenebras erumpnose mentis.*

<sup>1</sup> MS. *increcentis.*  
cf. Ps. 26, v. 3,  
et Jud. 7, 6-14  
(application made  
to Gideon).

Hail, Mother  
of our Pro-  
fector,  
Christ!

Heil modur of þat lord al on  
þat his men doþ defende,  
þat wiþ þre hundred ouercom  
Gret cumpaignies and schende : 204  
I preye þe, ladi, vs bi-holde  
Wiþ þyn ezen clere,  
Derknesses fer fro us folde  
And kepe vr þouhtes here. 208

Ps. 27 (28).

**A***d te domine clamabo, deus meus ne sileas a me :*  
*ne quando taceas a me & as[similabor] d[escen-*  
*dentibus] in lacum.*

*Aue virgo domini mater illibata,*  
*Cuius est ex utero caro deodata,*

*Caro carnem liberans, caro mori nata,*

*Caro que refloruit morte triumphata.*<sup>1</sup> <sup>1</sup> cf. Ps. 27, v. 7.

**H**eil Mayden of a lord, 209 Hail, Maiden  
and Mother  
spotless!

Modur saun; tecche I-priue,

Of whos wombe þorwh Godus word

flesch to god was ʒiue; 212

þat flesch dilyuered flessche,

þat flesch boren was to dye,

þat flesch refloured þat was nessche,

Of deþ þat hedde Maystrie. 216

**A***fferte domino filij dei, Afferte domino filios* Ps. 28 (29).  
*arietum.*

*Aue per quam filius fratres adoptauit,*

*Quos & dei filios recte nominauit.*

*Eant ergo filij quos ad se vocauit,*

*Agnos Innocencie ferant quos mandauit.*

Heil be whom godus sone, i-wis, 217

Breþeren him wolde purchase,

To beo clept godus sones of blis

Be rihte In vche place. 220

Goþ nou sones deuoutelye

þat he haþ called him to,

Otfreþ þe lombes of Innocensye,

ffor he comaundet so. 224

**E***xaltabo te domine, quoniam suscepisti me, nec de-* Ps. 29 (30).  
*lectasti*<sup>1</sup> *inimicos meos super me.* <sup>1</sup> MS. dilatasti

*Aue tabernaculum cristo dedicatum,*

*Supra Matres optinens sola principatum,*

*Nostris aptans usibus saccum veteratum*<sup>1</sup> <sup>1</sup> cf. Ps. 29, v. 12,  
Gen. 37, 31.

*Propter nostra vulnera gratis vulneratum.*

Heil tabernacle of crist 225

Halewed worþily,

Of alle Modrus i-wist

To haue þe pris only: 228

Mak us redi<sup>1</sup> to vr vs 1 MS. ʳedi, r. greiþe?

þe olde sacke verreyly

þat for ur woundes as refus

Was wounded wilfully. 232

**I***N te domine speraui, non confundar in eternum:* Ps. 30 (31).  
*in Iusticia tua libera me.*

*Aue nostrum gaudium, nostra fortitudo,  
Cuius est dulcedinis magna multitudo :  
In te nostra sit sita spei certitudo,  
Cuius piis laudibus libere desudo.*

- |  |   |                                   |
|--|---|-----------------------------------|
| Hail, our Joy<br>and Strength!                         | Heil vr Ioye of worþinesse,<br>And vr strengþe þerto,<br>Whos noble swetnesse<br>Is muchel and gret also :  | 233<br><br><br><br>236            |
| In thee,<br>Mary, is my<br>hope.                       | In þe beo myn hope i-set<br>Sadly, in certeyn,<br>ffor in þin hering nou I swet<br>ffreoliche and nouȝt in veyn.  | 240                               |
| Ps. 31 (32).   | <b>B</b> <i>eati quorum remisse sunt iniquitates, et quorum<br/>tecta sunt peccata.<br/>Aue cuius utero deus est deorum<br/>ffactus homo, tollere spinas delictorum.<br/>O beatus vterus, &amp; beati quorum<br/>ffecit se participem factor seculorum !</i>  |                                   |
| Hail thou,<br>in whom God<br>was made<br>man !         | Heil of whos wombe verrey<br>God is of goddus alle<br>I-maad mon, to don a-wey<br>þe þornes of synne and falle.<br>A, blessed is þat wombe so sad !<br>And þei ben blessed also<br>þat god haþ partyng-felawes maad,<br>To dwelle wiþ him euer-mo !   | 241<br><br><br>244<br><br><br>248 |
| Ps. 32 (33).   | <b>E</b> <i>xultate iusti in domino : rectos decet laudacio.<br/>Aue per quam reuocat dominus eiectum,</i> <sup>1 MS. Qnc,<br/>r. qui ?</sup><br><i>Que[m]</i> <sup>1</sup> <i>a solo patrio peregre profectum</i> <sup>2</sup><br><i>Medicus dum reperit vicijs infectum,</i> <sup>2 MS. pro grege perfectum</sup><br><i>Morbi causas abstulit simul &amp; effectum.</i> |                                   |
| Hail thou,<br>by whom God<br>recald us out-<br>casts ! | Heil bi whom God called a-ȝeyn<br>Hem þat weoren out cast,<br>þat from his ffadur secte certeyn<br>Went forþ in gret hast,<br>Leche, þat monkynde þat was mad<br>Parfyt, he fonde infecte,<br>Causes of sikenes þen he forbad<br>And eke þerof þe efecte.   | 249<br><br><br>252<br><br><br>256 |

**B***enedicam dominum in omni tempore : semper laus* Ps. 33 (34).  
*eius in ore meo.*

*Aue mater pariens fructum benedictum,*  
*Tactu cuius soluitur Eue maledictum,*  
*Que transgressa temere tangens interdictum*  
*Transtulit in posteros ulcionis ictum.*

Heil Modur bringinge forþ 257 Hail, Mother  
þe feireste fruit i-founde, of the fairest  
Fruit!

þe touche of whuche was so muche worþ 260  
þat Eues curs was vnbounde,

þe whuche trespaced folilyche, 264  
þat was forboden touchyng,  
þe strok of veniaunce sikerliche

Laft to hem þat were comyng.

**I***udica domine nocentes me, expugna inpugnantes me.* Ps. 34 (35).

*Aue per quam dominus apprehendens scutum*<sup>1</sup>  
*In extento brachio propulit astutum ;* <sup>1</sup> cf. Ps. 34, v. 2.

*Qui de scuto*<sup>1</sup> *proprio comiscendo lutum* <sup>1</sup> r. sputo

*Ceco lumen homini reddidit acutum.*

Heil beo [whom] þe lord of liht 265 Hail thou, by  
A scheld tok priuely, whom Christ  
defied his foe!

And in his hond I-streyht ariht 268  
Put of his enemy ;

þat of his owne propre cheld (!),  
Mengyng þerwiþ cley,  
As moni men þo bi-heold,  
Maad a blynt mon se<sup>1</sup> al-wey. <sup>1</sup> MS. so 272

**D***ixit iniustus ut delinquat in semet ipso ; non est* Ps. 35 (36).  
*timor dei ante oculos eius.*

*Aue templum gracie, tronus deitatis,*  
*Torrents affluentie, domus vbertatis :*<sup>1</sup> <sup>1</sup> cf. Ps. 35, v. 9.

*Per te solam reddita spes est desperatis :*  
*fluctuantis Anchoram rege nostre ratis.*

Heil temple of grace, 273 Hail, Throne  
Trone of þe godhed, of the God-  
head!

Plenteuous ryuer in vche place, 276  
And eke hous of freohed :

Beo þe, hope is 3olde a3eyn  
To hem þat hedde dispeir :

Gouerne þe Anker in certeyn  
Of vr floteryng schip in Eir ! 280

Ps. 36 (37).

**N***Oli emulari in malignantibus, neque zelaueris  
facientes iniquitatem.* <sup>1</sup> cf. Ps. 36, v. 9.

*Aue carens simili, nusquam malignata,<sup>1</sup>*

*Dignitatis titulo triplicis<sup>1</sup> ornata :* <sup>1</sup> r. dupliels

*Virgo mater diceris ; iungis<sup>1</sup> separata,* <sup>1</sup> MS. lunge

*Es vtrumque, docet hec fides oculata.*

Hail, peerless  
and sinless  
One!

Heil þat hast non lyk to þe, 281

Wiþ vuel neuer ouer-come,

Of þreo maner of dignite

Wiþ title maad feir and nome : 284

Maiden and Modur þou art told,

Disseuered ioy[n]e[st]<sup>1</sup> þou goodlye ; <sup>1</sup> MS. ioye

þou art boþe two, as we be-hold—

Vs techep vr feiþ at eþe. 288

Ps. 37 (38).

**D***omine, ne in furore tuo arguas me, neque in ira  
tua corripas me.*

*Aue sancti spiritus fecundata rore,*

*Conseruato pariens castitatis flore :*

*Queso fac ne arguat iudex in furore*

*Quos a morte proprio redemit cruore.*

Hail thou,  
fird with  
dew of the  
Holy Ghost!

Heil wiþ deuh I-mad feir 289

Of þe hologicost, parde,

þou beryng child wiþ-ouren leir

Kept flour of chastite : 292

Mak þou þat he us not missey,

þe Iuge, in no woodnesse,

þat he bouht wiþ his blood verrey

ffrom deþ, boþe More and lesse. 296

Ps. 38 (39).

**D***ixi : custodiam vias meas, vt non delinquam in  
lingua mea.*

*Aue cuius filio psalmus decantatur,*

*Et eiusdem habitus in quo figuratur*

*Qui terrena transiens<sup>1</sup> in hoc delectatur* <sup>1</sup> cf. Ps. 38, v. 7.

*Si uel mentis gressibus capud consequatur.*

Hail thou  
whose Son is  
praisd!

Heil of whos sone deuoutely 297

A psalm is songe wiþ cure,

And of his habit ful sotly

In whuche is suche figure 300



Whos, laft þis world outerly,  
 Dilyteþ him to take heed  
 Wiþ steppes of good þouht holy  
 To suwen crist, vr hed. 304

**E***xpectans expectaui dominum, et intendit michi.* Ps. 39 (40).  
*Aue tabernaculum regis inpollutum,*  
*Per quam soluit dominus ope destitutum :*  
*Tuis iuua meritis sponte prouolutum*  
*In lacum miserie & in fecis lutum.<sup>1</sup>* <sup>1</sup> cf. Ps. 39, v. 2.

Heil tabernacle of kyng 305 Hail, Tabernacle of the spotless King!

In-pollute, wondur clen ;  
 þorwh þe þe lord of alle þing  
 þat hedden non help leosed men : 308

Help þorwh þi worþinesse  
 Him þat is woundun al-vey  
 In þe lake of wrecchednesse  
 And in þe fulþe of cley. 312

**B***eatus qui intelligit super egenum & pauperem :<sup>1</sup>* Ps. 40 (41).  
*in die mala liberabit<sup>2</sup> eum dominus.* <sup>1</sup> MS. pauperum  
*Aue solis<sup>3</sup> ciuitas quam dauid erexit,* <sup>2</sup> MS. liberauit  
<sup>3</sup> MS. solus

*De qua sol iusticie nube tectus exit,*  
*Qui de summis pauperum causas intellexit*  
*Et egroto similis egros non desepxit.*

Heil of Sonne þe cite 313 Hail, City of David's sun!

þat dauid reised on ende,  
 Of whom þe sonne of riht, wuste  
 Wiþ cloude, hit gan forþ wende ; 316

To þe causes of pore and meke  
 ffrom heuene heede he tok  
 And made him lyk to þe seke  
 And sek folk nouht forsok. 320

**Q***uemadmodum desiderat ceruus ad fontes aquarum,* Ps. 41 (42).  
*ita desiderat anima mea ad te, deus.*

*Aue de qua prodeunt vbertatis riui,*  
*De qua in-undans profluit aqua fontis uiui :*  
*Peto, mater, ueniam, qui per sordes<sup>1</sup> iui ;* <sup>1</sup> MS. sordis  
*ffac ut fontem siciam magis quam sitiui.*

Heil from whom<sup>1</sup> gon ay forþ 321 Hail thou Source of the Riucers of plente rif,

- Of whom floweþ of gret worþ  
 þe watres of welle of lyf. 324  
 Modur, ich aske nou þi merci :  
 Bi fulþes haue I gon ;  
 Aftur þat welle mak me þursti  
 Oftur þen I haue don. 328
- Ps. 42 (43). *I*udica me, deus, & discerne causam meam de gente  
 non sancta, ab homine iniquo & doloso erue me.  
*Aue cuius thalamo iudex est egressus*  
*Causas qui determinat, uindicat ex[c]essus ;*  
*Per quem mentis oculus tenebris oppressus*  
*Discat ut in lumine ponat suos gressus.*
- Hail, thou  
 Mother of  
 our Judge!  
 Heil from whos chaumbre her 329  
 A Iuge is forþ passet  
 þat determineþ vr causes cler  
 And punisscheþ hem þat trespasseþ ; 332  
 Beo whom of vr þouht þe e3e,  
 Wiþ derknes þat is ouer-fet,  
 Mow lerne þenne wiþ liht in hy3e  
 His steppes forte set. 336
- Ps. 43 (44). *D*eus auribus nostris audiuiimus, patres nostri an-  
 nunciauerunt nobis.  
*Aue cuius filius prouehit egentes*  
*Et affligit<sup>1</sup> improbos in nos insurgentes :<sup>2</sup>* <sup>1</sup> MS. affugit  
*Pie queso dirigat nostras in se mentes,* <sup>2</sup> cf. Ps. 43, v. 8.  
*Reprimendo turbinum motus iminentes.*
- Hail, thou  
 Mother of our  
 Rescuer !  
 Heil whos worþi sone 337  
 Bringeþ forþ neodful, certeyn,  
 And proude puiteþ in tribulacione  
 þat risen vs a3eyn. 340  
 þat al vr þouhtes in to him  
 He dresse, I þe preye,  
 And refreyn of tempest grim  
 þe sturinges in þis weye. 344
- Ps. 44 (45). *E*ructauit cor meum uerbum bonum ; dico ego opera  
 meu regi.  
*Aue per quam genitor uerbum eructauit,*  
*Verbum quod hominibus se contemperauit,*  
*Qui<sup>1</sup> dei & hominum federa dictauit* <sup>1</sup> r. Quod  
*Et pro nobis moriens mortem relegauit.*

- Heil be whom biȝetere 345 Hail, thou  
A word sum tyme forþ sende, Mother of  
Word þat to men here our Teacher!
- Him-self tempred and bende; 348
- þe whuche of god and of man  
Endited feire þe bonde,  
And for us alle diede þan  
And deþ put out of londe. 352
- D**eus noster *refugium & uirtus, adiutor in tribulacionibus que inuenerunt nos nimis.* Ps. 45 (46).  
*Aue tabernaculum domini virtutum,*  
*In quo sumens dominus nostre carnis lutum,*  
*Vt captiuum redimat ope destitutum,*  
*Arcum fortis conterit & comburit scutum.*<sup>1</sup> <sup>1</sup> Ps. 45, v. 9.
- Heil of þat lord þe tabernacle 353 Hail, Taber-  
þat is of vertue al-way, nacle of the  
In whom he tok wiþ-oute obstacle Lord of  
Of vr flesch þe Clay, 356 Virtue!
- To Bugge aȝein þe wrecched wiht  
þat non hope felede ;  
Of þe strong he brak in fiht  
þe bouwe and eke þe schelde. 360
- O**mnes gentes *plaudite manibus, iubilate deo in uoce exultacionis.* Ps. 46 (47).  
*Aue cuius filius regnat super gentes,*  
*Cuius psallunt nomini manibus plaudentes.*  
*Iubilemus igitur attollendo mentes,*  
*Indefesso capiti cristo adherentes.*
- Heil whos sone so gent 361 Hail, Mother  
Ouer folk regneþ, purfey ; of the King  
To whos name men verrey[me]nt of Folk !  
Syngyng wiþ hondes pley. 364
- Make we nou Ioye wiþ al vr list,  
Vr þouhtes an heiz resynge  
To vr noble hed crist,  
To him euer cleuyng. 368
- M**agnus dominus & laudabilis nimis, in ciuitate Ps. 47 (48).  
dei nostri, in monte sancto tuo.<sup>1</sup> <sup>1</sup> r. eius  
*Aue virgo generans regem sempiternum*  
*Quique noster deus est, deus in eternum,*

*Qui pro nobis moriens spoliat auernum,  
Solium nos faciens scandere supernum.*

Hail, Mother  
of the Ever-  
lasting King!

Heil Maiden bringinge forþ wiþ mood 369

þe euerlastinge kyng,

þe whuche is vre god so good,

God wiþ-outen endyng; 372

þat for us whon he dude dye, ·

Al to-spoyled helle,

To his ffadur trone on hiþe

To make us styte to dwelle. 376

Ps. 48 (49).

**A**udite hec omnes gentes, auribus percipite omnes qui  
habitatis terram.

*Aue nostrum gaudium, nostre spes salutis,*

*Per quam cecis redditur lux, & sermo mutis :*

*Nobis innocencie uestibus exutis*

*Redde queso gratiam statumque salutis.*

Hail, our Joy,  
and Hope of  
Salvation!

Heil vr Ioye þat art certeyn, 377

And eke hope of ur hele,

Bi whom to blynde is 3olde a3eyn

Siht, and word to doumbe at mele: 380

To us naked in þis place

Of cloþes of innocencie,

We preye þe gete us nou grace

And staat of vertues hyþe. 384

Ps. 49 (50).

**D**eus deorum dominus locutus est, et uocauit terram.

*Aue salutarium summa gaudiorum,*

*Saluatorem generans & deum deorum,*

*Qui misertus miseris & consors eorum*

*Culpas lauans pertulit penas peccatorum.*

Hail, Sum of  
Honour!

Heil summe of honour, 385

Of heleful ioyes i calle,

þou brouhtust forþ vr saueour,

God of goddus alle, 388

þat on wrecches hedde Merci

And wox heore felawe anon,

Wasschynghe heore gultus witerli

And tok vr peynes him on. 392

Ps. 50 (51).

**M**iserere mei deus, secundum magnam misericor-  
diam tuam.

*Aue uirgo generans, nostri miserere,  
Lanquescentis animi morbos intuere;  
Tu miserta miseris et compassa vere,  
Morbi causus auferens mentibus medere.*

Heil Maiden Mylde and meke, 393 Hail, Maiden mild!

On Monkuynde haue Merci,

Eueles of soules þat beo seke

Bi-hold þou witerly; 396

Of wrecches haue Merci verrey

And eke Compassioun,

Causes of vueles doynge a-vey

To hele þouhtes beo boun. 400

**Q***uid gloriaris in malicia, qui potens es in iniquitate?* Ps. 51 (42).

*Aue uas mundicie continens vnguentum,  
Veteris malicie comprimens fermentum:  
Cordis nostri comprime motum turbulentum,  
Tue nobis gracie conferens augmentum.*

Heil vessel of Clannesse 401 Hail, Vessel of Purity!

Holdyng Oygnement I-nouh,

Of þe olde wrecchednesse

Holdyng doun sourdough, 404

þe mouinges þat ben troublus

Of vr herte refreinyng,

þiuinge<sup>1</sup> of þi grace to vs <sup>1 r. þiue?</sup>

Euer-more echynge. 408

**D***ix[i]t insipiens in corde suo: non est deus.* Ps. 52 (53).

*Aue nostri generis presens ad tutelam:  
Audi quam effundimus gemitus loquelam:*

*Tu corruppi<sup>1</sup> nescia tolle cor[r]uptelam* <sup>1 MS. corruppe</sup>

*Et morboris mentibus adhibe medelam.*

Heil þat euer art present 409 Hail, ever-present Defender!

Vr kuynde forte defende:

Here ur speche wiþ good entent

þat we forþ to þe sende: 412

þou þat wost no corrupcioun,

ffrom us do hit a-vey,

To seke þouhtus loke þou beo boun

Medicyn to do verrey. 416

Ps. 53 (54).

**D**eus, in nomine tuo saluum me fac, & in uirtute  
tua iudica me.

*Aue cuius filius patri coequalis*

*Nobis se contemperans factus est mortalis.*

*Nos experientia doceat realis*

*Quod in eius nomine saluemur a malis.*

Hail, Mother  
of the Son  
equal to His  
Father!

Heil whos sone glorious, 417

To his ffadur euene,

Hap<sup>1</sup> comformed<sup>2</sup> him to us <sup>1</sup> MS. þat <sup>2</sup> MS. confermed

I-maad of dedly steuene : 420

Nou beo we tauht spiritualy

Beo experience<sup>1</sup> Real, <sup>1</sup> MS. experimence

þat in his nome ful sikerly

Saued we ben from eueles alle. 424

Ps. 54 (55).

**E**xaudi, deus, oracionem meam, et ne despexeris de-  
precaionem meam ; intende michi et exaudi me.

*Aue secretarium exaudicionis,*

*Nostre verba suscipe deprecacionis*

*Nosque tue gracia predotatos donis*

*Ad diuine transferas pacem visionis.*

Hail, Hearer  
of our  
Prayers!

Heil þou holy sacrarie, 425

Vr askynges euer heryng,

Vr<sup>1</sup> wordus þou take deuoutly <sup>1</sup> r. þe

Al-wei of vre preying ; 428

Vs also þat of þi grace

Wiþ 3iftus maade riche ariht,

Of pees translate to þe place

Of heueneliche siht. 432

Ps. 55 (56).

**M**iserere mei deus, quoniam conculcauit me homo :  
tota die inpugnans tribulauit me.

*Aue Mater venie, potens misereri :*

*In tuorum numero fac nos recenceri,*

*Et cum ventilacio<sup>1</sup> ceperit haberi,* <sup>1</sup> MS. ventulacio

*Iram nobis tempera iudicis seueri.*

Hail, Mother  
of Forgive-  
ness!

Heil Modur of for3ifnesse, 433

Mihti to haue merci :

Make us be founde þorwh þi godnesse

Among þi seruauens herti ; 436

And whon þe wynewyng schal be-ginne

To parte euel from good,

Tempre þou þen to us wiþ þi ginne

Of wrappþe þe Iewes<sup>1</sup> mod. <sup>1</sup> = juge's 440

**M***Iserere mei deus, miserere mei, quoniam in te confidit anima mea.* Ps. 56 (57).

*Aue nostri generis potens aduocata :*

*Miserere miseris, misereri nata ;*

*Nos qui per te canimus solui iudicata,*<sup>1</sup> <sup>1</sup> MS. medicata

*Per te solui petimus : solue postulata.*

Heil, for þou art of monkynde 441

An Aduoket mihti :

Hail, Advocate of Mankind!

Haue merci, and haue in mynde

Of wrecches þou haue merci ; 444

We þat syngen þat bi þe

þat iuged is to paye,

We asken alle vnbounde to be,

To<sup>1</sup> pay þat asked is ayȝe. <sup>1</sup> r. þou 448

**S***I uere utique iusticiam loquimini, recte<sup>1</sup> iudicate filij hominum.* Ps. 57 (58).

<sup>1</sup> r. recta

*Aue que iusticiam semper es locuta,*

*Cuius ope demonum fraus est imminuta :*

*Senciat & sapiat per te plebs adiuta*

*Libertati pristinae quo[d]<sup>1</sup> sit restituta.* <sup>1</sup> MS. quo

Heil þou þat rihtwysnesse 449

Hast i-spoken al-way,

Hail, Speaker of Righteousness!

þorwh whos help þe queyntnesse

Of þe fend is lutled ay ; 452

þat þe peple holpen beo bi þe,

fseele þei hit in certeyn,

þat to þe furste liberte

þei beo restored a-ȝeyn. 456

**E***ripe me de inimicis meis, deus meus, et ab insurgentibus in me libera me.* Ps. 58 (59).

*Aue mater nesciens in delicto thorum,*

*Ad quam clamat iugite[r] turba filiorum :*

*Nos a malis eripe, quos a uia morum*

*Detorquere satagit tractus viciorum.*

Heil modur þat nost sikerliche 457

Trespas don abedde,

Hail, sinless Mother!

To whom þe peple bisiliche

Crieþ and longe haþ gredde : 460

Lyuere vs from eueles euerichon,

Whuche from good maner

Vs to wiþ-drawe is bisy mon

þe drauht of vices her.

464

Ps. 59 (60).

**D**eus, repulisti nos & dest[r]uxisti nos, iratus es et  
misertus es nobis.

*Aue per quam deitas carne palliata*

*Idumeam<sup>1</sup> visitat corrigens errata:* <sup>1</sup> cf. Ps. 59, v. 9.

*Tibi, mater, iugiter psallat plebs renata,*

*Dei participio per te sociata.*

Hail, Incar-  
natress of  
God!

Heil beo whom þe godhed

465

In vr flesch was laced,

So Idumeam he visyted

To mende þat hedde trespaced:

468

To þe, Modur of worschipe,

Syngeþ peple þat cristen is,

þat to Godus felaschipe

þey mowe beo ioyned in blis.

472

Ps. 60 (61).

**E**xaudi, deus, deprecationem meam, intende ora-  
cioni mee.

*Aue lux exposita loco preminenti,*

*Lux illustrans omnia radio patenti:*

*Nos a malis omnibus serues in presenti,*

*Lumen verum conferens nubilose menti.*

Hail, far-  
shining  
Light!

Heil, þou hast sent forþ liht

473

In place most principal,

Liht euer schynynge briht

Wiþ open bem ouer-al:

476

Kep us from vuel þat us haþ soulit,

Whil þat we dwellen here,

þiuyng to vre derke þouht

Verrey liht and clere.

480

Ps. 61 (62).

**N**onne deo subiecta erit anima mea? ab ipso enim  
salutare meum.

*Aue per quam deitas peregre profecta*

*Visitauit exules, nube carnis tecta:*

*Nostra per te deo sit anima subiecta,*

*Ad soluendas domino grates circumspecta.*

Hail, Mother  
of the God  
with us!

Heil beo whom þe godhed

481

Went forþ a-pilgrimage



And þe flemed visyted,  
 Huled wiþ flesch of age : 484  
 þorwh þe vr soules to God, ladi,  
 Soget beo þei and meke,  
 To þonke vr lord ful hertily  
 Ay to<sup>1</sup> beo bisy eke. <sup>1 r. þei?</sup> 488

**D***eus deus meus, ad te de luce vigilo.* Ps. 62 (63).  
*Aue vite pabulum, virginum lucerna,*  
*Quam plus ditat ceteris gracia superna :*  
*Pietate filijs subueni materna,*  
*Sanctitatis adipe sacians interna.*

Heil, þou art code of lyf, 489 *Hail, thou*  
 And Maydens eke lanterne ; *Food of Life!*  
 Whom bi-foren oþur riche and rif  
 Haþ maad þe grace of heuene : 492  
 Help þi sones of þi godnesse  
 As Modur of pite,  
 ffullyng hem of þi fatnesse  
 Of inward saunctite. 496

**E***xaudi, deus, oracionem meam cum deprecor : a* Ps. 63 (64).  
*timore inimici eripe animam meam.* <sup>1 MS. quam</sup>  
*Aue virgo generans per quem<sup>1</sup> defecerunt*  
*Hij qui velud gladium<sup>2</sup> linguas acuerunt<sup>3</sup> ;* <sup>2 MS. gladij</sup>  
*Qui tendentes laqueos, in quos inciderunt,* <sup>3 cf. Ps. 63, v. 3.</sup>  
*Ex defectu proprio nobis p[r]ofuerunt.<sup>1</sup>* <sup>1 MS. posuerunt</sup>

Heil Mayden, him forþ bringynge 497 *Hail, Maiden*  
 Be whom al þei dude fayle *Mother of*  
 þat hedden tonges of scharpynge *Christ!*  
 As<sup>1</sup> swerd þat kerueþ Mayle ; <sup>1 MS. And</sup> 500  
 þei maden panter for oþur men  
 And fullen in to þe same ;  
 Of heor oune defaute þen  
 To vs þe profyt came. 504

**T***E decet ymnus, deus, in syon, et tibi reddetur* Ps. 64 (65).  
*uotum in Ierusalem.*

*Aue per quam deitas, carnis indumento*  
*Tecta, curat morbidum gracia fomento :*  
*Queso fac ut centupli gaudens incremento* <sup>1 MS. valli non</sup>  
*Habundare valeam vallium<sup>1</sup> frumento.<sup>2</sup>* <sup>2 cf. Ps. 64, v. 13.</sup>

Hail, thou in  
whom God  
took flesh!

Heil þorwh whom godhed i-wis 505

Of vre flesch tok cloþinge,

fforte helen us of seknis

þorwh his grace helpyng. 508

þat i mou, Ioyng, prei i þe,

An hundredfold of encrece and hete,

Haue plentiuouse charite

Of þe valeye of whete. 512

Ps. 65 (66).

**I***V*bilate deo omnis terra, psalmum dicite nomini eius,  
date gloriam laudi eius.

*Aue virgo generans plebis salutare,*

*Cuius laudes resonent celum, terra, mare,*

*Qui naturam hominis uolens exaltare*

*Moriendo voluit mortem terminare.*

Hail, Mother  
of our  
Saviour!

Heil Mayden, bringyng forþ 513

Of folk þe helþe, parde,

Of whos heryng sounen in worþ

Heuene, Erþe and Séé, 516

Him þat al monkynde

Wolde en-haunce wel hiþe,

And so for us eke dyinge

Put out deþes eiþe. 520

Ps. 66 (67).

**D***eus misereatur nostri & benedicat nobis: illuminet  
uultum suum super nos & misereatur nostri.*

*Aue per quam miseris deus miseretur,*

*Per quam<sup>1</sup> nostri generis scelus aboletur: <sup>1</sup> r. quem?*

*Per te sic miseria nostra releuetur*

*Vt in finem gaudio uero permutetur.*

Hail, Channel  
of Mercy!

Heil þorwh whom God haþ muynde 521

On wrecches and haþ merci,

þorwh whom al Monkynde

Clansed is þat was gulti: 524

Beo þe al vr wrecchednis

So beo releued a-wey

þat in to þe ende of<sup>1</sup> ioye and blis <sup>1</sup> r. wiþ?

hit beo changed verrey. 528

Ps. 67 (68).

**E***xurgat deus & dissipentur inimici eius, & fugiant  
qui oderunt eum a facie eius.*

*Aue de qua natus est triumphator mortis,*

*Deus ex te particeps factus nostre sortis,*

*Qui captiuos eruens ab inferni portis  
Reddat nos consorcio celice cohortis.*

Heil of whom boren was her 529 Hail, Mother  
He þat deþ ouercom, of Death's  
Conqueror!

God of þe vr parciner  
Was maad and vre lot nom. 532

He þat wrecches wiþ worschip  
Lyuered fro 3ates of helle,  
Restore vs to þe felaschip  
Wiþ heuenlich folk to dwelle. 536

**S***Aluum me fac deus, quoniam intrauerunt aque Ps. 68 (69).  
usque ad animam meam.*

*Aue stella fulgida, stella salutaris,*

*Stella de qua prodijt radius solaris :*

*Mentis pelle tenebras, nec nos paciariis*

*Absorberi fluctibus procellosi maris.*<sup>1</sup> <sup>1</sup> cf. Ps. 68, v. 16.

Heil þou sterre schynnyng briht, 537 Hail, Star of  
the sea!

Of vr hele þou art sterre ;  
Sterre from whom went forþ riht  
þe Sonne-Beem, our herre : 540

þe derknesses of vr þouht  
Make þou a-wey to fle ;  
þat we be swolewed, suffre þou nouht,  
Wiþ tempestes of þe séé. 544

**D***eus in adiutorium meum intende, domine ad adiu- Ps. 69 (70).  
uandum me festina.*

*Aue vallis humilis, in quam cum descendit*

*Deus verus, Abrahe semen apprehendit,*

*Et sic adiutorium miseris inpendit*

*Conterendo laqueos hostis quos tetendit.*

Heil valeye of humilite, 545 Hail, Valley  
of Humility!

In whom whon þer doun cam  
Verrey God þat tok of þe  
þe seed of Abraham, 548

On such maner he 3af helpyn[g]  
To wrecches þat weoren in wer,  
þe panters al to-brekyng  
þat vre Enemy made heer. 552

**I***n te domine speraui, non confundar in eternum ; in Ps. 70 (71).  
iusticia tua libera me & eripe me.*

*Aue vite ianua, speciem<sup>1</sup> virtutis,* <sup>1</sup> r. species?  
*Protectorem generans ope destitutis:*  
*Nostrum sis refugium, nostre spes salutis,<sup>1</sup>* <sup>1</sup> cf. Ps. 70, v. 3 ff.  
*Per quam dure soluitur iugum seruitutis.*

Hail, Gate of Life! Heil ȝate of lyf wiþ honour, 553

Of vertues þou art spice,  
 Bringyng forþ þe protectour  
 To helpes þorw vice; 556

Thou art our Refuge. þou art refuyt to eueri age,  
 Hope of hele i-founde,  
 þorwh whom now of bondage  
 þe harde ȝok is vnbounde. 560

Ps. 71 (72). **D**eus, iudicium tuum regi da, et iusticiam tuam filio regis.

*Aue celi pluuiia vellus iroratum,<sup>1</sup>* <sup>1</sup> cf. Ps. 71, v. 6.  
*Indumentum preparans regi purpuratum,*  
*Qui se nostri generis gerens aduocatam*  
*ffecit<sup>1</sup> finem litibus, finem perbeatam.* <sup>1</sup> MS. fferit

Hail, thou Rain of Heaven! Heil, of heuene þou art reyn, 561

And fleos wiþ dewh i-wet,  
 Cloþing of purpre þou art, certeyn,  
 To þat kyng arayed and met, 564

þat him-self to vr kuynde  
 Schewed him so Aduoket,  
 Of alle stryues made an ende,  
 In blisse vs forte set. 568

Ps. 71, 9 ff. <sup>1</sup>*Aue cuius filio gens ab Oriente*  
*Trina trino detulit, stella precedente;*  
*Sic iunctura fidei duos u[n]iente,*  
*Liberavit pauperem deus a potente.<sup>1</sup>*

<sup>1</sup> This stanza refers to Ps. 71, v. 9—12, but is headed in the MS. by Ps. 72 (Quam bonus), and so the next Quatrains till Ps. 78 have the wrong heading.  
<sup>1</sup> cf. Ps. 71, v. 12.

Hail, thou to whose Son the 3 Kings gave gifts! Heil [to] whos sone gent 569

þreo kynges fro þe Est  
 Comen feire wiþ heore present,  
 A sterre hem ladde best; 572

So þe ioynture of þe fey  
 Twiȝen þen onyng,  
 God þe pore lyuered away  
 ffrom þe mihti nuwyng.<sup>1</sup> <sup>1</sup> = ags. niowmga anew 576

Ps. 72 (73). **Q**uam bonus, israel, deus hys qui recto sunt corde!  
*Aue virgo generans orbis architectum,*

*Qui dum mortis moriens terminat effectum,  
Mentis nostre gressibus iter parat rectum,* <sup>1</sup> cf. Ps. 72, v. 7.  
*Vt nequaquam transeant cordis in affectum.*<sup>1</sup>

Heil Mayden, for þou him beer 577 Hail, Mother  
þat al þe world doþ keuere ; of the Crea-  
tor!

þat for vs alle dyzinge heer 580  
deþ destroyed for euere ;

þe rihte wey a-rayed so  
to steppus of vr þouhte,  
ffor we schulde on nowyse go  
As men þat no-þing rouhte. 584

*Vt quid, deus, repulisti in finem? iratus est furor* Ps. 73 (74).  
*tuus super oues pascue tue?*

*Aue cuius filius operans salutem*

*In terrarum medio,*<sup>1</sup> *mouet ad uirtutem.* <sup>1</sup> cf. Ps. 73, v. 12.

*Erumptosam remoue, mater, seruitutem,*

*Presens ut exilium gaudio permutem.*

Heil whos sone has wrouht 585 Hail, Mother  
Al vr hele sponnewe, of our  
Purifier!

þat in þe myddes of eorþe vs souht  
To meoue us to vertue. 588

Remuwe þou, Modur gentil,  
Bondage from vr graunge,

þat we mowen vre exil  
Wiþ Ioye of heuene chaunge. 592

*Confitebimur tibi, deus, confitebimur, et inuocabimus* Ps. 74 (75).  
*nomen tuum.*

*Aue cuius gracia ueniam meretur*

*fidem qui catholicam pie confitetur :*

*Tuis, virgo, meritis precibusque detur*

*Vt quod Eua perdidit per te reformetur.*

Heil þorwh whos grace may haue 593 Hail, Channel  
fforziuenes verreyliche of Forgive-  
ness!

He þat þe holy feiþ wol saue  
And knowleche hit mekeliche : 596

þorwh þi merit, mayden dere,  
To vs beo hit iziue

þat hit beo reformed here  
þat lost was þorwh Eue. 600

Ps. 75 (76). **N***Otus in Iudea deus, in israel magnum nomen eius.*

*Aue per quam dominus pietate motus  
Humilis apparuit in iudea notus :  
ffortem redde spiritum, frangens carnis motus,  
Vt deuote seruiat tibi toti totus.*

Hail, Channel  
of Pity!

Heil þorwh whom þe lord of miht 601

Was stured wiþ pite,

And schewed him meke to monnes siht

And knowen was in Iudee :

604

Mak þou vs of spirit strong,

Sturynges of flesche brekyng,

þat we ben alle wiþ herte and tong

Deuout to þe seruyng.

608

Ps. 76 (77). **V***Oce mea ad dominum clamaui ; uoce mea ad deum, & intendit michi.*

*Aue mater gracie, gemmis redimita,  
Mater per quam pauperum uox est exaudita :  
Tuus nobis filius in presenti uita  
Via sit & veritas in futuro sita.*

Hail, Mother  
of Grace!

Heil modur of grace i calle þe þen, 609

Schinyng as precious stones,

Modur þorwh whom of þe pore men

þe vois is herd at ones :

612

To vs þi sone of worþinesse

In þis lyf hol and some

Beo he boþe wey and soþfastnesse

ffor lyf þat is to come.

616

Ps. 77 (78). **A***tendite popule meus legem meam, inclinate aurem uestram in uerba oris mei.* <sup>1</sup> cf. Ps. 77, v. 24 ff.

*Aue terra glorie germinans frumentum,<sup>1</sup>  
Animabus conferens uite nutrimentum,<sup>2</sup> <sup>2</sup> cf. Ps. 77, v. 25.  
Quod in crucis cornibus a iudeis tentum  
Moriendo centupli tulit incrementum.*

Hail, Thou  
Land of  
Bliss!

Heil, þou noble lond of blis 617

Whete wel feir borionyng,

To mennes soules þou 3iuest i-wis

Of lyf þe norisschyng,

620

þat on þe hornes of þe Croys

Iewes helden wiþ-outen les ;

Dyzyng he ȝaf wiȝ-ouren noys<sup>1</sup> <sup>1</sup> MS. noys  
 An hundred-fold encrees. 624

**D**eus, uenerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum, posuerunt ierusalem in p[omorum] c[ustodiam]. Ps. 78 (79).

<sup>1</sup>Heil from whom went forȝ þo <sup>1</sup> Latin Quatrain to Ps. 78 wanting. Hail, Mother of the Father of the Fatherless!  
 þe ffadur of fadurles,  
 Whos temple defouled also  
 þe peple of corsudnes : 628

Ioyne þi seruauns euerichon  
 To holi cumpaygnye ;  
 þi sones take in possession  
 þat peyned ben heer to dye.<sup>1</sup> <sup>1</sup> cf. Ps. 78, v. 11. 632

**Q**ui regis israel, intende ; qui deducis uelud ouem Ps. 79 (80).  
*Ioseph.*

*Aue lumen fidei, summa spei certe,  
 Caritatis vinculum ; veritatis per te  
 Via nobis paruit : queso nos conuerte,*<sup>1</sup> <sup>1</sup> cf. Ps. 79, v. 4.  
*Et ne mala videant, oculos<sup>1</sup> auerte.* <sup>1</sup> MS. oculos

Heil, þou art þe liht of feiȝ, 633 Hail, thou Light of Faith!  
 And vr heȝe hope, parde,

And eke of Charite, men seiȝ,  
 þe bond. þerfore þorwh þe 636

Of soþnesse to us þe weye  
 Was schewed. we preye þe now,  
 Conuerte us, þat wiȝ vr eiȝe  
 Seo vueles we ne mow. 640

**E**xultate deo adiutori nostro, iubilate deo iacob. Ps. 80 (81).  
*Aue cuius filius dextera potenti*

*Ab egipti cophino<sup>1</sup> suos in presenti* <sup>1</sup> cf. Ps. 80, v. 7.

*Liberando reficit adipe frumenti,  
 Et de petra saciat melle profluenti.*<sup>1</sup> <sup>1</sup> cf. Ps. 80, v. 17.

Heil whos sone fyn 641 Hail, Mother of our Deliverer!  
 Wiȝ his mihti honde

ffrom Egiptus cofyn  
 Diliuered us her in londe, 644

After þat vs refetyng  
 Wiȝ þe ter<sup>1</sup> of whete, <sup>1</sup> 'teer of flowre, amolum,' *Pr. Parv.*

And of þe ston hony flowyng  
 ffulled vs at mete. 648

Ps. 81 (82).

*Deus stetit in synagoga deorum, in medio autem deos diiudicat.**Aue cuius filius stetit in deorum**Synagoga, iudicans principes eorum;**Qui pupillos refouens spes est egenorum,<sup>1</sup>* <sup>1 cf. Ps. 81, v. 3.</sup>*Nos adoptans erigit in spem filiorum.*Hail, Mother  
of the Judge  
of Princes!

Heil, whos deore sone stod 649

In þe Synagoge of goddes

And iuged þer wiþ stille mood

Princis lyuyng as dogges; 652

And foode ʒaf to þe faderles,

And hope eke to neodi;

Vs to his sones he dude purches

In to hope on hyʒ. 656

Ps. 82 (83).

*Deus, quis similis erit tibi? ne taceas neque com-  
pescaris, deus.**Aue per quam nobis est similis effectus**Deus, iudex hominum p̄ciens & rectus:**Purga conciencias, ordinans affectus,**Vt non nobis noceat noster imperfectus.*Hail, thou  
Maker of God  
like Man!

Heil þorwh whom, as we haue mynde, 657

To us is maad nou lyke

God, þat iuge is of monkynde,

Suffring and rihtful eke: 660

Purge þou vr concience,

And ordeyne vre delyt,

þat us greue nouʒt vre offence

Of wrecches in-parfyt. 664

Ps. 83 (84).

*Quam dilecta tabernacula tua, domine virtutum:  
concupiscit & deficit anima mea in atria domini.**Aue tabernaculum facta deitatis,**In quo saluat seculum cristus a peccatis:**Solue queso vinculum nostre prauitatis,**Prestans habitaculum noue claritatis.*Hail, Taber-  
nacle of God!

Heil tabernacle cler 665

Maade of þe godhed,

In whom crist saued þe world her

ffrom synne and wrecchedhed: 668

þe bond, we preye þe, vnbynde

Of vre schrewednesse,



• And ȝif us place to vre dwellynge :  
 þat is of newe clernesse. 672

**B***enedixisti domine terram tuam, auertisti captiuitatem iacob.* Ps. 84 (85).

*Aue terra gracia fecundata donis,  
 Noue fructum proferens benedictionis :  
 Nostrum desiderium facies in bonis,  
 Nos a malis eximens prauae nationis.*

Heil noble eorþe of grace 673 *Hail, Land full of bliss!*

þorwh ȝiftus wel arrayed,  
 To bringe forþ fruyt in luytel space  
 Of newe blessing assayed : 676

þou schalt make al vre desyr  
 In godnesse to be stede ;  
 Of al vuel quenche þou þe fyr  
 And eke of wikkedhede. 680

**I***nclina domine aurem tuam & exaudi me, quoniam inops & pauper sum ego.* Ps. 85 (86).

*Aue uite speculum, uirginum regina,  
 Quam lustrauit vndique gracia diuina :  
 Aurem tuam pauperum precibus inclina,  
 Quos inuoluit misere sordium sentina.*

Heil þou cler myroure of lyf, 681 *Hail, Mirror of Life!*

Of Maydens þou art queene,  
 Whom grace of heuene ouer-al ful ryf  
 Schynyng schewed schene : 684

Beende þyn eres bisyliche  
 To pore mennes preyere,  
 þe whuche ben wrapped wrecchedliche  
 In fulþe and serwe in-feere. 688

**F***undamenta eius in montibus sanctis: diligit dominus portas syon super omnia tabernacula iacob.* Ps. 86 (87).

*Aue dei ciuitas, cuius fundamentum  
 Samarites construit, qui nos in iumentum  
 Semiuuos [subleuans] plagis dat unguentum,  
 Viuo<sup>1</sup> legis adhibens gracia fomentum.*

Heil cite of god and man, <sup>1</sup> r. vino: cf. Luc. 10, 34. 689 *Hail, City of God and Man!*

Of whuche þe foundement

Bylded þe Samaritan,  
 þat us vppon his iument 692  
 Sette þat br[o]uȝt was<sup>1</sup> neih [of]<sup>2</sup> dawwe,  
 And ȝaf us vnement, <sup>1</sup> r. war <sup>2</sup> MS. to  
 Eching to hem þat lyuen beo lawe,  
 Of grace help verrement. 696

Ps. 87 (88).

**D**omine deus salutis mee, in die clamavi et nocte coram te.

*Aue mater domini qui spes est<sup>1</sup> salutis,* <sup>1</sup> MS. &

*Qui contriuit moriens iugum seruitutis:*

*Iuua nos in tempore nostre senectutis,*

*Nos in celum subleuans gradibus virtutis.*

Hail, Mother  
of our Lord!

Heil Modur of [þe] lord and kyng, 697

þat hope art of vr hele,

þe whuȝe brac in his dyȝing

Of bondage ȝokkes fele: 700

Help us nou wiþ þi preying—

We ben in ful gret age;

In to heuene vs up lifyng

þorwh vertus, stage vp stage. 704

Ps. 88 (89).

**M**isericordias domini in eternum cantabo.

*Aue nostri generis terminans lamentum,*

*Per quam rex disposuit uite testamentum:<sup>1</sup>*

*Gregem tuis laudibus iugiter intentum* <sup>1</sup> cf. Ps. 88, v. 20.

*Non pauere facias iudicis aduentum.*

Hail, Ender  
of Sorrow!

Heil of Monkynde ende makyng 705

Of alle serwe and stryf,

þorwh whom dispoſet haþ vr kyng

þe Testament of lyf: 708

þis folk þat in þyn heryng

Heer trauayleþ day bi day,

Mak þat þei haue no dredyng

Whon Iuge schal come verray. 712

Ps. 89 (90).

**D**omine, refugium factus es nobis, a generatione in generacionem.

*Aue que refugium facta desperatis*

*Procellose comprimis motus tempestatis:*

*Paca nos & applica portubus optatis,*

*Vultui<sup>1</sup> nos offerens summe trinitatis.*

<sup>1</sup> MS. Vultra

- Heil, for þou art help ful good 713 Hail, Help of  
 To hem þat han non hope ; the Despair-  
 þou a-batest þe grete flood, ing!
- In tempest whon we ben lope : 716
- To þat hauene þou vs brynge  
 þat ay desyre schulde we,  
 In to þe siht vs offringe  
 Of þe heize Trinite. 720
- Q***ui habitat in adiutorio altissimi, in protectione* Ps. 90 (91).  
*dei celi commorabitur.*  
*Aue quam inhabitat verbum caro factum,*  
*Qui collapsos uetiti ligni per contactum*  
*Nos fecisse condolens cum inferno pactum,*  
*Ligno vite reparat figuli uas fractum.*<sup>1</sup> <sup>1</sup> cf. Ps. 2, v. 9.
- Heil in whom word made flesch 721 Hail, Dwell-  
 Dwelleþ, þat haþ mournyng ing of Christ!  
 Of fallyng of Monkynde so nesch,  
 fforboden a treo touchyng ; 724  
 þat bouhte mon fro pyne of hel,  
 þat þer schulde haue bi stoke ;  
 Wiþ þe treo of lyf he heled wel  
 þe vessel þat was broke. 728
- B***onum est confiteri domino, et psallere nomini tuo,* Ps. 91 (92).  
*altissime.*  
*Aue per quam domino pie confitemur,*  
*Cuius pie veniam consequi meremur :*  
*Tuis sanctis precibus, mater, adiuuemur,*  
*Vt cum cristo iugiter tecum gloriemur.*
- Heil þorwh whom to god mekeliche 729 Hail, Way of  
 Men make confession, Confession!  
 And aftur þat mercifuliche  
 Graunteþ us remission : 732  
 Modur, þorwh þi preyere  
 Beo we so holpen a-way,<sup>1</sup> <sup>1</sup> r. al-way?  
 þat wiþ crist and þe i-fere  
 Ioye we mowe haue ay. 736
- D***ominus regnauit, decorem indutus est ; indutus est* Ps. 92 (93).  
*dominus fortitudinem & precinxit se.*  
*Aue per quam dominus induens decorem,*  
*Matris Eue moriens terminat merorem,*

*Prime nos originis uocans ad honorem,  
Immo statum reuocans multo meliorem.*

Hail, fair  
Garment of  
God!

Heil þorwh whom God cloþing 737

Of feirnesse tok at morwe,  
Of Eue, vr modur, for us dying

He endet al þe sorwe, 740

Callynge aȝein vs to honour

Of vr furst springyng forþ,

And us sette, soffring hard schour,

In staat muche more worþ. 744

Ps. 93 (94).

*Deus ulcionum dominus; deus ulcionum libere egit.*

*Aue mater domini miseracionum,*

*Mea delens crimina spiritum da bonum,*

*Vt astare valeam gaudens ante tronum,*

*Cum in finem venerit deus ulcionum.*

Hail, Mother  
of the Lord  
of Mercy!

Heil modur of þe lord 745

Of Merci þat is parfyt:

Do wey my synnes of dedes<sup>1</sup> and word, <sup>1 r., dede</sup>

And ȝif me good spirit, 748

þat I may stonde wiþ cher gladyng

To-fore þe trone of blis,

Whon god schal come at þe endyng

To venge dedes mis. 752

Ps. 94 (95).

*Venite, exultemus domino, iubilemus deo salutari  
nostro.*

*Aue mater inclita,<sup>1</sup> mater inquam dei,* <sup>1 MS. Indica;  
the translator  
read modica.</sup>

*Per quem datur Sabbatum uere requiei;*

*Hic est qui nos liberat anno iubilei<sup>1</sup>:* <sup>1 cf. Ps. 94, v. 10, 11.</sup>

*Vnde nec in-merito iubilamus ei.*

Hail, meek  
Mother of  
Christ!

Heil modur meke wiþ-oute debat, 753

Heil modur<sup>1</sup> of Ihesu crist, <sup>1 MS. modur of modur of</sup>

þorwh whom to us þe Sabat

Is ȝiuen of verrey rist<sup>1</sup>; <sup>1 MS. rist</sup> 756

He hit is þat lyuereþ vs

In þe ȝeer of Iubilee:

þerfore vchon as men ioyus

To him nou synge we. 760

Ps. 95 (96).

*Cantate domino canticum nouum, cantate domino  
omnis terra.*

*Aue per quam domino nouit decantare  
Nouum terra canticum laudans salutare;*

*Qui nos, cum redierit orbem salutare,*<sup>1</sup> <sup>1 r. iudicare;  
cf. Ps. 95, v. 13.</sup>

*Summi patris ouibus velit agregare.*

Heil þorwh whom to vr lord 761 Hail, Causer  
Men han lernd to synge of our new  
Song!

A newe song wiþ vois and word  
Of heleþe hinf hery[i]nge, 764

þat he<sup>1</sup> wole, whon he comeþ aþeyn <sup>1 om. he?</sup>  
þe world forte grete,

His ffadres schep þen in certeyn  
To-gedere he wol gete. 768

**D***ominus regnauit: exultet terra, letentur insule* Ps. 96 (97).  
*multe.*

*Aue cuius filius regnans sine fyne*

*Egrotanti factus est auctor medicine,*

*Qui naturam hominis vniens diuine*

*ffit per mortis terminum terminus<sup>1</sup> ruine.* <sup>1 MS. terminis</sup>

Heil whos sone in pouste 769 Hail, Mother  
Regneþ wiþ-outen ende, of the Ever-  
lasting King!

To syke men mad is he  
Medicyn, hem to mende; 772

þe whuche of monkynde and diuyn  
Maade an onyng,

And in his dyþinge dude termyn  
þe terme of vre fallynge. 776

**C***antate domino canticum nouum, quia mirabilia* Ps. 97 (98).  
*fecit.*

*Aue que libidinis non sensisti motum,*

*Per quam fecit dominus salutare notum,*<sup>1</sup> <sup>1 cf. Ps. 97, v. 2.</sup>

*Qui, quod erat hominis, assumendo totum*

*Ergo se contemperat, sanet ut egrotum.*

Heil þou þat of lecherie 777 Hail, pure  
ffeledest neuer no sturyng; Virgin!

þorwh þe þe lord of glorie  
Maade hele to vr knowyng: 780

He tok al þing him vpon  
þat was of Monkuynde eke,

fforte helen hem euerichon  
þat in soule weren seke. 784

Ps. 98 (99).

**D**ominus regnavit: irascantur populi; qui sedet<sup>1</sup>  
super cherubin, moueatur terra. <sup>1</sup> MS. sedes

*Aue que iusticie solem nube<sup>1</sup> tegis,* <sup>1</sup> Ps. 98, v. 7.

*Tronus facta gracia, tronus summi regis:*

*Nostri queso uigiles ad tutelam gregis,*

*Vt in nobis uigeat plenitudo legis.*

Hail, Sun of  
Righteous-  
ness!

Heil þou þe sonne of rihtwysnes 785

Wiþ clene cloude huledest,

Made trone of grace and goodnes,

Trone of kyng hizist: 788

Vr flok forte defende

We prey þe wake and dawe,

þat we mowe þriue and us amende

Wiþ ffulnesse of þe lawe. 792

Ps. 99 (100).

**I**ubilate deo omnis terra, seruite domino in leticia.

*Aue mater, cuius est pietas in-mensa,*

*Cuius ope languidis salus est inpensa:*

*Mentis uota suscipe iubilumque pensa,*

*Et perhenne gaudium nobis recompensa.*

Hail, Mother  
of infinite  
Pity!

Heil Modur swete, whos pite 793

May no mon þenke ne telle;

To seke men is 3iue þorwþ þe

An hele, soþ as gospelle: 796

Tac þou deuocions of vr þoult,

And of gladnesse tak hede;

þe ioye euerlastyng forzete þou noult

To gete us to vr mede. 800

Ps. 100 (101).

**M**isericordiam & iudicium cantabo tibi, domine.

*Aue Mater solitum gignens preter morem,*

*Que gignendo retines virginis pudorem:*<sup>1</sup>

*Iuris & iudicij feruidum rigorem*

<sup>1</sup> cf. Ps. 100, v. 2.

*per misericordie tempera<sup>1</sup> dulcorem.*

<sup>1</sup> MS. tempora

Hail, Maiden  
Mother!

Hei[l] Modur child forþ bringyng 801

A3eynes comuyn custome,

Of Maydenhod 3it stille holdyng

Clannesse wiþ-ouen schome: 804

Of lawe and of þe Iuggement

þat ilke brennyng hardnesse

Tempre þou wiþ good entent

Of Merci wiþ swetnesse. 808

**D***omine, exaudi oracionem meam, et clamor meus ad te veniat.* Ps. 101 (102).

*Aue per quam pauperum uoces exaudiuit*

*Passer solitarius*<sup>1</sup> *qui post mortem uiuit;* <sup>1</sup> cf. Ps. 101, v. 8.

*Qui per penas diluens culpam quam nesciuit,*

*Iugum mortis moriens opido contriuit.*

Heil þorwh whom of pore men 809 Hail, Helper  
of the Poor!

Voyces heereþ of breþ

þe sparwe in þe euene soley n

þat lyueþ aftur his deþ; 812

þat wiþ peynes harde wassching

þe gultus þat he nouht kneuh,

þe ʒok of deþ for us dying

He al to-brac and dreuh. 816

**B***enedic anima mea domino, & omnia que intra me sunt nomini sancto eius.* Ps. 102 (103).

*Aue Mater titulo benedictionis*

*Illustrata celitus graciaque*<sup>1</sup> *donis:* <sup>1</sup> MS. graciaque

*Nos illustra cumulo miseracionis,*

*Statum mutans misere conuersacionis.*

Heil Modur þat aboute by-gon 817 Hail, Blessed  
of our King!

Wiþ tyle of good blessyng,

Wiþ grace and vertues mony on,

þorwh ʒiftus of vr kyng: 820

Resseyue þou vs þorwh þi goodnes

Wiþ plenteuous merci,

Chaungyng ur stat of wrecchednes

In to lyuyng holy. 824

**B***enedic anima mea domino: domine deus meus, magnificatus es uehementer.* Ps. 103 (104).

*Aue Mater graciae, Mater Benedicta,*

*Malediccionibus Eue non astricta:*

*Moles queso crimum aufer & delicta,*

*Vt seueri iudicis temperes edicta.*

Heil þou modur of grace, 825 Hail, Mother  
of Grace!

Modur al-wey blessid . . . <sup>1</sup>: <sup>1</sup> 2 vv. wanting.

þe Moles of vr crym, we prey,

Do wey, and vre trespas, 828

þe Iuges harde biddynges verrey

Tempre þou in luytel spas. 830

Ps. 104 (105).

**C***onfitemini domino & inuocate nomen eius; Annunciate inter gentes opera eius.*

*Aue Mater filij, per quam<sup>1</sup> liberantur* <sup>1 r. quem?</sup>

*Qui sub mole criminum<sup>1</sup> pressi condempnantur:*

*Ipsi, per quem federa gracie ditantur,* <sup>1 MS. crinnini</sup>

*Pie nos confedera cum hijs qui saluantur.*

Hail, Mother  
of thy  
blessed Son!

Heil Modur of Sone i-blest, 831

þorwh whom dyliuered beone

þei þat wiþ crymes ben opprest,

And dampned wiþ-ouen wene. 834

To him, þorwh hom<sup>1</sup> euer-mo <sup>1 MS. hin</sup>

Bondes of grace ben maade,

Meke<sup>1</sup> him þou bynde us to, <sup>1 MS. Make</sup>

Wiþ hem þat ben saue and glade. 838

Ps. 105 (106).

**C***onfitemini domino, quoniam bonus, quoniam in seculum misericordia eius.*

*Aue cuius filio pie confitemur,*

*Quod Egipti tenebris<sup>1</sup> per hunc amouemur<sup>2</sup>;* <sup>1 MS. tenebris</sup>

*Qui pro nobis gladium ponit super femur,<sup>3</sup>* <sup>2 MS. admonemur</sup>

*Quo accinctus dimicet, ne nos expugnemur.* <sup>3 cf. Ps. 44, v. 4.</sup>

Hail, Mother  
of our  
Deliverer!

Heil to whos sone in soþnes 839

We knowleche wiþ good fey,

þat of Egiptus derknes

þorwh him we ben [don] a-wey; 842

þe whuche for vs haþ put a swerd

Vppon his syde ful riht,

And so igurt nis nouzt a-ferd,

ffor vs redi to filt. 846

Ps. 106 (107).

**C***onfitemini domino, quoniam bonus, quoniam in seculum misericordia eius.*

*Aue Mater domini qui te preelegit,*

*Qui cateruas hostium<sup>1</sup> moriens confregit<sup>2</sup>* <sup>1 MS. hominum</sup>

*Et inferna uisitans, predo quos abegit* <sup>2 cf. Ps. 106, v. 16.</sup>

*A predonis faucibus preda factus egit.*

Hail, Mother  
of the Lord  
of all!

Heil Modur of þe lord of al 847

þat þe to-fore oþur haþ chosun;

þat cumpaygnyes grete and smal

[Of] þe fendes dyzinge haþ brokun, 850

And aftur þat helle visityng,

þe<sup>1</sup> raunour drof a-way, <sup>1 r. þat þe?</sup>



And<sup>1</sup> fro þe chekes of þe Rauyning <sup>1 om. And?</sup>

Dyliuered us, whon he was pray. 854

**P***Aratum cor meum deus, paratum cor meum: cantabo & psallam in gloria mea.* Ps. 107 (108).

*Aue nostrum gaudium, nostra spes & vita,*

*Cuius ope salus est egris impertita:*

*Generalem generis sortem non oblita,*

*Ad eterne pabulum uite nos inuita.*

Heil vr ioye and al vr blis, 855

Vr hope and eke vr lyf;

þorwh whom to seke men heer is

Hele ȝiuen ful rif: 858

þe comuyn lot nou of monkynde

Loke þat þou nouȝt forȝete,

And of þe lyf euer-lastinde

þou bidde us to þe mete. 862

**D***eus, laudem meam ne tacueris, quia os peccatoris & os dolosi super me apertum est.* Ps. 108 (109).

*Aue per quam dominus nostri miseretur,*

*Cuius laus in filio digne recensetur;*

*Qui dum pacis osculum fecte non veretur,*

*Sibi laudem, gloriam nobis promeretur.*

Heil þorwh whom þe lord of miht 863

On vs enere haȝ merci,

Whos heryng in Sone is riht

Reherced eft worȝily; 866

þe whuche whon he dredde no-þing

Iudas feyned cos,

To him-self he won heriing,

And ioye and blisse to vs. 870

**D***ixit dominus domino meo: sede a dextris meis. Aue cuius vterus factus est castellum* Ps. 109 (110).

*Quod intrauit dominus properans ad bellum,*

*Qui sibi de restibus faciens flagellum*

*Inimicos posuit pedum sub scabellum.*<sup>1</sup> <sup>1 cf. Ps. 109, v. 1.</sup>

Heil whos wombe was mad wiȝ riht 871

Castel of feir dwellyng,

In whuche entred þe lord of miht

Toward batayle goyng; 874

Hail, our  
Joy and  
Bliss!

Hail, Chancel  
of Mercy!

Hail, Castle  
of our Lord!

þat to him-self of wiþþes gret  
 Smart scourge made and hot  
 And his enemys so set  
 Vndur þe stol of his fot. 878

Ps. 110 (111).

**C**onfitebor tibi domine in toto corde meo, in consilio  
 iustorum & congregacione.

*Aue per quam genitor filium premisit,  
 Redimendi populi cui curam commisit;*<sup>1</sup> <sup>1</sup> cf. Ps. 110, v. 9.  
*In quem cum diabolus manum suam misit,  
 Quos ad mortem traxerat nescius amisit.*

Hail, Mother  
of God's fore-  
sent Son!

Heil þorwh whom þe getere 879

His sone sende bi-fore,  
 To whom he 3af þen powere  
 A3eyn-bugge þulke þat weren lore; 882

On whom whon þe fend ful fawe  
 His hond hedde set wiþ bost,  
 þulke þat to deþ he hedde i-drawe  
 Vn-wityngliche he lost. 886

Ps. 111 (112).

**B**eatus vir qui timet dominum, in mandatis eius  
 volet nimis.

*Aue stella nuncians veri solis ortum,  
 De qua verum tenebris lumen est exortum*<sup>1</sup>; <sup>1</sup> cf. Ps. 111, v. 4.  
*Quod in nostris mentibus reperis distortum,  
 Tue participio lucis sit absortum.*

Hail, Star of  
Annuncia-  
tion!

Heil sterre to vs schewyng 887

Springyng of verrey Sonne,  
 Of whom verrey lihtyng  
 To derknesse is bygunne. 890

Wheþer hit beo croked oþur vnriht  
 þat þou fyndest in vr þoult,  
 Wiþ sum partye of þi lyht  
 Mak hit out beo broult. 894

Ps. 112 (113).

**L**audate pueri dominum, laudate nomen domini.

*Aue mater pueri per quem vita datur,  
 Cuius laus a pueris digne predicatur:*

*Per te nobis puritas uite conferatur,  
 Que*<sup>1</sup> *in puericie nomine signatur.*

<sup>1</sup> MS. QuoHail, Mother  
of the Life-  
giver!

Heil Modur of þat childe 895

þorwh whom is 3iuen lyf;

Whos heryinge of children mylde  
Preched is wel ryf: 898

Clannes of lyf wiþ-ouen blame Make us  
pure!

To us be ȝiuen þorwh þe,  
þat of childhode in þe name  
Beo-tokned is, parde. 902

**I***N exitu israel de egypto, domus iacob de populo Ps. 113 (114).*  
*barbaro*

*Aue cuius filius sudans in agone  
Mare nobis consecrat merso pharaone;  
Qui fit preda faciens predam de predone,  
Sicque predo uictus est vetus a tyrone.*

Heil whos sone, whon he sweted 903 Hail, Hal-  
lower of the  
Sea to us!

In his gret Agonye,  
þe séé to vs he halewed,  
Pharao dreynt is at eize; 906

He þat was maad preye, haþ preyed  
Mihtiliche his preyour,  
And so þe olde preyour is venquised  
Of a Champioun of honour. 910

**D***ilexi, quoniam exaudivit dominus uocem oracionis Ps. 114 (116).*  
*mee.*

*Aue norma fidei, pacis disciplina,  
Apis mella faciens, uitis fundens uina:  
Vini meri calicem filiis propina,  
Et de valle tristium transfer ad diuina.*

Heil, þou art rule of feiþ, parde, 911 Hail, thou  
Rule of  
Faith!

And of þe pees disciplyn,  
Makyng hony þou art þe Beo,  
A Vyne eke heldyng out wyn: 914

þe chalys of þe wyn so clere  
ffulle to þi sones euene;  
Out of þis valeye of serwes here  
Translate us in to heuene. 918

**C***redidi propter quod locutus sum, ego autem humili- Ps. 115*  
*atus sum nimis. (116, v. 10).*

*Aue uitis fertilis docta propinare  
Vinum quod inebriat, uinum salutare,<sup>1</sup> <sup>1</sup> cf. Ps. v. 13.  
Vinum de quo dominus risum fecit Sare  
Dum promisit Abrahe semen ampliare.*

XXIII. *Hail, Mary!* (*Verse 1 of Psalms 116—118.*)

Hail, thou  
plenteous  
Vine!

Heil þou plentiuos vyn, 919

Tauht to forþfulle and dele

Wyn þat moysteþ men wyþ-in,

þat wyn is al vr hele ; 922

Wyn of whuche vr lord made game

And lauh tre eke to Saare,

Whon he bi-hiht to Habrahame

His seed schulde encrece mare. 926

Ps. 116 (117).

**L**audate dominum omnes gentes, laudate eum omnes  
populi.

*Aue per quam factus est homo rex celorum,*

*Cuius passim resonat laudes uox celorum :*

*Te laudare iugiter summa sit uotorum,*

*Donec nos suscipiat chorus angelorum.*

Hail, Maker  
of a Man  
King of  
Heaven!

Heil þorwh whom a Mon is maad 927

Kyng of heuene, and calle,

On whos heriinge crien ful sad

Of heuene þe vois es alle : 930

þe to herie bisi men hem make

Wiþ herte deuoutelye,

Til þat out of þis world us take

Aungeles Cumpaygnye. 934

Ps. 117 (118).

**C**onfitemini domino, quoniam bonus, quoniam in  
seculum misericordia eius.

*Aue vitis gracie, vitis salutaris,*

*Quam vallauit undique lapis angularis<sup>1</sup> : <sup>1</sup> cf. Ps. 117, v. 22.*

*Nostram sepi uineam uallo quo uallaris,*

*Ne nos ledat rabies feri singularis.*

Hail, thou  
Vine of  
Grace!

Heil, þou art vyn of grace, 935

And vyne of hele al-one ;

þe whuche ennyround in al space

He þat is kernere<sup>1</sup>-stone : <sup>1</sup> r. corner 938

Hegge þou a-boute vr vyn-þard

Now in þis valey here,

þat woodnes us hurte ne make aferd

Of þe wylde best singulere. 942

Ps. 118 (119).

**B**eatī in maculati in via, qui ambulānt in lege  
domini.

*Aue pia genitrix in-maculatorum, <sup>1</sup> cf. Ps. 118, v. 4.*

*Quorum lex est currere viam mandatorum ;<sup>1</sup>*

*Ne a via deuient pedes uiatorum,  
Quod nos grauat amoue, pondus peccatorum.*

Heil þou bringere forþ so gent 943 Hail, Mother  
Of men þat haue no synne, of the Sin-  
less!

In<sup>1</sup> þe [wey] of good comaundement <sup>1</sup> MS. In to  
Whos law es<sup>1</sup> for to rinne. <sup>1</sup> MS. lawes 946

Out of riht wey þat þei ne go  
þe<sup>1</sup> feet of weyferynde, <sup>1</sup> MS. Ne

þat vs sore greueþ remoue also,  
þe burþun of hem þat synde. 950

**A** *d dominum cum tribularer clamaui: et exaudiuit me.* Ps. 119 (120).

*Aue de qua prodiit potens aduocatus,*

*Culpe qui determinat veteres reatus;*

*Cuius patrocinio noster incolatus<sup>1</sup>* <sup>1</sup> cf. Ps. 119, v. 5.

*Transeat in gloriam melioris status.*

Heil fro whom passed forþ ful fre 951 Hail, Mother  
An<sup>1</sup> aduoket mihti, <sup>1</sup> MS. And of our  
Advocate!

þat determyned wiþ humilite  
Vr olde dedes gulti; 954

þorwh his help wiþ-uten mis  
We þat dwellen heer al maate,

Beo we translated in to blis  
Of wel better state. 958

**L** *Euaui oculos meos in montes, vnde ueniet auxilium michi.* Ps. 120 (121).

*Aue virgo regia, mundi luminare,*

*Cece mentis tenebras potens propulsare:*

*Nos in montem doceas oculos leuare*

*Quo con[s]cendit Abraham, iussus immolare.*

Heil þou kynges Mayden wroult, 959 Hail, Kingly  
Of þis world þou art liht: Virgin!

þe derknes of vr blynde þouht  
Put þou a-wey wiþ miht; 962

Tech us in to þat hul wiþ game  
Vr ezen lufte on alle wyse,

In to whuche steih Abrahame  
I-beden do sacrifice. 966

**L** *Etatus sum in hijs que dicta sunt michi: in domum domini ibimus.* Ps. 121 (122).

*Aue que leticiam mundo retulisti  
 Cum in verbo graciae verbum genuisti ;  
 Qui cum nos preceperit ad tribunal sisti,  
 Ab auditu faciat non pauere tristi.*

Hail, Joy of  
 the World!

Heil þou, þat ioye and glad face 967  
 To þe world hast told,  
 Whon þat þou in þe word of grace  
 Brouht forþ a word ful bold ; 970  
 þe<sup>1</sup> whuche whon he us bidde cum schal <sup>1</sup> MS. To  
 To-fore his Mageste,  
 Of serwhful heryng boþe gret and smal  
 Vs nouht to drede mak he. 974

Ps. 122 (123).

**A** *d te leuavi oculos meos, qui habitas in celis.  
 Aue virgo thalamus summi facta ducis ;  
 Que de noctis tenebris miseris educis :  
 Nostre mentis oculos leues a caducis,  
 Vt intendant radio sempiternae lucis.*

Hail, Cham-  
 ber of the  
 Duke on  
 high!

Heil Mayden maade chaumbre briht 975  
 Of Duyk þat sit an heih ;  
 þow out of derknesse of niht  
 Wrecches ledest wel sleih : 978  
 þe eȝen of vr inward þouht  
 Lyft vp from slideri þinge,  
 þat hit take hede wiþ al þe miht  
 To lyht euer-lastynge. 982

Ps. 123 (124).

**N** *isi quia dominus erat in nobis, dicat nunc israel,  
 nisi quia dominus erat in nobis.  
 Aue virgo, graciae mater affluentis,  
 Per quam cedit strepitus populi furentis :  
 Muni queso fortiter pedes nostre mentis, <sup>1</sup> MS. aquam  
 Vt torrentem transeant aque<sup>1</sup> uehementis.<sup>2</sup> <sup>2</sup> cf. Ps. 125, v. 5.*

Hail,  
 M-iden,  
 Mother of  
 Grace!

Heil Mayden, and Modur eke 983  
 Of grace, flowynge as flood,  
 þorwh whom is maad boþe softe and meke  
 þe noyse of peple wood : 986  
 We prey þe, kepe þou strongliche here  
 þe feet of [vr] þouhtes longe,  
 þat we mowe passe þe Riuere  
 Of þe watur stronge. 990

**Q***ui confidunt in domino, sicut mons syon; non commouebitur in eternum qui habitat in ierusalem.* Ps. 124 (125).

*Aue mons sanctissime speculacionis,*

*In quo nostra sita est spes ascencionis:*

*A carnalis strepitu nos commocionis*

*Liberando, filios fac adopcionis.*

Heil hul ful heih of met 991 Hail, most holy Hill!

Of holiust beo-holdyng,

In whom vr hope is hollich set

Of vre vp-steiþing: 994

ffrom al flescliche lykynge

And eke commocion

Diliuere us, þi sones makyng

So of adopcion. 998

**I***N conuertendo dominus captiuitatem syon, facti sumus sicut consolati.* Ps. 125 (126).

*Aue Mater affluens pacis vbertate,*

*ffruta consolacio plebis captiuate:*

*Nos ad portum applicans pacis preoptate,*

*Plena plene perfrui presta libertate.*

Heil Modur euer flowyng 999 Hail, Fount of Peace!

Wiþ ful plente of pes;

þou art maad al counseylyng (!)

Of wrecches wiþ-uten lees: 1002

Bring us to þat hauene hom

Of pees þat we desyre,

And ȝiue us alle ful fredom—

ffor þat is vre best hyre. 1006

**N***isi dominus edificauerit domum, in vanum laborauerunt qui edificant eam.* Ps. 126 (127).

*Aue domus regia, quam edificauit*

*Rex qui pacis gaudia mundo nunciauit;*

*Qui dum fortis atria forcior intrauit,*

*ffortem ligans spolia fortis asportauit.*

Heil kynges hous ful gay, 1007 Hail, House of the King!

þe whuche a kyng haþ buylded

þat prince is of pees al-way

And ioye to world haþ schewed; 1010

þe whuche strengore in to þe halle

Entred of þe stronge,

þe stronge byndyng he tok preies alle  
 þat he hedde holden longe. 1014

Ps. 127 (128).

**B***Eati omnes qui timent dominum, qui ambulant in  
 viis eius.*

*Aue Mater domini, genitrix beata,  
 filiorum filijs plene uenustata<sup>1</sup>:<sup>1</sup> cf. Ps. 127, v. 6.  
 Da timere dominum mente tranquillata,  
 Vias nostras dirigens eius ad mandata.*

Hail, Mother  
of our Lord!

Heil Modur of þe lord so gent, 1015

Of sones bringere forþ,

Wiþ sones mad feir verrement

þou art fulliche, and worþ: 1018

Graunt us alle vr lord to drede

Wiþ þouht peisiblement;

Vr weys loke þei ben dressede

To kepe his maundement. 1022

Ps. 128 (129).

**S***epe expugnauerunt me a iuuentute mea, dicat nunc  
 israel.*

*Aue per quam uiribus hostes destituti  
 Inbecilles facti sunt, debiles & muti:  
 Nostre, uirgo, quesumus prospice saluti,  
 Vt fiamus iugiter te tuente tuti.*

Hail, Sub-  
duer of our  
Foes!

Heil þorwh whom heore strengþes alle 1023

Vr enemys han lost,

Vn-welde aren made and doun ek falle,

ffible and doumbe of bost: 1026

We preye þe, Mayden, swetliche,

To vr hele tak hede;

Mak vs siker verreyliche

Of þi defence at nede. 1030

Ps. 129 (130).

**D***E profundis clamauit ad te domine; domine exaudi  
 uocem meam.*

*Aue floris baiula, cuius ad odorem  
 Reuiuiscunt mortui: suscipe clamorem  
 Ad te supplicancium, nosque per hunc florem  
 Non pauere facias mortis ad honorem (!).*

Hail, Life-  
giver to the  
Dead!

Heil þou berere of þe flour, 1031

Of hos swete sauerynge

Tornen to lyf in an hour

þe dede: take þe criinge 1034



Of pulke þat preyen her to þe,  
 And make vs bi þat flour  
 Nouȝt to drede, but glad to bee<sup>1</sup> Make us fear-  
less of Death!  
 Of deþ wiþ good honour. 1 or. beo  
1038

**D**omine, non est exaltatum cor meum, neque elati  
 sunt oculi mei. Ps. 130 (131).

*Aue cuius detulit rex humilitati  
 Cum te verbi thalamum fecit incarnati;  
 Qui pro nobis offerens se captiuitati  
 Captiuatos reddidit prime libertati.*

Heil to whos humilite 1039 Hail, Incar-  
nator of God!

þe kyng so wolde obesch  
 þat þe chaumbre he made þe  
 Of word þat is mad flesch; 1042

þat him-self offred for vs  
 And tok vr caytyf dom,  
 Whon he 3af vs ful glorios  
 Aȝeyn to furste fredom. 1046

**M**emento domine dauid, & omnis mansuetudinis  
 eius. Ps. 131 (132).

*Aue iesse uirgula, per quam exibetur  
 Quod de dauid semine pater pollicetur:  
 Per te quidem graciae tempus adimpletur,  
 Quia per te filijs pater miseretur.*

Heil ȝerde of Iesse good of pith, 1047 Hail, Rod of  
David!  
 þorwh whom is be-tyd

þat to þe seed of Dauid  
 Sum-tyme þe fader heted: 1050

þorwh þe þefore þe tyme of grace  
 ffolfulled is, serteynly,  
 ffor þorwh þe in vche place  
 ffadur of sones hath merci. 1054

**E**cce quam bonum & quam iocundum habitare fra-  
 tres in vnum. Ps. 132 (133).

*Aue stella graciae stillans vncionem*<sup>1</sup> <sup>1</sup> cf. Ps. 132, v. 2.  
*Que nostrarum mencium firmat vnionem:*  
*Nos vnitos mutuum per dilexionem  
 Vite presta consequi benedicionem.*

Heil, of grace þou art sterre 1055 Hail, Star of  
Grace!  
 An<sup>1</sup> oynement droppyng, 1 MS. And

þat, for vr þouhtes schulde not erre,  
 Makest<sup>1</sup> studefast onyng: <sup>1 r. makeþ</sup> 1058

Make us all  
 of one will!

Vs alle on and of on wille  
 To-gedere wel liuyng,  
 Mak vs, ladi, come þe tille  
 And of lyf haue blessyng. 1062

Ps. 133 (134).

**E***cce nunc benedicite dominum, omnes serui domini.*  
*Aue nostrum gaudium, nostre spes salutis,*  
*Celi scandens solium gradibus virtutis<sup>1</sup>:*

*Queso fer presidium noxia secutis,* <sup>1 refers to the title (Canticum graduum).</sup>

*Et a nobis excute iugum seruitutis.*  
 Heil ioye of vs euerichon, 1063

Hail, our  
 Joy!

Hope of old hele and newe,  
 Steying vp to heucne-tron  
 Be de-grees of vertue: 1066

Euere vs to helpe þou beo aboute,  
 ffor we han ben outrage;  
 And eke from vs loke þou schake oute  
 þe harde 3ok of bondage. 1070

Ps. 134 (135).

**L***audate nomen domini, laudate serui dominum.*  
*Aue cuius filius gracie preconem*  
*Nondum natus docuit exultacionem:*

*Doce nos per uicij supplantacionem*

*Ad beatam tendere cristi visionem.*  
 Heil whos sone, ar he weore bore, 1071

Hail, Mother  
 of Christ!

To make ioye him tauhte  
 þat schulde prechyng go him beo-fore,  
 In wombe whon modur him auhte. 1074

Teche vs vices to don a-way  
 And eke al vuel list,  
 þat we atteyne euere and ay  
 To þe blessed siht of crist. 1078

Ps. 135 (136).

**C***onfitemini domino, quoniam bonus, quoniam in*  
*eternum misericordia eius.*

*Aue virgo generans per quem liberatur*

*Israel, & pharao persequens necatur.*<sup>1</sup> <sup>1 cf. Ps. 135, v. 15.</sup>

*Soluat quisque gracias & confiteatur*

*Quod hic mirabilia solus operatur.*  
 Heil Mayden, þou bar þat seynt 1079

Hail, Mother  
 of Israel's  
 Deliverer!

þat dilyuered Israel,

And Pharao, suwyng hem, dreynt,  
And his peple eueridel. 1082

Worschipeþ God now euerichon, Let all wor-  
And knowhlecheþ hertely ship God!

þat he con worche wondres al-on,  
ffor he is Almihti. 1086

**S***uper flumina babilonis, illic sedimus et fleuimus, Ps. 136 (137).*  
*dum recordaremur syon.*

*Aue per quam principe uicto Babilonis*

*Cantica resumimus iubilationis :*

*Per materne gratiam miseracionis*

*Reduc nos in patriam repromissionis.*

Heil þorwh whom þe Prince so strong 1087 Hail, Source  
Ouercom his<sup>1</sup> of Babilon, of our Song  
<sup>1 = is</sup> of Joy!

And we han taken vp þe song  
Of Iubilacion : 1090

þorwh grace of þe Merci fre  
Of þy Moodurhede so swete  
Lede vs aʒeyn to þe cuntre  
þat vs alle is by-hete. 1094

**C***onfitebor tibi domine in toto corde meo, quoniam Ps. 137 (138).*  
*audisti uerba oris mei.*

*Aue Mater inclita, que sine pudoris*

*Tactu nostri mater es facta saluatoris :*

*Te laudantes munit intus atque foris,*

*Per te qui remedium nostri fit doloris.*

Heil Modur deore wiþ honour, 1095 Hail, Spotless  
þat wiþ-ouen schame Mother!

Maad Modur art of vr saueour,  
And þat is þi riht name. 1098

Keep he wel hem þat þe don herye,  
Wiþ-inne and eke wiþ-oute,

þorwh þe þat is remedie  
Of vr serwes al-about. 1102

**D***omine, probasti me & cognouisti me ; tu cognouisti Ps. 138 (139).*  
*sessionem<sup>1</sup> meam & resurrectionem m[eam.]*

*Aue cuius filius habitu mendici* <sup>1 MS. sessioner</sup>

*Carnem gerens similem carni peccatrici*

*Quasi dolo repulit dolos inimici,*

*Cum se mortis legibus passus est addici.*

Hail, Mother  
of our Re-  
deemer! Heil whos sone so deore 1103

In pore monnes cloþing,  
Beryng flesch among us here  
Lyk to vr flesch takyng,<sup>1</sup> <sup>1 r. synnyng?</sup> 1106

And so queyntelich a-wey put he  
Vr Enemyes tricherye,  
Whon he him-self soffred to be  
Iugged þen forte dye. 1110

Ps. 139 (140).

**E***ripe me domine ab homine malo; A uiro iniquo  
eripe me.*

*Aue Mater filij cuius ad congressum  
Mors eructa penitus abit in secessum:*<sup>1</sup> <sup>1 MS. cecessum</sup>  
*Nos a malis eripe, nostre mentis gressum  
Ad paterne dirigens dextere consessum.*

Hail, Mother  
of Death's  
Conqueror!

Heil Modur of þe Sone, 1111

At whos hard batayle  
Deth outurliche was ouercome  
And put a-louh saunþ fayle: 1114

Liure us from vueles heer in londe,  
And þe steppes of vr þyn[kyn]g<sup>1</sup> <sup>1 MS. þyng</sup>

Dresse þou, on þe ffadres riht honde  
And make þer vre sitting. 1118

Ps. 140 (141).

**D***omine, clamaui ad te, exaudi me; intende uoci  
mee dum clamauero ad te.*

*Aue per quam deitas carne palliatur,  
Vt ad vite semitas exul reducatur:  
Nostra sic<sup>1</sup> oracio per te dirigatur,* <sup>1 MS. sit</sup>  
*Vt succedens accio uitam consequatur.*

Hail, Mother  
of our Re-  
deemer!

Heil þorwh whom þe godhed is 1119

Clad in flesch of Monkynde,  
To bringe aþeyn to lyf, i-wis,  
þe flemed and put be-hynde: 1122

Vr Orison nou euer-mo  
So dressed beo þorw þe,  
þat vr dedes suwyng also  
Gete vs lyf of Charite. 1126

Ps. 141 (142).

**U***oce mea ad dominum clamaui; uoce mea ad  
dominum deprecatus sum.*

*Aue de qua prodiens gigas manu fortis  
Dormientes excitat a sopore mortis:*

*Redde nos consorcio celice cohortis,  
Vt sit cum uiuentibus locus nostre sortis.*

Heil from whom forþ goynge 1127 Hail, Mother  
þe geaunt of hond so strong, of the Raiser  
of the Dead!

þat<sup>1</sup> wel a-wakeþ þe slepyng 1 om. þat 1130  
Of sleep of deþ so long :

Bryng us a-zeyn to cumpaygnye  
Of felawschipe of heuene,  
þat wiþ hem þat lyuen murie  
Vr place beo maad ful euene. 1134

**D**omine, exaudi oracionem meam, auribus percipe Ps. 142 (143),  
obsecracionem meam, in veritate tua exaudi m[e].

*Aue Mater, suscipe preces quas effundo*

*Grauis, sterquilinij mersus in profundo ;*

*Munda cordis thalamum, hauriens a fundo*

*Sordes quibus ceteris amplius habundo.*

Heil Modur, tak wiþ mekenes 1135 Hail! Receive  
Preyeres þat i out helde, a Sinner's  
Prayers!

þat dreynt am in depnes  
Of dunghul, and am vnwelde ; 1138

Clanse þe chaunbre of myn herte,  
Drawyng from þe grounde

ffulþus þe whuche make me smerte,  
Of whuche I ful abounde. 1142

**B**enedictus dominus deus meus, qui docet<sup>1</sup> manus Ps. 143 (144),  
meas ad prelium, & digitos meos ad bellum.

*Aue de qua nascitur puer Nazareus,* <sup>1</sup> MS. docez

*Per quem dum in prelio ruit philisteus,*<sup>2</sup> <sup>2</sup> Goliath

*Vite spem concipiens gaudet homo reus,*

*Voce clamans : " libera benedictus deus."*

Heil, for þe child of Nazareþ 1143 Hail, Mother  
Boren was feir of þe, of the Naza-  
rene!

þorwh whom, as þe bok seiþ,  
Slayen was þe philistéé ; 1146

Hope of lyf þer-of takyng  
Gulti mon wiþ glad mood,

" Dilyuere me," wiþ voys crizyng,  
" I-blessed beo, vr god." 1150

**E**xaltabo te, deus meus rex, & benedicam nomini Ps. 144 (145).  
tuo in seculum & in seculum seculi.

*Aue de qua prodijt rex vniuersorum,  
Regnum cuius omnium regnum seculorum :  
Rege nos & applica cetibus eorum  
Quorum summa gloria laus est eternorum.*

Hail, Mother  
of the King  
of all!

Heil þou from whom riht forþ went 1151

Kyng of gret and smalle,  
Whos kyngdom is verreyment  
Kyngdom of worldus alle : 1154

Guide us to  
the Company  
of Angels!

Gouerne and applye aftur þis  
Vs to heore cumpaygnye  
Of whuche þe heizeste ioye is  
Euer-lastyng þyng to herye. 1158

Ps. 145 (146).

**L** *Auda anima mea dominum : laudabo dominum  
in uita mea, psallam deo meo quamdiu fuero.  
Aue per quam populi factus est adiutor  
Rex qui dicit " ego sum deus, & non mutor " ;  
Qui per mortis semitas mortis persecutor  
ffit collator glorie, libertatis tutor.*

Hail, Maker  
of the un-  
changing  
King!

Heil, þorwh þe an<sup>1</sup> helper good <sup>1 MS. and</sup> 1159

Nou to þe peple is maad,  
þe kyng þat seiþ " I am god,  
Nouþt chaungynge, but al sad " ; 1162

þat beo þe steppes of deþ is  
Of<sup>1</sup> deþes pursuwere <sup>1 om. Of</sup>  
I-maad þe ʒiuere of blis,  
Of freodam defendere. 1166

Ps. 146 (147).

**L** *audate dominum quoniam bonus est psalmus ; deo  
nostro sit iocunda decoraque laudario.  
Aue cuius laudibus laus est delectari,  
Cuius nos confidimus partu salutari  
Post<sup>1</sup> hanc vitam glorie palma coronari, <sup>1 MS. Per</sup>  
Si velimus domino pie conformari.*

Hail, Thou  
whom men  
delight to  
bless!

Heil in whos herynge 1167

Gret dilyt men haue ;  
þorwh hos heleful childynge  
We bi-leeuen to beo saue 1170

And [after] þis lyf coroued to be  
Wiþ þe palm of blis,  
ʒif to þe lord of al pite  
We us conforme as his. 1174

**L**auda Ierusalem dominum, lauda deum tuum Ps. 147  
syon. (147, 12).

*Aue mater gracie, iugi laule digna,  
Per quam uictis hostibus ruit ars maligna:  
Captiuatis exhibe pietatis signa,  
Nosque post exilium patrie resigna.*

Heil Moder wiþ grace Inome, 1175 Hail, Mother  
full of Grace!

Worþi worschiped to be,  
þorwh whom enemys ben ouercome  
And craft of malyngnite: 1178

To caytiues heer now wiþ good wil Hear and pity  
Of Pitée scheuh þow þe signe, the Captive!

And vs þen aftur þis exil  
To good cuntre resynge. 1182

**L**Audate dominum de celis, Laudate eum in ex- Ps. 148.  
celsis.

*Aue per quam tollitur hominum pressura,  
Cuius laudes reboat omnis creatura:*

*Laudes quas offerimus<sup>1</sup> acceptare cura,* <sup>1 MS. offerimus</sup>

*Nos beatitudine ditans permansura.*

Heil þorwh whom a-wey is don 1183 Hail, Source  
Of monkynde oppressure; of our Free-  
dom!

Whos herynges alouwed don sum (!)  
Al-Maner creature: 1186

þe herynges þat we offren to þe,  
Tac good heede hem to take;  
In blessedhed þat euer schal be  
Riche men to dwelle vs make. 1190

**C**onfitebor tibi, domine, quoniam iratus es michi, Canticles;  
conuersus est furor tuus & consolatus es me. Confitebor  
Isai. 12.

*Aue fons clemencie renieque uena,*

*Per quam nobis redditur uite cantulena:*

*A peccati[s] solue nos & peccati pena,*

*Et beatitudinis perduc ad amena.*

Heil welle of mekenes, certeyn, 1191 Hail, Well of  
Meekness!

Veyne of forþiynge,  
þorwh whom to us is 3iuen a3eyn  
þe song of lyf to synge: 1194

Of sunnes vnbynd us euerichone,  
And of peyne of synne,

And to þat place þou lede us sone  
þer Ioye and blisse is Inne. 1198

Isai. 33, 10  
(Song of Eze-  
chias).

**E**go dixi: *in dimidio dierum meorum vadam ad  
portas inferi.*

*Aue laus fidelium, iubar sanctitatis,  
Domini triclinium, tronus maiestatis:  
Placa nobis filium precibus beatis,  
Seruos tuos munerans dono libertatis.*

Hail, Dart of  
Holiness!

Heil heriinge of trewe men, 1199

Of holynesse þe clarte;

Vr lordes chaumbre men þe callen,

Trone of þe Maieste: 1202

Pese þou to us þi sone so dere

Wiþ preyeres of pite,

Rewardynge þi seruauns here

Wiþ 3iftus of liberte. 1206

1 Regum 2  
(Song of  
Anna).

**E**xultauit cor meum in domino & exultatum est  
cornu meum in deo meo.

*Aue celi gloria, terre fundamentum,  
Cuius fit in utero continens contentum:  
Tue nobis gracie prestat incrementum  
Quod ad tue scribimus laudis monumentum.*

Hail, Bliss of  
Heaven!

Heil, þou art þe blisse of heuene, 1207

Of corþe þe foundement;

Whos wombe is maad wiþ mylde steuene

Conteynyng þat is content. 1210

Of þi grace graunte nou encresynge

To vs euerichon

þat writen to þi worschipyng

Wiþ god deuocion. 1214

Exod. 15  
(Song of  
Moses).

<sup>1</sup> **C**[a]ntemus domino: *glorioso enim honorificatus est,  
equum & ascensorem deiecit in mare.*

*Aue virgo generans moris fracto iure,  
De qua gigas prodijt gemine nature:  
Iu miserta miseris subueni pressure,  
Nos in lucem transferens glorie uenture.*

Hail, Bearer  
of God-Man!

Heil Mayden child beryng gent— 1215

Comuyn maner þer was be-hynde;

<sup>1</sup> The following part has a separate Title in the Index:  
Cantemus domino gloriose.



ffor a Geaunt from þe forþ went  
þat is of double kynde : 1218

On wrecches haue merci wiþ niht,  
Help hem from oppresynge, Have mercy  
on the  
wretched!

And translate us in to þe liht  
Of blisse þat is comynge. 1222

**D**omine, *audiui audicionem tuam et timui.* Song of  
Habac. 3.  
*Aue virgo supplices potens exaudire :*

*Que sunt deo placita fac nos tecum scire,*  
*Et cum iudex uenerit atque dies ire,*  
*Iudicis ad dexteram iube nos uenire.*

Heil Mayden, mihti of mood 1223 Hail, Heaven  
of men's  
Prayers!  
Meoke mennes preyeres to here :

þinges þat ben lykyng to god  
Wiþ þe knowe we in-feere. 1226

Whon þe Iuge schal come ful grim,  
And day of wrappe and doom,  
On þe Iuges riht hond to hym  
Comaunde us þenne to cum. 1230

**A**udite celi que loquor, *audiat terra verba oris mei.* Deuter. 32  
(Song of  
Moses).  
*Aue nostri generis parens & patrona,*

*Supra cunctas possidens graciaram dona :*  
*Tuis sanctis precibus meritisque dona*  
*Ne mens nostra solitum sit in malum prona.*

Heil kynnes-wommon of vr kynde, 1231 Hail, Patron  
of our kin!  
Vr patrun in vche place,

Of alle wymmen þou art hauynde  
3iftus alle of grace : 1234

Wiþ [þi] holy preyer [&] deseruyng  
Gete us nou witerly  
þat vr þouht beo not to vuel doying,  
As hit is wont, to redi. 1238

**T**e deum laudamus, *TE dominum confitemur.* *Te Deum.*  
*Aue cuius filio cetus angelorum*

*"Sanctus" clamant iugiter : nos a uiciorum*  
*Labe munda ; perfrui in regno celorum*  
*ffac nos cum fel[ci]bus premijs iustorum.*

Heil to whos sone so dere 1239 Hail, Mother  
of Him whom  
Angeles Cumpaygnye

Angels  
praise!

“Sanctus” crien wiþ vois ful clere,  
Bisiliche and heihe. 1242

ffrom vices clans vs eueridel;

þe kyndom eke of heuene

Mak us haue, wiþ seintes to dwel—

Gete us þat wiþ Mylde steuene. 1246

*Benedicite*  
(in the Serv-  
ice of Morn-  
ing Prayer).

**B***enedicite omnia opera domini domino, laudate &*  
*superexaltate eum in secula.*

*Aue dei genitrix! laudes acceptare*

*Cura quas offerimus, nosque presentare*

*Per has deo satagas, ut cum iudicare*

*Venerit, nos ouibus uelit aggregare.*

Hail, Mother  
of God!

Heil godus Modur! nou at þe last 1247

Tac þou vre heryinge

þat we offren to þe so fast;

To God vs presentynge 1250

þorwh þi pitée, beo þou bysi,

Whon he schal come to dome,

þat he us gedere for his merci

Wiþ his schep to beo nome. 1254

*Benedictus*  
(Song of  
Zacharias).  
Luc. 1, 68.

**B***enedictus dominus deus israel, quia uisitauit &*  
*fecit redempcionem plebi sue.*

*Aue deum pariens, quem pater preconis*

*Benedicens predicat resurrectionis*

*Cornu quod promiserat erecturum bonis; <sup>1</sup> <sup>1</sup> Luc. 1, 69.*

*Ad quod nostros dirigat pedes rationis.*

Hail, Maiden  
pure!

Heil Mayden clene, God beryng, 1255

Whom þakarie to-foren

Preched, him fulli blessyng,

Of vp-risyng beo horn, 1258

To goode men þat beo-het

To a-rise boþe more and lesse.

þat he of resun vre feet

þerto, þow preye, he dresse. 1262

*Magnificat.*  
Luc. 1, 40.

**M***agnificat anima mea dominum.*  
*Aue cuius anima mutuo letata*

*Dominum Magnificat, plus humiliata*

*Quo fit<sup>1</sup> maior generans deum; hinc beata <sup>1</sup> r. fis*

*Dicitur<sup>1</sup> a seculis, felix ad hoc nata. <sup>1</sup> r. diceris*

- Heil whos soule wiþ a word 1263 Hail, Thou  
Wel gladed of Message, who sang  
Magnifieþ vr aller lord, praise to our  
þerfore meked in 3ong age. 1266 Lord!
- þorwh þat mekenes þou were mad gret,  
God þou beere þerfore ;  
Of þe world þou art seid and met  
Blessed and sely bore. 1270
- N***unc dimittis seruum tuum, domine, secundum  
verbum tuum in pace.*  
*Aue cuius filius templo presentatur,  
Salutare gencium seni reuelatur,  
Sicque petit postmodum paci dimittatur—  
Que nostris laboribus tandem conferatur.*
- Heil, to þe temple whos sone is 1271 Hail, Mother  
Presented feir and bolde, of thy Son!
- Helþe of folk schewed was i-wis  
To Simeon þe Olde ; 1274
- To pees him lafte he þouhte saunzfayl,  
Wheþer he schulde dye or liue.  
To us þat pees aftur vre trauayl  
ffor euere beo hit I-ziue. 1278
- Q***uicumque vult saluus esse, ante omnia opus est ut  
teneat catholicam fidem.*  
*Virgo sancta, suscipe mentis in conclaui*  
*Verba quibus tociens veniam rogavi,  
Et audito sepius aue tam suavi  
fac me queso liberum prorsus a ue graui.*
- Holy Mayden, tak þou goodly 1279 Holy Virgin,  
Of þouht in priuete  
þe wordes þorwh whuche so bisyli  
fforzifnes i aske of þe, 128  
And heer þe word þat i ofte sey,  
þat is þe swete Aue ; hear me,  
Mak me freo, nou I þe prey,  
ffrom heui serwe to be. A M E N. 1286 and free me  
from sorrow!

[XXIV. Psalterium b. Mariae,<sup>1</sup>

ascribed to Thomas Aquinas, comprising the 50 first psalms.]

Ps. 1.

**A** *Ve uirgo uirginum, per quam uir beatus<sup>1</sup>*  
*Visitauit miseros, nobis ex te natus :* <sup>1</sup> *Beatus uir is the*  
*Tu[is], Mater, meritis nostras miseratus* *beginning of Ps. 1.*  
*Releuet miserias, deleat reatus.*

Hail, chief of  
all Maidens!

Heil Mayde cheef of alle, 1  
 þorw whom þe blessed Mon  
 Of þe born was In a stalle,  
 Vs wrecches so visyte con : 4  
 Modur, þorw þi worþinesse  
 He mote vs so releue,  
 þat of vre gret wrecchednesse  
 þe gult no more vs greue. 8

Ps. 2.

**A** *ve cristi domini mater illibata,* <sup>1</sup> *cf. Ps. 2, v. 8.*  
*Cuius est hereditas in gen[te]s translata :<sup>1</sup>*  
*Ne nos ab hac dirimant conscios peccata,*  
*Cum furor exarserit,<sup>1</sup> subueni beata.* <sup>1</sup> *cf. Ps. 2, v. 13.*

Hail, Mother  
of Christ!

Heil Modur In Mariage 9  
 Of crist vr lord Ihesu,  
 Of whom is flit þe heritage  
 Til vs of gret vertu : 12  
 þat us from hit not twinne  
 Vre synnes þat we knowe,  
 Help, ladi wiþ wyne,  
 Whon wraþþe schal brenne and lowe. 16

Ps. 3.

**A** *Ve cuius filius mortis per soporem* <sup>1</sup> *cf. Ps. 3, v. 5.*  
*Resurgentis meruit corporis honorem ;<sup>1</sup>*  
*Quem per mortem colimus mortis destructorem,*  
*Colamus post funera uite collatorem.*

Hail, Mother  
of Him who  
rose from  
Death!

Heil of whom þe sone so dere 17  
 ffrom slep of deþes stour  
 In bodi and soule boþe ifere  
 He ros wiþ gret honour. 20

<sup>1</sup> Title in the Index : fyfty salutaciouns to vre lady by þis word : Aue, Heyl be þou, &c. The Latin poem is mentioned by Mone, l. c. II, p. 257 ; another MS. is MS. Reichen. 36. In the MS. the poem follows No. XXVIII, but I place it here, because of its affinity to the preceding poem.

His deþ we worschipe nou i-wis,  
 Vre deþ for hit con struye ;  
 Such lyf he graunte vs  
 þat deþ no more vs nuyþe. 24

**A** *Ve verbi thalamus, de quo cum exiuit,* Ps. 4.  
*Voces inuocancium cristus exaudiuit :*  
*Consignet et muniat, sibi quos vniuit,*

*Qui nos sui lumine vultus insigniuit.*<sup>1</sup> <sup>1</sup> cf. Ps. 4, v. 7.

Heil of Crist þe chaumber derne, 25 Hail, hidden  
 Wher-of whon he out ede, Chamber of  
 Christ!

þe vois of hem þat called þerne  
 He herde wiþ ful gret spede : 28

Til him-self he so vs Merke,  
 And schilde vs also,  
 þat þorw his lyht from þe derke  
 To-gedere mote we go. 32

**A** *Ve templum fidei, domus sanctitatis,*<sup>1</sup> <sup>1</sup> cf. Ps. 5, v. 8. Ps. 5.  
*Summe tabernaculum facta maiestatis :*  
*Scuto nos premuniens bone voluntatis*<sup>1</sup> <sup>1</sup> cf. Ps. 5, v. 13.

*Coronet in patria cristus cum beutis.*<sup>1</sup> <sup>1</sup> MS. beatus

Heil þe temple of vre feiþ, 33 Hail, Temple  
 Hous of holynesse, of our Faith!

And þe logge, as dauid seiþ,  
 I-mad of gret hihnesse : 36

Wiþ his scheld vs schilde mote he  
 Of his owne good wille, .

Wiþ hem vs coroune in his cuntre  
 þat blesset ben, from ille. 40

**A** *Ve mater gracie, graciaram plena,* Ps. 6.  
*Tu spes penitencie, venieque vena :*  
*A culparum nexibus soluens & a pena*

*Ad celestis patrie transfer nos amena.*

Heil Modur ful of grace, 41 Hail, Mother  
 þi grace may I not leyne ; full of Grace!

To repentaunt þou getest space,  
 Of Merci þou art þe veyne : 44

Of alle þe bondes of vre synne  
 Vn-bynd vs, from vr peyne,

To þe blisse þat þou art Inne  
 So mote we atteyne. 48

Ps. 7.

**A** *Ve per quam particeps nostre factus<sup>1</sup> sortis*  
*Deus iudex iustus est, paciens & fortis:*<sup>2</sup> <sup>1</sup> MS. factis  
*Nos auertens reuocet a gehenne portis,*<sup>3</sup> <sup>2</sup> cf. Ps. 7, v. 12.  
*Euasuros gladium, arcum, uasa mortis.*<sup>4</sup> <sup>3</sup> MS. mortis

Hail, Maker  
of God part  
with us!

Heil þorw whom partiner <sup>4</sup> cf. Ps. 7, v. 13, 14. 49

God is of vre chaunce,

þat Iuge is rihtwys fer and<sup>1</sup> ner <sup>1</sup> MS. ferand

And vs may wel a-vaunce: 52

He mote vs torne and calle a-þeyn

ffrom þe 3ate of helle,

ffrom Bouwe and swerd, þat, as men seyn,

Of dep ben deop vesselle. 56

Ps. 8.

**A** *Ve per quam angelis se minorem fecit<sup>1</sup>* <sup>1</sup> cf. Ps. 8, v. 6.  
*Cum se dei filius nostris interiecit,*  
*Cuius pater pedibus omnia subiecit,*<sup>1</sup> <sup>1</sup> cf. Ps. 8, v. 8.  
*Ex ore lactencium laudem cum perfecit.*<sup>1</sup> <sup>1</sup> cf. Ps. 8, v. 3.

Hail, Maker  
of Christ less  
than Angels!

Heil bi whom, to þe ffader euene, 57

Crist hym-self maad<sup>e</sup> lesse

þen þe Angeles þat ben in heuene,

Til vs hym-self con dresse; 60

And 3it þe fader put alle þinge

In his sones pouweere,

Whon he schewed his heryinge

Bi hem þat soukyng were. 64

Ps. 9.

**A** *Ve Syon filia, de qua legislator<sup>1</sup>* <sup>1</sup> cf. Ps. 9, v. 21.  
*Nobis constitutus est, saun[c]tus & saluator:*  
*Inimicum conterat fortis expugnator,*  
*Dei iam & hominum factus mediator.*

Hail,  
Daughter of  
Sion!

Heil of syon douhter briht, 65

Of whom wiþ gret honour

þe lawe-3iuere til vs was diht,

þe holy sauour: 68

Vre enemy mot he al to-drawe,

þat stronge werreour,

Of God and Mon þat is bi lawe

A skilful Mediatour. 72

Ps. 10.

**A** *Ve mons iusticie in quem transmigratur,*  
*Vt in cristi nomine tota spes ponatur;*  
*A quo cuius vterus dum inhabitatur,* <sup>1</sup> MS. vacatur  
<sup>1</sup> cf. Ps. 10, v. 5.  
*Templum sanctum domini celumque vocatur.*<sup>1</sup>

- Heil þou hul of Rihtwysnesse, 73 Hail, Hill of  
To whom þe wey is caste, Righteous-  
Vre hope in<sup>1</sup> cristes holynesse <sup>1</sup> MS. and ness  
Stabliche to faste; 76
- In þi wombe whon he wolde dwelle, Thy womb  
He schewede ful gret loue; is calld the  
þe holy temple men miht hit telle Heaven of  
And heuene of God a-boue. 80 God.
- A** *Ve uiri nescia virgo singularis,* Ps. 11.  
*Que salutem angelo salutante paris:*  
*Opem fer, presidij stella salutaris,*
- Ne sanctus deficiat<sup>1</sup> inter fluctus maris.* <sup>1</sup> cf. Ps. 11, v. 1.
- Heil vnknown to Monnes moon, 81 Hail, Maiden  
Mayden wiþ-ouen make; spotless!
- Whon þe Angel þe grete con,  
Vre hele bi-gon to wake: 84
- þin help and þi swete socour,  
þat we han ofte bi-souht,  
þou graunte, þat in þe sees stour  
þe holy ne fayle nouht. 88
- A** *Ve per quam dominus nostri non oblitus* Ps. 12.  
*Ne[c] auertens faciem, nobis est vnitus:*  
*Purus mentis oculus sit & expeditus,*
- Ne vnquam obdormiat in morte sopitus.*<sup>1</sup> <sup>1</sup> cf. Ps. 12, v. 4.
- Heil bi whom þe lord of grace 89 Hail, Re-  
Vs haþ not for-ȝeten minder of our  
Ne tornd a-wey his feire face Lord of us!  
ffrom vs, neor not forleten: 92
- Myn Eȝe beo cler, þat hit not wepe,  
Of my soule so briht,  
And neuer-more mote hit slepe  
To deþ forte be diht. 96
- A** *Ve quam magnifice laudant vniuersa,* Ps. 13.  
*Vero sapientie lumine respersa:*  
*Senciat & sapiat mens ad te conuersa*
- Quod per te captiuitas gentis est auersa.*<sup>1</sup> <sup>1</sup> cf. Ps. 13, v. 7.
- Heil whom þei preisen hollich 97 Hail, Thou  
Alle þat I con nemene, praised of all!  
ffor þou art douwet richelich  
Wiþ þe liht of heuene: 100

Vre þouht to þe beo torned so  
 þat hit may fele and saye  
 þat wrecchednesse from folk is gon  
 And torned al a-waye. 104

Ps. 14.

**A** *Ve cuius filius mons est sancte spei,  
 ffactus tabernaculum uere requiei :  
 ffac ut per iusticiam in-herentes ei  
 Letemur in gloria coheredes dei.*

Hail, Be-  
 geter of the  
 Hill of Hope!

Heil, þi sone of gret Miracle 105  
 Is hul of holy hope,

Of reste he is vr tabernacle,  
 To schilde vs from reyn-drope : 108

Do, ladi, þorw þi rihtwysnesse  
 In him þat we mowe reste  
 As heyres of his blisfulnesse—  
 þat wol be vr beste. 112

Ps. 15.

**A** *Ve per quam reddita spes est desperatis,  
 Quibus est hereditas restituta gratis :<sup>1</sup>  
 Verus factus hostia cristus pro peccatis  
 Pars sit nostri calicis, pars hereditatis.<sup>1</sup>* <sup>1</sup> cf. Ps. 15, v. 5.

Hail, Mother  
 of our Re-  
 storer!

Heil þorw whom to gret vauntage 113  
 Crist wolde vs restore,

To hope of vre heritage  
 þat was from vs forlore ; 116

ffor he was mad þe offringe  
 ffor vre synnes fele,  
 And part was of vre suffrynge,  
 Part til vs to dele (!). 120

Ps. 16.

**A** *Ve cuius vterum cristus cum intrauit,  
 Igne sancti spiritus cor examinavit<sup>1</sup>* <sup>1</sup> cf. Ps. 16, v. 3.  
*Et ut mater fieres dignam approbavit :*  
*Per te nos respiciat qui te visitauit.*

Hail Thou,

Heil, wiþ-oute pomp or bost 121  
 þi wombe whon crist com Inne,

Wiþ fuir of þe holi gost  
 Assayet þin herte wiþ gynne, 124

worthy to be  
 Mother of  
 Christ !

And þat þou schuldest his Moder beo  
 fful worþi he þe fonde :  
 þorw þe he mote vs al bi-seo  
 þat visited vs so in londe. 128



- A** *Ve cuius filius celos inclinavit,*<sup>1</sup> <sup>1</sup> cf. Ps. 17, v. 10. Ps. 17.  
*Tibi cum altissimi virtus obumbravit :*<sup>1</sup> <sup>1</sup> cf. Luc. 1, 35.  
*Nos in celum subleuet saluans quos creauit,*  
*Per te qui terrigenis se contemperauit.*
- He[i]l to whom þi sone, þe beste, 129 Hail Thon,  
 Heuene bouwed doum lowe, to whose Son  
 Whon<sup>1</sup> þe vertu of aller-hexte <sup>1</sup> MS. Whom the Heuens  
 Bi-schadewed þe al, I trowe : 132 bowd low !
- In to heuene he mot vp lifte  
 Vs þat were for-lore,  
 þat him-self so wolde schifte  
 Among þat in eorþe weor bore. 136
- A** *Ve cuius vterum regum rex ingressus,* Ps. 18.  
*Vt sponsus de thalamo cristus est egressus ;*  
*Sic de tabernaculo<sup>1</sup> solis sol progressus,<sup>2</sup>*
- Nos in viam dirigit, corrigens<sup>3</sup> excessus.* <sup>1</sup> MS. tabernaculum  
<sup>2</sup> cf. Ps. 18, v. 5, 6.  
<sup>3</sup> MS. dirigena
- Heil whos wombe þe sauieur,  
 Kyng of alle, we Rede, Hail, Mother  
 As a Brid out of his bour of Christ !  
 Crist him-self out eode, 140 Christ went  
 As þe sonne in Morwtyd grey out of Thy  
 3eode out of his tente, womb.  
 To<sup>1</sup> dresse vs in to Rihte wey, <sup>1</sup> r. he ?  
 þat we be not forschente. 144
- A** *Ve que auxilium de sancto misisti,<sup>1</sup>* <sup>1</sup> cf. Ps. 19, v. 2. Ps. 19.  
*Dum sancta sanctissimum digne concepisti :*  
*Nostra sit saluacio fides vera cristi,*  
*Quem fide concipiens virgo genuisti.*
- Heil, þat help from holi place 145 Hail, Helper  
 þou sendest to Monkynde, of Mankind !  
 Whon þou holy bi godus grace  
 Conceyuedest in þi Mynde 148  
 Him þat was most holy,  
 þat is vr sauieur,  
 In ffeiß Conceyuedest verreyli  
 And bar hym wiþ honour. 152
- A** *Ve salutarium causa gaudiorum,* Ps. 20.  
*Pariens in tempore Regem seculorum,*  
*Sit<sup>1</sup> corona capitis gloria membrorum,<sup>2</sup>* <sup>1</sup> MS. Sint  
*finis non deficiens summaque virorum.* <sup>2</sup> cf. Ps. 20, v. 8.

- Hail, Cause of  
all our Bliss!
- Heil vre gostly hele, 153  
And cause of al vre bliss,  
þat bar þe kyng of wele
- Mother of the  
King of this  
world's weal.
- Of al þis world I-wis. 156  
Whon þe hed is crowned feire,  
Alle þe limes ben fayne—  
Of heore worschip þat neuer schal peire,  
þar vs neuer-more playne. 160
- Ps. 21.
- A** *ve de qua prodiit deus humanatus,  
Nostros pie perferens in se cruciatus,  
Propter nostra vulnera gratis vulneratus:  
Nostros suo sanguine deletat reatus.*
- Hail, Mother  
of the God-  
Man!
- Heil from whom God almiht 161  
Went forþ verrey Mon,  
Peyne for vs and gret dispyt  
He soffred mony on, 164  
ffor vre woundes delfuly  
Woundet was he sore,  
His Blood vre gultes clanly  
Wusch for euer-more. 168
- Ps. 22.
- A** *Ve quam rex omnium Matrem preelegit,  
Vt sis locus pascue gregi quam collegit:  
Virga sis & baculus<sup>1</sup> illis quos elegit,<sup>1</sup> cf. Ps. 22, v. 4.  
Vt iam nichil desit<sup>2</sup> his quos electos regit.<sup>2</sup> cf. Ps. 22, v. 1.*
- Hail, Thou  
chosen to be  
God's dame.
- Heil whom þe kyng of alle þing 169  
Haþ chose þe<sup>1</sup> to ben his Dame, <sup>1</sup> om. þe  
And to a folle pasturyng  
To his herde wiþ game: 172  
þerde and staf þou art<sup>1</sup> boþe <sup>1</sup> r. be  
To hem þat he haþ chose,  
And nouzt hem wante hem-self to loþe,  
He ruleþ hem nouzt to lose. 176
- Ps. 23.
- A** *Ve terra glorie, terra quam fundauit  
Cum nobis rex glorie se contemperauit;  
Qui per mortem principes mortis triumphauit,<sup>1</sup>  
Nos a morte liberet morte quos saluauit.<sup>1</sup> cf. Ps. 23, v. 7.*
- Hail, Land of  
Bliss!
- Heil of blisse þe riche lond, 177  
þat foundet was bi reson  
Bi þe Ioyful kynges hond  
þat to vs com in good seson, 180

He þat þe prince of deþ  
 Wiþ his deþ ouer-com  
 And alle from þe harde Breþ  
 Of deþ he vs out nam. 184

**A** *Ve cuius filius dulcis est & rectus,* Ps. 24.  
*Vt reducat exules peregre profectus,*<sup>1</sup> <sup>1</sup> cf. Ps. 24, v. 4, 5.  
*Vere nobis gracie legifer effectus :*<sup>2</sup> <sup>2</sup> cf. Ps. 24, v. 8, 13.  
*In se nostros ordinet mores & affectus.*

Heil þi sone þat is so swete 185  
 And rihtful of entent, Hail Thou,  
 whose Son  
 is sweet!

þe Outlawes synnes forte bete  
 On pilgimage he went ; 188

Til vs of grace certeyne  
 Lawe-berer was i-kud :  
 In vs he mote ordeyne  
 Vre werkes and þouhtes hud. 192

**A** *Ve que*<sup>1</sup> *dominicum circumdas*<sup>2</sup> *altare*<sup>3</sup> <sup>1</sup> MS. quem Ps. 25.  
*Concludens in vtero dei salutare :* <sup>2</sup> MS. circumdans  
<sup>3</sup> cf. Ps. 25, v. 6.  
*Nostra purget*<sup>4</sup> *crimina potens expiare,* <sup>4</sup> MS. purgeþ

*Pontifex & hostia sancte factus are.*

Heil þat of vr lord of heuene 193  
 þat Auter vmbizede, Hail, Bearer  
 of God!

In þi wombe þou speredest heuene<sup>1</sup> <sup>1</sup> = euene 196  
 Hele of god, vre mede,

Of vre synnes clansyng  
 þat haþ ful pouwere ;

þat Bisschop him-self is offring  
 Of þe holy Autere. 200

**A** *Ve Mater domini nos illuminantis,* Ps. 26.  
*Mater inquam filij per te nos saluantis :*  
*Tuis virgo meritis precibusque sanctis*

*Mentis pelle tenebras ad te suspirantis.*

Heil modur of [þat] lord so mylde 201  
 þat lihtned vs alle ful schene, Hail, Mother  
 of our Lord!

þou art moder of þat childe  
 þat sauede vs alle bi-dene : 204

Maide, þorw þi worþinesse  
 And preyeres þat holy be,

Put hem from þe derknesse  
 þat sikyng longen to þe. 208

- Ps. 27. *A* *Ve pudicicie titulis*<sup>1</sup> *ornata,* MS. tutulus  
*Mater facta filij, sed inuiolata,*  
*Corporis materia illi ministrata*  
*Cuius iam refluuit caro suscitata.*<sup>1</sup> <sup>1</sup> cf. Ps. 27, v. 7.  
Hail, Maiden of Chastity! Heil! of clene chastite 209  
þe worschipe nis not luitel,  
ffor Modur and mayde þouh þou be,  
Worschiful is þat tytel. 212  
þe mateer of þi swete bodi  
Crist, he tok of þe,  
And þouh he died delfuly,  
Aþeyn to lyue ros he. 216
- Ps. 28. *A* *Ve nostri generis decus sempiternum,*  
*Cuius scandens filius solium paternum,*  
*Residens in dextera rex est in eternum:*<sup>1</sup>  
*Affectum supplicibus exhibe maternum.* <sup>1</sup> cf. Ps. 28, v. 10.  
Hail, Honour of Mankind! Heil of vre kuynde, ladi, 217  
Worschipe wiþ-ouen ende;  
þi sone in to heuene stih,  
þat is so good and hende, 220  
And on his ffader riht syde  
Sit for euere and O:  
A Moderes lappe þou open wyde  
To hem þat ben in wo. 224
- Ps. 29. *A* *Ve de qua gaudium fulsit matutinum,*<sup>1</sup> <sup>1</sup> cf. Ps. 29, v. 6  
*Quod deterisit hominis fletum uespertinum,*  
*Per concessum corporis sanctum cilicinum*<sup>2</sup>  
*Redemptis aperiens paradisi sinum.* <sup>2</sup> cf. Ps. 29, v. 12.  
Hail, Dawn of Morning! Heil, of whom þe Morwenyng 225  
Ioyful schon and briht,  
þat wipede away vre wepyng  
On Euen and of niht; 228  
Wip þe bodi as a Sekke  
þat is i-Maad of here,  
Of paradys he opened þe hekke  
To hem þat bouht were. 232
- Ps. 30. *A* *Ve regis omnium ciuitas munita,*<sup>1</sup> <sup>1</sup> cf. Ps. 30, v. 22.  
*Ciuitas ab angelis digne custodita,*  
*Virtutum mirifice gemmis insignita:*  
*In te nostrum gaudium, in te sit*<sup>1</sup> *spes sita.* <sup>1</sup> MS. sic

- Heil þou kynges feir Cite, 233 Hall, fair  
Walled wel a-boute, City of the  
King!
- Wiþ angeles þat in heuene be  
I-kept, wiþ mony a route ; 236
- Wiþ riche stones wonderly  
Of vertues þou art by-set :
- Vre Ioye in þe sikerly  
And vre hope ben met. cf. Ps. 31, v. 2. 240 Our joy and  
hope meet in  
thee.
- A** *Ve cui non inputans dominus peccatum,<sup>1</sup>*  
*Partum dedit glorie fructumque beatum :*  
*Cor gerens & corporis decus illibatum,*  
*Erumptos contere spinas voluptatum.* Ps. 31.
- Heil to whom no-maner synne 241 Hail, sinless  
Vre lord a-rette con, One!
- þat ʒaf a burþe of blisse wiþ-inne,  
þe ffruit of Blod and bon ; 244
- Herte wiþ-Inne nor bodi wiþ-oute  
Of ffulþe hedde no dispit :
- þe woful þornes vs aboute  
þow bruse of foul delyt. 248 (Ps. 32 want-  
ing.)  
Ps. 33.
- A** *Ve cuius anima in deo laudatur,<sup>1</sup>* <sup>1</sup> cf. Ps. 33, v. 2.  
*Benedicens dominum per quam exaltatur :*  
*Tuis, virgo, benedic, & benedicatur*  
*Per quam<sup>1</sup> benedictio facta predicatur.* <sup>1</sup> r. quem?
- Heil whos soule worþily 249 Hail, thou  
In god is fully preysed, praised in  
God!
- In Blessynde god ful hihly  
þorw whom þou art vp-reiset : 252
- Blesse alle þyne, Maiden dere,  
þi-self also be Blesset,
- þorw whom blessing is preched here  
And from vs not lesset. 256
- A** *Ve de qua voluit nasci rex virtutum,* Ps. 34.  
*Non abhorrens tangere carnis nostre lutum ;*  
*Apprehendens iusticie arma syue scutum<sup>1</sup>*  
*Hominem eripuit ope destitutum.* <sup>1</sup> cf. Ps. 34, v. 2, 10.
- Heil of whom he wolde be bore, 257 Hail, Mother  
þe kyng of alle vertuwe, of the King  
of Virtue!
- And wlated nouzt to touche þerfore  
Vr flesch of Cleyzes huwe ; 260

per-of (!) he made him-self a scheld  
 Prineliche to dare,  
 fforte rescouwe in þe feld  
 Mon of help ful bare.

264

Ps. 35.

**A** *Ve fecundissime domus ubertatis,  
 Torrens indeficiens vere voluptatis.  
 ffonte nos inebria sancte karitatis,*

*Cor ad lumen exitans summe claritatis.*<sup>1</sup> <sup>1</sup> cf. Ps. 35, v. 9, 10.

Hail, House  
of Plenty!

Heil þou hous bi niht and day,

265

þou art<sup>1</sup> of gret plente,

<sup>1</sup> r. þat is

And þe Brok þat rennes ay

fful of likerouste :

268

þou fulle vs alle of þat welle

fful of Charite,

þat vr hertes mouwe euer dwelle

In Brihtnesse wiþ þe.

272

Ps. 36.

**A** *Ve benignissima, nusquam malignari,  
 Nec in malignantibus uolens emulari ;  
 Cuius est in domino semper delectari :<sup>1</sup>*

*Eius nos deliciis dona saciari.*

<sup>1</sup> cf. Ps. 36, v. 4.Hail, mildest  
of Women!

Heil of wymmen mylde most,

273

þat noldest no lufurnesse,

Nor haddest in no lufur gost

Loue nor swetnesse,

276

But in vr lord þe lyked wel,

And euer-more þou schal :

þerof þou graunte vs sum del,

To fullen vs þer-wiþ-al.

280

Ps. 37.

**A** *Ve mater vnicum generans dulcorem :  
 Venientis iudicis tempera furorem,  
 Ne in ira senciam illum correptorem,*

*Set vite perpetuè per te largitorem.*

Hail, Mother  
of the sweet  
Child!

Heil Moder of þe newe gyse

281

þat bar þe swete childe :

Whon he comeþ, þat hiþe Iustise,

ffrom his wrappe vs schilde,

284

þat we fele not þat harde snibbyng

þat mony mon schal drede,

But of þe lyf euer-lastyng

Mote we han vr mede.

288

- A** *Ve cui spiritus sanctus obumbravit,* Ps. 38.  
*Dum carnis materiam caro ministravit ;*  
*Cum nostram substantiam sibi sociavit,<sup>1</sup>*
- Ad suam nos gloriam deus exaltauit.* <sup>1</sup> cf. Ps. 38, v. 8.
- Heil whom of þe holigost 289 Hail, thou  
 þe schadewe haþ vmbicast, overshadowd  
 Of þi flesch, as wel þou wost, by the Holy  
 þi sones flesch made in hast ; 292 Ghost!
- Whon he vr kuynde in þat manere  
 Tok to his felawe,  
 To his Blisse þat is so dere  
 On heiþ he con vs drawe. 296
- A** *Ve per quam reddita lux refulsit cecis,* Ps. 39.  
*Quam per Euam abstulit gustus ille necis :*  
*De lacu miserie & de luto fecis<sup>1</sup>* <sup>1</sup> cf. Ps. 39, v. 2.
- Nos educat meritum tue sancte precis.*
- Heil þorw whom to þe blynde 297 Hail, thou  
 Liht schon ful feire, Light to the  
 þat Eue, Modur of vre kynde, Blind!
- Wiþ tast of deþ con peire : 300  
 Out of þe Slouh of wrecchednesse  
 And of þe dregge of cleye  
 To lede vs to þi worþinesse,  
 þyn holi preyere seye. 304
- A** *Ve beatissima per quam nos respexit* Ps. 40.  
*Quando super pauperes deus intellexit ;*  
*Egestatem hominis diues non despexit,*
- Sed in nos carismatum munera conuexit.*
- He[i]l blesset beo þi mood, 305 Hail, Source  
 þorw whom God bi-held of Blessing to  
 And on þe pore he vnderstod, the Poor!
- In toune and in feld ; 308  
 Vre neode nolde he dispise,  
 þouh he were riche i-nouh,  
 But in mony a wyse  
 His Richesse to vs drouh. 312
- A** *Ve quam fons glorie uoluit implere,* Ps. 41.  
*Vt in cristo fieres fons salutis uere :*  
*Nostre desiderium mentis intuere,*  
*Dans de plenitudine fontis nos gaudere.*

- Hail, thou  
fild from the  
Well of Bliss!
- Heil whom þe welle of bliss 313  
 Wolde fulle ful of wele,  
 So þat þou weore Maad, i-wis,  
 þe welle of verrey hele : 316
- Consider our  
yearning!
- Vr þouhtes and vre ʒernynge,  
 Ladi, þou so bi-holde  
 þat of þe welles springe  
 We mouwe beo glad and bolde. 320
- Ps. 42.
- A** *Ve quam de gentibus dominus discreuit,  
 Cum in ventre uirginis uerbum requieuit ;  
 Causam & c[h]yroglyphum pleniter<sup>1</sup> deleuit  
 Quam in primum hominem prima lex decreuit.*
- Hail, thou  
set-apart to  
bear God!
- Heil whom God specialy <sup>1 MS. plenum</sup> 321  
 ffrom oþere wolde twynne,  
 Whon he þi bodi priuely  
 Wolde reste wiþ-Inne. 324  
 þe cause of Obligacion  
 þat vs to helle bond,  
 He brac wiþ gret fuson  
 Of his riht hond. 328
- Ps. 43.
- A** *Ve cuius uiscera cristum ediderunt,  
 Per quam<sup>1</sup> uicti subiacent qui nos afflixerunt :  
 Salua nos in brachio, cuius uim senserunt  
 Qui uictrici dextere cristi restiterunt. <sup>1 r. quem?</sup>*
- Hail, thou  
whose Womb  
bare Christ!
- Heil of whom þe holi gutte 329  
 Crist haþ forþ sende,  
 Bi whom þei ben vndurputte<sup>1</sup> <sup>1 orig. vndurpote</sup>  
 þat vs ʒerne wolde schende : 332  
 Saue vs alle in his miht,  
 þat þei han ofte feled  
 þat wiþ-stonden aʒeyn þe riht  
 þe hond þat haþ hem greued. 336
- Ps. 44.
- A** *Ve stans ad dexteram domini Regina,  
 Quam ambit uarietas virtutum diuina :<sup>1</sup>  
 Vide, regis filia, & aurem inclina, <sup>1 cf. Ps. 44, v. 10.</sup>  
 Natus ex te fructus sit nobis Medicina.*
- Hail, thou  
Stander at  
God's right-  
hand!
- Heil þat stondest neuer loþ 337  
 On riht half of vr lord ;  
 Whom sondernesse vmbigop  
 Of vertuwes in a-Cord : 340



Bi-hold, þou douhter of þe kyng,  
 And bouwe doun Ere þyne,  
 þe ffruit of þe spryngynge  
 Beo vre Medicyne. 344

**A** *Ve tabernaculum, quam sanctificauit* Ps. 45.  
*San[c]torum sanctissimus, in te cum intrauit ;*  
*Ex te nobis impetus fluminis manauit,*  
*Ciuitatem domini qui letificauit.*<sup>1</sup> <sup>1</sup> cf. Ps. 45, v. 5.

Heil þou tente for þe schour 345 Hail, thou  
 And for þe hete of Sonne, Tent from  
 Whom god com in to þi bour, Rain and  
 Heat!

Wif þe for to wonne ; 348  
 ffrom þe to vs in gret plente  
 þe water ron a-flod

þat gladed al þe grete Cite—  
 Wher-of we mowe þink good. 352

**A** *Ve per quam filius dei cum descendit* Ps. 46.  
*Nos in sui nominis amore succendit ;*  
*Particeps substancie nostre cum ascendit,*<sup>1</sup>  
*Ascendendi pariter nobis spem inpendit.* <sup>1</sup> cf. Ps. 46, v. 6.

Heil þorw whom wif-oute blame 353 Hail, thou  
 God downward wolde beende, Kinder of  
 In þe loue of his name God's Love  
 in us!

Vre hertes forto teende ; 356

Of vre kuynde for he part hadde,

Whon he steih vp in to Blis,

þe rihte wey he vs ladde—

We hopen þider, i-wis. 360

**A** *Ve magna domina & laudanda nimis,* Ps. 47.  
*Regis magni ciuitas, mons syon sublimis :*  
*Tu magna, tu preclara meritis opinis,*  
*Tuos ad celestia transfer ab hijs imis.*

Heil þat art so gret ladi 361 Hail, Lady,  
 And gretlych artou preised, great, and  
 gretlych  
 Cite of þe kyng þat [sit] on hih, praised!

Hul Syon vp-reised ; 364

Deserued þou hast gret Richesses

þat gostly ben, i trouwe :

flette us from þe wrecchednesses

þat we dwellen in so lowe. 368

Ps. 48.

**A** *Ve per quam homines<sup>1</sup> natos ad laborem<sup>1</sup> MS. hominis*  
*Ad amissum reuocans dominus honorem,*  
*De nostra substancia sumptum carnis florem*  
*Ipsis fecit angelis in se celsiorem.*

Hail, thou  
Restorer of  
Man's loss!

Heil þorw whom, þat was boren 369

Mon to gret vnreste,

To þe worschipe þat he hedde lore

Whon he was lik a Beeste, 372

God restored hym a-ʒeyn

And set Monkynde aboue

þe hexte Angeles, as we seyn—

þerfore we schulde him loue. 376

Ps. 49.

**A** *Ve mater filio digna nascituro,*  
*Corporis materiam ministrans passuro :*  
*Purges<sup>1</sup> consciencias, ut sic<sup>2</sup> corde puro*  
*Procedamus obuiam iudici uenturo.* <sup>1</sup> MS. purgans <sup>2</sup> MS. sit

Hail, Mother  
of God!

Heil Modur most worþi 377

To God þat schulde be bore,

Of þe tok þe swete bodi

þat pyned was so sore ; 380

þorw þat peyne he elensed<sup>1</sup> vs so, <sup>1</sup> r. cleuse

þat wiþ herte schene

Sikerly we mou go

A-ʒeyn vr Iugge bi-dene. 384

Ps. 50.

**A** *ve nobis miserans, nostri miserere,*  
*Quod misericordie mater dicta uere ;*  
*Misereris omnium qui tuis scincere*  
*Laudibus & gaudijs gaudent inherere.*

Hail! Have  
mercy on us!

Heil, of vs þou haue merci, 385

Of Merci we þe prey,

ffor Moder þou art witerly

Of Merci, as we seye. 388

þou hast merci of hem alle

þat wiþ deuocioun

And wiþ preisung on þe calle,

þou herest heore Orisoun. 392

[XXV. *I salutacionn to bre lady.*]<sup>1</sup>

<b>M</b> Ayden, Modur, and comely Qween, þat art in heuene and euer schal ben,	Ever blessed be thou, Mary!	3
Euere beo þou blessed,		6
ffor þow sendes me help and grace, Whon I was in a place þer Deth was to me dressed.		9
Mi lyf I wende me hedde forsaken, And dreery deþ to me taken, To make wiþ him to wone :	I was at the point of death:	12
Wiþ my tonge, als I couþe, I Criþede, "Ladi, help me nouþe, þow prey to þi swete sone!"	I cried to Thee,	15
þi grace com to me þat day In to a Castel þer I lay, Men seide I was but ded ;	and thy grace came to me.	18
Ihesu, þat þou louedest dere, Com to me þorwh þi preyere In þe fourme of bred.		21
Marie, of ioye þou berest þe pris, ffor þou art 3ate of paradis, þer Ioye is Murie and long.	Thou art the Gate of Paradise.	24
ffeiure Modur and Mayden swete, Wiþ fyue Ioyes I þe grete, Ladi, here my song. Aue Maria.	I greet thee with fyue Joys.	27
<b>H</b> Eil beo þow, Marie Modur of crist, þat Conceyuedest him al wyth lyst, Ihesu þat was so mylde ;	Hail, thou conceiuedst Christ.	30
He liht in to þe, soþ hit was, As dude þe Sonne þorwh þe Glas, And so þow wex wiþ chylde. Aue M.		33
Heyl Marie, of Maydens þe flour, þow beer Ihesu, vr sauieur, Wiþ-outen eny peyne.	Hail, Flower of Maidens! thou borest Christ.	
ffeiur hit was, þat ilke <sup>1</sup> burþe, þat in his 3 uþe made murþe Wiþ þi pappes tweyne! Aue. <sup>1</sup>		

<sup>1</sup> MS. ille<sup>1</sup> Some stanzas seem wanting.<sup>1</sup> So the title in the Index.

Hail, ever- lasting Queen!	Heil Mayden, þat euer-more Schalt beo Qween, and hast ben 3ore, In heuene and in eorþe.	39
	þeos ben foure of power most : ffadur, and Sone, and holygost, And þou, Ladi, þe feorþe. Aue.	42
To thee we cry	Heil gracious qween Mari, To þe vs neodeþ calle and cri Whon we ben sori and syke.	45
	Heil hele in halle and boure ; þou louest men þat þe honoure, þi loue is euere i-like. Aue.	48
for remedy when bale is nigh.	Heil, sone boote þer bale is neih ; þauh þi wonynge beo an heih, þou herknest to vs at nede.	51
	Heil rest to weri bones ; Whon I was stoned wip harde stones, þow halp wip-uten mede. Aue.	54
Hail, thou Joy of Angels!	Heil, to al Angeles Ioye and blis, þow art Qwen þer, I wot, I-wis, Witnes of vr Bokes.	57
	Heil witti and wys of werkes, þou drawest boþe prestes and Clerkes Out of þe fendes hokes. Aue.	60
Foe of fiends!	Heil fendes fo, feirest of alle ! þi Bed was In an Asse stalle Whon þi sone was Born.	63
	Heil weddet wyf and Mayden eke, Of þe þis holy prophetes speeke An hundred 3er bi-form. Aue.	66
Hail, thou mghtiest of Middle- Earth !	Heil mihtiest of Middell <sup>1</sup> -ert, Of þe þe fendes ben a-ferd And douten þe ful sore.	69
	Heil cumfort of Careful wyues ; When þei ben ferd of heore lyues, þou helpst hem euer-more. Aue.	72
Thou wast born In Nazareth,	Heil chyld boren In Nazareth, þou beere a child þat to[c] <sup>1</sup> þe deth, As alle trewe telle.	75

<sup>1</sup> MS. Mildel<sup>1</sup> MS. to

Heil Godus Modur genty <sup>l</sup> and good, þou <sup>1</sup> let Adam and his blood	<sup>1</sup> r. þat	
Out of þe pit of helle. Aue.		78
Heil Modur Mercielabel, He is þi sone wiþ-ou <sup>t</sup> en fabel		
þat alle þynge wot.		81
Heil Meke marie of renoun, þi sone haþ for vs I-leyd a-doun		
His herte-blood al hot. Aue.		84
Heil Mari þat to vs hizet ! þi Modur bar þreo Maries—		
So feire hire beo-tydde ;		87
On was Marie Iacobe, And þat oþur Cleophe,		
And þou, ladi, þe þridde. Aue.		90
Heil Marie, wiþ most honour Corouned qween in heuene-tour		
Bi-fore þy sones face ;		93
To alle needful þou art couþ, Wel art þou cald wiþ Angeles Mouth,		
“ Marie ful of grace.” Aue.		96
“ Heil Marie ful of grace, Heil beo þou in vche a place,		
ffor god is laft wiþ þe.”		99
In heuene and eorþe þou beo honoured, ffor my lyf þou hast socoured		
And drawn deþ from me. Aue.		102
Heil feirest of alle floures, A-postles, <sup>1</sup> Martires an Confessoures	<sup>1</sup> MS. Of postles	
þe for ladi calle ;		105
Heil brihtor þen þe sonne-beem, þou beere Ihesu In Bedlehem,		
Wiþ Blood þat bouht vs alle. Aue.		108
Heil feirest of alle landes, To god þou hef vp þyn handes		
Whon Gabriel þe grette.		111
Heil clerore þen þe Cristal-ston, þou art in heuene, Blood and Bon,		
ffor þer þi sone þe sette. Aue.		114

Hall, merci-  
ful Mother!Hall, Queen  
of Heaven!thou wast  
greeted by  
the Angel.Fairest of  
Flowers,thou borest  
Christ in  
Bethlehem.

- Hail, Mary! Heyl Marie, Blessed kidde,  
 A feir grace þe beo-tidde—  
 þi peere is nouhwher leued : 117  
 God him-self þi bodi chees,  
 To sitte wiþ him on his dees  
 And bere Coroune on heued. Aue. 120  
 Heil Marie as briht as day,  
 Goddus sone wiþ-Inne þe lay  
 His Burth to a-byde. 123  
 Whon he was two and þritti ȝeer old,  
 He fault for men as kempe bold,  
 And baar ful blodi syde. Aue. 126  
 Heil Marie, þat art ay boun  
 To kepe us from temptacion  
 Of þe fendes Blake ; 129  
 Heil riche Qween of vche a toun,  
 þi sone haþ soffred passioun  
 ffor al Monkynde sake. Aue. 132  
 Heil briht Braunche of Rose rote,  
 Of þe sprong a sauour swote  
 þat sauereth ay so swete. 135  
 Heil Modur of al-holy Chirche,  
 And alle þat euere wol wysly worche,  
 I rede þat heo þe grete. Aue. 138  
 Heil Ioachyms Ioyful seed,  
 þou sayh whon Lazarus was ded  
 ffoure dayes and More ; 141  
 Bi-fore Martha and Magdeleyn  
 Ihesu called him to lyue a-ȝeyn  
 And for him rewed sore. Aue. 144  
 Heil Marie, Mayden sleihe,  
 Mony goode dedes þou seiȝe  
 Of þulke þat Ihesu wrouhte : 147  
 A Mon was ded and lay on Bere,  
 His Moodur wiþ ful reuþful chere  
 Grace at Ihesu souhte ; Aue. 150  
 Heil Marie, of gret pite,  
 Ihesu for þe loue of þe  
 Made þat wommon bliþe : 153

In thee lay  
 God's Son,

who, when  
 32, fought as  
 man's cham-  
 pion

and suffered  
 death.

Thou sawest  
 how Christ  
 raised Laza-  
 rus,

and how a  
 widow's son,

To þe Bere he put his honde And bad þe Cors anon vp stonde ; To lyue hit ros als-swipe. Aue.	156	at His bidding, rose from the bier to life.
Heil Mayden, heil þou, Alle þi Loyes I may not nou In my song telle ;	159	Maiden,
Is mony an hundred 3er a-gone þou hast ben, ladi, queen þyn one Of heuene, Erþe and helle. Aue.	162	Queen of Heaven, Earth and Hell,
Holy Mayden, wel þe be, þat was at þe feste of Galyle, þer was wanted wyn :	165	thou sawst how Christ in Galilee
þi sone comaundet men in halle Wiþ watur fulle heor vessels alle By-fore Architriclyn ; Aue.	168	
Heil Marie, þat sauh al þat : Whon Ihesu on þi Barm sat And blessed hit wiþ his honde,	171	
Al þe watur þat þer was brouht By-com red wyn al vn-souht, þer nis no beter in londe. Aue.	174	turnd water into wine.
Heil semlokest vndur sonne, þorwh þe was a werk by-gonne By-twene God and Mon ;	177	Through thee the work of man's re- demption was begun.
Blessed beo þou of alle wymmen, And þe fruyt of þi wombe, Amen, þat such a werk bi-gon. Aue. — —	180	
Blessed beo, ladi, þyn holy nome, þat schilde[s] <sup>1</sup> vs from synne and schome, And Makes þe fend vnglad ;	183	Blessed be thy Holy Name, and
þer þat nempned is Mari, þe fendes by-gynnen a-wei to fly And dizep neih for drad. Aue.	186	
Blessed beo, ladi, þyn heued aboue, þer god hath schewed his moste loue On heih riht in his halle :	189	thy Head !
þe Coroune of heuene þer-on is set, Wiþ alle þe Angeles þou art gret As ladi of hem alle. Aue.	192	

<sup>1</sup> MS. And schilde

Blessed be thy Brain,	Blessed beo, ladi, þat <sup>1</sup> witti Brayn : þou hast maad þe fend vn-fayn þat deope in helle sit ; Monnes soules þat weore lost, þou beer a child on þi Coste ffro helle-pyne haþ hem quit. Aue.	<sup>1</sup> r. þi 195 198
thy Fore- head,	Blessed beo, ladi, þat holy frount, þat holy is holden and sount, þe cheef of al þi face ; þer-in is set a bond of wit, Vndur þe croune comly knit Wiþ a louely lace. Aue.	201 204
thy Brows,	Blessed beo, ladi, þi Brouwes bent : A feir grace God haþ þe sent, þi lookyng is louely ay. Ladi, for þi louesum chere Prey þi sone, þat we mowe here Serue hîm to pay ! Aue.	207 210
thy right Ear,	Blessed be, ladi, þy Riht Ere : þe holygost, he liht in þere fflesch and Blod to take ; God sende his sone adoun, To soffre pine and passioun And faiht wiþ þe Drake. Aue.	213 216
thy left Ear,	Blessed beo, Ladi, þyn oþur Ere, ffor hit herknes ay-where To Men þat haue to done ; þyn Ere is open at vre callyng : Whon we preye for eny þing, Vr erende comeþ sone. Aue.	219 222
thy Eyes,	Blessed beo, ladi, boþe þyn Eizen, þat þreo kynges offringes sezen þat kneled þe by-fforen. þou seost ener-more I-lyche Ioye and Blisse in heuene-riche— To godur hele þou weore boren ! Aue.	225 228
thy Nosel	Blessed be, <sup>1</sup> ladi, a-mong þi wittes þi ffoire Neose, þat comely sittes Amidde þi frount bi-neþen.	<sup>1</sup> MS. be þou 231



Ladi, for þe loue of Anastas	
Let vs seo þi feire ffaas,	
Whon we wenden heþen! Aue.	234
Blessed beo, ladi, boþe þi chekes :	Blessed be
Merci for vs to him þou sekas	thy Cheeks,
þat þe for Modur Ches.	237
Ladi, as þou art Modur mylde,	
ffrom worldus schome þou me schylde,	
And gete vs grith and pes! Aue.	240
Ladi, I-blessed beo þi Mouth :	thy Mouth,
Whon God þe sende in to þe south	
þe Aungel Gabriel,	243
þow onswerdest Mekelych and sayde,	
“I am heer Godus hond-Mayde”—	
þis word is in gospel. Aue.	246
Blessed be, lady, þi trewe tonge :	thy Tongue,
A-Mong wymmen olde and 3onge	
þat euer3ite han ben,	249
So treowe I-founden was neuer non ;	
ffor-þi þou art in Blod and Bon	
Corouned heuene-Qween. Aue.	252
Blessed beo, ladi, þi Chin I-chose :	thy Chin,
þer-on schal neuer mon lose	
To blesse hit niht and day ;	255
Hit schal reue him serwe and synne,	
And make him in his lyf to wynne	
þe Ioye þat lasteþ ay. Aue.	258
Blessed beo, ladi, þi brihte neb-schaft—	thy Face,
Of kuynde he couþe ful wel his craft	
þat hit hedde entayled !	261
þe teres ron doun of <sup>1</sup> floode	<sup>1</sup> r. a?
Whon þou seze þi sone on Roode,	
ffet and hondes nayled. Aue.	264
Blessed beo, ladi, þi white sweere :	thy Neck
Ihesu, þat þou louest deere,	
Clupped hit ofte a-boute.	267
Whose wol his synne forsake	
And of þat cluppyng Ioye make,	
Hym þar no deueles doute. Aue.	270

- Blessed be  
thy Throat,  
Blessed beo, lady, þi clere þrote :  
At neode euere þou dost vs note  
    Whon Bale vs haþ I-bounde. 273  
Ladi, þou neuere woldest 3elpe,  
Prey þi sone þat he vs helpe  
    ffor his Blessedde wounde ! Aue. 276
- thy Shoul-  
ders,  
Blessed beo, ladi, þi scholdres two,  
And þi cleer Canel-bonus also  
    þat semely ben in siht : 279  
As kyng, kniht or Champioun  
ffor Men þou art redi-Boun  
    Wiþ þe fend to fiht. Aue. 282
- thy Arms,  
Blessed beo, ladi, þyn Armes tweyne :  
In vche a gederyng þou art gayne  
    To helpen vs at nede ; 285  
Vr wo-þou tornest to weole,  
And sauest vs from wreches fele—  
    Blessed beo þou to Mede ! Aue. 288
- thy Hands,  
Blessed beo, ladi, boþe þin hondes,  
þat swapeled him in swapelyng-bondes  
    þat Monnes soule haþ wrouht, 291  
Heuene and helle and alle londes,  
ffisch and ffoul, Séé and Sondes,  
    Al he maade of nouht. Aue. 294
- thy Thumbs  
and Fingers,  
Blessed beo,<sup>1</sup> ladi, and feyre hem falle, <sup>1 MS. beo þou</sup>  
þi þhommes and þi ffyngres alle  
    þat genteliche are Maket, 297  
On eiper hond wiþ ffyngres fyue ;  
þow þat<sup>1</sup> hondelet him on lyue <sup>1 r. Wiþ þat þow</sup>  
    þat helle-fuir has<sup>1</sup> slaket. Aue. <sup>1 MS. was</sup> 300
- thy Breast,  
Blessed beo, ladi, þi brihte Brest :  
Ihesu tok þer-in<sup>1</sup> Rest, <sup>1 r. on ?</sup>  
    Mon of miht most. 303  
Was neuer non so clene of lyf  
As þow weore, boþe Mayden and wyf,  
    To Resseyue þe holygost. Aue. 306
- thy Heart!  
Blessed beo, ladi, þi stable herte :  
Whon þou se3e þi sone smerte,  
    Gret Care þou keptest ; 309

Whon þou sauh him Buffet and beten, Al his bodi of blood by-weten, No wondur þauh þou weptest. Aue.	312	
Blessed beo, ladi, þi brihte wombe : þer-in was þe holy Lombe þat bouht Adam and Eue, And þe þridde day also blyue He ros vp fro deþ to lyue— Such is vre bi-leeue. Aue.	315	Blessed be thy Womb,
Blessed beo, ladi, þi softe sydes, In Ioye and blis þou vs abydes, þer þou schalt beo founden ; þi sone vs bouhte wiþ Raunsoun And drouh vs out of dungoun, þer Lucifer liht i-boundun. Aue.	321	thy Sides,
Blessed be, ladi, þi feire Bak, And þi leendes wiþ-outen lak, þat dwellen ay in Blis. Ladi, for þi muchel honour þin holy help and þy socour Let vs neuere mis! Aue.	327	thy Back,
Blessed beo, ladi, þy Maydenhede : Neuer was in þe sowen sede As of wommon-kynde ; ffor-þi þou art coround Qween Of alle wymmen þat han I-ben Or euer schal Mon fynde. Aue.	333	thy Maiden- head,
Blessed beo, ladi, þi boþe þhizes, To help vs ay þat hizet ffrom þe vn-hold honde. Ladi, to þi sone vs dresse, And preye hym þat he vs blesse And mayntyne in sonde! Aue.	339	thy Thighs,
Blessed beo, ladi, þi comely knen, þat for vs alle kneolynges ben Boþe niht and day. Hit is but on vs I-long, Wheþer we worche ille or wrong, Hou we schul haue vr pay. Aue.	342	thy Knees!
Blessed beo, ladi, þi comely knen, þat for vs alle kneolynges ben Boþe niht and day. Hit is but on vs I-long, Wheþer we worche ille or wrong, Hou we schul haue vr pay. Aue.	345	
Blessed beo, ladi, þi comely knen, þat for vs alle kneolynges ben Boþe niht and day. Hit is but on vs I-long, Wheþer we worche ille or wrong, Hou we schul haue vr pay. Aue.	348	

Blessed be  
thy Shanks  
and Shins,

Blessed [beo], ladi, alle beo-dene  
þi Schonkes and þi Schynes schene  
þat are strong and styþe ; 351

Ofte hast þow erly and late  
Don vr erende at heuene-3ate  
And Maked vs ful bliþe. Aue. 354

thy Haunches  
and Feet,

Blessed beo, ladi, þi Maydenhede,  
þyn haunches and þi feire fete,  
þat for vs trauayle.<sup>1</sup> 357

<sup>1</sup> MS. doost tr.; doost overl.  
by another hand.

Ladi, for þi grete grace  
A-Mong þi Ioyes of a place  
Let vs neuere fayle! Aue. 360

thy Toes,

Blessed, ladi, beo al þi toos :  
Whon þou of Childbedde a-Ros,  
To þe Temple þow 3eode, 363

fforte folfulle þat lawe  
þat was vsud by Olde dawe—  
Symeon sauh þat dede. Aue. 366

thy Flesh,  
Blood, Skin,  
and Bones,

Blessed beo, ladi, al at ones  
þi flesch þi blod, þi skyn þi bones,  
And þin Entrayles wiþ. 369

Ladi, for þi Muchel honour  
Prey Ihesu vr sauour,  
He graunt vs pees and grith! Aue. 372

thy Strength,

Blessed beo, ladi, þi grete strengþe :  
þou hast drawn my lyf on lengþe  
And don an Almuz werk ; 375

þow holdest þe fend vndur foote,  
þow geete fro his herte-Rote  
Theophules lettre, þe Clerk. Aue. 378

thy Morals,

Blessed beo, ladi, þi goode þewes,  
þat kepen vs from þe blake schrewes  
þat Mennes soules han craued ; 381

þe grete opus þat Men han sworn  
Hedde I-maad þe world for-loren,  
But as þou hast hit saued. Aue. 384

thy stedfast  
Thought!

Blessed beo, ladi, þi stable þouht :  
Vre neodes for-3etest þou nouht,  
þow delest wiþ non hoket ; 387

Bi-fore þe kyng þat demes riht þou pledest for men day and niht— Blessed beo þat voket! Aue.	390	
Blessed beo, ladi, þi swetnes. Al Monkynde more and les To helle were þei gon, þei weoren alle in helle i-bounde, Til þi Sone wiþ blodi wounde Hed leesed hem out vchon. Aue.	393	Blessed be thy Sweet- ness,
Blessed beo, ladi, þi feirhede, Menget al wiþ whit and Rede, Wiþ brihtnes al bi-Ron. Ladi, flour of alle londes, Bryng him out of carful bondes þat hath þis song bi-gon! Aue.	399	thy Fairness,
Blessed ladi, Blesse I schal þy Lyf, þi Soule, þi Bodi al þat euene to heuene went. As wis, ladi, beo vr frend And schild vs from þe foule fend, And let vs neuer be schent. A M. E N.	405	thy Life, Soul and Body!
	408	Shield us, Lady, from the Fiend!

[XXVI. *An orisoun to þe fyue woundes  
of ihesus cristus.*]<sup>1</sup>

<b>I</b> hesus, þat dizedest vppon þe tre And þoledest deþ for loue of me And for myn elder sake, ffrom þe deuел and al his miht þow kepe me, boþe day and niht, Wher I slepe or wake. Lord, ȝif me grace to worche þi wille And þi Comaundement to forþfille, þat heuene may beo my Meede. Ihesu, bring me to þi Reste, þat euere wiþ-outen ende schal leste, And help me at al my nede.	3	Jesu, keep me from the Devil!
	6	
	9	Give me grace to do Thy will!
	12	

<sup>1</sup> So the title in the Index.

	Now God, þat died on þe Rode And þer-on schedde þin herte-blode, And of Marie was boren,	15
Hear me when I call to Thee!	Heer me whon I to þe calle, And let me neuere in synne falle, Ne for my mis-dede be loren.	18
For each of Thy 5 Wounds, let us say a <i>Pater Noster.</i>	Ihesu, þi <sup>1</sup> fyue woundes on þe Roode þat þou þoledest for monnes goode, Moot my socour be.	<sup>1</sup> MS. for þi 21
The wounds 1. in Thy Heart,	In þe worschipe of þi wounde þat þyn herte þolede in þat stounde, A Pater noster sei we. Pater.	24
2. in Thy right Hand,	In þe worschipe of þi riht honde þat was woundet in þe holy londe And nayled to þe tre, Heere to-day my preyere, As wis as þou bouhtest me dere Haue Merci, lord, on me. Pater.	27 30
	Ihesu lord þat is so Mylde, ffrom dedly synne þou me schilde Boþe day and niht ; Cumforte me, Ihesu, wiþ þi sonde, As wisliche as þi luft honde Was nayled wiþ on-riht. Pater.	33 36
3. in Thy left Hand,	God, schilde my soule þat day fro care Whon hit schal from my bodi fare ; Haue Merci, lord, on me, As wis as I leue wel and wot	39
4. in Thy right Foot,	þat on þe goode ffriday þi riht fot Was nayled to þe tre. Pater.	42
5. in Thy left Foot.	As wis as harde to þe tre þi lift ffoot was nayled for me, Graunte me þi grace, þat I may haue þi Ioyful reste, þat wiþ-uten ende schal leste, And seo þi louely face. A M E N. Pater.	45 48

[XXVII. *In orisoun to þe fyue ioyes  
of bre lady.*]<sup>1</sup>

<b>M</b> arie Modur, wel þe bee!	Mary, shield me	
Modur and Mayden, þenk on me ffor þi muchel miht!		3
Marie Mayden meke and mylde, ffrom mis-chaunce to-day me schylde, þat me ne dere no wiht. Aue.	from mis- chance!	6
Marie, þou hast no peere, Heere to-day my preyere, þouh I vn-worþi be ; To þe I clepe and calle :	Hear my prayer!	9
As þou art flour of alle þou haue Merci of me. Aue.		12
Marie Modur and Mayden eke, ffor þat Ioye I þe by-seche þat Gabriel þe grette, þat Ioye me kepe day and niht ffrom þe deuel and al his miht, And of mis-dede me lette. Aue.	Help me for thy Five Joys:	15
	1. when Ga- briel greeted Thee ;	18
ffor þe Ioye þat God was boren Let me not, ladi, beo forloren þat þi sone bouht dere, But vndurfong to-day my beode, þat hit may stonde me in sum steode þorwh þi preyere. Aue.	2. when God was born of thee ;	21
		24
And for þe Ioye þat fro deþ to lyue God vp-Ros-wiþ woundes fyue Vppon þe paske-day, Beo-seche þi sone, ladi Mylde, ffrom mischaunce þat he me schilde As wis as he best may. Aue.	3. when He rose from the Dead ;	27
		30
And for þe Ioye God steih to heuene On holy þoresday wiþ mylde steuene, Help me, ladi of miht,	4. when He ascended into Heaven ;	33

<sup>1</sup> So the title in the Index.

	And beo boþe my scheld and spere, þat no wikked mon me dere Ne deuel bi day no niht.   Aue.	36
	And for þe Ioye aftur þyn ende, Bi-fore <sup>1</sup> to heuene þer þou dudest wende	<sup>1</sup> r. flor?
5. when thou wentest to Heaven.	In Murþe and Iolyte, Bryng me in to þat reste þat euer wiþ-uten ende schal leste, 3if þi wille be.   Aue.	39 42
Lady, let me	Ladi, flour of wymmen-kynne, 3if me grace þi loue to wynne, Mayden feir and fre,	45
never lose the Joy that thou art in!	And let me neuer for no synne ffor-go þat Ioye þat þou art Inne, AMEN par Charite.   Aue.	48

[XXVIII. *A salutacioun to bre lady.*]<sup>1</sup>Hail, Mother  
and Maid,

	<b>H</b> eil beo þow, Marie Moodur and May, Mylde and Meke and Merciable!	
	Heyl follich fruit of soþfast fay, A3eyn vche stryf studefast and stable;	4
	Heil soþfast soule in vche a-say— Vndur þi sone is non so able;	
	Heil logge þat vre lord in lay, þe formast þat neuer was founden in fable.	8
	Heil trewe, trouþeful and tretable, Heil cheef i-chosen of Chastite,	
chief of Chastity!	Heil homely, hende and amyable: Do prey for vs to þi sone so fre.   Aue.	12
	Heil sterre þat neuer stuntet liht, Heil Busch Brennyng þat neuer was brent; <sup>1</sup>	<sup>1</sup> A simile used by Chaucer.
	Heil rihtful rulere of eueri riht, Schadewe to schilde þat scholde be schent;	16

<sup>1</sup> So the title in the Index. The first 6 stanzas are printed in Warton, *Hist. of Engl. Poetry*, 1871, II, p. 283.



Heil, Blessed beo þow, Blosme briht, To trouþe and trust was þyn entent ; Heil Mayden and Modur most of miht, Of alle mischeues a-Mendement.	20	Hail, bright Blossom,
Heil spice sprong þat neuer was spent, Heil trone of þe Trinite, Heil soioume <sup>1</sup> þat Godus <sup>2</sup> sone to sent : þow preye for vs þi sone so fre. Aue.	24	Throne of the Trinity !  <sup>1</sup> on erasure. <sup>2</sup> r. god is
Heil hertely in holinesse, Heil hope of help to heihe and lowe, Heil strengþe and stal <sup>1</sup> of stabelnesse, Heil wyndouwe of heuene-wowe, Heil reson of al rihtwysnesse, To vche a Caytyf cumfort to knowe, Heil Inocent out of Angernesse, Vr takel, vr tol þat we on trowe ;	28	Hail, Help to high and low,  <sup>1</sup> on erasure.
Heil frend to alle þat beoþ forþ flowe, Heil liht of loue and of lewte, Heil brihtor þen þe blod on snowe : þow preye for vs to þi sone so fre. Aue.	32	Friend to all, and Light of Love!
Heil Mayden, heil Modur, heil Martir trewe, Heil kyndely I-knowe Confessour ; Heil euenere of old lawe and of newe, Heil Buildere boold of cristes bour ; Heil Rose hizest of hyde and hewe, Of alle ffruytes feirest fflour ; Heil Tortul trustiest and trewe, Of alle trouþe þou art tresour ;	40	Hail, Martyr, and Con- fessor,
Heil puyred princesse of paramour, Heil Blosme of Brere, Brihtest of ble, Heil owner of eorþly honour : þou prey for vs to þi sone so fre. Aue.	44	fairest Flower, truest Turtle,
Heil hende, heil holy Emperesse, Heil quene <sup>1</sup> corteis, comely and kynde ; Heil distruyere of eueri stresse, Heil mender of eueri monnes mynde ; Heil Bodi þat we ouhte to blesse, So feiþful frend may neuer mon fynde ; Heil lenere and louere of largenesse, Swete and swetest þat neuer may swynde ;	48	Empress and Queen!  <sup>1</sup> on erasure.
	52	
	56	

	Heil Botenere of eueri bodi blynde,		
Hail, Burgeon of Bounty!	Heil Borgun brihtes[t] of alle bounte,		
	Heil trewore þen þe wode-bynde :		
	þou pray for us to þi sone so fre.	Auc.	60
	Heil Modur, heil Mayden, heil heuene-qwene,		
	Heil ʒatus <sup>1</sup> of paradys,	<sup>1</sup> r. ʒate	
	Heil Sterre of þe Se þat euere is seene,		
	Heil riche, Ryal and Riht-wys ;		64
	Heil Buyrde, I-blessed mote þow beene,		
Hall, Pearl,	Heil perle, of al perey þe pris,		
	Heil Schadewe in vch a schour schene,		
	Heil fayrore þen þe flour delys ;		68
	Heil cher chosen þat neuer nas chis,		
	Heil chef chaumbre of Charite,		
	Heil in wo þat euere was wys :		
	þow prey for vs to þi sone so fre.	Auc.	72
Water of Life,	Heil welle of merci, watur of lyf,		
	Heil gentel ʒerde of Iesse Roote ;		
	Heil Mayde, heil Moodur, heil wedded wyf,		
	þi blessednes brouht us til vr bote ;		76
	Heil studefast stuntere of eueri strif,		
	þe feirest þat euer ʒeode vppon fote ;		
	ffrom vs vche a deucl þou deest drif ;		
	Heil swete, heil swetttest, heil most swote ;		80
	Heil Mayden þat for vs most mote,		
Princess of Pity,	Heil puired princes of pite,		
	Heil Mirour vche mon on to tote :		
	þow pray for vs to þi sone so fre.	Auc.	84
	Heil holy herte, hope of hele,		
	Heil fostre of vre ful fay,		
	Heil worchere of þis worldly wele,		
	Heil wissere of vre rihtwys way,		88
Feller of Fiends!	Heil fallere of þe fendes fele, <sup>1</sup>	<sup>1</sup> or. frele	
	Heil logge þat vre lord in lay,		
	Heil Chartre þat Ihesus gon a-sele :		
	ffor vs, ladi, to þi sone þou pray		92
	þat at þe dredful domus-day		
	Vre a-vokes þat ʒe may be,		
	ffor non oþur þen help us may		
	Saue þi-self and þi swete sone fre.	Auc.	96

Heil hed of worschip, cristes trone, þe semely Temple of Salamon ; Heil brihtest Sonne, vn-meued Mone, Heil ful fles of gedeon ; <sup>1</sup>	<sup>1</sup> on erasure.	100	Hail, Temple of Solomon, Sun and Moon!
Heil help to hem þat han to done, Loue of Angel, murþe of man : þi socour, ladi, send vs sone And help vs, for we han mis-gan.		104	
Charbokel neuer so cler schone As 3e schyne in cristes see. To 3ow, ladi, I make my mone : Prey for vs to þi sone so fre. Aue.		108	
<sup>1</sup> Heil Archa federis euere I-loke, Cristes trewe tresorie ; <sup>2</sup> Heil Archa of noe neuer to-broke, ffor worldli wawe þat neuer wolde wrie ;	<sup>1</sup> This stanza in the MS. written at the foot of the page. <sup>2</sup> MS. trosorie	112	Hail, Ark of the Covenant, Treasury of Christ!
Heil esterne 3ate faste I-stoke Sepþe god þi sone eode out þer-bye ; Heyl chosen chastite þe 3oke, engendreer of vre gentrie ;		116	
Heil kuyndenesse, heil cortesyne, Heil douweer of diuinite, Heil susteynour of Seyntuarie : þou preye for vs þi sone so fre. Aue.		120	
Heil lok, heil loue, heil Marie ! I heile þe wiþ herte and þouht, I heile þe wiþ Mouþ and eize, ffor my wilde werkes han beo nouht ;		124	Hail Lock, Love, Mary !
I heile þe and Merci crie, Wiþ al my bodi I haue mis-wrouht ; I heile þe whon I schal dye, And help to blisse þat we be brouht.		128	
Pray þi sone, þat vs deore bouht, Graunt vs grace for his pite, þauh synnes haue vs þorwh-souht ; Bring vs to þi blis þat euer schal be, Amen. Aue.		132	Bring us to thy Bliss!

[XXIX. Miracles of oure lady.]<sup>1</sup>

(A Picture.) I. [hou þe cite off croteye was delyuered  
of þeir enemys by þre lady coote.]<sup>2</sup>

I'll tell you  
how the City  
of Croteye was  
delivered by  
Our Lady.

**L**Ordus, zif 3e wol lusten to me,  
Of Croteye, þe noble Cite,  
ffurst hou hit bi-seget was  
And seppen dilyueret þorw godus gras

4

<sup>1</sup> Ed. before by me in *Herrig's Archiv*, 1876. On the various collections of Miracles of our lady see Mussafia, *Sitzungsber. der Wiener Acad. der Wissensch.*, 1887-8.

<sup>2</sup> So the title in the Index.

The Index to MS. Vern. gives the following list of these Miracles; only the first 9 (the 9th unfinished) are preserved in the MS.

1. hou þe cite off croteye was delyuered of þeir enemys by vre lady coote.
2. hou þe Iewes, in despit of vre lady, þrewe a chyld in a gonge.
3. hou an holy hermyt prayde a synful womman pray god for hym.
4. hou a Iew putte his sone in a brennyngge ouene, for he was communed wit oþur cristene children on þe pask-day.
5. hou a man, for ache, cut of his foot, and was heled aȝeyn by vre lady.
6. hou a iew lente a cristenemon moneye, and took vre lady to borow.
7. Of a prest þat lay by a nonne.
8. hou vre lady ȝaf mylk off heore pappes to a man þat hadde þe squynacye.
9. Of an incontinent monk, þat was drowned, and rered aȝeyn by vre lady to lyf.
10. Of a clerk þat wolde euery day segge þe fyue ioyes of vre lady.
11. hou vre lady dude þe offys of a sextresse fyftene ȝeer for a nonne.
12. hou a god wyf by-nam fro an ymage of vre lady þe ymage of heore child.
13. Of a deuout knyght off kyrkeby.
14. hou a wommon slow heore doutour hosebonde, and was dampned to þe fuyr, and delyuered by vre lady.
15. hou þe deuel took lyknesse of a wommon, and seyde he was godes modur.
16. hou out of a monkes mouth, aftur his deeth, grew a lillie, and in euery leef was wryten wyt large lettres of gold: aue maria.
17. hou a nonne furȝat to grete vre ladye, and ful in apostasye.
18. hou seynt Bernard say twey children ydrowned for þeir inobedience.
19. Of þys antyneene: Salue regina.
20. hou vre lady sauter bygan.
21. hou vre lady was a medewyf in þe church of seynt michel in monte tumba.
22. hou þe feste of þe natiuite of vre lady by-gan.
23. Of a deuout clerk þat died in drenkelenschiþe, & was wyrned sepulchre.
24. Of a þef þat was þre dayes hanget, and saued by vre lady.
25. Of a prest þat coude non oþur masse but salua *sancta* parens.
26. hou þe deuel, in liknesse of a bole and of oþur bestes, encumbrede a monk for he was ones drunke.
27. Of a wommon off Rome þat conceyuede bi heore owne sone, & slou heore child.
28. Off a child þat weddede an ymage of vre lady.
29. hou at þe cite of Tholuse þe priuetes were knowe of Iewes.

- |  |    |  |
|--|----|--|
| And þorw þe help of vre ladi,<br>So witnesseth Miracle of Mari.  |    |  |
| Out of peihtes lond þer came<br>A kniht þat Rollo was his name ;   |    | 1. <i>The Saving of Crotey City.</i>             |
| He gederet wiþ him out of þe north Cost<br>Of diuerse nacions a wel gret host,<br>Out of Denemarch and North-wey,<br>Of feolore folk þen I con sey.          | 8  | From the Picts' land,<br>Rollo came with a host, |
| Mony Cuntres he can destruye,<br>Wel muchel pepule he gan anuye,<br>In mony a Coost, bi Est and West,<br>He won him londes bi Conquest.                      | 12 |  |
| ffurst he bi-gon in þe North Cuntre,<br>And aftur he schipet ouer þe Séc.<br>Sire Rollo wiþ al his host<br>Ariuede in ffrance vp in a cost.                  | 16 | and conquer Northern Countries.                  |
| þat Cuntre gon he furst destruiþe,<br>þerfore he called hit Northmondye,<br>ffor þei dude men to deþe i-lome<br>þat out of þe North cost come ;              | 20 | Then he won Normandy,                            |
| þerfore he called hit Northmondye,<br>As writen I fynde in his storrye :<br>Of Bruit þe Cronicle witnesset wel<br>þis Conquest of Rollo eueridel.            | 24 |  |
| Hit was þe furste Duik in þat lond,<br>ffor he furst won hit wiþ his hond.   | 28 | and was its first Duke.                          |
| 30. hou vre lady þaf to seynt Bonyte þe bisschoph holy vestemens.  |    |  |
| 31. hou þe deuel, in fals liknesse of seynt Iame, made a man cutte of his priue menbres.   |    |  |
| 32. Of a monk of Cisteus, þat vre lady took in heore armes, and custe hym.   |    |  |
| 33. hou Constantyn þe Emperour ordeynede for euere-mor in seynt petre churche at Roine, in wyrship of seynt petre, a lampe wyt Baume perpetuelly brennyngge. |    |  |
| 34. Of seynt fulbert þe bisschop, þat made þe storrye, and þe legende, and oþur tretys off þe natiuite of vre lady.  |    |  |
| 35. Of a mayden þat was cald Musa.   |    |  |
| 36. Of a malicious priour of seynt sauours of þe cite of papye.  |    |  |
| 37. Of seynt Ierom, bisschoph of papye.  |    |  |
| 38. Of a whyth corporaus was in-tync wit red wyn, in seynt Micheles churche, þat his cald cluse.   |    |  |
| 39. hou vre lady taute a clerk hou he schulde segge heore complyn.   |    |  |
| 40. Of þe schrewednesse of Iustynyan þe emperour.  |    |  |
| 41. And why þe feste of þe purificacion was ordeyned.  |    |  |
| 42. hou an ymage of þe child off vre lady taute an oþur child and preyde hym to come dyne wyt hym.   |    |  |

	Whon Rollo þat kniht was þider I-comen And mony a toun þei hedde I-nomen,	32
Rollo kild many men.	Mony a Mon þei dude to deþe, fful fewe þei saueden, and 3it vnneþe. And as he trauayled on his Iorney, He com to a Citée, was called Crotey.	36
He beslegd the City of Crotey.	þus sone Sire Rollo wiþ his Route Bi-sette þat Citée wiþ sege a-boute. Wiþ-Inne þe Citée men hedde gret drede : Heore Enemys weren so douhti of dede ; Of socour þei sezen non oþur won But 3elden þe Cite, or elles ben slon.	40
Bp. Waltelln	<b>A</b> N holi Bisschop þer was þer-Inne, þat was called sire Waltellinne, He was Bisschop of þat Citée, A swuyþe noble mon was he.	44
bad the citizens pray for help.	He tauhte heom 3erne knele and crie To crist and to his Modur Marie ; þorw help of hire þat bar vr lord He hopede þei schulden han sone cumfort. Seþen him-self goþ to þe Sextriþe, þat was þe Munstres treserye ; Vr ladi Curtel þer-Inne he found.	48
He prayd to the Virgin Mary,	Wiþ gret Reuerence he kneled to ground, þer to Marie he beed his bone To sende þat Cite socour sone.	56
and bare her kirtle in pro- cession thro' the town,	Wiþ peple and gret processioun He bar þat Relyk þorw al þe toun, fful deyntely diht vpon a spere, As lordus Baner displayet in werre.	60
	þe Bisschop heet cast vp þe 3ate And bad his folk folewe hym algate, Him-self bi-foren and þei be-hynde ; He hoped in Marie help to fynde.	64
and into their foes' host.	A-non as þei were þus out went, Heore enemys letten hem not but schent : ffor so a-stoneyd and ferede men Nere neuer worse þen þei were þen !	68
This relic blinded Rollo's men,	Whon on þat relyk þei caste heore siht, þei woxe start <sup>1</sup> -blynde anon-riht ;	

XXIX. *Mary's Miracles.* 2. *The Child slain by Jews.* 141

þei mihten no more defenden heom þen þen so mony blynde or drounkene Men.	72	
þe Citeseins token hem at heore wille, Summe to Raunsum, and summe to spille.		so that the Citizens captured them,
Sipen þei turnen aȝeyn to þe Citée		
Wiþ Murþe and gret solempnite,	76	
And herieden heihly þat Mylde may þat socourde and saued hem so þat day.		and blest Mary for her help.
And do we on þe same wyse		
Boþe glade and bliþe wiþ bisy seruise,	80	
þe same ladi forte qweme, þat so in Mischeef to vs takeþ ȝeme		
To hire sone crist vre erende to bede, And socoureþ vs so at eueri nede.	84	
Nou, ladi, preye þi sone on hih To alle cristene he graunte Merci! Amen.		Lady, pray thy Son to have mercy on all Chris- tians.

(Picture.) II. [hou þe Jewes, in despit of bre lady,  
þrewe a chyld in a gonge.]

2. *The  
Child slain  
by Jews.*

<b>W</b> Ose loueþ wel vre ladi, Heo wol quiten his wille wel whi, Oþur in his lyf or at his ende :		
þe ladi is so freo and hende.	4	
Hit fel [so] sum-tyme in Parys, As witnesseth in holy writ Storys.		In Paris was
In þe Cite bi-fel þis cas :		
A pore child was of porchas, þat wiþ þe Beggeri þat he con wynne	8	a poor child,
He fond sumdel what of <sup>1</sup> his kinne,		<sup>1</sup> r. for
His ffader, his Moder, and eke him-self ; He begged in Cite bi eueri half.	12	
þe child non oþur Craftus couþe But winne his lyflode wiþ his Mouþe.		
þe Childes vois was swete and cler, Men lusted his song wiþ riht good cher ;	16	who got his living by sweetly sing- ing
Wiþ his song þat was ful swete He gat Mete from strete to strete.		
Men herked his song ful likyngly : Hit was an Antimne of vre lady,	20	

- He song þat Antimne eueri-wher,  
 I-Called Alma Redemptoris Mater,  
 þat is forþrihtly to mene :  
 "Godus Moder, Mylde and Clene, 24  
 Heuene 3ate and Sterre of se,  
 Saue þi peple from synne and we."  
 þat song was holden deynteous,  
 þe child song hit from hous to hous. 28  
 ffor he song hit so lykynglye,  
 þe Iewes hedde alle to hym Envye.  
 Til hit fel on a seters-day  
 þe Childes wey þorw þe Iewerie lay : 32  
 þe Iewes hedden þat song in hayn,  
 þerfore þei schope þe child be slayn.  
 So lykingly þe Child song þer,  
 So lustily song he neuer er.<sup>1</sup> 36  
1 vv. 33-34, 35-36 to be transp.?
- So one Jew  
**O**n of þe Iewes Malicious  
 Tilled þe child in to his hous ;  
 His Malice þere he gan to kuyþe :  
 He Cutte þe childes þrote alswiþe. 40  
 þe child ne spared nout for þat wrong,  
 But neuer-þe-later song forþ his song ;  
 Whon he hedde endet, he eft bi-gon,  
 His syngyng couþe stoppe no mon. 44  
 þer-of þe Ieuh was sore anuyet.  
 Leste his Malice mihte ben aspyet,  
 þe Ieuh bi-þouhte him of a gynne :  
 In to a gonge-put fer wiþ-Inne 48  
 þe child adoun þer-Inne he þrong.
- and put him  
 down a privy.  
 þe child song euere þe same song ;  
 So lustily þe child con crie,  
 þat song he neuer er so hy3e : 52  
 Men mihte him here fer and neer,  
 þe Childes vois was so hei3 and cleer.
- But still the  
 Child sang  
 on.  
 His Mother  
**Þ**E Childes moder was wont to a-byde 56  
 Euery day til þe Non-tyde,  
 þen was he wont to bringe heom mete,  
 Such as he mihte wiþ his song gete.  
 Bote þat day was þe tyme a-past.  
 þerfore his Moder was sore a-gast ; 60

*Alma Redemptoris Mater.*

The Jews were disgusted at this.



Wif syk and serwe in eueri strete	
Heo souhte wher heo mihte wif him mete.	
Bote whon heo com in to þe Iewery,	sought her
Heo herde his vois so cler of cry.	boy ;
	and in the
	Jewry heard
	his voice.
Aftur þat vois his Modur dreuh :	64
Wher he was Inne, þerbi heo kneuh.	
þen of hire child heo asked a siht.	She askt for
þe Iew wif-nayted him anon-riht,	him,
And seide þer nas non such child þrinne.	68
þe childes Moder 3it nolde not blinne,	
But euer þe Moder criede in on.	
þe Ieuh seide euere þer nas such non.	72
þen seide þe wommon : " þou seist wrong,	but the Jew
He is her-Inne, I knowe his song."	said he was
þe Ieuh bi-gon to stare and swere	not there.
And seide þer com non such child þere.	76
But neuer-þe-later men mihte here	
þe child song euere so loude and clere,	Still the
And euer þe lengor, herre and herre,	Child sang
Men mihte him here boþe fer and nerre.	on.
	80
þe Modur coude non oþur won :	His Mother
To Meir and Baylyfs heo is gon,	
Heo pleyneþ þe Ieuh haþ don hire wrong	
To stelen hire sone so for his song ;	84
Heo preyeþ to don hire lawe and riht,	
Hire sone don come bi-fore heore siht,	
Heo preyeþ þe Meir par Charite	
Of him to haue freo lyuere.	88
þenne heo telleþ þe Meir a-Mong	prayd the
Hou heo lyueþ bi hire sone song.	Mayor to de-
þe Meir þen haþ of hire pite,	liver her boy.
And sumneþ þe folk of þat Cite.	92
He telleþ hem of þat wommons sawe,	
And seiþ he mot don hire þe lawe,	
And hoteþ hem wif hym to wende,	
To Bringe þis wommons cause to ende.	96
Whon þei cum þider, for al heore noyse	
Anon þei herde þe childes voyse,	heard the
Riht as an Angeles vois hit were,	Child's voice,
þei herde him neuer synge so clere.	100

- entered the Jew's house,  
 þer þe Meir makeþ entre,  
 And of þe child he askeþ lyuere.  
 þe Ieuh may nouzt þe Meir refuse,  
 Ne of þe child hym wel excuse, 104  
 But nede he moste kouleche his wrong,  
 A-teynt bi þe chilles song.
- and found the Boy drowned in the filth.  
 þe Meir let serchen hym, so longe,  
 Til he was founden in þe gonge, 108  
 fful depe I-drouned in fulþe of fen.  
 þe Meir het drawe þe child vp þen,<sup>1</sup> 1 2 vv. wanting?  
 Wiþ ffen and ffulþe riht foule bi-whoruene,  
 And eke þe chilles þrote I-coruene. 112  
 Anon-riht, er þei passede forþere,  
 þe Ieuh was Iugget for þat Morþere.  
 And er þe peple passede in-sonder,  
 þe Bisschop was comen to seo þat wonder. 116  
 In presence of Bisschop and alle I-fere  
 þe child song euere I-liche clere.
- The Jew was judgd.  
 þe Bisschop serchede wiþ his hond :  
 Wiþ-inne þe chilles þrote he fond 120  
 A Lilie flour, so briht and cler,  
 So feir a Lylie nas neuere sezen er,  
 Wiþ guldene lettres eueriwher :  
 Alma Redemptoris Mater. 124  
 Anon þat lilie out was taken,  
 þe chilles song bi-gon to slaken,  
 þat swete song was herd no more ;  
 the Child lay dead,  
 But as a ded cors þe child lay þore. 128  
 þe Bisschop wiþ gret solempnete
- and found in the Child's throat a Lilly with golden letters,  
 Bad bere þe cors þorw al þe Cite :  
 And hym-self wiþ processiou  
 Com wiþ þe Cors þorw al þe toun, 132  
 Wiþ prestes and clerkes þat couþen syngen,  
 And alle þe Belles he het hem ryngen,  
 Wiþ torches Breznynge and cloþus riche,  
 Wiþ worschipe þei ladden þat holi liche. 136
- and was then buried, after a procession thro' the town,  
 In to þe Munstre whon þei kem,  
 Bi-gonne þe Masse of Requiem,  
 As for þe dede Men is wont.  
 in the Minster.  
 But þus sone þei weren i-stunt : 140  
 At the Mass of Requiem,

þe Cors a-Ros in heore presens, Bi-gon þen Salue sancta parens.		the Child's corpse sang <i>Salve, sancta Parens!</i>
Men mihte wel witen þe soþe þer-bi :		
þe child hedde i-seruet vr swete ladi, þat worschipede him so on erþe her And brouhte his soule to blisse al cler.	144	
þerfore i rede þat eueri mon Serue þat ladi wel as he con, And loue hire in his beste wyse :	148	Let, then, every one serve Our Lady.
Heo wol wel quite him his seruise. Now, Marie, for þi Muchele miht Help vs to heuene þat is so briht !	152	She will requite his service.

(Picture.) III. [þou art holy hermyt prayde a synful  
womman pray god for hym.] *3. A Hermit  
asks a Harlot  
to pray for  
him.*

<b>G</b> Od, þat al þis world hap wrouht And formed alle þing of nouht, Seþþen alle þing wiþ-uten him Is deþ and dernesse and dim, Graunt vs grace and space and miht þat we mowe serue him so ariht :		May God Almighty
Whon we out of þis world wende, To wynne þe Ioye wiþ-uten ende.	4	grant us grace
To hele of soule is noble þing To louen and lyken holy talkyng Of holy men þat sum-tyme were, And of heore holy lyf to here.	8	to win ever- lasting bliss!
ffor synne i[s] cald þe deueles schakel, His net, his tool, his takyng takel ; Wiþ lust he eeseþ his put-falle, To gylen wiþ cristene soules alle :	12	The Devil
But grace a-zeynes þat is obstacle, Wiþ help of halewen, þorw Miracle Geten bi halewen specially, Bote souereynlokest þorw vre ladi, þat sikerest socour is at vr nede, Synful Monnes erende to beode ;	16	tries to guile us,
Whon we ben synfol and vn-clene, To wynne vs Merci, heo is Mene :	20	but Mary, by miracle,
	24	helps us to gain mercy.



In gode bedes we moten tristen,  
Boþe þou and I and alle cristen."

**Þ**E wommon seide: "Biddestou for me?" The Harlot  
þen seide þe Hermyte: "damesele, 3e, 68  
I preye for þe as for my-self  
An alle opere cristene in godes half,  
þat god for-ziue vs vre misdedes ;  
So verrey Charite techeþ vs nedes." 72

þen seide þe damesele azeyn : said  
" To preye for me þou worchest in veyn ;  
Leoue frere, of me tac non hede,  
ffor to þi preyere haue I non nede." 76

þo seide þe Hermite : " Damesel,  
þe neodeþ me nouht, I leue hit wel,  
Me, ne non preyere of myne.

But mekeliche I preye þe of þyne 80  
To Ihesu and his Modur Mari,  
To graunte me of my synnes Merci.

þe nexte chirche þat þou comest Inne,  
I preye þe, damesele, so bi-gynne ; 84  
þat I þi bone þe bet may fele,

I prey þe, damesele, þat þow knele ;  
Wif herte and good deuocioun 88  
Of my synnes get' me pardoun ;

Mekely knelyng on þi kne  
þreo Pater Noster preye to god for me,  
And to his swete Moder Mari  
þreo Aues þerto, for my Merci." 92

**Þ**En onswereþ þe damysel : She promist she would,  
" þis nis but luyte, I graunte hit wel ;  
Hose wuste þat hit mihte a-vayle,  
þis nis bote a luytel trauayle." 96

þenne onswereþ þe Hermyte :  
" Damysele, seþþe hit nis bote luyte,  
I preye þe do þis þing for me ;  
þi trauayle I-quit riht wel schal be 100  
Or in þi lyue or afturward ;  
I preie þe, damysele, hold foreward."

þenne seide þe damysel :  
" þe foreward i hope to holde wel ; 104

- Wher hit a-vayle oþur elles nouht,  
 I wol don as þou hast bi-souht.”
- as he wisht  
 it.            þe hermyte Mekely kneled adoun  
 And þonked hire wiþ deuocioun.            108
- The Harlot    **Þ**E Damysele wende forþ hire wey  
 Abouten hire murþus and hire pley.  
 And as heo streihte þorw a strete,  
 Heo þouhte what heo þe Hermyte bi-hete ;            112  
 And in a strete as heo com bi,  
 Heo seih a Chapel of vre ladi :
- went into  
 a Chapel of  
 Our Lady,  
 with an image  
 of the Virgin  
 and Babe.  
               In to þat Chapel heo made entre.  
 þer was an ymage of Marie fre,            116  
 Of þat blisful Mayden Mylde,  
 Vppon hire barm heo bar hire childe.
- The Harlot    þe damysele caste on hire a siht  
 And þouhte þat ymage swete and brilt,            120  
 And þouhte, bi foreward hou heo was bouude  
 To knele bi-foren hire on þe grounde ;  
 Heo tok to god non oþur reward  
 But for schome to breke forward.            124
- knelt down    Heo kneled adoun vppon hire knes  
 And seide þe paternostres and þe Aues,  
 As was hire foreward furst bi-fore,
- and prayd for  
 the Hermit.  
               And seide : “ Ihesu, lord, þyn Ore !            128  
 ffor-3if þe Hermyte his trespas  
 And graunt hym Merci, þorw þi gras,  
 Of al þat euer he haþ mys-do  
 In al his lyf 3ut hider-to.”            132
- The Babe  
 Christ lookt  
 angry at his  
 foe praying  
 for his friend,  
               **Þ**Enne þhouzte þe damisele verreyly  
 þe Babe loked on hire wroþly,  
 Hire þhouzte þo he tornde his Bak,  
 Such wordes to his mooder he spak :            136  
 “ Moder, seostou hou 3ond neih hend  
 Myn enemy preyep for my frend ?”  
 Hire þhouzte þe Moder onswered a3ein  
 Wiþ wordus Mylde, plat and pleyn :            140  
 “ Sone, for þy ffrendes sake,  
 What-euere þin Enemy haþ mis-take  
 ffor-3iue hit, sone, of þi Merci,  
 As þou art, lord, God almihti,            144

And also, sone, for þe loue of me  
Hire synnes I preye for-ziuen be."

**Þ**E child onswerde wiþ louely chere :

" Mi swete Modur, Mi norice dere,  
þi bone mot nedes I-graunted be,  
What þou wolt wol I not werne þe."

148 but forgave  
the Harlot  
at his  
Mother's  
request.

þenne seide Marie : " lo, Damysel,  
þou schalt haue grace, þou hast herd wel ;

152 The Virgin

But þow maizt sen riht wel bi þis  
Hou þou hast lad þi lyf amis,  
ffor þou hast liued in lujur lyue.

Tac a prest and do þe schriue  
Wiþ sereful herte and repentaunce,  
And gladly vnderueng penaunce ;

156 exhorted the  
Harlot to  
repent,

ffor at þis fourti dayes ende  
þou schalt out of þis world wende

160 as she had  
only 40 days  
to live,

And wone wiþ vs in murþe and play,  
þat lasteþ in Ioye for euere and ay."

and then  
dwell in bliss.

þis was þat synful wommons ende,  
þorw help of Marie, þat Mayden hende.

164

Bi-seche we 3erne þat swete may

To helpen vs at vre laste day

Of hol Remission of vre synne

And to Ioye þat heo woneþ Inne. amen.

Let us pray  
Mary to help  
us at our  
last day.

168

(Picture.)

IV. [þou a Jew putte þis sone in a brennungge ouene, for he  
was communed wit our cristene children on þe pask-day.]

4. *A Jew-boy  
saved from  
a burning  
Oven.*

**L**Ord, Makere of alle þing,

<sup>1</sup> The poem, most likely, was  
originally composed in 8-lined  
stanzas, which are still obvious  
in vv. 69, 117, 141, 157.

God Al-  
mighty,

Almihti God in Maieste,

þat euer was wiþ-oute biginning

And art and euermore schal be :

4

Graunte vs boþe miht and space

So to serue þe to pay,

þat we mowe þorw þi grace

Wone wiþ þe for euere and ay !

8

Of þe Miracles of vre ladi

We ouhten wel to hauen in Muynde,

þat writen beþ in soþ stori,

Hou helplich heo is euere to Monkynde.

12

grant us so  
to serve Thee  
that we may  
dwell with  
Thee for  
ever!

Once in a city	Sum-tyme fel in on Cite— Herkneþ wel, and 3e may here— As Iewes weren I-wont to be Among þe cristen and wone I-fere :	16
	þe Cristene woneden in On halue Of þat Cite, as I þe hete, And alle þe Iewes bi hem-selue Were stihlet to wone in a strete.	20
the Jews had to live in one street,	þe Cristene children in a Crofte I-mad hem hedden a wel feir plas. þer-Inne a Iewes child ful ofte Wiþ hem to pleyen I-wont he was.	24
but a Jew's boy used to play with the Christian children.	þe childes fader nom non hede, Ne to his child he sette non eize, þerfore þe child boþe com and eode As ofte as euere hem luste to pleye.	28
	So ofte to pleyen hem fel i-fere þe Iewes sone on heore pleyes coude, þat riht as on of hem he were ; Wiþ loue þerfore þei him alouwede.	32
At Easter- time,	<b>A</b> t an Aster tyme bi-tidde, Whon cristen made solempnite— A Menskful Munstre was mad amidde, As semed best, in þat Citée :	36
when the Christians went to Mass,	þerto þe cristene peple can drawe, To here boþe Mateyns and eke Masse, As falleþ bi þe Cristene lawe Boþe to more and eke to lasse ;	40
	Eueri mon in his array, Boþe housbonde and wyf also, As falleþ wel for asterday And al as cristene men schul do.	44
	þe children foleweden heore fadres <i>in-fere</i> , As þei weore euere I-wont to do. þe Iewes child wiþ wel good chere Wiþ hem wel fayn was for to go.	48
the Jew boy went with 'em.	Wiþ-Inne þe chirche whon he was Riht, Him þouhte he nas neuer er so glad As he was of þat semeli siht, Such on bi-fore neuer seþe he had :	52
He'd never seen so fair a sight,		



- Boþe laumpes & tapers, brenniñde briht,  
 And Auters curiousliche de-peynt,  
 Images ful deinteousliche i-diht,  
 And guld of moni a good corseynt. 56
- A** comeli qween in O Chayer  
 fful semeli sat, al greiþed in golde, as the Virgyn  
 clad in gold,  
 A blisful Babe on Arm<sup>1</sup> heo beer, <sup>1 r. barm, cf. v. 160.</sup> and her Babe,  
 fful kyngly Corouñed, as he scholde. 60 her arm.
- Of þat ladi þe child tok hede,  
 And of þat blisful Babe also,  
 Hou folk bi-foren heore bedes bede,  
 As cristen Men beþ wont to do. 64
- þe Iewes child euere tok such þeme  
 To alle sihtes þat he þer seiþ,  
 Him þhouzte hem alle so swete to seme  
 ffor Ioye him þouzte I-Rauessched neih. 68  
 The Jew  
 boy was de-  
 lighted.
- Whon heiþ-Masse of þat day was do,  
 þe Prest bad alle men knelen a-doun :  
 Wiþ Confiteor, as falleþ þer-to,  
 He ziueþ hem Absolucioun ; 72
- He biddeþ hem More and lasse also,  
 To vengen heor sauour busken hem boun.  
 þe Iewes child tok tente þer-to,  
 Among þe cristene he dude him doun. 76  
 The Jew boy  
 knelt and  
 prayd with  
 the Chris-  
 tians,
- AMong þe pres þauh he were poselet,  
 He spared no-þing for no drede  
 AMong þe cristene til he were hoselet ;  
 Of such a child me tok non hede. 80  
 and took the  
 Sacrament.
- To ende whon alle þing was brouht  
 And eueri cristene drouh him hom,  
 þe Ieuh þorw tounne his child haþ souht,  
 And saih wher he from chirche com. 84  
 His father  
 saw him  
 coming from  
 Church,
- He asked his sone wher he hedde ben,  
 Whil he hedde souht him al þat day.  
 Al riht as he hedde i-don and seon,  
 þe child him rikenet al þe a-Ray. 88
- His ffader þerfore wox wood-wroþ,  
 And seide anon : “ þou getest þi mede ! ”  
 And to his houene al hot he goþ,  
 þat glemede as glowyng as a glede. 92  
 and was mad  
 with anger.

The Jew  
father threw  
his boy into  
the oven,  
and closd it.

In to þe houene þe child he caste :  
To askes he þouzte þe child to brenne ;  
And wiþ þe Mouþ-ston he stekeþ him faste,  
And þoulite þat neuer couþ scholde him kenne. 96

The boy's  
Mother

þerof whon his moder herde,  
In a stude þer as heo stood,  
As ffrayed in ffrenesye heo ferde,  
ffor wo heo wente as waxen wood, 100

ran about  
crying.

Euer hotyng out, heo tar hire her,  
In eueri stret of þat Citee,  
Nou In, Nou out, so eueriwher ;  
Men wondret on hire and hedde pite. 104

**B**Oþe Meir and Bailifs of þe toun,  
Whon þei herden of þat cri,  
þei aresten hire bi Resoun,  
A[nd] maden chalange enchesun whi 108

Heo criede so in þat Cite  
And putte þe Peple in such affray,  
To serwen in such solempnite,  
And nomeliche on heore Aster-day. 112

The boy's  
Mother

As sone as heo mihte sece of wepe,  
þis was þe seyinge of hire sawe :  
"Sires, 3e han þis Citée to kepe,  
As lordus han to lede þe lawe : 116

Allas, Allas, I am i-schent,  
And help of ow me mot bi-houen,  
I prey ow of Iust Iuggement,  
Mi cause I schal bi-fore 3ou prouen : 120

told the  
Citizens how  
her husband  
had shnt her  
boy up in a  
glowing oven.

Mi hosebonde haþ my child ibrent,  
I-stopped him in a glouwyng houen ;  
Goth seoþ, sires, bi on assent,  
And I schal 3iue ow gold to glouen." 124

They went to  
the oven,

**B**Oþe Meir and Baylifs wiþ folk i-ferre  
To þe Iewes houene ben gon.  
As sone as þei þider come were,  
þe Meir Comaundet : "doþ down þe ston." 128

had its cover  
off,

þer eueri Mon wel mihte i-seo  
þe houene-Roof, þat was so round,  
Hou hit was Blasyng al of bleo  
As glouwyng glos, from Roof to grount. 132

- þe child sat þere boþe hol and sound,  
 Ne nouht I-harmet, hond ny her,  
 A-Midde þe gledes of þe ground,  
 As he seete in Cool Erber. 136
- þe childes Moder, whon heo þat seih,  
 Hire þouhte heo nas neuer er so glad ;  
 In to þe houene heo sturte him neih,  
 þus sone wiþ hire him out heo had. 140
- And al þe peple þere present  
 Wondred on þat selly siht,  
 And heried god wiþ good entent,  
 ffor Miracle is more þen Monnes miht. 144
- Hou he haþ non harmes hent  
 Among þe brondes þat brenneþ so briht,  
 þei asken of him bi on assent.  
 þe child onswered a-non-riht : 148
- “ Of alle þe Murþes þat I haue had  
 In al my lyf 3it hider-to  
 Ne was I neuere of gleo so glad  
 As aftur I was In þe houene I-do ! 152
- Boþe Brondes and Gledes, trustily,  
 þat weren bi-neþen vndur my fote,  
 As feire floures, feiþfully,  
 As special spices me þhouzte hem swote ; 156
- þe Blisful Qwen, þat Maiden Milde,  
 þat sitteþ in Chirche in hih Chayer  
 Wiþ þat comely kyng, hire childe,  
 þat Blisful Babe, on Barm heo ber, 160
- ffrom alle þe schydes þei cunne me schilde,  
 ffrom gledes and brondes þat brende so cler,  
 ffrom alle þe flaumes þat flouwen so wilde,  
 þat neuer non mihte neihþe me ner.” 164
- Boþe Men and wymmen, al þat þer wore,  
 þei herieden God hertily,  
 Boþe luytel and muche, lasse and more,  
 Of þis Miracle, witerly. 168
- Þ**E Iewesse þorw hire sones sawe  
 Was conuertet to crist a-non ;  
 þe Child tok hym to cristes lawe,  
 And alle þe Iewes euerichon. 172
- and found the  
 Boy safe and  
 sound,  
 unharmd by  
 the fire.
- All wonderd.
- The Boy said
- that the  
 brands were  
 like sweet  
 flowers to  
 him,
- through the  
 care of Mary  
 and her Babe.
- The folk blest  
 God for this  
 miracle.
- The Mother  
 and all the  
 Jews turnd  
 Christians.

The Mayor  
adjudg

þe Meir sat on þe Ieuh him-selue,  
fforte beo Iuge of his trespas ;  
To siggen þe soþe i-sworen were twelue,  
To 3iuen heore verdyt in þat caas. 176

þei counseiled i-vere vppon þat caas,  
And comen a3eyn bi on assent ;  
þe wordes of þat verdyt was :

the Jew-  
Father to be  
burnt in his  
own oven.

“ In þat same houene he schulde be brent.” 180

þus is endet þis stori

Of þe Miracle

I-written a-boue.

God graunt vs Ioy 184

In heuene an hih,

Ihesu, for þi Moder loue. Amen.

5. *Mary*  
*gives a Man*  
*a fresh Leg.*

(Picture.) V. [þou a man, for acþe, cut of þis foot,  
and was heled a3eyn by þre lady.]

Jesus, as  
Thou wast  
born of Mary

**I** Esu, God and Godus sone : þat were a Babe I-boren  
Of þe Mayden swete Marie : Kuynde Qween I-  
Coren :

and wast  
crucified for  
us,

As þou rayled on þe Roode : On Crois, I-Crowned of þorn,  
To beete þe gultus of vre ffadres : þat fer weren vs bi-  
foren ; 4

as Thou  
roset from  
the dead,

And aftur þat þe þridde day : ffrom deþe þou vp a-Ros,  
To leesen hem out þat weren I-punt : ffor synne in helle  
clos—

fredest the  
souls in Hell,

þe soules, lord, þat weren in helle : Were glad of þin  
vp-Rys,

Wiþ þe þou laddest hem whon þou rise : To B[l]isse of  
Paradys ; 8

ascendedst  
into heaven,

þe ffourtiþe day þerafturward : þou steih to heuene  
an<sup>1</sup> heih, <sup>1 MS. and</sup>

þer þou sittest on his riht syde : þi ffader swyþe neih ;

and sentest  
the Holy  
Ghost to Thy  
Disciples,

þeraftur þenne þe tenþe day : þou sendest down wiþ  
þi sonde

þe hilogost to þi disciples : To don hem vndurstonde 12  
Wit and wisdam, resun and skil : To knowen þi godhede  
And preche þe bileeue among þe folk : And hem to  
good lyf lede :

In the MS. the poem is written in half-lines.

Wel ouhte we alle to þonke þe, lord : Of alle þi  
goodnes, we ought to  
thank Thee  
and Thy  
Mother.

And eke þi Moder, swete Marie : Of whom com vre  
encres : 16

ffor riht as Eue, vre furste Moder : Of vre synnes was  
Roote,

Riht so of Marie, þi swete Moder : Sprong hele of al vr  
boote.

þerfore we ouhten day and niht : To hauen þi Moder  
In Muiynde,

To louen hire eke wiþ al vr miht : And seruen hire as  
þe kuynde. 20

**F**Or hose loueþ þat ladi wel : Heo gladeþ him in his  
grief, She is solace  
in every  
sorrow,

Heo is solase in eueri serwe : And Medicyn in Mischeef,  
In eueri serwe or seknesse ouþer : Heo is souereynest  
leche ; 23

No Mon fayleþ þat studefastlych : Vre ladi wol bi-seche. and never  
fails,

þouþ heo helpe nouþt anon : Beo not þerof agast,  
ffor ofte heo tarieþ of hir help : To Make Mon studefast,<sup>1</sup> tho' she oft  
delays.

þouh heo graunte not þi bone anon : Beo þou not in  
despeir : <sup>1</sup> vv. 25-6 are repeated.

ffor, 3if þou bidde hire studefastly : I fynde ensauple  
feir, 28

What serwe or seknesse so þou soffre : þorw hire þou  
schalt spede.

To schewe þe þat bi good ensauple : A ffeir Miracle I  
Rede.

**[I]**N þe Cite of Viuari : A Munstre I-foundet was In the City of  
Vivary was a  
minster of  
Our Lady,  
**[I]**In þe honour of vre ladi : þer schewed was  
muchel gras : 32

þer In muiynde of vre ladi : Was a swete ymage,  
To which þe peple of þat cuntre : Made gret Pilrymage : to which sick  
folk made  
pilgrimage.  
ffor hose of serwe or seknesse hadde : Or eny oþur Mis-  
cheef, 35

þorw help and socour of vre ladi : þere he fond Releef.  
þidere come seke Mesels monye : Halte, Croked, and  
Blynde ;

What-maner seknesse þat Mon soffred : þer hele was  
wont to fynde.

Among  
others, came  
a man, whose  
leg burnt  
like fire from  
foot to knee.

**A** Mong al opere þer com a Mon : I-bcotued forte be,  
His leg was brennyng as a fuir : ffrom fot vp to  
þe kne. 40

fful longe he dwelled in þat Cite : fforte a-byden grace,  
And eueri day in hope of hele : He visited þat same  
place,

To Marie his boones he bed : His hele forte haue :  
He felede no leggaunce of his peyne : ffor al þat he may  
craue ; 44

Iim þhouhte þat he died almost : ffor serwe and peyne  
and wo.

He was ad-  
vised to have  
his leg cut  
off,

He was Counseyled hewe of his leg : þen longe to suffre  
so.

Hym þhouzte euere so leng so wors : While he haunted  
þat stude, 47

and did have  
it amputated.

þefore riht as counseiled he was : So bi his leg he dude ;  
ffor al þe while he was so seek : He feled neuere lisse  
ne lith,

þefore hym þouzte beter legles : þen so to suffre þer-wyþ.  
Whon his leg was smiten of : þe kneo, þat was bi-laft,  
He heled hit vp wiþ salues and drunches : And plastres  
of leche-craft. 52

þerafturward whon he was hol : He haunted þe same  
stude,

He still prayd  
to Our Lady,

He bad and offred to vre ladi : As he bi-fore þer dude.  
But as he kneled þer on a day : His Bedes for to bidde,  
Er he passet out of þe place : þis feir Miracle bi-tidde :

and sorrowd

[Wiþ]<sup>1</sup> wepe and wringyng serufoly : To Marie he  
made his pleynt : <sup>1 om.</sup> 57

“Allas, Marie, Modur of grace : In sum synne I am  
Cleynt !

that while  
all other  
sufferers ob-  
taind relief,

ffor alle þat soffren serwe and sor : þe seke, þe Croked,  
þe blynde,

In eny Mischef hose preyþ to þe : Sum grace þei may  
fynde, 60

he got none.

Saue I sunful Caytyf out-cast : In þe may fynde non.”  
Wiþ syk and serwe, swounyng al-most : To Marie he  
makeþ his mon.

**A**nd as he was in such serwyng : And mihte not  
stunte of wepe,

A-Middes alle his moste serwe : He fel riht [s]ofte on slepe.	64	Then he fell asleep,
Him þhouzte in sweuene, a fe[i]r ladi : Hondelede hyn bi þe kne		and thought a lady puld a new leg out of his knee.
And drouh out þer-of a newe leg : As furst was wont to be.		
Whon he a-wok, he groped his leg : He feled hit hol and sount,		When he woke, he found he had a new sound leg.
In al his lyf neuer lihtore : Whon he wende on þe grount.	68	
þen alle Men mensken <sup>1</sup> þe Mylde ladi : þat sezen þis open Miracle.	<sup>1</sup> r. mensked	
In alle Mischeues heo is Medecyn : Aȝeyn seknesse obstacle.		
þerfore good is þat eueri mon : Serue vre swete ladi ;		So every one should serve Our Lady.
In alle synnes and serwes eke : Heo geteþ to vs Merci.	72	
Now, ladi Marie, qween of heuene : And Emperisse of helle,		
Help vs þat we mowe wiþ þe : ffor euere In Ioye dwelle !		

(Picture.) VI. [þou a icw lente a cristenemou moneyt, and took bre ladi to borow.]

6. *Mary is Surety for a Merchant.*

<b>A</b> t Constantynnoble in þat Cite Dwelled a Marchaunt of herte fre, Sumtyme was riche, ful of lewte,		At Constanti- nople a rich merchant,
And after fel in pouerte ;	4	
And, as þe Bokes telles vs, He was i-clept Teodorus.		Theodorus, fell into poverty.
He louede god and vre ladi, And serued þat Mayden speciali.	8	
And in þat Cite, soþliche, A Ieuh þer dwelled, was wonder Riche ;		A rich Jew,
In his lay he hedde good name, He was I-clepet Abrahame.	12	Abraham,
Theodorus he louede wele, Gret lykyng hedde wiþ him to dele.		lord Theo- dorus.
Theodorus hedde þouht and care, ffor he nedde not wiþ to chaffare ;	16	

	<p>He caste him þerfore to borwe.          To þe Ieuh he wente a-Morwe ;          þer he told him his Mischeef          And preiede hym of sum Releef, <span style="float:right">20</span>          Of his Gold him for to lene,          And þus to hym he gon hym mene.          þe Ieuh onswerde wiþ gret' honour :</p>
<p>The Jew          Abraham          agreed to          lend Theo-          dorus money          if he'd find a          surety.</p>	<p>“ Loke hou þou maiht make me seur <span style="float:right">24</span>          Me to paye at certeyn day,          And þe to helpe I schal assay.”          Theodorus seide : “ icham be-hynde,          ffor me þer wol no Mon hym bynde ; <span style="float:right">28</span>          He þat sum-tyme was my fere          Me passeþ bi wiþ-outen chere.</p>
<p>Theodorus          proposed the          Virgin Mary.</p>	<p>But 3if þou dorstest be so hardi <span style="float:right">32</span>          To take vr ladi seinte Mari          ffor my Borw, be Mi ffay,          I schulde þe pay wel at þi day.”          þe Ieuh seide : “ my goode feere,          I graunte þe, sire, þi preyere, <span style="float:right">36</span>          ffor I haue herd ofte-siþe          þat ladi is Corteis and Bliþe,          Men seiþ heo wol hem neuer fayle          þat in hire seruise wol trauayle. <span style="float:right">40</span>          þerfore go we in to 3our chirche,          And þer þis forward we wol worche ;          þer is an ymage of hire iliche,          A-Rayed wel wiþ Iuweles Riche : <span style="float:right">44</span>          Tac þou hire me þer bi þe hond !          Of þe kep i non opur bond.”</p>
<p>The Jew          agreed to ac-          cept her if</p>	<p><b>W</b>hon he hed seid, þei gozne to gon. <span style="float:right">48</span>          To þat churche þei comen anon.</p>
<p>Theodorus</p>	<p>Theodorus In good Manere          Kneled a-doun, bad his preyere,          And aftur þat wiþ good visage          Went hym vp to þat ymage, <span style="float:right">52</span>          And tok hit bi þat on hond,          And bad þe Ieuh scholde to him fond,          And seide : “ sire, so god me saue,          ffor my Borwh þis ladi haue, <span style="float:right">56</span></p>
<p>took Mary's          image by the          hand, and          bade the Jew          take her as          surety for          him.</p>	



þat i schal paye þe at my day Treweliche and wel al þi Monay þat þou schalt me nou take, Al my disese wiþ to slake."	60	
þe Ieuh him tok a summe of gold, Good Moneye and wel I-told, And sette hym þer a certeyn day Him to paye hit wiþ-oute delay.	64	The Jew lent him the money.
þe Cristen Mon þen was ful fayn, þey wenten hom ful fayn a-3ayn. And he arrayed him ful fast A schip wiþ seil and eke a Mast :	68	
To Alysandre he gon sayle. þer he a-Ryued wiþ-ouen fayle. þenne he bouzte faste and solde, And eueri day þe pons tolde He won faste day by day. þe 3eer passed sone a-way. He þouhte so muche on his wyngnyng ffor-3at þe day of his paznyng, Til þe Euen was I-comen A-Morwe schulde paye þat he hedde nomen.	72	Theodorus traded with it at Alex- andria,
<b>H</b> it fel in to his Muynde þon He schulde bi holde a fals Mon ; To þat Cuntre so fer a-twynne In so schort while miht he not wyne fforte holde his day of paye. Bote to vr ladi he gon to praye Hym to counseyle and to rede What mihte þenne be his beste spede ; And cast hit in herte outurly To truste in god and vre ladi.	76	but forgot his pay-day till the evening before it.
He tok hym þenne a luytel kyst, þer-Inne he putte, þat no wiht wist, þe summe of gold, verreyment, þat þe Ieuh hedde hym I-lent, And a lettre, þat seide þus :	80	
" þis to Abraham Ieuh sent Theodorus ;" Aftur þat, wiþ his hond Aboute wiþ Iren he hit bond,	84	Then he prayd Our Lady for counsel.
	88	
	92	Theodorus put the money for the Jew into a chest,
	96	

- cast it into  
the sea,  
and prayd  
Mary to send  
it to Abra-  
ham.
- In to þe séé þen he hit cast,  
Preied vr ladi ben Schip and Mast,  
Hit to saue In Godes nam  
To þe Ieuh Abraham. 100
- Next morn-  
ing the Jew
- þe Ieuh a-Ros vppon þe Morn,  
As I ow telle, wiþ-oute scorn,  
And stilliche forþ gon he stalke  
To þe séé-syde, þer forte walke, 104  
þat Ebbet and flowed faste bi his house  
þer he dwellede and his spouse.
- saw the chest  
floating to  
him.
- Soone he was war wel I-nouh  
Of a Cofre, touward hym drouh,  
floterynge in þat salte séé. 108  
Gret wonder he hedde what hit miȝt be.  
fful sone to hym he hit vp nom,  
Vndur his arm he bar hit hom. 112  
he fond þer-Inne, verrement,  
þe gold þat he hedde furst and lent ;
- He took it  
home,  
found the  
money,
- and knew  
who it came  
from ;
- Beo þe lettre he wuste also  
ffrom what Mon þat hit com fro. 116
- but put it in  
a box,
- He caste hit þenne in to an Ark,  
þat was boþe styf and stark.  
To telle þerof no wiht him luste,  
But wente him forþ as no wiht wuste. 120
- and said no-  
thing about  
it.
- Longe afturward in Godes nome  
Theodorus was comen home.  
Wiþ him þer mette mony on  
þat him welcomede swiþe son. 124
- When Theo-  
dorus came  
home,
- Wiþ Abraham þe Ieuh he mette,  
fful Corteysliche he hym grette  
And þonked hym of his fordede,  
And preied god schulde quite his Mede. 128
- the Jew  
Abraham re-  
proncht him  
for not pay-  
ing.
- þe Ieuh seide þo : " so mot I þe,  
I trouwe þat þou scorne me ;  
Whi hast þou broken þi terme-day  
Of þe payzement of Mi Monay ?" 132
- Theodorus seide : " þou wost wel,  
I haue þe payed eueridel ;  
I take my Borwh to my witnesse,  
I owe þe nouþer More no lesse ; 136

- Go we to churche boþe i-fere,  
 And þer þe soþe þou schalt here.”  
 “I graunte wel,” quap þe Iewe;  
 “But þou me paye þou schalt hit rewe!” 140  
 þe Iew made hit wonder touh  
 And wende hit hedde beo good I-nouh.  
 Whon þei were bi-fore þat ymage  
 þat for þe gold was mad his gage, 144  
**T**heodorus seide wiþ Mylde steuene:  
 “Ladi, as þou art qween of heuene,  
 Help me nou from worldly schome,  
 I preye þe in þi sones nome; 148  
 þou wost wel, ladi, þer þou sist,  
 I putte þe gold in to a kist  
 And, to þis Ieuh þat hit schulde wende,  
 I preyed þe hit to him sende. 152  
 As I truste on þi sone and þe,  
 Ladi, þe soþe scheuh for me.”  
**Þ**E ymage spac, as god hit wolde,  
 And seide: “Ieuh, þou hast þi golde, 156  
 And in þe botme of þyn ark  
 þer þou hast leid eueri Mark.”  
 þe Iewh wox a-schomed þo  
 And graunted wel þat hit was so. 160  
 Alle þat leued on his lay  
 A-schomed weren þat ilke day.  
 þer he hedde saumple bi good dome  
 Cristene mon forte bi-come.— 164  
 þis ladi is ful graciuss,  
 þat þenkeþ euere þus on vs.  
 þerfore to hire loke þou be trewe,  
 And chaunge we hire not for non newe! 168  
 Heo wole vs helpe in vre Mischeef  
 In þis world to vs<sup>1</sup> Releef, 1 r. vr  
 And afturward wiþ-uten mis  
 Geten vs heuene-riche blis 172  
 þorw þe grace of hire sone,  
 Wiþ him þere forte wone.  
 And þat hit mote so be  
 Seip alle AMen, Par charite. AMEN. 176

7. *The  
naughty  
Priest.*

(Picture.) VII. [Of a prest þat lay by a nonne.]

A Priest once  
fornicated  
with a Nun.

**I**N Bok we fynde, as we Rede,  
Of a preest, was wylde of dede,  
þat was I-wounde in mony a vice,  
But at þe laste he was not<sup>1</sup> nyce  
And to synne so wel dude wone  
þat wiþ a Nonne he hedde to done.  
þerof wolde he him not schryue  
Til þat he schulde lete þe lyue.

<sup>1</sup> ? read so 4Yet he servd  
Our Lady.

3it he serued vre Ladi  
Day bi day ful specialy,  
Matyns and vres day Bi day  
Of hire he seide wiþ-oute delay.  
At þe laste he fel seek,  
And schulde be ded as we schulen ek.

12

She wisht  
him to purge  
his con-  
science.

Vr ladi þat he hedde in Reuerence  
Wolde he schulde clanse his Conciencie,  
And þat hym fel riht wel in Mynde,  
A trusti frend 3if he mihte fynde.

16

He told his  
sins to a  
Priest-friend,

A prest þer was he louede wel,  
He tolde his lyf to Eueridel ;  
He sykede sore and criede Merci  
þat god schulde on him haue pite forþi,  
And for his synnes was sori.

20

and begd him  
to pray for  
him.

He preyed þe prest ful feiþfuli  
þat, as þei hedden be felawes long,  
He schulde þenken on him a-mong  
His Masse and his Almes-dede,  
þat God mihte quite hym his Mede  
And þat his soule þat was vngeyne  
þe sannore mihte passe out of peyne.  
þat oþer, þat he wolde, he seide.

24

Then he died.

After he dyzede, In eorþe was leyde.

32

His Friend  
thought daily  
of him at  
Mass.

**Þ**E prest forsoþe for-3at hym nouht,  
But euere hedde hym in his þouht,  
Al þat 3eer, day Bi day,  
He song his Masse, as I ow say,  
þat O day he song of vre Ladi,  
þat oþer of Requiem, sikerli.

36

Al þe 3er þis Charge he nom.	
Atte laste his Mynde-day com.	40
As he stod at his Masse þo,	When the
After þe sacryng In Memento,	dead Sinner's
He sauh stonden him bi-fore	anniversary
þe ffeireste ladi þat euere was bore,	came,
Vppon þe Auter þer he stod.	44
Heo seide to him wiþ Mylde Mod :	Our Lady
" þou hast me traunaylet wiþ þi preyere,	
Now at þis tyme to ben here.	48
As þou hast preyed in þi Messe,	told his
I haue geten forþiuenesse	Friend that
To þi felawe of my sone dere	she had got
Of al þat euere he mis-dude here ;	forgiveness
Of his peyne he is releset,	for him,
And his Ioye schal ben encreset ;	
Lo wher he kneleþ þe bi-hynde :	52
To ben I-hoselet he haþ in Mynde."	
<b>Þ</b> E prest tordned hym softely	56
And sauh him knele faste by ;	and he now
Anon wiþ godes Bodi	kneelt behind.
Hoselde him deuoutli.	The Priest
þen sauh þe prest vr ladi þer	
Come a-doun of þat Auter	60
And take his felawe bi þe honde,	gave him the
Out of þe Chirche forte fonde.	Sacrament,
Of þis siht he was ful fayn,	and Our Lady
And tordned to his Masse a-3ayn ;	
þerof þenne he made an ende,	64
Preyed god grace him to sende	led him out
þorw preyere of his Moder dere,	of church.
So to lyuen and to don here,	
After þis world þat is al wast	68
To haue þe blisse þat euer schal last.—	
Wel are we holden day and niht	72
Worschipen hire wiþ al vr miht	We are all
þat euer is so redi diht	bound to
To bringen vs alle to heuene-liht.	worship Our
And þat hit mote so be,	Lady.
Seyeþ to hire an Aue !	76

8. *The Monk  
with the  
Quinsey.*

(Picture.) VIII. [hou bre lady 3af mylk off heore pappes  
to a man þat hadde þe squynacpe.]

- A** Mon of gret deuociun  
Was sum-tyme in Religiun,  
A Monk was þe Bok seiþ he was a Monk,  
And in godes seruise swonk ; 4  
To vr ladi he was deuout,  
Hire to serue euer was a-bout.  
Whon he herde of hire eny speche,  
Of al his disese þat was his leche, 8  
þat hedde he leuere þen drinke or ete,  
ffor Ioye þe teres wolde he lete.  
Of oþer þinges rouht he nouht,  
So swete on hire was his þouht. 12  
þat tyme riht as men doþ floures  
Men gederede furst Matines and vres  
He collected her Matins and Hours  
þat men vsen now of vre ladi,  
And seiden hem deuoutly ; 16  
Whose mihte hem þenne gete,  
His (!)<sup>1</sup> was holde for Miracle grete. <sup>1 r. Hit</sup>  
**Þ**is Monk hem hedde, I ow say,  
And seide hem riht wel eueri day, 20  
and special Prayers.  
And mony a special preyere  
þat men han mad of hire here.  
Atte laste, as hit schulde falle,  
þe Monkes þrote grete swalle, 24  
Then he got the Quinsey,  
Men called þat vuel Comuynli,  
þat he hedde, þe Qwinaci.  
His vuel bi-gon so to encrese,  
Wip-outen eny relece, 28  
and folk thought he was dead.  
þat al þat þer abouten stood  
Seide he was ded, bi þe Rood !  
But neuer-þeles hit was not so.  
Vre ladi com to hym þo, 32  
As he tolde aftur mony a Mon,  
His leche to ben, as heo wel con ;  
Wip hire pappe in to his Mouþ  
Milk heo spreynt, þat is selcouþ ! 36  
But Our Lady spirted milk out of her teat into his mouth,  
And seide to him : “ Mi seruauzt swete,  
I am comen þi bale to bete ;

- Wiþ my seruauens haue I be, lo :  
 þat Made me beo so longe þe fro. 40  
 Beo not a-ferd, þou schalt not dye,  
 I schal þe hele of Maladye, and said she'd cure him.  
 þi feire þrote þat me haþ serued  
 I schal not soffre beo ouer-torned, 44  
 þy vois þat þou dest wiþ me grete  
 At þis tyme schaltou not forlete,  
 And, for ichaue ben longe from þe,  
 þe sannore schaltou heled be." 48  
 Vnder his nekke heo putte hire Arm,  
 Wiþ hire swete fyngres stroked his harm.  
 þe swellyng slaked, he feld no sore.  
 He set him vp anon-riht þore. 52  
 Hym þouzte verrelliche i-nouh  
 þat heo aweiward from hym drouh :  
 And after hire faste he rauhte,  
 But he hire take mihte nauhte. 56  
 þen he cried an heih al oute  
 To hem þat weren hym aboute :  
 " Vn-Corteis folk 3e ben, I-wis,  
 Whi worschiped 3e not þe queen of Blis, 60  
 AMong ou alle a space i-lete  
 þat þe ladi mihte haue sete ?  
 Ne seih 3e nouht hou louh heo went,  
 Wiþ þe dost wel neih be-schent, 64  
 ffor to salue me of my sore  
 Whon my lyf was wel neih lore ?  
 Wiþ 3or noise, 3e folk vn-þriue,  
 Out of þis hous 3e han hire driue." 68  
 þerwiþ he wepte for Ioye wel glad ;  
 And euer was hire seruaunt sad,  
 Worschuped hire Corteis and hende  
 Euer to his lyues ende.— 72  
 Oþur help or oþur leche  
 Vs nedeþ not no forþere seche  
 But Mari, Modur and Maiden clene,  
 In heuene þat is so briht and schene. 76  
 Preye we, heo preye hire sone Ihesus  
 þat euere he haue Merci on vs,

þat to his blisse he take vs to  
þat is and schal ben euer-mo. Amen. 80

9. *The incontinent Monk.* IX. [Of an incontinent monk, þat was drowned, and rered  
azeyn by bre lady to lyl.]

A Sacristan **A** Sexteyn was in an Abbey  
Of þe Ordre of Monkes grey,  
þat louede to worschipe vr ladi;  
But fallen he was In lecheri. 4  
Whon his Brepren were to bedde i-gon,  
He wolde gon as stille as ston  
Out of Cloystre on his wilde-hede,  
fforte parfourne his misdede. 8  
þauh he hized faste for his Corage,  
Euere he wolde grete þe ymage  
þat in þe chirche was mad of vre ladi,  
As ofte as he passed hit by. 12  
Hit bi-fel vppon a niht,  
To his walk he hedde hym diht,  
Bi þat ymage passed he  
And grette hit wiþ an Aue. 16  
Vnder þe Abbeye a water Ron,  
þer-ouer was a Brugge of ston :  
Ouer þat Brugge lay his pas.  
But him bi-fel a wondur cas : 20  
As a mon þat hedde ben a-teynt  
He fel a-doun and was I-dreynt.  
þer comen ffendes fers and felle  
To fecche his soule in to helle. 24  
A Cumpaygnye of Angeles swete  
þorw Godus pite dude wiþ him<sup>1</sup> mete, <sup>1 r. hem?</sup>  
3if þei mihte þorw godus gras  
Helpe þe soule of sum solas. 28  
þe ffendes crizeden sone anon :  
“3e wiþ þis soule haue nouzt to don,  
He is Iugget wiþ vs to gon  
ffor þe Misededes þat he haþ don.” 32  
þe Angeles al astoneyet were,  
ffor þei mihte schewe no good werk þere  
Wherfore þei mihte him calange

A Sacristan

practist  
lechery,

but always  
greeted Our  
Lady's  
image.

One night,  
going after  
a woman,

he fell off a  
bridge and  
was drown'd.

Fiends came  
to fetch him.

Angels wisht  
to help him.

The Fiends  
claim'd him.



And wiþ hem lede forþ in heore range.	36	
But as þei stonden alle a-gast, þer com vre ladi swiþe fast.		
Heo seide : " þis soule whi haue 3e take, 3e foule ffendes blo and Blake ? "	40	Our Lady askt the Fiends why they'd taken the Sacris- tan's body.
þei onswerde sone schortly : " ffor he diede sodeynly Wiþ-outen eny gode dede ; þerfore we schulen him quite his mede. "	44	
<b>V</b> r ladi seide : " 3e sey falsly ; Whon-euer he went and passed me bi, He grette me wiþ an Aue, And þus he tok leue of me, Als euere he, <sup>1</sup> whon he com a-3eyn, To sey an Aue he was fayn. 3e schul not sei we take hym ow fro Wiþ strengþe ne Manas ner-þe-Mo : Put we hit In þe Iuggement Of þe heiþe kyng, verreyment. "	48	He always greeted her with an Ave.
As þei þus striuen I-fere, þorw Maries Mylde prey[er]e Hit lyked God, of alle souereyn, þe soule to þe bodi wende <sup>1</sup> a-3eyn, þat he mihte here him-self aMende, Til god wolde aftur hym sende.	52	She appeald to God,
His breþeren þat slepten in here wyse Weren awaked and wolden aryse, Gret wonder þei hedden hem among Whi þe sexsteyn was so long. . .	56	who sent the Sacristan's soul into his body again, so that he might re- form.
. . . . . [rest of miracles wanting] <sup>1</sup>	60	
	64	

<sup>1</sup> The next 40 leaves, f. CXXVI b—CLXVI b, are wanting, with the rest of *Mary's Miracles* (c. 7000 vv.), which, according to the Index, ended f. CXXXIII, and the following poems, as given in the Index : f. CXXXIII, þe seuene psalmes. To euery apostel an orysoun. An orisoun to alle þe apostles. An orison to seynt Michel. An orysoun to seynt Ion þe baptist. Salutacions to ihesu crist<sup>2</sup>. An orysoun to þe Trynite. Salutacions to vre lady. O vere beata & intemerata. An orysoun of bede off þe seuene wordes þat crist spak last in þe cros. Letanie off vre lady þat seynt bernard made. Oþur orisones to vre lady. Matyns of þe passioun. Orisons off seynt Anselmes Meditaciouns.

Then follow *þe Gospeles*, f. CLXVI b—CCXXVII, on which see *Altengl. Leg. N. F.*, p. LXXI ff; amongst them a later addition, the Sermon de festo corporis cristi.

MS. Vern., f. CXCv b.

XXX. *De festo corporis cristi.*<sup>1</sup>[*Panem angelorum manducauit homo.*<sup>2</sup>]Laymen,  
take heed!

} E lewede Men, takeþ hede—\* (See l. 39\* below.)  
 } ffor þeos clerkes haþ non nede <sup>2 om. in Vern.</sup>  
 þat I hem opene þis latyn,  
 ffor heo hit conne wel a-fyn, 4

<sup>1</sup> Ed. before in Herrig's *Archiv* LXXXII, p. 167 ff. Of the 3 MSS. of this homily, MS. Harl. 4196 contains an *older, northern text*, MSS. Dd 1, 1, and Vernon a *southern transformation*. MS. Dd was written before MS. Vernon, but adds an introduction of 38 vv.; MS. Vernon adds a 2nd homily: *Septem Miracula de corpore cristi*, from Robert of Brunne's *Handlyng Synne*. Cf. *Altengl. Leg. N. F.*, p. LXVIII, LXXIII, LXXXII.

MS. Dd. 1, 1 *Cambr. Univ. Libr.*, fol. 32 b.

*In nomine summi saluatoris, gloriosissimi sublimis creatoris, indiuidue omnipotentis ineffabilis trinitatis, incomprehensibilis et incommutabilis veri dei & hominis, nostri principii, progreditur exordium: veri ubi christus est fundamentum, nullum boni operis superest edificium: patebunt lingua materna, dei mediante gracia.*

*Panem angelorum manducauit homo: David in psalmo.*

<sup>3</sup> In þe name of oure souereyn sauour,	to techin vs þe riht wey before,	
þat is al-weldinge creatour,	and þat he to vs take hede	
þe heye holi trenyte	& send vs þing þat we han nede.	24
þer o god is & personis .iiij.,	ffor, as I seyde befor in latyn,	4
Boþe veri god and man;	þat no werk haþ no good fyn,	
& þe holi gost, alle .iiij. but an,	It is nouht worth, verament,	
be a-mong vs in his grace to wone,	but if crist be þe fundament:	28
to helpe þe speche þat is here begunne.	þer-for wile we him beseche	
and if þer eny man be here	þat he be founder of oure speche,	9
þat of his beleue haþ ben in a were	and þat it ende in his name,	
or haþ errid her-be-fore	& þat þe foule fend it schame	32
wher-bi his soule myhte be lore,	and profite to oure soulis alle,	12
swich word he mote now here	þat non in mysbeleue ne falle.	
to sauen him fro helle-fere;	þer-for alle þat ben here,	
and alle þat ben in riht fay,	preyth for me sum preyere,	36
þat þei mote hold þe saf way.	ffor ihesu cristis owne loue,	16
and þer-for beseke we him	& also for þoure own behoue.—	
þat may sauen eueri lyme,	*þe lewid men, takijþ hede—	
to-berste, to-bete bon & felle,	for þe clerkis han no nede	40
to saue vs fro þe fire of helle;	þat I hem opene þis latyn,	20
and þis day lete his bodi be bore,	for þei it knowe wel & fyn;	

MS. Harl. 4196. *Sermo in festo Corporis Cristi.*

*Panem angelorum manducauit homo* In þaire bukes may þai se  
(Ps. 77, 25). þe gudenes of goddes preuete, 4

\*Laude men herto tak hede—  
ffor vnto clerkes it es no nede, With his body in fowrom of brede,

ffor holy Church hit singeþ meste, Nomeliche of þis newe feste.			This new Feast is old,
Ac noþeles hit is ful olde þat Dauid in þe psauter tolde :	8		for Dauid said Man ate Angels' food.
ffor þis is þe latyn þat Dauid sede þat " Mon ete Angeles Brede ;"			
And þat is soþ, for so hit wes þe tyme of þe prophete Moyses.	12		In Moses' time
[He] <sup>1</sup> was in Egipte in gret truage, And godus folk in foul seruage,		<sup>1</sup> om.	God's folk were in slavery under Pharaoh.
Vnder þe kyng Pharaon þer was mony a þousund mon.	16		
Longe hit were al to telle ; But atte laste hit þus bifelle			
þat god nolde soffre hit no more His owne folk in þraldam wore,	20		
And god bad Moyses he scholde fle Wiþ his folk þorwh þe Rede séé.			
þo Moyses to þe séé com, Al druye his folk wiþ hym he nom :	24		Moses led his folk dry thro' the Red Sea.
þe séé stod vp-riht as a wal,			

*Cambr. MS.**Harl. MS. 4196.*

ffor holi chirche it singiþ meste, nameliche in þis newe feste.	44	Als haly kyrk now most and lest	7
But nertheles it is ful old þat dauid in þe sawtere told :		Mase mynde now in þis new-fun fest ; Als dauid in þe sawter said, And þe haly gast had him puruaid	
for þis it is þat dauid seyde þat " Man etij aungelis brede ;"	48	þar-fore he said on þis manere, Als witnes beres in þis stede :	12
& þat is soth, for so it wes in tyme of þe prophete moyses.		" Man," he said, " etis angell brede." So was it in tyme of moyses	
He was in Egipte in gret truage, & goddis folk in foul seruage,	52	Omang þe childer þat ihesu chese.	16
vnder þe king pharao þer was a þousand men & mo.		ffor when þai war in thraldom broght With farao þat þam wranges wroght— þat war ful lang now forto tell ;	
Longe it were al to telle ; but atte laste þus it befelle	56	Bot at þe last so it bifell	20
þat god ne wold suffren it no more his owne folk in thraldom thore, and god bad moyses he schuld fle		þat god wald suffer it namore þat his folk in thraldom wore :	
wiþ his folk þorw þe rede se.	60	He bad moyses þat he suld fle With his folk thurgh þe [rede] se.	24
and whan moyses to þe se com, al drye his folk wiþ him he nom :		And when þai to þe se war cumen, A dri way sone haue þai nomyn :	
þe se stod vpriht as a walle,		þe water stode vp als a wall,	

	Til þei weore I-passed al.	
Pharaoh and his host pur- sued them,	Kyng Pharao him suwed faste Wiþ his Chares and his hoste ;	28
	And whon þei weore alle in þe séé, God torned heore strengþe a-ze,	
but were all drownd.	So þat þei were ouer-seynt, And he and alle hise weren i-dreynt.	32
	In þis place hit mai beo sede	
Men then eat Angels' bread,	þat mon ete Angeles brede : þat tyme þat Moyses ladde þus His grete host In wildernus	36
for God raiñd down Manna.	God dude lete reyne a-doun As hit were flour gret foyson, Manna, so hit is I-write, And is I-clept Angeles Mete.	40
	Heo hit gedrede and liueden þerbi, And sunged sore I wol telle ou whi :	
The Israelites sind by gathering more Manna than they wanted.	þei gederde more, for drede of brede, þen vche day þei hedde to nede ; And hit nolde not ben on Morwe fforte kepe ne for to Borwe.	44

*Cambr. MS.**Harl. MS. 4196.*

til þei were passid alle.	64	vtill þai war past ouer all.	28
King pharao him suyd faste wiþ al his meyne, & al in haste ; and whan þei were alle in þe se wiþ-in, God turnid hire strengþe al azen, so þat goddis folk was al ouer went & pharao & hise were alle schent.	68	Kyng farao with ful gret boste pursued þam with all his oste, And wele þai wend þe way to hent Als þe childer oway had went : þe se closed and þam vmcast ; þaire liues might no langer last. þare was he and his menze drownd, And goddes folk past hale and sound.	32 37
In þis place it may ben seyde þat man ete aungelis brede : þe tyme þat moyses lad þus his gret ost in wildernes God fro heuene lete reyne adoun as it were a flour, gret foyson, Manna, so it is wrete, & it is seyð aungelis mete.	72	In wildernes þan was moyses With childer þat god him-seluen chese. God sent to þam fra heyn doune Als it war flowre ful gret foysonne ; Manna in clergi es it cald, Angell mete men may it hald.	40
þei it gaderid & lyuid þer-bi, & synnyd sore I wile telle 3ow whi : þei gaderid mor of bred þan eueri day þei had to ned ; and it wolde not ben on morwe for to kepe ne for to borwe.	79	þai gaderd it and lifed þar-by, And sinned I sall tell 3ow why : þai gederd more and broght to hend þan þai had mester forto spend ; And, if þai samind it on þe day, On þe morn wald it be oway	44 48
	84		

Ich holde þis a badde store			
To vche Mokerere þat biddeþ <sup>1</sup> more	1 r. biggeþ	48	This is a warning against Usurers
Of Catel þan he hæþ to nede			
His owne Meyne forte fede;			
He buggeþ Corn azeyn þe zere			
And kepeþ hit til hit beo dere.		52	who keep back corn till it gets dear,
“þer-of he doþ wysliche,			
ʒif he departe hit skilfulliche.”			
Nay, forsoþe, þenkeþ he nouht			
To pore men parten ouht;		56	
Bouzte he neuere so good chepe,			
He reweþ nout þe pore wepe;			
He ne rouhte how al þe world ʒode,			
So þat his owne bi-ʒete were goode.		60	and never care that the poor weep.
ffor þis is þe Mokereres onswere :			
“Goþ or wey, Corn is dere !”			The Usurer says, “Go your way ! Corn is dear.”
And forsoþe, wiþ-oute gabbe,			
þe same onswere he schal habbe		64	The same answer shall he get at the last parliament,
Whon alle þe Angeles in heuene beoþ			
And alle on eorþe þat þoleþ deþ			
Schul ben at a parlement :			

*Cambr. MS.*

I holde þis a badde stor  
to eueri mokerere þat wold han mor  
of catel þan he hæþ to nede  
his owne meyne for to fede; 88  
he bieþ corn azen þe zere  
& kept it til it be dere.  
“But þer-of doþ he wiseliche,  
if he departe it skilfulliche.” 92  
Nay for soþe, þenkiþ he nouht  
to pore men departen ouht;  
Bouhte he neuere so good chepe,  
he ne rewip not þe pore to wepe; 96  
he ne rouhte how al þe world ʒode,  
so þat his owne geting were gode.  
for þis is þe mokereris answere :  
“Go ʒoure wey, corn is ful dere,” 100  
also for soþe, wiþ-uten gabbe,  
þe same answere he schall habbe  
whan alle þe aungelis, in heuene beth,  
& alle on erthe þat suffrid deth, 104  
schul ben at on parlement :

*Harl. MS. 4196.*

And þar-in wald be no foysowne,  
Bot turn in to corrupciowne.  
þai might wele se þan by þis thing :  
God was noght paid of þaire gederung. 88  
þan may we se it es ill store 53  
Of þir mokyrrers þat bies more  
Corn or malt þan he has nede  
His menze fully forto fede. 56  
He þat byes corn so here  
And ʒemes it till it be dere,  
And are will lat it lig and rote  
Or he it do till oþer note, 60  
He greues god, trewly to tell,  
Als did þe childer of israel,  
þat trowed noght with trew entent  
þat fode Inogh suld þam be sent. 64  
And þat corn gaders gude spede  
And will noght part in tyme of nede  
vnto þam þat fode has nane,  
Bot saues it to him-self allane, 68  
fful hard rekining ʒeld sal he

	þen þe Mokerere schal be schent ;	68
	þer he schal vbbreyded beo	
when God Himself	Of God him-self, þat is al freo,	
	In what manere he haþ spent	
	þe godus þat God on corþe him lent.	72
	þere god him-self schal 3iue þe dome—	
	He may beo adred er he þer come ;	
shall say to the Usurer, at Doomsday,	ffor þis is þe word þat God wol say	
	To þe Mokerere at Domes-day,	76
	And Certeynliche to non opur mon	
	But to þe wrecche Mokerere þon :	
"I hungerd, and you refusd me food," &c.	"I hungerd whon þou wernedest me mete ;	
	I was a-ffurst, I coude not gete ;	80
	Herborweles, þou me forsoke ;	
	Seek, in prisun, þou ne come me to loke ;	
	A-Cold, Cloþeles also,	
	Naked þou me lette go :	84
"Therefore, Usurer, go and dwell for ever with Devils !"	þerfore, Mokerere, þou wende to helle,	
	Wip alle þe deuelen þer euere to dwelle."	
	þe wrecche Mokerere onswere schal þan	
	"Lord, whon sauh we þe neodi Man ?"	88

*Cambr. MS.*

þer þe mokerere schal ben schent ;  
þer he schal vpbraydid be  
of god him-self, þat is so fre, 108  
In what manere þat he haþ spent  
þe godis þat god on erthe him lent.  
þer god him-self schal 3euyne þe dome—  
he may ben a-drad or he þer come ;  
ffor þis is þe word þat god wile say 113  
to þe mokerere at domys-day,  
and so harde to non other man  
as to þe vnkynde mokerere þan : 116  
"I hungerd whan þou wernedist me  
mete ;  
I wold haue had drink, I cowde non  
gete ;  
herborwles, þou me forsoke ;  
& sike, in prisoun, cam not me to  
loke ; . . ." 120

[folios 34, 35, 36 wanting in  
*Cambr. MS.*]

*Harl. MS. 4196.*

At þe dome, when he sall demed be  
By-for god þat es high iustise  
And euyne domes-man & al rightwise, 73  
And bifor all his saintes sere  
And his angels all in-fere ;  
þan sall he wit how he has spend  
Al þe gude þat god him send ! 76  
ffor in þis maner sall god say  
vnto nithinges on domes-day :  
" hunger I had and thrist ful grete :  
þou gaf me now þer drink ne mete ; 80  
And herberles þou me forsoke ;  
In preson wald þou noght me loke ;  
Nakid when<sup>1</sup> I was also, <sup>1</sup> MS. whin  
With-owten clath þou lete me go. 84  
þarfore now saltou wende to hell,  
Euer-more with deuils to dwell."  
þan sal þe sinful say in hy :  
" lord, when saw we þe nedy 88  
And did noght als vs fell to do ?"  
þan sal he answer þam vnto

“3us, whon 3e warned þe leste of myne, 3e warned hit me wel a-fyne;”		
And þere hem <sup>1</sup> tit heore onswere :	<sup>1</sup> or, him	
“Gop to helle, for heuene is dere.”		92
At Domes-day þe meste schennes		At Domes- day the most shames shall fall on Misers.
Hit falleþ vppon þe nyþinges ;		
ffor þei neuermore wole hem schryue		
þat þei weore niþinges in heore lyue,		96
But euere heore onswere hit is þus		
“ We 3iuen more þen men 3iuen vs.”—		
Torne we to vre gospelle,		
Of þe folk of Ysraelle,		100
Hou þei gedrede Angeles brede		God was wroth with the Israelites, who gatherd more manna than they needed,
More þen þei hedde to nede.		
þerfore god wroþ was		
þat þei trist not to his gras,		104
And let hem dye ; and were I-slay		because they did not trust His grace. He slew 40,000 of them in 1 day.
ffourti þousund on a day,		
ffor þat gult and oþur eke,		
And godus heste þat þei breke ;		108
þat of sixe [hundred] <sup>1</sup> and twenti <sup>2</sup> þousende—	<sup>1</sup> om.	And of 620,000, only 2, Caleb and Joshua, came to the Promist Land.
þus muche was þe noumbre to toknynge—		
þat þer come non to londe freo	<sup>2</sup> r. thirti? Cf. Num. 1, 46, Ex. 88, 25.	
Saue tweyne, Calef and Iosue—		112

*Harl. MS. 4196.*

And say : “ when þat 3e saw in pine  
Any of þe lest of myne 92  
And helpid þam nocht in þaire nede,  
vnto me did 3e þat ilk dede.”  
þan thurgh dome he sal þam schende  
To won in wa with-owten ende. 96  
þus on domesday þe most hething  
Sall fall vnto þe hard nothing ;  
ffor þarof will þai nocht þam schriue,  
If þai be nithinges al þaire liue, 100  
Bot euere-more þai answer þus :  
“ We gif wele more þan men dose vs,”  
And syn þai say þat it [es] nane  
To saue all to þam-self allane 104  
And spare it all vntill þai dy—  
þat bargan sall þai dere haby!

*Harl. MS. 4196.*

þarfore of nithinges lat we be  
And till oure mater turn will we : 108  
More in þis tyme now will we tell  
Of þe childer of israel,  
How þai gaderd angell fode  
More þan neded to do þam gude. 112  
þai traisted nocht in goddes grace :  
þar-fore vnto þam wrath he was,  
He sufferd þam peris ilkane  
And with þaire enmys to be slane ; 116  
With were he was opou þam<sup>1</sup> wroken,  
ffor þai had his biding broken. <sup>1</sup> Ms. þan  
Ofsexandtwentyhundreththowsand (!)  
þat war þare in desert dweland, 120  
To þe land of hest þare come nane fre  
Bot anly Calef and iosue—

And of þulke tweyne com al þe strene  
Of vre ladi, heuene-Qweene.—

Now is wel sene to-day  
þat he loueþ vs more þen þay. 116

ffor he ne sende hem but Angel brede,  
þat lasteþ but a day to nede,

We have  
richer food  
than Angels',  
even Christ's  
Body,

He haþ send us a Ricchor sonde :  
His owne bodi, ich vndurstonde, 120

þat wol laste euere þe soule wiþ-Inne  
Whil þou art out of dedly synne.

þat was I-pyned for vre nede

In form of  
Bread.

To-day þou seost In ffourme of brede. 124

And þauh I wol 3ow schewe and telle  
Beo þis ensaumple hou hit bi-felle,

þat is writen In þe Legent  
Of þi[s] holy sacrament. 128

*A Legend  
of this Sacra-  
ment.*

A Jew and a  
Christian  
once traveld  
together.

*Videmus in altari formam panis, non carnis, & quare.*

**A** Iew sum tyme and a Cristene mon

Were felawes in þe wey vppon.

And bi þe wey, as riht was,

þe Cristene Mon herde Rynge to Mas. 132

þe Cristene Mon seide : “ a-byd me here,

Whil I go to my preyere ! ”

*Harl. MS. 4196.*

And of þa twa come all þe strene  
Of milde mari, oure heuyn-quene.—

Now in þis werld wele may we se 125

þat lufed with god wele more er we :

ffor he sent þam bot angels brede,

þat bot a day wald stand in stede, 128

And vntill vs here has he sent

His awin body, verrayment,

þat cuer-more will last vs in, 132

If we be out of dedly syn.

Both his verray fless and blude

Gifes he till oure gastly fode

þat for vs was pined on a tre ; 136

Ilk day oure-self may it se  
In faire fowrom of erthly brede

*Harl. MS. 4196.*

þat for vs in erth sufferd dede  
And toke his hand-werk out of hell.  
þarby a tale he[x] will I tell, 140  
þat wretin es in þe legent  
Towcheand þis haly sacrament.

*Trarracio de iudeo & cristiano.*

**S**um tyme, als clerkes tell 3ow can,  
Was a iew and a cristen man ; 144

þai met togeder opon a day,

And so 3ode samen by þe way.

And, als in bokes beres witnes,

þe cristen man herd ring to mes. 148

He said to þe iew : “ habide me here,

Whils I go mak my prayere.”



þe cristene mon wente in to þe churchē.		The Christian went to hear
And þe Iew bi-gon to grucche,	136	Mass.
ffor hym þhouzte his felawe was		
To longe biddinge <sup>1</sup> atte Mas.		<sup>1</sup> r. bidinge
þe Iew ros vp and forþ ede		The Jew followd him,
In to þe Churchē, to take hede.	140	
þen sauh he atte weuede		and saw the Priest hold a Child over his head,
þe Prest holde ouer his heuede		
A ffeir child, I-woundet sore		
In ffot, in hond; 3it sauh he more	144	
þat þer nas nouþur wyf nor mon		
Of alle þat in þe Chirche were on		
þat ne helde vp here hondes and sat on kne;		
And from þat child sauh come fle	148	from which a like Child flew to every communi- cant.
Anoþur such as he sauh stonde,		
A[nd] lihte bi-twene vche monnes honde.		
þe Ieuh a-Bod, til þe Prest		
Vsede þe Eukarist,	152	
þen sauh he him ete þe child		Then the Priest eat the Child;
þat he bi-twenen his hondes held;		
And al þat weore in þe churchē þermide		and all the other folk ate, each, his Child.
þe Ieuh þhouzte þat so heo dude.	156	
þe Ieuh was agrise and wente him hyde		
þer his felawe him bad abyde,		
And bi him-self he seide þan:		
"A grisly lyf haþ Cristen Man!"	160	

*Harl. MS. 4196.*

þe iew said: "I will assent."  
 þe cristen man to kirk es went, 152  
 And made his prayers inwardly  
 vnto oure lord god al-mighty.  
 þe iew þan in þe way him held  
 And thoght his felaw ful lang dweld;  
 þarfore vnto þe kirk he zede, 157  
 preuely forto tak hede  
 What maners was þam omang  
 þat his felaw dweld so lang. 160  
 And þan he saw, or euer he leuid,  
 þe prist hald vp ouer his heuid  
 A knaue-childe, with wowndes sore  
 In fete and hend; 3it saw he more 164  
 þat þare was nowþer wife ne man

*Harl. MS. 4196.*

Of þam þat in þe kirk was þan [hend;  
 þat þai ne kneled and held vp þaire  
 And fra þe child þan saw he wend  
 To ilk man swilk a child to sight,  
 And euyñ bitwene þaire handes it light.  
 þe iew biheld þan to þe priste  
 Bygan to vse þe ewkariste, 172  
 He saw him ett þe same childe  
 þat he bitwix [his] handes hilde;  
 And on þe same wise thoght him þare  
 Did all þat in þe kirk ware. 176  
 þe iew þan went and stode þat tide  
 Whare his felow bad him abide,  
 And vnto him-self said he þan:  
 "A lathly life ledes cristen men!" 180

After, the  
Christian  
rejoind the  
Jew,

þe Cristene Mon aftur þe mas  
Com to þe stude þer þe Iew was.  
þe Iewh asked : "hou farestou ?"  
þe Cristene mon seide : "better þen þou ; 164  
ffor siþen ichaue my god seye,  
þe lihtore ich holde al my weye."

and was told  
that his belly  
ought to be  
full,

þe Iew seide : "beo my scolle,  
Wel ouhte þi wombe be fulle ! 168  
Hedde I so muchel I-ʒete,  
þis þreo dayes nolde I no mete."

"fforsoþe," quap þe cristene mon,  
"To-day sayʒ I siht of non, 172  
Non eorþliche kunnes mete  
þat my Mouþ mihte etc."

as he (like  
the other  
Christians)  
had eaten a  
bleeding  
Child.

"Let beo ! I sauh wiþ myn ezen two 176  
Where þou and oþur mo,  
Vehe of ow heold a child blodie,  
And siþen ʒe eten hit, I nul not lye ;

Wherfore i seye þat oure<sup>1</sup> lawe <sup>1 = ʒoure</sup>  
Is not good." bi þat sawe 180

þe Cristen mon bi-gon to beo wroþ ;

The Christian  
said it was  
a lie,

"þou lyst, Iew, þou art me loþ ;  
ʒoure lawe is fals, and so ʒe ben,  
ʒe wol not leeuē but þat ʒe sen. 184

and he'd cut  
the Jew.

þerfore al-one I<sup>1</sup> go þe bi, <sup>1 om. 1?</sup>  
I kepe no more þi cumpaygni."

*Harl. MS. 4196.*

þe cristen man, when mes was done,  
Come vnto þe iew full sone.  
þe iew said : "how fars þou now ?"  
þe toper said : "better þan þou. 184  
ffor I haue sene my sauiovre,  
vnto wham be euer honowre ;  
And sen þat I haue sene þat sight,  
All þe day I am more light." 188  
þe iew said : "so mot I the,  
þi wombe aght wele full to be !  
ffor, and I might so mekill ette,  
þir thre daies suld I ett no mete." 192  
þe cristen man þan said ful right :  
"þis day come no mete in my sight ;

*Harl. MS. 4196.*

Als fer als I on may think,  
þis day I saw no mete ne drink." 196  
þe iew said : "for schame, lat be !  
I saw both oþer men and þe  
Ilkone hald a child blodly  
And ett it seþin, sekerly. 200  
And sertes, me think by þis scill  
A lathly life ʒe gif ʒow till !"  
þe cristen man þan wex all wrath,  
And said : "þou lies, with-owten ath.  
ʒowre law es fals and so er ʒe, 205  
ʒe will noght leue bot þat ʒe se.  
þarfore fare furth, opon þe fy !  
I will nomore þi cumpany." 208

þe Iew seide : “ffelawe, greef þe nouht þeih I telle þe what I sayh and þouht, Ac tel me bi sum oþur preue Wher-bi I may þe soþe leue !”	188	But, on the Jew asking for proof, that he might believe,
“ þis is þe skile,” quaf þe Cristene man, “ þat god nout soffreþ þe þan þat þou seze wiþ þin eze þe sacremens þat ben so sleze, þat his fflesch mihte so ben hud To vs cristene wiþ-inne þe bred. And þy kun made hym dye, þerfore al blodi þou hym seze.”	192	the Christian explaind that this was why the Jew saw what Christians couldn't.
“ ffelawe,” quaf þe Iew þon, “ Help þat I were a Cristene mon ; ffor leuere ichaue cristned ben þen euere seo such a siht azen.”	196	
þo was þe Iew cristned, and oþur mo, ffor þe Miracle þat fel þo.— þis Bred þat is godus flesch, What feiror preue wolde men esch þat vche part is godus entere ? þeih hit weore parted in þreo quartere, And þeih hit weore an hundred dole, Vche part is his bodi al hole. And þat loko bi skile, lo here :	200	The Jew was
þe iew said : “ felaw, greue þe noght Al-if me here-of wonder thoght, Bot tell me by sum graither preue How I might þe sertayn leue.”	204	then christ- end.
þe cristen man said : “ þis es þe skill þat god of heynn noght suffer will þat þi sinful eghen seghe þe sacrament þat es so heghe, He wald noght schew þe in þat stede How his body es hid in brede : þi kin him slogh ogains þe law. ffor-þi þou him al blody saw, And so sall all þi kin him se At þe dome when þai sal dampned be.”	208	
þe iew said : “ felow, I prai þe þan	212	As in a mirror

*Harl. MS. 4196.*

þe iew said : “ felaw, greue þe noght  
Al-if me here-of wonder thoght,  
Bot tell me by sum graither preue  
How I might þe sertayn leue.” 212  
þe cristen man said : “ þis es þe skill  
þat god of heynn noght suffer will  
þat þi sinful eghen seghe  
þe sacrament þat es so heghe, 216  
He wald noght schew þe in þat stede  
How his body es hid in brede :  
þi kin him slogh ogains þe law.  
ffor-þi þou him al blody saw, 220  
And so sall all þi kin him se  
At þe dome when þai sal dampned be.”  
þe iew said : “ felow, I prai þe þan

*Harl. MS. 4196.*

þat I war made a cristen man.” 224  
þan was he cristend als I tell,  
Thurgh þis miracle þat þus byfell.

*Exemplum per speculum.*

A faire ensample may men se  
Of goddes body, how it may be 229  
In diuers parcels parted here  
And ilkane be goddes body entere ;  
And how þat of ane eucharist,  
þat sakerd es þe cors of crist, 232  
A hundreth men may haue þaire dale,  
And ilkone haue cristes body hale—  
þat may men by ensawmple here.  
Bihald þi-self in a schewere : 236

you see but one face,	þou ne sest but onliche þi faas, þe while al hol is þe glaas ;	
yet break the mirror into 3, and you see 3 faces,	And brek þe glas in two or þre, And so moni formes <sup>1</sup> þou miht se.—	<sup>1</sup> r. faces 216
	Beo þe making of þe oblee Wel and skilfoliche me may se	
so it is with God's Body.	Of wʒuche we make Godus flesch, þis is þe saumple whose wol esch.	220
It prevails against the 7 Deadly Sins :	Hit is maad beo seuen skiles Aʒeyn þe seuene dedly synnes :	
1. Lechery,	Aʒeyn Lecherie hit is whit, þat was Blak and stynkyng euer ʒit.	224
2. Gluttony,	Hit is þunne a-ʒeyn Gloteny, þat al to muche wole swolewye. Hit is round and liht to þrowe,	
3. Sloth,	Aʒeyn Sleuþe, þat makeþ men slowe. Of swete whete mad hit is,	228
4. Wrath,	Aʒeyn Wrappe, þat is bitternis. Hit is mad wiþ-oute leueyn :	
5. Envy,	Aʒeyn Envye hit stont aʒeyn, ffor Envye makeþ Men swelle Whon he scoþ eny spede welle. Hit is also wiþ-oute Bryn Or eny oþur Corn þer-In :	232 236

*Harl. MS. 4196.*

þou sese bot a face, more ne les,  
Whils þe glas vnbroken es.  
Breke þan þe glas in two or thre :  
And so many faces sall þou se ; 240  
Breke in a hundreth peces þe glace  
And þou sall se a hundreth face.  
And if þat þe glas all hale ware,  
A face þou suld se and nomare. 244  
So þe sacrament of goddes body  
May be departed in sere party,  
And in ilk part all hale es he,  
All-if it neuer so litill be.— 248  
Also ʒit, þat þe sacrament  
Es ordand all by trew entent,  
þat may ilk man him-seluen se  
By þe making of þe vble. <sup>1</sup> r. scilles, cf. v. 281.  
By seyn selles<sup>1</sup> it es made eyn,

*Harl. MS. 4196.*

To stroy þe dedly sines seyn.  
þe eukarist aw to be white,  
fforto destroy flesly delite 256  
And alkins lust of lichery,  
þat blac es euer and ful vgly.  
Thin aw it to be al-gate,  
Glotony forto abate ; 260  
ffor þai couait þat glotons es  
Of mete and drink ay mekelnes.  
Rownd it es and light to thraw, 263  
Ogains slewth, þat makes men slaw.  
And it es made with-owten leuaine,  
Wreth and enuy to stand againe ;  
ffor enuy bolnes mans hert  
When he sese oþer men in quert. 268  
It es also with-owten bran,  
And, als þir clerkes declare it kau,

Hit <sup>1</sup> is a-zeyn Couetyse,	<sup>1</sup> r. þat	6. Covetous- ness.
þat ne reccheþ In what wyse		
Eny catel vndurfonge,		
Beo hit Riht beo hit wronge.		240
Hit is þerto clene and luyte,		
A-zeyn Pruide, þat euer zute		7. Pride.
Wolde beo gret and heiȝ of wille,		
As Lucifer, þat furst felle		244
ffor his Pruide out of heuene.		
Do we þis Bred a-zeyn þis seuene!		
<i>Candida, triticia, tenuis, non magna, rotunda,</i>		
<i>Expers frumenti,<sup>1</sup> non mixta sit hostia Crisi.—</i>		
<b>A</b> nd hou hit furst com and ede	<sup>1</sup> r. fermenti	
þat mon ete Angeles Brede,		248
Hit is liht soþ to telle,		
ffor vche cristene mon wot hit welle.		
þe laste soper wiþ-uten wene		
Was I-mad atte Ceene,		252
And God bad þe Apostles do so		God said,
Whon he weore to heuene I-go;		
“Do þis in þe muynde of me;		
I go and come to ow a-ze.”		256
Of þe Apostles þat God sent		“Do this in remembrance of me.”
[tok] holichurche þe sacrament.—		

## Harl. MS. 4196.

þat es ogaines couatise,  
 þat rekkes neuer on whatkin wise 272  
 þat he may reches vnderfang,  
 Be it right or be it wrang.  
 Also it es litill and clene,  
 Ogains pride, þat euer es kene 276  
 And couaites to be grete and fell,  
 Als lucifer, þat went to hell  
 And fell for pride fra þe blis of heuyn.  
 þe brede þus es ordand by seuyn 280  
 proper skills, forto reherce  
 Als funden es here in þis vers :

*Candida, triticia, tenuis, non magna,  
 rotunda,*

*Ex-pers frumenti,<sup>1</sup> non mixta sit  
 hostia crisi.—*

<sup>1</sup> r. fermenti

## Harl. MS. 4196.

And when crist made þis sacrament?  
 þat sal we trow with trew entent, 284  
 fful light it es in faith to fele,  
 ffor ilka cristen man wate wele  
 How þat crist sat at his soper  
 When þat his passiown neghed nere,  
 And till his appostels gan he bid 289  
 fforto do als he þan did—  
 And how he did, wele find men may  
 In þe passion on gude friday; 292  
 He said: “on þis wise sall ze do,  
 ffor I most wende my fader vnto;  
 þus sal ze do in mynde of me  
 Als oft as it done sal be.” 296  
 þus of þe appostels þat god sent  
 Toke haly kirk þis sacrament.—

*Et dicitur Eukaristia**Quasi bona gracia :*

"Eucharist"  
means good  
grace from  
Christ.

þat is to siggen, eukarist  
As goode grace com from crist. 260

Wel may we seyen hit is good grace

Whon hit is wardeyn in godus place !

And grace is betere þen nature,

Whose þerto wol take cure.— 264

I rede þe mon be in good entent

Whose takeþ þis grace in sacrament :

Seint poul seiþ, and siggen I may,

St. Paul says  
in the Epistle  
of this day :

In þe pistel of to-day<sup>1</sup> : <sup>1</sup> 1 Cor. 11, 29. 268

"Whose vnworþiliche 3ode

whoever  
takes it un-  
worthily,  
takes his own  
doom.

To fonge Godus flesch and blode,

þere he fongeþ his owne dome"—

Allas, hit falleþ so to lome ! 272

þerfore poul seiþ bi þat halue :

St. Paul says  
we condemne  
ourselves.

"he<sup>1</sup> demep not God, he demep him-selue." <sup>1</sup> r. ho?

In þulke whose i-take be,

Schal he neuere beo dampned a-3e ; 276

3if we vre owne dom take,

What oþur dom schal God vs make ?

þerfore make ow alle Redi

To take hit not as fool-hardi.— 280

*Harl. MS. 4196.*

*Et dicitur sacramentum* Nota

*Quasi sacre rei signum.*

*Et dicitur eukaristia*

*Quasi bona gracia.*

þe first tels with trew entent :

A haly signe es sacrament. 300

And nocht els menes þe eukarist

Bot gude grace, cumen of crist.

Wele may we se it es gude grace,

þat keper es in cristes place ! 304

And grace es more worthi þan kinde,

Als cristen men may haue in minde.—

Men aw to be in clene entent

þat sall resayue þis sacrament, 308

ffor saint paule sais, & se men may

In þe pystell of þis day :<sup>1</sup> <sup>1</sup> 1 Cor. 11, 29.

*Harl. MS. 4196.*

þat what man so with euill mode

Resaiues goddes fless and his blude,

He cums to his confusiowne 313

And resayues his dampnacioune.

þarfore saint paule, ane of þe twelue,

Sais þat a man here demes him-selue

And of dampnacion takes his dome,

vnclene to goddes burd and he come.

Man þat dose so, wha-euer he be,

Sall he neuer-more demed be ; 320

ffor his awin dome wha-so will take,

What oþer dome suld god him make ?

þarfore suld na man reklesly

Wend to resayue þat blisced body, 324

þat life es, if þai wele it ta,

And ded to þam þat dose nocht swa.

þeih seint Poul vs þrete þus, .		
Vr lord hym-self, swete Ihesus,		In the Gospel of this day, Jesus says,
þis day in Markes <sup>1</sup> gospelle	<sup>1</sup> r. Johannes.	
To his disciples he gon telle,		284
And to þe Iewes þat were ryue :		
“I am my-self Bred of lyue. <sup>1</sup>	<sup>1</sup> Joh. 6, 48.	“I am the Bread of Life.
<sup>2</sup> “Mi flesch soþfast mete is,	<sup>2</sup> Joh. 6, 56-9.	
And my Blod verrey drinke, iwis.		288
Whos eteþ mi flesch and drinkeþ my blode,		Whoso eateth me, I dwell with him,
<sup>1</sup> I wone wiþ hym and he wiþ me. <sup>2</sup>	<sup>1</sup> Here begins MS. Simeon.	
Mi ffader me sent and so I 3ode, <sup>2</sup> vv. 290 & 291 transp. in the MS.		
To lyue for hym and he for me :		292
So <sup>1</sup> whose me eteþ, for me schal libbe.	<sup>1</sup> MS. ffor	
þis is þe Bred þat frm heuene come, <sup>1</sup>	<sup>1</sup> vv. 293 & 294 transp. in the MS.	
Not lyk Manna, þat flour be sibbe,		
þei þat hit ete, weore dede bi dome,		296
And hose eteþ of þis brede,		
He schal liue wiþ-outen ende.”		
Ihesu, graunt vs so to spede		and he shall live for ever!”
Wip <sup>1</sup> þulke bred to heuene wende. Amen.		300
<b>O</b> ff þulke Bred in þe gospelle	<sup>1</sup> MS. þat; Sim. Wip	
Seint Ion we here þus telle :	<sup>1</sup> Joh. 6, 54.	

*Harl. MS. 4196.**Harl. MS. 4196.*

And þarofe here we saint mark <sup>1</sup> say	Has sent me, forto mend 3owre mis,
In þe godspell of þis day, <sup>1</sup> r. John (6, 56-9).	And, als he lifes in lith and lim,
Whare we may find wretin þus : 329	So lif I for þe luf of him : 344
To his desciples said ihesus	And he þat ettes my body fre,
And also to þe iewes in-fere,	He sall ay lif thurgh might of me.
Telland to þam on þis manere : 332	þis es þe brede with-owten ende
	þat fra þe hegh of heyn descend ; 348
	Noght like to manna þat doun fell
	vnto þe childer of israel,
	ffor þarof ette þai in þat stede
	And neuer-þe-lese zit war þai dede.
	He þat þis brede ettes worthily, 353
	He sall ay lif and neuer dy,
	Gastly life ay sall he haue, <sup>1</sup> 355-6 added.
	And in heyn sall his saul be saue.” <sup>1</sup>
	Crist grante vs for his moder sake 357
	þat worthily we may it take. <sup>1</sup> John 6, 54.
	More of þis mete we may here tell
	How þat saint Iohn in his godspell <sup>1</sup>

*Euangelium secundum Marcum.<sup>1</sup>*

**C**aro mea uere est cibus, <sup>1</sup> r. John (6, 56-9).

& sanguis meus uere est potus :

“My fless,” he said, “es brede of life

And verrey mete to man and wife,

And my blude es drink verrey 335

To all þat lifes in cristen lay. [blude,

Wha ettes my fless and drinkes my

In me he dwelles with mayne & mode.

And I in him am ay dwelland,

Whils he in stabill trowth will stande.

And als my fader lifand in blis 341

	þat 3if we ne ete of þulke brede	
	Ne drynke his blood, vr lyf were dede.—	304
Though we eat Christ's Body here, it is whole in heaven.	And þeih we ete hit al þus here,	
	Hit is in heuene al entere.	
	So schaltou léue, Cristene mon,	
	þat in no weere þi leue beo on !	308
	ffor þi feiþ tit no mede	
	Where þing of deþ takest hede ;	
	Hit is inpossyble to serue crist	
	But þi be-leue beo good and trist.	312
	And e3e of feiþ hit is ful kene	
	þat seoþ a siht þat is not sene.	
Let us believe things unseen as Holy Church does.	þerfore alle þing þat we [ne] seoþ	
	Leeue we as holychirche deþ,	316
	ffor þat I holde þe rihte fey	
	And to heuene þe nexte wey.—	
	To telle more I mot nede	
	Hou men ete Angeles Brede.	320
	Of ffoles I herde herby-fore	
	þat wyse men toke of hem heore lore,	
	And so a sek mon mihte teche	
	A good skile perauenture bifore a leche.	324
	þis Bred mihte <sup>1</sup> neuermore be spende	<sup>1</sup> r. may
	Til <sup>1</sup> God hym-self on eorþe hit sende,	<sup>1</sup> r. flor
God sent the Sacramental Bread to save us from Hell.	To saue mon fro pyne of helle,	
	So þat he kepe hit welle.	328
Once it was Law for every	Sum tyme such lawe þer was	
	þat vche sonday after mas	

*Harl. MS. 4196.**Harl. MS. 4196.*

Sais : bot if we ett cristes brede	361	Efter kening of haly kirk,	372
And drink his blude, oureliues erded.—		ffor þat es here þe fastest fay,	
All-if it here be parted in smale,		And vnto heuyn þe rediest way.—	
Crist cors in heuyn it es all hale,	364	More will I tell 3it in þis stede	
And euer with-owten end sall last.		How þat men ettes angel brede.	376
þus aw oure trowth to be stedfast—		þis blisced brede may neuer be spend,	
ffor no man may here serue crist,		ffor god him-self hider has it send	
Bot if his trowth to him be trist.	368	ffra þe fende man saul to fend	
<i>Oculus fidei acutus est,</i>		And giff þam blis with-owten ende.	
<i>Quia inuisibilia conspicit :</i>		In þe bigining was ordand	381
þe eghe of faith es scharp and kene,		A custum in ilk cristen land	
It sese þat may noht here be sene.		þat men and wemen more & les	
þarfore vs aw to trow and wirk		Suld ilka sunday efter mess	384



- Eueri trewe wyf and Mon  
 Schulde be hoseled or þei eode þon.<sup>1</sup> . . . <sup>1</sup> 2 vv. wanting,  
 cf. Harl. 287-8.  
 And þat for þis enchesun, 333 one to take  
 I wol ow telle for what resun : the Sacra-  
 On was, for þat folk mis-bere ment every  
 Hem-selue, whon þei hoseled were. 336 Sunday after  
 þe toþer was, for þe grete trauayle  
 þat holy churche hedde be þat entayle,  
 In nome of þat for Godus drede  
 Me 3iueþ nou þe holy Brede. 340  
 þerfore þe pope ordeyned, þries in þe 3ere  
 Vche mon I-hoseled were ; Then the  
 And bote he were ones atte leste, Pope ordred  
 þe pope Comaundet be his heste 344 it to be taken  
 þulke bodi þat so ne dede 3 times a  
 Schuld neuer be buried in holy stude. year, or at  
 þerfore beo redi, I ow Rede, least once.  
 fforte fonge Angeles Brede. 348  
 And beo þis Bred I wol 3ou telle  
 A luytel ensaumple hou hit bi-felle.

*De manu sacerdotis per hostiam penetrata.*

- B**E-fel sum tyme In Engelerde,  
 þer was a prest, ich vndurstonde, 352 An English  
 Priest once

*Harl. MS. 4196.*

Be howseld all with gude entent  
 And resaiue þis ilk sacrament.  
 Seþen was þat custum casten down,  
 I sall 3ow tell by what chesoune. 388  
 ffor folk war howsild so comunly,  
 þai toke þe les reward þarby,  
 Ne þam-self þai wald nocht 3eme  
 Als to þe sacrament suld seme. 392  
 Anoþer was, for men wex irk  
 With grete trauail in hali kirk,  
 And þat none wise þai might forsake  
 In tyme when folk suld howsild take.  
 þarfore þe pape on þis manere 397  
 Ordand : þat thrise in þe 3ere  
 Suld men resaiue þat blisced brede

*Harl. MS. 4196.*

Thurgh cristen land in ilka stede ; 400  
 And who did nocht anes at þe leste,  
 He sall be halden bot als a beste,  
 And he sal nocht, whe[n] he es ded,  
 Haue his beriel in haly stede. 404  
 þarfore pray we god in-wardly  
 þat we in werk may be worthy  
 þat brede enterely forto take,  
 Sen it may all oure sorows slake. 408  
 And by þis brede now will I tell  
 Ane ensaumple þat sum tyme fell.

*Narratio de presbitero.*

**A**prest sum tyme in ingland  
 In a cete was wonand ; 412

livd im- purely.	þat ladde not his lyf, as was tolde, Also clanliche as he scholde. God wolde he scholde hym amende,	
When he was ill,	And he hym a strong vuel gon sende, So, he wende almost to dye. And on a day þis siht he seze :	356
a Child came to him with a	A child boþe he seih and herde, And <sup>1</sup> asked hym hou he ferde ; In his hond Bret-ful he beere	<sup>1</sup> H. þat 360
basketful of burning Sacramental Wafers,	Of bernynge Obeleis a paniere. þe prest asked : " what is þat, And þou þat askest of my stat ? "	364
and told him they were those that he had taken unworthily.	He seide : " Ich am Godes Messagere, And þeos Obeleis þat ben here, þus monye vnworþily þou fong, Whon þat þou þi Masse song ; And 3if þat þou nult I-leue me, Scheuh forþ þyn hond, and þou schalt se."	368
The Child put one on the Priest's hand,	þe prest heold forþ his hond anon, And þe child tok vp on Of þe obeleys þat were so rede, And pult hit in þe prestes hond amidde.	372
and it fell through the hand.	Hit fel þorwh þe prestes hond on, And þe child a-vey gan gon. þe prest let men come hym to And tolde hem whi he ferde so :	376

*Harl. MS. 4196.**Harl. MS. 4196.*

He had nocht led, als sum men tolde, His life als clenly als he solde : A grete euil god to him send, ffor þat he suld his mis amend. 416 And als he lay opon a night, God of heuyn him schewed þis sight : A child him thocht he saw and herd, þat asked him how þat he ferd ; 420 A panier in his hand he broght fful of brenand oblis, als him thocht. þe prest þan asked : " wha ertow ? 423 And what es þat þou bringes now ? " He said : " I am goddes messagere, And lo, oblis I bring þe here ;	þus many vnworthi has þou tane At þi mes bi þe allane. 428 And if þou will nocht leue me, Schew furth þi hand and þou sal se." þe prest put furth his hand onone, And þe childe has ane vble tone 432 Of þam þat semid so brinand, And put it in þe prestes hand. When it was laid in a moment, A hole thurgh-out þe hand it brent. þe childe þan went oway in hy, 437 And þe prest bigan to cry. Oþer men þan come him to And asked whi þat he fore so. 440
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- "Lo," quap he, "hou I am diht!  
 Who sauh euere such a siht?" 380  
 þat þorw his hond me mihte se  
 As brod as was þat obele. You could see  
the hole right  
through!  
 And he not I-maymed nas,  
 And afturward song mony a Mas, 384 After this,  
 And an hole þorwh his hond—  
 þus þat soþe men hit fond.  
 After for a þousend pound of golde  
 þe prest no more synne wolde, 388 the Priest  
wouldn't sin  
for £1000,  
 But serued god wiþ gret drede,  
 And afturward to heuene ȝede.—  
and went to  
heaven.  
 I holde þe Mon more þen mad  
 þat takeþ þis bred and nis not drad 392  
 Of þe wreche þat mihte bi-falle.  
 So worþi bred hit is wiþ-alle  
 þat for þe miht of þulke word  
 þat god seide at his owne bord, 396 God's word  
can turn the  
Bread into  
Flesh, and  
 þe same miht þat word haþ here,  
 To torne þe bred in oþur manere,

*Cambr. MS., fol. 37.**Harl. MS. 4196.*

- "lo," quod he, "how I am diht!  
 who saw euere swich a siht?"  
 þorw his hond men myhte se  
 als brod as was þat vble. 420  
 and he not maymed was,  
 & afterward song many a mas,  
 And þe hole al-wey þorw his hond—  
 þus þat soþe men it fond. 424  
 & after for a þousand pound of gold  
 þe prest no mor synne wold,  
 But seruid god wiþ greet drede,  
 & afterward to heuene ȝede.— 428  
 I hold þat man mor þan mad  
 þat takip þis bred & is not drad  
 of þe wreche þat myhte befallē.  
 so wurthi bred it is wiþ-alle 432  
 þat for þe myht of þat word  
 þat god seyde at his bord,  
 þe same myht þat word haþ here,  
 to turne þe bred in to other manere, 436
- "Lo," he said, "how I am dight!  
 Wha saw euer swilk a sight?"  
 A hole in his hand might men se  
 Als brade als was þe vble. 444  
 þe prest þan wele amendid es,  
 And efterward sang many mes,  
 And þe hole euer in his hand, 447  
 þat men þe suth might vnderstand.  
 He serued god in word and dede,  
 And seþin his sawl to heuyn ȝede.—  
 I hald, þe man es more þan mad 451  
 þat ettes þis brede and es nocht rad  
 ffor vengeance of god and for wrake,  
 If he vnworthily it take!— 432  
 Wroght it was thurgh goddes worde  
 þat he said at his awin burde. 456  
 þe same might has ilka prest:  
 To turn þe brede till þe cors of crist,

the Wine into Blood.	And to torne þe wyn in blode, þe same þat was sched on Rode. 400 þe wordus perauenture I coude telle, Ac I am not worþi and þerfore I nelle.
The Apostles only said at the Sacra- ment what Christ taught 'em.	<b>A</b> c oþur makyng of þe Mas 404 I dar wel telle hou hit was. þe Apostles seide no more But what þei herde of cristes lore— No more to þe masse nolde þei do, And þe paternoster to, 408 vppe þe bred and vppe þe wyn— And so hem þhouzt hit good and fyn. Non oþur vestimens vsud þay But as þei wereden vche day; 412

*Cambr. MS.**Harl. MS. 4196.*

& to turne þe wyn in to blod, þe same þat was schad on þe rod. þe wordis perauenture I coude the telle, but I am not worþi & þer-for I nelle.	441	And forto turn wine in to blude, þe same þat was sched on þe rode. 460 Crist blisced þe brede, als sais þe boke, And till his appostels he it toke, And said to þam on þis manere : “ þis es my fless I gif 3ow here.” 464 And after he toke þe chalis, And on þe same wise gan it blis, And said to þam with mild mode : “ Drinkes of þis, it es my blude. 468 And als oft-tymes als 3e it take, Mynde of me luke þat 3e make !” þus ordand crist þis sacrament. And when he vnto heuyn was went, þai did messes als he cumand, 473 Als þai went in ilka land.
al oþer making to þe mas I dar wel tellin how it was. þe apostelis seyde no more but what þei herde of cristis lore— no mor to þe masse wold þei do, and þe pater noster þer-to,	445	And when peter was pape of rome, Chef cownsailoure of cristendome, 476 Ne al þe oþer, whare þai lend, Said namore þan crist had kend ; Ne did þarto none oþer thing, When þai suld þaire messes sing, 480 Bot þe pater noster gan þai say, Als crist had cumand þaim to pray. þai had noght els bot brede and wine, þai had goddes wordes gude and fyne. 485 Vestimentes none had þai Bot als þai werid ilka day,
vpon þe bred and þe wyn— & so hem þouhte it good & fyn. non othere vestemens vsid þai but as þei werid eueri day ;	448	

And in vessels of treo—		The Apostles had only wooden vessels.
Non oþur chalys hedden heo.		Pope Urban
<b>P</b> enne þe pope vrbān,	416	
þat was a ful holy man,		
Ordeynde þat þe Chalys scholde		orderd the Chalice to be of silver or gold, with a patine.
Ben of seluer or of golde,		
Wiþ a patin, to hule ouer al,		
Maked of þe same Metal.	420	
<b>P</b> E pope Celestýne, ordeyned he,		Celestine orderd the Psalm "Judge me."
A psalme Men clepeþ Iudica me		
þat vche prest þat is and was		
Schulde siggen hit er he eode to Mas.	424	
<b>P</b> E Nyne kyries þat ben in Boke		Silvester the 9 "O Lord's,"
þe pope Siluestre of gru hem toke.		
<b>P</b> er-aftur comeþ Gloria in excelsis :		and the Gloria.
þe Angeles of heuene furst song þis ;	428	
<b>O</b> f <sup>1</sup> seint hillari þat was		St. Hilary made <i>Laudamus te, &amp;c.</i>
Erche-bisschop of peytas,		
He made from <i>laudamus te</i>		
þe remenaunt þen syng we.	432	

*Cambr. MS.**Harl. MS. 4196.*

and in vesselis of tre—		And vessels þat of tre war made—	
Non oþer chaleyis had he.	452	None oþer chalises þan þai hade.	488
Than þe pope vrbān,		þan efterward þe pape vrbān,	
þat was a ful holi man,		þat was halden a haly man,	
ordeynid þat þe chaleyis scholde		Ordaind þat þe chalis sulde	
ben of siluer or of golde,	456	Be made of siluer oþer els of gulde,	
wiþ a patene, to helin oueral,		With a patene, to hill ouer all,	493
made of þe same metal.		Ordand of þe same metall.	
þe pope Celestýn, ordeynid he,		þe pape celestiene als wa	
a psalme men clepe Iudica me	460	Ordand a salme hat <i>Iudica</i>	496
þat eueri prest þat is & was		þat ilk prest þat ordand es	
schuld it seye or he ȝede to mas.		Sal say bifor he go to mes.	
þe .ix. kiries þat ben in boke	463	þe pape siluester toke out of grew	
þe pope siluester of grew hem toke.		þe nien kyries, als clerkes knew ;	500
þer-after comiþ <i>Gloria</i> in excelsis,		þe angell sang he did þar-to	
þat þe aungelis of heuene first son[g],		<i>Gloria</i> in excelsis deo.	
I-wis ;			
Of seint hillari þat was		Saint hillary þan, als men hers,	
Erchebisschop of poytas,	468	Erchebisschop was of paters,	504
he made fro <i>laudamus te</i>		All þe remnand ordand he	
þe remenaunt þan syng we.		þat we sing fra <i>laudamus te.</i>	

Tellophorus  
and Cynacus  
orderd the  
*Gloria*;

**H**enne þe pope Tollophornus,  
And þat oþur pope Cynacus,  
Bi-twene hem boþe ordeyned was  
To synge þe Gloria to þe Mas<sup>1</sup> . . . . <sup>1</sup> 4 vv. wanting. 436

Gregory, the  
Offertory;

**H**e hit Confermede, pope Gregori,  
And made þerto þe Offertori.

Anastasius,  
the standing-  
up;

**H**enne þe pope Anastasius  
Comaundet in lawe riht þus : 440  
þat no mon schulde sitte, he beede,  
Whil þe gospel were to Rede.

Constantine,  
the Creed;

**C**onstantinus þe pope (!) made þe crede,  
fforte siggen hit he bede. 444

Stephen and  
Clement, the  
Vestments.

**P**ope Steuene and pope Clemens  
Ordeyned þe holy vestimens.

Sylvester  
orderd the  
Corporas;

**P**ope Ciluester ordeyned þe Corporas,  
In tokne þat godus bodi was 448  
In clene lynnen cloþ I-wounde  
þat tyme þat Iosep hit founde

*Cambr. MS.**Harl. MS. 4196.*

þan þe pope Tellophorus, & þat oþer pope Cinacus, Be-twix hem boþ ordeynid was to singen gloria at þe mas. pope alisaundere ordeynid wel to redin Epistil and gospel. 472	þan by þe pape it ordand es To sing þat Gloria at þe mes ; 508 It confermed pape tellophorus, And seþin so did pape cinacus. Pape alisander ordand rath
Be Ierom & ambrose ordeynid was to make þe grayel to þe mas. al þis confermyd pope Gregori, & þer-to made þe offertori. 476	þe pistell and þe godspell bath. 512 By ierom and ambrose ordaind es To sing þe graell at þe mes. It confermed pape gregori,
þanne þe pope anastasius comaundid in lawe riht þus : þat no man schuld sitte, he bed, whil þe Gospel were red. 484	And made þarto þe offertori. 516 þan þe pape anastacius, In his tyme he ordand þus : þat men suld stand, was his biding, Whils þe godspell was in reding. 520
Constantinus made þe Crede, to singe it he 3af þe rede. pope steuene & pope Clemens ordeynid holi vestimens. 488	þe twelue appastels made þe crede : To sing it damacius þe pape bede. Pape steuen and pape clement, þai ordand þe vestiment. <sup>1</sup> MS. was lapped
pope siluester ordeynid þe corporas, in tokne þat goddis bodi was In clene sendel I-wounde whan Ioseph leyde it in toumbe 492	Pape siluester ordand þe corporas, In tokining þat goddes body was In clene clathes lapped <sup>1</sup> and laid When it in þe grauc was graid. 528

In his owne tounbe of ston And leyde a-noþur gret vpon.	452	
<b>P</b> enne þe Pope Leouns Made alle þe Prefaciuns.		Leo orderd the Prefaces;
<b>A</b> lisaundre þe Pope ordeynde þis : To do watur and wyn In þe Chalis, In tokne þat boþe com watur and blode Of Godus syde on þe Rodee ; þe blood bi-tokneþ þat he vs bouht, þe watur bi-tokneþ vre ffullouht.	456	Alexander, the Water and Wine in the Chalice ;
<b>S</b> ixtus þe Pope ordeynde vs þryzes to synge Sanctus.	460	Sixtus, the <i>Sanctus</i> thrice ;
þe Pope <sup>1</sup> made þe Canoun þer,		<sup>1</sup> Harl. Ielasius
<b>A</b> nd God made þe Pater noster. [A]nd hou and what-maner bi-felle þat God made þe paternoster, I wol telle. His Apostles seide hym on a day : "Teche vs, lord, how we schul pray." And seint Ion <sup>1</sup> haþ tauht vs þis—	464	and God, the <i>Pater Noster.</i>
þat is on of his disciplis—	468	<sup>1</sup> r. Luc (11, 2).

*Cumbr. MS.**Harl. MS. 4196.*

in his owne graue of ston & leyde anoþer gret ston þer-on. þanne þe pope leouns made þe prefaciouns.	496	þan þe pape Leones Ordand þe preface at þe mes. Pape alisander ordand sine To do in chalis water and wine,	532
alisaundere þe pope ordeynid þis : to don watir & wyn in þe chalis, in tokne þat þer com boþ watir & blod of cristis side þat heng on rod ;	500	In takin þat both water and blude Come fra crist side on þe rode ; þe blude es tokin þat he vs boght, þe water wassches all euill thoght.	536
in blod is toknid þat he bouhte vs, in watir þat cristenid be houip vs. þan ordeynid þe pope sixtus thryes for to singe sanctus ;	504	þan ordand þe pape Si[x]tus, Thrise þat men suld say sanctus. Ielasius made þe canon right, And <i>crist</i> þe pater noster dight.	540
& þan he made þe canoun þer, and god made þe pater noster. And how & in what maner befelle þat god made þe pater <i>noster</i> , I wile telle.	508	And how þat praier ordand was, þat sall I tell 30w or I pas.	
þe apostelis seyde to crist on a day : "teche vs, lord, how we schul pray." & seynt ioþn haþ tauht vs þis— þat is one of his disciplis—	512	His desciples said on a day : "Lord, tell till vs what we sal pray." And saint Ion <sup>1</sup> sais he bad þam bid þe pater <i>noster</i> , and it vndid,	543
		<sup>1</sup> r. Luc	

Jesus taught  
His disciples  
the *Pater-*  
*Noster* :

þat *Ihesus* tauhte hem þis preyer  
And bad hem seyen þe *Pater noster.* 472

And þus muchel to seyen hit is :

"Our Father,  
that art in  
Heaven, &c."

**A** " Vr ffadur þat in heuene is,  
Halewed mot þy nome beo.  
And to þi kyngdam þat we teo. 476

þi wille in heuene and eorþe beo do.

Vre vche-dayes bred send vs to.

And vre dettes for-ziue vs,

As we for-ziue vre dettours. 480

And lede vs in no fondyng,

But saue us from vche vuel þinge. Amen."

In it the 7  
gifts of the  
Holy Ghost  
are toucht ;  
3 to God, 4 to  
you.

**O** ff þe hlogost þe seuen ziftis  
In þe pater noster I-touched is ; 484

Of whuche to God þer touched þre,

And foure in on to þe.

þis preyere, þeih hit beo schorte,

But hit beo seid wiþ a clene herte, 488

Hit is a-zein þulke man

þat in his herte wrappe haþ tan.

*Cambr. MS.*

*Harl. MS. 4196.*

þat *ihesu* tauht hem þis preyere

& bad hem seyn þe pater noster.

and þus moche to seyn it is :

" Oure fader þat in heuene is, 516

halewid mote þin name be.

to þi kingdom mote come we.

þi wil in heuene & in erthe be do.

oure ech-days bred send vs þer-to. 520

and oure dettis forzeue þou vs,

as we for-zeuen oure detouris.

& lede vs in to no fonding,

but saue vs fro euil þing. amen." 524

Of þe holi gost þe .viij. ziftis

in þe pater noster touchid is ;

of whiche to god þer touchin thre,

& foure in one to the and me. 528

þis preyere, þow it be schort,

but it be seyð in clene hert,

It is a-zen þat ilke man

þat in to his herte wrappe haþ tan. 532

How þat it es ordand eyn

fforte destroy þe sines seyn. 548

ffor seyn askins er þar-in,

And ilkone may for-do a syn

If it be said in gude degre

And clene life als it aw to be ; 552

Els prayes a man him-self ogayne,

And all his trauail es in vaine.



<b>P</b> Enne þe pope Innocent, Pax domini he ordeynt, þat vche mon schulde cusse oþur And holden him for suster and broþur ; In tokne þat god made pes wiþ man, þerfore þat pes is ʒiuen þan.	492	Pope Inno- cent orderd "The Peace of God."
<b>P</b> E laste word of þis heize fest Is I-seid Ite Missa est, þis is to seye "hit is i-sent To heuene for vs, þis sacrament" ; Bi-fore þe holy Trinite þe furste part of þe þre, þat oþur for hem þat þoleþ <sup>1</sup> deþ, þe þridde for hem þat alyue beþ.—	496	The last word of the Mass is,  "It is sent to Heaven for us."
<b>H</b> it is riht þat furst inempned be Vr ladi in þe Canone : ffor God of hire þat flesch toke þat neuer cristen mon forsok ; þat flesch he haþ take þe to fede, þat is i-cleped Aungel Brede.	500	"It is sent to Heaven for us."
	504	<sup>1</sup> r. þoled
	508	In the Canon our Lady is rightly named first.

*Cumbr. MS.*

þer-for þe good pope Innocent  
Pax domini haþ ordeynt,  
þat eueri man schuld kisse oþer 535  
& holden hem for suster & brother ;  
In tokne þat god mad pes wiþ man,  
þer-for þat pes is ʒouen þan.  
þe laste word of þis heye feste  
is clepid Ite missa est, 540  
þat is to sey "it is I-sent  
to heuene for vs, þe sacrament" ;  
be-for þe holy trenyte  
þe first part of þe thre, 544  
þat oþer for hem þat suffrid deth,  
þe thridde for hem þat alyue beth.—  
It is riht þat first nemenid be  
oure ladi in þe Canone : 548  
ffor god of hire flesch tok  
þat neuere cristen man forsok ;  
þat flesch he haþ take the to fede,  
þat is clepid aungelis brede. 552

*Harl. MS. 4196.*

Pape Innocent þan next folowand,  
Pax domini þan he ordand, 556  
ffor þat ilk man suld kis oþer  
And hald þam hertly als þaire broþer.  
In takining þat god ordand pese  
Bytwix him and man, neuer to sese.  
þe last word þan of þe fest 561  
Es said þus : Ite missa est,  
þat es to say "now es it sent  
To heuyn for vs, þis sacrament." 564

*Adhuc de canone missæ.*

**I**N þe canon aw neuyned to be  
ffirst mari, cristes moder fre :  
ffor [of] hir, maiden milde of mode,  
Toke he þat blisced fless and blude,  
þat same fless þat sufferd dede 569  
And þat es named ay-landand brede.

The Apostles  
are named,

**P**E twelue Apostles I-nempned beþ,  
ffor heore prechyng þei þolede deþ— 512  
*Quia Apostoli dicuntur missi, & Martires testes  
apostolorum :*

for they were  
Martyrs and  
witnesses of  
this Bread :

As þing i-sent' ben þe Apostles,  
And Martires ben þe Apostles witnes ;  
And alle þe Martires þat weore dede  
ffor þei weore witnesse of þis Brede, 516  
þat God dizede for loue of vs,  
And þei for loue of Ihesus.

Peter, An-  
drew, Phillip,

**P**etür and Andrew, Philip, þeos þreo  
weore don vpon þe Rode-treo. 520

Paul, James,  
Matthew,  
Bartholo-  
mew,

**P**oul, Iames, and Mathew  
Were be-heuedet, and Bartholomew  
Was huld al naked quike  
ffor his witnesse of þis onlike. 524

James II,  
Simon,  
Thaddeus :  
all died for  
Christ.

**A**nd þat oþur Iamus,  
Symon, and Taddeus,  
Heore senewes for cristen lawe  
Out of heore bodi were i-drawe. 528

*Camb. MS.*

þe .xij. apostelis nemenid beth,  
for hire preching þei suffrid deth—  
*Quia apostoli dicuntur missi, &  
martires testes apostolorum :*  
As þing þat is sent ben þe apostelis,  
and marteris ben to hem witnes ; 556  
& alle marteris þat were dede  
for þei were witnes of þis brede,  
þat god deyde for loue of vs,  
& þei for þe loue of crist ihesus. 560

petir, andrew, philip, these .iiij.  
were don vp-on þe rode-tre.  
poule, Iamys, and mathew  
were heuedid, & bartilmew  
was helt al nakid quyk  
for his witnes of þis vnlik.  
and þat oþer lesse Iamys,  
and symon also, & thadeus,  
hire senewis for cristen lawe  
out of hire bodi were drawe.

*Harl. MS. 4196.*

þe twelue appostels þan neuind err,  
ffor þai prechid both nere and ferr 572  
þe trowth als he had preched playne,  
And for his sake seþin war þai slaine.  
þe apostelis of crist war sent,  
And martires, when þai war went, 576  
Witnest þaire werkes fer and nere ;  
þarfore all done to ded þai were.  
Ihesus died for luf of vs,  
And þai died for luf of ihesus, 580  
With mekill dole and diuers ded,  
ffor þai bare witnes of þis brede.  
Peter, Andrew, and philip, find we,  
War hanged on þe cros all thre ; 584  
Paul, more Iames, and Mathew  
564 War heuedid, and also bertilmew,  
þat here was a ful haly man,  
He was slain quik and heuedid þan ;  
Simon, and Iudas thadeus, 589  
568 And les Iames, þai died þus,  
Als it es with clerkes knawen :  
þaire sins war fra þaire body drawen.

<p><b>A</b>nd seint Ion þe Ewangelist,  þat was sib to Ihesu crist,  He dronk venym, to make preue  þat we han of þe rihte be-leeue.</p>	<p>Martyrs for  this Bred  were also  St. John the  Ewangelist,</p> <p>532</p>
<p><b>A</b>nd seint Thomas Didimus,  He was þorwh-stiked Riht þus.  þer-aftur comeþ þe xij Martiris  þat in þe Canoun Rikned is ;</p>	<p>Thomas ;</p> <p>the 12 Canon-  ical Martyrs,</p> <p>536</p>
<p>Of whuche summe Popes were,  Summe Bisschops þat Mitre beere,  Summe Dekenes þat weore half prest,  Summe lewede þat leeuede on crist—  ffor alle Ordres and alle degres  To þis sacrament bereþ witnes.</p>	<p>540</p>
<p>Leouns, Clemens, and Cletus,  Sixtus, and Cornelius,  þeose weore Popus, þat þolede dep  ffor þulke Bred þat we nou seþ.</p>	<p>Popes Leo,  Sixtus, &amp;c.</p> <p>544</p>
<p>Ciprian was Bisschop of Cartiginus.  Stephene, Laurence, Vincent weore Dekenus.</p>	<p>Bp. Ciprian,  &amp;c.</p> <p>548</p>

*Cambr. MS.**Harl. MS. 4196.*

<p>and seynt Iohn Ewangelist,  þat was cosyng to ihesu crist,</p>	<p>572</p>	<p>And saint Ion þe euangelist,  þat cosyn was to ihesu crist,  In a tonn ful lang he dweld  And brinand ole þai on him held ;  Venim he drank and dered him nocht,  And seþin hedied when god gude thought.  Saint thomas þat es named of ynde,  He was thurgh-stiked, als folk may  þan in þe canon neuind es [finde.  Twelue þat war trew martires  And died all with sorowis sere,  And sum papes and sum bisschops  Sum dekinis þat suld be prest, [were,  And sum lawd men þat lifed on crist ;  And all þir marters more and les  Of þis ilk brede þai bare witnes.  Saint leo, clemens, and cletus,  Sixtus, and cornelius,  Al þir war papes, and sufferd ded  ffor þai bare witnes of þis brede ;  Ciprian was bisschop of cartiginus ;  Dekens war steuen and laurencius,</p>	<p>593</p> <p>596</p> <p>603</p> <p>608</p> <p>612</p>
<p>he drank venym, to make preue  þat we han truþe and riht beleue.  and seynt thomas didimus,  he was þorw-stekid riht þus.  þer-aftur comiþ .xij. marteris,  þat company in þe canoun reknid is ;  Of whiche summe popis were,  summe bischopis þat myter did bere,  summe deknes þat were half prest,  summe lewid men þat leuid on crist—  ffor alle ordres &amp; alle degres  to þis sacrament bere witnes.  Leouns, Clemens, &amp; Cletus,  Sixtus, and Cornelius,  these were popis, þat suffrid deth  for þat bred þat 3e a-days seeth.</p>	<p>576</p> <p>579</p> <p>584</p> <p>588</p>		
<p>Ciprian was bischop of Cartiginus.  Steuene, laurens, &amp; vincent were dekins.</p>	<p>584</p>		

	Grisogon, Ion and Paulus, þei weore in heore lyue knihtus ;	
Cosmas and Damian ;	Cosma and Damianus, þei weore leches, I-writen is þus.	552
Cecilia, Agnes and Agace died for this Bread.	Cecili, and Agnes, and Agace Diede for þis bred of grace. þerfore is riht heore nomes to be Nempned in þe Canone :	556
The Sacra- ment,	ffor alle þeos diþede In good entent ffor to Meyntyne þe sacrament.— <b>Þ</b> E sacrament mot þe soule fede þat is i-hote Angeles Brede.	560
if worthily taken, will keep you from your death to your resur- rection,	3if þou worþiliche hit fonge, Hit schal kepe þe þus longe, ffrom þulke day þat þou ded be Til þi bodi rise a-3e ;	564
when you go to the great Banquet	And þenne boþe bodi and soule i-fere Schal wende to þe graunt Mangere Where neuer-more tit no nede	
where the sight of the Trinity is your food.	To non eorþliche Brede, But þe siht of þe Trinite	568

*Cambr. MS.*

Grisogon, Ioĥn and paulus,  
þei were on lyue knyhtis ; 592  
Cosmas and Damianus,  
þei were lechis, wretin it is þus.  
Katerine, Mergrete, & agace  
deyden for þis bred of grace. 596  
þer-for it is riht hire namys to be  
nemenid in þe Canone :  
for alle these deyde in good entent  
for to mayntene þis sacrament.— 600  
þe sacrament mote þi soule fede  
þat is clepid anġelis brede.  
if þat 3e worþiliche it fonge,  
it schal kepe 3ow þus longe, 604  
fro þat day þat 3e ded ben  
til 3oure bodyes risen a-3en ;  
and þan þe bodi & soule in-fere  
schul wende to þe gret mangere 608  
where neuere-mor schal ben no nede  
to no maner of ertheli brede,  
But þe sihte of þe blisful trenyhte

*Harl. MS. 4196.*

And vincent was a dekin of mightes ;  
Grisogon, Ion and paul war knightes,  
Saint Cosma and saint damiane 617  
þai war lechis by þam allane.  
Katerine, Mergarete, and agace,  
þai died all for þis brede of grace ; 620  
þarfore es reson þat þai thre  
Neuynd in þe canon be. <sup>1 r. þair ?</sup>  
Al toke þir<sup>1</sup> ded with gude entent  
fforto mayntene þis sacrament, 624  
þat named es here anġell brede  
And saues man fro endles dede  
And bringes him to þe blis of heuyn,  
Whare more ioy es þan men may neuynd.  
þe sight of god þare sal þam fede, 629

Schal euermore þi fode be.

**S**epþhe we han þe Modur to preye þe sone,  
 We han þe sone to prey þe ffader,  
 þe<sup>1</sup> holygost we han in wone— 1 MS. þo

572  
 As through  
 the Virgin  
 we have the  
 Trinity for us,

þis enteere we haue to-gader :

What letteþ vs forte wyne

þe Riche blisse is vs bi-hote,

576  
 only our sins  
 keep us from  
 bliss.

Bote hit beo vr owne synne ?

þer nis non oþur þyng, I wote.

Of Pardoun I haue no pouste

Non<sup>1</sup> to 3ow forte graunte : 1 r. Nou ?

580  
 Tho' I can't  
 grant you  
 pardon,

But, 3if 3e don now aftur me,

I wol ow telle a quantite,

Hou Muchel pardoun 3e may habbe

To 3oure meste nede,

584  
 I'll tell you  
 how much  
 you can get  
 through the  
 Sacrament.

To come to honoure wiþ-oute gabbe

þis ilke Angeles Brede.

**Þ**ulke þoresday þat next is

Aftur þe Trinite,

588  
 On Thursday  
 after Trinite,  
 the day of  
 this feast,

þe pope vrban ordeynde þis

þat hit schulde þenne be.

*Cambr. MS.**Harl. MS. 4196.*

schal euere-mor þi fode be. 612

þer we han þe moder to prey þe sone,

& we han þe sone to prey þe fader,

þe holy gost we han in wone—

þis entre we han to-geder : 616

what lettþ vs for to wyne

þe riche blis þat is vs behote,

but it be oure owne synne ?

þer is non oþer þyng, I wote. 620

Of pardoun I haue no pouste

to 3ow for to graunte of me :

but, if 3e don now after me,

I wile 3ow tellin a quantite, 624

How moche pardoun 3e may habbe,

grauntid to 3oure moste nede,

to come to honour wiþ-uten gabbe,

it is<sup>1</sup> þis ilke aungelis brede. <sup>1 om. it is</sup> 629

That same thursday þat next is

after þe feste of þe trenyte,

þe pope vrban ordeynid þis

þat þan þis pardoun schuld be. 632

And his lightnes sall be þaire wede,

And werk þat þai sall wirk ilkane

Sall be loueing of god allane. 632

God grant vs in þat blis to bilde,

Thurgh prayers of his moder milde.

*De indulgentiis inde concessis.*

**G**rete nowmber of pardon granted es

vnto all folk, both more and les,

þat þis seruis will say or here 637

Ans als it fals in ilka zere,

þat es þe next thursday to se

Efter þe fest of þe trinite. 640

þe pape vrban ordand þis fest,

ffor cristen men both most & lest

Suld in þat tyme with gude entent

honore þis haly sacrament. 644

100 days	An hundred dayes of forziuenes He graunted alle þay	592
for Matins,	þat come to þe Matynes Of þulke same day ;	
40 days for each hour, 100 for Mass,	ffourti dayes for vche a tyde, An hundred for þe Mas,	596
100 for Even- song ;	An hundred hose to þe Euensong abyde— He graunteþ hem no las.	
and the same on each day of the Octave,	And al þat wike vche day þis pardoun lasteþ so, Hose al þe seruyse hauen may ; And 3it he schal han mo :	600
and 100 thrown in.	ffor vche dayes seruyse An hundret dayes to bote— Wel him ouzte to seyen þise On hors and eke on foote.	604
Pope John	<sup>1</sup> þe laste pope þat was nou, Of Ion <sup>1</sup> þat was hiht,	<sup>1</sup> The next vv., wanting in Harl., are a new addition. <sup>1</sup> It is John XXII, 1316-34.
doubled these.	Al þe pardun he graunteþ ow And doubleþ hit wiþ his miht. Meilerous, <sup>1</sup> þorwh godes grace	608

*Cambr. MS.*

an hundrid dayes of forzifnes  
he grauntid to hem alle in fay  
þat come vn-to þe matynes  
on þat same thursday ; 636  
ffourti dayes for eueri houre þat tyde,  
& an hundrid for þe masse,  
an hundrid who-so þe euensong abide—  
he grauntid hem no lasse. 640  
and al þat woke eueriday  
þis pardoun lastiþ so,  
who-so al þe seruyse han may ;  
& 3et he schal han mo : 644  
ffor eueri days seruise  
an hundrid days to bote—  
wel men auhte to seen therin<sup>1</sup> þise  
on horse and also on fote. <sup>1</sup> r. to seien  
þe laste pope þat was now,  
his name Iohn hiht,  
al þis pardoun he grauntiþ 3ow  
& doubliþ it wiþ his myht. 652  
Meylerus, þorw goddis grace

*Harl. MS. 4196.*

He granted to all men at þe mes  
A hundreth daies of forgifnes ;  
And at þe matins who wald be,  
A hundreth daies haue suld he ; 648  
And at þe first euin-sang byfore  
A hundreth daies by þe sex score ;  
And for ilk oure he vowched-saue  
ffourty dais þat men suld haue ; 652  
And to þe euinsang folowand  
A hundreth daies he cumand ;



MS. Vern., fol. CXCVI b—CXCVIII, b.

Robert  
of Brunne's  
*Handlyng  
Synne*,  
p. 306.XXXI. *Septem<sup>1</sup> miracula de corpore cristi.*(From Robert of Brunne's *Handlyng Synne*, p. 306—333,  
ed. Furnivall, Roxb. Club, 1862.<sup>2</sup>)*Prolog.*  
God Al-  
mighty,

**G**Od Almihti þat alle þing weldes,  
Wyndes, watres, wodes and ffeldes,  
And<sup>1</sup> soply, as þou madest of nouht <sup>1</sup> Furn. As  
Alle creatures þat euer were wrouht, 4  
ffor-3if vs, lord, þis day vr synne,  
þis digne sacrament to bi-ginne,  
And also worschupe<sup>1</sup> þer-of to speke, <sup>1</sup> F. & warschypfully  
þat we neuere þe troupe<sup>1</sup> breke, <sup>1</sup> F. beleue 8  
Ne forte telle in þis Prolonge<sup>1</sup> (!) <sup>1</sup> F. þys long  
þing þat falleþ to eny wronge,<sup>1</sup> <sup>1</sup> F. fall-of may any wrong  
But þat hit mihte beo þe to queme  
And vs in studefast troupe to 3eme.— 12  
Godus sone in heuene a-boue,  
He schewed vs also<sup>1</sup> muche loue : <sup>1</sup> F. alle for  
ffor whon his passion neih3ed him neih,  
To his disciples þat weren him by 16  
He 3af his bodi, hem to fede—  
More loue miht he not schewe in dede—  
þat þei schulde muynde haue  
Of hym þat miht hem þenne saue. 20  
3it a-forward<sup>1</sup> he let hym slo <sup>1</sup> F. afterward  
Wip so gret<sup>1</sup> deþ-pyne and<sup>2</sup> wo. <sup>1</sup> F. ful vyle <sup>2</sup> and pynung  
ffor vs and hem dude he þis,  
To bringe vs alle to his blis. 24  
More loue miht he not do,  
Ne neuer mon mihte do so ;  
ffor vs he dude hit, in certeyn,  
þat we schulde loue hym wel a3ein. 28  
þouh we vr-self [3af] an hundred siþe,  
O poynt of such loue miht we not kype

grant us to  
speak worth-  
ily of this  
Sacrament,  
and to say  
nothing  
wrong.To show His  
love,Christ gave  
His Body to  
feed His Dis-  
ciples.

He also died

to bring us all  
to bliss.<sup>1</sup> Only 6 miracles are given in the text.<sup>2</sup> That this 2nd homily is part of a longer poem on the Ten Commandments, Vices and Virtues, with Narrations, appears from v. 381 ff., 497 ff.



Lyk to þat loue he haþ vs done, ffor hit is vre saluacioune.	32	Robert of Brunne's <i>Handlyng Synne</i> , p. 306-8
And of vs 3it askep he nouht But þat may wel I-nouh be wrouht :		
Noþing bote loue wiþ good louyng, <sup>1</sup>	<sup>1</sup> F. but loue-longyng	Christ asks us only to love Him above all things.
To loue him ouer al oþur þing And for his loue to leue synne—	36	
Wiþ <sup>1</sup> loue his blisse þen may we wynne.	<sup>1</sup> F. his	
And <sup>1</sup> þou may neuere haue hym to þe	<sup>1</sup> F. ffor	For that, we must flee sin,
But þou wolt furst synne fle :	40	
Alle þing he loueþ, but synne he hates ; 3if þou loue hym, wiþ synne þou bates. <sup>1</sup>	<sup>1</sup> F. wlates	
3if þou loue on, þou most nedes fforsake þat þyng þat he forbedes,	44	
Elles hit is told for no loue, And nomeliche to vr lord aboue.		
þou maiȝt not loue him, þe boc seiþ, <sup>1</sup>	<sup>1</sup> F. wyþ no greythe	
But þou haue wiþ þe good feiþ, þat is to sey, leue þou <sup>1</sup> hit wel	<sup>1</sup> F. to beleue	48 and have faith.
Al þat is writen of hym vchedel. Studefast treuþe of loue hit semes, <sup>1</sup>	<sup>1</sup> F. comes	
And of trewþe loue men nemes : <sup>1</sup>	<sup>1</sup> F. nomes	52
So is þat on wiþ þat oþur, Wiþ studefast treuþe loue, his <sup>1</sup> Broþur.	<sup>1</sup> F. ys þe	
<u>To whom ouȝte vr loue be went ?</u> To troupe <sup>1</sup> of þis sacrament.	<sup>1</sup> F. But to þe beleue	56
þis schulde leue vche cristen mon And lerne þe treuþe of on þat <sup>1</sup> con :		
þat þe bred þat sacrefyed is On þe Auter, is godus flesch, flesch and blod, þer hit is leid,	60	We must be- lieve that the Sacramental Bread is God's flesh,
þorwh þe wordus þe prest haþ seid ; þat lihte wiþ-Inne þe virgine Marie And on þe Rode for vs wolde dye	64	
And from deþ to lyue a-Ros, God and Mon, in Miht and loos. ffor hose troweþ not þis cler		
In þe sacrament <sup>1</sup> of þe Auter,	68	
He schal neuere þe blisse a-byde, ffor no þing þat him may be-tyde.		or we shall never be in bliss.

Robert of Brunne's <i>Handlyng Synne,</i> p. 308, 309.	In þe Olde lawe þus is writen— Iewes and Cristene wel hit witen : 72
As God made all things of nothing,	“God seide þat <sup>1</sup> hit was wroult, <sup>1</sup> F. and He Comaundede alle þing of nouht”— þis wordus aren verrey and cler,
it's less diffi- cult to change Flesh into Bread and Wine.	Dauid hem seide in þe psauter. 76 Seþþhe he made al of nouzt þat <sup>1</sup> was, <sup>1</sup> F. alle þat nouzt er Lasse Maystrie were in þis caas
If we had to take it as Flesh, we should refuse it.	fforte change on liknes In to a-noþur þyng þen hit is, 80 þat ilke liknesse in <sup>1</sup> Bred and Wyn <sup>1</sup> F. of In fflesch and blod to torne hit in.
Stedfast be- lief will save us best.	His fflesch and blood in Bred is wrouht ; <sup>1</sup> Sipþe he made [al] be-fore of nouht, <sup>1</sup> F. Yn flesshe and blode þe brede be brozt þif þou seo hit not bodiliche in siht, þi soule wip-Inne schal trouwe hit riht ;
Some have seen Christ bodily in the Bread.	And þau; þow fele no sauour But verrey wyn and bred of ffloor, 88 þis is wisdam of godus ordinaunce, To saue vs alle from þis Chaunce :
	ffor þif hit weore as flesh to take, Wip-sonde <sup>1</sup> we scholde and hit forsake ; <sup>1</sup> F. wlate 92 And for he nolde we hit forsoke, Bot alle men hit vndurtoke, þerfore his wisdam his owne rede
	Sauereþ hit in wyn and Brede. 96 Hit semeþ bred as to þe siht And as Bred hit sauereþ riht ; Nouþur in siht ne in felyng
	Knowest þou of no certeyn þing. 100 What schal þenne þe most saue But studefast pouht þat þou schalt haue, Studefast troupe of vch a del,
	þat wol vs saue wondur wel. 104 And summe han hit seyen Bodily, To whom he schewed his Mercy.
	Lo her a tale al and sum <sup>1</sup> <sup>1</sup> F. for of þow sum þat is In Vitas Patrum : 108

## I. Narracio cuiusdam religiosi.\*

			Robert of Brunne's <i>Handlyng Synne</i> , p. 309—310.
Hit was a Mon of Religioun,			
Of alle Men <sup>1</sup> he hedde gret renoun ;	<sup>1</sup> F. almes		1. Tale of the Bleeding Child.
And, <sup>1</sup> for þe fend wolde him haue schent,	<sup>1</sup> F. But		
He leenede not in þe sacrament,		112	A man under Vows said Jesus was not in the Sacramental Wafer.
And seide, hit was not Ihesu			
þat Conceyued was þorwh gret vertu,			
Ne Ihesu was not þat Oble			
þat was reised atte sacre		116	
And þat þe folk honourede to ; <sup>1</sup>			
To leeuie hit was not to do.	<sup>1</sup> F. And þo þat wurschep dede parto		
Bi-fere two Abbotes þus he tolde—			2 Abbots argued with him.
þis Abbotes write þis tale to holde,		120	
Hit scholde be told to eueriche mon <sup>1</sup>	<sup>1</sup> F. euery wham		
þat is aȝeyn þe Cristendom			
Til hit beo preued bi Clergye			
Wher hit beo treuþe or heresy.		124	
þis Abbotes schewed him þe rihte wey,			
Wiþ alle þe ensamples þat þei couþe sey ;			
And al he seide hit was lye,			He said it was a lie, unless he saw it.
But ȝif he seȝe hit wiþ his eȝe		128	
“Don <sup>1</sup> þen so þat I hit seo,	<sup>1</sup> F. Doþe		
þen wol I leue þat hit so be.”			
þis Abbotes preide a ful seueneiht			They prayd Christ to show Himself on the altar.
þat he <sup>1</sup> wolde schewe him, to trouwe <sup>2</sup> his miht,		132	
In flesch, in Blod on þe Auteer,	<sup>1</sup> F. god <sup>2</sup> F. þurgh		
To Conferme his trouþe cler.			
And him-self preide specialy			The unbeliever also prayd to Christ.
þat god wolde schewe hym in Body,		136	
“Lord, <sup>1</sup> for no mis-bileeue,	<sup>1</sup> F. L. he seyde		
þat þow scholdest wiþ me <sup>1</sup> greue,	<sup>1</sup> F. me þe		
But forte schewe þe riht soþnes			
þat þow art sacrament of þe Mes,		140	
þat I may make oþer certeyne			
Whon I wiþ eȝen haue þe seyȝene.” <sup>1</sup>	<sup>1</sup> F. seȝne		
þis Abbotes lyȝe in orisoun			
Til þat þe seueneiht were don.		144	

\* MS. Simeon : *Quod corpus cristi est veraciter in sacramento altaris, realiter, & non figuratiue.*

- Robert of  
Brumme's  
*Handlyng  
Synne*,  
p. 310, 311.  
On Sunday,  
the unbeliev-  
er and the 2  
Abbots went  
to Church.
- þe Sonenday<sup>1</sup> to Churche þei come, <sup>1 F. seuenþe</sup>  
þat oþur Mon wiþ hem þei nome.  
A sege was ordeynt<sup>t</sup> for hem þre,  
To bi-holde al þat priuite 148  
Of þat holy Sacrament  
þat scholde be schewed in here present.  
Bi-twene hem sat' þis ilke mon  
Of whom þe Miracle furst bi-gon. 152
- At the Sacra-  
ment, they  
thought they  
saw a live  
Child on the  
Altar,
- Whon þe oble was on þe Auter leid  
And þe prest þe wordes hed seid,  
Alle þre þouzte hem<sup>1</sup> verreylike <sup>1 F. þan</sup>  
By-fore þe prest a Child lay quik, 156  
In feir forme, of fflesch and blod ;  
þis say þei þre þer þey stod.  
Whon þe prest scholde parte þe sacrament,
- and an Angel  
cut it in  
pieces,
- An Angel [doun] from heuene was sent 160  
And sacrefyed þe child riht þore :  
As þe prest hit brac, þe Angel hit schore,  
þe Blod in to þe Chalis Ron
- so that its  
Blood ran  
into the Cha-  
lice,
- Of þat child, boþe God and Mon. 164  
þe prest<sup>1</sup> zede to þe hizeste degre, <sup>1 F. þys man</sup>  
To hosel him as hit fel to be ;
- and the Priest  
offerd the un-  
believer a bit  
of the bleed-  
ing flesh.
- Hem<sup>1</sup> þhouzte þe prest brouzte on þe patin<sup>2</sup> <sup>1 F. Hym</sup>  
Mosseles of þat child newe slayn <sup>2 F. pateyn</sup> 168  
And beed him a Mossel of þat fflesch,  
Wiþ al þe blod þer-on al fresch.  
þen gan he crie wiþ loude steuene :  
" Merci, Godus sone of heuene, 172  
þe Bred I sauh on þe Auter lyze  
Hit is þi bodi, I seo wiþ eze ;  
Of þe Bred þorwh sacrament
- had really  
turnd into  
Flesh and  
Blood.
- To fflesch and Blod hit is went ; 176  
þis I beo-leene, and euere I schalle,  
ffor verreyliche we seon hit alle."  
Whon he and þei weore alle certeyne,  
In forme of Bred hit tornde azeyne. 180  
He dude him hosel as oþur wore,  
And was a good mon for euer-more.  
And al oþure beo<sup>1</sup> þe bettre <sup>1 F. beþ</sup>  
þat hereþ þis tale or redeþ þis lettre.— 184
- End of the  
1st Tale.*

þe Prest þat sacreþ Godus bodi, He moste beo ful clene nedeli ; A lewed mon þat schal hit receyue, Alle-Maner fulþe moot he <sup>1</sup> weyue. <sup>1</sup> F. behoueþ hym	188	Robert of Brunne's <i>Handlyng Sunne,</i> p. 311, 312.
But <sup>1</sup> beo þou neuere so good a prest <sup>1</sup> om. in F. Ne neuere so gret wiþ-Inne <sup>1</sup> þi Brest, <sup>1</sup> F. Ne so grete wytte yn I rede þou here hou þei <sup>1</sup> are schewed, <sup>1</sup> F. þe properties Al-þauh þei <sup>1</sup> ben of langage lewed. <sup>1</sup> F. þe langage be but	192	
þou wost wel, in <sup>1</sup> þe Oble <sup>1</sup> F. þat Is <sup>1</sup> a luytel þyng to se : <sup>1</sup> F. ys but So schaltou beo luytel in wille, Luytel and Muchel <sup>1</sup> wiþ-ouren ille, <sup>1</sup> F. meke	196	The wafer's 7 qualities against the 7 Deadly Sins ; cf. p. 178-9. It is little, against Pride ;
Nout in pride ne in heihþe, ffor no wisdam ne no sleihþe ; þe soþe hit is <sup>1</sup> wiþ Lucifer, <sup>1</sup> F. þat we ne falle Proude men schal wone <sup>1</sup> þer. <sup>1</sup> F. ffor pr. m. w. wyþ hym	200	
þe Oble is mad of whete, þe Beste <sup>1</sup> corn þat men of <sup>2</sup> ete : <sup>1</sup> F. louelyest <sup>2</sup> om. in F. So schulde we beo meke and louely To alle þo þat ben vs by ;	204	made of wheat, against Wrath ;
þis Mekenes is a-zeyn þat <sup>1</sup> Ire <sup>1</sup> om. in F. þat is wiþ Lucifer in þat <sup>1</sup> fyre. <sup>1</sup> om. in F.		
þe paast of þe oble nouht ne owe Beo maad of no-maner sourdowe, <sup>1</sup> F. swetnes ffor þe sourdowe makeþ al soure þe swettest <sup>1</sup> þat comeþ of þe floure. <sup>1</sup> F. swetnes	208	without sour dough, against Envy ;
Bi þis sourdowe is tokenyng þat Envye is a wikked þinge, <sup>1</sup> F. 3yue for soule ffor hit for-doþ alle swetnesse of dede, þat god scholde 3iue vr soules <sup>1</sup> meede ; <sup>1</sup> F. 3yue for soule þerfore makeþ he non herburgrye þer he fyndeþ biforen envye.	212 216	
O vertue <sup>1</sup> In þe whete is <sup>1</sup> F. A v. also þat is muche a-zein Slouhnes : <sup>1</sup> F. ffor whete-corne wyl þer whete comeþ he wol <sup>1</sup> not prike, <sup>1</sup> F. ffor whete-corne wyl	220	round, not prickly, against Sloth ;
As Otes don and Barlike : <sup>1</sup> F. haue any Ne we ne scholde not be <sup>1</sup> prikel <sup>1</sup> F. haue any In <sup>1</sup> Idelnesse ouer-Mukel ; <sup>2</sup> <sup>1</sup> F. Of <sup>2</sup> F. mykyl Idelnesse gruccheþ and is heui of þouht And is <sup>1</sup> soone wroþ for nouht, <sup>1</sup> F. also	224	

Robert of Brunne's <i>Handlyng Synne,</i> p. 312—314.	And þat wrapphe comeþ of sorwe, And <sup>1</sup> of wonhope wol muche Borwe.	<sup>1</sup> F. þat	
	þis sacrament of þe Messe Loueþ not such Idelnesse,		228
	Not wiþ non nul he dwelle Bute þer men of þe <sup>1</sup> Ioye spelle.	<sup>1</sup> om. in F.	
unmixt, against Covetous- ness;	þe paast of þe oble seid beo-forn Schal not beo of medlet corn,		232
	Bote al onliche of whete : ffoule desires <sup>1</sup> schal men lete,	<sup>1</sup> F. þe mastlyoun	
	þat bi-meneþ, In no wyse We schal vs 3iue to <sup>1</sup> Couetyse,	<sup>1</sup> F. medel wyþ	236
	þat is also called <sup>1</sup> Aueryce, þe whuche is a foul <sup>1</sup> wikked vice.	<sup>1</sup> F. And namely wyþ <sup>1</sup> F. ys tolde a	
thin, against Gluttony;	Also þou seost þe oble is þinne And muche honeste wiþ-Inne : <sup>1</sup>		240
	And þat wol wel signefye A3eyn þe sinne of glotenye ; þer wol not þe sacrament reste,	<sup>1</sup> F. & grete dunhede ys noun þer-ynne	
	Ac <sup>1</sup> glotenye wol him out keste.	<sup>1</sup> F. þere	244
white, against Lechery.	And as <sup>1</sup> þou sest, þe oble is whit : So schul we haue no-maner delyt	<sup>1</sup> om. in F.	
	Of no-maner flesches take, <sup>1</sup> ffor lecherie <sup>1</sup> makeþ þe soule blake.	<sup>1</sup> F. of flesshely lak <sup>1</sup> F. Of l. þat	248
	þeos seuene partyes <sup>1</sup> beþ In þe Oble, as we seoþ, And eueri <i>propurte</i> þer-Inne	<sup>1</sup> F. properties	
	Is a3ein an hed-synne.		252
The Sacra- ment inust be taken in charity, not in sin;	A-3eyn þis sacrament do þo þat aren in synne and þerto go, Or aren in wille a3eyn to wende To synne and hem-self schende ;		256
	As <sup>1</sup> prest þat goþ to synge Mes þat in dedly synne is ; An hondred-fold he sungeþ more þe[n] he a lewed mon wore.	<sup>1</sup> F. Also a	260
else we take our damna- tion.	Alle þat receyue þe sacrament In dedly sunne or wikked entent Or <sup>1</sup> in eny of þeose <sup>2</sup> seuene	<sup>1</sup> om. in F. <sup>2</sup> F. þese yche	
	þat þou hast here herd nempne,		264

Riht to<sup>1</sup> heore Dampnaciun, <sup>1</sup> F. Hyt ys to Robert of  
 And þe fore vengauce schal be don. Brunne's  
 And here I schal telle a tale *Handlyng*  
 Hou hit is to þat mon Bale : *Synne,*  
 268 p. 314, 315.

## 2. Narratio presbiteri parochialis.\*

**A** Parisch-prest was in a Toun, <sup>2. Miracle of</sup>  
 Of ful gret discrecioun, <sup>the Tell-Tale</sup>  
 fful good and rihtful he was, <sup>Faces.</sup> *1 at. F.: Dyscrecyun a ryȝt wyt ys*  
 And god sende hym of his gras :<sup>1</sup> <sup>On boþe partys ryȝtly to ges.</sup> 272  
 Of his parischens he vndurstode  
 Whuche wer vuel and wȝuche wer gode.  
 Two he hedde forte gete  
 þat nolde neuere synne lete. 276 <sup>had 2 very</sup>  
 And hit felde<sup>1</sup> on an Asterne, <sup>1 = fell</sup> <sup>bad parish-</sup>  
 þat þe prest scholde non hosul werne <sup>ioners.</sup>  
 But hit were for þe gretur synne,  
 Inobedience or Corsyng Inne :<sup>1</sup> <sup>1 F. As yn cursyng or yn</sup> 280  
 þis prest was in ful gret þouht <sup>vnbuxyme</sup>  
 Wher he schulde hosele hem or nouht. <sup>he doubted</sup>  
 He preyede to God, heuene-kyng, <sup>whether to</sup>  
 þat he wolde sende him tokenyng 284 <sup>give 'em the</sup>  
 Wheþer he scholde hem hosul<sup>1</sup> forbede ; <sup>1 om. in F.</sup> <sup>Sacrament,</sup>  
 To ȝiue hit<sup>1</sup> hem he hedde gret drede. <sup>1 F. To housel</sup>  
 ffrom god he hedde þis onswere : <sup>but God bade</sup>  
 þat vch on scholde heor oune charge bere, 288 <sup>him</sup>  
 And þat he scholde werne hit none  
 But ȝiue hit forþ to euerichone ; <sup>give it.</sup>  
 "Do as Ihesu dude in dede,  
 And þou schalt no mon hit forbede, 292 <sup>Do like Jesus.</sup>  
 No more þen he dude Iudas  
 þat hedde I-don a gret trespas ; <sup>He didn't</sup>  
 Ihesu ȝaf alle wiþ mylde mood, <sup>leave out</sup>  
 Whon Bred was turned to flesch and blod. 296 <sup>Judas at the</sup>  
 ffor summe þat hit take hit schal hem saue,  
 And summe þe fore peyne schal haue ;  
 Aftur þey aren of synne elene,  
 Also schal hit on hem beo sene." 300 <sup>Last Supper.</sup>

\* MS. Simeon : *Quod propter peccatum occultum communitio non debet negari.*

Robert of Brunne's <i>Handlyng Synne</i> , p. 315, 316.	3it preyed he god of More grace :		
	þat he mihte knowe be þe face		
	Whuche resecyued hit worþily,		
	And w3uche to haue hit not worþi.		304
The Priest prayd that he might know by the receivers' faces, who took the Sacrament worthily or not.	And [god] <sup>1</sup> graunted him his wille,	<sup>1</sup> om.	
	To knowe þe goode from þe ille.		
	þe folk þat to þe prest went		
	fforte receyue þe sacrament,		308
So some had bright faces ;	Of somme þe face was also briht		
	As þe sonne In somer <sup>1</sup> -liht ;	<sup>1</sup> F. on days	
some, black ;	And summe þe <sup>1</sup> visage was also blak	<sup>1</sup> F. here	
	þat noþing miht hit Blakore mak ;		312
some, red ;	Of somme hit was <sup>1</sup> as red as blod,	<sup>1</sup> F. And some were	
	Starynge as þei weore wood ;	<sup>2</sup> And sum were swolle þe vysegas	
some, swollen ;	Of somme þe visage was bolled <sup>2</sup> stoute,		
	As boþe heore e3en welleden oute ;	<sup>1</sup> F. gnapped	316
some, prikt their hands and feet ;	And summe nympe <sup>1</sup> wip <sup>2</sup> feet and hondes,	<sup>2</sup> F. here	
some were like lepers ; some like idols.	As dogges don þat gnawen heore bondes ;		
	And somme hedde visages of Meselri ;		
	And somme were lyk foul Maumetri.		320
	Moni wondres weore on hem scene,		
	Mo þen he couþe þeune deme. <sup>1</sup>	<sup>1</sup> F. se at þat tyme	
	þe prest, whon he sauh alle þise,		
	Of þat siht he gan to grise,		324
	ffor þat siht he <sup>1</sup> was hidouse	<sup>1</sup> om. in F.	
	And dredful and Meruilouse. <sup>1</sup>	<sup>1</sup> F. perylous	
The Priest prayd God to explain this.	3it pre3ede he god wip good entent		
	þat he mihte wite what al þis ment.		328
	And god almihti louede him wel		
	And wolde schewe him eueridel :		
The bright-faced	“ þo Men þat weore so briht		
	As þe sonne on day-liht,		332
	þo Men aren 3it in Charite		
were pure ;	And clene of synne, and worschupeþ me.		
the black-faced,	þo Men þat were so blake		
	þat no þing mihte hem blakore make,		336
leclers ;	þo weore <sup>1</sup> lechours foul wip-Inne	<sup>1</sup> F. are	
	And haue no wille to leue heor synne.		
the red-faced, tyrants ;	þo Men þat weore so red as blood,		
	þei are tirauns <sup>1</sup> wikked of mood,	<sup>1</sup> F. Irus &	340



Heore Euencristen for to slo			Robert of Brunne's <i>Handlyng Synne</i> , p. 316, 317.
Wij dede <sup>1</sup> and wij word also. <sup>2</sup>	<sup>1</sup> F. dep	<sup>2</sup> or wyþ pyne do wo	
þo þat þow sauh wij Bollen visage,			
þo aren Envyous and <sup>1</sup> ouer-outrage.	<sup>1</sup> om. in F.	344	the sweld-faced, envious; the prikers, backbiters;
And þo þat nympt her fingres and hendes, <sup>1</sup>			
Are Bachyteres bi-twene frendes.	<sup>1</sup> F. finger endes		
þo þat þou sauh Meseles bi siht,			the lepers, lovers of property;
þey loue more good þen god almiht.		348	
þo þat þou sauh lik Maumetrie,			the idol-like, carers for worldly things.
On worldly pinges þei most affye,			
More loue þei catel þat he haþ sent			
þen þei don hym þat al haþ lent.		352	
þeose-maner men are riht <sup>1</sup> in wille	<sup>1</sup> F. 3yt		
In heore synne to leue stille,			
And þerfore schal þe sacrament			On these the Sacrament calls for Judgment.
Of hem aske heor <sup>1</sup> Iugement,	<sup>1</sup> F. harde	356	
þat þei haue reseceyued him vnworþily			
And serued þe fend wij ful Envy." <sup>1</sup>	<sup>1</sup> F. hys enemy		<i>End of the 2nd Tale.</i>
þis tale is told for loue of þo			
þat in synne to hosul go,		360	
Or ben in wille to torne aþeyn;			
Al heore trauayle þei don in veyn.			
þif þou wole <sup>1</sup> þyn hosel saue <sup>2</sup> take,	<sup>1</sup> F. whan	<sup>2</sup> shalt	Before you take the Sacrament, wish to forsake sin.
Beo in wille þi synne to forsake		364	
Euermore in studefast herte;			
And þif <sup>1</sup> þou synne in bodi <sup>2</sup> smerte,	<sup>1</sup> F. þoghe; And om.		
God takeþ hit nouzt to so gret grim	<sup>2</sup> F. some afty and		
As þou in tresun Receyuede hym.		368	
In no þing wot I more tresun			
þen bringe þi lord on his felun,			
And þit men seiþ þe synne is to greue <sup>1</sup>	<sup>1</sup> F. here s. ys grefe		
þat bringeþ a trewe mon on a þeue.		372	
þif þou do þus þi witande,			
þen chargen hit me <sup>1</sup> moste on hande.	<sup>1</sup> F. men lýt		
þerfore loke þou wite nouht		375	
No synne I-hud In herte ne pouht! <sup>1</sup>	<sup>1</sup> F. has 2 vv. more.		
ffor <sup>1</sup> no Clerk þat is in synne,	<sup>1</sup> F. Also		No Clerie in sin should serve at the Altar.
Til he leue and þer-of blyne			
He schulde not serue atte Auteer	<sup>1</sup> F. Ne halewede þyng to come		
Ne hondle þing þat comeþ þer <sup>1</sup> neer.		380	

Robert of Brunne's <i>Handlyng Synne</i> , p. 317, 318.	I touched er <sup>1</sup> of þis outrage Whon I spac of þe <sup>1</sup> sacrilage, þat þe hologicost schewed him nouht ffor þe Dekene syngede in þouht ; In þe tale of Ion Grisostomus þis tale is told, for ow and vs.	<sup>1</sup> See Furniv., p. 274-5. <sup>1</sup> om. in F.	384
After taking the Sacrament, no one should turn to sin.	Als is he worþi to ben i-schent þat sone aftur þe sacrament To folye and to synne drawes— Luitel of Godus vengauunce hym awes ! 3if þou forȝete or ouer-sittes þe tyme of hosul þat þou wel wittes, Luitel fors of him þou ȝeues, Nouþur þou louest hym ne leues. <sup>1</sup> And ouer al he loueþ þe best ; And þou ne wolt a niltes gest Leten hym herborwe in þin hous ! þou art vnkynde and <sup>1</sup> Meruyulous, þat al þe ȝer þou letest him weyue, Wiþ worschipe woltou not him resceyue. God Manaseþ for þis chesun, ffor <sup>1</sup> riht hit wole and eke resun : ffor suche men aren holden vntrewe In þe Olde lawe and in þe newe. Comaunded <sup>1</sup> In þe Olde lawe was Ones in þe ȝeer to schewe þi trespas. þe newe lawe is of þe more honour, Ones in þe ȝeer <sup>1</sup> resceyue þi creatour, Ones a ȝer him to knoweleche, þi lord to plesse for doute of wreche. þat prest i blame ouer alle þinge, Wiþ-uten gret skil þat letteþ to synges ; ffor mony a soule mihte I-saued be <sup>1</sup> Wiþ þat Masse þat þenne leueþ he. <sup>2</sup> ffor alle þat in þe <sup>1</sup> peyne Is, Abydeþ socour of þe Mes, ffor eueri Masse makeþ Memorie Of soules þat aren In purgatorie. Muche þonk schal he <sup>1</sup> haue þat helpeþ soules for to saue ;	<sup>1</sup> F. þon louest hym nat þat þou by lyues	388
The Old Law enjoind Confession once a year.		<sup>1</sup> F. ryȝt	392
The New Law says, "Receive thy Creator once yearly."		<sup>1</sup> F. And	396
		<sup>1</sup> F. ryȝt	400
The Mass helps souls in Purgatory.		<sup>1</sup> F. Comaundement	404
		<sup>1</sup> F. Ones to	408
The Mass helps souls in Purgatory.		<sup>1</sup> F. be saued	412
		<sup>2</sup> F. he haþ leued	416
		<sup>1</sup> om. in F.	416
		<sup>1</sup> F. þat prest	420

No þing may so muchel avayle  
 Of heore peynes and heore trauayle  
 As þe sacrament of þe Auteer,  
 Hit<sup>1</sup> makeþ hem of peynes cleer.<sup>2</sup> <sup>1</sup> F. Ne <sup>2</sup> so c. 424  
 And þat may I schewe apertely  
 Bi a tale of seynt Gregori :

Robert of  
 Brunne's  
*Handlyng  
 Synne,*  
 p. 318—320.

(3.) *Narratio felix presbiteri.*

3. *Tale of the  
 priest Felix.*

**S**aint Gregori seiþ for þe same :  
 Hit was a prest, felix his name ; 428  
 Bi-syde he wonede<sup>1</sup> in a þaþe, <sup>1</sup> F. hys wouyng He livd near  
 Was a wassching In an hote baþe. a hot Bath ;  
 þis prest ofte þider ȝede,  
 To wassche him whon he hedde nede. 432 and when he  
 þis prest þer euer [redi]<sup>1</sup> he fonde <sup>1</sup> F. redy washt in it,  
 A Mon to wassche him,<sup>2</sup> to foot and honde ; a Man always  
 He drouȝ his hosen of and his schon <sup>2</sup> F. þat serued hym attended to  
 And redi was hem on to don ; 436 him,  
 At eueri tyme he þider com  
 His herneis<sup>1</sup> feire of he nom, <sup>1</sup> F. Hys shone & hys hosen  
 And seruede him at eueri tyde  
 In þat watur and ofte<sup>1</sup> beo-syde. <sup>1</sup> F. eke 440  
 þis prest þat com þider so ofte,  
 þat þis mon þer seruede so softe,  
 He ne askede hym neuer-more  
 Wheþen he was ne hou he com þore ; 444 but he never  
 But eueri tyme he was redi who he was.  
 And seruede him ful apertely.<sup>1</sup> <sup>1</sup> F. peynybly (penyblely)  
 þis prest þouȝte, " he serueþ me wel,  
 His trauayle wol I quite sum-del." 448  
 On a day he þider þouhte  
 And twey loues wiþ hym he brouhte.  
 In to þat baþ ȝeode þat prest  
 And wusch him as he dude nest ; 452  
 þis mon was þere him aȝeyn,  
 To serue him wel he dude his Mayn.  
 þis prest, whon he scholde go,<sup>1</sup> <sup>1</sup> F. surþe go  
 He ȝaf þis mon þis loues two, 456 One day,  
 And þonked him muchel his seruyse, Felix gave  
 And more he scholde haue<sup>1</sup> oþurwyse. <sup>1</sup> F. he wulde the Man 2  
 loaves.

- Robert of  
Brunne's  
*Handlyng  
Synne*,  
p. 320, 321.
- þis Mon onswerde þis prest a-zeyn :  
“ þis bred 3e bringeþ to me in veyn,  
ffor neuer-more schal I 3ete  
Bred ne non oþur mete :
- The Man said  
he was then  
a corpse:
- I am a Mon þat is ded,  
þat neuer-more schal ete bred.”
- þe prest asked : “ on what manere  
Is hit þat þou wonest here ? ”
- þis Mon onswerde in þat tyde : <sup>1</sup>  
“ I was lord here ar I dyede, <sup>2</sup>
- And þis seruise þat I am Inne  
Is þe peyne for my synne.
- He begd  
Felix to offer  
the 2 loaves  
on the Altar,
- Bote I þe preye *par* charite,  
Offre on þe Auter þes loues for me ;  
And I beseche þe ouer alle þynge  
þat sixe Masses for me þou synge ;  
And heo weore songen, I hope to wende  
In to þe Ioye wiþ-ouen ende.
- and sing 6  
Masses for  
him.
- And whon þe sixte masse is left,  
3if þou ne fynde me her eft,  
Trouwe [þou] þenne forsoþe i-wis  
þat for þi preyere I am in Bliss.”
- Then, if he  
didn't come  
to the Bath,  
he'd be in  
Bliss.
- þis prest al þat wike longe  
ffor þis<sup>1</sup> mon preyede and songe.  
And whon þe wike was al gon,  
þe prest com þidere, and fond non ;  
He hopede<sup>1</sup> wel þat he was brouht  
To blisse, for he ne fond him nouht.—
- He did not  
come, but  
went to bliss.
- End of the  
3rd Tale.*
- Beo þis tale 3e may se  
þat hit is gret Charite  
Masses for þe dede to synge,  
þe soules [out] of pyne forte bringe.  
Ouer<sup>1</sup> alle þing hit haþ pouwer,  
þe sacrament of þe Auter,  
And nomeliche whon hit is don  
Wiþ good monnes deuocion ;  
Him wol god sannore here  
þen on þat is him nouht so dere.
- The Sacra-  
ment of the  
Altar has  
power over  
all things.
- In þe seueþe Comaundement  
Toucheþ to þis sacrament
- 460
- 464
- 468
- 472
- 476
- 480
- 484
- 488
- 492
- 496
- <sup>1</sup> F. n. & seyð
- <sup>2</sup> F. deyde
- <sup>1</sup> F. þys same
- <sup>1</sup> F. beleuede þau
- <sup>1</sup> F. Passyng

In a tale of þat <sup>1</sup> kniht,	<sup>1</sup> F. a	Robert of Brimme's <i>Handlyng Synne</i> , p. 321, 322.
Hou þe prest þat liueþ not riht,	500	
Of his preyere is luytel prou,		
And þere hit telleþ wel hou. <sup>1</sup>	<sup>1</sup> See F. p. 72-76.	A bad Priest's prayer is of little worth.
And I schal telle anopur here	504	
Of a Masse of a good frere :		
 (4.) þou a man of Souþfolk was saued þorou a masst.		
<b>A</b> Mon in Souþfolk ones dyed,		4. <i>Tale of the Suffolk Man.</i>
Bi sydes Sudburi, as men seid.		A man died near Sud- bury,
ffor þat mon such grace was diht		
þat him was graunted to come a niht	508	and got leave to go to his wife,
fforte speke wiþ his wyf,		
To mende þe fautes of his lyf.		
"ʒef a Masse," he seide, <sup>1</sup> "were for me don	<sup>1</sup> om. in F.	and ask her to get a Mass sung for him.
Wiþ a good monnes deuocion,	512	
I hope to Ioye for to go		
And beo dilyueret of al my wo.		
I preye þe, dame, par charite		
To trauayle so muche for me."	516	
Heo graunted hym þat ilke bone,		
And ros vppon þe morwen sone		
And to þe ffreres sone heo eode,		
þer heo hopede best to spede.	520	
Heo com and spac wiþ a ffrere		She got a Friar
And preyed heo moste his masse here,		
And for hire hosebondes soule to synge,		
And heo wolde ʒiue hym offringe.	524	
þe ffrere dude hire a Mes		to sing a Mass "in common" for her husband.
In Comuyn, as þe seruise is.		
Whon þis Masse I-songen was,		
Heo wente hom a good pas.	528	
þe niht aftur þenne com he.		The Sudbury man came back and told
"Slepestou?" he seide. "nay," seide heo ;		
"Are ʒe ʒit," heo seyde, "in blis?"		
þe Masse for ow I-songen is."	532	
"þe Masse," he seide, "þou dudest do, <sup>1</sup>	<sup>1</sup> F. be do	his wife that a bit of a Mass wouldn't do for him,
A parti hit helpeþ <sup>2</sup> me þerto ;	<sup>2</sup> F. halpe	
Mi part ich hedde of þat Mes		
As of þing þat Comuyn is.	536	

Robert of Brunne's <i>Handlyng Sonne</i> , p. 322, 323.	3if on weore specialy for me seid, Of my peyne I were ful leyd, <sup>1</sup>	<sup>1</sup> <i>at. F.</i>	
he must have one all to himself, sung by a Priest of good life.	3if þe prest were of lyf so good þat God his preyere vndurstood ;		540
	I hope þenne grace to haue þat his Masse mihte me saue ;"		
	Ofte he seide to his wyf :		
	" A prest, A prest of clene lyf !"		544
So his Wife,	On þe Morwen forþ heo eode		
thro' a Prior,	To þe ffreres eft to <sup>1</sup> spede,	<sup>1</sup> <i>F. et god</i>	
	And schewed hit to þe priour, And preyed him of socour ;		548
	3if he hedde eny broþur þat he kneuh <sup>1</sup> beter þen oþur,	<sup>1</sup> <i>F. hopede were</i>	
	" þat wol synge me a Mes ffor a Mon þat ded is,		552
	At <sup>1</sup> myn ese he schal haue	<sup>1</sup> <i>F. And at</i>	
	To a pitaunce what he wol craue."		
got a holy	þe prior spac to <sup>1</sup> a ffrere	<sup>1</sup> <i>F. vn-to</i>	
	And preyed him on alle manere þat he wolde a Masse synge ffor þat soule heo made preyinge.		556
Friar to	þe ffrere was an holy mon ; And ar [þat] he his Masse bi-gon,		560
	He preyed to god his orison, Wip <sup>1</sup> a gret deuocion, <sup>2</sup>	<sup>1</sup> <i>F. Yn</i> <sup>2</sup> <i>afflyceyoun</i>	
	þat hit mihte ben him to pay, þe Masse þat he scholde synge to-day.		564
sing a Mass for her husband only.	Whon þe Masse was don to þe ende, He bad þe wommon hom [to] wende, " And whon þou more eft heres, Cum and sey to vre ffreres !"		568
Next night	þe niht aftur—lustneþ now !— He com and seide : " slepestou ?" " Nay," heo sayde, " hou fare 3e ?" " Wel," he seide, " and so worþ þe !"		572
	" Sire, weore 3e a-payed of þat Mas þat for ow to-day songen was ?" " 3e," he seide, " graunt Merci ! þat Masse to me is more worþi		576
her husband came, and told her that			

- þen al þe world an hundred siþe,  
 Ne miht haue mad me neuer<sup>1</sup> so bliþe. <sup>1 F. half</sup>  
 His preyere was to god so dere, <sup>1 F. þat he besoghte wyþ</sup>  
 ffor al þat he preyede<sup>1</sup> he wolde here ; 580  
 þeiþ he hedde preized for a þousund mo,  
 ffrom payne to blisse þei hedde i-go ;<sup>1</sup> <sup>1 F. he had brojt þo</sup>  
 ffor what þing he hedde asked bone, 583  
 God wolde ha<sup>1</sup> graunted him ful<sup>2</sup> sone. <sup>1 F. God hade</sup> <sup>2 as</sup>  
 Haue good day ! for now I wende  
 To þat Ioye wiþ-ouen ende. <sup>had won him</sup>  
 God lete þe<sup>1</sup> neuere þer-of mis, <sup>1 F. vs</sup> <sup>everlasting</sup>  
 þou ne he,<sup>1</sup> to haue þat blis." <sup>1 F. Wyþ-outyn ende</sup> 588 <sup>Joy.</sup>  
 þe wyf com sone on þe Morn  
 And fel on knes þat ffrere bi-forn  
 And tolde him þer eueridel  
 Hou he for his preyere was wel. 592  
 And þat ffrere ful wel he<sup>1</sup> lette, <sup>1 F. þarþy</sup>  
 And þonked God, for Ioye he grette.  
 Wel weore hym at his endyng  
 Hedde such a prest for him to synge !— 596  
 In þis tale schewed is :  
 Of<sup>1</sup> alle þing good is þe mes, <sup>1 F. Ouer</sup>  
 þe<sup>1</sup> sacrament on þe Auter <sup>1 F. For þe</sup>  
 Ouer alle passeþ his pouwer. <sup>1 2 vv. om. :</sup>  
 In þe Masse þei hem a-fye <sup>for hyt makeþ mencynn of þe passyun</sup>  
 þe soules þat are in purgatorie.<sup>1</sup> <sup>As Iesu cryst to deþ was down</sup>  
 þe sone is offred to þe ffadur of heuene  
 ffor þe soules þe prest wol nempne ; 604  
 þat is þus for to<sup>1</sup> mene : <sup>1 F. Also þys tale wyl</sup>  
 3if þe prest beo good and clene,  
 þenne wol Ihesu crist hym heere,  
 ffor what þyng he makeþ preyere ; 608  
 Preye he for soule or for bodi,  
 þat aren in pyne or<sup>1</sup> in nuy, <sup>1 F. or here</sup>  
 Boþe wol god almihti saue  
 What þe gode prest wolde haue. 612  
 Not only for soulus is he herd,  
 Bote eke for vs here in þis world.  
 Beo a Mon in seknesse or in prisun,  
 Weyferynge, or in temptaciun, 616

Robert of  
 Brunne's  
*Hauillyng  
 Synne,*  
 p. 323, 324.

this separate  
 Mass

had won him  
 everlasting  
 Joy.

*End of the  
 4th Tale.*

Christ is  
 offerd to God  
 for the Soules  
 the Priest  
 names.

Both the  
 dead and the  
 living

Robert of  
Brume's  
*Handlyng  
Synne,*  
p. 324—326.

are helpt  
by the Eu-  
charist.

Or in eny oþur trauayle,  
þe sacrament wol vs a-vayle ;  
Hit wol delyuere vs out of peyn,  
3if vr trouþe beo certeyn. 620

And þat was wel schewed in dede  
In Engelonde, so seiþ seint Bede :  
In his Bokes writen hit is,  
A feir Miracle of þe Mes : 624

5. *Bede's Tale  
of the Knight  
Ruyna (or  
Ymma and  
Tuna).*

In Bede's day  
was a battle  
between K.  
Edrid and  
the King of  
Lindesay,

(5.) *Narratio Bede.*<sup>1</sup> <sup>1</sup> Cf. Hist. Eccl. IV. c. 22.

þat<sup>1</sup> tyme seint Bede was liuonde,<sup>2</sup> <sup>1</sup> F. What  
Weore Mony kynges in þis londe. <sup>2</sup> man lyuande  
Bi-twene two was gret Batayle—  
þerfore i telle þis Meruayle ; 628  
þat on hiht Edfride, of North Cuntre,  
þat oþur of lindeseye was he.

Edfride hedde gret seygnery,  
Seynt Andreu hosbonde of hely. <sup>1</sup> F. Audre 632  
þis Batayle was bi boþe heore a-sent  
Bi-sydes a watur men calleþ Trent.

near the  
Trent.

Sire Elfride<sup>1</sup> broþur hette Eleswynne,<sup>2</sup> <sup>1</sup> r. Edfrides  
<sup>2</sup> F. Elfwynne 636  
He was slayn þat Batayle Inne ;

Elswyn was  
slain.

On boþe partys ne was non  
So feir a kniht of flesch and bon,  
Ne non so douhti was of Armes—  
þerfore seint Bede pleynede his harmes. 640

A knight  
Ruyna was  
nearly kild.

A-noþur kniht was<sup>1</sup> feld doun <sup>1</sup> F. also was  
Nerhonde ded, and fel in swoun ;  
þe nome of þis 3onge kniht  
Ruyna,<sup>1</sup> seiþ seint Bede, he hiht. <sup>1</sup> F. Iumua 644

When Ruyna  
recoverd,

Whon þis Ruyna hedde long leyn,  
He keuerde, and seet vp aþeyn,  
And stopped his woundes þei schulde not blede,  
And, as he mihte, þennes he 3ede, 648  
To seche him help sumwher to haue,  
Of<sup>1</sup> frendes fynde him to saue. <sup>1</sup> F. Or

he was seiþd  
by K. Col-  
dred, and  
handed to an  
Earl.

As he wente wiþ muchel drede,  
He was taken wiþ kyng Coldrede ;<sup>1</sup> <sup>1</sup> F. Eldrede 652  
And brouht him <sup>1</sup> to a lordyng, <sup>1</sup> F. vii-  
An Erl, þat heold of þe kyng.



- þe Erl asked him what he was,  
 And wher he hedde ben in hard cas. 656  
 ffor doute of dep he was a-friht  
 And dorste not seye he was a kniht;  
 He seide: "sire, 3if þi wille<sup>1</sup> be,  
 I am an hosebonde-mon<sup>1</sup> of þe cuntre, <sup>1</sup> MS. welle <sup>1</sup> F. om. mon 660  
 I was wont to lede vitayle  
 To knihtes þat weoren in Batayle;  
 And nou I am a pore mon,  
 þus fro þis Batayle I com,<sup>1</sup> <sup>1</sup> F. wan 664  
 And wolde fonde to haue<sup>1</sup> my lyf,  
 Til I may come to my wyf."  
 þis Erl dude a leche bi stoundes  
 To tente<sup>1</sup> to hym, to hele his woundes. <sup>1</sup> F. Tende 668  
 þat tyme was here mony þeodes,  
 Mony vsages, and<sup>1</sup> mony leodes, <sup>1</sup> F. yn  
 ffor vche a kyng in þat dawes<sup>1</sup> <sup>1</sup> F. dawe 672  
 Vsede his diuerse lawes:  
 Summe were cristene in vre fay,  
 And summe leeuede in paynymes lay;  
 þerfore þat tyme was muchel þro,  
 And ofte was boþe werre and wo. 676  
 3if a kniht<sup>1</sup> miht oþer men take, <sup>1</sup> F. kyng  
 He scholde hem sulle or in seruage make.  
 Wherefore i telle so of þis kniht:  
 þe Erl let him bynde eueriche niht, 680  
 þat he ne scholde from hym fle  
 Ne stele a-wey to his cuntre.  
 ffor al þat þei mihte him bynde,  
 Ofte loos þei dude hym fynde; 684  
 Neuer so faste þeih heo him bounde,  
 Loos a-noþur tyme þei him founde.  
 þis bounden kniht, Ruyna,  
 Hedde a Broþur, þat hihte Tymma;<sup>1</sup> <sup>1</sup> F. Tymna 688  
 þis Tymma was prest Religious,  
 ffor he was Abbot of an hous,  
 So longe he liuede in þat estre  
 þat his nome heet Tymmestre;<sup>1</sup> <sup>1</sup> F. Tuncestre 692  
 þat tyme,<sup>1</sup> as ich vndurstonde,  
 Hit was in Northhumberlonde.

Robert of  
 Brunne's  
*Handlung*  
*Sonne*,  
 p. 326, 327.

Ruyna said  
 he was a hus-  
 bandman.

The Earl had  
 him cured,

and then  
 bound every  
 night, to stop  
 his running  
 away.

Ruyna's  
 brother,  
 Abbot  
 Tymma,

	þis Abbot hedde tipinges certeyne	
	þat Ruyna was in Batayle slayne.	696
Robert of Brunne's <i>Handlyng Synne</i> , p. 327, 328.	He com to Trent, þis Abbot Tymma,	
came to the Trent, found a body like Ruyna, buried it,	And fond a bodi lyk to Ruyna ; Honorabliche he dude hit graue	
	In his chirche þer he wolde hit haue,	700
and sang daily Mass for it.	And song þerfore day and oþur : He wende hit hedde ben his broþur.	
	þauh Tymma hedde chosun wrong, His broþur hedde þe goodus <sup>1</sup> of þe song—	<sup>1</sup> F. godenesse
	ffor God al wot, and wust hit þere ffor whom he made his preyere :—	705
So that, tho' Ruyna was bound every night, he was, thro' the Mass, free every morn- ing.	þeih men a-niht þis kniht bounde, A-Morwe þei hym loos founde,	708
	Men mihte hym neuere bynde so fest <sup>1</sup>	<sup>1</sup> F. yn bondes so feste
	þat þei <sup>1</sup> þat tyme nolde al to-berst.	[ <sup>1</sup> the bonds]
	þe men þat hedde þis kniht in holde, þis wondur to þe Erl þei tolde.	712
	þe Erl hedde þer-of gret wondur þat þis bondes weore so in-sondur ; He seide, him-self wolde wiþ him speke And wite whi his bondes dude breke.	716
	Bi-fore þe Erl was he set, <sup>1</sup>	<sup>1</sup> F. fette
	And þe Erl feire he gret.	
The Earl askt him what wichecraft this was thro'.	“ Sey me,” he seide, “ þou belamy, Const þou wel on sorcery ?	720
	Sum wicche-craft I trouwe þou bere þat þi bondes þe not dere ; fforsoþe,” he seyde, “ sumwhat þou dos þat euer-more þei fynde þe loos.”	724
	He seide : “ wicche-craft con I nouht, Ne for me schal non beo wrouht, Ne I nul be by fendes craft vn-bounde beo, <sup>1</sup> bi no wicche-craft.	<sup>1</sup> F. ue 728
Ruyna told the Earl that his Brother the Abbot's	Sire Erl,” he seide, “ hit is a-noþur : In my cuntre I haue a Broþur, þat leueþ wel þat I beo slayn, ffor I com not hom aþeyn ;	732
singing Mass	ffor me he syngþ vche day a Mes— prest, abbot forsoþe he is.	

- I wot wel, þat is þe enchesun  
 þat my Bondus here<sup>1</sup> vndon;      <sup>1</sup> F. are so      736      Robert of  
 ffor no þing ne haues pouwer      *Brumne's*  
 A3eyn þe sacrament of þe auter.      *Handlyng*  
 ffor, 3if I weore ded, in oþur werld,      *Syane,*  
 His preyere for me weore I-herd,      undid his      p. 328, 329.  
 To bringe me out of peyne and wo,      bonds,  
 And siþen to blisse forte go."      740
- Al þat Meyne and þat Erl  
 Leeuede wel he was no cherl,      744  
 as<sup>1</sup> he to-fore hem hedde i-seid      <sup>1</sup> MS. And as  
 Whon þei on hym furst hond leyd ;  
 Bi his semblaunt and feir beryng  
 Hym semed wel a gret<sup>1</sup> lordyng,      <sup>1</sup> F. to be a      748  
 Bi his speche þei vndurstood  
 þat he was mon of gentil blod.
- þe Erl tok him in priuite,  
 Wheþen he was telle scholde he ;      752      At the Earl's  
 " Sey me soþ, and, as I am trewe<sup>1</sup> kniht,      <sup>1</sup> om. in F.      request,  
 þou schalt no skape haue, be my miht." <sup>1</sup> <sup>1</sup> F. ne þly3t
- " Seþþhe þou me bi-hotest pes and griþ,  
 I am þe kynges mon Eldriþ ;<sup>1</sup>      <sup>1</sup> F. Edfryth      756      Rnyna con-  
 Armes I bar in þat Batayle,      *fesses he is*  
 Wiþ my pouwer him to auayle."      *K. Edfrith's*  
 " So me þhou3te," seide þe Erl,      *man.*  
 " þou<sup>1</sup> semed not to ben a cherl.      <sup>1</sup> F. þe      760  
 Bote for þi knowlechyng her me bye<sup>2</sup>  
 þou weore worþi for to dye,      <sup>2</sup> F. But for þat y here þe seye  
 ffor þou halp<sup>3</sup> þer to slo,      <sup>3</sup> F. hylpe  
 þat al my kynde is ded me fro ;      764  
 Bote, for I er sikerde þe,  
 Scha[l]t þou haue no skape for me."
- He eode and sold him for Raunsoun  
 At Loudone to a ffrisoun.      768      The Earl sells  
 A ffrisoun, 3e schul vndurstonde,      *Rnyna to a*  
 Is a Mon of ffrys-londe.      *Frisian in*  
 þis ffrisoun scholde þis Mon forþ lede,      *London,*  
 And dude on him bondes for drede,      772      who puts  
 ffor a-skapyng bi þe weye      bonds on  
 He dude bondes on him leye.      him,

- Robert of  
Brunne's  
*Handlyng  
Sunne*,  
p. 329, 330.  
but the Mass  
bursts them.
- Bot þat vaylede him no-þyng  
Neuer a day, þat byndyng: 776  
ffor in þat tyme þe masse was songen,  
þe bondes to-barst and al to-sprongen.  
þis ffrison þhouzte: "hou may þis beo?  
He may riht wel from me fleo; 780  
Happyliche hit a-vayleþ<sup>1</sup> nouht <sup>1 F. vayled</sup>  
þe Catel þat I wiþ him bouht."
- The Frisian  
offers Ruyna  
his freedom  
if he'll pay  
what he cost.
- þe ffrison seide: "wolt þou wel  
Restore a-zeyn al my Catel, 784  
And I schal zine þe leue to go  
To þi Cuntre þat þou com fro.  
But furst þou schalt me troupe pliht,  
And trewely hold hit wiþ al þi miht, 788  
To bringe þe Catel I zaf for þe,  
And elles I graunte þe not fre."  
He graunted him al þat he seide,  
And troupe in hond wiþ hym he leide. 792
- Ruyna gets  
the money  
from K.  
Loyre of  
Canterbury,
- þis Ruyna wente to kyng loer,  
þat was kyng of Caunterbur—  
He was seint Andreus<sup>1</sup> suster sone, <sup>1 F. Andre</sup>  
And Ruyna was wont wiþ hym<sup>1</sup> to wone; <sup>1 F. here</sup> 796  
Of al his stat, boþe wo and wele,  
Ruyna told him eueridele.  
þe kyng zaf him his Raunsun;  
And [he] bar hit to londun to þat ffrison. 800
- and then goes  
to his brother  
Tynuna,
- and tells him  
how T. helpt  
him.
- Seþþe eode he hom, þis kniht Ruyna,  
To his broþur, Abbot Timma,  
And tolde him of al his wo-fare  
And of his cumfort in al his care. 804  
þis Abbot wel vndurstood  
þat his Masse dude him gret good  
And þe sacrament gon hym borwe  
Out of seruage and out of sorwe. 808
- End of the  
Tale.*
- þis tale telleþ vs seynt Bede  
In his gestes þat we Rede.—  
Bi þis tale may men lere  
þat Masses helpeþ vs wel here: 812  
ffor vs liuyng hit makeþ Memorie,  
Also for þe soules in purgatorie.
- So, learn that  
Masses help  
us here, as  
well as souls  
in Purgatory.

Vche mon schal leue þat riht	<sup>1</sup> F. þat holpe wyl be as was	816	Robert of Brunne's <i>Handlyng Synne</i> , p. 330, 331.
þat helpen hit wolle as [hit] dude <sup>1</sup> þe knilt.			
þis sacrament helpeþ not 3it alone,			
Bote þe offrynges euerichone,			
Al þat we offre atte Mes,			
Al to vre saluacion hit is.		820	
Not only forte saue þe dede, <sup>1</sup>	<sup>1</sup> F. þo þat dede beþ		
þe quike hit saueþ also and rede; <sup>1</sup>	<sup>1</sup> F. redeþ		
As wel haue þe quike þe prou			
As þe dede þerof þe vertu nou <sup>1</sup> ;	<sup>1</sup> om. in F.	824	
Quike and dede, More and lesse			
Ben I-saued þorwh þe Messe.			
þe Offringe is as a present,			The offering at the Masse helps us too.
þat helpeþ vs wiþ þe sacrament,		828	
To þe ffadur of heuene tentefuly,			
ffor whom þou offerest to haue Merci.			
A tale I fond ones I-writen,			
And as I sauh hit, I wol 3e witen,		832	
And wel a-cordeþ in alle þinge			
þat God is payed of good offringe.			
(6.) Of a man þat was closed in a myne.			
<b>H</b> it was a Mon bi-3onde þe sée,			6. The Miner helped by his Wife's Mess-offerings.
A Mynour, wonede In a Citee.		836	
Mynours, þei makeþ in hulles holes,			A Miner
As men don þat secheþ coles.			
þe <sup>1</sup> Mynour souht stones vndur molde	<sup>1</sup> r. þis		
þat Men of maken seluer and golde.		840	
He wrouhte and holede in þe hille.			dug in a hill.
A perilous chaunce fel hym tille :			
A gret parti of þe Myne			The Mine fell in,
ffel down þer and closed hym Inne.		844	
His felawes alle þat weren hym hende,			
þat he weore ded wel þei wende ;			and the Miner was thought dead.
þei eode and tok hem alle to Rede,			
And tolde his wyf þat he was dede.		848	
þis wommon bi-menede hir hosebonde sore—			His Wife
God leue þat mony such wymmen wore !—			
Heo helped his soule in alle þynge,			
In almes-dede and in offringe ;		852	

Robert of Brunne's <i>Handlyng Synne.</i> p. 332, 333.	Heo Offred for him atte Auter fful of wyn a picher, And [a] feir lof wip-al,	<sup>1</sup> F. as for a	856
offred a pitecher of wine and a loaf daily at the Altar, for a year, save on 1 day.	Eueri day as <sup>1</sup> principal, And al þat twelf-moneþ stabely, Bote o day þat passed forby.		
	ffewe suche wynnmen [now] we fynde þat to heore hosebondes are so kynde!		860
	Bote þis wyf wip al hire miht Dude for him [boþe <sup>1</sup> ] day and niht.	<sup>1</sup> F. boþe; MS. Vern. om.	
At the year's end the Miner's mates	Hit fel at þe twelfmoneþ ende, His felawes to þe hul gon wende,		864
	And come to þat same stude eft þer þei heore felawe in werk left.		
dug down to him, and found him safe and sound.	Riht þere þei furst bi-gon þei percede þorwh in to þe Mon :		868
	þe Mon In good stat þei founde, Liuinge, wip-outen wem or wounde.		
	Euerichone þei hedde ferly, And þat was gret Resun why!		872
	Alle þo men weore in gret weer How he hedde lyued al þat 3er.		
	Bote þenne he tolde hem euerichon How he hedde lyued þer al-on :		876
He told 'em that his Wife had sent him bread and wine every day save 1.	" I haue I-liued gracious lyf þorwh cortesy e of my wyf :		
	Eueri day heo haþ me sent Bred and wyn to present ;		880
	But o day, þenne eet I nouht, ffor my mete me nas not brouht."		
	þei ladde þe mon in to þe toun, And tolde þis Miracle vp and down,		884
	ffurst þorwh þe Citée, And seþþe þorwh al þe contre.		
	Hit com in spekyng <sup>1</sup> atte laste þat day þat he dude faste.	<sup>1</sup> F. þey asked hym	
The day he fasted	He tolde hem þe dayes name, And his wyf seide þe same :		888
	þat day heo offrede neuer a del, þe goode ffriday hit mihte be wel.		892
was the Good Friday when			

You shall be told, 1. how to live perfectly; 2. God's will;	13e mouwe also here hardily Hou mon schal lyue parfytly; þenne schul 3e here also	1 In the Spec. precedes: Quomodo homo debet respicere ad statum suum. 9
3. what makes men holy;	What is þe wille of god euermo; Also schul 3e here now rede What þing makeþ mon holy in dede;	12
4. self-knowledge;	þen schul 3e here, 3if 3e wol trouwe, Hou mon schal him-self knowe, In bodi and in soule also, Wher he liue treweli or ne do;	16
5. God's goodness;	Also mowe 3e here in hi3 þe godnesse of god þat is euer redi;	
6. how to spend time;	þen mowe 3e heere in þis ryme How a Mon schal spende his tyme.	20
7. how to contemplate God in creatures;	Also heere lerne we may Hou þat we schule vre lord pay. <sup>1</sup> Herkneþ alle feire and stille:	1 Spec.: Quomodo homo debet contemplari Deum in creatura.
8. God's will as in holy writ;	Heere schul 3e so of godus wille, As witnessesþ folliche hit þe Bok þat is cald holi writ:	24
9. the 7 deadly Sins;	þe seuen dedlich synnus, þe braunches also, I wol 3ow telle, ar 3e go;	28
10. the 7 evangelical Virtues;	þe seuen vertuwes of Ion þe Ewangelist, <sup>1</sup> þat <sup>2</sup> was ful wel wij Ihesu Crist;	1 = the seven blessings, which however are given in Math. 5, 3. Spec.: De 7 virtutibus evangelicis.
11. the 7 Gifts of the Holy Ghost;	þe seuen 3iftus of þe hlogost, þe whuche ben of milites most, And of heore strengþe also I-feere Sumwhat þenne mowe 3e lere;	2 MS. þas
12. the Ten Commandments;	þen schul 3e heere in presens Whuch ben þe ten Comaundemens;	36
13. the 3 Virtues, Faith, Hope, Love;	þe[n] schul 3e heere feir and briht Of preo <sup>1</sup> vertuwes and of heore miht, þat is ffeip, good hope, and loue, þat wol vs bringe to blisse aboue;	1 cf. v. 857 ff., where the 4 cardinal virtues (45-8) are included. 40
14. the 12 Articles of the Creed;	Of þe twelf Articles of þe ffey Schul we also sumwhat sey;	
15. the 7 Sacraments;	Of þe seuen Sacramens, þat euer ben in godus presens;	44
16. the 4 chief Virtues;	So schul 3e heere sum or al þe ffoure vertuwes Principal:	

Now may 3e here þat almes-dede			Robert of Brunne's <i>Handlyng Synne</i> , p. 333.
Gostlyche wole a mon fede,			
And so may 3e wel vnderstande			
þat God is payed of good offrande.—	896		his Wife didn't offer at the Altar.
ffor al þis tale in 3or lyues			
Trustneþ not in 3or wyues,			<i>End of the Tale.</i>
Ne in 3our children no-þing ;			
Makeþ or-self 3our offering !	900		But don't you trust to your wives !
So kynde a wommon as I of tolde			Make your offerings yourselves !
Liueþ not now, beo 3e bolde !			
Ne no clerk þat þis redes			
Schal fynde non nou of so kynde dedes.—	904		
3e men þat are nou In present,			
þat hereþ rede þis sacrament,			
Ouer alle þing hit haþ power,			
þe sacrament on þe Auter,	908		
As I haue here to ow i-schewed,			
Not to lered bote to lewed.			
3e lewede men, I telle hit ow—			
þis clerkes con hit wel I-nouh.	912		
Prei3e we þenne vr creatour,			Let us pray that the Sacrament, Christ, will save us !
þat <sup>1</sup> þe sacrament, vr saueour,		<sup>1</sup> om. in F.	
þat Bodi and soule he wol vs saue,		<sup>1</sup> om. in F.	
And we him to <sup>1</sup> loue and he us to <sup>1</sup> haue. Amen.	916		<i>End of R. Brunne extract.</i>

XXXII. *You a man schal lyne partytly.\**

(A translation of the first part of St. Edmund's Speculum).

<b>I</b> N nome of him Alweldyng	<sup>1</sup> The following Introduction (1—50) agrees with the Index to the prose-transl. in MS. Vernon (but is wanting in MS. Thornton).	
þat is vr heize heuene-kyng,		fol. cccxxvii.
Takeþ hede here in alle wyse		
To fleo þe sunne of Couetyse		4
And alle þe dedly Synnes samed		
þat her-aftur schul beo named.		Flee Couetousness.

\* This treatise follows the Gospels without being separated from them, either by a larger Initial or special title ; yet it is a separate treatise, being a translation of the first part of St. Edmund's Speculum ; it was made perhaps from a prose translation such as is found in MS. Vern., f. cclv., and Thornton (E. E. T. Soc. 1867, p. 15 seq.). The sense is frequently obscured and corrupted. Another translation of St. Edmund's Speculum is *De Spore of Loue*, p. 268 ff. The Speculum is printed in *De La Bigne's Magna bibliotheca veterum patrum*, ed. Col. 1618, vol. XIII, p. 355.



Prouwesse, Rihtwisenesse, and Meth, Strengþe also wiþ hem he geth ;	48	
Of þe seuen werkes [of merci] also— Lord, 3if vs grace hem wel to do.—		17. the 7 Works of Mercy.
<i>Videte vocacionem vestram.</i> (Paul, 1 Cor. 1, 26.)		<i>Religious Calling.</i>
<b>P</b> is wordus here þat I ow say, To Religious men longen þay ;	52	
þus muche ben þei forte mene, As 3e schul heere al bydeene :		
“Seo,” he <sup>1</sup> seiþ, “bi-holde 3e To what þing 3e cleped be.”	<sup>1</sup> sc. Poul	‘See to what ye are called!’
þat he seiþ, hem to redresse And to sturen hem to Parfytnesse.		
ffor <sup>1</sup> eueri Mon þat lyueþ here Ouhte ha Ioye and Serwe I-fere :	<sup>1</sup> r. þerfor	The Religious have reason to joy
Ioye for þe worþily wonynge þat is ordeynt to wel lyuyng <sup>1</sup> ,	<sup>1</sup> MS. Th.: Ioy for þe holy religion	60
Serwe also to haue þerbi ffor vre liuyng <sup>1</sup> vnrihtfuli.		64
ffor her seiþ saint Eusebi Wordus þat ben ful dredfuly :		
“A Mon to Religiun him dresse Is aller-hext sikernesse ;		68
Not parfyt liue þer-inne son Is aller-hext Dampnacion.”		for the re- ligious state is the highest safety or the deepest dam- nation.
In Religiun we to beo don Is aller-hext Saluacion :		72
3if þow wolt þat saluacion proue, Al þat is good þou most loue, þou most loue <sup>1</sup> eke also	<sup>1</sup> r. leue	
Al þat Religiun <sup>2</sup> longeþ to ; þou most al þi wille 3iue Parfytly and sikerly to liue.	<sup>2</sup> r. þe world?	76
And saint Bernard vs techeth in hi3 To liue Mekeli, loueli, and worschiffuli.		80
þat “worschiffuli” is to mene, To Godus worschipe feir and clene, þat þou do al þyn entent To don al his Comaundement ;		84
		1. To live per- fectly, is, as St. Bernard teaches, to live meekly, lovely, and worshipfully; worshipfully as towards God, in doing His will.

	To don his bidding þou not asterte In al þat þou may þenke wiþ herte, And loke þou no þing þer-of breke Wiþ al þat þou wiþ mouþ mai speke,	88
Whatever you do with any of your Five Wits,	Or worche in dede wiþ-oute striue Wiþ eny of þi wittes fyue, Wiþ sizt of Ege, wiþ Tonge tastyng, Smellyng of Neose, of Ere heryng ;	92
	What þou dost bi wei or strete Wiþ bodi worching, going wiþ feete, Liggyng, stonyng, þenkyng <sup>1</sup> also,	96
see if it be God's will or no. If it is, do it; if not, don't.	Loke 3if hit beo godus wille or no. 3if hit beo his wille, do hit son ; 3if hit ne beo, hit not don, Do hit not þenne for no maystrie, þou3 þou scholdest þerfore dye.—	100
2. What is God's will? That we be holy.	þenne mony mon loud and stille Wol aske, what is godus wille. Hit is to vs boþe more and les	
3. Then learn what makes a man holy.	To haue vs euere in holynes.— þenne is to wite what, and whi, þat makeþ a mon þenne holi.	104
a. Knowledge of Truth,	Two þinges þer ben In worchyng : þat on is loue, þat oþur knowyng ; þat is knowyng of alle soþnes,	108
b. Love of goodness. To know God, that is Truth, thou must know thyself.	And loue of alle grete goodnes. To knowyng of god þat is soþnes Maist þou not come in blod and flesch, Bote to knowe <sup>1</sup> þin owne flesch, <sup>2</sup> And also <sup>3</sup> godus grete goodnes, Maistou not come, as I þe mene, Wiþ-outen loue of þin Eueneristene.	112
	To knowyng of þi-self[f] maistou Come þorwh good þenkyng nou ; <sup>1</sup> þou may3t come to godus knowyng þorwh þin owne feire plesyng. <sup>2</sup>	116
4. Self-know- ledge may be got by thinking what we were, are, and shall be.	To knowe þi-self old or 3inge Maistou come bi þis bithinkyng : þenk bisiliche, I preye þe, What þou weore, art, and schalt be,	124

<sup>1</sup> r. sitting

<sup>1</sup> r. þorw knowyng  
<sup>2</sup> r. self?  
<sup>3</sup> r. to loue of

<sup>1</sup> Sp. per frequentem  
meditationem

<sup>2</sup> per puram contemplacionem

- ffurst as to þi bodi here,  
 Sepphe to þi soule þat is so dere.  
 As to þi bodi : fouloure hit is  
 þen euer was eny donge, I-wis— 128  
 Was neuer 3it dounge so foule  
 þat wolde so stinke, rote and moule ;  
 þou weore in so gret fulþe igete,  
 Abhominable hit is þerof to speke ; 132  
 þou schalt beo dilyueret to frete  
 To Todus and oþur wormes mete.  
 What þou hast ben & art, haue in mynde,  
 þat þi soule beo not beo-hynde ;— 136  
 What þi soule schal beo in tyme comyng,  
 May no mon knowe but heuene-kyng.  
 þenk þou hast In chele and hete  
 I-do mony wikkednesse and grete, 140  
 þenk also, hem to redresse  
 þow hast laft mony gret goodnesse.  
 þenk also, þat þis beo not weyued,  
 þat longe hast lyued, and muche reseiued, 144  
 And hou þou hast spendet þat reseit ;  
 To þe þenne wol þis beo ful streit :  
 ffor vch a tyme, drede þe nou3t,  
 þat þou hast not on god I-þou3t, 148  
 þou hast so loren of þi dispens  
 And don a3eyn þi lordus defens—  
 ffor hit is vr lordus bidding  
 To loue him ouer al oþur þyng. 152  
 ffor þou schalt 3elde also a-counte  
 What vch an Idel word wol amounte,  
 Also to Acountes þou schalt beo brou3t  
 ffor euerieh Idel werk and þouht ; 156  
 And as vch an her on þin hed is wried  
 þat is saued schal beo glorified,  
 Also schal no þyng ascape  
 Wiþ-outen a-counte erly or late. . . . 160  
 ffor þe soule þer hit is holde,  
 Is more þen al þis worldus molde—  
 Here is muche of godus grace !  
 3it schal hit occupye no place. 164

Our bodies and souls are all astray.	<p>þe Bodi and þe soule ben al a-stray,          Diuerse þouȝtes, willes, disires al day :          Ho mihte þenne seche his herte so niȝ          To ȝiue acountes al trewely          Of al þat euere he hedde mys-wrouht          Or eny mis-dede hedde in þouht?          Seop now, breþeren bi ten or twelue,          How ȝe ha neode to knowe or-selue !—</p>	168       172
Our soul now has little good, little sense and power.	<p>Tac good ȝeme what þou [now] art          To soule, and let hit not astart,          Whon þou hast in þe luytel of goode,          Luitel of wit and pouwer and moode,          þis is þus muche forte say</p>	176
We covet things of no worth.	<p>þat þou coueytest vche a day          þing þat nouht is worþ in dede          Ne þat þe helpe mai at gret nede.          Help vs god þat sitteþ on lofte,</p>	180
We are often deceivd by vainglory, hope and fear.	<p>ffor elles beo we bigyled ofte,          Oþurwhile þorwh Ragynge as vnwitti,          And oþurwhile beo veyn<sup>1</sup> glori ;          Now are we trauaylet in to drede I-lope,          Now beo þe wey of fals hope.</p>	1 MS. veyn 184
We are changeable.	<p>þow art so chaungable be-hynde &amp; bi-forn,          þat we wol to-day we wol not to-morn ;          Ofte vr-seluen for to plese          Are we aboute worldly ese,          But we haue hem at vr wille          We beo turmented, us þinkeþ wiþ<sup>1</sup> ille :          Whon þou hem at þi wille most hast,          þen art þou wiþ hem agreued mast.</p>	188       1 om. wiþ 192
We are easily tempted.	<p>þenk wel ȝit, I rede þe,          Hou liht þou art to tempted be,          ffebel and Brutel to stonde a-ȝeyn,          Redi to asente wiþ al oure mayn.</p>	196
5. God's goodness.	<p>Of alle þeos Merueylous chaunces          Vr lord haþ sent vs diliueraunces,          And vche oþur day þerfore<sup>1</sup>          He vs dilyuereþ more and more.<sup>2</sup></p>	1 r. þerfore 2 r. mo
He made us in His like- ness.	<p>Whon þou weore nouȝt, he formede þe,          þi soule to his liknesse to be,</p>	204

- And þy stinkynde bodi also  
fformed he wip lymes two,  
So feir and noble and of gret prise  
þat no Mon may no such deuse. 208
- þenk bisiliche, 3e  
þat loueþ or ffadres and modres fre,  
Whi 3e louen hem so tenderly—  
I wolde wite þe resun whi. 212
- 3if þou seist þus, as soþ hit is,  
ffor þou wer born and geten of her flesch :  
So don þe beestes, soþ to say,  
þat bredden of Mon and wommon al day. 216
- þe soþe 3if þou wol lerne þen,  
Bodi ne soule nastou of hem,  
But bi him ful witterli  
þat is vr lord, god Almihti. 220
- What heddestou ben, I preye þe,  
3if þou heddest stille such i-be  
In fulþe of synne as þou i-gete were?  
fful Abhomynable hit is to here. 224
- 3if þou loue broþur or suster þan  
ffor þei ben of þat flesch i-tan  
þat þou weore þi-self also—  
þerfore þat loue hast þou hem to : 228
- þou scholdust þen loue hard and nesch  
A pece of ffadur or Modur flesch  
In þis Maner, þat I sei here,  
Al on Schornes<sup>1</sup> þei; hit were. <sup>1 r. of-shorne</sup> 232
- 3if þou sigge in þis degre  
þou louest hem, for flesch figured þei be  
To þi liknes, aud for þei han  
Soule of god as þou hast tan : 236
- Bi þis is he no more þi broþur  
But on as muche as is a-noþur,  
But in as muche neuer-þe-latur  
As 3e hedde boþe on flesch-fadur, 240
- And þenne þe biginnyng<sup>1</sup> of vre flesch <sup>1 MS. bigimnyng</sup>  
Is stynkynde fulþe neuerþeles.  
Of O flesch-ffadur alle we came,  
Adam was he cald bi name ; 244

We love our  
Father and  
Mother,

because we  
were born of  
thein,

but our body  
and soul are  
from God.

If we love  
our Brother  
because he's  
one flesh with  
us,

we should  
love every  
man so,  
because we  
all had 1  
flesh-father,



Whon þou gost, he wol þe lede,		leads us,
Whon þou aʒeyn turnest, resseyueþ þe eke,		
Whon þou gost mis, a-ʒeyn calleþ he, <sup>1</sup>	<sup>1</sup> r. þe	
Whon þou art seek, þi cumfort to <sup>2</sup> be.—	<sup>2</sup> r. wol?	288 and comforts us.
Such goodnesse in mony degre		
Haþ vr lord god I-do for þe.		
And goodnesse in þyn herte wore,		
þou weore holden euer-more		292
Alle dayes to þenke [on him] I-wis,		6. For these benefits we should always
And alle tymes to þenke for þis,		
Alle dayes to speke to [him] Aboue		
And alle dayes him hertly loue, <sup>1</sup>	<sup>1</sup> = praise	296 praise Him,
And also wel, ʒit i þe say,		
On niht as vpon þe day.		
þefore þou þat art þus wrouzt,		
At euen and morwe haue þus þi þouzt		300
Hou mony þousund men t̄ say		and think how many other folk have died,
Han perished in þat niht or þat day,		
Summe in bodi, soþ hit is,		
Summe in soule leosen her blis ;		304
Summe in fuire and oþur maneere,		
Summe in water þat is so clere ;		
Summe Robbed and woundet also ;		been wounded,
Summe sodeynly to deþ han go		308
Wip-uten schrif and hosul þen		
þat hem þe rihte wei scholde ken,		
And for defaute of Confessiun		and perhaps been damed.
Parauntur go to dampnaciun.		312
<b>Þ</b> enk also, a-noþur is þis		
þat niht and day moni mon is		
ffalle in peril of soule way,		
þat þe fend haþ mad hem stray,		316 We should think how many have fallen into the 7 Deadly Sins ;
þat is to sei þus forþi		
In þe seuen synnes dedly :		
In Gloteny and Lecherie,		
Monslauzt also and Envye.		320
And of alle þeose wikkede chaunses		and from all these, Christ has deliverd us.
Haþ crist mad þe diliueraunces,		
He haþ þe saued as mihti kyng		
Wip-uten þyn owne deseruyng !		324

- What have we done for Him? And what hastou don him and whare  
 þat haþ þe kept from al þis care?  
 3if þou toke þus goode kepe  
 Whon þou awakest of þi slepe, 328  
 Hou mony goodnesses he haþ þe do,  
 And euer is to þe aboute mo,  
 þow schuldest him loue souereynli  
 Ouer al þis world, witterli; 332  
 þou schalt him fynde so bisy now  
 Euermore a-boute þi prow  
 As non oþur þyng he aboute were  
 But þe to kepe whil þou art here. 336  
 Whon þou hast þouzt in þis wyse,  
 A-Morwe soone vp arise  
 And þonke þi lord of al þis goode,  
 þat for þe wolde dye on Roode, 340  
 And sei to him wiþ herte fre  
 In þis maner þat i sei to þe:
- <sup>1</sup> so MS. Simeon  
 for keeping us safe and sound,  
 and for all His benefiþs.
- Gracias ago tibi, domine Ihesu criste, qui me [miserum peccatorem]<sup>1</sup> in hac nocte custodi[sti], [protectisti], visitasti, sanum saluum & incolimem ad hanc horam peruenire fecisti, & pro alijs uniuersis beneficiis que<sup>1</sup> michi tua sola bonitate contulisti. Qui uiuis & regnas deus per omnia.<sup>2</sup>* <sup>1</sup> MS. qui
- Sey þus, for hit is to þi by-heue, 343  
 Boþe on Morwen and at eue. <sup>2</sup> The English translation is omitted.
- <sup>3</sup> Þenk þenne, I rede, also, <sup>3</sup> vv. 355—362 are not in the Spec.
- Before going to bed,  
 Ar þat þou to þi bed go,  
 Hou þou hast spendet þi tyme honeste  
 Whon þou vp ros til þou go to reste; 348  
 And whon þou hast bi-þouzt þe wel,  
 Bi-sech god merci eueridel  
 Of al þe synnes þat þou hast wrouzt,  
 And goodnesse þou hast do nouzt 352  
 Whil vr lord þe lante miht,  
 In þat day ne in þat niht.  
 And loke þou do non oþur dede  
 Til þou haue þe Comaundet, I rede, 356  
 þe and alle oþur goode eke  
 In to þe hond of god ful meke,
- we should pray God mercy for our sins.



And þenne schaltou þus <sup>1</sup> say	<sup>1</sup> The Latin text (In manus tuas &c.) is omitted.	And every night we should say,
In þis Manere, I þe pray. . . .	360	
What þeos wordus ben to mene, þe schul on English here bi-dene :		
“ I n to þin hondes, lord verray, And in to þin holy Aungeles ay,	364	“ I commit to Thee
I be-teche þis ilke niht		myself,
Mi bodi and soule to þe be diht,		
Mi breþeren and my sustren alle,		
And al my frendes, what-so bi-falle,	368	my friends,
And my nexte frendes eke,		benefactors,
And al my gode doeres, i beo-seke,		
And also I be-seche at ene		
Alle oþur cristene for to mene.	372	and all Christians.
Kep vs, lord, þis niht in hiþe,		Keep us from
þorwh þe <sup>1</sup> beo-sechyng of þi Modur Marie	<sup>1</sup> Ms. þi	
And of al halewen also		
þat euer weore on eorþe i-do,	376	
ffrom vices and couetyse vn-hende		
And ffrom temptaciun of þe fende,		temptation and sudden death !
Of sodeyn deþ vnwarned to telle,		
And also from þe pyne of helle ;	380	
Liht myn herte of þe holy gost,		
As þou art lord of mihtes most,		
And of þi grete grace þou me take,		
To þi Comaundemens me boxum make,	384	
And neuer beo departet from þe		Let me never be parted from Thee !”
Wiþ-oute ende, so mot hit be.” — —		
þif þou vse þis-Maner þing,		
þen schaltou haue soþfast knowyng,	388	
To knowe þi lord in whom is al,		
þat haþ þe Mad and saue schal.		
Loke þenne þat þis beo þe rif,		
Her-wiþ to lede holy lyf.— —	392	
þreo Maners þer beo þen		7. There are 3 kinds of Contemplation :
Of Contemplaciun vs to ken :		
þe furste of hem þat þer is,		1. in Creatures,
In Creatures hit is, i-wis ;	396	
þat oþur in holy writ, we fynde ;		2. in Holy Writ,
þe þridde in god and in his kynde.		3. in God.

1. Contempla- tion of God in His crea- tures.	Contemplaciun is, siker ze beo, þe goodnesse of god for to seo.	400
	Bi his <sup>1</sup> Creatures may þou seo þan	<sup>1</sup> MS. þis
Three things are in God, as seen in creatures :	þreo þinges ben In god and Man ; þis þreo ben, vs to redresse :	
	Miht, wit, and gret goodnesse. <sup>1</sup> . . .	<sup>1</sup> 2 vv. wanting (Miht is ap- propred to god þe Fader).
	Wit to god þat is sone, Goodnes to god hilogost in wone.	405
1. Power,	þorwh his miht, þat wel was torned, Alle þinges þei ben formed ;	408
2. Wit,	þorwh his wit, so wel demeyned, Alle þinges wysliche he <sup>1</sup> ordeyned ;	<sup>1</sup> r. be
3. Goodness,	þorwh his goodnesse, not denyed, Alle þeose þinges he <sup>1</sup> multiplyed.	<sup>1</sup> r. be 412
1. His power appears in their great- ness.	His pouwer maistou seo þe laft þorwh her gretnesse and here schaft ; His wit also wiþ-uten distaunce þorwh heore bounte <sup>1</sup> and ordynaunce ;	<sup>1</sup> r. beaute 416
	His godnesse may we seo ful newe Bi heore Multiplicaciun and vertuwe. Heore gretnesse may we seo Wiþ foure <i>propurtes</i> <sup>1</sup> þat þer beo,	<sup>1</sup> Lat. dimensiones 420
	þat is folliche for to say þorwh heore heiznesse and depnesse ay, þe oþur two ben of strengþe þat is <sup>1</sup> þorwh heore brede and lenge.	<sup>1</sup> MS. was 424
2. His wit : to some He has given being only, as to stones ;	His wit maistou seo ful breme, ʒif þou þerof take good ʒeme, þer as he haþ ʒiue sum creature þore Beoyng wiþ-uten eny more,	428
(to others being and living,)	þat is as muche forte say As stones þat ben in world al day. <sup>1</sup> . . .	<sup>1</sup> Some vv. wanting : (to sum being & liuing as to treon & grases).
	He haþ ʒiue to oþur þynge	
to others being, living, and feeling, as to beasts ;	Lyf, beoyng, and fleoyng, <sup>1</sup> And al þise ben bi his hestes To þat þing þat men callen bestes.	<sup>1</sup> r. felynge 432
	To oþur haþ he ʒiuen also	
to others being, living, feeling, and reason,	Lyf, beoyng, and fleoyng <sup>1</sup> bo, And also more þing of Renoun :	<sup>1</sup> r. felynge 436
	He haþ to hem <sup>1</sup> I-ʒiue resoun ;	<sup>1</sup> MS. him

his þing is I-ziuen þen Boþe to Aungel and to men.	440	as to Angels and Men.
Stones noþing may þei feele; Ne grasen, and 3it lyue þei <sup>1</sup> wele;		<sup>1</sup> sc. grasen
Bestes lyuen and feleþ þe; Mon lyueþ and waxeþ as doþ þe tre, And as a Best feeleþ, he doþ, And resun as Angel haþ he soþ.	444	Man lives like a tree, feels llike a beast, and has Reason like an Angel.
þenk þou on þat dignite To creature of Mon is 3iue so fre, Hou þat his 3ift wiþ honoures Sormounteþ alle oþur Creatoures. þefore seiþ Austyn þus fol riht: "I nolde ben Aungel, þei3 I miht, Heore stat. wolde I forsake þan ffor þat stude was purueyed for man."	448	
<b>þ</b> Enk also, Mon is worþi Gret schenschiþe, witerli, þat wol not liue at godus wille And his Comaundemens folfille, Whon alle Creatures þat ben and were Ben ordeynd for monnes mestere.	456	Man is blame- worthy if he'll not live after God'a will;
þe goode bestes <sup>1</sup> þat meke beo þon, Beoþ maad for þreo þinges for mon: ffor to helpen vs wiþ-outen fayle, As schep, hors, kuyne, in vre trauayle;	460	for all crea- tures are made for man only:
And vs to feede, <sup>1</sup> and vs to cloþe, As leþer, flesch <sup>1</sup> and wolle boþe, <sup>2</sup> As Corn on eorþe and foules to be And also fflissches in þe Séé.	464	to help us in our work,  and to feed and clothe us.
þe nuy3ing grazes <sup>1</sup> and bestes venimous Ben ordeynd for þreo þinges to vs: ffor chastisyng, and amendement, And for techyng wiþ good entent. Chatised and punissched we ben in route Whon we ben hurt, and in such doute; <sup>1</sup> And þat is ful derworþli Of Godus owne grete merci— þefore bodili he com To Chastise vs, boþe god and Mon, <sup>1</sup>	468	<sup>1</sup> = grasen  Harmful creatures are ordaind to chastise, amend, and teach us.
	472	
	476	

<sup>1</sup> MS. Th.: And þat es gret  
mercy of Godde þat he will  
chasty vs bodyly þat we be  
noght puneschit lastandy.

	þat we nere dampned wiþ-outen ende ffor to dwelle wiþ þe ffende.	480
	We ben amendet whil we wol mynne	
All our woe comes from our sin.	þat al vr wo comeþ fro vr synne ; Whon we seo þe soþe þus	
When little beasts grieve us, we should think how frail we are.	So smale creatures may greuen vs, þen may we þinke þat we be fful of ffebelnesse and of ffrelete, We ouhten alle to beo ful Meke.	484
	Whon we godus werkes wol se and seke . . . <sup>1</sup>	488
	Whon þou hast þus monyfolde þe werkes of god folliche beo-holde,	<sup>1</sup> The 3rd point (teaching of noious creatures) is wanting.
Lift up thy heart and think of the power, wit, and goodness of God!	Lift vp þyn herte wiþ wille liht And þenk þe Muchelnes of Godus miht, þat alle þing ordeyneþ in delyt, And al hit is for vre profyt.	492
	A, Lord, Merci ! what schul we say Bot we þe serue to þi pay ?	496
We destroy His beasts !	Al þat he vs 3af to Multiplie, Alle þo Bestes we distruye ; 3if God ordeyne and forme hem, We beo bisi to strui3e hem þen. <sup>1</sup>	<sup>1</sup> Some verses om. ? 500
	Loue <sup>1</sup> God for his goodnesse ; Honoure him for his feirnesse ; Glorifye him at þi redres And also for his grete prouwes. —	<sup>1</sup> <i>al. þei l. ; loue = praise</i> 504
II. Another kind of Con- templation is Holy Writ.	<b>Þ</b> En is þer a-noþur degre Of Contemplaciun, I telle þe, þe w3uche trewe and soþ is hit : þat is cald holy writ ;	508
Holy Writ teaches us to avoid sin.	þat wol teche þe wiþ-Inne, To drawe þe from peril of synne, þe peyne forte douten ay, To loue þe Ioye þat come may.	512
	And euer loke, aboute þou be To holde wiþ þe Charite, <sup>1</sup> þis world also in alle wyse þou beo aboute to dispise ; Loke þou what is to done, And also loke what is to schone. <sup>1</sup>	<sup>1</sup> 513-14 ought to follow the 2 vv. om. after 518. The text is here very corrupt.  <sup>1</sup> 2 vv. om., cf. Spec.: Quan- tum illuminat intellectum in cognitione veritatis, et quan- tum inflammat affectum in fervore caritatis.

Of þis two þinges seruen hit	
Al þat is writen in holy writ :	520
þis ben þo two, to trowe,	
þat þou schalt boþe leue <sup>1</sup> and knowe <sup>2</sup>	
Wꝛuche ben þe seuen synnes dedly,	
And þe seuen vertuwes þerby,	
þe ten Comaundemens al-vey,	
And þe twelf Articles of þe fey,	
And þe seuen ȝiftus of þe holiȝost,	
And þe seuen sacremens most,	528
And þe seuen werkes of Merci,	
And þe vertuwes of þe Ewangelī, <sup>1</sup>	
And þe Ioyes also of heuen	
And þe peynes of helle to nemen.	532

<sup>1</sup> r. lone  
<sup>2</sup> 2 vv. om.; Spec.:  
Ex scriptura debes  
extrahere et cognos-  
cere:

Holy writ  
teaches us the  
Sins, Virtues,  
Command-  
ments,  
Creed, &c.

<sup>1</sup> The 7 prayers of the  
Paternoster are om.  
here and in the poem.

*Off þe seuen dedly synnes.*

*The 7 Deadly  
Sins.*

<b>S</b> euē Sinnes þer ben dedly :	
Pruide, Wraþþe, Sleuþe, and Envy,	
Glotonye, and gredines <sup>1</sup> also, <sup>1</sup> = couetise, cf. v. 605.	535
Couetyse <sup>2</sup> and lecheri, wiþ hem to go. <sup>2</sup> om. Couetyse	
Pruide no-þing elles ne is	
Bote loue to muche monnes hihnes.	
And of him comeþ oþur seuenē :	
Vnbuxumnes, þat draweþ from heuene,	540
Aȝeynes god, be þou serteyn,	
Or elles aȝeyn his souereyn ;	
þat is to sei, I telle þe son,	
To leue þat is hym beden don—	544
þus is he peired and not mendet,	
He dop <sup>1</sup> þing þat him is defendet.	
þat oþur þing is Auauntyng,	
<sup>1</sup> Whon mon of oþur monnes þing	
And to him-self bi wikkednes	
He hateþ and bringeþ him in distres.	
þe þridde spice is Ypocrisyē,	
Whon mon feineþ him to haue in hiȝe	552
Holines þat he haþ nouht,	
And dop <sup>1</sup> his wikkednes in dede and þouȝt. <sup>1</sup> Vern. pr. tr. lut, Th. hydes.	
þe ffeorþe spice, hit is þen	
Dispit þat he haþ to oþur men,	556

1. Pride,  
2. Wrath,  
3. Sloth,  
4. Envy,  
5. Gluttony,  
6. Covetous-  
ness,  
7. Lechery.  
1. Pride,  
and its 7  
branches :

1. Disobedi-  
ence,

2. Boasting,<sup>1</sup>

3. Hypocrisy,

4. Despite of  
others,

- Whon mon<sup>1</sup> reherceþ<sup>2</sup> oþur mennes good dede,  
 He wolde beo holde þe beter in leode. <sup>1</sup> MS. men  
<sup>2</sup> r. reþreueþ?  
(Th. lesses).
5. Arrogance, þe ffyþe spice is Arrogaunce boun, 560
- Whon a Mon Makeþ comparisoun  
 Bi-twenen his vuel doynge  
 And oþur mennes for eny þinges,  
 ffor his wikkednes and trespas  
 Scholde seme muche þe las. 564
6. Barefaced-  
 ness, þe sixte spice is boldnes<sup>1</sup> in nome, so V. pr. tr., Th.  
vnshianefulnesse
- Whon a Mon haþ no schome  
 Of his grete wikkednes forþi  
 þat he haþ don so openly. 568
7. Elation. þe seuenþe Elaciun is to rede,  
 Whon mon is proud of his vuel dede.  
 þou schalt wite boþe in and out
- Three things  
 make men  
 proud:  
 þat þis þreo þinges makeþ Mon prout : 572
1. natural  
 gifts,  
 þat is to wite and haue in muynde  
 þe goodes þat he haþ of kuynde,  
 þat is of<sup>1</sup> feirnes, or strengþe to say, 1 om. of?
- Or souereyn wit, or Noblay— 576
- þat noblei calle I in þis stage  
 He þat<sup>1</sup> is prout of hei lynage. 1 r. þat he
2. acquired  
 facullies,  
 þat oþur þing is and euer was  
 þe godus þat men han of purchas, 580
- As wittes,<sup>1</sup> vertuwes euerichane, 1 Th. cunnyng, V. sciens,  
Sp. scientia.
- Graces,<sup>1</sup> Dignite, and eke good fame. 1 al. grace
3. property. þe þridde is worldly godus þus,  
 As Cloþinge, housynge, Rentes, possessions, 584
- Meyne, and also gret honour  
 Of þe worldly þinges in eueri stour.
- II. Envy. **O**ff Envye comeþ, haue we no care,  
 Loye of oþur mennes vuel-fare, 588
- And also to make sweryng<sup>1</sup> gret 1 r. serwyng
- ffor oþur mennes wel-farynge and get.  
 And þat may ben in herte stinkyng,<sup>1</sup> 1 Sp. per afflictionem,  
Th. witð lykynge
- Or in Mouþ þorwh Bakbytyng, 592
- Or in werkes of vuel entent  
 þorwh defaute of good entisement.<sup>1</sup> 1 Sp. per subtractionem boni  
vel incitamentum mali.
- III. Wrath. **C**hidyng waxeþ of Wrappe þen,  
 Swellyng of herte amonges men, 596

Schomeful wordus þenke to seyn, Sclaundre, and also gret dedeyn.		
Of slouþþe comeþ drerines, wikkednus, and swelling		IV. Sloth.
Of foul wille, wiþ gret þretyng,	600	
Aboute godus comaundemens not to do,		
Wonhope, Rechelesnesse also, <sup>1</sup>		<sup>1</sup> vv. 601 and 602 to be transp. Sp. desperatio, negligentia erga dei præcepta.
Outrage wille of herte to sen		
Aboute pinges þat defendet ben.	604	
<b>O</b> ff gredines <sup>1</sup> comeþ tresun prest,	<sup>1</sup> = couetise	V. Covetousness.
fforswerynges, and wikked rest, <sup>1</sup>	<sup>1</sup> so MS. Th. (V. feble rest); Sp. inquietudo.	
Violence, and hardnes of herte		
Azeynes Merci wiþ muchel vnquerte.	608	
<b>Þ</b> enne þer comeþ of Glotonye		VI. Gluttony.
Veyne gladnesse, and Lecherye,		
ffulpi, <sup>1</sup> Muche speche in hiþing,	<sup>1</sup> r. fulþe, V. Pr. tr. fulþe, Sp. inmunditia	
And ful feble vndurstandyng.	612	
Of Lecherie comeþ blyndnes of herte,		VII. Lechery.
In Orisun wiþ muchel vnqwerte—		
In al þe preyers he scholde in be		
Nis þer wiþ him no stabulte;	616	
Of him comeþ fool-hastines also,		
Loue of him-self wol wiþ hym go,		
Hate of god þat vs bouht,		
Loue of þis world þat is nouht,	620	
Drede of <sup>1</sup> dispeir Is al his wone	<sup>1</sup> r. and	
Of þe world þat is to come.		
þeose ben þe seuen dedly synnes forþi.		The 7 Deadly Sins, and the evils of them.
Wel may þei ben cald dedli :	624	
þe furste þreo dispoyleþ þe mon,		
þe ffeorþe abateþ hym as he con,		
þe ffyfte byndeþ him in bonde, <sup>1</sup>	<sup>1</sup> Sp. prosteruit eum	
þe Sixte deseyueþ him in londe,	628	
þe seuenþe him put in þaldome,		
Him to muche harm and schome.		
ffor Pruide, beo þou þerof bolde,		The evils of 1. Pride,
Bi-nymeþ a Mon his god <sup>1</sup> to holde;	<sup>1</sup> MS. good, cf. v. 652.	
And Envye bi-nymeþ also him fro	633	2. Euy,
His enencristen, <sup>1</sup> from god to go;	<sup>1</sup> MS. owne self, cf. 654.	
Wrapphe, þat is a schrewed delf,		3. Wrath,
Bi-nymeþ a Mon his owne self;	636	

4. Sloth, Of Sloupe þat ilke foule synne  
Euere hit tormenteþ hymme ;<sup>1</sup> <sup>1</sup> so Th.
5. Covetous- Gredines in eueri toun  
ness, Casteþ þe vnsely mon adoun ; 640
6. Gluttony, Gloteny deseyueþ hym in luytel stage ;
7. Lechery. Lecherie put him in foul seruage.

*God's Seven Blessings.**Seuen blessinges of god.<sup>1</sup>*

The remedies  
against the 7  
Deadly Sins  
are the 7  
Blessings of  
the Gospel.

**A** 3ein þis seuene vices þus <sup>1</sup> This passage, om. in MS. Thornt.,  
Ordeynt remedie sone Ihesus, <sup>agrees with the pr. tr. in MS. Vern.</sup> 644

And send us seuen vertuwes in hihe  
In þe holy Ewangelye,<sup>1</sup> <sup>1</sup> Math. 5, 3.

And seiþ þus in þis Manere  
As 3e schul her aftur here : 648

1. Blessed are  
the Poor in  
Spirit,

“ Blesset be þe meke of spirit euene,  
ffor heoren is þe kynedom of heuene ”—  
þis is a3ein pruide and mood,  
þat bi-nymeþ a Mon his god so good. 652

2. Blessed are  
the Meek.

“ I-blesset beo þe deboner þen  
A3eynes heore euen-cristen men,  
ffor þei schul haue in to heore honde  
þe lond þat is euer lastonde ”— 656

þis is a3eyn þe foule Envye,  
þat bi-reueþ mor his euencristen trie.

3. Blessed are  
they who  
mourn.

“ Blesset beo þo þat wepen ofte,  
ffor þei schul beo cumfortet on lofte ”— 660

þis is a3eynes wrappe to delue,  
þat bi-nymeþ a Mon him-selue.

4. Blessed are  
the Merciful.

“ Blesset be þe Merciable men,  
ffor god schal haue Merci of hem ”— 664

A3eynes gredynes þis mot be,  
þat of no mon he haþ pite.

5. Blessed are  
they who  
hunger after  
Righteous-  
ness.

“ Blesset beo þo þat hungri be þen  
Aftur Rihtful, disyr forte ken, 668

ffor þei schul be fed in blisse ”—  
þis is a3ein Sloupe and rechelesnesse.

6. Blessed are  
the Pure in  
Heart.

“ Blesset mote þe clene of herte be,  
þe face of god schul þei se ”— 672

þis is a-3eyn gloteny doying,  
þat euer þenkeþ on flesch lykyng.



“Blesset be þe pesybles i-tald,  
 Godus children schul þei be cald”— 676 7. Blessed are  
 the Peace-  
 makers.  
 A3eynes lecherie þis ordeynt wes,  
 ffor þe lechour naþ neuer pes ;  
 He naþ no pes for his beste,  
 He may in herte neuer ha reste. 680  
 þeose ben þe vertuwes seuene  
 A3eyn þe vices forte nempne.<sup>1</sup> <sup>1</sup> The last part of the Chapter  
 in the Speculum is omitted.

*Seuen medicines for þe seuen dedly synnes.*

**A**fftur þis he wol vs teche,  
 God þat is vr goode leche, 684 7 Medicines  
 for 7 Sins.  
 God has  
 given us 7  
 Medicines to  
 cure us of the  
 7 Diseases,  
 þis seuen medicines, trie to vs,  
 To helen vs of seuen Maledius,  
 And þus he confermeþ<sup>1</sup> hem<sup>2</sup> <sup>1</sup> The poet or scribe took confermeþ  
 for confermeþ. <sup>2</sup> r. men. and confirm  
 In to<sup>3</sup> seuen vertuwes þen 688 <sup>3</sup> þo  
 us in the 7  
 Virtues.  
 Bi vertue of þe holy gost,  
 þat is lord of mihtes most.  
 þeose þei ben to nempne þat þing :  
 þe holigost of wisdam and of vndurstandyng, 692 1. Wisdom,  
 2. Under-  
 standing,  
 And also, wiþ-uten fayle,  
 þe gost of strengþe and of counsaile,  
 þe gost of wit and of pite,  
 þe gost of doute of god mot be. 696 3. Strength,  
 4. Counsel,  
 5. Wit,  
 6. Pity,  
 7. Fear of  
 God.  
 þorwh þis seuen 3iftes god 3af mon  
 Al þat he haþ neode of þon  
 To his Bodiliche lyf  
 And to his soule wiþ-uten strif. 700  
 Seo hou mon may in his mode  
 Leue þe vuel and take þe gode :  
 To leue þe vuel þat is forbod  
 Techeþ þe gost of þe doute of god ; 704 To leave evil  
 teaches the  
 spirit, Fear  
 of God ;  
 to do good,  
 teaches Pity.  
 þe gode to do, I telle þe,  
 þat techeþ þe gost of pite.  
 Two þinges þer beo þan  
 þat letteþ good doinge of man : 708 Two things  
 hinder good  
 deeds :  
 þat on is worldly riches,  
 And also gret frouwar[d]nes<sup>1</sup> ; <sup>1</sup> Sp. adversitas mundi. Th.  
 tribulacion, cf. v. 718. 1. riches,  
 2. tribulacion.  
 Riches, hit mon deseyueþ,  
 ffrouwardnes from god him weyueþ. 712

To despise worldly riches,	þerfore a mon schal dispise Worldly riches in alle wyse,	
teaches Wit;	þat he beo not deseyuet beo hit :	
	þat vs techeþ þe gost of wit.	716
to suffer tribulations manfully,	And þou schalt suffre stalworþli Tribulacions and anguyses worldli,	
teaches Strength.	þat þou neuere ouereomen be :	
	þus techeþ þe gost of strengþe to þe.	720
	þeose foure ben souereynly To bodiliche lyf forþy.	
The other 3 teach	þat oþur longen wiþ-uten strif Alle to þe gostly lyf.	724
3 kinds of Contempla- tion :	ffor þreo maners bi resun Ben of Contemplaciun :	
1. in Crea- tures,	On is [in] Creatures bi vre entent :	
	þat techeþ þe gost of entendement.	728
2. in Holy Writ,	A-noþur in holi writ also, þat þou seost what þou schalt do And what þing þou schalt lete :	
	þat techeþ þe gost of counseil swete.	732
3. in God.	þe þridde is of him-self, god and Mon :	
	þat techeþ þe gost of wisdom. Now seo we now hou Ihesu þe lele Is euer aboute vr help and hele.	736

*The Ten Com-  
mandments.*Three relat-  
ing to God :1. 1. Worship  
the One God,and serve  
Him with  
good works.Think  
whether  
you've kept  
the vows*þe ten comaundemens of god.<sup>1</sup>*<sup>1</sup> This passage agrees  
with MS. Thornton.

**A** ffitur þis schaltou witen þen  
W<sub>3</sub>uche ben þe comaundemens ten.

þe furste, hit is be þin a-cord :  
Worschipe to<sup>1</sup> O god, vr lord.  
þen þe fend þe may not derue,  
þif þou him only worschipe and serue.

Worschupe him þorw feiþ and mode,

And serue him wiþ werkes gode.

þenk þif þou haue alle tym

Trewely honoured hym,

And ouer alle oþur þinges

Serue[d] hym and his biddynges ;

þenk þif þou haue 3olden him þi beo-hest

þat þou be-hiztest hym mest or lest :

<sup>1</sup> r. þou

740

744

748

þou him be-hiztest feiþful trist		made for you at Baptism.
Whon þou toke þi Baptist ;	752	
Or 3if þou haue lasse penaunce don þen þe was leyd penaunce vpon.		
þorwh þis comaundement al-to-gader Mon is ordeynt to god þe ffader.	756	
<b>Þ</b> At oþur bi-heste is forto seyn : Nempne not godus nome in veyn.		I. 2. Name not God's name in vain.
þorw þat is defendet lesynge, ffalshede, and forswerynge.	760	
þorw þat is eueri good mon in wone Ordeynt toward god þe Sone, ffor he him-self bereþ witesse And seiþ " I am soþnesse " expresse.	764	
<b>Þ</b> E þridde heste is forte say þat þou kepe wel þin haly-day. þat is to sei, vch an heih fest þat comeþ þe to, mest or lest,	768	I. 3. Keep the Sabbath Holy.
Haue þin herte in pes and reste most. þat ordeyneþ mon to þe holygost.— þeose þreo hestes techeþ ow and me To beren vs to god þe Trinite,	772	
To whos liknesse Mon is mad In soule, þat scholde be trewe and sad. Seuene oþure techeþ men Hou þei schul bere hem to her euen-cristen.	776	
<b>Þ</b> E furste is : worschupe þou folly fflesch-fadur and modur and þi gostly. And þat in two Maner of þinges : In boxumnesse and for-berynges, And help hem bi þi pouwer in dede Of alle þinges þat þei haue nede. þen schalt þou beo of long lyf In eorþe here wiþ-outen stryf.	780	Command- ments re- lating to our fellow- Christians.
3if þou wolt haue þe lyf longe, Worschupe þi god <sup>1</sup> wiþ wille stronge, ffor he <sup>2</sup> þe brouzt, wite hit wel, Al þi lyf euerich a del.	784	II. 1. Honour thy Father and Mother. Help thy Parents to all they need.
<b>Þ</b> at oþur heste, hit is þon : In no wey þat þou sle no mon.	788	

<sup>1</sup> *al.* hem or him (the scribe took "him" for god). <sup>2</sup> *r.* þat

	þenne schaltou wite here,	
	Mon-slaucht is in þreo manere,	792
	In þreo manere hit is ful smerte :	
	Of hond, of tonge, and of herte.	
	Of hond hit is wiþ-ouren meþ	
	Whon a Mon wiþ wepene sleþ,	796
put none in prison;	Or whon he putteþ him in dede <sup>1</sup>	<sup>1</sup> Sp. in loco mortis
	In prisun or in oþur stede—	
	þat ilke doing cause may be	799
	Of his deþ, as I sei þe. . . . <sup>1</sup>	<sup>1</sup> Some vv. wanting (manslaughter by tongue).
	Monslaucht of herte is also here	
	In oþur two vuel manere :	
wish no man's death.	Whon Mon coueyteþ oþures deþ in hiȝe,	
	Or for de-faute leteþ him dye	804
	And nil not helpen him in þat mester	
	Ne him deliuere, ȝif he ha pouwer.	
II. 3. Do no lecherie.	<b>Þ</b> En is hit þe þridde heste :	
	To do no lecherie, mest ne leste.	808
	He þat wol lyue wiþ-ouren dyȝing	
	In þe blisse of heuene-kyng,	
	Him weore need to kepe ful boun	
	His dedlyche lyf from corupecioun,	812
	ffrom þat corupeciun, sei I,	
	þat wol come of his bodi.	
II. 4. Do no theft or robbery.	<b>Þ</b> E ffeorþe heste is, witerli :	
	To do no þefþe ne Robberi.	816
	He þat wol spare oþurennes lyf,	
	Bi-nyme him nouht wiþ no strif,	
	þorwh wȝuche bi-nymynge	
	þou maiȝt bi-reue his lyuynge.	820
II. 5. Bear no false witness against thy fellow- Christian.	<b>Þ</b> E ffyfþe heste þen is þis :	
	þow schalt bere no fals witnes	
	Aȝeynes þin euen-cristen þen,	
	Ne also þou schalt not cumforten hem	824
	þat wolden liue in reste and ro (!) <sup>1</sup>	
	Heore neiȝebors harm to do.	
	ffor bi a fals witnessse i-bore	
	A Mon may worldli beo forlore.	828
	ȝif þou no counseil in no res	
	To him þat wolde liuen in pes	

<sup>1</sup> Cf. Th. : þou sall nouht  
bere f. w. agaynes thyne  
eueneristyn with hym þat  
will noye hym or sla hym.

Wif hys euen-cristen to debate ; ffor 3if þou dost, hit torneþ to wrake.	832	
<b>Þ</b> E sixte heste wif-ouren strif : Coueite þou nouzt þi neizebors wyf, Ne non of his seruauns also, Ne nouzt þat him longeþ to.	836	II. 6. Covet not thy neighbour's wife,
<b>Þ</b> E seueþe heste is þus, I-wis : Coueyte þou not þi neizebors godis. þis two hestes acordyng ben To þo bifore as 3e may sen, þer he seiþ to þe in hi3e "Do no þeffe, ne lecherie," ffor he þat hiþ wikked wille and smert, Wikked entent is in his hert,	840	II. 7. or his goods.  These last agree with the former,
He may not longe for no þing Holden him from mis-doing. þerfore I warne þe nou so, þat þou lecherie ne do ; 3if þou wolt not stele nou, Oþur mennes good coueite not þou. þeos ben þe ten hestes to say þat god 3af Moyses in þe Mount of Synay.	844	"Do no theft or lechery."
þe furste þreo, witeþ hit wel, Ben to godus honour eueridel ; And to þi-self longen þe seuene, To louen alle cristene euene.	848	
	852	God gave these 10 Com- mandments to Moses on Mount Sinai.
	856	

*þe seuen vertues of god.*

<b>A</b> ftur scha[l]tou wite w3uche ben þe seuen vertuwes vppon to sen, þat is to wite : ffeif, hope, and loue, Qweyntise, Rihtfulnes a-boue, Temperaunce, and strengþe mest. Of O Matere ben þeos two <sup>1</sup> hest And þe seue vertuwes in presens, Sauē þis is þe differens :	860	<i>The 7 Virtues</i> (3 here, 4 at p. 247-8).
þe ten hestes techēþ hou <sup>2</sup> þou schalt do, þe seuen vertuwes techēþ þe matere <sup>3</sup> also. þe ffurste þreo þat ben aboue, Is to wite, ffeif, Hope, and Loue,	868	1. Faith, 2. Hope, 3. Love, 4. Skill, 5. Rightful- ness, 6. Temper- ance, 7. Strength.

<sup>1</sup> r. ten ?  
<sup>2</sup> r. what      <sup>3</sup> r. manere  
Cf. Th.: The x comandments;  
kennes vs what we sall do,  
and þe vii vertus kennes vs  
how we sall doo.

The first  
three, Faith,  
Hope, Love,

relate to God.	þise þreo, þei ordeyne hou þou schalt Touward god liue þat al walt ;		
The other 7 teach us the way to Heaven.	And þis opere her-aftur seuene Teche þe to knowe þe way to heuene.		872
	2 E <sup>1</sup> wite wel, my leue ffrende, 2 Alle beo we formed to on ende :	<sup>1</sup> MS. Ze	
To know God,	þat is to seye, god to knowe, Him to loue and honoure we owe.		876
and come to a good end, we must,	Bote þreo þinges, ar we wende, Beon nedful to come to vre ende :		
1. know whither we shall go ; 2. go will- ingly ;	And þenne is þis þat on To wite whodur we schulle gon ; þat oþur, þat we ben willi To gon in trust ful treweli ;		880
3. trust to go well.	And þenne is þe þridde þinge : To haue trust of wel goinge—		884
	Gret folye hit were to fo or ffrende To bi-ginne þing he may not ende.		
We must have might, knowledge and will.	A Mon þat wol wel do þer-tille, Moste ha miht, Connyng, and wille, þat is to say þus 3ow to : þat he con, Mai, and wol [wel] do.		888
These we can't have of ourselves ;	But for we haue not vs ner Of vr-self Miht, <sup>1</sup> Wit, ne pouwer,	<sup>1</sup> r. Wil	892
so God has given us Faith.	þerfore haþ god 3iuen vs tille ffeisþ, alle þise to folfille. <sup>2</sup> ffeisþ ordeyneþ vs to god þe sone, To whom is a- <i>propred</i> wisdam in wone ; Hope ordeyneþ vs to þe ffadur riht, To whom is a- <i>propred</i> Miht ; Loue to þe Holigost doþ vs dresse, To whom is a- <i>propred</i> alle goodnesse.	<sup>1</sup> Sp.: ideo donavit nobis Deus fidem ad implendum defectum cognitionis, spern ad implendum defectum potestatis, charitatem ad ordinandum voluntatem ad unum & aliud.	896
Faith makes us know God.	And þerfore of god wiþ-uten lesyng ffeisþ doþ vs to haue knowyng ; And þat knowyng of <sup>1</sup> god wiþ mood 3iueþ vs frely and largeli of his good :	<sup>1</sup> r. seip ; cf. Th.: and þat knaweyng vs sayse þat he es wondyrfull[y] fre þat one þis manere and þus largely gyfles of his gudnes.	900
Of Faith comes Hope.	And out of þat godnesse <sup>2</sup> is i-crope And comeþ to vs þenne hope ; Of þat knowyng, I vndurstod, þer he seip vs þat he is good,	<sup>2</sup> r. knowyng	908

þer-of comeþ feir aboute

þe þridde vertue þat is loue, 910 The 3rd  
ffor vch a þing, Resun whi, <sup>1</sup> The 4 cardinal virtues are  
Schal loue þe goode kuyndeli.<sup>1</sup> as in Th. and in the Spec. 912  
Love.

*þe twolue articles of þe fey.<sup>1</sup>*

þ En schaltou wite, as I þe sei, <sup>1</sup> This passage differs from  
Whuche ben þe .xij. Articles of þe fei. Spec., Th. and V. pr. tr.

ffurst, god is on in him-self for to lende, 1. God is 1  
And þre persones, wiþ-uten ende, 916 God and 3  
And is verrey God and lord Persons.  
þat alle þing made wiþ his word.

þat oþur article is ful trye : 2. He took  
þat he tok flesch and blod of Maide Marie. 920 flesh,  
þe þridde Article<sup>1</sup> : þat he was bore þon 3. was born  
Of hire, soþfast god and mon. <sup>1</sup> belongs to the 2nd in Spec., God and man,  
Th. and V. pr. tr.

þe fferþe Article, we sen hit red : 4. died under  
Vndur Pilatus pouwer was he ded, 924 Pontius Pi-  
Not for nede, I sei ow tille, late,  
But vs to buye of his ffreo wille.

þe ffyfte<sup>1</sup> is, soþ to telle : <sup>1</sup> belongs to the preceding in Spec. 5. went into  
þat his soule wente doun to helle and V. pr. tr.; is om. in Th. 928 Hell,  
And fet hem out in to his blis,  
Alle þo þat weren his.

þe Sixte : þat he ros wiþ-uten striue, 6. rose to life,  
God and Mon, from deþ to lyue. 932

þe seueþe is in vre sawes : 7. ascended  
Aftur þe fulle fourti dawes  
Of his blisful and hard dyzing  
He steih to heuene þer he is kyng ; 936 into Heaven,  
He þat is lord of Séé and Sond and  
Sitteþ þer on his fadur riht hond.

<sup>1</sup> þe eichteþe is : he schal present <sup>1</sup> In the Spec. &c. these last  
Beon atte day of Iugement, articles belong to the preced- 8. shall judge  
Goode and wikkede schal he deme ing (3th), and the 7 sacra- good and  
And alle þing as him wol bi-seeme. ments form the 7 last. 941 wicked at  
Doomsday.

þe Niþe is wiþ-uten bost : 9. The Holy  
þat in god is þe holygost, 944 Ghost  
And euermore so wol be,  
þe þridde persone<sup>1</sup> of þe trinite ; <sup>1</sup> MS. persones  
is the 3rd  
person of the  
Trinity.

	Of whom, þat is so heiȝ in blis, Al-holichirche halewed hit is.	948
10. Holy Churchmen shall enjoy communion.	þe tenþe is of comynge <sup>1</sup> of holi men, þat is to sei fulliche of hem þat ben lymes of holychirche And no dedly synne nul worche, Han part of alle goode dedes sone þat in holi chirche ben done.	<sup>1</sup> r. comonyngs 952
11. Thro' the Sacraments the sins of the good shall be forgiven.	þe Elleueþe is : þorw þe sacrament Of holichurche wiþ good entent þe goode schul haue forziuenesse Of heore synnes more and lesse.	956
12. Man and wife shall rise again.	þe twelfþe is þat Mon and wyue Schullen arise from deþ to lyue.	960
13. The good shall have everlasting life : the wicked, endless pain.	þe þrettenþe is : þe goode schul haue Euerlastinde lyf þat schal hem saue, And þis opure þenne schul wende To lastyng pyne wiþ-outen ende.	964
<i>The Seven Sacraments.</i>	<i>þe Seuen sacromens of holy churche.<sup>1</sup></i>	
	<b>A</b> ftur þis schul 3e here bi-ginne þe sacramens seuen þat fordon synne ; He hem ordeynde synne to wiþ-stonde And þe gode to take on honde.	
1. Baptism.	þe furste is cald Baptisme, þat child takeþ er þen his crisme ; þat clanseþ mon of þat synne þat vr forme-fader brouȝt us inne.	<sup>1</sup> In Spec., Th. and V. pr. tr. included in the creed as forming the 7 last articles. The text is abridged. 972
2. Confirmation.	þat opur sacrament is of renoun And is cald Confirmacioun : ffor whon he is so cristned þon, He confermeþ þe hlogost in mon.	976
3. Penance.	þe þridde is penaunce to biginne, þat freteþ a-wei þe fulþe of synne.	
4. Eucharist.	þe feorþe is sacrament of þe Auter, þat confermeþ mon hol and feer And ȝiueþ him strengþe good wiþ-alle, þat he eft-sones in synne ne falle ; þat sacrament reconsileþ him ay, Susteyneþ him, þat he ne falle may.	980 984



þe flifþe is ordre, þat ʒiueþ power 5. Ordination.  
 To Men ordeynet in heore mester  
 þe sacramens to make and worche,  
 To serue wiþ god and holi churchē. 988

þe Sixte is Matrimoyne to bigynne,  
 þat defendeþ dedly synne 6. Matri-  
mony.  
 In werkes of generaciun þon  
 Bi-twene mon and wommon. 992

þe seueþe is þe enoyling 7. Unctiōn,  
when near  
death.  
 Of seke in perel of diʒing,  
 And þat is in Aleggaunce  
 Of Bodi and soules penaunce. 996

þeos ben þe sacramens þen,<sup>1</sup> <sup>1</sup> MS. ten  
 þat longeþ to alle cristene Men.

*þe seuen<sup>1</sup> principal vertues.* <sup>1</sup> r. four, as in Spec.

**A**ftur þis nou wite we schal 4 Chief  
Virtues  
(see p. 243-5).  
 Bi wʒuche ben þe iiij. vertuwes princípal, 1000 The 4 Chief  
Virtues are

Is gouernēt in þis world so dere :  
 Qweyntise, Rihtfulnes, bi chaunce,  
 Strengþe, and also Temperaunce. 1004 Skill, Right-  
fulness,  
Strength,  
Temperance.

Of þeos foure spekeþ þe holygost  
 In þe Bok of wisdam most  
 þat no þing bi good delyt  
 In eorþe to Mon doþ more profyt. 1008  
 ffor hose to do wel vndurstode,  
 He moste knowe vuel from goode,  
 Also, he seoþ here bi lettre,

He moste knowe þe gode from þe better : 1012  
 þat vs techeþ in alle wyse  
 þat þyng þat is called queyntyse.

And whon þou hast þus i-chose,  
 þe wikked from þe goode to lose<sup>1</sup>  
 þat techeþ þe vertue to distresse  
 þat is clepeþ Rihtfulnesse. 1020

<sup>1</sup> Spec.: Et quando elegisti bonum de malo aut de duobus bonis melius, & tunc debes relinquere malum & facere bonum, & dimittere minus bonum & facere maius bonum: & haec virtus Iustitia appellatur.

<sup>2</sup>. Rightfulness teaches Virtue.

Two þinges þer ben in world ful þikke  
 Letteþ mon do good and takeþ<sup>1</sup> wikke : 1020  
 þe riches of þis world is on,  
 þat alle weyes deseyueþ mon,

	He disseyueþ mon in mony þinges,	1023
	þorwh swete restynges ; <sup>1</sup> Spec. aduersitas, Th. tribulacyon	
3. Temper- ance teaches Moderation in prosperity.	A-nopur is Contek of worldli strif <sup>1</sup>	
	Aþeynes mon, doun hym to dryf.	
	Aþeynes richesse mesure þe in tide,	
	Beo þou not risen to muche in pride :	1028
	þat vertu is wiþ-ouren distaunce	
	þis þat men calleþ temperaunce.	
4. Strength teaches fortitude in adversity.	Aþeynes worldly cuntek and strif	
	Loke brennyng wille <sup>1</sup> beo þe rif,	1032
	þat þou beo not so feble boun <sup>1</sup> Sp. audacia animi, Th. hardines	
	þat þe world þe caste a-doun :	
	And þat vertue in brede and lengþe	
	Is þat þat is i-cleped strengþe.	1036

7 *Works of  
Mercy.*

*Seuen werkes of mercy.*

	<b>A</b> fttur schaltou wite redili	
	Wꝛuche ben seuen werkes of Mercei.	
1. feed the hungry ; 2. give drink to the thirsty ; 3. clothe the naked ; 4. house pil- grims ; 5. visit prisoners ; 6. comfort the sick ; 7. help bury the dead.	þe furste is, ȝiue þe hungri mete ;	
	þat oþur, drinke þe þrusti to gete ;	1040
	þe þridde, cloþe þe naked bi tymes ;	
	þe ffeorþe, to herborwe pilgrymes ;	
	þe ffyfþe, prisons to visyte swete ;	
	þe Sixte is, cumforte þe seke ;	1044
	þe seueþe, in certeyn place <sup>1</sup> we rede,	<sup>1</sup> Tob. 1, 20.
	þat is to helpe burie þe dede.—	
	þen maistou sey in tour and toun :	
Let no one bound by vows	“ I þat am in Religioun,	1048
	I naue no pouwer to ȝiue no mete,	
excuse him- self from doing thus,	Ne drinke ne herborwe to hem gete,	
	Ne cloþing to hem haue I non,	
	To visite prisons may I not gon :	1052
	I am in oþur monnes pouwer ;	
or wish he was a secular.	þerfore me were beter secular,	
	þat I mihte do trewely	
	Alle þeose dedes of Mercy.”	1056
	þenk not þus, I rede þe,	
	Leste þou her-Inne deseyued be.	
	Betere hit is to þe in eueri toun	
	To haue pite and compassioun	1060

In þyn herte in alle weyse Of hem þat þou seost in Meseyse, þen þou heddest al þe world wiþ þe Hit for:h to dele for charite.		1064	
3if þi-self, as I sei nou, And more þen al þe world 3iuestou. <sup>1</sup> ffor þei þat suffre in alle wyse Chele, hungur, defaute and Miscise, Ihesu seiþ wher-so he go And him-self he clepeþ þo ; þus he seiþ in his gospel— Hose wol hit seche, may fynde hit wel :	<sup>1</sup> Some vv. wanting. Spec.: Sed jam posses dicere: verum est quod melius est homini dare seipsum quam de suo ; sed multum praeualet dare vnum cum alio quam vnum illorum per se. Dico quod non est ita: Vtrum praeualet vocari Dominus quam eius servus? Scis bene quod praeualet vocari Dominus. Sed illi qui &c.		Give thyself to the poor needy.
“ What to þe leste of myne don be, 3e hit don al to me.” Wheper weor beter or more sen To Iuge or elles Iugged to ben ? <sup>1</sup> þefore to pore make þe liche, ffor þe pore schul Iugge þe riche ; As vr lord seiþ feire and wel In his owne goode gospel : <sup>1</sup> “ 3e þat alle þynges haue to proue, Leueþ hem for me and for my loue, <sup>1</sup> And at þe grete day of dome, Whon I schal sitten in my trone— ffor þere þo men schul me se In þe Seete of my Maieste— þei <sup>1</sup> schul sitte on twelf seges wel And Iugge þe twelf kuyndes of Israel.” Wheper weore hit better at þe leste Haue heuene in possession or in bi-hesten ? <sup>1</sup> ffor þus seiþ God, witeþ wel, In his holy Godspel : <sup>2</sup> “ Blesset mote þe pore of spirit be, ffor heoren is heuene,” as I sei þe. He seiþ not þus in his steuen Heoren “ schal beo ” þe kyngdam of heuen, But he hem doþ to vndurstonde þei ben in possessiun and in honde. Saint Bernard in a sarmoun seiþ euen : “ þe pore naþ not in erþe, ne riche in heuen.”	<sup>1</sup> Spec. adds: Tu scis bene quod praeualet iudicare: et hoc faciunt pauperes	1072 1075 1080 1084 1088 1093 1096	What is done to the least of Christ's folk is done to Him.  The poor shall iudge the rich  at the Day of Doom.  Have Heaven in possession.  God says, “ Blesset are the poor in spirit, for Heaven is theirs.”
“ þe pore naþ not in erþe, ne riche in heuen.”		1100	

The rich must buy Heaven from the poor.	And 3if þe riche wol heuene haue, At þe pore he mot hit buye and craue.—	
	Nou is hit good for to sen W3uche þat verreylich pore ben,	1104
	And also þulke opere iliche W3uche þei ben, þat ben cleped riche.	
The rich are 1. they who have wealth and love it;	Summe ben þat han riches þikke And hem louen wiþ al heor witte :	1108
	þo ben þis riche gredi men, And euer coueyten þe world þen.	
2. those who haven't it,	Oþur þer ben in dede and þou3t Wolde be riche, but þei may nou3t ;	1112
but would love it if they had,	ffor and þei hadden worldus good, þei wolden hit loue as þei were wod :	
	þulke ben þeose, soþ to telle, þe caytyf beggers þat nou3wher wol dwelle,	1116
captive beg- gars who covet all they see;	But euer þei reyken aboute to craue, Al þat þei seon þei wolde hit haue ;	
	Also wiþ hem sette we moun þis fals folk of Religioun.	1120
3. false folk of monkery :	þeos ben as riche in vnquerte As þeos opure and as proude of herte ;	
	Crist spekeþ of hem in þe gospelle <sup>1</sup> And þus þe wordus doþ he telle :	<sup>1</sup> Math. 19, 24.
	“ A Chamayle mihte beter pase þorwh anelde y3e þenne iu case,	1124
a camel 'ud sooner go thro' a needle's eye than they to Heaven.	þen miht such a riche mon In heuene come to þat kyndom.”	1128
	Summen þat richesse is to brouht, Han hit, but þei louen hit nouht,	
	But neuerþeles, þe soþ to saue, ffayn þei ben riches to haue :	1132
	þos ben þese, to seye ow here, þe goode men of þe world so dere,	
Some rich men spend all for the love of God.	þat al heore richesse wol dispende ffor loue of god þat hit sende.	1136
	Bote þe more harm is forþi, Suche ben fewe, witerli !	
But so few !	Oþur þer ben, soþ hit is, þat haue not of þis worldus blis	1140

Ne no þing þerof doþ craue		
Ne nolde not, þauh þeiȝ mihte, hit haue :		
þis ben holy religious þerfore		They and holy monks shall have joy everlasting.
And oþure, þat mai wel beo cald pore ; <sup>1</sup>	MS. pore	1144
Heoren is þe Ioye euerlastonde		
Wiþ god and wiþ godus sonde.		
þen may we here-of nou say :		
“ Blesset beo þe pore in spirit ay,		1148
ffor heoren is þe kyndom		
þer as dwelleþ God and Mon.”		
þenne drede we on þat oþur syde		
Leste þe waring hem bi-tyde,		1152
To þis ilke riche men,		Let the rich take care lest they burn in hell!
Leste þei schulle in helle bren.		
Pore þei ben in heor herte		
þat ben pore and louen pouerte,		1156
And þei ben pore in querte		
þat han riches and louen pouerte.		

[XXXIII.] þe visions of seynt poul wan he  
was rapt in to paradys.<sup>2</sup>

*St. Paul's  
Visions of  
Hell.*

<b>L</b> ustneþ, lordynges, leof and dere,		
þe þat wolen of þe sonday here !		
þe sonday a day hit is		
þat angeles and archaungeles Ioyen, I-wis,		4
More in þat ilke day		In Sunday, the Angels joy more than in any other day.
þen eny oþur, as I þe say.		
þen wol we her ate dwelle		
Ho preyed furst rest for soules in helle.		8
þat is to witen, I sei þe so,		
Poul and Michel Archaungel bo.		
ffor god of his grete miht		
þe peynes of helle put in heore siht.		12
Poul sayh bi-foren helle ȝates		
Brennynges tres þat neuer slakes ;		Before Hell- gates St. Paul

<sup>2</sup> Ed. before in *Engl. Stud.* I. p. 295-9. This piece seems intended to supply the place of the last article (Ioyes of heuen & Peynes of helle) of the preceding treatise, cf. p. 235, v. 531-2; it has no special initial or title.

saw folk hanging on burning trees.	Mony on for heore synne þonne Weore I-pyned and honged þer-onne :	16
	Summe bi hondes and bi feet þere, Summe bi þe her, summe bi þe ere, Summe bi þe Armes þat weore longe, And summe þer hengen bi þe tonge.	20
St. Paul saw also sinners in a burning caldron,	He sau3 a caudren brennyng at enes Of diuerse colours wiþ seue lemes, And þer weore þei for heore synne Diuersliche I-pynet þer-Inne ;	24
in which were 7 plagues of	And seuen peynes weoren þer also þat duden þe soules muche wo :	
Snow, Ice,	þe furste of snou3, þe secunde of ys,	
Fire,	þe þridde fuir in alle wys,	28
Blood,	þe ffeorþe blod, as I þe say,	
Adders,	þe ffyfþe Eddres of foul aray,	
Lightning,	þe sixte leyt, as mon may þink,	
Stink.	þe seueþe peyne hit was of stynk.	32
	At þat penaunces were þei in cast, Synful soules, and al for-þrast, þe w3uche þat nolden in no chaunce ffor heore synnes do no penaunce ;	36
	þer weore þei turmented in þo ledes, And vche reseyued aftur his deedes.	
Some wept and yeld ; all wisht to die.	Summe wepten and 3elled þenne, Summe gouleden, and summe dude brenne ; þei disireden euere to dye— Hit miht not beo, wiþ-uten ly3e, ffor þe soule, wher-so hit go, Schal neuer dyen, for weole nor wo.	40
	þerfore sore hit is to drede þe places of helle for wikkedhede !	44
In Hell is a burning Wheel,	In þe w3uche þer is a whel brennyng, Wiþ muche serwe euer-lastyng ;	48
and under it 1000 paine,	Vndur þat wheol is þer þore A þousund grisly peynes sore, ffyue tyme vche day, to telle, Beo turmented wiþ þe Angel of helle,	52
in which, 5 times a day, 1000 souls are tortured.	In vche of þo fyue tymes Ben a þousund soules turmented in pyns.	

- Aftur þat sayh he, þer he stod,  
 A wondur orible grisly flod,  
 And in þat flod say he þere  
 Mony deueles bestes were :  
 As flissches þei were in þat flod þo,  
 Todus, Neddres, Snakes, mony mo,  
 And þe synful soules in hiȝ  
 Eten and gnoven wiȝ-uten merci—  
 Of hem tok I<sup>1</sup> no more kep <sup>1</sup> r. þei  
 But as a Lyun doȝ of a schep. 64  
 Ouer þat watur he sayȝ ligge  
 A wondur long and an heiȝ brugge,  
 And ouer þat brugge saf goon þen  
 þe soules of good rihtful men 68  
 Wiȝ-uten harm of word or dede,  
 And also wiȝ-uten eny drede.
- þe soules of synne[r]s, as I þe telle,  
 ffallen doun þer, in pyne to dwelle,  
 þer to take and resseyue so  
 As þei on eorþe deserueden to.  
 Be war of þis, I sei, beo-fore,  
 As God seide in þe gospel þore : 72
- Ligate per fasciculos ad comburendum :*
- Byndeȝ hem in knuccheus forþi,  
 To brenne, lyk to licchi,  
 Spous-brekers wiȝ lechours,  
 Rauisschers wiȝ rauisschours,  
 Wikked wiȝ wikked also,  
 ffor so schul þei to-gedere go.  
 ffor eueri creature go schal  
 Bi þat brugge sum or al, 84  
 And lasse or more schal he be deruet,  
 Er aftur he haȝ heer deseruet.
- Þ**Er sauh þe goode mon poule  
 In þat pyne moni diuerse soule : 88  
 Summe to þe kne, and summe to þe hipes,  
 Summe to þe nauel, summe to þe lippes,  
 And summe he sauȝ bi-suyled as souwes  
 In þat pyne vp to þe brouwes ; 92
- St. Paul saw  
 too a horrible  
 flood,
- with Tonds  
 and Snakes  
 gnawing sin-  
 ful souls.
- A bridge  
 spand the  
 flood :
- Good souls  
 went safe  
 over it,
- while sinners'  
 souls fell into  
 the flood.
- Sinners were  
 bound,  
 like to like,
- ravishers  
 with ravish-  
 ers, and so on.
- Many were in  
 pain to the  
 knee, hips,  
 nauei, to lips,  
 brows.

- And þei weore *turmented* euerlastyngly,  
 All yeld. þei wept and gouled and weore sory.  
 And Poules herte was so sor  
 þat for serwe he wepte þor. 96  
 And of þat Angel asked he  
 Whi summe were þer in to þe kne.  
 Those tor-  
 tured to the  
 knee  
 were back-  
 biters;  
 þe Angel seide to him þen : 100  
 " Heo ben Bachyters of men,  
 þat in word and dede, as I þe say,  
 Hyndren heor euencristen þat þei may.  
 to the navel,  
 lechers;  
 And þo þat to þe nauel þou se,  
 Spousbrekers and lechours þei be, 104  
 þat aftur heore dedes, to vndurstonde,  
 Nolde no penaunce take on honde.  
 to the lips,  
 brawlers in  
 church;  
 And þo þat weren up to þe lippes blake,  
 Stryf and Iangelyng in chirche dude make, 108  
 Vche to opur Iangled wiþ scorn—  
 To heere godus wordus þei han forborn.  
 to the brows,  
 gladders in  
 neighbours'  
 illis.  
 And þo þat weren vp to þe brizes  
 In þat flod aboue þe eizes, 112  
 þulke weore glade of þe mischeef  
 Of heore neihþebors and of heore greef."  
 And Poul wepte and seide þo :  
 A " Muche wo is hem I-come to 116  
 þat so mony peynes grymme  
 Ben ordeynt to for heore synne !"  
 Seynt Poul þo bi-tornd his face  
 St. Paul saw  
 folk gnawing  
 their own  
 tongues.  
 And say; anoþur derk place, 120  
 Moni Men and wymmen þer amongus  
 þat for-freten heore owne tonges.  
 And Poul asked of him þere  
 What-maner men þat þei were. 124  
 þe Aungel seide to him ful sleih :  
 " þei vsuden Ocur and vsuri ;  
 They were  
 Usurers.  
 Merciable weore þei nouht,  
 þerfore hit schal be dere aboutht." 128  
 He saw too  
 A nd Poul sau; þenne a-noþur plas,  
 þat moni peynes þer-in was ;  
 Maidens in  
 black,  
 þer he sauh dispitous þing :  
 As Blake Maydens in Blac cloping, 132



- And þei sodun euerichon  
 In wellyng pich and Brumston ;  
 Brennyng dragouns and serpentes ifere  
 Hongyng aboute heor nekkes were, 136  
 Gnawyng hem, to don hem schom,  
 To-tere þe flesch from þe bon.  
 And þer weore foure Angeles to telle  
 þat weoren of þe hous of helle, 140  
 Brennyng hornes hedde þei on hed ;  
 þei hem *turmented* and dude hem qued,  
 ffaste þei wente þis pepul a-boute 144  
 Wip moni *turmentes* grete and stoute,  
 Seying to hem, as was heore wone :  
 " Knoweþ 3e," þei seide, " godus sone,  
 þe w3uche þat muche on 3ou þou3t,  
 Al þe world whon he bou3t ? 148  
 ffor 3e nolde neuer knowen him  
 3e schullen han here þeos pynes grym."  
**P**oul þis asked feire and wel.  
 And þenne onswered þe Aungel : 152  
 " þeos serued not chastite  
 Til tyme of heor weddyng schulde be,  
 But lyuede in heore lecherie,  
 And heled heore children and dude hem dye 156  
 And 3af hem to swyn or to houndes  
 Or drouned hem In flodes groundes,  
 And schewed hem to þe worldus degre  
 As þei maydens hedden i-be ; 160  
 And in þis lyf þei lyueden 3ore  
 And duden no penaunce þerfore."  
 Aftur þis he say3 at ene  
 Men and wymmyn moni and lene, 164  
 Lene þei weore, wip-uten flesche ;  
 þei soffred harde and noþing nessche :  
 Muche lay bi-foren hem of Mete  
 þat hem deynet not of to ete. 168  
 þo weore þeose þat weore not trewe  
 And nolde not faste þat hem was duwe,  
 And hedden of mony metes dedeyn,  
 But hit weore likerous, be certeyn. 172

boiling in  
pitch, while  
flaming ser-  
pents gnawd  
their flesh,

and Devils  
with burning  
horns tor-  
mented them.

These were  
unchaste  
girls

who livd in  
lechery, and  
killd their  
babies,

yet pretended  
to be maid-  
ens.

St. Paul saw  
also lean folk,

who on earth  
wouldn't fast.

- P**En sau3 poul a serw3ful siht—  
 And he loked þer forþ riht :  
 An Old mon sat þer wepyng  
 Bi-twene four deueles foul 3ellynge. 176  
 Poul asked what he was.  
 And þe Angel seide in plas :  
 “ He was Neclygent a3eynes forbod  
 And kepte not þe lawes of God, 180  
 He nas not chast of bodi i-sou3t  
 Ne of herte ne of his þou3t,  
 But euer he was Couetous,  
 Proud of herte and contrarius ; 184  
 þerof nolde he him not schriue  
 Ne do no penaunce bi his lyue,  
 þerfore he schal beo pyned ay  
 Wiþ-uten Noubre til domus-day.” 188
- P**Oul wepte and bigon to goule.  
 þe Angel seide : “ whi wepustou, poule ?  
 3it say3 þou not, as I þe telle,  
 þe strengest peyne þat is in helle.” 192
- St. Paul then saw a pit**  
 þe Angel him schewed wiþ-uten weoles  
 A put a-seled wiþ seuen seles.  
 He bad him stonde bac, for þat þing,  
 þat he mihte sustene þat stynk. 196  
 He opened þe Mouþ of þat put :  
**from which the stink was awful.**  
 Hit stonk foule w3on hit was vnschut ;  
 þe stynk þat com out of þat plas  
 Passed al þe peynes and stinkes þer was. 200
- þen seide þat Angel, to biginne :  
 “ Hose comeþ þis put wiþ-Inne,  
 Bi-fore God and vre ladi  
 Schal neuer of him beo no merci.” 204
- P**Oul askede : “ w3uche ben þo  
 þat schulen to þis peyne go ? ”  
**In it were those who didn't believe Christ was born of the Virgin,**  
 He seide : “ hose leueþ not in wone  
 þat Iesu crist, Godus sone, 208  
 Tok flesch and blod of þe *virgine* Marie  
 And seþþe was boren of hire bodye ;
- and who did not receive Baptism or**  
 And also þulke, I telle hit þe,  
 þat neuer wollen Baptized be, 212

- pulke þat resseyue not worþily  
þe flesh and blod of godus bodi.”
- P**Oul loked forþur þen  
And sau; ful mony men and wymmen ; 216  
Wormes and serperntes on hem seeten,  
Euer as houndes þei on hem freeten.  
So mony soules þer weore in hold,  
Vchon on oþur, as schep in fold. 220  
Hit was also dep to neinene  
As from þe eorþe vp to heuene.  
Of heore serwyng was muche wondur,  
þei made a noyse as hit weore þundur. 224
- A**nd þenne poul loked toward heuene,  
And out of eorþe he herde a steuene ;  
A synful soule he sau; comyng  
Among seue deueles waymentyng ; 228  
þe wꝛuche þat same day forþi  
Was itaken from þe bodi.  
þe Angeles of God, þat ben vr frendes,  
Criȝeden faste to þe ffendes, 232  
Seyzinge allas, makyng heore mon :  
“ What haþ þat wrecched soule i-don ? ”  
þe ffendes seiden : “ verreyment,  
He haþ seȝen his Iuggement ; 236  
He haþ ben muche mys-auyset,  
Godus Comaundemens he haþ dispyset,  
In eorþe he lyued in foly  
And þer dude he no remedi. 240  
His owne cha[r]tre haþ he rad  
þat his synnes were Inne I-sprad,  
And so forþ, we telle þe,  
His owne self þen Iugged he.” 244  
þen tok þe deueles and him bounde,  
And caste hym in to þe derkeste grounde,  
þer as was wepyng wiþ muche vnseeþe,  
Goulyng and grisbatyng of teþe. 248
- Þ**En seide to poul þat Aungel :  
“ Leeue þou hit and knowe hit wel :  
So as Mon doþ in his luyng  
So schal he haue aftur his endyng.” 252

the Eucha-  
rist.St. Paul saw  
also men and  
women torn  
by worms and  
serpents.Then he saw  
a soul coming  
from earth  
with 7 Devils,who said he'd  
despised  
God's com-  
mands, and  
liu'd in folly ;so they bound  
him, and cast  
him into the  
darkest place.As man does  
in life, so  
shall he have  
doom after  
death.

- Aftur þat þis was forþ so sent,  
In-wiþ þe space of a moment,
- St. Paul saw  
next, a right-  
eous man's  
soul brought  
up,
- Aungeles of heuene saiþ he come þon,  
Brouhten þe soule of a Rihtful mon. 256
- þer was Ioye wiþ loud steuene,  
ffor so þei beeren hit in to heuene ;  
Of a þousund Angeles he herde þe vois,  
Ioyng wiþ a semely noys, 260
- welcomd by  
Angels,
- And seiden : “ murie soule, blesset þou be,  
ffor euer murþe schal beo wiþ þe !  
þou art i-blesset of God in trone :  
þe wille of Ihesu hastou done.” 264
- taken before  
God,
- þEn seide þe Angeles in heore seiþing :  
“ Ledep hym vp to-foren vr kyng !  
Glad may he ben of alle clerkes  
þat schal him-self rede his goode werkes.” 268
- and led into  
Paradise.
- Aftur þat Mihel lede him in hiþ  
To paradys to oþur holi.  
A Ioyful noyse was hem among  
Of Angeles and Archangeles wiþ song. 272
- The Damnd
- þEi þat in peyne bi-neþen lyþe,  
Herden þis and al hit seiþe ;  
þei zelleden wiþ lodly cry :  
“ Poul, Michael, on vs ha merci ! 276  
Prei for vs wiþ good a-cord  
To vre god and to vre lord !”
- call on Paul  
and Michael  
to pray for  
them.
- þEn seide þe Angel to hem þo :  
“ Weputh ! poul and I wolen also, 280  
þat Almihti God, þat may best,  
Send þow sum refuit and sum rest.”
- They, with
- And þeose þat in peyne weore  
Cried on God wiþ delful beere ; 284  
Michael and poul also,  
And a Legioun of Aungelus mo.
- Paul and  
Angels, did  
pray ;
- þe soun of hem was herd ful euene  
Vp in to þe ffeorþe heuene, 288  
Seiþinge “ haue merci on hem,  
þe Sone of God and eke of mon.”
- their sound  
rose to the  
4th Heaven.
- And þenne þei þe heuene seiþ  
Open a-non ful soðeynly, 292

- þe Sone of god com doun þo  
 And herde hem preye, mouny on mo,  
 þei preieden alle ful tenderli  
 "Haue merci on vs, sone of Dauil!" 296
- Þ**E vois þenne of vre heuene kyng  
 Ouer al þe peynes was herd seying :  
 "What good ha 3e don herbifore  
 þat 3e aske reste so sore? 300  
 I was don on cros for 3ou wiþ dere  
 And smiten wiþ a ful scharp spere,  
 I-nayled also wiþ nayles þree,  
 Eysel and Galle to drynke bode me ; 304  
 I 3af my-self for 3ou to be,  
 ffor 3e schulde ouer come wiþ me.  
 Bote 3e weore þeues, coueytous,  
 Proude and wroþe and envyous, 308  
 Good neuer nolde 3e do non  
 Ne to schrif't nolde 3e not gon,  
 Ne do penaunce for no þing  
 Wiþ Almusedes ne wiþ fastyng, 312  
 But 3e weore lyzers al 3or lyf  
 And liueden euere in serwe and strif."
- Þ**En kneled Poul and Mihel  
 And a Milioun Angeles wel 316  
 Bi-fore þe sone of God, to pray  
 þei moste ha reste þe soneday.  
 þo weore þeos, as I ow telle  
 þat weoren in þe pynen of helle. 320
- Þ**En seide vr lord to hem in spelle :  
 "ffor Poul and also Michaëlle  
 And myn opure Angeles on hize,  
 þat ben in heuene so goode and trize, 324  
 And also of my grete goodnesse,  
 Hem to ese of heore distresse,  
 þis rest I 3iue 3ow ful soon  
 ffrom þe seter-day at Non 328  
 Til þe secunde hour beo cum  
 On þe Moneday, al and sum."
- A**non þe soules hedden þer rest—  
 He 3af hit hem þat mihte best. 332

Christ askt  
 the Damnd  
 what good  
 they had  
 done.

They were  
 thieves and  
 envious,

living ever in  
 strife.

Then the  
 Angels prayd  
 that the  
 Damnd  
 might rest on  
 Sunday.

Christ  
 granted this,  
 from Satur-  
 day at noon,  
 till the 2nd  
 hour on Mon-  
 day.

þe soules criȝed euerichon :

“ Blesset beo þou, lord, sone of mon,

Lord and God of Daudid kuynde !

þis rest bi þe haue we in Muynde.”—

336

þerfore, whos halweþ wel þe sonenday,

He schal ha part of þe reste ay

þat þe Angeles in heuene

Han þere wiþ mylde steuene.

340

Beo war of þe serwe and drede

And of þe peynes þat we her rede,

And torne we in alle wyse

Vr lord to serue, þat hiȝe Iustise ;

344

Bi wȝuche seruyse we may come

To vre lord god and wiþ him wone.

He who hal-  
lows Sunday  
shall have  
part of the  
Angels' eter-  
nal rest.

St. Gregory's  
Trental.

### XXXIV. þe Pope trental.<sup>1</sup>

I-writen I fynde a good stori, here bygunnet þe guldene trental  
þat ouȝte be loued swyþe wel.

þe Pope hit wrot seint Gregori,<sup>1</sup> The name here, and v. 31,  
is a later introduction to  
the poem (cf. MS. Cott.).  
(Gregory is said to have  
instituted the Trental.)

Of his Modur and of hire lyf,

þat alle men heolden an holi hosewyf,

So sad<sup>1</sup> of Maner, so mylde of Mood, <sup>1</sup> V<sub>2</sub> good

þat alle men heolden hire holi and good ;

De-boner, deuout, so milde of steuene,

þat alle men gesset<sup>1</sup> hire worþi to heuene. <sup>1</sup> V<sub>2</sub> gessed 8

St. Gregory's  
Mother

<sup>1</sup> Ed. before in *Engl. Stud.* VIII, p. 275. The poem occurs again in the same MS. Vern. fol. CCCIII (V<sub>2</sub>) ; other MSS. are Cott. Cal. A II (15th cent.), ed. by Furnivall, *Pol., Rel. and Love Poems*, London 1866, and MS. Lamb. 306 ; from these MSS. A. Kaufmann has tried to give a critical text, based chiefly on MS. Cott., and retaining its spelling (*Erlanger Beiträge* 3, 1889). A different version is extant in MS. Edinb. Adv. Libr. 19, 3, 1, ed. by Turnbull, *The Visions of Tundale*, Edinb. 1843, and MS. Cambr. Univ. Libr. KK 1, 6, ed. by Kaufmann l. c., which MSS. again differ greatly.

### Trentale sancti gregorij.

MS. Cott. Cal. A II, fol. 86 (ed. in Furnivall's *Polit., Relig. and Love Poems*, E. E. T. S. 1866).

A nobuH story wryte y fynde,  
A pope hit wrote to haue yn mynde,  
Of his modur & of her lyf  
That holden was an holy wyfe,

Of myrthes sadde & mylde of mode,  
þat aH men held her' holy & gode ;  
Bothe deuowte & mylde of steuen), 7  
4 þat aH men helde her' wordy heuen.

As holi I-holden as heo was,		
þe fend 3it falled hire in a foul cas,		was led by the Devil into lechery.
He truyled <sup>1</sup> hire wiþ his tricherye	<sup>1</sup> V <sub>2</sub> gylede	
And ladde hire in to lecherye,		12
þat lust wiþ loue hire so be-gylede,		
So foule, til heo was wiþ childe.		
So priueliche nopeles heo hire bar		
þat þer-of nas no wiht I-war.		16
And for no wiht schulde wite hire cas,		
Anon as hire child I-boren was,		
þe Nekke heo nom, þe child heo woriede,		She wrung her baby's neck,
And a-non þe child heo buriede.		20
þus was heo cumbred in careful cas,		
Ne schewed neuer schrift þerof, allas !		and never confest her sin.
ffor heo wolde holy I-holde be,		
Heo tolde neuer prest hire priuite ;		24
Al <sup>1</sup> folk fayn was of hire fame,	<sup>1</sup> V <sub>2</sub> Alle	
So holy as heo was holden of name.		
Eft-sones hir fel þe same cas		
Riht as bi-foren bi-tyd hire was.		28
ffor heo was comen of prys parage,		As she was of high birth,
Of riche kun, <sup>1</sup> of gentil lynage,	<sup>1</sup> V <sub>2</sub> kin	
Hire sone was seynt Gregori þe pope,	<sup>2</sup> vv. 31-2 om. in Cott.	and the Pope's mother,
Men heolden hire holy wiþ al heore hope, <sup>2</sup>		32
þerfore heo schonede hir schrift to schowe,		
Leste by schrift hire cas weor <sup>1</sup> knowe.	<sup>1</sup> V <sub>2</sub> were	she feard to confess, and make her sin known.
<sup>1</sup> So schome makeþ men schone heor schrift	<sup>1</sup> vv. 35-8 later addition.	
And leose <sup>1</sup> þe grace of godus 3ift,	<sup>1</sup> MS. leoseþ	36
And siþen to liuen so sunfulli <sup>1</sup>	<sup>1</sup> V <sub>2</sub> sunfulli	

So holy as she was holde of name,  
 AH men were gladde of her<sup>1</sup> fame.  
 But as holy as she holden was, 11  
 þe deueH brow3th her<sup>1</sup> yn a foule cas,  
 He *trifeled* her<sup>1</sup> so *with* h3s trecherye  
 And ledde her yn lust of lecherye,  
 ffor *with* lust of lecherye he *her* begylde  
 TyH she hadde *conceyned* a chylde. 16  
 And also *priuely* she hit bare  
 That þer-of was no man ware.  
 And for no mon shuld wyte of þat case,  
 Anone as þe chylde born was, 20

The chylde she slow3 & wryede  
 And pryuely she hit byryede.  
 þer was she *combred* yn a careful case,  
 And vnshryuen þer-of she was ; 24  
 She ne tolde no preste her<sup>1</sup> *priuyte*  
 ffor she wolde holy holden be.  
 Efte-sones she fetH in þe same case  
 Ry3th as befor her<sup>1</sup> be-tydde was. 28  
 ffor she was comen of hy3 parage,  
 Of gentyH kyzne & worþy lynage,  
 þerfor<sup>1</sup> she wolde not her<sup>1</sup> synne shewe  
 Nor yn schryfte hit be-knowe, 32

And sorily dyen and sodeynli.

	<i>pis wommones dedes ner not aspyet,</i> <sup>1</sup>	<sup>1</sup> V <sub>2</sub> neore . aspyed	
She died.	And softly sone <i>þer</i> -aftur heo dyed.		40
	Whon heo was seyen <sup>1</sup> so softly dye,	<sup>1</sup> V <sub>2</sub> sejen	
	Men hopede heo weore <i>in</i> heuene ful hiȝe, <sup>1</sup>	<sup>1</sup> V <sub>2</sub> hie	
	Men heolden hir holy and so deuoute <i>þat</i> of hire deþ men hedden no doute,		44
	But wenden witerly alle to-wisse <i>þat</i> heo weore set in souereyn blisse.		
	<b>Þ</b> Er-aftur wiþ-Inne a luytel tyme Vp-on a day sone aftur prime		48
And when her son St. Gregory was saying Masse,	Hire sone <i>þe</i> pope at Masse stood, And of his Modur trouwed bote good. Al sodeynliche a-Midde his messe		
a great dark- ness came on,	<i>þer</i> drouh toward him such a derknesse		52
	<i>þat</i> lakkede al <i>þe</i> dayes lyht And was derk <sup>1</sup> as hit weore midniht;	<sup>1</sup> V <sub>2</sub> as derk as is at m.	
	And in <i>þat</i> derknesse a myst among, Al stoneyd he was, such stunch <i>þer</i> stong;		56
	<i>þer</i> -of so grislich he was a-gast <i>þat</i> al swounyng he was al-mast. Beo-syde he loked vndur his leor :		
and he saw a grisly crea- ture,	A-Midde <i>þe</i> derknesse <i>þer</i> drouȝ on ner		60
	A wonder grisli <sup>1</sup> creature,	<sup>1</sup> V <sub>2</sub> grislich	
	Riht aftur a fend ferde hire feture ; So Ragget, <sup>1</sup> so Rent, so elyng, so vuel, <sup>2</sup>	<sup>1</sup> V <sub>2</sub> Ragged <sup>2</sup> euel	
like a Devil of Hell.	As hidous to bi-holden as helle-deuel ;		64
	Mouþ and Neose, Eres and Eȝes		

And so her' dedes wer' not a-spyed.  
But afturwarde sodenly she dyed.  
When she was seyn so sodenly dye,  
Men hoped she was yn heuen hye ; 36  
They helde her' so holy & deuowte  
*þat* of her' deth *þey* made no dowte,  
But sykurlly men wende y-wys  
*þat* she was worþy heuen blys. 40  
Then aftur *with*-Inne a shorte tyme,  
Vpon a day soone aftyr pryme,  
The pope as he at his masse stode, 43  
Vpon his modur he hadde þowȝt goode,  
Praying to god *with* conciens elere  
The soþe to knowe as hit were.

And sodenly yn myddes his masse 47  
*þer* þrowȝ to hym such a derkenesse  
*þat* he<sup>1</sup> lakkede ner *þe* dayes lyȝt,  
ffor hit was derke as mydnyȝt ; <sup>1</sup> om. he  
In *þat* derkenes was myste among, 51  
Aȝ a-stoneyd he stode so hit stongke.  
Be-syde he loked vnþur hys lere :  
In *þat* derknes a þyng þrew hym nere,  
A wonþurfulȝ gryselly creature, 55  
Aftur a fend fyred *with* aȝ her' feture,  
Aȝ ragged & rente, boþe elenge & eueȝ,  
As orrybuȝ to be-holde as any deueȝ ;  
Mowthe, face, eres & yes



- flaumed al ful of furi lizes.<sup>1</sup> <sup>1 V<sub>2</sub> leizes</sup>
- H**E asked hit heizlich : “ þorwh his miht  
þat alle deueles schal dreden and diht, 68 St. Gregory  
askt this  
creature
- And eke bi vertu of his blood  
þat for Monkynde dized on Rod,  
Sey me a-non<sup>1</sup> þe soþe soone : <sup>1 V<sub>2</sub> sikerly</sup>
- What hastou in þis place to done ? 72
- What is þi cause, þou cursede wrecche,  
þus me at Masse to derue and drecche ?”
- H**E gost onswerde wiþ dreri cher : 76 why it trou-  
bled him at  
Masse.
- “ I am þi Moodur þat þe beer,  
þat for vn-schriuene dedes derne  
In bitter peynes þus i berne.”
- H**En onswerd þe pope : “ allas, 80
- Allas, my Modur, þis wondur cas !  
Allas, my Modur, hou may þis be,  
In such aray I þe to seo ?  
Men wenden witerli to-wisse  
þou weore wel worþi to habbe blisse 84
- And þat ful wel wiþ God þou were,  
To preyen for us þat liuen zit here.  
Sey me, modur, wiþ-uten feyne,  
Whi art þou<sup>1</sup> put to al þis peyne ?” <sup>1 V<sub>2</sub> artou</sup> 88
- Heo seide : “ my sone, soþfastly  
I schal þe telle þe cause why :  
ffor I nas not such as I seemed, I was wicked
- But wikked and worse þen men me demed, 92

Brennede aH fuH of brennyng lyes. 60 Then sayde þe pope : “ alas, alas !  
He was so agast of þat grysyly goste Modur, þis ys to me a wondur case. 76  
That yn a swonyng he was almoste. A, leef modur, how may þis be  
He halsed hit : “ þorow goddes myzte In suche paynes þe for to se ?  
That þe fende he putte to flyzte, 64 ffor aH men wende y-wys <sup>1 L well with god</sup>  
And be þe vertu of hys blode That þou hadde ben wordy heuen blys,  
That for mankynde dyed on Rode, And fuH good<sup>1</sup> þat þou were,  
Sey me sykerly þe soþe soone 67 To praye for vs þat ben here.  
What þou hast yn þis place to done ; Sey me, modyr, with-uten fayne, 83  
What ys þy cause, þou cursed wreche, Why art þou put to aH þis payne ?”  
Thus at masse me for to drecche ?” She sayde : “ sone, sykerly,  
þe gost answered with drury chere : I shaH þe telle þe cause why :  
“ I am þy modur þat þe beere, <sup>1 r. berne</sup> ffor y was not such as y semed,  
þat for vnschryuen dedes so derne 73 But myche worse þen men wened ; 88  
In byttyr paynes þus y brenne<sup>1</sup>.”

	I sungede <sup>1</sup> wikkedliche in my lyue,	<sup>1</sup> V <sub>2</sub> sunged	
and durst not be schriuen."	Of w <sup>3</sup> uch I ne dorste for schome me schrine ;"		
She then confest her sin.	Heo tolde him trewely al hire cas ffrom ende to o <sup>3</sup> ur riht as hit was.		96
	"S <sup>e</sup> i me, Modur, for Marie flour,		
	3if ou <sup>3</sup> t may beo þi socour, <sup>1</sup>	<sup>1</sup> V <sub>2</sub> þi saf s.	
	Wher penaunce of fasting mai ou <sup>3</sup> t alegge, Beodes or Masses þi peynes abregge,		100
	Or eny-maner o <sup>3</sup> ur þyng þat þe mai helpe of eny lissyng ?"		
St. Gregory's Mother told him a Trental of 10 chief Feasts would serve her :	"M <sup>I</sup> deore Blessede sone," seide heo, "fful wel I-holpen I mihte beo, Holpen and saued I mihte beo wel Hose vndurtoke a trewe trentel Of ten cheef festes of al þe 3er To syng for me in þis Maneer :		104
	þreo Masses of Cristes Natiuite, And of þe Ephiphan o <sup>3</sup> ur þre, þreo of þe Purificaciun,		108
3 each of Christmas, the Epiphany, Purification,	And þreo of þe Annunciaciun,		112
Annun- ciation, Resurrection,	þreo of þe Resurrexiun,		
Ascension,	And þreo of þe Ascenciun,		
Pentecost,	Of þe Pentecost o <sup>3</sup> ur þre,		
Trinity,	And þreo of þe holy Trinite,		116
Mary's Birth and Concep- tion.	þreo of Maries Natiuite, And of hire Concepcioun o <sup>3</sup> ur þre"—		
<hr/>			
I lyuede in lustes wykkydly in my lyfe,	Syker & saf my <sup>3</sup> th y be weH Who-so trewely wolde take a trentehH		
Of þe whyche y wolde me not shryfe ;"	Of ten chef festes of þe 3ere,		105
And tolde hym trewely aH þe case	To syng for me yn þis manere :		
ffro þe byggyng how þat hit wase.	Thre masses of crystys natyuyte,		
The pope lette teres a-down Renne,	And of þe xij day o <sup>3</sup> ur þre,		108
And to his modyr he sayde þen :	Thre of our ladyes puryfycacion),		
"TeH me now, modur, for loue of mary flour,	And o <sup>3</sup> ur þre of her Annunciacion), Thre of crystes glorious Resurreccion), And o <sup>3</sup> ur þre of his hy <sup>3</sup> Ascencion), And of pentecoste o <sup>3</sup> ur þre,		113
If any þyng may þe help or sokour, Bedes or masse, þy penaunce to bye, Or ony fastyng, þy sorowe to aleye ; What crafte or caste or any o <sup>3</sup> ur þyng The may help or be þy Releuyng ?"	And þre of þe blessed trinite, And of our ladyes Assumpcion) o <sup>3</sup> ur þre,		
"My blessed sone," sayde she,	And of her' IoyfuH natiuite þre ;		116
"ffuH weH y hope þat hit may be ;			

þeose weoren <sup>1</sup> þe cheef festes ten	<sup>1</sup> <i>al. ben</i>	
þat souereynliche socourde <sup>2</sup> synful men.	<sup>2</sup> <i>al. socour(en)</i>	
“ What godmon syngeþ þeos masses, sauñfayle,		121
To synful soule <sup>1</sup> þei schullen auayle,	<sup>1</sup> <i>V<sub>2</sub> soules</i>	
Wiþ þe 3eer wiþ-ouren treyne		
Diliuere a soule ful out of peyne.		124
Let sei þeos Masses bi 3oure hestes		
Wiþ-Inne þe vtaues of þe ffestes !		
And he þat schal þeos Masses do,		
Let sei þer-wiþ þe Orisun þer-to,		128
<sup>1</sup> Treoweliche wiþ-ouren were	<sup>1</sup> <i>vv. 129-146 a later paraphrase of the two vv. in MS. Cott.</i>	
Eueri day þorwh-out þe 3ere,		
Heet him sei <sup>1</sup> hit eueri day,	<sup>1</sup> <i>V<sub>2</sub> seyen</i>	
Oþur he þat doþ þe Masses to say.”		132
Hose wol knowe þis orisun elene,		
Hit is on Englisch þus muche to mene :		
“ God, vr verrey Redempciun,	<i>Oracio</i>	
Vr soþfast soules sauaciun,		136
þat chose al <sup>1</sup> oþur londes bi-forn	<sup>1</sup> <i>V<sub>2</sub> alle</i>	
þe lond of bi-hestes In to beo born,		
And þi deþ suffredest in þat same, <sup>1</sup>	<sup>1</sup> <i>V<sub>2</sub> þe s.</i>	
Diliuere þis soule from gult and blame,		140
Tak hit out of þe fendes bond,		
And þat lond from þe heþene hond,		
And peple þat leueþ not in þe		
þorwh þi vertu amendet mote be ;		144
And alle <sup>1</sup> þat trusteþ In þi Merci,	<sup>1</sup> <i>V<sub>2</sub> al</i>	
Lord, saue hem sone and soþfastli !”		
“ <b>A</b> Modur,” he seide, “ þat wol I do,		
ffor I am mon most I-holde <sup>1</sup> þer-to—		148
þou weore my Modur, I was þi sone—	<sup>1</sup> <i>V<sub>2</sub> holden (I. om.)</i>	
To synge þe Masses I schal not schone <sup>2</sup> ;	<sup>2</sup> <i>MS. schome</i>	

These Masses, said within the Octaves of the Festivals,

and with a Prayer,

would deliver her soul.

The Prayer is this :

“ God, our Redemption,

deliver this soul from the Fiend's bond !”

St. Gregory promist his Mother to sing this Trental of Masses,

These ben þe chefe festes ten  
That sokour þe sowles þat ben fro heuen.  
Who-sosayth þese masses, with-out fayle,  
ffor synful sowlles þey shaþ a-vayle ;  
Añ a 3ere, with-ouren trayne,  
They delyuere a sowle out of payne.  
Lette say þese masses be 3our hestes  
With-Inne þe vras of þe festes ! 124  
And he þat shaþ þese masses do,

Sey he þer-with þis oryson also :  
*Deus qui es nostra Redempcio,* 127  
*With añ þe oþur þat longen þer-to.”*  
The pope was gladd her-of in fay,  
And to his modur þen gon he say :  
“ Modyr,” he sayde, “ þis shaþ be do,  
ffor y am moste bounde þerto— 132  
Thou were my modur, I was þy sone—  
Thys same 3ere hit shaþ be done ;

	God graunte me, Modur, þe stonde in stede <sup>1</sup>	<sup>1</sup> V2 stude	
	Azeynes þe synnes þat euer þou dude. <sup>2</sup>		152
	I halse þe heizliche, Modur deere,	<sup>2</sup> V2 Azeyn . sunnes . dede	
	þis tyme twelf-Moneþ <sup>1</sup> to me a-peere,	<sup>1</sup> V2 a tw. m.	
	Hol þin a-stat to me þou schowe,		
	þat, hou þou fare, I mouwe wel knowe!"		156
	" <b>M</b> i sone," heo seide, "I wole, in ffey,"		
	And wiþ þat word heo wente hir wey.		
	So day from <sup>1</sup> day þe 3er con passe,	<sup>1</sup> V2 fro	
	þe pope for-lette neuer his Masse		160
	þe same dayes þat weoren <sup>1</sup> asignet,	<sup>1</sup> V2 were	
	To helpen his Modur þat was so pyned, <sup>1</sup>	<sup>1</sup> V2 pyned	
	And tok þe Orisun al-gate þer-to		
	Als, as his Modur preizede him do.		164
	<b>Þ</b> At tyde twelf-Moneþ at Masse he stod		
	Holyliche wiþ deuociun good :		
	And in þat same tyde apliht		
	He say3 a swiþe selli siht,		168
	A comeli <sup>1</sup> ladi, so dresset and diht	<sup>1</sup> V2 comly	
	þat al þe world of hire schon briht,		
	Comeli Coroune <sup>1</sup> as a Qweene,	<sup>1</sup> V2 crowned	
	Tweyn Angeles ladden hire hem bi-twene.		172
	He was so Rauischt of þat siht,		
	Al-most for Ioye he swounede riht.		
	He fel down flat bi-foren hire feet,		175
	þe teres of his ezen he down leet, <sup>1</sup>	<sup>1</sup> V2 Deuoutli teres wiþ leores he leet	
<hr/>			
	God graunte me grace to stonde in stede	To helpe his modur þat was pyned,	
	Azeyns aþ þe synnus þat euer þou dede.	And toke þe orysons aþ-way þer-to	148
	I commaunde hooly, my moder dere,	Ry3th as she bad hym for to do.	136
	þat þis tyme twelfmoneþ þou to me apere,	xij moneþ aftur as he at masse stode	
	And hooly to me þy state þou telle,	With gret deuociun & holynesse gode,	
	That how þou fare y may wyte weþ."	At þat same tyme fuþ Ryght	
	"My sone," she sayde, "y woþ yn fay,"	He sawe a fuþ swete syght :	152
	And with þat worde she wente her way.	A comely lady dressed & dyght,	
	Day by day þe 3er gon passe,	That aþ þe worlde was not so bry3t,	
	The pope for-3ate neuur his masse	Comely crowned as a qweene,	
	The same dayes þat were a-syned,	Twenty Angellys her ladde be-twene.	141
		He was so Raueshed of þat syght	157
		That ny3 for Ioye he swoned Ryght.	
		He feþ down flatte by-fore her fete,	
		þat <sup>1</sup> deuowtly teres wepyng he lete,	
		<sup>1</sup> om. þat	

He grette <sup>1</sup> hire wiþ wel mylde steuene	<sup>1</sup> V <sub>2</sub> gret	He greeted her as Queen of Heaven, Mother of Jesus.
And seyde: "ladi, Qween of heuene, Moodur of Ihesu, Mylde Marie, ffor my moodur Merci I crie."		180
"[D]O wey," heo seide, "I nam not heo [D] Ne whom þou wenest <sup>1</sup> þat I beo,	<sup>1</sup> V <sub>2</sub> þe weuest	
Bote, soþlyche, as þou seost me her, I am þe <sup>1</sup> Moodur þat þe beer.	<sup>1</sup> r. þi; V <sub>2</sub> þi	184 She said she was but his own Mother.
Bi-foren i ferde, þou wustest wel, ffarynge as a fend of hel, <sup>1</sup>	<sup>1</sup> V <sub>2</sub> helle	A year ago, she was as a Fiend of Hell;
I am nou such as þou sest her, þorwh help and vertu of þi preyer,		188
ffrom derknesse i-dresset <sup>1</sup> to blisse cleer.	<sup>1</sup> V <sub>2</sub> om. i-	now, by his prayer, she was ready for bliss.
þe tyme beo blesset þat I þe beer! And for þe kyndenesse of þi deede		192
Souereyn Ioye schal beo þy Meede.		
And alle þat leteþ þeos Masses þus do, Schul saue hem-self and soules also.		
þerfore, Sone, þis storie þou preche! Mi dere sone, god I þe be-teche."		196
Whon heo hedde endet þis wordes euene, Angeles token hire hom <sup>1</sup> to heuene.	<sup>1</sup> V <sub>2</sub> euene	The Angels took her to Heaven.
þe same hom to <sup>1</sup> god vs sende,	<sup>1</sup> V <sub>2</sub> om. to	
To wone wiþ him wiþ-uten ende. Amen. <sup>1</sup>		200

<sup>1</sup> Then follows in MS. Vernon, William of Nassington's *Mirroure of Life* (translation of John de Waldeby's *Speculum Vitæ*), fol. CCXXXI—CCLXIII b, extant also in a MS. of Lord Ashburnham (best MS.), MS. Reg. 17 CVIII (written 1418), Hatton 19; then Rich. Rolle's *Pricke of Conscience*, fol. CCLXIII b—CCLXXXIII b; then *þe Spore of Loue*.

And grette her' with a mylde steuen	ffro derknesse I dresse to blysse clere;
And sayde þere: "lady, qwene of heuen,	þe tyme be blessed þat y þe bere! 176
Modyr of Ihesu, mayde marye,	And for þe kyndenesse of þy good dede
ffor my modyr mercy I crye." 164	Heuen-blysse shaft be þy mede.
At þat worde with mylde chere	And aþ þo þat leten þese masses be do,
She hym answered on þis manere:	Shaft saue hem-self & opur mo; 180
"Blessed sone, I am not she 167	þus may þey helpe her' fréndes aH
Who wenest <sup>1</sup> þou þat I be, <sup>1</sup> r. Whom þ. w.	That Reche-lesly yu synne faþe.
But certes as þou seest me here	Therefore, sone, þis story þou preche!
I am þy modyr þat þe bere,	And almyzty god y þe be-teche." 184
That her-by-fore, þou wyste weH,	At þe endyng of her wordes euen)
I was wordy payne yn heH, 172	An AngeH her ber yn to heuen.
And now y am such as þou seest her',	In to þat place god vs sende, 187
þorow help of þe vertu of þy prayer',	To dwelle with her with-uten) ende.

(MS. Cott. Cal. A II adds :)

Thys ys þe vertu, y þe telle,  
 Of seynt gregory trentefte.  
 But who so wyȝ do hit trewely,  
 He moste do more, sykurlly : 192  
 þe preste þat þe masse shaȝ synge,  
 At eche feste þat he doȝ hit mynge  
 He moste say with good deuocion)  
 Ouer Euen þe commendacyon), 196  
 Placebo & dryrge also,  
 The sowle to brynge out of woo ;  
 And also þe salmus seueñe, 199  
 ffor to brynge þe sowle to heuen—  
 Among oþur prayeres þey ben good  
 To brynge sowles fro helle f[l]ode,  
 ffor euery psalme qwencheth a synne,  
 As ofte as a man þoth hem myzne.  
 Loke with good deuocyon þou hem say !  
 And to aȝ halewes þat þou pray,  
 To helpe þe with aȝ her myzte 207  
 The sowle to brynge to heuen bryȝht,  
 Ther' euur ys day and neuur nyȝht—  
 Cryst graunt vs parte of þat lyȝht !  
 Loke þese ben sayde aȝ in-fere  
 Euery day yn þe zere ; 212  
 Neuer a day þat þou for-zete,  
 These to say þou ne lette !  
 Also in þe vtas of euery feste

Also longe as hit doth leste— 216  
 viij<sup>te</sup> dayus men) callen þe vtas—  
 þe preste moste say in his masse—  
 A nobuȝ orysoun) hit ys holde—  
 þe colette þat fyrst y of tolde. 220  
 And attur þe fyrste orysoun)  
 þer ys an-oþur of gret Renoun)  
 þat to þe sowle ys wonþur swete,  
 Menne calle hit þe secrete. 224  
 When þe preste hath don hys masse,  
 Vsed, & his hondes wasche,  
 A-noþur oryson he moste say,  
 þat yn þe boke fynde he may, 228  
 þe "post comen" men don hit calle,  
 That helpeth sowles out of þralle.  
 And þat þis be don at eche a feste 231  
 As þe trentaȝ<sup>1</sup> speketh moste & leste ;  
 Then may þou be sykur & certayne  
 To brynge þe sowle out of payne  
 To endeles Ioye þat lasteth aye,  
 þat god dyed fore on good fryday. 236  
 To þat Ioye he vs brynge <sup>1</sup> corr. fr. trentell  
 þat ys in heuen with-oute endyngel  
 Pray we aȝ hit may so be,  
 And say Amen for charyte. 240

Explicit.

*The Spur  
of Love.*[XXXV. þe Spure of Loue.]<sup>1</sup> fol. cclxxxiii b.(A free translation of St. Edmund's *Speculum*.)

Her beginneþ þe Prikke of loue,  
 þat profitable is to soule be-houe.

God, grant  
 thy Blessing  
 to all who  
 henken to  
 me!

**G**od þat art of miȝtes most,  
 ffader and Sone and holiȝost,

þow graunte hem alle þi blessing

þat herken wel to þis talkyng. 4

ffor, lewed and lered, more and lesse,

Hit wol ow teche holynesse ;

To loue God wiþ fyn chere

My dears,

Hit wol ou teche, my leoue and dere. 8

<sup>1</sup> So the title in v. 21, 1081 ; in the heading the title is *þe Prikke of loue*. A local reference, v. 163 ff., seems to imply that the poem was written in Leicester. The translation is very free, with frequent additions, omissions, and contractions.

ffor mony a tyme 3e cone me preye			You've often askt me to
þer-of a lesson ow to seye ;			
3oure dulnesse sumwhat to scharpe			sharpen your dulness.
3e han me preyed for to carpe.	12		
ffor bisynes of worldli þing			
To monye hit is a gret lettyng,			
And eke 3or owne frelete,			
þat makeþ ow 3eore heui to be	16		
Of or-self and 3oure liuinge,			
þorw þe ffendes entysynge.			
þerfore þis bok to ow I make			I write, for your comfort, this <i>Spur of Love</i> ,
3oure discumfort for to slake,	20		
þat is cald "þe spore of loue,"			
þat stureþ or loue to god aboue.			
Riht as þe spore makeþ hors to renne,			
So schal þis bok sone god <sup>1</sup> ou kenne,	<sup>1</sup> MS. good	24	to teach you Holiness.
þat is souereyn holynesse.			
3e schul fynde heer-in swetnesse :			
Loke 3e take herto good hede !			
ffor I schal telle 3ou, as I rede.		28	
þis may be 3or halyday werk,			
Hit wol a-vayle hoþe lewed and clerk.			

*Of Meditacion of þi-self knowyng.*<sup>1</sup>

<b>T</b> akeþ good hede, of alle þinge	<sup>1</sup> The poem begins with Chap. 3 of the Spec.		Love first,
þis tweyne to loue, good þei wil þe bringe :		32	
þe ffurste Is Meditacion,			Meditation,
þe toþer is Contemplacion ;			2. Contem- plation.
þenk of þi-self þat is to say,			
And on God, eueriche day.		36	
þou maizt not loue God riht wel			
But 3if þou knowe him furst sumdel,			
Ne þi-self neuer þe more.			
þat God is best wite wel þerfore ;		40	
And wene not þi-self be best,			
Al þi while þen hast þou lost.			
þi-self loke þat þou knowe,			Know thy- self,
ffor þat schal make þe Meke & lowe		44	
And able to knowe þe grete bounte			to know the goodness of God.
Of God þat sitteþ in Maieste.			

	Bi-þenk þe þenne, whil þou hast quart, In Bodi and Soule what þou art.	48
Thy body was begotten of filth,	þi bodi was gendred of foul matere, þat is wlatsum for to here.	
and thy 9 issues are unclean :	<sup>1</sup> Bi al þi In Issuues hit is wel sene <sup>1</sup> vv. 51-86. This passage is wanting in the Spec.	52
	þat þou art not wiþ-Inne ful cleene. Nyne Issuues þou hast, I wene, ʒif þou loke hem al bi-deene :	
2 Ears,	Tweyne Eren þou hast, ben ful of wore,	
2 Eyes,	þyn Eʒen ben goundi whon þei ben sore,	56
2 Nostrils,	þi Neose-þurles ben ful of snit,	
1 Mouth,	And þi Mouþ of glet and spit,	
2 Privities.	þyn Issuues þat aren in priuete ffor schome þou letest no mon hem se.	60
St. Bernard says	þerfore, seint Bernard as he vs telles : <sup>1</sup> þou proude mon, þou art nouzt elles	
man is a sack of muck,	But of Muk Bretful a sekke ; <sup>1</sup> cf. The sayings of St. Bernard.	64
	Mon, schuldest þou not so muche rekke Of þi-self þen of anoþer,	
an 1 worm's brother.	ffor Rot is þi ffader, worm þi broþer, ffor gendred he is riht of þe same As þou. Proud mon, þou art to blame, þat þow berest þe so stoutli And hast þow non enchesun whi !	68
	Heddest þow be maad of stones riche, Sonne or Mone or bodi heuenliche,	72
	How nobliche þow heddest be wrouzt ! As Lucifer þow miʒtest haue þouzt. Of his beute proud he was :	
	þerfore him tidde a wel foul cas, In heuene he durede but a while. Riht so pruide wol þe be-gyle And caste þe doun riht to grounde,	76
Proud man, thy soul shall go to Hell. Thy body shall rot.	þi soule in peyne hit schal be bounde. þi bodi, þat now is hol and sounde, So foul rot hit schal be founde, Hit schal not turne to gras nor flour, But in to wlatsum and foul odour.	80
	þus maiʒt þou knowe þi bodily staate, þi fleschli lust forto abate.	84



*Meditacion of þe Soule.*

<b>O</b> f þi soule 3it þenke þow		Thy soul
What staat hit is Inne now,	88	
And what þou hast don her-bi-foren—		
Or elles þou mai3t some be loren.		
þenk hou muche wikkednesse		has done evil,
þou hast don, and [left] <sup>1</sup> goodnesse,	<sup>1</sup> om. 92	
How luitel good þow hast wrou3t,		and little good.
þi tyme hast spendet aboute nou3t ;		
Of werk and word þat is gon		Ofevery work and word
And of þi tyme schal leue riht non	96	shalt thou give account.
þat þou ne schalt 3elde ful streit acounte,		
þou nost hou muche hit wol amounte.		
3if þou weore bounde for to telle	<i>exemplum</i>	
In þe sée þe smale grauelle,	100	
Or sterres in þe ffirmament,		
þow heddest gret neode, verrement,		
fforto a-vise þe wonder wel !		
So most þou rikene eueridel	104	
Werk, and word, and þou3tes alle,		
þat ben wel mo þen grauel smalle ;		
And of þi tyme þat is past.		
þerof þou mai3t ben sore agast	108	
To þenke þus what þi soule haþ ben !		Think on what thy soul is now !
What hit is now, is good to sen.		
So chaungeable is þi soule, my frende,		It is changeable.
þat nou3t þe pleset adai to þe ende ;	112	
Now art þow sori, now art þow glad,		
Now art in hope, now art adrad ;		
3it wilnest þow þing þat neuer ne was.		
þou art more frele þen is þe glas : <sup>1</sup>	116	
Wip-oute touche hit lasteþ ay, <sup>1</sup> vv. 116-121 wanting in the Spec.		
þi soule is frelore atte assay :		It is frail,
þorw siht wip-oute & þou3t wip-Inne		
Hit may be broken, wip dedly synne.	120	
þerto assentest þou lihtly,		
And for to be fondet þou art redi,		ready to be tempted,
And forte wip-stonde hastou no mi3t,		and can stand only by God's grace.
But þorw þe grace of god almiht,	124	

	þat kepeþ þe vp whon þou schuldest falle.	
God's good- ness.	ffrom mony mischeues he con þe calle :	
	Whon þou art loren he þe fyndes,	
	Of Bondus of synne he þe vnbyndes ;	128
	To þe deuel whon we were sold,	
	He Raunsound vs, boþe zonge & old ;	
God takes not prompt vengeance on thee, but waits.	Dedly synne whon þou hast don,	
	He vengeþ him not þer-on anon,	132
	But Corteisliche he þe abydes ;	
	þi schome & synne zit he hydes.	
	He blames þe whon þou dost mys,	
God teaches and feeds thee.	And euere he techeth þe, I-wys,	136
	In hungur & þurst he þe fedes,	
	Among þin enymys he þe ledes,	
	In hete and chele he þe refresches,	
	Slepyng, wakyng he þe redresses.	140
	Heron þou þenke boþe Euen & morn !	
Think how He has let others die, not thee ;	And eke, hou mony men han be lorn,	
	Boþe be water and londe also,	
	þat God ne haþ not tendet to	144
	As to þe so bisyli.	
	<sup>1 The Spec. has a complete prayer, beg. Gratias ago tibi, &amp;c.</sup>	
thank Him,	And þefore sei, " sire, graunt Merci," <sup>1</sup>	
	Whon þow be-þenkest þe day or niht	
	Hou god þe kepeþ wiþ-oute dispit	148
	In Bodi or soule, erli or late.—	
	þus maizt þou knowe þin owne astate.	
and love Him!	To loue god bi alle resoun	
	ffor þis fordede þou hast enchesoun.	152
	þis þouzt is Meditacion.	
	Now forþ to Contemplacion.	

*Of Contemplacion in creature.*

Contempla- tion is the sight of God, and His nobleness,	<b>C</b> ontemplacion is to seye :	
	Siht of god and his nobleye.	156
	þat maizt þou se be þin Inwit	
	In creature, and in holy writ,	
	And siþen in his owne kynde.	
	Of þeose zif we wol haue good mynde,	160
	þe nobleye of god [we se] in his werkes,	
I. in His works.	As men mowe seo, Lewed & Clerkes.	

þou þat neuere seþe Duyk Henri,	<i>exemplum</i>		
þat þe newe werk of Leycetre reised on hiȝ :		164	Though you've never seen Duke Henry, who built the new work at Leicester, it shows he was a great lord.
þer-bi maiȝt þou wel wyte and se			
þat he was lord of gret pouste			
þat hit made of his owne cost—			
I hope he naue þeron not lost.		168	
þe making of vche a creature			
Such is <sup>1</sup> godes miȝt wiȝ-oute Mesure.	<sup>1</sup> r. Schewis?		So God's creatures prove His power, wisdom, and goodness.
And bi þe ordre of vch a kynde			
His wit we sen but we be blynde ;		172	
And bi þe creatures meyntyng			
Of his godnes we han witeryng.			
So long and Brod as is þis world,			
Heiȝ and dep, scheweþ him a lord		176	The size of the World shows God's power ;
Of Miht and pouwer gret saunȝfaile,			
Al made of nouȝt wiȝ-oute trauayle.			
<sup>1</sup> Eyr & ffuir on heiȝ ben founde,	<sup>1</sup> vv. 179-192 wanting in the Spec.		the order of the elements
Water and Erþe heuy at grounde :		180	His wisdom.
Of his wisdam hit scheweþ a part,			
And so to Ioyne hem a ful gret art.			
Hedde fuir and water to-geder ben set,			
Not wysli don men wolden han let,		184	
þat On þat oþer wolde distruye ;			
Hedde Eir be Ioyned to eorþe so druye,			
Hit wolde for-chyne, for to seye soþ,			
No fruit wolde bere as hit now doþ.		188	
Water and Erþe are meynt to-gidere,			
ffor grene þing schulde not al to-whidere.			
Gret wit and wisdam, as I ow tolde			
In God ȝit ȝe may be-holde : <sup>1</sup>	<sup>1</sup> In the MS. vv. 189-190 & 191-2 are transposed.		
How summe creaturs al-on			
Han beoyng of him, as stok and ston ;			He made some creatures with Being only,
And summe, as treo and gras and flour,			
Han lyf, but Ioye non ne no dolour ;		196	others with Life,
Summe ben & liuen & fleon <sup>1</sup> lykyng,	<sup>1</sup> r. felen		
As Beest and ffoul and ffisch fletyng ;			
Oner alle þeose Mon bereþ þe pris,			but Man with Reason,
ffor he haþ reson to make him wys—		200	
þat makeþ hym peringal lo here			equal to the Angels.
To Angeles of heuene, to ben heor feere.			

- So muche may 3it be monnes grace  
 þat he mai passen an Angeles place. 204  
 Seynt Austyn, þe grete clerk, seiþ rizt so :  
 An Angeles place he wolde for-go  
 ffor to haue þe worþi stede  
 þat God haþ ordeynd for Monhede. 208  
 Herof I rede þou take good keepe !  
 Elles þou art worþi gret schendschip,  
 But þou lyne aftur þi degre,  
 Seþþe þou hast such a dignite 212  
 Alle þing to beo þin vnderloute,  
 A-boue, bi-neþe, and al aboute.  
 ffor al þing in eorþe, mon, in sum wyse  
 Was maad of god for<sup>1</sup> þi seruyse : <sup>1 MS. þor</sup> 216  
 Hors & Neet and eke Chamayle,  
 þe to ese in þi trauayle ;  
 Lyn, fforre, fflax, Selk and Wolle,  
 þat diuersliche God 3eueþ at folle, 220  
 þe to kepe from chele and hete ;  
 Beest, fisch & foul, & fruit, to þi mete.  
 þe þinkeþ *par* aunter hit is not so,  
 ffor venymous bestes þei don vs wo. 224  
 þe harmful creatures, verrement,  
 Weore maad til vre amendement,  
 þei ben to vs a Chastisyng,  
 And eke a wel feir techyng. 228  
<sup>1</sup>Whil þou hast in þin hond a 3erd, *exemplum*  
 þe Child þer-of is sore aferd, <sup>1 vv. 229-231 wanting in the Spec.</sup>  
 Of his vntizt<sup>2</sup> ful sone slakes <sup>2 = Germ. Unzucht</sup>  
 And to his lore good keep he takes ; 232  
 Hit makeþ þe child boþe meke & lowe,  
 A-Mendeþ *him* wel him-self to knowe.  
 þe venymous beestes wel muche we dredeu :  
 þe beter þerfore vre lyf we leden. 236  
 ffor summe to vs þei beo nuyouse,  
 Godes werk we knowe ful mernilouse—  
 Of Godes wisdam a wonder cast ! <sup>1 210 ff. wanting in the Spec.</sup>  
<sup>1</sup>But of his goodnes be-hold atte last, 240  
 How Creatures þat ben Iure,<sup>2</sup> <sup>2 So V. and MS. Sim.</sup>  
 þe Sky, Heuen, Sterres and heore nature

Live, then,  
 after thy  
 degree!

All things on  
 earth were  
 made for  
 man's  
 service.

Even venom-  
 ous beasts

may help us  
 to lead a  
 better life.

Things above,  
 as sky and  
 stars, last

God haþ maad forte mowe endure		without renewing;
Euermore wiþ-ouren eny gendrure ;	244	
But þulke on eorþe eueri day þei rote,		but those on earth rot
As on is ded, anoþur is gote—		daily, and are daily multiplied.
Such vertu in kuynde God con faste,		
þat longe I-nowh so mihte þei laste,	248	
ʒif his wille were for euere and ay ;		
So multiplie þei euer vche a day,		
þat summe ben olde & summe be newe,		
þorw þe godnesse of his vertue.—	252	
þus mowe ʒe knowe boþe more & lesse		Thus you see God's Might, Wit, and Goodness in His crea- tures.
Godes Miȝt, his wit, and his goodnesse		
In creatures, as I haue told,		
How gret, how good, how monifold.	256	
Seþþe he haþ maad for vs al þis,		
But we him loue we don amis.		
ʒif þow loue ʒiftes in þin entent,		
Loue him wel raþer þat hit þe sent,	260	
þat is god al þing aboue.		
þerfore me þinkeþ we schulde him loue ;		We should love Him for these and for Himself.
And for him-self ʒit wel more,		
Whon we be-þenken vs of þis lore.	264	
þis þe furste Contemplacioun		
In Creatures of gret Renoun.—		

*þe secunde contemplacion In holy writ.*

<b>Þ</b> E secunde contemplacion is hit		Contempla- tion is li. in Holy Writ.
þat I seide, in holi writ.	268	
þei þow be lewed and con not rede,		If you can't read it,
Noþeles ful wel ʒit may þou spede		
To herkene þe frere Sarmounyng		you can hear the Friar preach,
And oþer priue Carpyng,	272	
And loke ʒif þou mowe ouȝt þer lere		
þin vnderstandyng to make more clere.		
þer maiȝt þow lerne, as I trowe,		and learn to know Good from Evil.
Good from vuel for to knowe,	276	
Sinne to hate, vertu to loue,		
And to ʒerne þe Ioye aboue,		
þe pyne of helle for to drede,		
Nouȝt loue þis world but for þi nede ;	280	

- Alle þinges þat we of prechen,  
 Summe of þeos poyntes forsoþe þei techen.  
 þerfore I prey þou, takeþ good hede  
 After holi writ þoure lyf to lede, 284  
 Godes wille so to knowe þer-Inne  
 þat 3e mowe hate dedly sinne.
- The 7 Deadly Sins, And þat 3e mowe knowe wʒuch hit bene,  
 I schal hem riken alle bedene, 288  
 And þe spices þat of hem launches.
- I. Pride and its 6 branches: Pride þe furste, haþ six<sup>1</sup> Branches: <sup>2</sup> <sup>1</sup> 7 in the Spec.  
 þe furste is cald vnþuxomnes: <sup>2</sup> vv. 289 & 290 are transp. in the MS. 292  
 1. Disobedi- Of herte hit is a gret hiʒnes,  
 ence, Makeþ mon to leeten þat him is boden<sup>1</sup> <sup>1</sup> orig. beden  
 And to don þat is forboden  
 Of God or Mon, his ouerlyng.
2. Boasting, þe secounde spice is Bostyng, 296  
 þat makeþ mon forto him auaunte  
 Of good þat he wolde neuere haunte.
3. Hypocrisy, þe þridde spice is Ypocrisy—  
 Schewest þe beter to Monnes eiʒe 300  
 þen þou art þi-self wiþ-Inne,  
 And leetest as þou heddest neuer do synne.
4. Arrogance, þe feorþe is cleft Arrogaunce,  
 þat schewes oþur mennes mischaunce 304  
 And openeþ al out heore wikkednes,  
 So þat þyn may seme þe les;  
 Of oþer mennes schendschipe  
 To þe þow takest worschipe. 308
5. Despite, þe ffyfþe spice, hit is dispyt,  
 Oþer menne goodnes setteþ<sup>1</sup> luit, <sup>1</sup> r. settest?  
 þow seist hit is not worþ a Bore,  
 So þat þin may seme þe more.<sup>1</sup> 312
6. Elation, þe Sixte is cald Elacion, <sup>1</sup> The 6th in Spec., impudentia, is om.  
 Boldnesse of vuel þat þou hast don;  
 þat makeþ mon for to fonde  
 Correxion hou he may wiþ-stonde. 316  
 þeos ben þe spices most comuyn of pride,  
 þat spreden in þis world ful wyde.
- Man's Pride Pruide in heuene furst bi-gon,  
 And seþþen in corþe to mony a Mon. 320

- Of þeos þreo þinges as I schal telle,  
 Of Pruide moni on haþ þe smelle :  
 Of godes of kuynde, or of grace,  
 Or elles of worldes purchase. 324 is in ad-  
 vantages of  
 nature, grace,  
 or getting.
- Strengþe, feirnesse, good wit, or kynne  
 Bi kynde þis mon haþ him wiþ-Inne ;  
 ffeiß, Hope, Loue and Charite<sup>1</sup> 1 at. Spec.: Scientia, virtus, gratia,  
 bona fama, & dignitas. 328
- Goodes of grace þei ben, parde ;  
 ffeir Cloþes, Lond, Hous and Rent  
 Worldes purchase ben, verrement.  
 Of þeos þreo þinges pruide is born,  
 þat makeþ mony a mon to be forlorn. 332
- þe secunde synne, hit is Envy : II. Envy,
- Of oþur mennes wele hit is sori,  
 And of heor harm hit is fayn.  
 þreo spices hit haþ, as men sayn : 336 its 3 kinds.
- In herte hit is furst, þorw vuel wille ;  
 In word : þi neiþebor Bakbyte and spille ;  
 In werk, hit makeþ lered and lewed  
 To his neiþebor forte beo schrewed. 340
- Wraþþe to þi soule Is mischaunce— III. Wrath  
 Of þi neiþebor hit wilneþ verziaunce ;  
 3if þou in herte bere hit longe,  
 Hattreden hit engendreþ swiþe stronge. 344
- Herof comeþ cheste and Manasyng,  
 Vileynous wordes, and eke grucching,  
 Discord, Repref, deynous lokyng—  
 þeos ben alle a foul ofspring. 348 begets strife  
 and grudg-  
 ing.
- þe ffeorþe is slouþe in godes seruise. IV. Sloth,  
 and its 4  
 branches.
- <sup>1</sup>þe Braunches þerof I wol deuyse :<sup>1</sup> vv. 350-398 differ from Spec.
- þe furste is feyntise wiþ-oute likyng,  
 þat makeþ þe heui wiþ alle þing ; 352
- þat toþer is a tendernesse,  
 þat suffreþ no disese nor duresse ;  
 Recheleschiþe is þe þridde—  
 þou takest no kep what men þe bidde ; 356
- þe feorþe is called Idelnesse,  
 Whon þou ne wolt worche, more ne lesse.
- þe ffyfþe is cald Auarice, V. Avarice  
 þat haþ mony a sori spice : 360

gives rise to  
treason and  
theft, &c.

þerof comeþ treson, and Robberie,  
fforsweryng, Oker, and Symonye,  
þesþe, Beryng of fals witnessse,  
Lyzing, and of herte hardnesse, 364  
þat makeþ þe no reuþe to haue  
Of hem þat þe good craue.

VI. Gluttony.

Glotonye is þe Sixte synne,  
þat fouleþ mon wiþ-oute and wiþ-Inne. 368

The kinds of  
Gluttony:  
1. eating too  
much;

þe furste spice is of glotonye  
To ete more þen þou mayzt defye,  
Whon þou art in hele nomeli;

2. too lustily;

Anoþer is to ete to lustili. 372  
Glotonye makeþ mon in hast  
To breke holychirche fast.

3. thinking  
too much  
about food;

þe þridde makeþ bisili to þenche 376  
What maner of mete his lust may quenche.  
þe feorþe, þat makeþ mon as ded,

4. Drunken-  
ness,

þat is foul drounkenhed—  
þat is dedly, bi enchesoun

which be-  
reaves a  
man's reason.

þat hit bi-reueþ mon his resoun; 380

But 3if hit come wiþ-oute fayle  
Of feble brayn or gret trauayle,  
Or þe drinke be strengor þen men wenen,  
ffor venial synne we hit demen. 384

VII. Lechery,  
and its sorts:

Lecherie is on of<sup>1</sup> þe seuene, <sup>1 MS. of of</sup>  
þat greueþ muche vr lord of heuene.

1. Fornica-  
tion,

In to þis synne whon tweyne falle  
þat ben sengle, is lest of alle; 388

2. with a  
Virgin,

But 3if þe wommon a Mayde be,  
Worse is þat, þe secounde degre;

3. Adultery,

þe þridde is clept Holorie,  
þat wedlak brekeþ, is synne ful hye; 392

4. Incest,

Incest þe ferþe, whon þou lyst bi  
þi gostly kyn or bodili;

5. Sodomy.

þe worste of alle is Sodomye,  
Vn-kyndely synne, foul Ribaudye— 396  
þerfore haþ God taken gret wreche.  
Of dedly synne her endeþ my speche.



*Of þe Seuene blessinges of þe gospel, Seuene dedli  
Synnes remedie.*

*Remedies for  
the 7 Deadly  
Sins.*

<b>B</b> ut of heore remedies nou wol I telle þat crist seiþ in þe holi gospelle.	400	
þo ben þe benisouns seuene ; Aʒeyn þeose synnes þei ben ful euene.		I. Against Pride:
“ þe Meke of spirit þei ben blest, ffor heoren is þe Ioye þat euer schal last : ”	404	“ Blessed are the Poor in Spirit.”
þis Blessyng aʒeyn pride is riht, þat be-reueþ mon God almiȝt.		
“ þe Mylde beþ <sup>1</sup> blessed þat loueþ no strif, ffor þei schul haue þe lond of lyf ” : <sup>1</sup> on erasure ; r. ben	408	II. Against Envy : “ Blessed are the Meek.”
Aʒeynes Envye þat was sayd, Of oþur mennes hauyng þat neuer was payd, But of Mischef of his neiȝebore He is glad, and of his lore.	412	
“ Blessed ben þo þat Mournen I-wis ffor heore frendes þat þei mys ; þei schul ben cumforted wonder wel ” :		III. Against Wrath : “ Blessed are they who mourn.”
Aʒeynes wraþþe hit is sumdel, þat discumforteþ mon him-selue And þo abouten him, ten or twelue.	416	
“ þe Merciful ben blessed, for-þi God of hem schal haue merci ” :	420	IV. Against Covetousness: “ Blessed are the Merciful.”
þat is aʒeyn Couetyse, þat to þe nedful wol not diuyse.		
“ þat hungren and þursten riȝtwysnesse, þei <sup>1</sup> [schul] ben fulled more and lesse ” : <sup>1</sup> MS. þat	424	V. Against Sloth : “ Blessed are they who thirst for Righteous- ness.”
Aʒeyn þe Slowe þat nouȝt wol wirke ; Of alle gode dedes him þinkes irke.		
“ I-blessed ben alle of herte clene, ffor godes owne face þei schul sene ” :	428	VI. Against Gluttony : “ Blessed are the Pure in Heart.”
Herof þe gloten may aske riȝt nouȝt, ffor of his foule wombe is al his þouȝt.		
“ þat louen pes þei blessed ben alle, ffor Godes children men schul hem calle ” :	432	VII. Against Lechery : “ Blessed are the Pence- makers.”
þe Lechour in herte he haþ no rest ; Of þis <sup>1</sup> þerfore his part is lest.		

Aȝeyn þi woundes now hastou salue,  
 þe blessinges ȝiuen of godes bi-halue, 436  
 ȝit ben þei spedful to lest [&] most,  
 Seuē ȝiftes of þe holigost.

*The 7 Gifts  
 of the Holy  
 Ghost.*

*Of þe Seuē ȝiftes of þe holigost.*

- W**hon þou art hol sound, þe to lede  
 Tak heer furst þe spirit of drede, 440  
 þat makeþ mon furst from vuel to wynne;  
 2. Pity, þe spirit of pite, wel forto bigynne  
 Gode werkes; þat han a wel gret fo  
 Of worldes wele and eke of wo: 444  
 3. Know- þe spirit [of] cunningg techep vs dispise  
 ledge, þe worldes wele [ȝif we ben wyse];<sup>1</sup> <sup>1</sup> So MS. Sim.; V. and  
 eke of wo  
 4. Strength, þe spirit of strengþe, to suffre þe wo.  
 for Active þeose foure to bisy lyf longen into, 448  
 Life. þat we callen Actyf lyf.  
 For Contem- þe oþer þreo rulen Contemplytyf.  
 plative Life, In Creatures to knowen God verrement,  
 the Spirit of þe spirit vs techep of entendement; 452  
 1. Under- þe spirit of counseil, what is to do  
 standing, In writ, what is to leue also;  
 2. Counsel, To knowe god In his owne kynde,  
 3. Wisdom. þe spirit of wysdam vs bringep to mynde. 456

*The 7 Virtues.*

*Of þe Seuene vertues.<sup>1</sup>*

<sup>1</sup> In the Spec. the 10 Com-  
 mandments precede.

- A**fter þis ȝit is good to knowe  
 þe seuē vertues alle be rowe,  
 Divine: ffor aftur þis lyf þei wol þe bringe  
 To blisse þat neuer schal haue endynge. 460  
 1. Faith, ffeif, Hope, and Charite,  
 2. Hope, Diuine vertues þei ben alle þre;  
 3. Charity, Strengþe, Mesure, Riht, qweyntise  
 Natural: Of kyndelich vertues þei beren þe prise. 464  
 4. Strength, A hodalich Iurneye hose schulde go, *exemplum*  
 5. Modera- þreo þinges him were nedful þerto:  
 tion, ffurst, þat he wuste whoder he schulde;  
 6. Riht, And wille, his Iurney to be forþ-fulde; 468  
 7. Skill. þe þridde, Hope for to spede—  
 Elles þer-of nolde he take hede.

fleiþ of God 3iueþ vs witerynge Of vr Iurney þat is endynge ;	472	Man's need of Faith and Hope.
Hope vs 3iueþ strengþe and miht To come to him as heo han tiht ; But wille þen 3iueþ vs Charite— How miȝte we þenne for-go þeose þre ?	476	
<sup>1</sup> Ne þe foure oþure neuer þe more. <sup>1</sup> The 4 cardinal virtues form a separate chapt. in the Spec.		
Her þou now þe skile þerfore ! þer may no mon God wel qweme But he cunne good from vuel deme,	480	No man can please God without knowledge to choose good from evil.
þe gode to hente, þe vuel forsake, Of twei godes þe better to take. þat hit is good, vche mon troweþ, ffor to 3elde alle þing þat him oweþ,	484	Man needs
And for to wiþ-holde more or lesse Is vuel : þat techeþ vs Rihtwysnesse. <sup>1</sup> <sup>1</sup> rv. 483-6 corrupted.		Righteous- ness,
Of twey goodes þe beter to hente, Qweyntise vs techeþ, verremeute.	488	Skill,
Good þing men mihte mis-vse, I-wis : þerfore Mesure needful is.		Moderation,
Vuel mihte mon to mucche doun bringe : Strengþe þerfore is nedful þinge,	492	Strength.
To <sup>1</sup> make mon hard to suffre wo. <sup>1</sup> MS. Ta		
To ten Comaundemens now wol I go.		

*Of þe ten Comaundemens.**The Ten Com-  
mandments.*

þeose biddinges wol I not ouer-hippe. On God þou schalt worschippe.	496	
His nome þou ne schalt in Idel munginge (!). <sup>1</sup> Halewe þin halyday, þe þridde biddinge. <sup>1</sup> r. munge, minge		
þeose rulen þi lyf, alle þre, To þe holi Trinite.	500	
A-3eyn þe furste biddinge þou mischeuest, On eny wicheckraft 3if þou bileeuest.		Against 1. is belief in witchcraft ;
A-3eyn þe secunde þi-self þou derest, Horible oþes whon þou swerest—	504	against 2. swearing ;
3it maiȝt þou swere wiþ-ouren synne ffalsede to dampne, þe riȝte to wyne.		
A-3eyn þe þridde þou dost wronge Whon þou lyst in þi bed so longe	508	against 3. lying in bed,

	þat Matyns nor Masse herest þou non, To ffreres prechinge wolt þou not gon— þer-Inne of swetnesse þou felest no tast ;	
and going to the tavern	Bote to þe tauerne þe pinkeþ more hast þen to visyte þe seke or þe pore, þat liggen a-tome or at þi dore ; ʒif þou dost þus, soþ to say,	512
on Sunday.	þou halewest not wel þyn halyday. Godes curtesye her maiʒt þow se : To him-self he ʒaf biddynge but þre ; þe seuen þat comen herafter nou To þe and to þi neiʒebores prou.	516
4. Honour thy Father and Mother.	ffader and Moder þow most honoure ; Wif foul cher not on hem to <sup>1</sup> loure ;	520
	ʒif heo of þyne habbeþ gret nede, But þou hem helpe, vuel schalt þou spede.	524
5. Slay no man.	Loke þat þou sle no mon, Wif hond ne wif wepene non, Ne þorw þyn owne gilerye Nouʒwhere to puite him for to dye ; Sle no mon wif tonge, biddynge, Beo tisement ne bi procurynge ; In herte Coueyte no mon to spille— To borwe him rapure is godes wille,	528
	ʒif þou hit may do lawefully, Elles of þis biddynge þow art gulti.	532
6. Steal not.	Stele non opure monnes good. ffrom fals witnes þow torn þi mood.	536
7. Bear not false witness. 8. Covet not thy neigh- bour's goods, or 9. his wife. 10. Do no Lechery.	þi neiʒebores good þow schalt not desyre, Wif nor Mayde-child for heor white swire. Loke þou do no Lecherie, þi-self for þat wol most anuye. <sup>1</sup> <sup>1</sup> vv. 539-40 ought to follow v. 531.	539
	But i prei þe, þou seist, telle me þe skile Whi god forbed rapur vuel wille Of worldes good, and of Monnes wyf, þen to bi-reue a Monnes lyf.	544
	ffor, hose is in wille for to stele, Wif oþer monnes wyf or wif to dele, Hit is hardore him-self þer-from to holde þen from monslauʒt, be þou bolde !	548

ffor þerof kyndeliche vche monnes sone  
 Haþ gret Abhomynacione ;  
 But wrappe haþ him his resun raft,  
 Wiþ him þerof horroure is laft, 552  
 After þe dede or elles be-foren—  
 Elles mony mon schulde be for-loren.

*Of twelue articles of vre be-leue.*

**B**ut no mon may, þe Bok hit seiþ,  
 Plese God wiþ-uten feiþ. 556  
 þerfore mo þinges is good to meue :  
 þe twelue articles of vre bi-leue.  
 Of alle þe twelue þis is þe most :  
 þat ffader & Sone and Holi gost 560  
 On God Almihti in Trinite  
 Euer was, and is, and euer schal be ;  
 Heuene and eorþe he haþ wrouzt,  
 And al þis world he maade of nouzt. 564  
 þe ffader sende his sone Ihesu  
 þorw þe holygost vertu,  
 God and Mon of Mayde Marie  
 To be boren, and for vs to dye, 568  
 And buried was, þorw his good wille,  
 To sauen vs alle þat we ne schulde spille.  
 To helle he wente whon he was ded,  
 þe soule Ioyned to his godhed ; 572  
 ffrom helle he hem fette swiþe blyue  
 þat him hedde serued in heore lyue.  
 Vp he ros þe þridde day,  
 As he was God and Mon verrey ; 576  
 Riht so schul we, as seiþ saint poule,  
 Rysen vp in bodi and in soule  
 At þe grete day of doom—  
 þerof I rede we take good goom ! 580  
 þen schal he demen al apert  
 Vche mon after his decert.<sup>1</sup>  
 God and Mon to heuene he went ;  
 þe holigost to þe Apostles sent. 584  
 þorw him so mowe we heuene wyne,  
 3if we dyen out of dedly synne.<sup>1</sup>

*The 12  
 Articles of  
 the Creed.*

The Creed.

Believe that  
 God is 3  
 in 1,

that Jesus  
 was born of  
 Mary,

died to save  
 us and

went to Hell,

rose again,

(so shall we,)

went to  
 Heaven,  
 and sent the  
 Holy Ghost  
 to the  
 Apostles.

<sup>1</sup> orig. dicert

<sup>1</sup> All these form 5  
 articles in the Spec.;  
 the 7 last are the 7  
 sacraments.

*The Seven Sacraments.**Of þe seuene Sacramens.*

- O**ff<sup>1</sup> þe seuene sacramens 3it mote we trowe, <sup>1 r. On</sup> 588  
 þat I schal rikene al be Rowe.
1. Baptism. þe ffurste, hit is cristendom,  
 þat cryst receyued in þe flom ;  
 Hit makeþ vs clene of þat synne  
 þat we be boren vchone Inne, 592  
 And openeþ to vs heuene-3ate,  
 Elles may no mon come in þer-ate.  
 But þorw gret temptacion  
 þat grace mi3te be struied soon : 596
2. Confirma-  
 tion. þerfore is Confirmation—  
 þat non may but Bisschop don ;  
 þe hologicost hit stableþ ri3t  
 In þe, a3eyn þe fend to fiht. 600  
 But after þeose we sungen al day :
3. Penance. þerfore penaunce hit doþ a-way  
 Dedly synne and venial,<sup>1</sup> <sup>1 orig. veniel</sup> 604  
 þat is to seye gret synne and smal ;  
 þreo parties hit haþ, verrey penaunce,  
 þerof þe synful mai ha fyaunce :  
 fför-þinke þe synne wilfulliche,  
 And schriue þe þezne verreiliche, 608  
 And make a-mendes to þi miht—  
 Of al þi synnes þen art þow quiht.<sup>1</sup> <sup>1 = quit</sup>  
 But leste in penaunce mon schulde fayle,  
 Him neodeþ cumfort in þat trauayle : 612
4. The Eu-  
 charist. Hosul þerfore, in Bredes heu3  
 Godes bodi, we tan, of gret vertu ;  
 Vre gostli strengþe hit holdeþ Inne,  
 þat we ne falle li3tli a3eyn to synne. 616  
 But in a wel-ruled halle,  
 þat ben þer-Inne þei serue not alle,  
 Out of array for þenne hit were—  
 In holichirche þe same manere : 620
5. Priesthood. Ordre of presthoū is maad þerfore,  
 Vs to serue lasse and more  
 Of Sacramens and vre rihtynges—  
 Presthod haþ power of alie þeos þynges ; 624

Gret worschip owen we alle þer-to :	
Prest sacres þat bodi, þat aungel ne may do.	
But god schop mon forte restore	
þe noumbre of angeles þat is forlore,	628
þorw kyndelich generacioun,	
And þerto he ʒaf his benisoun	
þat Monkynde mihte multiplie,	
Wip-oute synne of Lecherye	632
Mon and wommon to-gedere Ioyne ;	
þerfore he ordeynde Matrimoyne,	6. Matri-
þat dedli synne hit doþ a-wei—	mony.
But þe venial wol I not sey.	636
But of þis world whon we schul wende,	
Gret peyne we han þenne at vr ende :	
þerfore is holi Oynement,	
þat vs aleggeþ, verreyment,	7. Holy
Of peyne we han þenne bodily,	Uction.
And of þat we dreden gostly ;	640
Such vertu God herto con lene	
To folfile þe penaunce þat naþ mad clene.	644

*Of þe seuene dedes of Merci.**The 7 Deeds  
of Mercy.*

<b>B</b> ute at þe dredful domes-day	
Mon schal haue an hard a-say,	
ffor he schal þenne a-posed be	
Of þe dedes of Charite.	648
þerfore is good now to witen	
Wʒuche hit ben, as hit is writen.	
þe ffurste is, fede þe hungri.	
ʒeue drinke to þe þursti.	652
þe þridde, þe naked for to cloþe.	
To herborwe þe pore be þou not loþe.	
Visyte hem þat ben in prisoun bounde.	
Cunforte þat seknesse haþ cast to grounde.	656
Of þeose sixe þe gospel spekeþ.	
þe seneþe Tobbye vs he þat techeth :	
To burie þe dede Is Charite—	
In Bodi and soule quit schal hit be. <sup>1</sup>	660

1. Feed the hungry.
2. Give drink to the thirsty.
3. Clothe the naked.
4. House the poor.
5. Visit prisoners.
6. Comfort the sick.
7. Bury the dead.

<sup>1</sup> The rest of the chapter in the Spec. is omitted, as well as the foll. chapter : De septem petitionibus orationis dominicæ.

*The 7 Glories  
of the Body  
in Heaven.*

*Of þe seuene druweries<sup>1</sup> of Monnus bodi.<sup>2</sup>*

- Þ**I Bodi schal haue druweries seuene, <sup>1</sup> r. doweres  
 As Monye þi soule, boþe to in heuene,  
 Of þe [whuch] schal rise þi grete blis— <sup>2</sup> The Engl. text is  
more detailed than  
the Spec., which in  
1 chapter contains:  
de dolibus corporis  
& anime & de penis  
inferis.  
 þer-bi maiȝt wyte what heuene is.  
 þi bodi schal schyne so wondur feire,  
 No foulnesse schal hit a-peyre ;  
 Seuensfold briȝtore þen is þe sonne  
 Vche bodi schal be þat haþ hit wonne. 668
2. shall fly  
faster than  
a bird ;  
 ȝit was þer neuere foul of fliȝt  
 As þi bodi so swift and liȝt,  
 ffor in a twynclȝng of an eize  
 ffrom erþe to heuene þou maiȝt styȝe. 672
3. shall be  
strong  
enough to  
push the  
earth like a  
ball ;  
 In bodi þou schalt ȝit be so strong  
 þat al þe erþe, wyd, dep, and long,  
 þou schalt mowe posse hit as a bal ;  
 As þou wolt welde hit, þou schal. 676
4. shall pass  
free thro' all  
obstacles ;  
 þou schalt ben fre, þat nou art bonde,  
 þat no þing schal a-ȝein þe stonde  
 To lette þe to passe whoder þou schal,  
 Erþe ne water ne stonene wal ;  
 As oyle synkeþ þorw hol vessel,  
 So schal þi bodi perse al þing wel. 680
5. shall never  
be sick ;  
 Vre bodies þat here ben seke and sore,  
 þei schul haue hele for euer-more ;  
 We schul beo so wel atese 684
6. shall never  
hunger or  
thirst ;  
 þat hunger ne ferst nor no dissese  
 Nouþer wiþ-Inne ne wiþ-oute,  
 Hurt nor langour we schul not doute. 688
7. shall have  
every wit  
or sense  
gratified,  
 þerto gret lykyng in þat lyue  
 We schul han in vr wittes fyue,  
 Vche a wit wiþ-outen anguisch  
 Schal haue his lykyng wiþ a wusch : 692  
 ffeir silt lyking to þin eize ;  
 þyn Eres ful of melodye ;  
 Tast, and Smel, and þy felyng,  
 þei schul be ful of gret lykyng ; 696  
 And al þis Ioye schalt haue to-gider—  
 Vr lord of heuene bring vs þider !





5. Boundless power of the Soul. So gret miht þer schal hit haue  
 þat nouzt aʒeynes hit schal quich nor quauue.  
 But trust nis non in worldes wele,  
 Nou art þou sek, nou art in hele, 740  
 Nou artou pore, now artou riche—  
 þe blisse of heuene nis þat not liche :  
 ffor þe meste part of þy Blis  
 6. Security. Schal be sikernesse of al þis. 744  
 7. Joy in praising of God. þe seueþe blisse : þi soule in heuene  
 Schal þonke God wiþ hiʒe steuene,  
 As Angeles don wiþ gret likyngē,  
 “ Holi, Holi, Holi ” is heore syngyngē. 748

*The Pains  
of Hell.*

*Of þe peynes of helle, & amonesting.*

- H**it is no need now for to telle  
 More of þe peynes þat ben in helle.  
 In bodi & soule þei han gret nuye,  
 Of al þis Ioye þe contrarye.— 752  
 ʒif þou be-þenke þe, my dere frend, wel  
 Of al þis Ioye eueriche a del  
 þat god haþ ordeyned for þi solace  
 Whon þou schalt sen him in his face, 756  
 þou hast gret *Materē*, sikerliche,  
 Him to loue souereynliche  
 þat such knowyngē and such wit  
 ʒiueþ vs of him in holy writ. 760  
 Nou hast þou *materē* of holy speche  
 Vnwysore þen þou for to teche ;  
 And whon þou spekest wiþ eny mon  
 þat more good con lere þen þou con, 764  
 Sum of þeos *Materes* þou maizt enqwere,  
 Wel more good for to lere.—  
 for which you should love God above all.

Ask and learn more good.

*The 3rd kind  
of Contem-  
plation  
of God in  
Himself.*

*Of þe þridde Manere of contemplacion in god him-self.*

- T**ac hede nou & þou schalt se  
 Of Contemplacion þe þridde degre, 768  
 Of God hym-self wiþ-ouTEN doute,  
 Of Godhed wiþ-Inne, monhed wiþ-oute.  
 þre þinges þou þenke, as I þe rede,  
 Of crist vr lord in his monhede : 772  
 Of Godhead within, Manhood without.  
 Of Christ's Manhood,

Of þe Incarnacion þe grete Mekenes,		think of His
And of his liuyng þe holynes,		Incarnatoun,
And of his passion þe charite.		Life and
At ones þou maiȝt not þenke þise þre ;	776	Passion.
I schal departe hem, as I may,		I'll divide 'em
Be þe houres of niht and day ;		by hours.
Wiþ double Contemplacione		
In vche an heure of god þou mone :	780	
Ones of his passioun,		
And eft of oþer sesoun.		

*Contemplacion at Matines tyme.*

<b>A</b> t Mateynes þenk, aftur or bi-foren,		At Matins,
Wȝat time & vre, place crist was boren.	784	think how
þe tyme was wynter, ȝif þou be-holde,		Christ how
þe vre was midniȝt, wonder colde,		born in
þe place, as doctours seyen and trowes,		winter,
Was a toren hous wiþ-outen woves.	788	at midnight,
In Riche cloþus was he not wrapped,		
In Cracche wiþ ragges he was happed,		and wrapt in
Bi-twene an Oxe and an As—		rags.
Gret Meknes þer I-schewed was !	792	
Be-þenk þe of þat cumpaignye		
Of Iosep and of swete Marie,		
Hou bisy þei weren to kepe þat fode		
þat for us schulde dyen on Roode ;	796	
Of þe herdes deuocion,		Think of the
And of þe Angeles þat songen abouen		Shepherds'
“Ioye be to god þat is on hiȝ”—		adoration,
In herte so syng þou priuely.—	800	
þenk how Iudas also outrayde		how Christ
At midniȝt, whon he crist be-trayde ;		was at
Hou þe Iewes þei him be-caste,		midnight
And as a þeef þei bounden him faste,		betrayd by
And as a feloun þei forþ him lad.	804	Judas,
Whon þe traitour a Cos him bad,		bound as a
In speche he was so Meke & hende :		thief,
His traytur he calde his dere frende.	808	
In dede also he schewed non awe,		
fforbed al hise wepne to drawe,		

	And Malcus ere, þat Peter of smot,	811
	Heled hit aʒeyn, not chid nor flot. <sup>1</sup>	<sup>1</sup> vv. 811-12 and 813-14 are transp. in the MS.
led before Calaphas,	Biforen Anna i-lad and Cayphas Vileynesliche þer I-boffeted was,	
	And petur þryes wiþ-Inne a þrowe ffor-sok him, ar cok hedde þries crowe.	816
and deserted by His Apostles.	And alle þe Apostles euerichon A-wey þei fledde, wiþ him lafte non. <sup>1</sup>	<sup>1</sup> vv. 817-18 ought to precede v. 813.

*Of contemplacion at prime : of þe passion, and of  
þe Resureccion.*

At Prime think how false witness was brought against Christ,	<b>O</b> ff þe passion þenk at prime, Of cristes vprist þe same tyme.	820
	Crist in to a ʒard at prime him <sup>1</sup> ladde	<sup>1</sup> r. he, cf. v. 826.
	And fals witness aʒeyn him hadde, þat seiden hou he hedde god dispised, þe cuntre al tornd and dyuised	824
and how He was spilt on	And in his face þen spitten heo, þei hudden his face & bobed his he le And scorned him and bad hym rede	828
and smitten.	Ho him smot þo wiþ his fuste. Nout he ne seide, þouʒ he wel wuste.	

*Of þe Resurexion.*

Think how He arose,	<b>Þ</b> enk also at prime, whon crist vp ros— þerof wyde where sprong þe loos—	832
and appeared to	Vyue siþes apeered he þat day To his derlynges, soþ to say :	
1. the Mag- dalen,	ffurst to Maudeleyn, þat was him dere, Whon heo þhoute him a gardynere.	836
2. to others,	To hire and oþure, verrement, As þei comen from his Monument ; And seide “ al heil ! God saue ʒow.”	
3. to Peter,	And siþen to Peter—but we nute how.	840
4. to two Disciples,	þe ffeorþe tyme as a straunge pilgrim To twey disciples, þat knew not him, Toward Emaus, þe goode Castel ; In bred brekyng þen kneuʒ þei him wel.	844

þe fyfþe tyme to þe apostles ten,  
 But Thomas was not wiþ hem þen ;  
 But þat hit was he þei nouzt bileeued,  
 ffor a gost to hem he furst bi-semed, 848  
 Til he schewede boþe foot and honde  
 Amiddes hem þer he con stonde,  
 " Pees to 3ow " he seide þon—  
 þei kneuz him wel whon he was gon.<sup>1</sup>

5. to ten  
 Apostles.

<sup>1</sup> The Spec. adds the  
 5 other apparitions.

*Biforen vndurne: Of þe passion, and of Witsuntyd.*

þenk how crist at vndurne-tyde  
 Was dispoyled, boþe bak and syde,  
 And to a piler þenne was he bounde  
 And skourged so sore wiþ mony a wonde 856  
 þat from þe foot to þe heued  
 Hol skin was on [him] luitel be-leued.  
 Wiþ Mantel of Red þei him cladde,  
 Bi-foren þe folk þei forþ him ladde, 860  
 ffor Septre a reod token him in honde,  
 Crouned him wiþ þorn, I vndurstonde,  
<sup>1</sup> And þenne þei kneled him be-foren <sup>1</sup> In the MS. vv. 867-8  
 precede v. 863. 864  
 And called him kyng al in scorn.  
 Vp-on Pilate þen gunne þei crye  
 Ihesu on Rode to Crucifye.  
 He bar his Cros wiþ gret anuye  
 To þe place þer he schulde dye. 868

Before Un-  
 derne, think  
 how Christ  
 was scourged,

crownd with  
 thorns,

and made to  
 bear His  
 Cross.

*Bifore vndurne of þe holi gost.*

þenk also at þis same vre  
 þe holi gost wiþ gret honoure  
 Crist his apostles sende amonge,  
 So wonderliche to speke wiþ tonge 872  
 þat folk þat weoren of oþur langage  
 Heo[m] vnderstoden, & seiden outrage  
 þat of wyn dronken þey were.  
 þe holi gost also schewed him ful clere 876  
 In fuir, to make hem hard and bolde,  
 ffor þei schulde not in mischef folde.

Think how  
 He sent the  
 Holy Ghost  
 to His  
 Apostles.

*At Midday: of þe anunciacion, And of þe passion.*

At Mid-day,  
think how  
our Lady  
conceivd  
Christ.

**A**t Middai be-þenk þe witerli  
 Hou Gabriel grette vr swete ladi, 880  
 þenne conceiued heo crist Ihesu  
 þorw þe holigost vertu.  
 But whi wolde he take flesch & blode  
 And sipen dye for vs on Rode, 884  
 Sïpen he miȝte ha saued Monkynde  
 Bi an Angel, as I fynde?  
 But þen schulde we ha loued be riȝt  
 þe Angel more þen god Almiȝt; 888  
 He wolde we loued him be-foren al oþur:  
 þerfore him-self bi-com vr broþur.

*Also of þe passion.*

At Mid-day,  
think too  
how Christ  
was crucified  
between 2  
Thieves,

**Þ**enk hou crist was don on Rode—  
 His bodi þen ron al on blode; 892  
 Bi-twene twey þeues he hynged;  
 Galle & Eysel to him þei menged  
 To drinke, for þurst whon he him pleined.  
 ffor vre gult so was he peyned. 896  
 In al þis world þow<sup>1</sup> peynes alle <sup>1 MS. þorw</sup>  
 Vpon o Mon miȝte falle  
 And he miȝte suffre as muche more  
 As alle men þat nou ben bore, 900  
 þe same deþ twye or þrie  
 þat crist suffrede þouȝ he miȝt dye,  
 þat peyne ȝit were not so liehe  
 Nouþur neiȝ so as his so miche. 904  
 Hit semep wel þenne bi þat i telle  
 His peyne passeþ þe pyne of helle  
 þat pure creature miȝte þole, i-wis,  
 ffor euere so may neuer on his. 908

and sufferd  
more than  
the pain of  
Hell.

*At Noon: of þe passion, and of þe Assencion.*

At Noon,  
think how  
Christ gave  
up the ghost,

**B**E-þenk þe at þe vre of noon:  
 Whon crist hed seid þat al was don,  
 Mildeliche wiþ-outen bost  
 To his ffader he ȝeld his gost,<sup>1</sup>

<sup>1</sup> The Spec. here gives the 7 words  
of Christ on the Cross; the  
Engl. text follows the Horae de  
Cruce, No. XIX.

And to him he made a cri		
Hely lamaꝗabatani,		
þat is to seye aftur þe Book		
“ffader, where þou me forsok?”	916	
As hos seiþ, þus here for to spille;		
A, lord, for hit was þi wille.		
A blynd kniht þen atte laste		how He was
A Spere þorw [his] <sup>1</sup> herte þraste,	MS. þin	920 pierst with a
þat Blod and water þen out ȝede.		spear,
þerof we schulde take good hede:		
þe blynde kniȝt þerof cauȝte his siht,		
And vre Bapteme þere hedde miȝt.	924	
Lord, ȝif me grace day and niht		
To þenke how deolfulliche þou were diht!		
þe sonne for deol þen lees his liht,		and how the
ffor to be wreken of his dispiht;	928	Sun lost its
Hulles and dales þei al to-schoken,		liht.
And þe stones al to-broken.		

*At Non of þe Assencion.*

þenk also at þe vre of non		At Noon, too,
Of Ihesu Assencion	932	think of
On þe Mount of Olyuete,		Christ's
Whon al þe Apostles þer gunne mete,		Ascencion
And his deore Moder Marie,		
In al heore siht vp gon he styȝe,	936	
And sitteþ on his ffader riht hond,		to His
þat weldeþ boþe Séé and Lond.		Father.
þe Apostles bi þe wey þat was geyn		
To Ierusalem þei torned a-ȝeyn,	940	
In preyer & fastynge þer for to abyde,		
As he hem bad, til witsontyde.		

*At euensong-tyme: of þe passion, and of þe Maunde.<sup>1</sup>*

At Euensong-tyme þenk verreyli:	<sup>1</sup> MS. Mouhede	At Evensong,
ffor ded was founden his swete bodi,	944	
Ioseph þenne of Aramathi		think how
Tok him doun deuoutli,		His body was
Of Pilat, þat þenne was heiȝ Iustise,		taken from
He asked no more for his seruyse.	948	the Cross.

þi pouwer, lord, whon þow were ded,  
 Hit was hud in þy godhed ;<sup>1</sup> <sup>1</sup> cf. XIX, v. 131.  
 As gras is stomped for medicyne,  
 So were þou fruscht wiþ muche pyne ; 952  
 Allas for deol, boþe enen and Morn,  
 þe Croune of blisse lai vnder a þorn !<sup>1</sup> <sup>1</sup> Cf. XIX, v. 131 :  
Heu corona glorie  
iacuit sub spina.

*Now of þe Maunde of Ihesu crist.*

Also, how at  
 His Last  
 Supper, He  
 washt His  
 Apostles' feet,

**A**t euensong-tyme of his Maunde  
 þenk ; wiþ hou gret Charite 956  
 He wu3sch his owne apostles feete,  
 And of his Bodi alle þei ete

and how He  
 gave Himself,  
 as bread, even  
 to Judas.

As he heom 3af in brede3 heu3,  
 And to Iudas, þat waried Ieu3, 960  
 þau3 he him wuste in synne derne,  
 His flesch & blood 3it nolde he him werne.

Ensaumple herof þe prest may haue  
 Non hosul to werne hose wol hit craue, 964  
 In priue synne þou3 he him knowe—  
 To warne hym stilly is best, I trowe.

*At cumplin-tyme : of his passion, and of his buriinge.*

At Compline,  
 think how  
 Christ prayd

**A**t Cumplin þenk wiþ good entent  
 Hou crist in to a gardyn went 968  
 After þe Maunde, forto prey  
 His ffader þat passion to don a-wey ;  
 þe Monhede of hym so sore dredde þat

till blood and  
 water dropt  
 from Him ;

þat blod & water þer so he swat 972  
 þat hit dropped down in þat place  
 In to þe eorþe from his face.

*Of þe buriinge of Ihesu crist.*

and how He  
 was laid in  
 a grave,

**Þ**enk at Cumplyn : þe bodi of crist  
 Was leid in graue til his vpryst, 976  
 þat Ioseph di3te for him-self hadde ;  
 And in Sendel he him cladde,

and anointed.

Wiþ Mirre and Aloyne, good oynement,  
 He Baumede him, wiþ good entent.— 980  
 Lord, 3if me grace swetnes to fynde  
 þeos Vres þus to haue in mynde,



þat suffredest for me þis harde paas !  
At myn ende hit be my solas.—

984

*Of Contemplacion of god in his owne kynde.**Of Christ's  
Godhead.*

**Þ**us schaltou þenke on his Monhed.  
Now schal I teche of his godhed,  
þat from vr knowyng sumdel is hud,  
And in foure wise to vs is kud :

988

It is known  
to us by  
1. Creatures,  
2. Holy Writ,

In Creature, and in holy writ—  
þerof Ichaue my tale quit ;

þe þridde be Reuelacion,  
þe ffeorþe be monnes reson.

992

3. Revelation,

Bi Reuelacion God schewep *him*-selue  
As he dude to þe prophetes twelue  
And to opere Mony on,  
Or be Miracle open I-don.

996

4. Reason.  
By revelation  
God showed  
Himself to  
the prophets  
by inspira-  
tion, or by  
miracles.

Bi reson þus God maiȝt þou kenne,  
ȝif þou wolt þe be-þenke whenne  
þou were nouȝt or þou boren were ;  
Of oper Creatures þe same manere,  
þat comen & gon eueriche day ;  
þe soþe þer-bi wel wite þou may  
And bi reson vndertake

1000

Reason  
shows us  
  
that we and  
other crea-  
tures

þat þei miȝt not hem-seluen make ;  
Heore biggynnyge seþþen þou maiȝt se,  
And of hem-self þei mowe not be,

1004

couldn't  
make our-  
selves.

þenne mostou nede grante sum þing  
þat neuer hedde no bi-gynnyng,  
Oþur þynges of whom comen alle,  
God Almihti þat men calle.

1008

It forces us  
to assume a  
thing without  
beginning,

But twei goddes ȝif þat þer were,  
þer moste nede be sum manere  
Of diuersete hem bi-twene—

1012

that men  
call "God  
Almighty."  
And as you  
can't have  
two Gods,

Al on elles moste þei bene ;  
þen moste þat on, as wel I wot,  
Sumwhat haue þat þe toþer hedde not ;  
þen hedde þat on, sikerliche,  
Ouper to luyte or to muche ;

1016

ȝif þat he hedde to luitel,  
He were not god almihtful ;

1020

	And to muche zif þat he hadde, A sori god were and a badde þat to muche miȝte not do him fro— To alle þing for þat is so.	1024
we must assume One God.	Sipen two goddes þenne mowe not be, On-lepi god þen graunte we. But Ioye is non here <i>in</i> no two aſye (1) <sup>1</sup> <i>r. in to aſſye</i>	
But He wants company,	Wip-uten riht good cumpaynye. Sipen God is ful of Ioye and blis, In Godhed Cumpaynye þer is.	1028
so we put 2 Persons in 1 God.	Be-twene laſſe þen two mai hit not be : Two perſones in God þen mai we ſe.	1032
And as love muſt be between theſe two, we aſ- ſume a 3rd Person to make the Trinity.	But cumpaignie were nouȝt, I wene, But þer were loue hem bi-twene : þe þridde perſone, I wol warante, In Trinite þen moſte we graunte, To make loue and Charite In þe holy Trinite.	1036
	And þus mowe we knowe anon þreo perſones and God but on.	1040
	In þi-ſelf þou maiȝt a-tame <i>exemplum</i> Open enſauple of þis ſame :	
(It's juſt as you have 1. Miht, 2. Know- ledge ;	In þi ſoule þou ſeost ful wel Miht and Connynge þou haſt ſumdel ; þi miȝt & Connynge þe wip-Inne To loue hem boþe þou conſt not blynne ; þi miht is fuſt, and þenne cunnyng,	1044
and from theſe two, Love.)	And of hem boþe comeþ louyng. þe ſame manere in god aboue : Miht and Connyng and eke loue.	1048
The Father is firſt ; the Son comes from Him ;	þe ffader we callen þe fuſt Miht, Connyng þe Sone, of him comeþ riht ; þe holigost loue we calle,	1052
and the Holy Ghos- t from both.	þat comeþ of boþe, knowleche we alle. Al Monkynde [knoweþ] in toun and felde þe ffader waxeþ feble in his elde, þe Sone in his zouþe is not wys, Of Moznēs goſt comeþ Malys.	1056
God haſ Miht ; Chriſt, Wiſ- dom ;	In god leſt men wolde wene þe ſame, þe ffader haþ miȝt, þe Sone wiſdame ;	1060

- His miht is euer gret inlike,  
 þe sones wisdam may nouzt be swike.  
 þe Holigost he haþ goodnesse,  
 Wip-outen Malys More and lesse. 1064 the Holy  
Ghost, Good-  
ness.
- To knowe god þus furst men come  
 Bi resun—so maizt þou, zif þou take gome  
 þin herte to god vp so to lifte,  
 In þeose þreo wyse as I skifte: 1068
- By his werk, and holy writ,  
 And bi resun of monnes wit  
 And of him-self in double kynde.  
 Wel ouzte we þenne haue him in mynde, 1072
- þat al þis world wip þat þer-Inne  
 3af, and him-self, vr loue to wynne.  
 Nou þou him knowest & his bounte,  
 Loue him wel for Charite 1076 Love God  
to thy life's  
end!
- Euer-more to þi lyues ende!  
 To Ioye & blisse þen schaltou wenke,  
 þat he haþ ordeyned for vre solace.  
 Lord, bring vs þider for þi grace. Amen. 1080
- þus endeþ þe spore of loue—  
 God grant vs þe blisse of heuene aboue.<sup>1</sup>

[XXXVI. *þe Lamentacioun þat was bytwene  
 bre lady and seynt Bernard.*<sup>2</sup>]<sup>3</sup> [fol. cclxxxvi.

Her is a gret lamentacion betwene vr ladi & seint  
 Bernard, Of cristes passion, hire dere sone, þat was so  
 pyneful & so hard.

<sup>1</sup> Then follows the well-known 'Disputacion bytwene þe bodi and þe soule,' ed. before by Th. Wright, *Walter Mapes*, p. 340 ff., and extant in 5 other, partly very old MSS. (MS. Auch., ed. in *Ocean Miles*, Edinb. 1837, Laud 108, Digby 102, Reg. 18 A x, and Simeon), mostly printed, wherfore I omit it here. Cf. *Anglia* II. p. 225.

<sup>2</sup> Ed. before, at my suggestion, in *Engl. Stud.*, 1885, vol. viii. p. 85 ff., by G. Kribel, from MS. Vernon and Cambridge Dd. 1. 1. I here give the text of MS. Vernon with various readings from MS. Dd. 1. 1, and two more MSS., Trin. Coll. Oxf. 57 f. (incomplete), and MS. L. 70. The poem is based on a Latin sermon attributed to St. Bernhard (ed. opp. *Antiw.* 1616, col. 156, and in *Migne Patr. Curs. Ser. II.* vol. 182, col. 1133, Paris 1879; both edd. differ in some respects, the Engl. text rests more on that of the former ed.), with frequent addings from the Gospels (cf. v. 21-4). The poem is not to be ascribed to Richard Rolle, but to Richard Maidenston, the author of the Seven Penitential Psalms. Cf. Kribel, l. c. It is in 8-line stanzas of alternate rymes.

<sup>3</sup> So the title in Index.

Title in D, 'Lamentacio sancti Bernardi de compassione beate Marie virginis ex dulcissimi filii sui passione et eiusdem crudeli morte'; in T, 'Lamentacio sancte marie & beati Bernardi.'

	<b>L</b> ewed men be not lered in lore, As Clerkes ben in holi writ ; þauz men precheu hem bi-fore, Hit wol not wonen in heore wit : 4	
I sigh for lay folk's ignorance,	þerfore is þat I syke sore, ffor broþurhede, as God hit bit, And, 3if cristes wille wore, Wel fayn I wolde amenden hit. 8	
	3if Crist haue send mon wit at wille, Craft of Clergye, for to preche, Alle hise hestes scholde we fulfille As ferforþ as we mihten areche. 12	
and will teach them for brotherhood.	3onge and olde, holdeþ ow stille : ffor broþerhed I wol ow teche— þe Mon þat con, and teche nille, He mai haue drede of godes wreche. 16	
Therefore I have eng- lished St. Bernard's Latin.	þerfore ichaue on Englisch wrouzt, Seint <sup>1</sup> Bernard witnesseth in Latyn— Mon may be glad in al his þouzt þat his wit hap leid þer-In. 20	<sup>1</sup> <i>al, As</i>
	þe gospel nul I forsake nouzt, þauz hit be writen in parchemyn ; Seynt Iones word, <sup>1</sup> and hit be souzt, þer-of hit wole be witnes myn. 24	<sup>1</sup> <i>al, bok</i>
	While Ihesu crist on eorþe eode,	

1 D Lewid L Lewede. D arn T þuþ L þat beoþ. T nozt. D lerid L lente, om. in T. 2 D clerkis. T beþ L beoþ. D writte. 3 T þeþ L þei, D & þouh. D preche L reden. TL before D euere-more. 4 DTL It. DL wile T may. T nozt. D wone T dwellen. D hire T hare L here. D witte. 5 D ffor þis it is. T y. DTL sike. 6 D bretherhed TL broþerhede. T it D vs, om. in L. D bitte. 7 DL if. D Cristis T godis L godes. D wil it. T were. 8 DTL om. Wel. TL Y wolde fayn. D amending. D itte. 9 T And 3if. TL god. D sent TL lent. DTL vs. D witt &. 10 DL & craft. 11 DTL We schuld (L sholde T shullen) fayn his hestis (T his hestis fayn). T fulfelle. 12 D ferfort TL fer. D has. DTL oure wit. L myghte T may D wold. TL reche. 13 D hold 3ow TL loude &. 14 D As bretherin alle. DL wile T wil. DT 3ow L 3ou. 15 D ffor he T ffor who so L Who so. DTL om. þat. DTL can. D & hap no wille. 16 L Him. DTL om. haue ; T doute L douten D sore dowte. D Cristis T harde. 17 DTL I haue. TL in. L englissch. D wrouht L wroughte. 18 DTL As B. seyth (TL seip) in his l. 19 TL A man D He. L beo. T wel glad L blithe. TL om. al ; T om. his. L thoughte. 20 L al his. D besynes L tente. T hap leyð his wit. D om. hap ; leyde. 21 D wile forsake it L wel forsake I T forsakeþ it. 22 TL þat is wryten D ffor he it wrot. 23 T Iohanes D Iohn his L Ion in his. DTL bok if it. L beo soughte. 24 DL Herof. T Wil be þerof. TL om. hit. D ben. DT witnessen. 25 D þat while þat L þe while þat. DTL god inst. of Ihesu crist. DT erthe. T 3ede L 3eode D 3ode.

Mony of his Miracles writen þei were :

þer nis no mon þat mihte rede

þe goodnesse þat he dude here.

28

Men and wymmen, 3e schulen haue mede,

Lusteneþ alle now me I-feere ;

Lisfen to me,  
ye folk !

3if I sigge mis, takeþ good hede,

And wisseþ me, þat hit betere were.

32

ffader and sone and holy gost,

Al-mihtiful god in Trinite,

God, send me

Myn hope is on þi Modur most,

fful of grace and of pite :

36

þou; I be synful, as þou wel wost,

Such grace þenne þow sende me

grace to say  
what 'll make  
men better!

Sum word to speken wiþ-ouen bost,

þat sum men mowe þe beter be.

40

**G**ret del hit is to speke and say

Of him þat dyed on þe Roode,

How he vppon þe gode ffriday

When Christ  
died,

ffor vs þenne schedde his herte-blode ;

44

Alle hise disciples flowen a-way,

ffor doute of deþ þei were nei; wode :

þer nis no tonge þat telle may

no tougue  
can tell  
Mary's grief.

þe serwe of Marie, his moder gode.

48

<sup>1</sup>Heo him bar boþe god and Mon,

<sup>1</sup> Here begins the  
Latin text.She bare  
Him.

And siþen him clepede swete Ihesu,

26 DTL Alle his. D myraclis T workes L werkes. D wretin. DTL om. þei.  
27 DT is. L om. no. T man DL clerk. D om. þat ; D in boke. D may T  
coupe L coude. 28 D goodnes T guodnesse L godenesse. DL dide. D to vs  
here. T þere. 29 TL Man. D women-TL woman. D schul T may L mowe.  
D han. 30 DTL If (TL And) 3e me (om. in TL) listne (T wille læstyn) alle  
in fere (T yfere). 31 DTL mys-say. D takiþ. T guod L goede. 32 D om.  
And. DT wisse. D to telle þe beste to lere. L as inst. of þat hit. T y inst. of  
hit. L better. 33 D om. and(1). 34 T Almy;tful DL Almyhti. DT trenyte  
L trinitee. 35 D Mi mone TL My mynde. D to the. TL moder D modir.  
36 L mercy. T pete. 37 L þauh T þe; L beo. DT it inst. of wel. 38 D  
Swich g. lord, T Lord such g., L Lorde sende suche g. ; DTL om. þenne. L  
om. þow ; T sende þou. DL to me. 39 L Som. DL speke. DL wiþ-out(e).  
40 D sum man T many folk L mankynde. DT may, om. in L. DT betere  
L bettere. L beo. 41 DTL It is gret dool (T del L deol) to telle. 42 D god  
T ihesu. DT deyde L diede. DL vpon T oppon. DTL rode. 43 T om. he.  
L on. D good T guode. 44 D vs alle. DTL om. þenne. D schad T shadde.  
D om. herte ; L suete. 45 DTL his. D disciplis T deciples. D fled T fledden  
L fledde. 46 D But Marie & Iohn be him stode. TL drede. T ne; L ney.  
47 DT is. L om. no. D tunge. D tellin. 48 T sorwe L sorwes D goodnesse.  
DL om. Marie. D good T guode. 49 DTL fforsche. DTL as inst. of boþe.  
DT man. 50 L sithe T sethe D setthe. DTL clepid (T clepude) him. DTL  
om. swete.

	And offrede him to Symeon— fful wel þe prophete him he kneuþ !	52
Mary was warnid to take her boy into Egypt.	An Angel warnede vre ladi þon Of kyng Heroude, þat was vntrewþ, And bad hire in to Egipte gon ffor doute of deþ of mony a Iewþ.	56
	Euer was Marie glad I-nowþ Whon heo hire swete sone seþe ; Whoderward þat Ihesu drouþ,	
He was never out of her eye.	He nas neuere out of hire eþe. Siþen men duden him gret wouþ, Harde peynes heo seiþ hym dreieþ, His honden were <sup>1</sup> nayled to a bouþ,	60
	Vppon a treo honged wel heiþe. þauþ heo weore wo no wonder nas : Heo seiþ hym blodi, bodi and croun, Hire sone þat so gultles was,	64
No wonder, she was woful	Wiþ stremes of blod he ron a-doun. To sen his peynes was gret pres, Wymmen folewede him þorw þe toun,	68
when she saw Him stream with blood ;	Sore wepynge, wiþ-uten lees, ffor gret deol of his passion.	72
though He charged the women fol- lowing Him not to weep for Him.	Ihesu tornde, þat was so meke, And spac wordes <sup>1</sup> of gret pite To þe wymmen þat þer <sup>1</sup> speke,	<sup>1</sup> <i>al.</i> a word <sup>1</sup> <i>al.</i> he dide, or he

51 D Sche. D offerid. D Symeon. 52 TL om. fful. D þat prophete ful  
wel. DTL his lord knew. 53 T þe. D aungil. D warnid. TL w. hem of þer  
(L here) fon. D þan. 54 T & of. TL Eroude (L heroude) þe kyng v. (þat was  
om.). 55 TL hem. D vnto T intil. D Egipt. D gan. 56 DTL drede. D  
dr. of þat feloun Iew. TL many. T gew L gewe. 57 DTL wel inst. of glad.  
D anow. 58 DL Whan T Whanne. DT sche. DTL seye. 59 T Whyderward  
so D Whedir þat euer. D drow L drouhe. 60 DTL was. T here. DTL eye.  
61 D Setthe T suthen. D þe Iewis. DL dide. D wow L wouh. 62 D peynys.  
DTL sche. T seþ L say D saw. T dreye DL drye. 63 D hand T handes  
L hondes. DTL om. were. D naylid. TL til D vpon. D bow L bouhe. 64  
DTL & on. D þe cros L a cros. TL hongen D þei heng. DT him L on ; wel  
om. in DTL. DTL heye. 65 L þauhe T þeþ D þow. DT sche. DTL were.  
L om. wo no. D wunder. DT was. 66 T Hy D Sche. T seþ L seye D saw.  
T blede L bleden. D crowne L croune. 67 L Hire onne s. DT þat was so,  
om. in L ; L al. DL gilteles. 68 D Stremyd of blod þat ran riht downe  
T Of blod þe strem ran adoun L On strem þe blode ran adoune. 69 D seen  
L seon T se. D peynys L peyne. D þer was. D om. gret. 70 D women.  
DT him folewid (folwede) L foleweden him. T þorgehe L poruh. D townne.  
71 D wepyng T wepende. DL wiþ-oute. DT les. 72 DTL And made (LT  
maden) dole (T del L deol) for. D passiowne. 73 TL turnede (tornede) him  
ful meke D him turnid ful mylde & meke. 74 D seyde. DTL a word. 75  
T And to L Ande þus to. D women. D he dide TL he, inst. of þat þer.

And seide : " Wepeþ not for me !	76	
ffor 3oure children 3e mowe wepe,		
þat doþ me schome, as 3e mowe se."		
No wonder þou3 hire herte breke,		Mary's heart
þat sei3 hir sone so beten be !	80	broke when she saw Christ beten.
Whon he was beten wiþ scourges sore,		
Alle his frendes were from hym gon ;		
þreo dayes vre feiþ was lore		
Saue in Marie, his moder, al-on.	84	
Bernard bereþ witesse þefore,		
Also doþ hire Cosyn Ion :		
ffor serwe þat heo hedde þore		
On swou3 heo fel sone a-non.	88	
þe blod out of hire e3en ron,		The blood
Al-most hire herte clef a-two—		ran out of her eyes.
Seynt Bernard, þat holy mon,		
Witnesseþ wel þat hit is so.	92	
Seint Bernard in to chirche wenden he con,		St. Bernard
To witen of þat Ladi wo.		once in a church
To him wel feire speken <sup>1</sup> heo gon,	<sup>1</sup> MS. spenken	95
What was his wille to asken þo. <sup>1</sup>	<sup>1</sup> vv. 33-6 added by the poet.	
" <b>L</b> Adi, 3if hit be þi wille,		
Tel me, as þou art heuene-qwene,		askt her how she wept,
Hou þat þou weope þin herte fille,		
Whon þei duden þi sone to scheme,	100	

76 L weopeþ D wepiti T ne wepe 3e. T nou3t L nouhte. 77 TLD But (wepeþ D) for 3ow (T 3ow-selue) & 3oure children (D childer) eke. 78 D þei DTL don. TL shame D sorow. D may. L seo. 79 TL om. No. T Wonder it was. D if TL þat. DTL Maries. D myhte br., TL ne br. 80 D saw. D betin. L beo. 81 DL Whan T Whazne. D betin & scorgid s., TL beten swiþe s. 82 T & alle D om. Alle. D frendis L freondes. T were fro him g., L fro him conne g., D fled fro him good wone. 83 T þre. DTL oure. T si3t. D ilore L forlore. 84 D Saf in þe thef & Marye alone. 85 DTL Seint B. witnessiþ (L wittensesse) it (om. in L) before. 86 D And so TL & al-so. DL Iohn. 87 D sorwe TL þe sorwe. DT sche. D had TL hadde. 88 D Out of hire eyen þe blod gan gone TL þe blod out of here (L hire) ey3en ron. 89 TL Out of here ey3en þe blod it (om. in L). DT ran. 90 L Almost. DT in two. 91 DTL þe holi man. 92 D witnessiþ L wittensesseþ. L om. wel. DT was. 93 DTL om. Seint Bernard. L ffor in to. T Intil. DTL a temple. TL wende he D he wente. TL gan D þan. 94 T wite. T lefdy DL ladyes. 95 TLD & sche (L heo) ful (D him) faire fraynede him þan (D freyne gan). 96 D To witen what his wil was þo. L aske T aske hire. L so. 97 D He seyde Ladi L Lauedy he seide. T Lenedy. L were 3oure. 98 DL Telle. 99 L Hou D If T Whazne ; DTL om. þat. T wep D wepte. 100 DTL Whan men. T dude DL dide. DTL þat tene.

- Whon þei him bounden and beoten ille  
 And Corounden him wiþ þornes kene,  
 And<sup>1</sup> [he] bar þe Crois meke and stille <sup>1</sup> *al. om.*  
 As þauȝ on hym non harm were sene. 104
- whether she  
 was by,  
 wher Christ  
 was beaten,  
 “Ladi,” seide Bernard, “weore þou pere þo,  
 þer Men him bounden and beoten so fast?  
 I wot þou weore not fer him fro,  
 þin herte was stif and ful studefast! 108  
 Allas! whi nere myn herte so?  
 Whi is myn now so vnwrast?  
 Whi nolde hit cleue or breke a-two,  
 Or wepe while þat hit wolde last?<sup>1</sup> <sup>1</sup> *A stanza om.* 112
- and how  
 sorry she  
 was when He  
 hung on the  
 Cross,  
 “Tel me þi<sup>1</sup> serwe þin herte was in, <sup>1</sup> *al. Allas for*  
 Whon þou seȝe þin oune fode,  
 Godes sone, his hed doun lyn,  
 þer he hongede vpon þe Rode! 116  
 þeiȝ he weore God, his flesh was þyn,  
 His bodi ron doun al on Blode.  
 Allas, whi nedde þi serwe be myn?  
 Whi nedde I stonden þer þou stode? 120

101 DTL om. whon þei: Bounden (D Boundin) him & beten (DT betin) him (om. in L) ille. 102 D crownid T crounede L crouneden. D thornis. 103 DTL He. L his crose D him euere. D mylde L mydeliche T þoȝe mylde. 104 D As non harm on him had bene TL As him were no sorwe sene. 105 DTL Swete ladi (T lefdy L lauedy). DTL om. seide Bernard. DTL were. 106 DT Whan L þo. T þeȝ. DTL betin (L bete) & bounden. DTL om. so; L him. DL faste. 107 D hope. DTL were. T noȝt. 108 DL is. DTL so. TL om. stif and. DTL om. ful. D stedfaste T stedefast L stedefaste. 109 D Allas allas whi dide þei so. TL my loue. 110 DTL myn herte; now om. DL vnwraste. 111 D Þat it ne wile cleue in two. TL breke (L berste) or cleue. 112 T &. DTL whil my lyf may. DL laste.

DTL then have the following stanza: Ladi, I am in (om. in L) greet longing To seen (T se L seo) þat (T þe) sihte (T sizt) þat þou there (om. in L) seye, Whan (L Hou) þou gan (T be-gan L gonne) þin handis (T honden L hondes) (to T) wring (wringe), Þe teris (TL teres) ran (L ronnen) doun be (L of) þin eye. Þou saw (T seȝ L seye) þi sone wiþ naylis (TL nayles) sting (T styng L stronge), & (om. in L) on a tre (L treo) þei (om. in TL) heng (TL hongen) him (L on) heye. Whi ne were (TL nere) myn herte in (L on) þi mournyng, Whan (L þo) þou him saw (T seȝe L seye) swich (T þe L þo) peyne (T pynes L peynes) drye (TL dreye)?

113—120 follow in TL the stanza wanting after 128.

113 DTL Allas for (TL þe) sorwe. L þat þou were. D þin h. myhte kyne. TL ynne. 114 D saw L seye. D owne T herte. 115 D Goddis T Godis. D heuid. DL clyne T clynne. 116 þer as. DTL heng. T oppon. 117 T þeȝ L þei D þouh. DT were L beo. DTL þe f. T fles L flessch. D thyne. 118 D Þat swete bodi þat ran on bl. TL Þou seȝe (L seyen) him renne (L rennen) al on bl. 119 TL nere D ne were. DL þat. DTL sorwe. DTL om. be. 120 D Or I had stonde T Why ne myȝte y stonde L Whi ne stod I. D þer þat.



" Whon [pat] <sup>1</sup> he his lyf forsook,	<sup>1</sup> MS. Vr ladi seide: Whon	
He bowede his hed & lafte <sup>1</sup> his sizt,	<sup>1</sup> <i>at.</i> les, lost	and died and
And nom his leue, his wey he tok		went to His
Vp to his fader ful of miht.		Father.
		124
Witnesse wole þe holy book,		
þat day þe sonne les hire liht,		
þe Temple clef, þe eorþe qwok,		
þe dede a-risen to lyue aplizt. <sup>1</sup>	<sup>1</sup> A stanza om.	128
" Ladi, tak hit not a-gref,		St. Bernard
þeiz I speke of his peynes so ;		hopes Mary's
To heren of him me is ful lef,		grief will
I ne may hit nouzt for-go,		melt his own
I seo him hongen as a þef,		hard heart.
Godes sone and þin also :		
Ladi, þe teres þat þou þer zef,		
Graunte me summe!" he seide þo. <sup>1</sup>	<sup>1</sup> <i>at.</i> er þan y go.	136
" As þou art queen of heuene-blisse,		He asks her
And I am here in gret perile,		
Swete ladi, þow me wisse,		
þou3 I be synful mon and vyle.		140
As þou art moder and Mayden I-wis :		what Christ
What dude my lord in his exile ?		did in His
		exile,

121 DTL om. Vr ladi seide. DTL Whan þat. D forsoke. 122 D bowid. D heuid. TL les D lost. D sihte. 123 D His leue he nam T He nom his wey his leue he t. L nam. L & vp he t. D toke TL toke. 124 L om. Vp ; T Op. 125 DL As berip (berēþ) witnesse T As witnesþe. D boke. 126 D sunne lost. T here D his. D sihte. 127 D claf. DT erthe. D quoke TL quoke. 128 D þe dede men. TL risen. D þe soth to plyhte. T leue.

Then DTL have the following stanza: Ladi (T Leuedy L Lauedy) þi loue is (L was) naturel, & my (TL myn) loue (om. in TL) is swiþe (L swiþe wonder T wonder sore) lite ; Be (L ffor be) þi weping (T wepynge) it semip (TL semeþ) wel No clerk þi sorwe ne may (LT may (myzte) þi sorwe) write. Allas whi nadde (D no had) I (T ich) loue (L loued) sumdel (TL somdel), þat to (TL in) myn (T my) herte it (om. in L) myhte smyte, þat is hardere (T hardere is L harde is) þan (L so) any (TL ston or) stel (L steel), May no bale þerin (TL þer-yinne) bite.—In TL then follow v. 113—120.

129 DTL Swete ladi (T lefdy). D take. DL om. hit. T nozt. D to greef. 130 T þa3 L þauh D if. D peynys mo. 131 D speken T speke. L Of him to speke. DTL it (om. in L) were me (L me were) leef. 132 DTL ffor I. DTL om. ne. D wile not his loue f. I him note T nozt it. 133 TL þou se3e (seye). D se. D hangin T hange L honge. L so a theof. 134 D Goddis T Godis. 135 T Leuedy. D teris. TL þere. L geef. 136 T some L somme. D to han of the TL er þan (L ar þat) y go. 137 D Ladi queen ful of bl. T þou art leuedy of h. bl. L Lauedy þou arte queen in h. bl. 138 D As. L perille T fyl. 139 T lefdy L lauedy. 140 T þa3 L þauh. L beo. DT man, om. in L. T wyl. 141 DT mayden & moder. TL y-wisse. 142 DL dide T dede. DL þat ; T om. his. T exyl L exille.

and what He said on the Cross.	Whon he was pyned wip-ou <sup>t</sup> en mis, Whuche weren his wordes in þat while ?”	144
Mary pro- mises	“ <b>B</b> ernard, þe wordes of þi Mouþ To myn herte schetep a spere ; þat speke of him bi norþ & souþ, I-wis, þei don myn herte dere !	148
	Wepynge is me now ful coup, <sup>1</sup> <small><sup>1</sup> r. vncouþ? cf. Lat. : quia glorificata sum, ultra iam flere non possum.</small> Now þow wolt my peynes lere. Mekeliche þow aske nouþe :	
to answer St. Bernard.	Bernard, I wol þe onswere !”	152
	Bernard seide and gon to speke : “ Mi rihte were to wepe sore : Min herte [is hard &] nul not to-breke, I seo not hit wole melte fore.	156
	I wolde he <sup>1</sup> were in serwe steke, <small><sup>1</sup> al. it</small> Wip me <sup>1</sup> to wepe euer-more : <small><sup>1</sup> r. ye</small> Hit nil not of <sup>1</sup> myn eȝen reke <small><sup>1</sup> al. May no ter fro</small> To wepe, as my wille wore.	160
( <i>Passion on Thursday.</i> )	“ As þou art Qwene of heuene & helle And baar him þat vs deore haþ bouzt,	
He asks	Hou hit is þou most me telle, þing þat is now in my þouzt :	164
“whether she was in Jerusalem	Weore þou þere as men [wold] him qwelle, In Ierusalem, þer he was souzt	

143 DT Whan L While. D pynid L peyne. D wip þe Iewis L wip-oute lisse. T mysse. 144 D Whiche L What T Swilk. DT were. TL werkes D werkis. T whyl L while. 145 T Bernad. D wordis. D moupe L mouhte. 146 T my. DTL han (T hane) schotin (T shoten L smyten). 147 D His was al as mannys ȝouþe. TL Who-so spekep. TL be. T northe. TL or. L souhte. 148 D it TL he. DTL doth. 149 DT But (Bote) w. D not vnkouþe TL now vncouþ. 150 D If þou TL And þou. D wile TL wilt. D of peynys TL of my peynes. 151 D Setthe of weping þou askist T Sethen wip wepyng askep L Sithe þou wepinge askest. T nouþ L nouhte. 152 DTL om. Bernard. T Y wil þe shortliche answ. DL I schal the tellin (L telle), D wip swete a. L if þou wilt here. 153 DTL If I to the (TL sholde inst. of to the) of (his TL) peynys (TL peynes) speke. 154 DT riht. D wepin L weopen. 155 DTL Myn h. is hard & may (L wil) not breke. 156 D It is no þing T Is noȝt þat L þer nis no thinge. DT wile. D meltin. T more. 157 DTL it were. TL sorwe. D a stede D to steke T be-steke L y-steke. 158 TL þe D eye. T wepen L mourne. DL for euere-more. 159 DTL May no tere (L teer T ter) fro. L om. myn. D eye. L reken. 160 D wepin. TL so. D wil it L willes. 161 D Qvod Bernard Queen TL Lefdy (Lauedy) quen. 162 DL þou inst. of And. D bar TL bere. DT dere. DTL om. haþ. D bouhte T aboutt L abouthte. 163 DTL How so it be (L beo). D must L moste. 164 DTL Of þing þat I haue the besouhte (T by-souzt). 165 D Where were þou. T om. as ; D whan L þo. DT men wold(e) L men diden. 166 D In I. þe fayre cite it was wrouhte. L whan inst. of þer.

And nomen wif þe Iewes felle  
 And siþen bi-fore Cayphas brouȝt?" 168 when Christ was brought before Caiaphas."

Ovre ladi seide: "I was þere þo,  
 Sore I wep and wrong myn honde;  
 Whon þe Iewes him ladde me fro,  
 To folwe him wepyng miȝt I not wonde. 172

No wonder was þeiȝ me were wo,  
 Ac hit was wonder I miȝte stonde,  
 Whon I seiȝ hym to peyne go  
 And beo bounden in hard bonde. 176 how Christ on Maundy-Thursday was taken,

"On Cene-þursday wif-Inne þe niht  
 Cayphas him nom, him þhouȝte gome,  
 Wif swerdes and wif lanternes briht,  
 And clepede him Ihesu by his nome. 180

He onswerde: 'I am her riht.  
 Do my disciples for me no schome!' begd His disciples might not be punished,  
 ffor alle þe peynes þat him were diht,  
 He nolde his frendes hedde no blame. 184

"ffor no chesoun of his takyng  
 He wolde no mon þe worse were:  
 þat schewed he wel in alle þing,  
 Boþe here and elles-where. 188

Peter, for soþe, made fihtyng and rebuked Peter for  
 And smot sone of a Iewes ere:

167-D takin L token him T bounden. TL om. þe. D Iewis TL gewes.  
 168 L om. siþen; D setthe be nyhte. D beforin. T sire Cayphas. L him broughte. 169 T lefdy. L side T answerd. 170 D fful sore. D wepte L weope. D hond. 171 D led him L ladden him T hidden him. 172 TL Wepynge (L weeping) to folwe D To wepin sore. him om. in DTL. D I myhte. D wond L stonde. 173 D It was no wunder. L nas. D if. T y. 174 DTL But (T Bote L Bot) wunder it (om. in TL) TL was D is. D þat I. 175 D Whan, om. in TL. D saw T seiȝ L seye. TL my sone. D peynis T peynes. 176 D & bounden & betin & don al schonde. L om. And. TL om. beo. L Bounde T wounde. L wif. TL ful harde. L bondes. 177 T On þe. DTL scherthursday (L sherethoresday). D wifin L in T at. T om. þe. 178 D þe Iewis toke him alle in same TL Cayfas & his (& his om. in L) men him nam. 179 TL Wif lanternes & wif (om. in L) swerdes br. D þei souht him wif l. br. 180 T om. And. D callid T Calde. T ihesus ihesus. DL be. DL name T nam. 181 D Mi sone. D answerid T answerde L answerede. D hem in hire siht. 182 TL Doþ. D these men T deciples. L shame T sham D blame. 183 DL al þe peyne. DL þat þei him. L dyghte. 184 D wold TL wolde. L freondes D disciplis. D had TL hadde. T blam D schame. 185 DTL ffor þe (om. in T) encheson. 186 D þat non. TL man, om. in D. D werse. 187 TL þat he schewede D He schewid þat. DTL om. wel. D almaner. 188 D Thanne inst. of Boþe. DT there. D ellis. 189 DTL om. for soþe. D stod vnto f., L stoad forþ wif f., T wif-stod al sittynge. 190 D om. sone, T al smert of, L of smertly. TL gewes D mannys.

cutting off a Jew's ear.	Mi sone him blamed for þat þing And also-swipe heled hit þere.	192
Mary tells St. Bernard	“Iudas was ful of þe ffend, fful wel my sone his tresun wust : þer he cleped him his frend And Mekeliche <sup>1</sup> he him cust. <sup>1</sup> <i>at. myldeliche</i>	196
how the Jews laid into Jesus with staff and fist.	þe Iewes of harm hedde non ende, Mi sone to-beten and to-pust, Wip strokes þei gunne to him wende And leyden on hym wip staf & fust.”	200
	“ <b>L</b> adi,” seide Bernard, “God 3elde hit þe ! Tel me more of Myn askyng : þi swete sone, what dude he ? <sup>1</sup> <i>vv. 201-8 added by the poet.</i> Whi nolde he stonde wip fihtyng ?	204
	Bi kynde skil I may wel se He mihte hem alle to deþe bringe. Swete ladi, tel þou me	
Mary tells	Al his semblaunt and his berynge !”	208
	“ <b>A</b> Bernard, 3if I teres had, Nou ni3ti wepe al my fille. Of serwe nas I neuer sad, Whon I þou3te on his peynes ille.	212
	Al <sup>1</sup> -hou he was from me lad, <sup>1</sup> <i>MS. And</i> I haue told, and 3it I wille, And hou he was in serwe stad	

191 D But he leet be at his seyeng. TL blamede him. 192 T om. And. D as sone T Als quike L also quyke. DL he helid T he it helede. L him. 193 DTL þat was. L feond. 194 D 3et T þe3 L Al, inst. of fful wel. L sones tresoun. DTL wiste. 195 D & callid him 3et T 3ut he callede him L & 3ette he clepede him. D his dere L leoue. L freond. 196 D myldeli TL myldeliche. DTL kiste. 197 L To done him harm þei coude n. e. D om. of. D had T hadde. D neuere nou. 198 D my dere s. D to betin TL to bete. TL ne. TL to-biste D biste. 199 D wepenys L skourges. T þe3 gan him to w., D aboute him þei gan w., L faste to him þei w. 200 T leyde D bete ; D om. on. D stauys & wip. DTL fiste. 201 D Seyde Bernard Ladi I prey the T lefdy quod B. y praye þe L Swete lauedy pray I þe. 202 D 3et telle. L nouþe inst. of more of. 203 DL dide. 204 D Whi stod he not wip no f. 205 DTL Be. D rihtful skile T ri3t wise L ryghte speche. D men. DL om. wel. L seo. 206 D deth bring. 207 T lefdy L lauedy. D now telle it me. L telle. 208 D bering. 209 T om. A. D & I teris. TL hadde. 210 DTL myhte I. L weope. L om. al. 211 DTL sorwe. T ne was L was D an. 212 D þinke T þenke. D peynys. 213 L om. And ; DT But (Bote). T whan inst. of hon. TL my (deore L) sone was be-stad. D fro. 214 DTL h. þe told. DL 3et T 3ut. 215 D I was in greet sorwe bestad TL And whan (L Hou) þe gewes fro (T for) me him ladde (T bad).

And I him folewede wiþ teres grille.	216	how she followed Christ,
“ þei hudden his eȝen & boffetede him þo		
And beden him reden ho hit wore, <sup>1</sup>	<sup>1</sup> MS. were	and how she and
And duden hym peynes monie mo,		
þer nis no tonge may telle fore.	220	
þere stoden my sustren two		her 2 Sisters and Mary Magdalene were by when Christ was insulted.
þat hedden loued hym wel ȝore ;		
Marie Maudeleyn dude also,		
þat trewely louede him in hire lore.	224	
“ Hire loue was studefast and trewe,		
And I hym louede ful trewelyche. <sup>1</sup>	<sup>1</sup> <i>at.</i> tenderliche	
[Strong] <sup>1</sup> is loue of ffrendes newe,	<sup>1</sup> MS. Good	
And of þe Moder nomeliche.	228	
I seiȝ neuere my sone chaungen hewe,		
But euere in on, as lomb I-lyche.		
Sori þei were alle þat hym knewe,		
And wepte for him, boþe pore & riche.	232	
“ ffrom Cayphas paleis þei him drouh		( <i>Good-Friday.</i> )
Riht to Pilate, my sone to spille.		Mary continues how Christ was taken to Pilate.
He criȝede not, as men duden him wouȝ,		
He eode wiþ hem wiþ gode wille,	236	
Euere he was Meke I-nouȝ		
And heold him boþe clos and stille.		
Pilat wolde not þat þei hym slouh,		

216 D But euere I folewid. DL om. him. DTL crieng (T *criende* L *cryande*) schille (L *shrille*). 217 D hid TL hidden. L *hise*. D *buffet* T *smyten* L *smyte*. L om. him. 218 D bad T *bede*. DTL *rede*. D *what þat he*. T *were*. 219 DTL And othere peynys (peynes) D *dide* him mo TL many mo. 220 DTL Ne (om. in TL) may no tunge (TL *tonge*) tellin (TL *telle*) T before D more L for sore. 221 D Beside þer stod. TL *myne*. D *susteris* T *sostres* L *sostren*. 222 D had T *hadde* L *hadden*. D *luid*. D om. *wel* ; TL *ful*. D *longe* before. 223 DTL And M. DT *Magdaleyn[e]* L *Magdeleyn*. DTL om. *dude*. 224 D *truli* T *trively* L *treuliche*. D *luid* L *leoned*. D *him & his*. L om. *him* ; in *his*. T *here*. 225 L He was. D *was euere*. D *stedfast* T *stedefast* L *stedefaste*. T *newe*. 226 D *luid*. TL om. *ful*. TL *tenderliche* (*tendreliche*) D *tendirli*. 227 TL Strong D *ffor strong*. T om. *is*. D *frendis*. T *triwe*. 228 T *namliche* L *nameliche* D *grettest* *namly*. 229 L *say* DT *saw*. DTL *him neuere*. D *chaungin* T *change* *his*. 230 D But as a lomb wiþ-uten cry. T om. *euere*. L a *inst.* of as T *al-wey* *inst.* of as *lomb*. 231 DL *Alle were sory* T And was *sory*. 232 D *Riche & pore & alle* *him bi*. T *wep* L *wepten*. L om. *boþe*. 233 DT *ffro* L *ffram*. D *drow*. 234 L *Before*. D *him* *inst.* of *my sone*. 235 D *þei tok non hede þei d*. TL *He ferde*. D *dide* L *diden* T *dude*. 236 D *þei*. DT *ȝede* L *ȝeode*. D *him*. D *good*. 237 T om. *Euere*. D *was ihesu*. L *mylde* T *meke* and *mylde*. 238 D *He suffrid* *hem & held* *him stille*. T *held* L *helde*. 239 D *Pilate wold*. T om. *þat*. DTL *men*. D *slow*.

	In his dedes he fond non skille.	240
How Christ was beaten,	“ þei stripte hym þat ilke stounde, To a piler bounden him þat day, And beoten him whil þei warm him founde. þen was my song weilaway!	244
and had 4500 wounds;	f flour <sup>1</sup> þousend & fyf hundred wounde	<sup>1</sup> r. mff
	þei maden on him, for soþe to say, And seiden on skorn vppon þe grounde: ‘ þi prophecye helpe þe ne may.’	248
	“ Mi leue Bernard, gret was my care Whon þei criede wel faste in on: ‘ Do Ihesu on þe Crois ful [zare <sup>1</sup> ] And dilyuere vs Barraban!’	<sup>1</sup> MS. rabe. az. 3if him þe dom, þe crois is zare
how the Jews cried “ Crucify Jesus ”;	Goddessone to Iugge þare And leten a þef to lyue gon, Bernard, þis was a sori fare, Such dom hedde neuer no mon!	256
	“ þus þe Iewes steorne and stoute Mi sone hedden in hard bonde. Pilate hedde of hem more doute þan <sup>1</sup> he hedde of godes sonde:	<sup>1</sup> MS. þat
and how Pilate	þat was I-sene, he <sup>1</sup> ladde him oute	<sup>1</sup> MS. þei
	And dude him to þe Iewes honde. þe Iewes þrongen him a-boute, And I for serwe mihte not stonde.	264
gave Him to them;		

240 DTL ffor in. D dedis T dede L dethe. T sez L say. TL no. D ille.  
241 D stripid T streptyn L strepten. DTL him nakid. D on a L in þat T þat st.  
242 DT & bounde (bounden) him to (til) a pilere. D all day. 243 D om. And. D Bete T betyn L beten. T wel where þez h. f. 244 DT þan L þo. D weleaway T welaway. 245 D ffyue þousand & iiij huaderid w. TL ffor þre (L a) thousand & sixe hondred w. 246 D On him þei mad. T made. D soth. 247 D On skorn þei seyde & fil to gr. TL on skornyngge on. 248 D þat. T propheri. DL nouht (note) helpin (helpe) the may T helpen ne may. 249 L leoue D dere DTL frend (L freond). 250 DTL Whan. D cride T criden L crieden. D alle þan T al at an L alle on one (wel faste om. in DTL). 251 DTL zeue (T 3if) him dom (T þe dom) þe cros (T crois) is zare. 252 DTL delyuere. TL Baraban. 253-4 & 255-6 transp. in TL. 253 D Goddis T Godis L Godes. T iuggen D deme. T zare. 254 D ffor a thef þat þei wold han. T let. L theof. T gan. 255 TL Lo B. DTL here was sori f. 256 D Swich a T Swilk L Suche. D had T herde L seye. DTL om. no. DTL man. 257 D Iewis L gewes T þeues. DTL sterne. 258 T heldyn L helden D þei held. T & TL harde. L bondes. 259 T þat P. L And P. D had TL hadde. D mor. 260 D goddis T godis. 261 D om. þat was Isene; ffor he led him þer-wipout. L Hit. T sone L sene (l- om.). T þez ladde L þei hadden. 262 D & dampnid T & delyuere L To deliuere. TL om. þe. D Iewis TL gewes. 263 D tuggid T wentyn L ronnen. DTL al-about. 264 DTL sorwe. T no3t.

"Whon he was dempt and out sent,  
 Alle þei duden hym gret dispite.  
 He nom þe Cros and forþ [he] went,  
 Wiþ wrappe þei driuen him, muche & lyte. how Christ  
took His  
Cross, 268  
 Allas þat lomb [þat] Innocent!  
 Wolues wolde him sore a byte.  
 þe care was at myn herte lent,  
 Mi serwe mihte no mon wyte. 272  
 "I suwede, & swoulhede mony a siþe,  
 Mi sustren comen a-bouten me;  
 I spac to him<sup>1</sup> as I miȝte kiþe, <sup>1</sup> MS. hem  
 Whon I him<sup>1</sup> for pres mihte se. <sup>1</sup> MS. hem 276  
 Mi sone hiȝede him wel blyue<sup>1</sup> <sup>1</sup> *al. A, sone, why hyestou  
so swithe*  
 And bar him-self þat heui tre,<sup>1</sup> <sup>1</sup> *al. & berist on bak so h. a. t. and bare it.*  
 And let me beo<sup>1</sup> be-hynde vnblife: <sup>1</sup> *al. & leuist þi moder.*  
 Bernard, þen gomedede me no gle." 280  
<sup>1</sup>"**M**Erci," seide Bernard, "heuene queene,  
 þou hast so muche me i-told!  
 ȝit þer is wel more I-sene, <sup>1</sup> vv. 281—304 added by the poet.

265 DTL Whan. D dampnid T ingged L Igged. T y-sent. 266 D didede;  
 TL hadden, him om. DL despite T despyt. 267 DTL tok. TL his. T crois.  
 DTL he wente. 268 D þei skornid him, wiþ wr. om., T Wiþ wo þeȝ folwede  
 him L ffen threwen on him boþe. D mekil T mokel L mychel. T lyt. 269  
 L He ȝeode forþ as a lomb i. DT þat i. 270 D þo wuluys T Wharne w. L &  
 þei as w. D wilde L þat wolden. D so sore bite T þere a byt; L om. sore a.  
 271 D þat sorwe T þe sorwe L His sorwe. DTL is in. D so bent. 272 D care  
 TL wo. D I may hem alle wite TL ne wiste y (L I ne wiste) wham (L whom)  
 to wyt(e).

After 272 DTL have the following addit. stanza: þei mad (TL maden)  
 game & (game & om. in L) gret lawhing (T lazynge, L lauhinge), Whan þei  
 betin him althermost (TL þe cursede gewes wiþ þe mest(e)), þei (TL And) bad  
 (TL beden) him (om. in T) seye (T siþe) if (T ȝif) he were king, þei (L þan)  
 wolde (TL wolden) don þan alle at (T be at al L þei alle beon at) his hest (L  
 heste). Mi sone answerid hem no þing (TL He noȝt answerde (L answered  
 not) til (L to) hare (here) askyng), þouh his peyne were wiþ þe mest (TL His  
 wordes were (L weren) euere (L wiþ) þe lest(e)), But (L And T He) bar þe (L  
 his) cros (T crois) til (L to) his parting, Mekeli (TL Myldeliche) as (L so) it  
 were a beste (T best).

273 T Ne. T seuede L sewede D folewid. D swownid L swounede T shonede.  
 D many a, L fele siþe T felesye. 274 D susteris T sostres L sostren. T  
 euere ȝeden, D ȝedin L ȝeoden. D aboute TL vnder. 275 D I callid T And  
 callede L & euere I clepede. T on him; L om. to hem. L I dorste T dorste  
 y. T crye. 276 DTL Whan I for pres myhte him ouht (T noȝt L note) se  
 (L seo). 277 D Sone, I seyde, þou hiest þe swithe TL A, sone, why hyest (L  
 hyestou) so swye (swithe). 278 DTL & berist (berest) on þi (om. in T) bak  
 so heuy a tre (L treo). 279 DTL And leuist (leuest) þi moder. T vnblife.  
 280 DT þan L þo. D gamyde T gamede L gamenede. L gleo. 281 TL Grant  
 mercy. DT quod B., L he seide. T to h. q. 282 DTL þat þou (om. in L) so  
 (TL þus) mekil (L myche) hast me told. 283 D ȝet L ȝette T ȝut. D moche  
 inst. of wel. DTL I wene.

St. Bernard	þat ful fayn witen I wold :	284
	Hou bar my lord him, ladi schene,	
	A-Mong þe Iewes breme and bold ?	
	His harde peynes alle be-dene	
	But þou me teche, myn herte is cold.	288
	“Ladi, of þe and of þi childe	
	I wolde wite a more strif :	
	What dude my lord <sup>1</sup> meke and mylde	<sup>1</sup> <i>al.</i> If my lord were
	To þe endyng of his lyf ?	292
	I haue seþen sóé and watres wyldé,	
	Stremes and wawes two and fyue ;	
	Swete ladi, from schome vs schylde	
	And to rihte hauene þou [do] vs ryue !	296
	“I haue seþen men þat nolde not <sup>1</sup> loute	
wonders how Christ could be so meek as to bear all this,	Til þat þei þe harde I-seþe,	<sup>1</sup> <i>al.</i> wolde, not om.
	And siþen for drede of deþes doute	
	Heore herte a-rysen vp an hiþe.	300
and that His heart did not rise in the face of death.	Whon his enemys were him a-boute,	
	Hou miht he al heor scornying driþe ?	
	In his face þei spitte and spoute :	
	Whi wolde he suffre þat vilenye ?”	304
Mary says “His heart was stiff enough,	<b>O</b> ure ladi seyde : “His herte was stif,	
	And mekely suffrede al her fare ;	

284 D Of þingis þat I witen wold. TL þat y ful fayn L wite w. T þut here w.  
 285 T leuedy chene. 286 D Iewis TL gewes. T brym D stout 287 D Ladi  
 þi tellingis TL And þyne (L þoure) sorwes. T al. 288 DTL But I hem wite  
 my care. 289 DTL Of þe ladi (T lefdy). T þe. DT child. 290 D wold. L  
 witen. D an ende of TL anoþer. 291 DTL If my lord were (L was). T  
 myld. 292 D Vnto. D ende TL laste ende. D of al his. 293 L ffor TL I  
 am T in se in L sete in, D I haue seen manye in D wateris TL wateres.  
 T wyld. 294 D In stremys & wawis T In synne of wawes L In wawes of  
 sinnes. D stoute & blyf L fouré or fyf. 295 D But atte laste þei wold hem  
 schilde. TL om. Swete ; T Lefdy L Lauedy, TL fro shame þou me schild(e).  
 296 D & wiþ al hire myht sauen hire lyf. T om. And. L & in ryghtful. T þou  
 me dryf L do me ryue. 297 D seen TL seye. T om. men ; D fele. L om.  
 þat. DT wolde L wolden, not om. L aloute. 298 D Riht vnto þe erthe þat  
 þei sye. TL seye (I-om.). 299 D ffor drede to deye þan had þei doute. L  
 sithe. T for þe dethes d. 300 L Heuen here hertes al on h. D Hire T here.  
 D hertis. D resin T risen ; vp om. D þan on T al ouer. TL heye D hye.  
 Before 301-2 TL have the following 2 vv. : And woxen (L weren) alle (L boþe)  
 sterne & stoute, ffor þe (L here) deþ was hem so neye. 301 T godis enemys  
 D þe Iewis. L weren D com. L about. 302 TL om. al ; D alle. TL here  
 D hire. T skornes D wordis. T dreye. 303-4 om. in TL. 303 D to spitte  
 and to. 304 D How myhte . suffere . vilenye. 305 D Bernard broþir TL A  
 broþer Bernard. T he inst. of his herte. T stef. 306 D om. And ; Mekeli  
 he. TL myldely. D sufferid T þoledé. D hire TL here.



Monnus soule him was ful lef,		
Wip his blod he bouz̄te hem þare.	308	but He wanted to die for man.
He seiȝ me stonde in serwe & gref, <sup>1</sup>		
Wip wepyng and wip muche care <sup>2</sup> :		
Mi. serwe dude him more gref	<sup>1</sup> al. I saw him hangin as a thef, <sup>2</sup> He saw I stod in mekil kare:	My sorrow grieveld Him more than His own pain."
þen alle þe peynes he suffrede þare.	312	
“And þat was ful wel I-sene,		
Whon he tok me to seynt Ion ;		
Meke he was, wip-uten wene,		
þat tyme he loked me vppon.	316	
þen wox my serwe couȝ and grene,		
Of anguissche I mai make my mon.		
I wol þe telle al be-deene		
His harde peynes euerichon.	320	
“ <b>L</b> usten to me, my Broȝer Bernard,		Mary then tells St. Bernard
I wol þe telle of peynes more—		
þyn herte schal ben ful hard,		
But hit greue þe ful sore ;	324	
þauh I haue a parti spard		
Of his peynes herbifore,		
I wol þe telle her-afturward		
His harm an hundred siȝe sore.	328	
“Bernard, I saiȝ my sone honge		how her Son was hanged like a thief,
As þauȝ he were a Mayster-þef,		
His Bak and syden sore I-swonge		

307 DT ffor L And. TL mannes D manye. D soulis L soules. DTL was him. D om. ful ; TL so. L leof. 308 D He wolde his blod bouhte. T þat wip. D hem alle TL it. 309 DTL I saw (L seye) him hangin (T hangen L hong) as a thef (L theof). 310 DTL He (L & he) saw (om. in L) I stod (TL me stonde) in mekil (TL in sorwe &) kare. 311 DL ȝet T þat D dide my weping TL my wepyng (weopinge) dude (dide). D mor. 312 DTL þan. T al. D þat he bare. 313 L om. And. D þat þing. D om. ful ; L wonder wel T wonderly wel. D sene. 314 DTL delyuerid. 316 D lokid TL lokede. T oppon. 317 DL þan T þanne. D wex T wax L was. D he boȝe zelow & grene TL my sorwe nywe (L newe) & grene. 318 D anguys T angwisch L anguissche. DL now I make T now make y. DL mone. 319 T Lest & y L Lithe I. DL wile T wille. T om. þe. TL om. al. 320 T Myne L Myn. DT euerilkone. 321 D Herkin T Herkne L Herkene. DT om. my. D broȝir. 322 TL Whyȝ y speke of his. D I wile the tellin of peyne ȝet mor. 323 T It shel be wel wonder h. L beo. D swiȝe. 324 D But if. T it wile TL rewe. 325 D þouh T þoȝ. D I a parti hane it. D spard TL spared. 326 DT my. 327 DL schal T shel. D tellin. T om. her. 328 D A þousand part þat hardere wore TL þat ere (arne) a þousand siȝes (L sithe) more. 329 D saw T s-ȝ L say. D þer hong T hange. 330 D As T Als L Also, þauȝ om. DL it. D had ben. L theof. 331-2 & 333-4 transp. in L. 331 DT Wip sidis (sides) blo (T bleike) & sore, L His white sydes sore D beswong T beswonge L beswonge.

	þat white were and me ful lef.	332
how He was crownid with thorns,	He was Crowned wif þornes stronge, In eueri syde þei duden him gref, And drowen him on þe cros a-longe, His senewes to-bursten & to-dref.	336
	“ þe blod ron down bi Bodi and heued— þat lykede þe corsede Iewes wel! Wif spotel & blod he was be-weued, þat he was lyk a foul Mesel.	340
nailld with 3 nails,	He was to-drawen and to-dreued And Nayled wif þre Nayles of stel. þen was my strengþe me be-reued, And al-most a-down I fel.	344
	“ I seiþ where foure welles were Out of his lymes ron o-blode. Bernard frend, my sone dere þus him seruede þe Iewes wode!	348
and how 4 streams of blood ran from Him.	Ich hedde gret blisse whon I him bere, And of his þewes monye and gode :	

332 L White þei w. L leof. 333 TL Crowned he was D þei crownid him. D thornis strong. 334 DTL On. T ilke a. T me. D dide T dude, L sore þei him greof. 335 DL þei inst. of And. D drow. T crois. L o-longe D al along. 336 D senewis T synes. D þei borstin TL borsten (to om.). D so þei dref TL þou may (myhte) me lef (leoue). 337 DTL ran. TL of D fro. D his heuid (bodi and om.). 338 L þe. D likid. TL cursede D cursid. D Iewis TL gewes. D ful wel. 339 L In. D spotil T spatel. D al beweid. 340 L ney lyke. 341 D so drawin T to-drawe. D to-dreuid. 342 D om. And. D Naylid T nailled. L threo. D naylis T nailles. 343 DTL þan. D ioye T power L poer. D beruid. 344 D þat sihte grovid my fol euel (gr. &c. by another hand) TL ffor sorwe as (L al) ded adoun (L down) I fel.

After 344 TL have the following stanza: þe tweye (L þe two nayles) were dryue(n) þorgh (þoruh) his honde (hondes), & þe þridde þorgh (þoþe L) his fet. Me was so wo y myzte nozt stonde, Of (wepinge L) blod my hondes (L leres) woxen (L were) wyt (weete). ffor al his sorwe (L peyne) wolde he (L he nolde) nozt wonde, þat he was (L nas) euere meke (L mylde) & swet; Was þer no reste for to fonde, Whazne þat he (om. in L) his lyf for-let.

Then follows in TLD: Allas þe (L þat) swete hened (L hed) allas (D Allas þin henid þei al to-race), þat (om. in T) was wonid (T wont, L woned was) lye (T to lye) to my brest, I saw (L seye þat) it honge (T hange, L om. it honge), it (D &) had (TL hadde) no plas (L place D space) Wher-on (L -onne) it myhte ouht (om. in TL) han (TL take) rest (D reste). To come to (T til) him (L him to) had (TL hadde) I no grace (T gras L space), þat was wonid ben to him alþer-neste (TL þat y was wont (L woned) to nyge (L neighe) nest (L nexte)). þei heng (L henge T hangede) him by þe (D on an) hey (om. in T) pas (L pace D space), There as zede (TL þer al folk zede (L zeode)) þoþe (om. in L) man (T mest) & beste (T leste).

Then in TL follows Vern. 345—352, which stanza is om. in D. 345 T saw L sauh TL þat. L þere were. 346 L On his. TL body. T roune L rennyng. TL on. 347 TL Lo Bernard my s. L deore. 348 L So serueden him. TL gewes. 349 TL I hadde blisse whan. 350 L hise, om. in T. TL many.

- [þen]<sup>1</sup> al vox won Bodi and leore, <sup>1</sup> MS. ffor T þanne L þo  
 þat feirest was of alle fode. 352
- “ So feir ȝit was neuer nomon, Mary also  
tells St.  
Bernard  
 As bereþ wisse holy writ :  
 þenne was his beute al a-gon,  
 As þe gospel telleþ hit. 356
- I hedde a sone, nou haue<sup>1</sup> I non, <sup>1</sup> D þan had  
 Me wonteþ<sup>1</sup> boþe weole and wit ; <sup>1</sup> D wantid  
 I not<sup>1</sup> in world whoder to gon <sup>1</sup> *al. ne wiste, nyate*  
 ffor serwe þat in myn herte sit. 360
- “ Bernard, hedde I honged him bi,  
 Sum-tyme my serwe hedde be pas.  
 I stod and loked vppon hiȝ,  
 Wher heng my ioye and my solas. 364 how she look  
at Christ on  
the Cross,
- þe Iewes seiȝ me ful sori,  
 þer as I stod in þe plas :  
 ffor þat I made sereweful cri,  
 þei beede me schome and harde gras. 368 how the Jews  
abused her,
- “ ffaste I criȝede in my manere,  
 ȝut ne was I not I-herd ;  
 þo I criȝede, he mihte me<sup>1</sup> here,  
 Witnessse boþe of lewed and lered<sup>1</sup> ;  
 ‘Merci!’ I criȝede to my sonè dere, <sup>1</sup> *al. not*  
<sup>1</sup> 2 *ev. om.*: cf. D Wol  
febil I was, weping in  
fere, & of here vilenye  
aferd.

351 T þanne wax wan boþe hyde & lere L þo wex he al wan liche & lere.  
 352 TL fairest. 353 L ffor so. D fayr a man. DL om. ȝit. T was ȝut. T  
 noman D non L man. 354 D bereþ T berȝt. DL witness. T in holy. D  
 writte. 355 D þer TL þus. T bewte L beaute D fayrhed. D þan al gon. T  
 agan. 356 T Al-so. D þe apostelis tellin itte. 357 D had TL hadde. D þan  
 had. 358 D wantid T wanteþ L wantes. DTL wele. D witte. 359 DTL  
 Bernard (L And) I ne wiste (T y nyste) whedir (TL whyder). 360 D Sorwe  
 was in myn herte so knytte TL þe sorwe ȝut (L ȝette) at m. h. sit. 361 DT  
 But (T ffor) had þei (om. in D) hongid (T hanged) me (T my sone) him (T me)  
 bi L Bot euery (!) I was him faste by. 362 D Mi sorwe had ben in schortere  
 spas L ffor any þat euere þer was T S. my sorwe myȝte pas. 363 L stoed.  
 D lokid TL lokede. T op an. L hey. 364 TL Where þat henge al my solas.  
 365 D saw L seyen T made. TL om. ful ; D þan. 366 D þei bad me leue wiþ  
 sori gras TL & skornede(n) me boþe (om. in L) more & las. 367 D But euere  
 I was him ful ny. T And for. TL om. þat. TL so reuful. 368 D ffor al my  
 care I folewid his tras. T beden L bede. TL shame. L grace. 369 T Mekel  
 L Often D And often. DT eride L criede. DTL on. 370 DT But þer L Bot  
 fer. DL om. ne ; T no. L I was &. T noȝt L nought D noȝing. DT herd.  
 371-6 D & whan I eride þei (r. he) wold not here, My pyne witnessiþ lewid  
 & lerid. I seyde ‘Merci, my sone so dere, Alone þou leuist me in deserd.’  
 Wol febil I was weping in fere, And of hire vilenye aferd. T fleble y was  
 & wep in fere, & of here velenye aferd. þat y eride þeȝ (r. he) myȝte noȝt  
 here, My pyne witnessseþ boþe lewed & lerd. ‘Mercy, my sone, my fader  
 dere, Alone þou leuist me in pis desert.’ L ‘Mercy, sone, my fader deore,

'Al-one þou leue[st] me in desert !'

þenne he bi-tok me til a fere

And bad, I scholde not ben a-ferd.<sup>1</sup> <sup>1</sup> vv. 375-6 *al. om.* 376

" Al-las, Bernard, þat I scholde se

**A** Mi sone hongen bifore my<sup>1</sup> feete !

how she  
prayed Christ  
to let her die  
with Him ;

I seide : ' Sone, let me dye wiþ þe, <sup>1</sup> *al. naylid þorw hand &*

Er þen þou pi lyf for-lete ! 380

Mi sone, my lord and al my gle,

þou hast euere be Milde and swete :

But þou haue pite now of me,

þer may no mon my Bale bete.' 384

" I criede : ' Maudeleyn, help now—

and cried to  
Mary Mag-  
dalene to  
help her  
pray.

Mi sone haþ loued ful wel þe : <sup>1</sup> vv. 385—432, the discourse with  
Magdalen, added by the poet.

Preie him þat I dye mow,<sup>2</sup>

It was taken up by the Charta  
Christi in MS. Reg. 17 CXVII.

þat I nout for-þeten be !

<sup>2</sup> MS. now

Seost þow, Maudeleyn, now, 389

Mi sone is honged on a tre,

þit alyue am I and þow,

And þou ne preyst not for me !' 392

" Maudeleyn seide : ' I con no red,

Care haþ smiten myn herte sore ;

Alone þou leueste me in deserte, Contforteles & of feble chere Ande of þe gewes vilanye aferde.' Bot þat I criede men myghte not here, þerof bere witnes lewed & lerede. 377 TL om. þat. D schuld. 378 DTL naylid þorw (T þorgh L poruh) hand (TL honde) & fete (T fet). 379 DIT cride L Leoue. T lat. D deyen T deye. 380 L Er þat DT Longe or (T er). D he his lyf. T forlet. 381 L om. sone. TD om. and, T in alle gle D myn herte gle. L gleo. 382 T þat were euere meke. D hast ben boþe, euere om. L om. be. 383 DT mercy. TL om. now. DTL on. 384 D Who myht ellis my b. b. L om. þer ; TL noman. T bot.

After 384 DTL have the following stanza : Sone (L A, sone) þou hast ben fayr & hende (T hast euere þut ben h., L hast beon euere h.), & bletheli (L gladliche) don al (om. in TL) þat I (þe TL) bad ; If (T And þif) þou leue (L leuest T lone) me at (L atte) swich an (TL om. sw. an) ende, Of sorwe schal I neuere ben (TL ne (om. in L) worþ y neuere) sad. fful (om. in TL) loth is deth þer he wile (L wole T wolde) lende (T sende), But (om. in L, T And) now wold I (L I wolde) of him (T of him y wolde) ben (T be L beo) glad, He ne may so sone his (TL a) spere sende (L me s.), þat (om. in L) soner (TL rapen) I wolde þerof ben stad (TL þat y it had).

385 DT cride. DTL Magdaleyn. DL helpe T help me. T nowe. 386 DTL haþ euere þet (L om. þet T þut euere haþ) loud the. 387 T And praye D And bidde. L to him. DT deye. D mow TL mowe. 388 TL y forþeten (L forþete) here noþt (L ne). D forþetin. L beo. 389 DTL Magdaleyn (L Magdelyn) mylde (om. in TL) ne (om. in T) seest þou (T sestow L seoston) how. 390 T My lord. D hangip T deyeþ L dieþ. DL vpon. TL þe D þone. L treo. 391 DT And þet (T þut). D on lyue L oliue T on knoe. T er y D I am. 392 D þat I myht deye þou preye for me. TL om. ne. T noþt L nothinge. 393 T þo magdaleyne L þe Magdeleyn. DTL can. 394 DTL Sorwe. D smetin. T my.

I stonde, I seo my lord neih ded, And þi wepyng greueþ me more. <sup>1</sup>	<sup>1</sup> MS. sore	396	
Cum wiþ me! I wol þe lede In to þe temple her be-fore.			Magdalene wants to take her away to a quiet place;
Mi <sup>1</sup> Mournynge is boþe feble & fede, ffor þou hast now I-wept ful 3ore. <sup>1</sup>	<sup>1</sup> <i>al. þy</i>	400	
“Ich askede þe Magdaleyn: ‘wher is þat place, In pleyn, in valeye or in hille, [þer] I mai me huyde for eny cas, þat no serwe come me tille?’		404	but Mary doubts that she can find rest away from her Son.
He þat al my Ioye was, Now deþ of hym wol don his wille; Con I me no beter solas þen for to wepe al my fille. <sup>1</sup>		408	
“þe Maudeleyn cumfortede me þo, To lede me þenne, heo seide, was best. Care hedde smiten myn herte so þat I miȝte neuere haue no rest.		412	
‘Soster, whoderward þat I go,			

395 D Her I stonde T ȝis stand. DTL & se (L seo). D him. DT ner. 396 L om. And; D But T & ȝut. D greuiþ. DTL more. 397 DL Come T Kom. TL wiþ me lady (T lefdy). D & I schal. T wil L wile. T led. 398 D Vnto a stede þou saw not ore. T Intil. TL a. 399—400 D þer may we morne wiþ-oute drede Stille ourre loue as nouhte ne wore. 399 TD þy. L om. boþe. TL faynt (feynte) & L fade T sed. 400 TL weped (L wepen) now. 401 DTL I. D askid. L om. þe Magdaleyn; DT hire. DTL was. DTL plas. 402 TL playn. T om. in D valey L vale. L oþer. T on. D hil. 403 DTL þer (TL þat) I myhte ben (T by L beo). T fore. L any. 404 T þat me ne come no sorwe. DL sorwe. D ne come. 405 D Of him TL In him. 406 TL om. Now. DTL wiþ. T shel L shal D haþ. 407 D In no stede is my s. TL Wot y now (om. in L) no b. s. 408 D But. T wepyn L weopen. D euere al.

After 408 TL have the foll. stanza: I cride (L criede) to þe gewes ilkon (L echone): ‘Why lat (L lete) ȝe me þus longe chyde? My voys (noyse) ȝe miȝte a-bate anon Longe er it were pas(s)ed tyde. I am a mayden (mayde), he is (& he) a man (mon): Why ne wille (L nile) ȝe hange (honge) me be his syde (him besyde). In L v. 3-4 & 5-6 are transp.). Þanne ȝe miȝte (L myȝte ȝe) be (beo) awreke anon; Wherto wille (wole) ȝe lenger abyde?’

Then DTL the foll. stanza: I cride (on him D) ‘Ihesu, sone (T sone ihesu) hende, Swete fader, me is wo (D what schal I do?), I may not bryng (TL bringe) the out of bende, Ne þou (L lon) ne (om. in D) may (T myȝt) not (om. in T) come me (L þe) to, Ne þou wilt (L nilt) me no solas (T no solas wilt me) sende, Ne (TL þe) Magdaleyn ne othere mo. Best (D And best) me were hom (L oute) to wende, But (T And) for sorwe I may not (TL y ne may (L I may not) for sorwe) go. In D v. 5-6 & 7-8 are transp.

409 D om. þe. DTL Magdaleyn(e). D confortid T confortide L confortede. 410 D & seyde Go hom, þat were þe beste. TL hom inst. of þenne. TL she. T is. 411-2 TL Bote (om. in L) wepyngede dede (dide) me (MS. ne) wexe (L my body) wo, ffor sorwe ful neȝ my lyf was (L my lyf was ney) lest. 411 D haþ smetin. 412 D At hom schuld I fynde no r. 413 DTL I seyde to hir (T soster L sostren) whedir-so (T whider L whare) I go.

Mary says she	þe wo of hym is in my Brest ; While my sone hongep̄ so, His peyne is in myn herte fest.	416
	“ ‘ I seih <sup>1</sup> my sone, [my] ffather dere	<sup>1</sup> r. se
	Heiþe hongen vp-on a tre ; I hedde blisse whon I him bere, And now deþ for-dop̄ my gle :	420
would not leave her Son,	Scholde I leten him hongen here And lete my sone al-one be ? Maudeleyn, þenne vnkynde I were, þif he schulde honge & I schulde fle !	424
but would stay and	“ ‘ Vnder þe Cros leuen I-schille <sup>1</sup>	<sup>1</sup> l. chille
gaze on the Cross.	And seo my sone hongen þer-on ; Of siþt I nedde neuere my fille, <sup>1</sup> Whon I loke[d] hym vppon.’ <sup>1</sup> <i>az.</i> Whan I him saw on erthe gon I bad hem gon wher was heore wille, þe Maudeleyn and euerichon : ‘ And my-seluen be-leuen I wole, <sup>1</sup>	427
	ffor I nil fle for no mon.’” <sup>1</sup> <sup>1</sup> <i>az.</i> I wold not fle for Iewis non.	432
	<sup>1</sup> <b>B</b> ernard [seide] <sup>2</sup> : “ wordes swete	<sup>1</sup> vv. 433—448 added by the poet. <sup>2</sup> MS. my sone
	þe Maudeleyn also gon say ; Ladi, [heo seiþ] <sup>1</sup> þi serwe vn-meete	<sup>1</sup> MS. we sen
	And fayn [heo] wolde <sup>2</sup> han it a-way	<sup>2</sup> MS. we wolden 436

414 D Al my ioye now haue I leste TL Ne (om. in L) shel (Shal) I neuero take rest. 415 D Whil þat TL ffor. T þat h. D hongip̄ T hangeþ L hengeþ. 416 D Care comip̄ neuere out of my brest TL Sorwe (T þe s.) is smyten þorghē (þoruhe) my brest. 417 D se L seo T saw. DTL my fader. 418 D Hie. T honge, D hange here. T oppon. D þis. L treo. 419 D Wiþ-oute peyne I dide him bere. TL hadde. T whanne L þo. 420 L om. And. DTL wile (T wil) deth fordon (TL fordo). L gleo. 421 DT How schuld (T myþte). DL lete him T him lete. D hangen L honge. 422 DT & suffere (T soffren) him alone to be. L my child. beo. 423 D Ow Magdaleyn. DTL om. þenne. 424 D schuld TL sholde. DT hange L hongen. L om. schulde. 425 T crois. D beleuen T byleue. DTL I wille. 426 DTL I inst. of And. DT se. DTL my flesch. D hongin T honge L hongep̄. 427 D Of þat sihte. T sich. T y hadde DL had(de) I. 428 D Whil. DTL I saw him (TL him saw (L seye)) on erthe gon. 429 L go. T whyder þeþ wille. D þer w. 430 DT Magdaleyn(e) L Magdeleyne. T euerilkon L hem ilkon. 431 TL And y my-self wil leue(n) stille D ffor I wold there beleue stille. 432 DTL ffor om. ; I wold (L nile) not (om. in TL) fle for Iewis (gewes) non. 433-4 TL Bernard seide þe wordis (wordes) were swete, þat þe magdaleyne þer (om. in L) gan (can) seye (say). D Than spak Bernard wordis swete, ffor Magdaleyn gan he say. 435 DTL om. Ladi ; Sche (L Heo) saw (L sey) þi sorwe (L dedes weren) so (om. in L) vnmete. 436 L om. And ; D fful fayn T þat fayn. L heo wolde þi sorwe delay T sche was þe soþe to seye D schuld haue mad þe lay (crossed out ; by a younger hand : wold sche an (?) had a way).

And, deore ladi, pi bale to <sup>1</sup> beten ;	<sup>1</sup> om. to	
But in rizt resun was his <sup>1</sup> way.	<sup>1</sup> r. pi?	
Ladi, 3if I dorste þe be-sechen,		
To aske þe more I wolde þe pray.		440
“Of angussche þou hast told me strong ; <sup>1</sup>		
Myn herte is not as Ich wolde,	<sup>1</sup> v. om., cf. notes.	
I ne may hit wiþ serwe fonge, <sup>1</sup>	<sup>1</sup> r. fonde	
And <sup>2</sup> what my lord siggen wolde,	<sup>2</sup> at. But	444
To aske þe more nul I not wonde,		
Whon þe Iewes Breme and bolde		
Naylede him þorw feet and honde,		447
Aftur þat Iudas hedde hym solde.” <sup>1</sup>	<sup>1</sup> This v. is superadded, to supply v. om.	
“ <b>B</b> ernard, I haue told my þouzt :		Mary says,
Wolt þou now 3it aske me more ?		
Be I forþere in tales brouzt,		
I-wis, þou greues me ful sore.		452
Ac for þou hast me be-souzt,		tho' it grieves her,
Blepeliche I wol telle þe fore ;		she 'll tell him.
I wot, þow art in longyng brouzt,		
To witen wat his wille <sup>1</sup> wore.	<sup>1</sup> at. wordes	456
“Whon <sup>2</sup> my sone deþ scholde han,	<sup>2</sup> at. Er þan	
Delful wordes wiþ him þer were :		
ffurst he seide : ‘be-hold, wommon !’		

*Here in D a leaf (f. 26) is wanting, with v. 437—512.*

437 T And fayn she wolde L & blethely lady. TL om. to; bete. 438 L om. But. L resoun T skele. T hadde hy L he hadde. T no weye L no nay. 439 T Leuedy. L 3ou. L beseke T grete. 440 TD To wyte more. T jut wolde y. L 3ou. T preye. 441 TL Of þyn angwisch þou hast me told, Leuedy (Lauedy), as y may vnderstonde (2 vv.). 442 T My. T y L I. T wold. 443 TL om. ne. wiþ no sorwe. T fonde L wonde. 444 TL Bote. seye. T wold. 445 L asken. L om. þe more. T om. more. T wil y L I wolde. T nozt. 446 T Whanne L Whan. TL gewes. T bold. 447 TL Dryne(n) nailles þorgh (þoruh) his. 448 om.

After 448 TL have the foll stanza : And sithen (sithe) hangeden (honedged) him ful (L vpon) he3e (heye), & crounede him (om. in T) wiþ thornes of tre (tree). Marie (L Lauedy), þou were him ful ne3e (neye), I wot it may non oþer be (beo). Al þe sorwe þat þou þer se3e (seye), Swete leuedy (lauedy) tel þou me. Whanne (L While) þy sone þo (T þe) peynes (L payne) dre3e (L drye), What(e) wordis (wordes) seide he to þe (L þeo) ?

449 T þe told L tolde þe. 450 T What þynge wiltow aske L Wonder what wiltou a. L om. me. 451 L Beo. L it T þou. T ferþere. L tale T sorwe. TL y-brozt. 452 TL greuest. 453 TL Bote (om. in L) louely (Loueliche) þou hast. 454 & 456 transp. in T. 454 L Ande fayn I wole þe telle f. T To wyte what his. wordis wore. 455 T And now art þou. 456 L wite. his wordes. T & fayn y wille þe telle more. 457 TL Er þan (L þat) he deyde (dyede) sone anon. 458 T Wel delful. L worde, TL om. þer. 459 T fferst L ffirst. L womman.

Mary says that Christ bade John keep her,	And siþen he seide : ‘ be-hold þou here <sup>1</sup> !’	460
	And siþen he seide to seynt Ion :	<sup>1</sup> <i>af.</i> On Ion þy sone þat stondeþ h.
	‘ Kep my moder leof and dere !’	
	Me þouzte myn herte al to-chon	
	Such wordes of hym for to here.	464
	“ He bed Ion, as he was hende,	
	Kepe mé and ben al at my bone	
	Whoderward I wolde hym sende,	
	As him-self was wont to done.	468
	‘ Heþen,’ he seide, ‘ I mot wende,	
	Mi tyme neiþeþ swiþe sone,	
as He must go to His Father.	I may her no lengor lende,	
	I mot in to my fader trone.	472
	“ ‘ <b>M</b> oder, þe Bodi þat þou bere,	
	In hard penaunce þou miht hit se,	
	[ffor] al Monkynde þat dede were	
	ffrom deþ schal areysed be.	476
He will restore	I see <sup>1</sup> a schep, þat was me dere,	<sup>1</sup> <i>af.</i> seke
	þat wiþ wronge was stolen from me :	
	I schal him bringe þer he was ere,	
	And of his þraldam make him fre.	480
mankind	“ ‘ þe schep be-tokneþ al monkynde,	
	Mi fader wolde þat hit weore souzt ;	
	Wiþ-owten me may no mon [hit] fynde,	
by His blood to His bliss.	ffor wiþ my blod hit mot be bouzt.	484
	I wol hit bringe to rihte mynde,	
	To my blisse he <sup>1</sup> mot be brouzt,	<sup>1</sup> <i>r.</i> hit
	And þou [ne] schalt, moder, leue be-hynde :	
	Swete Moder, ne wep þow nouzt !	488

460 TL On Ion (Iohñ) þy cosyn (L sone) by þe (L þat stondeþ) here (L þere). 461 TL om. And. T Sethen L Siþe. 462 L þi. L leoue T lef. 463 T ffor sorwe þozte myn herte þan. L þat myn h. choñ (al to om.). 464 T Swilk L Suche. TL om. for. 465—472 om. in T. 465 L bad Iohñ. 466 L Euere-more beo at my b. 468 woned. 469 He seide he myghte no lenger lende. 470 His tyme neyghede. 471 And saide þat he moste wende. 472 On heye to his fader in throne. 474 TL Is hard (om. in L) pyned as þou maist (L myghte) se (seo). 475 TL ffor al T man-kende L mankynde. 476 TL Reysede (T Rysen) shulle (L sholde) to lyue be (beo). 477 T seke L seche. TL is. 478 T was wiþ wronge. TL fro. 479 T shel. L it ; it. 480 T praldom. L it freo. 481 TL þat. TL om. al. L mankynde T mannes k. 482 TL wile. be (L beo). 483 hit om. TL noman. 484 T om. ffor. T moste. L beo.

*In T the rest of the poem is wanting (last leaves torn out).*

485 L I shal it seche & vnbynde. 486 & into blisse it shal beo b. 487 moder shalt, ne om. 488 Ac suete m. . ne om. weope.



- “ þauʒ þou seo me hongen heiʒe,  
 I prey þe, Moder, ne wep not sore ;  
 Al þe peyne, þou seost me drye,  
 Hit is to saue mon þerfore. 492  
 Betere hit is þat on dye  
 þen al Monkynde euer-more.  
 So longe schal I not lye  
 þat I [ne] schal wel my deþ restore.’ 496  
 “ þus were his wordes loken in on  
 þat saint Ion scholde me loke.  
 þauʒ he were my kynnes-mon,  
 þerfore ich him [for] sone toke.<sup>1</sup> 500  
 Such wordes he speke con <sup>1</sup> L ffor my sone I him þere toke.  
 þat<sup>1</sup> al my Ioye I þer for-soke. <sup>1</sup> r. ʒit? but yet she  
 Bernard, þow most þis wordes tan lost all joy.  
 And craftliche writen hem in boke ! 504  
 “ Bernard, O þing dude me wo :  
 He þursted, my sone, & gon to crie.  
 To ʒiuen him drinke þei þouʒte þo,  
 þe Iewes ful of ffelenye : 508  
 Eysel and Galle þei mengeden also,  
 Wij a sponge þei brouʒt hit an hiʒe  
 And wij a launce þei putte him to,  
 þe Iewes ful of Ribaudye. 512  
 “ I<sup>1</sup> criede to hym : ‘ ne drynk hit nouʒt ! <sup>1</sup> MS. þei  
 þe Iewes on scorn hit [haue]<sup>1</sup> I-mad : <sup>1</sup> MS. hedde. Mary begil  
 Hit is Eysel and Galle I-wrouʒt, Him not to  
 ʒif hit stynke, þou miʒt be sad.’ 516  
 Loueliche he me<sup>1</sup> be-souʒt, <sup>1</sup> MS. he hedde me  
 þat I scholde boþe be bliþe and glad :

489—496 L reads instead: Moder, alone shaltou note beo, þauh þat I nouh wende þe fro. þou haste a sone shal loke þe, Iohñ, þat for me now is ful wo. Lone him, moder, in charite, As þei he were þi sone also, And honwre him as þou woldeste me, & weren þine children two. 497 L weren . one. 498 He badz Ion sholde. 499 kynnesman. 500 ffor my sone I him þere toke. 501 þe wordes þat he . gan. 502 þat om. þere. 503 þese. 504 & craftily do write h. in a b. 505 Bot o thinge ʒet dide. 506 I am thurste my sone gan crie. 507 ʒeuen . þei were thro. 508 gewes . felonye. 509 Aysel mengede wij galle also. 510 In . spounge . broughten . hit om. on heye. 511 And om. pitten. 512 DL I cride sone drinke it n. 513 D Iewis L gewes. D for pyne to the it made. L on sk. it haue made. 514 D fful bitter to the thei it w. L of eysel. 516 D þe stink to felin L To fele þe stynche. D ben L beo. 517 D Wol loueli þan. DL om. hedde. L besoughte. 518 L And bad me beo bl. D schuld stilli make me glad.

	‘porw þis drynke Adam [is] <sup>1</sup> bouzt,	<sup>1</sup> MS. was	
but He did.	I drynke hit as my ffader bad.		520
	“ ‘þerfore I preye þe, Moder hende,		
	Lef þi deol, ne wep no more!		
	And I schal to my ffader wende		
	And bring hem vp þat were for-lore.		524
	And after þe þen schal I sende :		
	But I mot, Moder, go bi-fore,		
He promist her bliss with Him.	And after schalt þou wiþ me lende		
	In Ioye and blisse for euer-more.’		528
	“ Þenne þe Iewes ful of pride		
	Two þeues þei hynge my sone bi ;		
Mary tells how one Thief rebuked Christ,	þat on þat hengede bi his syde		
	Crizede to my sone Merci.		532
	þat oþur onswerde in þat tyde :		
	‘ He hongef herre þen þou or I		
	On þe Croys wiþ woundes wyde,		
	To crie Merci, þow dost foly.’		536
	“ þat oþur seide : ‘ Mon, þow art wod,		
while the other prayd Him	þis ilke Mon <sup>1</sup> [is dampned] þorw false red,	<sup>1</sup> at. Ihesu	
	He haþ do noþing bote gode,		
	He weore not worþi to be ded.		540
	Ihesu as þou art mylde of mode,		

519 L þoruhe D ffor wiþ. D drink. D Adam is L is Adam. 520 D þis drink is. L for.

After 520 L has these 2 stanzas : Þis coppe is of my fader assente, I drinke it, moder, be his reede ; þauhe it beo bitter & ful of stynche, I drinke it for Adam-is deede. And sone after þis bitter drinche Now shal deye my manhede, þe thridde day wiþ-oute blenche, I shal arise fro þe deede. — Þerfore wite wel to wisse, þe thridde day I shal arise, Al hol & sound wiþ-uten misse, As gode & man in alle wise. Alle my freondes to mychel blisse þat haue y-louede my seruise. Þerfore, moder, take som lisse, Þi weopinge doþ myn herte agrise.

521 D prey. 522 L Leef D leue. D þi cri L þis sorwe. DL & wepe (weop). L namore. 523 DL To my fader I muste (L mote) w. 524 DL & bringe to him þat. D was. 525 L om. And ; D And setthe for. L þe moder. DL om. þen. DL I schal. 526 D om. But ; L Ac. DL Moder I muste (L mote). D gon. 527 D To ordeyne þer þou schalt l. L þanne schaltou. L lenden. 528 D ffor ioye & bl. schal euere ben thore. 529 L þus D Bernard. 530 D ij L tweye. D thenys L theoues. L om. þei. D heng L hengen. DL him by. 531 DL On eueri (L eijer) half his swete (L my sone) side. 532 DL þat on began (L gan) to (om. in L) crien (L crie Ihesu) merci. 533 DL oþer. D answerid L answerede. 534 D hangif L hangeþ. DL heyere. þan. 535 D Ypon. DL a cros. D woundis. 536 DL To askin (L bidden) him help. D it is. 537 L He DL answerid man. D art þou. L woede. 538 DL Ihesu is dampnid wiþ fals r. 539 D He dide neuere nouht but. D good L goed. 540 L were D is. D ben L beo. 541 D To Ihesu he seyde wiþ mylde mod. L Ihesu þat arte. moede.

- Whon þou comest to þi godhed, to lead him  
þorw vertu of þyn holy blode aright.
- þe riȝte wey þat þou me ledé! 544
- “ Mi sone seide : ‘ Mon, þou art wys,  
ffor þin askyng Blessed þou be !  
þerfore I graunte þe paradys,  
þis day þou schalt my Ioye i-se.’ 548  
I stod and lokede in heore Vys,  
þo þei hongede<sup>1</sup> vpon þe tre : <sup>1 al. How þei deyde</sup>  
þat o þef wente to heuene-blis,  
þat oþer gon to helle fle. 552
- “ þis was, Bernard, my grete solas,  
þat O þef so sone heuene won ;  
þenne wuste I<sup>1</sup> wel in heore cas, <sup>1 MS. þei</sup>  
Mi sone was studefast<sup>1</sup> God and Mon. <sup>1 r. soþfast</sup> 556  
And [as] I my-self stod in þe plas,  
Mi sone ful loude crie he con :  
‘ Heloy, heloy,’ his criȝing was,  
‘ Lamaꝯabatani,’ after þon.” 560
- þis is now, as ȝe mowe [se],<sup>1</sup> <sup>1 MS. here</sup>  
On Englisch to vnderstonde bi :  
“ ‘ ffader,’ he seide, ‘ In Trinite,  
Whi forsakest þou my Merci ?  
Hider I com þorw red of þe,  
To þe I take my soule an hiȝ.  
Wiþ wrong I dye vpon þe tre,  
To fulfille þe propheci.’ ”<sup>1</sup> <sup>1 al. DL.</sup> 568
- <sup>“ Father, why dost Thou forsake Me ? ”</sup> 564  
<sup>“ Father, to Thee I commend My soul.”</sup>  
<sup>“ Consummaturum est.”</sup>

542 DL whan. D comist L arte comen. L into. 543 D ffor. D blod L bloede. 544 D To þi regne þe wey me lede. 545 D þan seyde his avys. L man. 546 D ffor þi troupe wel schal þou be. L beo. 547 L ffor-þi. 548 D To-day. L ioy. D se L seo. 549 D lokid on hem iwis. L hem in þe vys. 550 DL How þei deyde (dieden). D on. L treo. 551 D one soule ; L on, þef om. L to paradys. 552 D þat oþer thef to helle gan. L gan. L fleo. 553 DL Bernard þis was to me gret (L a g.) s. 554 L þe theof (þat om.) D How sone þe thef. DL wan. 555 D þan L þanne. D wiste I L me thoughte. L om. wel. D be þat L in alle. 556 D þat my s. D om. studefast ; L sothfaste. DL man. 557 D And as L As. DL om. myself. L stoede. D in þat. L place. 558 DL om. ful. D crien. DL om. he. D began L gan. 559 L Hely hely. D crieng. 560 D he seyde inst. of after. DL þan. 561 DL þis was a word of gret pite. 562 D To vnderstonde english þer-bi. L In. vnderstande. 563 DL god inst. of he seide. D trenyte. 564 D forsakist þou L forsakestou. D me whi ? 565 DL Swete (om. in L) fadir, I prey to (L beseche) the 566 DL Take my soule fro my bodi. 567 D þou wost wel þin schal it be L þin it is siker þou beo. 568 D Now is fulfillid L & fulfillede is.

- (Saturday) "1 **M**Erci, ladi," seide Bernard, 1 vv. 569-592 added  
by the poet.  
St. Bernard asks Mary "Swete Moder, God zelde hit þe!
- On Serterday,<sup>1</sup> I haue herd, 1 r. Scherthursday  
How he was went a-wei from þe, 572  
And on þe ffriday how he ferd,  
þer he hongede on þe tre.  
Al-how þe Iewes him bi-cherd,  
Loueli ladi, lere þow me! 576
- to tell him what happened on the Saturday when Christ was taken from the Cross,  
"And how he was after taken adoun,  
Tel me, Moder Marie Mylde,  
Of<sup>1</sup> þe Crois aftur þe passioun, 1 MS. On  
2 vv. om.  
How þou weope for þi chyld<sup>2</sup> L And Ioseph cam so redl-bonn  
þe corps fro shame forto schilde  
And geete him wiþ þis (!)<sup>1</sup> orisoun 1 Orig. his  
Of Pilate and of þe Iewes wylde!  
þe holy lore of þis passioun 583  
ffrom þe fend hit may vs schilde.<sup>1</sup> 1 vv. 583-4 superadded.
- and who was at his burial.  
"1 Tel me, ladi briht and schene, 1 v. om.:  
And how he was leyd in  
þe ston  
Wzuche were þi frendes euerichon  
þat wolde at his buriing bene,  
And how þou were saued from þi fon 588  
In þe Temple, wiþ-outen wene;<sup>1</sup> 1 vv. 588-9 aL. after 592.  
þe serwe of þe and of seint Ion

After 568 D (not L) has these 2 stanzas: Vnto helle his gost gan wende, As his faderis wil it was, To bring Adam out of bende, & for to bynde Sathanas. Some þer com a lotheli fend, And sette him be my sonis fas, To take þe soule & to helle it sende, But no synne in his bodi was.—þat sihte dide me werst of alle, ffor as ded I fel there douz; My susteris began aboute to falle Weping & made ruful souz. Iohn my cosyu gan me vp calle, And wold me lede toward þe touz. Now haue I told & brouht to stalle þe peynes of his passioun.

569 DL Seynt (om. in L) B. to (L þo to) Marie answerid (answerde). 570 DL Ladi (lanedy) blissid (y-blessede) mote þou be (beo). 571 D Of. DL scherthursday. D now DL haue I. 572 L taken away D bounden & led (awei om.). DL fro. 573 D & also of good f. DL it. 574 D When þe lewis heng him on. L Swetely hastou kennede me. 575 D But how L After-warde hou, D þi sone was L he was DL beried. 576 D My swete l. L Dere l. D telle; L lete me nou see. 577 DL om. after. D takin douz. 578 DL Telle. Marie modir. 579 D Of L fro. DL eos. DL after his. 580 D þer þou were L & hou þofu] weptest. After 581 DL read first: And (L & hou) Ioseph cam so (om. in L) redi & (om. in L) boun, D His bodi of þe eos douz to hilde L þe corps fro shame forto schilde. 581 D Wiþ preyere and wiþ good resouz. L wan. his. 582 DL ffro. D & fro þe L & þe. 583-4 om. in DL. 585 DL And how he was leyd in þe ston, Telle me ladi (L marie) briht and schene (2 vv.). 586 D & whiche. L weren. DL his frendis (freondes). 587 D wold L wolden. D beryeng L beryinge. 588-9 follow in DL after 591. 588 L om. And. D þou kepedist the L he kepte þe, D whan þei were gon L fro þi foon. 589 D In t. fro þi sone I mene. L wiþoute. 590 L sorwe D wordis.

Tel me, ladi, al be-dene,		
Of þi sone bodi and bon !" <sup>1</sup>	<sup>1</sup> This v. superadded.	592
<b>O</b> ure ladi seide : " Bernard, allas,		Mary tells St. Bernard
What woltou more aske me ?		
Tel I þe forþure of þis cas,		
þe swerd of deþ wol neiþ me sle.		596
Ioseph a-nou nom his pas		how Joseph was given Christ's body if it was dead;
And bed his bodi vppon þe tre.		
Pilate him grauntede and Cayphas,		599
3if þat þei witen, þat he ded be.	<sup>1</sup> 601-626 introduced by the poet.	
<sup>1</sup> " Pilate[s] kniþtes steorne and stoute		
fforþ wiþ Iosep gunne þei wende,		
And oþure kniþtes wiþ gret route,		
Summe his fon and summe his frende.		604
ffurst þis kniþtes wenten aboute <sup>1</sup>	<sup>1</sup> r. ffurst þei went þe þeues aboute	and how Pilate's kniþts broke it,
And bursten boþe Bak and lende ;		
[Bernard], þen was I <sup>1</sup> in gret doute,	<sup>1</sup> MS. heo	
So han to <sup>1</sup> serued my sone hende.	<sup>1</sup> r. to han ? at. þei wold so serue	
" I suwed after wiþ al my miht,		609
Ion and my sustren two.		
Here now, Bernard, al apliht,		
þe strengeste pyne <sup>1</sup> of al my wo.	<sup>1</sup> at. point	612
Be-syde þe Roode þen stod a kniþt,		while Lon- geus
Blynd he was and lome also,		
Alle þei seide Longeus he hiþt :		
Vnder þe Roode þei dude him go.		616
" þei token him a launce good		with a lance

591 D I wold wite hem alle b. 592 om. in DL. 593 DL Marie. L seide to D answerd. 594 DL Whi. L wiltou D woldist þou. D mor aske þet of. 595 D And I telle ferthere þis harde cas. L in. 596 DL of sorwe. D in myn herte wile be L wile me sle (neiþ om.) 597 DL I. vnto (L to) Pilate tok his (L þe) pas. 598 L To bidde þe b. D To haue þe b. D doun of. 599 L om. him ; D it. D grauntid. 600 L Bote þat D As sone so. D wiste. D þat ded was he. L heo. 601 D Pilatis L Pilates. D kniþtis. DL sterne. 602 D Ioseph. L gonne D gan. L om. þei. 603 D other L oþere. D Iewis L gewes. D felle & proude. L a inst. of wiþ. 604 L Somme D ffele. D fos. D & fewe. 605 D Þei þede þe theuis al aboute L ffirste þei ronnen þe theoues aboute. 606 L breken D dide brek. D hire boþe lende L here backes & here lendes. 607 D Bernard I was þan L þo was I bernarde. 608 DL Þei wold(e) so serue my s. so h. 609 D folewid L wente. 610 D & also. L myne. D sisteris L sostren. 611 DL Bernard þou schalt herin (heren) apliht. 612 D strengest. DL poynt. 613 D Among hem DL þer stod. 614 Blind illegible in L. DL lame. 615 D þei seyde alle Longius L Longeus seiþ þe bok. 616 D Þei dide him vnder þe cros to go. L cros. maden. 617 D Þei putte a l. in his hand.

pierst Christ's side	And sette hit to my sone syde, <sup>1</sup>	<sup>1</sup> <i>at. 2 vv. more.</i>	
	And Longeus þruste wiþ gret mod		
	To my sone herte gon glyde ;		620
till water and blood flowd from it ;	þe water & þe rede blod		
	Ron doun of his woundes wyde.		
	Doun I fel al þer I stod,		623
	No lengor stonde I ne miȝte þat tyde. <sup>1</sup>	<sup>1</sup> 623-4 superadded.	
	“ þei weore <sup>1</sup> went to sire Pilate,	<sup>1</sup> <i>at. þe Iewis þan</i>	
	And we bi-lafte wiþ reuthful rou[n]. <sup>1</sup>	<sup>1</sup> <i>MS. ron</i>	
	Whon þei weore I-gon heore gate,		627
how Joseph took down the body,	[I bad] <sup>1</sup> Ioseph nime <sup>2</sup> hym a-doun,	<sup>1</sup> <i>MS. And</i> <sup>2</sup> <i>MS. nome</i>	
	Til I hym hedde, me þhouȝte ful late,		
	þe Iewis weoren alle ful feloun.		
	Ioseph seide to me wiþ þate : <sup>1</sup>	<sup>1</sup> <i>at. we ben þer-ate</i>	
	‘ To bringe him þe we ben ful boun.’		632
Nichodemus drawing out the nails.	“ Nichodemus þe nayles out drowȝ,		
	And Ioseph nom him in his Arm ;		
	Mi sone he louede wel I-nouȝ,		
	He tok hym doun wiþ-uten harm,		636
	And nom him of þe heiȝe bouȝ		
	And leyde him softe in my Barm.		

618 L setten. D sonis. After 618 L And crieden on him as þei were wode, Shof vp þei seiden what so betide. D þe Iewis on him were criand Put vp, Longius, now is þe tide. 619 D þow hem was Longius wel willand. L om. And: L shof wiþ egre m. 620 D sonis. DL it gan. 621 D Blod & watir þer com rennand L Anon spronge oute water & blode. 622 D Out of þat wounde þat was so wide L & ran doun enlonges be his side. 613-14 om. in DL here.

After 624 DL have these 2 stanzas: þan wax (L was) myn herte heuy so (L as) led, Whan (L ffor) I saw (seye) þat ruful (reuful) sihte, þe (om. in L) watir wiþ þe (L & eke) blod so red, To Longius hand it ran doun rihte (L Ran oute of þe wounde aplyhte). Doun I fel as I were ded, Lengere to stande (L stonde) had I no myht (cf. Vern. 623-4). Iohn my cosyn (my c. om. in L) comfort (counforte) me bed, & so dide (so d. om. in L) Ioseph, þat (L þe) trewe knyht.—þe blod ran (L fel) doun to Longius hond (L londe), He wipid (L wipte) his eyen & wel he sey, L felde & wode water & londe, fful in firmamente on hey D þer is no creature in watir ne lond þat myht suffre þe sorwe þat had I. DL On knes (L kneos) he þankid goddis (godes) sond(e), Toward heuene his heuyd (L hedde) on hi (L he bey), þat sihte my care (L of c.) mekil (L him) vnbond, So dide it (L & alle) my (L his) frendis þat were (weren) me (L him) bi.

625 DL þe Iewis þan (om. in L) wente(n) to P. 626 DL lefte (lafte) þer. D ruful L reuful DL roum. 627 D And whan. L weren. D were alle. DL gon. D hire L here. 628 DL I bad I. takin (L take) him doun. 629 L him haue D haue him. D þinkip L thinkþ. DL om. ful. 630 D ffor alle þe Iewis þat ben f. L aren ful f. (alle om.). 631 DL I. seyde we ben (beoþ) þer-ate. 632 D to the. D I am. L beoþ. L om. ful. 633 D naylis. drow. 634 L Iosep. DL tok. 635 D hem louid. inow. 636 D þei L &. 637 D flayre & softe fro þat bow. L bar. fro. 638 D leyden. D om. softe; L gostly.

His swete Mouþ on me hit louh,  
 And 3it ne was hit no-þing warm. 640 Mary tells how Christ's corpe was laid in her bosom,  
 " His loue hedde bounde me so faste,  
 þo<sup>1</sup> wepen I moste in alle wyse. <sup>1</sup> at. þat  
 Hit was euere in my [gast]<sup>1</sup> <sup>1</sup> MS. þou3t  
 þe þridde day he scholde aryse— 644  
 þe rihte be-leeue on me he caste,  
 And I Conceyuede þe rihte asyse ;  
 Ich wuste ful wel atte laste  
 I schulde hym seo a-mong alle hise : 648  
 " And 3it mi3t I not for-bere,  
 Bernard, for to wepe sore ; and how she wept,  
 Myn hondes I wrong, myn her I tere,  
 Whon he lay ded me be-fore. 652  
 I sei3<sup>1</sup> wel, I durste swere, <sup>1</sup> at. wene  
 3if eny serwe In Angeles wore,<sup>1</sup> <sup>1</sup> MS. were  
 þei mi3te wepe mony a tere  
 ffor þe del þat I<sup>1</sup> seiþ þore.<sup>2</sup> <sup>1</sup> at. þei <sup>2</sup> MS. þere 656  
 " Siþen heuene was maad & erþe also  
 And wommon formed aftur mon,  
 More serwe ne more wo  
 Neuere tonge telle con 660 sorrowing more than tongue can say.

639 L þe. D vpon L þat on. DL om. hit. D low. 640 DL & (om. in L) I it (om. in L) kiste, it (L & it) was not (L nothinge) w.

After 640 DL have the fo.l. stanza : An hunderid (L hondrede) tymys (L siþe) I dide (L gan) him kisse, Mouth & eyren, his chin also (L Hede & mouth & eyen two), & seyde 'sone, schal I the mysse, Glad ne worth (L shal) I neuere mo (L go).' And Ioseph faste abouten (aboute) is (L wes), His graue to dilte & him þer-to (L þat he were in graue y-do), & euere (L oftesiþe) I preyde him (L I criede) iwis (L þus) To beryen (L Iosep berie) me wiþ him (w. h. om. in L) also.

641 DL om. hedde. L bonde D woundid. 642 DL þat. L wepe. D muste. D on al. 643 D Nerþeles I trowid euere stedefast L My thoughte was myche on his behest. 644 D thrid . þat he schuld vprise. 645 D riht. L beleoue D feyth. D in. D cast. 646 L c. it in alle wise. D As it was al his deuyse. 647 DL fful (om. in l.) wel I wiste D it. D last. 648 D seen L seo. DL om. alle. 649 DL But I myhte. D neuere me f. 650 DL om. for. D swiþe s. L y-liche s. 651 D hondis. D to wringe L wringe. DL to tere. 652 DL Whil. D þer inst. of ded. 653 LD I wene wel (D if) I. L dorste. D it s. 654 L any. DL sorwe. D angelis L angels. DL wore. 655 L weope D a wept. DL many. 656 D om. þe. DL sorwe. DL þei saw (seye) thore.

After 656 L has the foll. st. : Whan þei seye Ihesu þe hende, Ihesu þe swete, Ihesu þe meke, Suche sorwe drien at his ende, Godes sone & maries eke, & hou þei gonne to graue wende, Hou his moder to him speeke, And sorwe myghte in angels lende, þei myghte weope þat here herte breeke.

657 D Setthe. L corpe. 658 D woman L womman. D formyd. DL man. 659 D Was neuere ere swich sorwe ne wo L Was neuere made so myche wo. 660 DL pat any tunge of (om. in L) telle can.

Mary tells St. Bernard	þen we maden whon we scholde go To bere mi sone in to þe ston. Ion and my sustren two fful mony siþen þei swoune gon.		664
	“Euere I criþede ful pitousliche : ‘Lordynges, what haue ze I-þouzt? Hit is my sone I loue so muche, ffor Godes loue, burie him nouzt!’		668
how Christ was buried	þei nolde not leue, þeiȝ I gon siche, Til þat he were in graue i-brouzt ; þei wounden him in cloþes riche And euer Merci [I] hem <sup>1</sup> be-souzt.	<sup>1</sup> MS. him	672
by Joseph and Nicho- demus,	“Ioseph leide him in þe ston, Nichodemes halp him wel, And riche oynemens leyde him vp-on And wounden him in clene sendel ; Heo seiȝ þer was no beter won, Bote <sup>1</sup> burie him þei were ful snel.	<sup>1</sup> at. To	676
	þen loked I on my Cosyn Ion, ffor serwe boþe a-doun we fel.		680
	“Whon I stod vp and bi-held, In world I nuste what was best ; ffor gret serwe my fingres I feld, <sup>1</sup> ffor wepyng miȝt I haue no rest :	<sup>1</sup> = folded	684
and a stone put over His grave.	þe ouer-ston ouer him þei heold, Ioseph hit wolde in close fest, To him I fel þat was my child,		

661 D om. þen ; L As. D mad sorwe. DL þei. L gonne. 662 DL toward. D his stan. 663 L myne. D susteris L sostren. 664 DL Mony (Many) a tyme swownid þei (L we swounede) þan. 665 D Bernard L And faste. L om. ful. L pitouliche D pitousli. 666 L Mercy lordinges wh. is youre. DL om. I-. 667 L þis. L I l. him myche D I cri þow merci. 668 L ffor my loue D ffor charite. L berieþ D grauiþ. 669 D Þei sparid no-þing for me sureli L zet þei ne sparede for al my shriche. 670 DL om. þat. D þei him to graue br. 671 L &. D lappid L lappeden. D cloþis tendirli. 672 D To leyen me there DL I hem. 674 D And N. had woundin h. wele. 675 DL om. And. D Oynementis ful swete. DL þei leyde (L leiden) h. on. 676 D dihte. L om. him. D ful clene L a cloth of. D sendele. 677 D Bernard, þer was non oþer w. L Þanne wepten we euerichone. 678 DL To berien. L om. ful. D snelle. 679 D þan, om. in L. L I lokede. 680 DL sorwe. doun. D felle. 681 L Þo I ros I him b. D Whan we st. vp for sorwe vnweld. 682 DL om. In world. DL ne wiste. D me was. 683 D ftingris to writhe none I ne felid. L om. gret. 684 D Of w. koude. L Almost my lif was y-leste. 685 L þat. DL faste inst. of ouer him. DL I D beheld L helde. 686 L And Ios. D wolde haue had it fest L wolde closen it faste. 687 DL om. To him ; I fel betwix (L betwene) as a (L & was his) scheld.



His swete Mouþ wel ofte I cust.	688	
“ Ion seiþ I was in poynt to spille,		Mary says St. John
In my bodi I was ful seke,		
Euere I stod In criþyng schille,		
þat neiþ myn herte dude to-breke :	692	
He heold his serwe in herte stille		
And myldeliche gon he to me speke :		
‘ Marie, 3if hit beo þi wille,		
Go we henne !’ þe Maudeleyn eke.	696	took her home,
“ And whon we to toune come,		
þer as þe wey lay a-twynne,		
Vche mon leue at oþer nome,		
And wenten hom to heore <sup>1</sup> Inne.	<sup>1</sup> at. oure	700
Sore I sykede and I-lome,		
Of wepyng miht I neuer blynne,		
To speke wiþ hem <sup>1</sup> [had I] <sup>2</sup> no tome	<sup>1</sup> MS. hym <sup>2</sup> MS. in	
ffor serwe þat myn herte was Inne.		704
“ þei ladde me to a Chaumbre þo		
þer my sone was woned to be,		to a room where Christ was wont to be,
Ion and þe Maudeleyn also,		
ffor no þing nolde þei from me fle.		708
I lokede aboute in eueri wro,		
I couþe nouþwhere my sone se,		

688 D Til þat I his mouth had kest. L fol ofte . kiste.

After 688 DL have the foll. stanza: I swownid (swounede) many a tyme wiþ-alle, Or (L Er) I of him myhte take my (om. in L) leue. Many a tere I lete donz falle, þer (L þate) myhte no man it (om. in L) me bereue. I (L And) seyde ‘sone, now (om. in L) gon I schalle, Now alle þi (L & oure) frendis schul the leue (L to-dreue). Come (L Com) now, deth, I wile (L gan) the calle, I wold þou myhtest myn herte cleue.’

689—696 DL þan com (þ. c. om. in L) Iohn & (þe L) Magdaleyn eke, & (om. in L) saw (L Seyen) I was in poynt to spille. fful (om. in L) myldeli (Mildeliche) to me þei speke And held (helden) hire (here) sorwe in herte ful (om. in L) stille, But euere hem þouhte hire (here) hertis (hertes) breke, þat þei durste not (L ne myghte) wepin (weope) hire (here) fille. Nerþeles (L Napeles) to towne (L me to t.) þei (L þe) me (om. in L) wreke (L wreken), Mor wiþ strif (L be strengthe) þan wiþ (L at) my wille.

697 L-om. And. DL to þe cite. L comen. 698 L þat. DL om. as. DL oure weyes schuld L twynne D vntwynne. 699 L Euerich at oþer leue n. D I & othere oure L n. 700 L & sithen wenten til. D wente. DL oure. 701 DL om. Sore; DL I swownid L ma[n]y a tyme & lome D often and whilome. 702 D koude. 703 D spekin to hem. DL had I no t. 704 DL sorwe. D in. 705 D Iohn led. L In to a chambre he ladde me þo. 706 D wonid. L beo. 707 D Magdaleyn & my susteris two. 708 L nolde fro me (fle om.) D wold þei departen fro me. 709 D Bernard L ffaste D I lokid aboute me tho L I l. in eche a wro. 710 D But I c. L Coude I. D not. L seo.

and how she, St. John, and Mary Mag- dalen wept together,	We set vs douz in serwe and wo And gunne to wepe alle þre.	712
	“ þus, Bernard, we weren in care, In serwe of herte & gret Mournyng, Til we wuste hou hit wolde fare At my sonnes vp-rysyng. <sup>1</sup> <sup>1</sup> <i>al.</i> Euer we were in greet longing.	716
	Nou haue I told þe wiþ-oute spare Alle his <sup>1</sup> peynes wiþ-oute <sup>2</sup> partyng. <sup>1</sup> <i>al.</i> my <sup>2</sup> <i>at his</i>	719
expecting Christ's uprising.	Bernard, I was euer þare, To witen after his vp-rysyng.” <sup>1</sup> <sup>1</sup> 717-18 & 719-20 to be transp.	719
St. Bernard thanks Mary	<b>G</b> raunt Merci, dame, God 3elde hit þe, Wyf and Maiden, Moder Milde,	
for telling him her sorrows,	þat þou hast so mucche i-told me Of serwe of þe and of þi chylde !	724
	Now am I siker, wher þat I teo, In wode, in water or in felde, To make þe foule fend to fleo, þat euer was so wod and wylde.	728
	“ Ladi, for þi mucchele wo, þat neuere no tonge may of telle, þe serwe of þe and him also þat him dide þe Iewes felle :	732
and prays that we may all live in joy after death.	Leeue <sup>1</sup> vs neuere skape þer-fro, <sup>1</sup> <i>MS.</i> And leeue But euer-more In ioye to dwelle ; Whon we schul dye and henne go, Schilde vs from þe pyne of helle ! Amen.”	736

711 D setten vs L seten, vs om. D wiþ sori wo. 712 D gan L begonne. D wepin L weopen. L threo. 713 D were we Bernard L B. were we. D in greet c. 714 L & DL sorwe. L & in. L om. gret ; D long. 715 D Til þat. DL wiste . schuld. 716 DL Euere we were (L Eche of vs was) in greet longing. 717-18 & 719-720 transp. in L. 717 L om. þe. L wiþ-uten. 718 L om. Alle. DL my. D peynys. D at his parting L of his departyng. 719 D But B., L Ac B. D redi inst. of euer. L euere I was 3are. 720 L wayten him D kepin him. DL at. 721 D Seynt Bernard seyde God L Lauedy quod he G. L om. hit. 722 DL & moder & mayden. 723 L om. þou. DL so mekil (L þus myche) hast. DL told. D to me. 724 L þe inst. of Of. D Of þi sorwe ; of þe om. 725 D sekir. DL wher-so (L om. so) I be (beo). 726 D In touz or feld in 3ongþe or elde L In chirche in toun in fritthe in feld. 727 L fforto. D don. L om. foule. L feonde. D fle. 728 D þat euere to helle wold don me helde L þat 3ore haþ beon wod & w.

729—736 om. in L. 729 D Now ladi for þat ilke wo 730 þat no tunge may half telle 731 D om. þe serwe: Of the & of þi some also. 732 3ow dide . Iewis. 733 And om. Late neuere non of alle tho 734 þat cristnid arn & in þis world dwelle, 735 Whan þei schul passen þe world al fro, 736 To seen þe peyne þat is in helle.

After 736 D has 2 stanzas more: This ryme mad an hermyte, & dide it

XXXVII. *I dispitison bitwene a god man  
and þe deuel.<sup>1</sup>*

<b>S</b> wipe muche neode hit is . . . . .	fol. CCLXXXVIII.
þat vche mon be war and wys To kepe him from þe fendes lore— ffor he fondeþ euer-more.	4
And þat we mowen alle I-witen As hit is in þe Bok I-writen, I wol ow telle, as I con, How þe fend tempteþ a Mon.—	8
Hit was vppon an haly-day : In an heiz feste of þe zere ; <sup>1</sup>	
<sup>1</sup> In the MS. written in half lines.	
Muche folk was to churche gon : Godes word for to here ; þe Preost of þe chirche vndude þe gospel And lerede his <i>parischens</i> , as he coupe wel,	12
And bad hem openly nyme good zeme Hou þei scholden god wel queme And schenden þe foule fend of helle, þat fondeþ euere iliche <i>monnus</i> soule to qwelle.	16
Whon þe prest hedde I-spoken & don what he wolde, þe folk wente hamward, as rizt was þei scholde.	
A good mon þer was, þat hamward gon rake, And þouzte ful zeorne of þat þe prest spake ; He eode be him one wip-oute fere zerne, ffor no-mon of his þenkyng schulde hym werne.	20
<b>Þ</b> E wikked fend of helle þerof hedde onde And hastiliche sende to him his sonde.	24
His Messenger redi was forte don his wille, Him to bi-swyke, queynteliche & stille. In þe wei he hym mette And feire þenne he hym grette—	28

I'll tell you  
how a Devil  
tempted a  
man.At Church,  
a Priest oucebade his folk  
please Godand disgrace  
the Devil.One of his  
hearers walkt  
home alone.The Devil's  
messenger,

writen in parchemyn ; Barfot he wente in gray habyte, He werid no cloth þat was of lyn. Pus on english he dide it write, He seyth he drow if of þe latyn ; His mede lord Ihesu him quyte, & seynt Bernard, clerk of deuyne.—And we schul preye þat here it rede, ffor him now an orisoun, & don it smertlich in dede, Wip a ful good deuocioun, þat Ihesu Crist his soule lede To blisse in his processiou, And there for to han his mede, Þow vertu of his passiou Amen.—With the last stanza agrees the concluding st. in L : Eueriche wip goede deuocioun Grete wip an hertly steuene To oure lady an orisoun, Hire ioye may no tonge nempe : þat for hire sones passiou Heo schilde vs fro þe sinnes seuene, & saue vs fro þe feonde feloun, & bringe oure soules into heuene. Amen.

<sup>1</sup> Ed. before in *Engl. Stud.* VIII, p. 260—275.

- Was he no fend i-lyche,  
 like a hand- But as a mon feir and riche ;  
 some man, þe gode Mon was not war  
 met him, Of þe deuel, þat com þar. 32  
 Quap þe wikked Counseyler :  
 “ ffelawe, wel I-met her !  
 and askt him Sei me, as nou mote þou þe,  
 Wher hast þow now I-be ?” 36  
 “ I com from þe chirche, what woldestou þer-bi ?  
 What þou art & whi þou askest, tel me nou, belamy !”  
 “ I am a ferren mon and a wey-feryng,<sup>1</sup>  
 Spek wiþ me feire, wiþ-ouren grucchyng !  
 Hastou atte churche I-herd eny sarmoun,  
 Vndoynge of þe gospel or of lessoun ?  
 to tell all he'd I preyze þe, gode felawe, 3if þi wille be,  
 heard, Al þat þou herdest, tel hit nou to me ! 44  
 ffor I con my-self, beo my lewete,  
 Of alle-maner lore gret plente.  
 I con wel I-knowe, I sei þe, for-þi,  
 Wher hit were wisdam þat he spac, or elles foli. 48  
 Wys þow schalt fynde me and hende ;  
 ffor, 3if he out fals hap seid, I schal hit amende.  
 þauh þow to me haue no trist,  
 I con more þen þe prest, 52  
 And better I wot, forsoþe I-wys,  
 How men schulen come to blis,  
 And also more I con telle  
 Wherefore Men schule go to helle.” 56
- The Good **Þ**E goode mon bigon his tale : þat oþur 3erne con luste ;  
 Man Al coupe he not telle : But dude þat he wuste.  
 said the **“**Ouer alle þing he vs tauhte : To loue god, ful of miht,  
 Priest And siþen vre eueneristene : As we ou3ten wiþ riht. 60  
 He spac of dedli synnes : And seide þer weore seuene,  
 warnd them And whose dyede þer-Inne : Scholde neuere comen in  
 against the heuene :  
 Deadly Sins, Pruide is þe furste : Envye is þat oþer,  
 Wrapped is þe þridde : þat mon hap to his broþer, 64  
 þe feorþe is Couetyse : þe fyfþe is Lecherie,  
 and specially þe sixte is Sleupe : þe seueþe is Glotonye.  
 against Mest he spac of pride, and lered more and lasse  
 Pride.

<sup>1</sup> From here the poem is extant in MS. Simeon.

- fforto leue pride and loue Buxumnesse ; 68  
 ffurst, abouen alle þing, wiþ al vre miht  
 Worschipen & louen god, boþe day & niht,  
 And louen vre kunrede, as þe lawe wile,  
 And alle cristene men, as hit is skile. 72  
 ffor alle we schulen wiþ rihte louen vchon oþur  
 Wiþ al vre mihte, as suster doþ þe broþur ;  
 ffor breþeren we aren & sustren, as we schul al leue,  
 Alle þat euere icome ben of Adam & of Eue." 76
- Þ**E wikked gost<sup>1</sup> was ful zare <sup>1 MS. god</sup>  
 And 3af þe gode mon onsware :  
 " þow spekest," he seide, " of louyng,  
 þat mon schulde furst of alle þing ; 80  
 þat loue god schal eueri mon,  
 And siþen his neihzebor, as he con.  
 Bote hou mihtest þou trewe loue  
 Haue to him þat is aboue, 84  
 Whon he so ofte wrappeþ þe  
 And let þe in muche myschef be ?  
 He let þi catel from þe falle,  
 Hors in stable and Oxe in stalle, 88  
 And oþer þing away let go,  
 And suffreþ þe be brouzt in muche wo.  
 3if þou art sek in syde and Ribbe,  
 þat vnneþes maizt þou libbe, 92  
 Or þin hed sore akeþ  
 And al þi bodi for serwe quakeþ,  
 þorw him þe comeþ al þis.  
 Loue him not, I rede, I-wis ! 96  
 Hou mihtest þou loue him wiþ skile  
 þat mihte þe helpe and ne wile ? "
- Þ**E goode mon wel vnderstod  
 þat he seide was not good. 100  
 " After þi red wol I not do,  
 ffor þe prest ne bad not so.  
 I wot of alle þing, be hit what-so hit be,  
 Boþe beter & wors, my lord sendeþ to me. 104  
 þauh I oþur-while haue I-had wo,  
 þorw god þat hit sende hit haþ ouer-go ;  
 Hit was for my gode—þonked be he—
- Men were first to love God,  
 and then one another.  
 The Devil said  
 " How can you love God  
 who lets you lose your catle,  
 and get sick,  
 when He can help you, and won't ? "  
 The Good Man answerd :  
 " Whatever God sends, is for my good.

- He wolde þat I scholde bi þat I-war be. 108  
þau; he me be-reue anon to my Ribbe,  
þat I haue vnneþe wher-wiþ to libbe,  
Ne wol I not be wroþ þerfore, ne no riȝt hit nis :
- All I have is  
from Him. ffor al þat I haue, al hit is of his ; 112  
Al þat I haue, he leneþ me, I-wis,  
He mai taken hit aȝeyn, whon his wille is.  
So he haþ don ful ofte—I-blessed mot he be—  
And ȝaf me wel more þen he birafte me. 116
- If I am ill,  
And þau; he of-pyne me in seknesse sore,  
Hit is for my gode, I loue him þe more ;  
þer-wiþ he me warneþ his comaunderment to breke,  
And sent me such teone him for to wreke ;<sup>1</sup> <sup>1</sup> r. reke 120  
I mai þen amende me of þat I haue don ille,  
And beeten þat I haue agult aȝein godes wille.
- þreo þinges þer beþ, as I haue herd telle,  
Seide me þe prest in his lore-spelle, 124  
ffor whom I ouȝte loue Ihesu ful of miȝte,<sup>1</sup> <sup>1</sup> r. mahte  
And worschipe him as I con, as me wel iȝte :<sup>2</sup> <sup>2</sup> r. alhte
- because He  
made me,  
redeemd me,  
þe furste þing of þe þre, is þat he me wrouȝte  
After him-self, as hym best þouȝte ; 128  
þat oþur, þat he bouȝte me on þe swete Rode  
Wiþ his oune flesch & wiþ his oune blode ;  
þe þridde, þat he cleped me to his oune feste  
In to þe blisse of heuene, þat euer schal i-leste. 132  
ffor on of þise I ouȝte to louen him wel apliȝt,  
Betere I ouȝte for alle, & þat is good riȝt.”
- The Devil  
said :  
**Þ**E wikkede gost onswerde þo :  
“ Lete we þis tale go, 136  
Leue we þis disputyng  
And speke we of oþur þing.  
þow spekest aȝeyn pruide  
And þer-of takest mucche hyde.<sup>1</sup> <sup>1</sup> r. hede 140  
Aȝeyn þe riȝte is þat þou says,  
And þerfore me mis-pays.  
þou seist þe prest, þat synges Messe,  
Lered þe to Boxumnesse ; 144  
He was wod, so art þou ek,  
And alle þo þat so spek.  
Leef þou nouȝt þat hit be soþ !
- “The Priest’s  
talk against  
Pride is  
folly.

Hit nis no-mon þat so doþ.	148	
I sigge þat pruide nis no synne :		Pride is no sin.
ffor þer-þorwꝛ comeþ worldes wyne.		
þat maizt þou witen, I-wis,		
Whon þou wost what hit is.	152	
ʒif þou be knowen for wys		If you're known as
And holden art of mucche prys		wise and rich,
And þat þou art riche mon and wlonꝛ		
And of richesse hast inouh :	156	
þauꝛ þou lyze, as mony mon doþ,		men 'll believe your lies
Men wolleþ wene þat hit be soþ,		are Truth.
And clepe þe forþ for heore enenyng,		
Bi-foren hem þat habbeþ no-þing.	160	
ʒif þou art proud and Modi		If you're proud,
And berest þe bold and hardi,		
Men þat stondeþ þe aboute		
þenne of þe wolen haue gret doute,	164	men 'll fear you,
Wiþ þe wolen þei comen and speke,		
þi loue to haue and hem to wreke. <sup>1</sup>	<sup>1</sup> r. reke	
þou mayzt for þi bolde beryng		
Be proud & riche in alle þing,	168	
And ouur-al maizt þou comen and go,		
Whon a Moppe dasart schal not so ;		
As a lord schalt þou be cald,		call you a Lord,
þer oþure schul stonde be-hynde vn-bald,	172	
And oueral þer þou gost aboute		
þe schal folewe ful gret route ;		and follow you.
Of þe schal vche mon stonde gret eize,		
Wher þou wolt, þou mizt go pleye.	176	
Do nou as I haue I-counseyled þe :		
Proud & stout euer þat þou be !		Be proud !
ffor ʒif þou drawe þe to cumpaigny		
Of pore wrecches þat wone þe by,	180	If you associate with poor wretches,
Vche a Mon þat beo þe wey goþ		
Of hem schalt þou be swiþe loþ,		
And alle wolle þei ful ʒare		folk 'll laugh at you,
Lauhwe þe to bisemare	184	
And sigge : " lo, Men mowe wel se		
What Mon þat he þenkeþ to be !		and say that you 'll soon be a wretch too,
A wrecche sone wol he ben,		

- To wrecches he draweþ, as alle men sen ; 188  
 Wel Men may seo alle bi þan  
 and no Man." þat neuer-more wol he beo man."
- þE gode Mon vnderstod  
 þat þat þe toþur seide was not good. 192  
 The Good Man  
 answerd: "Do wei," he seide, "þi lore : Ne spek no more of  
 pryde :
- Hit doþ þe soule muche wo : And helpeþ þe bodi luyte.  
 Whon I þenke on þinges þre : Boþe niht and day  
 Pruide ne worldes blisse : Glade me ne may. 196  
 " Pride  
 doesn't glad  
 me when I  
 think  
 I. that I was  
 born in  
 How I com in to þis world : Boþe naked and bare ;  
 Nedde I to myn hed houue ne hod,  
 Ne Robe to my bac, badde ne good, 200  
 only a foul  
 red clout,  
 But a foul red clout, þat I was boren In,  
 þat tok I of my Moder, and was a foul skyn—  
 Al is soþ þat I seye, þeiȝ I speke in Rym—  
 all over slime, þei coruen hit of me & wosch awei mi slym. 204  
 In to þis world þus com I wrecched & bare,  
 And so, wot I wel, I schal heþen fare.  
 þei woundeu me in cloutes, for cold & for schame,  
 ffor I ne scholde forfare, þei hulede mi licame. 208  
 and unable  
 to find for  
 myself like  
 all other  
 young things  
 cau ;  
 Al-Maner quik þing þat is þorw Godes miht,  
 Whon hit comeþ furst forþ, con him-self diht,  
 Haþ of him-self kyndeliche wede,  
 And con him-self purchase mete to his nede, 212  
 And haþ þorw kynde miȝt for to gon,  
 þer kynde of mon haþ riȝt non,  
 Bute vn-miȝti wrecches alle are we.  
 Hou scholde I be proud, whon I þis se ? 216
- þat oþur is, whon I þenke on Adam and Eue,  
 Hou þei weren in paradys wel & wiþ leue ;  
 þer wiþ-ouren synne þei miȝte haue ben in blis,  
 ȝif þei nedden agult aȝeyn god, i-wis ; 220  
 þer þei miȝten han I-wonet in murþe & in wyne :  
 2. how Adam  
 and Eve lost  
 Paradise  
 for their sin. But sone þei were driuen out, for þei dide sinne.  
 And þerfore ha we muche wo, serwe & uel-fare,  
 And wonen in þis middel-ert in serwe & in care. 224  
 Weilawei & weilawo, þat synne was I-wrouȝt !  
 In muche peyne for sinne are mony men I-brouȝt ;



- Alle wo & seknes þat eny mon is Inne, All man's  
woe comes  
from his sin.
- Al is, for he haþ i-greuet ofte god wiþ synne. 228
- þer is in þis world muche falshede,
- þer is no treuþe wel neiþ, in word ne in dede, Little truth  
is in this  
world;
- þe sone be-gileþ þe fader, þe douztur þe moder,
- þe sibbe þe frende, vche mon oþer. 232
- Nis no worldes blisse þat nul ouur-go,
- Ne nout no<sup>1</sup> murie on eorþe þat nis meynt wiþ wo. its mirth is  
mixt with  
woe.
- But þe blisse of paradys, þat lasteþ euer-more, <sup>1 r. so</sup>
- Whon I þenke þeron, me longeþ þider sore. 236
- Hou scholde I þenne be proud for eny þing,
- Or eny oþer mon, þat is in longyng? How can I be  
proud?
- Þ**E þridde þing is þat I þenke, þat I schal wende henne 3. When I  
think where  
I shall go  
after death,
- Out of þis world, but wot I neuer whenne, 240
- Ne wot I whodur mi soule schal. þerfore sore i drede :
- ffor aftur mi werkes are, schal hit haue mede ;
- Riht as I haue deseruet, þe weole or þe wo
- Certeinliche schal I haue, i mai not fle þer-fro. 244
- Beo I in mi put leid, þer wormus schul eten me,
- Worþe to nouzt schal I þenne, as neuer hedde I be ; and how  
worms shall  
eat me,
- þe her of myn hed, zeleuz so þe wex,
- Schal dwynen a-wey so doþ þe drex, 248
- Mi feire eþen schulen out renne,
- Mi white teþ schulen foule grenne,
- Mi feire hondes and fingres longe
- Schal rote & stynke swiþe stronge. 252 my hands rot,
- Men wol for mi good make striuyng
- And puyte me out of al my þing
- þulke þat weren I-wont ofte me to grete,
- þei wol not her þonkes wiþ me meete. 256
- Alle þe frendes þat I now haue,
- ffor me gladliche wol þei don al þat I craue ; my friends
- Weore I in mi graue, out of heore siht,
- Luite wolde þei for me do, be dai or be niht. 260 leave me  
helpless.
- Nedde I neuere so muche good, al hit wolde go,
- Whon mi soule & mi bodi ar parted a-two.
- Mi bodi schal leuen her, mi soule faren henne,
- Al þe worldes pride luitel helpeþ þenne. 264 Pride 'll help  
little then.
- Viterde<sup>1</sup> hodes and Clokes also, <sup>1 MS. Vtterde? Sim. Vitrede,  
cf. fytered, Mirk Instr. v. 1146.</sup>
- Al þat vile pride schal don hem ful wo ; Now, vitred  
hoods and  
clouks

- eat up poor  
men's due. þei struye godes good þer-wij : And torne hit to fen,  
þat muche mihte helpe : Sely pore men. 268
- Men wear  
daggers and Now is non worþ a fart,  
But he bere a baselart  
I-honget bi his syde,  
And a swynes Mawe, & al is for pride. 272
- swine's  
maws; *Godus grame*, stirap on his cappe is knit,  
þat an vnche haþ he not on for to sit ;  
Muche meschef and gret colde : On his hers he has,  
Men miȝte, ȝif his brech weore to-tore : Seon his  
genitras. 276
- short coats  
too (t. Rich.  
11) : And also þis wymmen : þat muchel haunteþ pride,  
Wij hornes on heore hed : Pinned on vch a syde,  
Maad of an old hat : And of a luytel tre, <sup>1 = get fashion</sup>  
Wij selk scleyres I-set aboue : Apparisauant to be ; 280
- if their  
breeches tore,  
you'd see  
their genitals.  
Women also  
wear horns on  
their heads,  
made of  
beaver and  
wood,  
with silk  
veils,  
and turned-  
back tight-  
gown (f). Heore Reuersede gydes : On hem are streyt drawe—  
But al be of þe newe aget<sup>1</sup> : Hit is not worþ an hawe.  
þei wenen a ben ful feire : And wonder foul þei be ;  
And a wolden be-þenken hem : Of heore priucte 284
- if they'd  
think how  
foul they are  
in body and  
soul, they'd  
weep, And hou foule þei are : In soule and in bodi,  
þei ouȝte wij heore wepyng : Make heore chekes rodi.  
But þei leue pride, & oþur synnes mo,  
Schortly to telle, to helle schul þei go. 288
- or they 'll go  
to hell. Whon I þenke her-vppon : Mi care is wel þe more ;  
Luytel wonder is hit : þauk I sike sore.
- How should I  
be proud ? Hou scholde I be proud or elles modi ?  
Alle ouȝte we to be for synne sori.— 292
- You said I  
should be  
held an Un-  
man if I as-  
sociated with  
poor men. ȝit þou counseildest me a luytel while ere  
þat I scholde not be pore mennes fere ;  
þou seidest I scholde ben holden an vn-mon. 296
- But if I and  
a poor beggar  
were naked, þauȝ I & a pore Mon, þat beggeþ his fode,  
Be not I-liche riche of þe worldes gode,  
Men mai seo þe soþe & þe skile riȝt  
Hou we schule bitwene vs vre loue diȝt : 300
- þif I do mi cloþus of anon to my liche  
þat I am icloped in, þat beþ gode & riche,  
And a pore beggere, þat haþ muche wo,  
Wij cloutede clopes dude also, 304
- And we stode naked bopen I-fere :

- Boþe miȝte we þenne ben oþures pere ; we should be equal.  
 Hose vs seȝe and knewe vs neyþer,  
 þenne miȝt þei wene þat we were breþer. 308  
 þenne most I louen him, and he louen me,  
 Whon vre kynde robes beþ of o ble :  
 þo are þe Robes we were wiþ I-bore—  
 Ar we liggen & rote, ne worþ þei to-tore ; 312  
 Let us be lyk in sum þing, as wel I wot we are,  
 Al-þauȝ I be riche, & he pore & bare.”  
**Þ**E wikked gost onswerde þo The Devil said :  
 And bad let þat tale go, 316  
 “Lete we þis disputyng  
 And speke we of anoþer þing.  
 þou spekest & seist þe prest haþ forbode  
 Wrappe & onde, þorw bidding of gode. 320  
 Hit was neuer forbode of no wys mon,  
 But of sum folte,<sup>1</sup> þat no good ne con. “Envy was never forbidden by a wise man.  
<sup>1</sup> cf. folied, v. 606.  
O. Fr. folet, foolish.  
 ȝif þou sest þi broþur or þi kun or a-noþur  
 þat he be feiror þen þou be, or wisor þen þou ouþur,  
 Or ricchor or baldor or be of beter i-told :  
 þauȝ þin herte be wo Who'd blame you if you're sorry to see any one else better off than yourself?<sup>2a</sup>  
 & of-þinke þat hit is so,<sup>1</sup> <sup>1</sup> vv. 326-7 in the MS. one verse.  
 Who mihte þe blame ? 328  
 Wel miȝt þou þenne þinke schame  
 And vuel may hit þe like  
 þat he schal be so heiȝ : And þou not so riche.”<sup>1</sup>  
**Þ**E gode mon wel vnderstod <sup>1</sup> In MS. 2 vv. 332 The Good Man  
 þat þat þe toþur seide was not good.  
 “Aftur þi counseil wol I not do, answerd :  
 ffor þe prest seide not so.  
 No mon haþ so muche good : þat I wolde<sup>1</sup> he hedde  
 more, <sup>1</sup> r. nolde 336  
 Ne so feir ne so strong ne so wys of lore,  
 Hit of-þuncheþ me nouht : Ne þer-to haue I non onde, “I never grudge any one his goods.  
 ffor al þe godes þat mon haþ : Is of godes sonde. 339  
 God, þorw whom comeþ alle þing : Con ful good skile,  
 Alle worldes winne : He sendeþ, whon<sup>1</sup> he wile. <sup>1</sup> r. whom God sends them as He wills.  
 Whi scholde I for monnes god haue sorinesse,  
 Whon I haue for him neuer þe lesse ?  
 God deleþ his dole : To pore and to riche, 344

"God gives not alike to all ;	And ȝiueþ wit and aũhte : But not alle I-lyche. Whon he haþ I-ȝiuen his þing : As Ichaue I-seyd,	
but each man has a share.	Vehe mon of his del : Schulde holde him paid ; No mon schulde grucchen : Of operes wel-fare,	348
He who envies is not wise."	And ȝif he doþ, for soþe : He mispayeþ god þare. ffor god wol ȝiue : To whom his wille is. Whose haþ envye þer-to : ffor soþe, he nis not wys."	
The Devil said :	<b>Þ</b> E false schrewe onswerde þore And bad hym sigge so nomore.	352
"Wrath never was sin.	" þou spekest of wrappe in þi tale And scist hit is aȝeyn soule-hale. þat is not soþ, but falshede ;	356
If any man hit you, mustn't you be wroth ?	Wrappe was neuere synful dede. ȝif eny mon a-gult aȝeynes þe, Smyteþ or elles puiteþ þe, Oper seiþ þat þe is him loþ :	360
As he does to you, pay him back !	Ne most þou þezne nedes be wroþ ? ȝif Mon mis-seiþ þe or deþ þe schame : ȝif þou be wroþ, ho schal þe blame ?	364
If you don't, he'll give you two.	As he doþ bi þe, niȝt and day, Quit him wel, ȝif þat þou may ; ȝif þou mowe, worse ; in eny wyse Loke þou ȝelde him his seruise ; ȝif þou forberest O bisemare,	368
Abuse him, hit him under the jaw, knock his teeth out, punch his head !	He wol ȝiue þe two ful ȝare. Aȝeyn o word sei þou two And mak him wroþ, ar þou go, And spek wiþ hym baldeliche And mis-seye hym schomefulliche ! ȝif eny Mon þe mis-deþ, Smyt þyn hond vnder his teþ, Wiþ Swerd, Knyf, Staf or Ston Lei on faste, and þat anon, And bet him wel wiþ þe beste, þat his teþ al to-breste ; Or on þe hed ponne hard, þat he go wryȝinge þenneward.	372
If he's too strong for you, get some mates,	ȝif he is strong or of miht heiȝ, þat þou ne miht comen hym neiȝ, Tac þe felawes þe by-syde :	380
		384

- þe hardiloker maiȝt þou abyde,  
 And go sech him be wei and strete, waylay him,  
 Stint þou nouȝt til þou him mete,  
 Lei on faste, spare no-þing, 388 thrash him  
 To grounde sone þou him bryng, and ground  
him!  
 þat he þerfore grunte and grone ;  
 And warne al oþere bi him one !  
 þen may þi word springe ariht 392  
 þat þou art hardi mon and wiht ;  
 Alle men of þe þenne schule be fert Then all folk  
"ll fear you."  
 þat bifore wolde mis-seye þe in þi bert ;  
 þenne miȝt þou go boþe quit and sker 396  
 Wher þou wolt, fer and neer."  
**Þ**E goode mon wel vnderstood The Good  
Man  
answerd :  
 þat his counseil was not good. 399  
 "3if I be wroþ and sore agreued : Wiþ eny Mon alyue,  
 Ich ouȝte seche pees of hym : fful hastiliche and blyue.  
 Mi Pater noster ne my crede : Ne myn Aue Marie "When I'm  
wroth, my  
prayers are  
of no avail.  
 biddynge,  
 Whyle ich am in wrappþe : Avayleþ me no-þhyng.  
 3if Mon be wroþ, hym is þe wors : And þat on mony  
 syde— 404  
 þat schul 3e wite þat hit is soþ : 3if 3e wolleþ abyde :  
 Wrappþe and vuel wordes : Old sore neweþ, Wrath  
renews old  
sores ;  
 And makeþ to do þe dede : þat eft ful sore rewep.  
 Wrappþe is a wikked þing : Hit mengeþ þe herte blod 408  
 And makeþ mon ofte out of wit : þat he con no good,  
 He<sup>1</sup> makeþ mon ofte do þe dede : þat eft torneþ to  
 grame, <sup>1</sup> r. Hit  
 Bete Men and ofte sle : And do ful muche schame, 411 it makes men  
kill others.  
 Wounde men and berne men : Robben and to-reuen ;  
 And euere are þei in serwe and wo : A-Morwen and at  
 Euen.  
 Whon he is wel a-wreken : Aftur his wille,  
 þen he is wel apayed : And goþ forþ wel stille,  
 He weneþ to here þer-of : No more tiþinge : 416  
 Bote þe synne þer-after : Schal him to schome bryng ; But the sin  
brings them  
to shame.  
 Ne schal he him no-wyse : So wel him schilde,<sup>1</sup> <sup>1</sup> r. hyde?  
 þat he (!) ne schal for þe synne : Sum schome be-tyde,  
 But hit beo þorw schrift : And þe prestes rede 420

- þat þe synne be bet : And a-Mended þe deede.  
 "God is the Judge. þe heize kyng of heuene : Is riztful Iustise,  
 Alle folk schal he deme : Boþe foles and wyse ; 423  
 He haþ set his lawes— : No-Mon scholde hem breke,  
 No man should take vengeance. þat no-mon in his wrappe : Scholde him-self wreke.—  
 3it on oþur wyse ofte mon is wroþ  
 And seiþ to his broþur þing þat him is loþ.  
 Let an angry fool talk himself þe wysore of hem two : þen schal holde him stille 428  
 And suffre þe more fol : Siggen al his wille.  
 ffor he þat chydeþ al-one : Hit wol sone away fare,  
 Hit wol not longe lasten : Wiþ-uten onsware ;  
 Whon he haþ al seid : þat he sigge wile, 432  
 quiet. He wol ben in pes : And kunne þe more skile, <sup>1 om.</sup>  
 And [bid]<sup>1</sup> for-ziuen his wrappe : þauz þei duden ille,  
 And connen his felawe more þonk : ffor he heold him  
 stille.  
 3if eny wikked wordes or dedes : Bi-fore weren I-  
 wrouht, 436  
 þei schul þenne þorw wrappe : Ben al out I-brouht ;  
 Al þe worste þat þei kunne : þenne wol þei speke,  
 And dele grete strokes : ffor to ben a-wreke.  
 Her-of is I-writen a word þat is couþ : 440  
 'He kepeþ a feir castel þat kepeþ wel his Mouþ.'"  
 He keeps a fair castle who keeps his Mouth well." þE wikked schrewe onswerde þon  
 þus to þe gode mon :  
 The Devil said, "Ne forbed he neuere : þat I þe plihte, 444  
 Mon to be riche : 3if he miht :  
 Hou mihte men on e[n]y wyse  
 "How can men be rich without Covetousness? Be riche wiþ-uten couetyse?  
 þe riche Mon, wher he is, 448  
 Holden is boþe 3ep and wys,  
 fforþ I-cald and muchel of told,  
 ffor he haþ good mony-fold ;  
 The rich man is held of great worth ; He is holden of muche pris, 452  
 And al for good þat is his.  
 þe pore Mon al þat schal misse ;  
 the poor has little joy. Haþ he non such worldes blisse ;  
 His Meeles are ofte lene— 456  
 Luitel hit helpeþ, þauz he him mene—  
 His Robes are badde and þinne,

- Luitel he haþ of worldes wynne.  
 Purueye þe wel on vche a syde, 460  
 þat such teone þe ne be-tyde!  
 3if þou ne const, I wol þe teche  
 Hou þou schalt good to þe reche  
 And riche mon bi-come and wlouh 464  
 And haue of alle goodes I-nouh,  
 And wiþ-uten eny synne  
 Geten I-nouþ of worldes wynne.  
 Beo peny pound bi-twene two 468  
 þou maiþt gedere mo and mo,  
 Al wiþ queyntise and wiþ ginne  
 Muche good maiþt þou wynne.  
 Slep þou nouþt to muche a-niht, 472  
 But win þe good, hou þou miht;  
 Ren a-boute bi þe strete,  
 Bi wey and bi weonlete;  
 3if þou seost in eny wyse 476  
 Wher eny bi-þete wol aryse,  
 Tac sum, and lef I-nouh—  
 þouþ þou do so, hit nis no wouh;  
 Haue þou no doute, I rede, of þas, 480  
 No mon wot ho hit was.  
 þauh Mon make muche fare,  
 þer-of haue þou no care,  
 Ne dred no-þing þe prestes curs— 484  
 þerfore þou schalt neuere be þe wors.  
 Ne spare non, þer þou gest,  
 Nouþer þe þarsun ne þe prest;  
 Tac þe part of heore tyþinge 488  
 And bere hit hom to þi wonyng.  
 And so þou miþt muche good take  
 And be riche monnes make.  
 Whon þou hast þus wel bi-gonne 492  
 And muche good hast I-wonne,  
 þat þou hast, kep hit wel,  
 þerof 3if þou neuer a del;  
 But men bringe two for on, 496  
 3iue hem not, but let hem gon!  
 þer wol come to þin hous

"I'll tell you  
 how to get  
 rich.

Take any-  
 thing you  
 can lay hold  
 on.

Don't dread  
 the Priest's  
 curse,

but take part  
 of his tithe.

Give nothing  
 away.

"If any one comes to you for a gift,	Mony on ful coueytous, ffor to haue of þi þinge, To here a-wei, and nouȝt to brynge :— So wole þei don eft-sonne ;	500
send him away without it."	Let hem gon riht as þei come ; Let hem seche heor owne biȝete As þou dudest, or elles lete ; Let hem fare neer and ferre And for þe neuer be þe nerre !"	504
The Good Man answerd :	<b>Þ</b> E gode mon wel vnderstod þat at oþur seide was not good.	508
"Men may be rich rightfully,	" Couetyse is not good : ffor hit is forbode, So seiþ þe prest on his bok : þorw bidding of gode. Men mowe wel be riche : Whose hit may wynne Wiþ rihte & wiþ trenþe : And wiþ-outen synne ; Wiþ trewe craft and Marchaundise : Wel wynnem he may,	512
but not by falseness and usury.	But Robbe ne to-reue : Nouþer niht ne day. Mony on wiþ falsnesse : And wiþ Oker also Haþ so muche good : þat he not wher hit do ; þat may ben here his heuene— : At his endyng In to þe put of helle : Some hit wole hym bringe.	516
What each gets himself,	3if Mon haþ eny þing : Bi-gete wiþ trewenesse Of worldliche good : More oþer lesse,	520
let him use for his own needs, for the Church, and	Tac to his nedfulnessse : þer-of what he wile, And do to holi chirche : þat riht wole and skile : Of al þat neweþ him be ȝere : Do his tiþinge, And foure tyme in þe ȝere : 3if his Offringe ;	524
the Poor.	þe pore schal he helpe : Also, þat haþ nede, 3if hem mete and drinke : And cloþe hem wiþ wede.	
Whoever doesn't pay Tithe has God's curse.	Hose wol not tipe : þat god him haþ I-lent, His lyf and his soule : Boþe schul be schent ; He schal for þe synne : Haue Godes curs, And eke alle his goodes : Schul fare wel þe wors ;	528
	His godes schulen at-falle : And faste a-vey go, And for þat ilke synne : Mony on haueþ wþ.	532
	þat is in toune and felde : Seene, sikerli, þat fewe aren in londe : þat liuen rihtfuli :	
	þe corþe ȝeldeþ not fruit : As hit wont was, Of Corn of þe feld : Ne of þe Medewe Gras,	536



- Ne non oper-cunne fruit : þe folk for to frore—  
 I-wis, hit is for synne : þat mony Mon is pore.—  
 Haue þou neuer so muche : Of worldes good here, 540 "All worldly  
 Al schal passen a-wey : As fantum hit were. wealth shall  
 ffor to haue þin herte : To muche þer-Inne, pass away.  
 Of þi mok to make þi god : Hit is dedly synne. To make a  
 And 3it, ar þow war be : ffrom þe wol hit fare, 544 god of it,  
 þenne schalt þou haue þerfore : Boþe serwe and care, is sin.  
 And 3it at þin ende : Gret stryf in cas,  
 And puite þe out : Of al þat þin was ; 547  
 þin Executours schul take : þi goodes at heore wille Your Exeen-  
 And lete þi soule ligge : In pyne ful stille. tors 'll take  
 Beo þou in þi put i-brouzt : Wormes schul eten þe, while worms  
 And sone schalt þou be for-3eten : Siker mayzt þou be. eat you.  
 þerfore I rede, as Salamon his sone bad, 552  
 þat vche Mon skilfuli of his god mak him glad,  
 Mete and drynke and cleþ : Catel and oper þyng  
 þat nedful is to haue : Wiþ-ouen wastyng ;  
 þe pore schal he helpe : Wher þat is nede, 556 Therefore  
 Of þat god haþ him sent : Don his Almes-dede, help the poor  
 3if him mete and drynk : And cloþe him wiþ wede— feed him,  
 In al þi werkes, be þe<sup>1</sup> syker : þe better schalt þou  
 spede ; <sup>1 r. þou</sup>  
 3if him of þi Cuppe : Of þat is þer-in, 560  
 Water to drynke : Ale oper Wyn ; give him  
 And 3if he haþ nede : Clepe him þe neer wine,  
 And make him sitte & warme him : Bi þyn hote fuyr ; warm him  
 Bedde hym esyliche : 3if þat he seek be, 564 and bed him.  
 And serue him wel, for his loue : þat al haþ 3euen þe.  
 Worldes wele is wonderful : Wel may I seyn,  
 Lyk þe se þat floweþ : And ebbeþ a-3eyn ;  
 þer nis no sikernesse : In þis worldes won, 568  
 No-mon not whou hit wole : A-wei from him gon,  
 Ne how longe hit wol laste : Ne how luytel while—  
 þulke þat hit loueþ most : Ofte hit doþ hem gyle.  
 He þat loueþ catel wel : And bounden is in Couetyse,  
 He schal ben I-bounden : In þreo-kynne wyse : 573  
 þouzt and drede are þe two : þat schul bynden hym  
 faste,  
 þe þridde is muche serwe : þat euermore schal laste.

- " For gain,  
 men travel  
 in rain and  
 snow,  
 Ofte for his catel : Mon moot wake of slepe, 576  
 Trauaylen in reyn and in snowh : Beo þe weyes neuer  
 so depe,  
 ffrom toune to toune : Boþe fer and neer,  
 As Chapmen mote don : To heore mesteer ;  
 go over the  
 salt sea,  
 Ouer þe salte sée ofte þei fare 580  
 ffor heor Marchaundise, *in gret peril* and care,  
 And ofte and mony a tyme : [leseþ]<sup>1</sup> Catel and heore  
 lyf  
<sup>1</sup> MS. heore  
 And makeþ vuel to fare : Boþe Chyld and Wyf. 583  
 Oper Men dyke and delue : And gon to þe plouh,  
 and ditch  
 and delue.  
 To Cart and to þreschyng : And oþur swynk I-nouh.  
 Whon he wiþ his swynk : Haþ wonne gret be-þete,  
 They fear to  
 lose their  
 goods.  
 Euere he is afert : þat he schal hit forleete ;  
 And 3if he hit leten schal : Hym is wo þerfore, 588  
 And is so sori þenne : þat euer was he bore.  
 þouzt and drede & sorinesse : Aren Monnes fo—  
 He ouzte neuere loue : þing þat doþ hym so wo.  
 If they do  
 lose, let them  
 think of Job.  
 3if he leose eny þing : And he gret good con, 592  
 Beo-þenk hym of Iob : þat was a good mon :  
 He hedde of alle riches : Swiþe muche won  
 And in a luytel while : He nedde riht non ;  
 þo he hedde riht nouzt : But al was a-go, 596  
 Ne seide he for his harm : Enes ' me is wo,' <sup>1</sup> = praised  
 He still  
 thankt God,  
 But louede<sup>1</sup> God wel : And þonkede hym þon—  
 He dude as þe wyse : So schulde eucri mon ;—  
 Nolde he not for his los : Noþing sori be, 600  
 ' God,' he seide, ' hit me 3af : And bi-raft hit me ;'  
 Ne gruced he nouzt, but þonked godes sonde  
 and blest His  
 name."  
 And seide ' blesset be his nome, *in water & in londe.*'"  
 þE wikked gost onswerde þon 604  
 The Devil  
 said,  
 " As to  
 Lechery,  
 And seide þat he was a folted mon.  
 " þou spekest of Lecherie  
 And of fewe wordes makest monye ;  
 ffalse wordes wolt þou leue & here hem gladli— 608  
 þou nost what þou menest, i sigge þe sikerli !  
 Of luytel wit hastou Mynde :  
 Ne mot a Mon don his kynde ?  
 mayn't a  
 man do as  
 Nature  
 prompts ?  
 Hit was ordeynd þorw Godes biddyng 612  
 At þe worldes be-gynnyng.

- Beo þi tale þow woldest hit bringe  
 Al to-gedere in to spousyng  
 Or elles leue þat game, 616  
 þat me nedde of God blame.  
 Whose aftur þi counseil doþ,  
 Repente him schal, I sei for soþ :
- He þat takeþ hym to spousyng, 620  
 Mai not lyuen for<sup>1</sup> no þing, 1 r. fre? A married  
man is al-  
ways in  
strife.  
 Bote holden he mot to his wyf  
 And ben in Cuntek and in stryf—  
 Betere him were dihte and go— 624  
 ffor weddyng is þe longe wo.  
 Whon he haþ a wyf I-take,  
 He mai hire nouȝt forsake ;  
 He þat haþ a schrewe to wyue, 628  
 Of vche a day him þinkeþ fyue ;  
 Of muche Murþe he schal misse  
 And euere ha serwe and neuer blisse,  
 þer anoþer mai leue and take 632  
 Wher he wole, and eke forsake ; Another can  
leave and  
take when he  
likes,  
 Lihtliche and glad may he go,  
 Whon he þat is bounden schal be ful wo,  
 And be liht and Iolyf 636  
 More þen on þat haþ a wyf. and be jollier  
than one with  
a wife."  
 ffor-þi I rede þat men do so  
 And lete weddyng a-wey go."
- Þ**E goode Mon wel vnderstod 640  
 þat his counseil was not good. The Good  
Man an-  
swered :  
 "He is a fol and noþing wys : þat foleweþ þi Red :  
 þe Mon þat foleweþ his flesches lust : His soule schal "The Forni-  
 be ded ; cator  
 But ȝif he do kyndely : And wiþ spoused fere, 644  
 In helle he schal a-buggen : His flessches lyking here. shall pay for  
his pleasure  
in Hell.  
 þer beoþ þorw godes lawen : Ten Comaundemens,  
 þat vche mon ouȝte kepe : Elles he brekeþ his defens ;  
 Spous-bruche, forsoþe : Is þe grettest of alle— 648  
 þo þat aren I-weddet, kep hem wel : þat þei þer-Inne ne  
 falle ;  
 He þat wol folewen his flessches lust : And þe lawe  
 breke,

Ne þinke him no wonder þenne : þauȝ god on hym  
a-wreke.

"Man may  
have one  
wife, for  
childbearing.

Mon in Godes lawe : Mai wel haue a Make, 652  
To do wiȝ hire his wille : ffor childberyng sake,  
And louen eiȝer oȝer : Whon tyme is and leue,  
And holden hem wel to-gedere : As Adam dude  
and Eue.

But leave the  
game of For-  
nication,

But hit beo in wedlac : In alle wyse lef þat game 656  
And liue in chastite : And be wiȝ-uten blame !  
Gret schome hit is and synne : I swere þe be heuene,  
To spende þi fyue wittes : In eny of þe synnes seuene,  
þat God þe haȝ I-ȝiuen : And þine lymes alle, 660  
ffor to kepe þe wiȝ : In synne þat þou ne falle.

or you'll  
change  
Heaven for  
Hell.

A foul change hit is, forsoȝe : And a gret vuel,  
To change heuene for helle : And God for þe deuel ;  
þat dostou, as ofte as þou syngest dedli 664  
And brekest godus comaundemens & dost a gret foli ;

You become  
the Devil's  
thrall when

þe deueles þral þou be-comest : Whon þou dost þi miht  
To foule þi clene soule : Bi daye or be niht . . . (some vv. om.)  
Niht and day he studieȝ : And casteȝ his gynne 668

you seduce  
a woman,

How he may bi alle weyes : A wommons loue wyne ;  
Nil he neuer stunten : He swereȝ his oȝ, <sup>1</sup> om. Ben  
Ar he haue his wille i-don : Be god neuer so wroȝ. 671  
And heo wol haue him, heo seiȝ : Euermore to dwelle,  
Raȝer þen heo hym for-go : Ben<sup>1</sup> in þe put of helle.  
But wusten heo what hit were : þe leste pyne þer-Inne,  
ffor al þe good in eorȝe : þei nolde don dedly synne !  
ffor þei nolde not be war : Er þei coome þare, 676

and you shall  
be punisht  
everlastingly.

In pyne schul þei euer be : In serwe and in care.  
þo þat aren gode : Liuen in muche wyne ;  
þe gode gon a Godeshalf : þe deueles limes to synne.  
Whon þei comen to-gedere : Eiȝer on oȝer wynkeȝ ;  
þat þei ne hedde heor synne i-do : Longe þer-to hem  
þinkeȝ ;

Whon þei seo heore tyme : Wol þei not longe dwelle,  
Bote þei do þe dede : þat echeȝ þe fuir of helle.

þe fuir þat is in helle : Is euer Brennyng, 684  
þe synful wrecche soules : þer-Inne pynyng ;  
þe Mo þat are þer-Inne : þe hattore is þe lye,  
And þe pyne hardore : þat þe soules drye.

- Heo beoþ grete foles : ffor soþe I sigge, I-wis, 688 "They are  
 þat makeþ þe pyne more : And hattore þen hit is. great fools
- þulke þat brekeþ godes word : þorw heor dedly synne,  
 þei lihten þe fuir : þat þei schulen brennen Inne. 691 who light the  
 Godes Comaundement þei breke : Al þat doþ lecherie : fire that they  
 In helle-fuir schul þei euer be : Heore peynes to drie." shall burn  
 in."
- Þ**E wikkede gost onswerede þo The Devil  
 And seide þat hit was not so. said:
- "So þou seist as false men do : 696
- þat Sleuþe is synne, and is not so. "Sloth isn't  
 Men<sup>1</sup> mot haue, 3if þei may, <sup>1</sup> r. Mon? sin.  
 Ese and reste, niȝt and day, Men may  
 In Bedde, in Mete beo al at his ese 700 take their  
 And mak þe bodi euer wel at ese. ease.
- After þi deþ wost þou not what,  
 What þou schalt haue, þenk wel on þat !  
 While þou niȝt, make þe glad and muri ! 704 Be merry  
 Lengor liueþ a glad mon þen a sori. while you  
 Al knowe I wel þi resun can!
- And what be-tokneþ þi lessun :  
 ffor Men scholde to chirche gonge, 708
- To here Matins, Masse, and Euensonge,  
 Heore pater noster to sigge, Aue Marie, & Crede,  
 And ete of prestes holy brede.
- What, wenest þou for such þing 712  
 þi soule in to heuene bring ?
- Ho bi-gon furst to worche,  
 And whi was maad, holichirche ?  
 Of Prestes couetise hit was biþouht 716 Holy Church  
 þat churche was furst I-wrouht, was devised  
 ffor he wolde haue offryng only for  
 And liue bi oþur mennes þing. Priests' gain.
- He wole a-Morwe Belle ryng, 720
- And þenne wol he Matyns synge ;  
 And 3if þer luite folk comeþ þerto,  
 He wol hiȝe faste and haue I-do ;
- And 3if þer muche folk come, I sigge þe, 724 If few folk  
 He wol make gret solempnite : come to  
 Reuesten him þenne wole he wel Matins, the  
 Wiþ riche pal and sendel, Priest soon  
 stops ;  
 but if many  
 come, great  
 ceremony is  
 made ;

	He wol don on his canter-cope <sup>1</sup>	<sup>1</sup> ags. cantelcapa pallium	
	And gon as he were a Pope ;		729
holy water is sprinkled,	Sipen he wole wiþ springel-stikke 3iuen holy water a-bouten þikke, And syngen loude wiþ schil þrote,		732
	And seiþ hit is þe soule note þat þe prest seiþ and doþ— þe folk weneþ þat hit be soþ ;		
the Priest holds up his hands, and sings away	Bi-fore his Anter he wol stonden And holde vp an heiþ boþe his honden, He wol synge mony a þrowe, Sum-time heiþe & sum-time lowe, He wole him turne & take good hede 3if eny Mon him bringe mede. 3if muche folk come and þringe		736 740
if folk bring Offerings ;	Offringe faste him to brynge, He wole amende faste his song— þat tyme þinkeþ him not long. And whon þei wole him no-þing brynge, Lust him no-þing for to synge, ffaste he hiþeþ hym to spede		744 748
then gives 'em holy bread,	And 3iueþ hem of his holy brede— þat is þe beste of al his dede, ffor hit helpeþ to monnes nede ; þauþ hit be luytel, hit turneþ to gode, ffor hit helpeþ to Monnes foode. Whon he haþ al I-do,		752
and lets 'em go.	He 3iueþ heom leue and let hem go ; But euer a-Mong al oþur nede		756
But he always says, 'bring your offerings and tithes.'	His oune erende wol he bede, þat þei brynge heore offrynges To Chirche, and heore tyþinges. Wel þou wost þat þis is soþ : Al for his owne gode he hit doþ ; Kepeþ he nouzt of heore comynge, But 3if þei wole him eni good bringe.—		760
If you want to hear Service,	But, 3if þou wolt on eny wyse At Chirche here þi seruyse, A-tome þou maizt ful wel abyde Til he haue seid þe laste tyde ;		764

- And 3it mai3t þou lengore dwelle 768  
 And come be tyme to þe gospelle ; drop-in late,  
 A-tome mai3t þow do good nede  
 And come to þe Masse crede ;  
 And 3if þe luste ri3t wel slope, 772  
*Cum* whon he doþ of his Masse-cope ;  
 And þei3 þou ne come, ne 3if no tale,  
 Til he halibred be-ginne to dale :  
 þenne mai3t þou ben al 3are, 776  
 And hom wiþ þi nei3ebors fare.”  
**Þ**E goode Mon wel vnderstod The Good  
 þat his techynge was not good. Man an-  
 “ Al þat þou spekest hit is nou3t : þow mi3test wel be swerd :  
 stille, 780  
 Al þat þe bodi lykeþ wel : Is a3eyn þe soule wille.  
 Ese and reste and muri lyf : Men lykeþ wel and “ Merry life  
 wymmenne, brings the  
 Soul in strife.  
 But þei brynge þe soule in strif : A3eyn þei wenden  
 henne.  
 þe bodi and þe soule beþ : Wel neih euere wroþ :  
 ffor þat þe bodi lykeþ wel : Is to þe soule loþ. 785  
 Muche tale þou makest : þe foule bodi to queme,  
 But of þe seli soule : Takest þow no 3eme. You care for  
 the Body,  
 not the Soul,  
 Aftur þat þe bodi doþ : Schal þe soule fynde 788  
 And in peyne or in Ioye : Euere þerof haue mynde.  
 3if Men loue to slepe : Whon þei scholden wake,  
 þenne schal þe soule : In stude of Ioye haue wrake.  
 Monnes lyf nis bote schort : Sone wol hit go, 792  
 Bote þe sely soule : Duyreþ euer-mo ;  
 þe soule schal faren his wey : þe bodi schal a-byde which lasts  
 for ever,  
 And not nou3t of þe soule : What hit schal be-tyde.  
 But wel I wot, and soþ hit is : After monnes dede, 796  
 Whon he is forþ faren : He schal hauen his mede :  
 3if he haue loued god : And kept his biddynge,  
 þe blisse of heuene schal he haue : Wiþ-uten endynge ; and goes to  
 Heaven or  
 Hell.  
 Oupur in to peyne schal he be brou3t, 800  
 3if he haue þer-aftur wrou3t.—  
 þerfore is ned on alle wyse  
 Men to go to Godes seruyse  
 And wake þe more and slepe þe lasse, 804  
 So men  
 must go to  
 Service early  
 and late,

To here Matyns, Euensong, and Masse.

Whon men han aȝeyn god : In dedly synne falle,  
Heo ouȝten for to wepe : And Merci to God calle,  
And wenden to þe prest : Hastiliche and sone 808

and confess  
their sins at  
once ;

And tellen him in schrif : What synne he haþ i-done.  
A fool he is þat a-bydeþ : Eny gret stounde,  
Til þer come more sor : And cleue to þe wounde.

Also hit fareþ bi synne : I wot wiþ-outen wene, 812

As doþ be þe wounde : While hit is newe and grene.

þe leche clanseþ þe wounde : Clene in þe ground

And leiþ salue a-boue : And makeþ hit hol and sound ;

Mon may for a wounde : Or for a luitel sor, 816

Bote hit be sone I-heled : Be worse and wel mor :

ȝif o sor come to anoþer : þenne are þer two,

And ȝif he longe a-byde : þen wol þer be mo ;

His owne bone mai hit be : Longe for to abyde— 820

þerfore I rede, sech leche-craft : Soone, what be-tyde.

as, for sin  
hidden

Also hit fareþ bi synne : ȝif hit I-hud is ;

Bote hit be to þe prest : Soone I-told, I-wis,

Hit draweþ hem to helle-grounde : And byndeþ hem to  
peynes stronge ; 824

þe hardore peyne schal he haue : ȝif he þer-Inne ligge  
longe.

þe lengor þat men a-byde : þe latere comeþ bote ;

þei stonde wel þe fastore : Whon þei haue take rote.

þauȝ Men fallen in synne : Gret wonder hit nis ; 828

and con-  
tinned,  
they'll lie  
in fire.

But ligge stille þer-Inne : þat is wonder gret, I-wis !

ȝif þow liggest in þe fuir : And brennest on eny wyse,

Who is for to wyte : þi-self wolt nouȝt arise ?

Mynde haþ he non : Of God þat hym wrouhte 832

And on þe Roode-tre : Wiþ his passion him bouhte.

Wel hit is I-seene : þat þei are ful slowe

þat to þe prest nil not : Heore synnes ben a-knowe,

And luytel þonk þei cunne god : ffor his goode seruyse,

Whon þei wole not for his loue : Out of synne aryse.

þinke no mon wonder : þauh god wiþ hem<sup>1</sup> be wroþ

And take vengeaunce on hem : Beo hem neuer so loþ !

Schriueþ ow be-tyme : ffor loue or for feer, <sup>1</sup> MS. him

ffor God takeþ wreche : Heer or elleswher ; 841

Bi-weopeþ ȝoure synnes : And criȝeþ God Merci,



- And to alle his werkes : Beoþ euere redi !  
 Whon hit is halyday : Vche Mon ouhte wiþ rilte 844 On Holy days  
 To heere his seruyse in chirche : 3if he on eny wyse  
 mihte,  
 And not in sleuþe ligge, : In bed a-tome abyde  
 Til þe prest haue I-seid : þe laste non-tyde.  
 3if þou go at morwe : And Matyns here erliche, 848 go to Matins  
 Hit is þe soule profyt : I sigge þe sikerliche ;  
 þeih þi flesh grucche : Lette nouht þefore—  
 þe offer þow ouercomest hit : þi Meede schal beo þe  
 more ;  
 3if þow herest Matyns and Masse : And takest haly  
 brede, 852  
 To Bodi and to soule : þow wynnest muchel Mede.  
 After Mete loke þou go to þe prechyng,  
 3if eny beo in toune—lette for no þyng—  
 And þat þe prechur precheþ : Vnderstonde hit wel, 856  
 And do as he þe techeþ : I rede þe, vche a del.  
 3if þer no prechyng be : Go visyte þe seke,  
 Cumforte hem wiþ þin Almes : And wiþ þi wordes  
 Meke.  
 Aftur, whon þei ryng : Go to Euen-song, 860 Go to Even-  
 And lette for no cumpaignye : þat þow art aMong ;  
 3if þow do not, for soþe : þou dost þe deueles wille,  
 Whon þou in ganglyng and drynkyng : Dwellest wiþ  
 hem stille.  
 Whon Euensong & cumplyn boþe ben ido, 864 and Com-  
 Hom to þi soper þen wel maizt þou go. and then home to  
 I rede þenne, ar þow go : ffulliche in to<sup>1</sup> þi bed, 1 overl. supper and  
 þonke crist of þat day : þat þow hast wel I-sped ;  
 And 3if þou ouzt hast mis-done, 868 bed,  
 Aske him merci, I rede, sone ;  
 Be-teche þi lyf and þi soule : To God Almihti :  
 And þenne maizt þou slepe : wel and sikerly. committing  
 Whon þow risest vp, þonke god : Inwardliche wiþ al yourself to  
 þi miht, 872 God.  
 þat þe haþ saued from encumbrement : Of þe fiend þat  
 niht ;  
 Be-teche al in godes hond : þi preyers and þi dedes,  
 þi wittes and þi willes : And al þyn oper nedes. 875

- Awise þe in al þi werkes : þow saue þe from dedli synne,  
And do as I counseyle þe : And heuene schalt þou winne.
- “Do all your work truly. In what werk, Mon, þat þou be : worche euer trewli,  
Or þou schalt haue peine þerfore : 3if þou worche falsli ;  
3if þow take here þi fulle huyre : And dost not  
fulliche þi werk þerfore, 880  
In helle or in purgatorie : þi peyne schal be wel þe more.
- Be true in all things.” Of what condicion so þou art : Trewe in alle þing þou be,  
And do so to vche mon : As þou woldest he dude to þe ;  
And loke in al þat þou seist & dost : þat God be euere  
apayd, 884  
And lef sleupe & al oþer synnes : As Ich haue I-seid !”
- The Devil said : ÞE wikked gost onswerde þon  
And seide : “ þou art a Mad mon !  
þau3 þou woldest now be-ginne 888
- “Gluttony is no sin. And sigge þat gloteny were sinne,  
Beter þe were þi Ianglyng lete.
- Men 'nd die if they didn't eat and drink. Men scholde dye, 3if þei ne ete,  
And bote þei drinke wel, also ; 892  
No Mon mai liue wiþ-ouen hem two.  
To Badde conseil art þou euer 3are,  
To ffastyng and to vuel fare.
- What's the good of Fasting? What good comeþ of fastyng? 896  
ffeyntyse, Idelnesse, & non oþur þing.  
þat mai3t þow wel wite be skil.  
Whon þe flesch haþ Mete & drinke at wil,  
þen is he redi to fihte and chide 900  
Wiþ alle þo þat gon and ride.
- Who can work without a good meal? Ho mai duire for to swynke,  
But 3if he ete wel and drinke?  
Hunger makeþ men beo bi-hynde 904  
In vche a werk, as I fynde.  
Gode drinkes & Metes wel I-dihit  
Are wel I-loued, and þat is riht.
- If a man eats till he's sick, 3if he beo a stout sweyn, 908  
He eteþ til hit come vp a3eyn.  
Al-þauh hit be so þat he caste—  
So he mihte, þauh he faste—

- Hit nis for no dronkenesse, 912  
 But for oþer seknesse.  
 Whon he is heled of þat sore,  
 He may ete and drinke more, he can begin  
 And make glad and bliþe chere— 916 again.  
 ffor euere is ale and wyn good fere.  
 Et faste and drink wel : And sleep euere a-mong :  
 And þenne mayht þow lyue : 3eres monye and long.” Eat, drink,  
 þe gode Mon, þat in god was stable, 920 sleep, and  
 Vnderstod, þat he seide, was fable. live long.”  
 “Wel I wot þat men mote liue : Be Mete and be drynk,  
 As skile is and resun : And Mesure in alle þyng. “Be moder-  
 þei þat liuen as beestes : Aren wiþ-ouren lay, 924 ate in all  
 þat erliche eteþ and drynkeþ : And holdeþ on al day. things.  
 þe beest doþ his kynde : And þe gloton synne  
 Doþ a3eyn his kynde : þat wol neuer blynnne.  
 Suche foule glotonnes : Doþ a-3eyn þe lawe. 928 Gluttons  
 Ar þe wombe be ful : Beo þei neuer fawe ;  
 þenne wol þei chiden and fi3ten also— chide and  
 Serwe on heore hedes, but þei wel do ! fight.  
 Mete and drynke is 3iuen to mon : As salue to sore, 932  
 þat needful is to take þerof : And neuere a del more.  
 3if þow to muche salue : Leyst to þi sar,  
 Hit wol beo þi deþ : Bote þow sone be war ;  
 So wol hit of Mete & of drinke be : 936  
 þi soule bone, 3if þou take mor þen nedep þe.  
 Whon mon haþ at Meel-tyme : Such as he wile,  
 Tak þat he haþ neode of : Be Mesure and bi skile,  
 And parte wiþ þe pore : Of þat is on [his]<sup>1</sup> bord, 940  
 And not in his wombe : Make al his hord— <sup>1</sup> MS. þy  
 ffor þer is foul tresorie : And al ful of stinke.  
 Al þat þou takest mor þen need is : In peyne þou schalt  
 of-þinke.  
 In þe Bok of priuetes : Glotons are Manased so : 944  
 ‘ A3eyn O drau3t þei drinke ouer-muche : þei schul han  
 þre or two  
 Of hot led and walled bras. : þei schul beo ful wo,  
 ffor stynkyng brumston and for pich : þat in heore  
 protes schal go.’  
 þus seide þe prest þat god wol take wreche, 948  
 VERNON MS.

	But 3if 3e leue synne and do as I ow teche.”	
The Devil got wild with anger,	<b>Þ</b> E wikkede gost, þer he stood, Wox for wrapþe wel-nei3 wood, ffor he was ouer-comen and be-hynde—	952
as he couldn't answer more.	ffor mo onsweres couþe he not fynde. þe gode Mon þenne was a-bascht And lokede on þe wikkede gast	
The Good Man	And seide: “now wot I, þow art non Mon mad of flesch and bon ;	956
told him he was a devil,	I vnderstonde wel be þi spelle þat þou art þe deuel of helle. I þe Comaunde, foule þing,	960
and orderd him show his ugliness.	In þe nome of heuene kyng, þat þow me noþing dreeche, But bi-cum now, foule wrecche, As foul as þou were	964
	In helle wiþ þi feere.” Ne milte he no lengure a-byde, Bote bi-com þo also-tyde ffoul as helle-Sathanas,	968
	As Blac as eny pich he was— How foul he was con I not telle, But foul he stonk as stunch of helle.	
The Good Man crost himself,	þe gode mon blessed him wiþ þe Crois And crized on God wiþ loud vois, Bi-fore, be-hynde he blessed him fast,	972
and orderd him go back to Hell;	And Comaundede þat sori gast ffor to wenden : and so he dude þo,	976
	To þat stude þat he com fro. Pouwer hedde he no lengore dwelle, But wente doun riht in to helle.	
went home,	þe gode Mon wente hom his way, And serued god wel to pay,	980
and thankd God.	And þonked him—so ouhte he wel— þat him sauede from þe deuel.	
Christ, grant us the bliss of Heaven !	Ihesu Crist such grace vs sende Hym to serue to vre lyues ende, And kep vs from þe synnes seuene, And graunt vs alle þe blisse of heuene ! <sup>1</sup>	984

<sup>1</sup> Then follows in MS. Vern. þe rizte put of helle, 3rd part of the legend of St. Michael in the South Engl. Legendary, fol. CCXCI, here written in half lines.

XXXVIII. *Castel of Loue.*<sup>1</sup> fol. CCXCI.*The Castle of Love,*  
by Bp.  
Grossteste.

Her byginnet a tretys  
 þat is ylept Castel off Loue,  
 þat bisschop Grossteyzt made, ywis,  
 ffor lewede mennes by-houe.

<sup>1</sup> **Þ** At good þenkeþ, good may do,  
 And God wol helpe him þerto;  
 ffor nas neuere good werk wrouzt  
 Wiþ-oute be-ginninge of good þouzt,  
 Ne neuere was wrouzt non vuel þing  
 þat vuel þouzt nas þe biginnyng.  
 God flader and Sone and Hologost,  
 þat alle þing on corþe sixt and west,  
 þat O God art and þrilli-hod,  
 And þreo persones in on-hod,  
 Wiþ-outen ende and biginninge;

<sup>1</sup> vv. 1-18 cf. Fr. text:  
 Ky bien pense bien puet  
 dire;  
 Sanz penser ne peut suffire  
 De nul bien fet commencer.  
 Deu nus doit a li penser,  
 De ki, par ki, en ki sunt  
 Touz les biens ki sunt el  
 mund.  
 Deu le pere e deu le fiz  
 E deu li seinz esperiz,  
 Persones treis en trinite  
 E un sul deu en unite,  
 Sanz fin, sanz comence-  
 ment,  
 A ki houre e gloire apent.  
 Li nus doit ses oures fere  
 E nus defende de contrere.  
 (The Engl. text does not  
 give a favourable idea of the  
 translator's intelligence.)

May God,  
one and  
three,

To whom we ouzten ouer alle þinge 12

Worschupe him wiþ trewe loue,  
 þat kineworþe kyng art vs aboue;  
 In whom, of whom, þorw whom beoþ  
 Al þe goodschipes þat we here i-seoþ: 16

He leue vs þenche and wochen so  
 þat he vs schylde from vre fo.

<sup>1</sup> Alle we habbeþ to help neode,  
 þat<sup>2</sup> we ne beþ alle of one þeode  
 Ne I-boren In one londe <sup>2</sup> r. þah  
 Ne one speche vnderstonde.  
 Ne mowe we alle Latin wite,  
 Ne Ebreu ne Gru þat beþ I-write,

<sup>1</sup> vv. 19-37 cf. Fr.:  
 Tuz avun mester d'ale,  
 E trestuz ne poent inie  
 Saver le langage en fin  
 D'Ebren, de griu ne de latin,  
 Pur loer son creat(e)ur,  
 Ne la buche de chanteur  
 Ne soit clos de deu loer  
 Ne son seint nom nancier.  
 Ke chescun en son langage  
 Le conuisse sanz folage

shield us  
from our  
Foe!We can't  
all know  
Hebrew,

<sup>1</sup> Ed. before by Weymouth, Philol. Soc. 1864, and from another (unknown) MS., by Halliwell, 1849. The poem is a very old translation of Rob. Grosched's († 1253) *Chasteau d'amour*, or *Carmen de creatione mundi* (ed. by M. Cooke, R. Grossetete *Carmina anglo-normannica*, Caxton Soc. 1852), and was made in the latter half of the 13th cent., in the dialect and perhaps by the author of the 'Harrowing of Hell' and 'Marina' (MS. Harl. 2253). The subject, with its personification of the 4 cardinal virtues, resting ultimately on Psalm 88, 11, became a great favourite in medieval literature: it is treated in the *Cursor Mundi*, in the *Abbey of the Holy Ghost*, and in *Lydgate's Life of St. Mary, and his Court of Sapience*. Later translations are extant in MS. Egerton 927, made by a monk of Sawley in Yorkshire (ed. in the Appendix), and in MS. Ashm. 61, fol. 78 (ed. in *Altengl. Legenden, Neue Folge*, p. 349—354), which contains only the first part (to v. 554). Cooke's ed. of the French text is quite insufficient, and full of mistakes.

French,  
or other  
tongues,

Ne ffrench ne þis oþer spechen  
þat me mihte in world sechen,  
To herie god, vre derworþe drihte ;  
Ac<sup>1</sup> vche mon ouzte wiþ al his milhte  
Lof<sup>1</sup>-song syngen to god ʒerné  
Wiþ such speche as he con lerne ;  
No Monnes Mouþ ne be I-dut  
Ne his ledene I-hud

Son deu, e sa redempciun.  
En romanz comenz ina rei-  
son  
Por ceus ki ne sevent mie  
Ne letrure ne clerzie.

<sup>1</sup> MS. As; om. in H.

<sup>1</sup> MS. Lof

32

To scruen<sup>1</sup> his god, þat him wrouzte  
And maade al þe world of nouzte.

<sup>1</sup> H. herien

so I shall tell  
in English,

**O**N Englisch I-chul mi resun schowen,  
ffor him þat con not I-knowen  
Nouþer ffrench ne Latyn.

36

On Englisch I-chulle tellen him

of the Crea-  
tion,

Wherfore<sup>1</sup> þe world was<sup>2</sup> I-wrouht,  
þer-aftur how he was bi-tauht

<sup>1</sup> H. For why  
<sup>2</sup> H. was furst

40

of Adam in  
Paradise,

Adam vre ffader, to ben his,  
Wiþ al þe merþe of paradys,  
To wonen and welden to such ende,  
Til þat he scholde to heucne wende ;

44

and how he  
lost it,

And hou sone he hit for-les ;  
And seþþen, hou hit for-bouht wes

of Christ's  
regainig it,

<sup>1</sup>þorw þe heiʒe kynges sone,  
þat here on eorþe wolde come  
ffor his Sustren þat were to-boren,

<sup>1</sup> vv. 47-82 wanting in the  
Fr. poem, but taken from  
its Latin title or index.

And for a prison þat was for-loren,<sup>1</sup> <sup>1</sup> vv. 49 & 50 to be transp.?

And hou he made, as ʒe schul heeren,  
þat heo I-custe and sauht weren ;

52

thro' alight-  
ing in a  
Castle,

And to wʒuche a Castel he alihte  
þo he wolde here for vs fihte—

Mary's body ;

þat þe Marie bodi wes,  
þer<sup>1</sup> he alihte and his in ches.

<sup>1</sup> MS. þat, H. Therin; cf. v. 666.

(and herein)  
of Israh,

And tellen we schulen of Ysay,<sup>1</sup>  
þat vs tolde trewely

<sup>1</sup> Is. 9, 6.

who foretold  
Christ's birth,

“ A Child þer is iboren to vs  
And a Sone I-ʒiuen vs,  
Whos nome schal I-nempned beon  
Wonderful, as me may I-seon,  
And God, mihtful, and right wys,<sup>1</sup>  
Of þe world þat [to]<sup>1</sup> comen is

60

<sup>1</sup> Lat. consiliarius

<sup>1</sup> om.; Lat. Pater futuri seculi.

LOrd þe ffader, and Prince of pes." <sup>1</sup>

Alle þeos nomen, hou he wes, <sup>1</sup> In the MS. written in 2 vv.

3e schulen I-heren and I-witen.

<sup>1</sup>And of domus-day hou hit is I-writen ; 68 of Doomsday,

And of heuene we schulen telle, of Heaven

And sumdel of þe pynen of helle.<sup>1</sup> <sup>1-1</sup> This last part is om. at the end, but extant in H. and Hell.

**Þ**Auh hit on Englisch be dim and derk  
Ne nabbe no sauur bi-fore [a] clerk, 72

ffor lewed Men þat luitel connen  
On Englisch hit is þus bi-gonnen. I write in English for unlearned layfolk.

Ac whose is witer and wys of wit  
And 3erne bi-holdeþ þis ilke writ, 76

And con þat muchel of luitel<sup>1</sup> vnlouken

And Hony of þe harde ston souken, <sup>1</sup> H. lintel. Cf. Fr. Latin Index: prudens lector

Alle poyntes he fynde may qui norit sugere mel de

Of vre be-leeue and godes lay petra oleumque de saxo

þat bi-falleþ to Godes Godhede durissimo, scriptum

As wel as to his Monhede.— inueniet plenum  
dulcedine celesti.

**O**ffte 3e habbeþ I-herd ar þis  
Hou þe world I-maked is ; 84 *The Creation.*  
ffor-þi ne kep I nouzt to telle  
Bote þat falleþ to my spelle :

In Sixe dayes and seue niht  
God hedde al þe world I-diht ; 88  
And þo al was derworþliche I-do,  
þe seueþe day he tok reste and ro.

**L**ustneþ to me, lordynges.  
þo God atte begynnynges 92  
Hedde I-maad heuene wiþ ginne,  
And þe Angeles so briht wiþ-Inne,  
And þe eorþe þer-after þer-wiþ,  
And al þat euere in hire bi-lyþ : 96

<sup>1</sup>Lucifer in heuene wox so proud <sup>1</sup> vv. 94, 97-100 added to the French. but Lucifer grew proud, and was cast, with many Angels, down to Hell.)

þat<sup>1</sup> he was a-non I-cast out, <sup>1</sup> MS. And, H. That

And mo Angeles þen eni tonge mai telle  
ffullen a-doun wiþ him to helle. 100

And 3it was þe Sonne þo seuesyþe I-wis  
Brihtore forsoþe þen heo now is ;

Also schon þe Mone a-niht  
So doþ þe Sonne on day-liht. 104

The world was then more beautiful and perfect than now.

- Ne holde 3e hit not for felye,  
 ffor so seiþ þe prophete Ysaye.  
 Alle þe schaftes þat þo<sup>1</sup> weren <sup>1</sup> H. shupte  
 More miȝt' and strengþe beren. 108  
 Bi-fore þat Adam þe world for-les.  
 Allas, wȝuch serwe and deol þer wes !  
**A**lle heo beoþ I-brouh[t] to grounde  
 þat of his of-springe beoþ I-founde ; 112  
 Of heuene-blisse heo beoþ I-flemed  
 And to deolful deþ I-demed,—  
 þe Reson is good and feir for whi,  
 As I-chulle ow telle for-þi 116  
 þat 3e schule loue God þe more  
 And him seruen and clepe to his ore.  
**Þ**O God hedde al þe world I-wrouȝt,  
 þat þer ne faylede riȝt nouȝt, 120  
 Beest ne ffisch, ne ffoul to fleon,  
 And vche þing as hit ouȝte to beon,  
 Blossme on Bouȝ and Breer on Rys,  
 And alle þing betere þen hit nou is ; 124  
 And þo he hedde al wel I-don,  
 He com to þe valeye of Ebron ;  
 þer he made Adam and last<sup>1</sup> so Riche 127  
 Of eorþe, after hym-self I-liche, <sup>1</sup> MS. laft, H. at the last,  
Fr. auderrain.  
 And aftur his holy þrilli-hod  
 He schop his soule feir and good.  
 How miȝte he him more loue schowen  
 þen his oune liknesse habben and owen ? 132  
 To paradys he ladde him þo,  
 And caste sleep on him al-so  
 þat of his syde A Rib he nom,  
 And þer-of Eue, his feȝere, com, 136  
 He ȝaf Adam Eue to wyue,  
 To helpen ; he ȝaf him wittes fyue,<sup>1</sup> <sup>1</sup> Fr. saveir. 139-144  
added to the Fr.  
 To delen þat vuel from þe good,  
 ȝif he wel him vnderstood ; 140  
 He ȝaf him ȝit more worschipe :<sup>1</sup> <sup>1</sup> 141, 143-4, 146, 150-1 added.  
 Of al þe world þe lordschipe,  
 And alle þe schaftes of water and lond  
 Scholden ben vnder his hond ; 144

Now I'll tell  
 why Adam  
 and his off-  
 spring were  
 banish'd  
 Heaven, and  
 doom'd to die.

*Of Adam.*

God made  
 Adam in the  
 vale of  
 Hebron,

took him to  
 Paradise ;

and of one of  
 his ribs made  
 him a wife,  
 Eve ;

and put the  
 whole world  
 under his  
 lordship,



fieirlek, and freodam, and muche miht,		with Paradise to dwell in.
And þe world to delen and diht,		
And paradys, to wonen In		
Wip-uten wo and serwe and pyn,	148	
Wip-uten deþ, In goode lyue,		
þer Ioye and Blisse is so ryue,		
And euere to libben I-liche zong,		
O þat <sup>1</sup> of hem to weren and-sprong <sup>2</sup>		
þe noumbre <sup>3</sup> of þe soulen þat from heuene felle	153	Adam's off- spring were to supply the number of fallen angels.
þorw Lucifer a-doun to helle;		
And whon hit forþ com al þe stren,		
So briht heo scholden I-Blessed <sup>1</sup> ben	156	
So was þe Sonne, as I er tolde,		
Brihtore þen heo now is seuen-folde,		
And so heo scholden to heuene wende		
To þe Blisse wip-uten ende	160	Adam and his offspring were to go to Heaven with- out dying.
Wip-uten drede of deþes dome;		
And al þe of-spring þat of hem come,		
ffrom þat ilke day to þis,		
Scholde so steyzen to heuene-blis,	164	
To þe heritage of wynne and wele,		
A-Mong þe Murþe of Aungeles fele.		
<b>T</b> wo lawen Adam scholde I-wis		God gave Adam 2 laws:
Witen and holden In Paradis :	168	
þat on him was þorw kynde i-let,		
þat oþer was clept lawe I-set.		
þat on him tauzte atte leste		1. the natural,
þorw kynde to holden godes heste;	172	
þat oþur lawe þat <sup>1</sup> him was set :		
"Of þe Appel þow neuer ne et		
Of þe tre þat is for-bode."		2. the posi- tive: not to eat an apple from the For- bidden Tree,
So him <sup>1</sup> seide and <sup>2</sup> hihte Gode	176	
þat whon he of þe Appel ete,		
þorw deþ he scholde þe lyf forlete,		or he should die, and his issue too.
And al þe kynde þat of him com		
Scholde þole þulke dom ; <sup>1</sup>	180	
And zif he heolde his heste riht,		
God zaf him so muche miht		
To welden al þis worldes winne,		
Wip-uten wo and serwe and sinne.	184	

<sup>1</sup> o þat, until, cf. 472,  
1404, 1412, Marina 210,  
Harr. 128. 148.

<sup>2</sup> r. at-sprong? Sim.  
at-sprong

<sup>3</sup> H. tale

<sup>1</sup> Fr. glorifiez

<sup>1</sup> H. was that

<sup>1</sup> MS. he, H. hym  
<sup>2</sup> MS. þat, H. and

<sup>1</sup> 179-180 added.

- þe Seisyn hedde Adam þo  
 To wonen in blisse enere and O.  
 In Muche Murþe and Ioye he wes.  
 A-wei, to sone he hit for-les, 188  
 His worschipe and his wel-fare,  
 Brouzþe vs alle in mucho care !
- Alas, Adam  
 ate the Apple,  
 þo he of þe Appel eet,  
 Godes heste he to-brek ; 192  
 þe kuyndeliche and þe set ek,  
 Boþe his lawen he to-brek,  
 And rapure he dude his wyues bode  
 þen he heold þe heste of gode. 196
- obeyd his  
 wife,  
 not God,  
 þus Adam þorw reuþful rage  
 Was cast out of his heritage,  
 And out of *Paradys* I-driue,  
 In swynk and swot in world to liue. 200  
 þe Blisse of lyf he haþ forsaken,  
 And to deolful deþ I-taken.  
 Carfuliche he haþ I-Coren !  
 Now he þorw riht haþ I-loren 204  
 þe Murþe þat he mihte hauen,  
 Whom mai he to helpe crauen  
 Out of his heritage he is pult,  
 ffor synne and for his owne gult. 208
- Lucifer and  
 his Friends  
 were glad,  
<sup>1</sup> Lucifer gon wel lyke þo <sup>1</sup> vv. 209-222 added to the Fr.  
 (H. has same vv.)  
 þo Adam was bi-swiken so—  
 ffor alle þe ffendes hedden onde  
 þat he scholde come to þat blisful londe 212  
 þat he hedde þorw pruide for-lore ;  
 Wel hit likede hem þer-fore.
- and made  
 sure that all  
 folk  
 So mucho wox heore miht þo 215  
 þat al þe world moste after hem go ;<sup>1</sup> <sup>1</sup> same vv., 1313-4.  
 And whon mon hedde I-liued in care,  
 Atte last he moste dyen & forþ-fare—  
 Ne mihte him helpe no good dede  
 þat his soule moste<sup>1</sup> to helle neede ; <sup>1</sup> H. ne most 220  
 ffor so hit was to<sup>1</sup> Adam bi-speke, <sup>1</sup> MS. þo, H. to  
 And god nolde no forward breke.  
 ffor<sup>1</sup> eyle and hard and mucho hit wes <sup>1</sup> H. full, Fr. Trop  
 þe synne þat þus þe world for-les, 224

þat vche þing vnder heuene-driht			
So muche les of strengþe and miht!			Thro' sin, every thing lost might.
God ne wrouhte neuer þat þing		227	
þat out <sup>1</sup> les þorw his wonyng <sup>2</sup> —	<sup>1</sup> r. mi(h)t? cf. 638.		
ffor nis no wone on him I-long—	<sup>2</sup> H. But hit peyred thowrgh his wonyng. Cf. Fr.: Deu ne fist chose si haute		
3if synne nere so hard and strong;	Nabessast pa[r] sa defaute.		
ffor God 3af vche þing al his riht.	Ke terriene chose feust, Chescune chose son dreit eust,		
Ac sunne wonede heore alre miht—	Ne feust pechie que tant griene.		
ffor sunne and wone al is on.	Pechie, a parole briene, Cest defaute apertement—		Sin and Want are the same.
And wone dude Adam þo a-non	Defaute a peche en un ses- tent.		
þo he godes heste at-seet,	234. Par defaute ot tant de perte, Kar defaute fist aperte;		
And eke þo he þe Appel eet.	Defaute apres defaute fine Fet par droit perdre seisine.		
þorw wone he lees his seysyne,			Thro' want, Adam lost his seisiu.
þorw wone he brouhte him-self in pyne—			
In þe kynges Court 3it vche day			This Law is used daily in the King's Court.
Me vseþ þulke selue lay.		240	
<b>N</b> ow is Adam wiþ wo I-nome,			
Sunnnes þral he is bi-come,	<sup>1</sup> Cf. Fr.: Nest il son serf apertement Au ki seruice il entent?		Adam became the Devil's thrall,
þat freore was er þen eny þing	Pus kil le seit, (est) en seruage E sanz franchise a estage.		
þat liuede vnder heuene-kyng.	H. vnderstondeth		
He is þorw riht [his] þeuwe and þral			
To whos seruise he vnderstod wiþ-al <sup>1</sup>		246	
Whon <sup>2</sup> he him serwede in þe-dome			
And diþede <sup>3</sup> wiþ-outen fredome.	<sup>2</sup> H. And when he him seruid thorgh thewdome, He dede withoute fre- dome.		
And þeuwe and þral may not craue	<sup>3</sup> r. dede?		
þorw riht non heritage to haue :			
As sone as he is þral bi-come,			and as thrall, lost his heritage.
His heritage is him bi-nome;		252	
In Court ne in none londe			
Me ne ouzte onswere him ne vnderstonde.			
þenne he mot a-noþer seche			
ffor to schewe for him his speche,		256	
þat mowe his heritage craue;			
And þat he þe <sup>1</sup> kynde haue;	<sup>1</sup> r. his? H. that		So some free- born man must claim it,
þat he beo I-boren fre,			
And þat he ne eete of þe tre;		260	
þat he habbe I-wust wiþ-Inne			some one who's kept the 3 Laws,
þe þreo lawen wiþ-outen synne—			2 of Paradise,
þulke two of Paradys,			
And þulke of þe Mount Synays		264	and 1 of Sinai.

	þat to Moyses I-ziuen was, þat neuer zute I-holde nas Of non þat euer dude sunne.	
Who knows of such a man?	Who mihte þenne such Mon munne Oþer þenchen or I-knowe þat such wonder mihte schowe? Siggen I may in þis stude þerof, þat ich er dude, ffor nou Ichul tellen of þe stryf þat a-Mong þe foure sustren lip. <sup>1</sup>	268
But now I must tell you <i>The Parable of the 4 Sis- ters' Dispute.</i>	<b>H</b> It was a kyng of muche miht, Of good wille and gret in-siht.	276
A great King (God) had a Sou	And þis kyng hedde a Sone, Of such wit and of such wone, Of such strengþe and of such chere	
equal to himself,	As was his ffader in his manere ; Of on wille heo weoren bo, And of on studefastschipe also, Of on fulnesse <sup>1</sup> heo weoren out-riht	280
and as mighty.	And boþe heo weoren of on miht. þorw þe Sone þe ffader al be-gon <sup>1</sup> þat bi-lay to his kynedom ; Wiþ wit was his be-gynnynge, þe ffader wolde to ende bringe. <sup>1</sup>	284
This King had 4 Daugh- ters:	<b>F</b> oure douhtren hedde þe kyng, And to vchone sunderlyng He ʒaf a dole of his fulnesse, Of his miht and of his wysnesse, As wolde bi-fallen to vch on ; And ʒit was al þe folnesse on, þat to him-self bi-lay ; Wiþ-oute whom he ne mai His kindom wiþ pees wysen, Ne wiþ rihte hit Iustisen. Good is to nempnen hem forþi. þe furste douzter hette Merci— þe kynges eldeste douzter heo is ; þat oþer hette Soþ, I-wis ; þe þridde soster Is cleped Riht ; Pees hette þe feorþe a-pliʒt.	288
1. Mercy,		292
2. Truth,		296
3. Right,		300
4. Peace,		304

<sup>1</sup> Fr. Ici reposera mun dit,  
Si vus dirrai un respit  
Ki bien toche ma matyre,  
Por ce le voll ci descrifre.  
H. Sey I may in þis stede  
As I before dede,  
ffor now is tyme that I hit  
telle,  
ffor it behovyth to our spelle.

<sup>1</sup> Fr. substance

<sup>1</sup> Fr. ordineit

<sup>1</sup> Fr. Quankil voleit comenceir  
Par son fiz le vout cheveir.  
H. Alle that was of his b.  
The fadur hit wolde to ende b.

Wip-uten þeos foure wip worschipe

Mai no kyng lede gret lordschipe.

**Þ**is kyng, as þou herdest ar þis,  
Hedde a þral þat dude amis,

308 and a Thrall  
(Adam) who  
did wrong,

þat for his gult strong and gret

Wip his lord was so I-vet,<sup>1</sup>

<sup>1</sup> = I-fet, odiosus?  
Fr.: Ke ver son seignur ot fet

þat þorw be-siht of riht dom

312 and who was  
put in prison

To strong prison was I-don

And bi-taken to alle his fon,

þat sore him pyneden euerichon;

þat of no þing heo nedden onde<sup>1</sup> <sup>1</sup> Fr. envie (forced meaning)

Bote him to habben vnder honde;

316

Heo him duden in prisun of deþ,

And pyneden him sore wip-uten meþ.

and sorely  
punisht.

*De misericordia.*

**M**erci þat a-non I-seiþ;  
Hit eode hire herte swiþe neih,

320 MERCY  
argued for the  
prisoner's  
delivery:

Ne mai hire no þing lengore holde,

By-foren þe kyng comen heo wolde

To schewen forþ hire Resoun

And to dilyuere þe prisoun.

324

“Vnderstond,” quaf heo, “ffader myn!

þow wost þat I am douzter þyn,

And am ful of Boxumnes,

Of Milce and of Swetnes,

328

And al Ich habbe, ffader, of þe.

I beo-seche þat þou here me,

þat þe [sorful]<sup>1</sup> wrecche prisoun <sup>1</sup> so H.; Fr. dolent

Mote come to sum Raunsum

332 she wanted  
to ransom  
him.

þat a-Midden alle his fon

In strong prison [þou] hast I-don.

Heo him made agulte, þulke vnwreste,

And bi-swiked him þorw heor feire beheste,

336 He was be-  
guild into  
eating the  
Apple.

And seiden him 3if he wolde þe Appel ete,  
þat whon he hedde al I-ete,<sup>1</sup> <sup>1</sup> H. And Goddis lawes forleten

He scholde habbe al þe miht of gode 339

Of þe treo þat him was forbode;<sup>1</sup> <sup>1</sup> vv. 337-340 added to the Fr.

And be-gylen<sup>1</sup> him þerof, and heo<sup>2</sup> luytel rouzten—

ffor falshede euer3ite heo souhten. <sup>1</sup> Sim. beguiled; H. lyed  
<sup>2</sup> om. in H.

And falshede hem I-3olde be,  
 And þe wrecche prisun I-sold to me ! 344  
 ffor þow art kyng of Boxumnes,  
 Of Milce and of Swetnes,  
 And I þi douhter alre eldest, 347  
 Ouer alle þe opere beldest ;<sup>1</sup> <sup>1</sup> Fr. : Sur tuz tes oures nomee.  
 Neuere I þi douhter neore  
 Bote Milce<sup>2</sup> toward him were. <sup>2</sup> H. my swetnesse.  
 Milce and Merci he schal haue, Fr. Si de celui pitie ueusse.  
 þorw Milce I-chulle þe prisun crauc ;<sup>3</sup> <sup>3</sup> Fr. Ta merci le doit  
 ffor þin owne swete pite salveir 353  
 I<sup>4</sup> schal him bringe to sauete. <sup>4</sup> om. I ?  
 þi Milce for him I crie euermore, Fr. : E ta tres doce pitie  
 And<sup>5</sup> haue of him Milce and ore !” Le doit mettre a sauete. 356

TRUTH

*De veritate.*

<sup>5</sup> And = until ? or r. O þow ?  
 H. Tylle he have i-funde thyne ore.  
 Fr. Tant ke merci troverai.

**A** Non whon Soþ þis I-seiz  
 Hou Merci, hire soster, hir herte beiz<sup>6</sup> <sup>6</sup> Fr. se pitie  
 And wolde þis þral of prisun bringe  
 þat Riht hedde him I-demet wiþ-outen endinge : 360  
 Al heo chaunged hire mood,  
 And bi-foren þe kyng heo stood.  
 besought the King not to “ ffader, I þe bi-seche, herkne to me !  
 I ne may for-bere to telle hit þe 364  
 Hou hit<sup>1</sup> me þinkeþ a wonder þing <sup>1</sup> om. in H. ; cf. v. 645.  
 Of Merci, my suster,<sup>1</sup> wilnyng, <sup>1</sup> H. Of my syster Mercyes  
 þat wolde wiþ hire Milsful sarmon  
 Diliuere þe þral out of prison 368  
 þat swiþe agulte, þer ich hit seih  
 And tolde hit to Riht þat stood me neih.<sup>1</sup>  
 ffader, ich sigge þe for-þi : <sup>1</sup> al. Fr. ; Right is here introduced  
 þou ouhtes nouzt to heere Merci, by the Engl. poet. 372  
 Of no boone þat heo bi-secheþ þe,  
 Bote Riht<sup>1</sup> and Soop þer-mide be. <sup>1</sup> om. in Fr.  
 And þow louest soþ and hatest lees,  
 ffor of þi fulnesse I-comen Ich wes ; 376  
 And eke þow art kyng Rihtwys,<sup>1</sup> <sup>7</sup> vv. 377-8 added.  
 And Merci herte so reuþful is  
 þat, 3if heo mai sauc wiþ hire mylde speche  
 Al þat heo wole fore bi-seche, 380

Neuer schal be mis-dede about, who would  
forgive every  
misdeed.  
 And þou, kyng, schalt be douted riȝt nouht.  
 þou art also so trewe a kyng,<sup>1</sup> <sup>1</sup> H. And thou art all sothefaste k.  
Fr.: Mes tu es rois si veritables,  
De corage si estables,  
Ke rien ne quers fors verite.  
 And stable of þouȝt in alle þyng.  
 ffor-þi me þinkeþ Merci wilneþ wouȝ,  
 And spekeþ to-ȝeynes Riȝt<sup>1</sup> I-nouȝ; <sup>1</sup> H. me  
 ffor Riht con hym in prison bynde  
 He ouȝte neuere Milce to fynde,<sup>1</sup> <sup>1</sup> vv. 385-8 added. 388  
 Milce and Merci he haȝ for-loren—  
 He was warned þerof bi-foren; The Prisoner  
was rightly  
judgd,  
 Whi scholde me helpe þulke mon  
 þat nedde of him-self pite non? after fore-  
warning,  
 His dom he mot habbe as Soþ con sugge, 392  
 And al his mis-dede a-bugge.” and must pay  
for his fault.

*De Iusticia.*

JUSTICE said

**R**iht I-herde pis talkyng:  
 Anon heo stod bi-fore þe kyng, 396  
 “þi douȝtur,” heo seiþ, “I am, I wot bi þon,  
 ffor þou art, kyng, Riht domes-mon;  
 þe<sup>1</sup> beþ rihte domes mitte, <sup>1</sup> MS. þer. (W. takes mitte = mid þe.)  
 Alle þine werkes beþ ful of witte. <sup>2</sup> H. mevyn, Fr. dout parler oi  
 þis þral of whom my sustren deeþ mene,<sup>2</sup> the Thrall  
deservd his  
doom.  
 Haȝ deseruet as at ene; <sup>3</sup> H. Hath dome deserved as ȝe ȝevyn.  
Fr. Jugement ad deserui.  
 ffor in tyme, while þat he freo wes,  
 He hedde wiþ him boþe Merci and pees, 404  
 And soþ and riht he hedde bo,  
 And wiþ his wille he wente hem fro  
 And tyed hym to wrappe and wouȝ,  
 To wreccheddam and serwe I-nouȝ. 408  
 So þat, ȝif Riht geþ,  
 He schal euere<sup>1</sup> þolyen deþ; <sup>1</sup> H. for ever  
 ffor þo þow him þe heste hiȝtest,  
 þorw Soþ þou him þe deþ<sup>1</sup> diȝtest,<sup>2</sup> <sup>1</sup> MS. deþ him  
<sup>2</sup> H. adds 2 vv. 412  
 And I my-self him ȝaf þe dom,  
 As sone as he hedde þe gult I-don;  
 ffor Soþ bereþ witnessse þer-to, <sup>3</sup> v. 409 ff. cf. Fr.:  
Pur doit suffrir la mort,  
Kar tu auceis li promis.  
Ore soit en prison mis.  
Kar iustice le destine,  
Deske vienge le termine  
Ke tu le voilles relever  
E devant ta cort iuger  
 And elles nedde I no dom I-do. He was con-  
demd by  
Truth.  
 ȝif he in Court bi-foren vs were,  
 þe dom þou scholdest sone I-here.<sup>3</sup>

	ffor Riht ne spareþ for to Iugge What-so-euere Soþ wol sugge ;	420
	þorw wisdam heo demepþ alle, As wole to his <sup>1</sup> gult bi-falle."—	<sup>1</sup> r. heor
The Thrall, thus judgd by Truth and Right,	SOþ and Riht, lo þus heo suggeþ, And þis þral to deþe Iuggeþ ;	424
	Neuer nouþer ne spekeþ him good, Ne <sup>1</sup> non þat <sup>2</sup> Merci vnderstood.	<sup>1</sup> r. nes ?
	Ac as a Mon mis-I-rad <sup>3</sup> <sup>2</sup> H. of hem. Fr.: Puiske pitie nest oie. On vche half he is mis-bilad. <sup>3</sup> H. As a diswaried mon mysrad	
	Ne helpeþ him no þing wher-so he wende, þat his fo fettep <sup>1</sup> him In vche ende	
was stript,	And I-strupt him al start-naked, <sup>1</sup> Fr. Ke l'ennemi nel assaut	
	Of miht and strengþe al bare I-maked ;	432
	Him and al þat of him sprong	
and enslaved in sin.	He dude a þeuwedam vyl and strong And made agult[en] swiþe I-lome, And Riht com after wiþ hire dome ;	436
Mercy and Peace	Wiþ-uten Merci and Pees heo con Iugge, Euer aftur þat Soþ wol sugge. Ne Pees mot not mid hem be,	
fled from the land.	Out of londe heo mot fle, ffor pees bi-leueþ in no londe Wher þer is werre, nuy and onde ; Ne Merci mot not a-Mong hem liue, Ac boþe heo beþ of londe I-driue.	440
		444
All the world was drownd,	Nis þer nout in world bi-leued þat nis destrued and to-dreued, And dreynt, for-loren and for-demed,	
save 8 souls,	But Eihte soulen, þat weren I-þemed In þe Schup, and þat weoren heo :	448
Noah, his 3 sons and their wives.	Noe, and his sones þreo, And heore wyues þat heo hedden bi-fore— Of al þe world nas be-leued more.	452
	Careful herte him ouzte come þat þencheþ vpon þe <sup>1</sup> dredful dome ! <sup>1</sup> r. þet ? H. so	
	And al hit is þorw Riht and Soþ, þat wiþ-uten Pees and Merci doþ.	456



*De pace.*

## PEACE

- S**o þat Pees a last vp breek  
 And þus to hire ffader speak :  
 " I am þi douȝter sauȝt and some,  
 And of þi fulnesse am I-come. 460  
 To-fore þe my playnt I make :  
 Mi two sustren me habbeþ forsake,  
 Wip-ouuten me heo doþ heore dom,  
 Ne *Merci* a-mong hem nouȝt ne com. 464  
said that  
Truth and  
Justice had  
driven Mercy  
and her away.  
<sup>1</sup>ffor no þing þat I<sup>2</sup> miȝte do 1 Fr.: Onkes apelee ne feu,  
 Ne moste *Merci* hem come to, Pur co ne peut avoir refu  
 Ne for none kunnes fey Nus home ke soit en vie :  
 Ne moste ich hem come neȝȝ, Pur co sui diloece fuie.  
 Ak þat dom is al heore owen. 469  
(The translator used a  
corrupted text.)  
<sup>2</sup> H. eny mon  
 ffor-þi Ich am of londe I-flowen,  
 And wole wip þe lede my lyf,  
 Euer o<sup>1</sup> þat Ilke stryf 472  
<sup>1</sup> MS. on; cf. v. 152.  
 þat a-mong my sustren Is a-wake,  
 þorw sauhtnesse mowe *sum* ende take.  
 Ac what is hit euer þe bet  
 þat Riht and Soþ ben I-set, 476  
 Bote heo wite wel pees<sup>1</sup>? 1 MS. þeos  
 Rihtes Mester hit is and wes  
 In vche dom pees to maken.  
 Schal I þenne beo forsaken 480  
But Peace  
should al-  
ways be the  
end of truth  
and justice.  
 Whon eueriche good for me<sup>1</sup> is wrouht 1 MS. fourme  
 And to habben me bi-þouht<sup>1</sup>? 1 orig. bitoult. H. be in thought,  
Fr. retrait  
 And<sup>1</sup> he me<sup>2</sup> louede neuere to fere 1 Sim. Ac, H. But, Fr. Mes  
 þat *Merci*, my suster, nul not here. 484  
<sup>2</sup> MS. ne  
 Off vs foure, ffader, I-chul telle þe  
 Hou me þinkeþ hit ouȝte to be.  
 Whon ffoure<sup>1</sup> beþ to-gedere I-sent 1 MS. þe ff.  
 To don an euene Iuggement, 488  
 And schul þorw skil alle and some  
 ȝiuen and demen euene dome,  
 þer ne ouȝte no dom forþ gon  
 Er þen þe foure ben aton ; 492  
 At on heo moten at-stonden alle  
 And loken seþþen hou dom wol falle. No Judgment  
should be  
given unless  
Mercy, Truth,  
Justice, and  
Peace all  
agreed in it.

- Be vs ffoure þis I telle :  
 We beoþ not alle of on spelle ; 496  
 Boþe Ich and Merci  
 We be-clepeþ þe dom forþi ;  
 Hit is al as Riht and Soþ wol deme,  
 Merci ne me nis hit not qweme. 500
- Peace appeals  
 against the  
 judgment of  
 Truth and  
 Right.
- Wip-uten vs þer is bale to breme :<sup>1</sup> <sup>1</sup> vv. 500-1 om. in Sim.  
 ffor-þi, ffader, þow nime 3eme ! Fr. :  
 Sauz nus est trop flaellez,  
 Pur co doit trover pitiez.  
<sup>1</sup> In the Fr. vv. 503-512  
 precede v. 485, and vv.  
 509-10 precede v. 503.
- <sup>1</sup> Of vche goodschipe Pees is ende,  
 Ne fayleþ no weole þer heo wol lende,  
 Ne wisdam nis not worþ an hawe 505  
 þer Pees fayleþ to felawe ;  
 And hose Pees loueþ, wip-uten gabbe,  
 Pees wip-uten ende he schal habbe. 508
- Wisdom was  
 naught with-  
 out Peace.
- Mi word ouzte ben of good reles,<sup>1</sup> <sup>1</sup> Fr. Mon dit doit porter  
 grant fes.  
 ffor þou art kyng and prince of pes.  
 ffor-þi þou ouztest to here me,  
 And Merci my suster, þat clepeþ to þe 512  
 þat þe þral, þe prisoun,  
 Mote come to sum Raunsoun.  
 Vre wille, ffader, þou do sone  
 And here vre rihte bone ! 516  
 ffor Merci euere clepeþ to þe  
 Til þat þe prison dilyuered be,  
 And I-chul fleon and neuere come  
 Bote my sustren ben sauzt and some." 520
- The Thrall  
 ought to be  
 ransomed.
- þE kynges sone al þis con heren  
 Hou his sustren hem to-beeren,  
 And seiþ þis strif so strong awaken,  
 And Pees and Merci al forsaken ; 524  
 þat wip-uten help of his wisdom  
 Ne mihten heo neuere to-gedere come.  
 "Leoue ffader," quað he, "Ich am þi sone,  
 Of þi wit and of þi wone, 528  
 And þi wisdam [me] clepeþ me ;  
 And so muche þou louedest<sup>1</sup> me <sup>1</sup> H. louest  
 þat al þe world for<sup>1</sup> me þou wrouztest, <sup>1</sup> r. þor3, Fr. par mol.  
 And so þou me in werke bouztest ;<sup>1</sup> <sup>1</sup> H. in thy werk broughtest.  
 ffor we beoþ on in one fulnesse, Fr. Dont tes fez tuz me ovres  
 sunt, r. brouztest, from brou-  
 ken = use (forced form) ?
- and told his  
 Father
- In miht, in strengþe, and in heiþnesse ; 534

- I-chulle al don þat þi wille is,  
ffor þou art kyng Rihtwis. 536
- So muche, ffader, ich nyme þeme  
Of þis strif þat is so breme,  
þat for þe tale þat Merci tolde þe  
fful sore þe prisun reweþ me ; 540 that he pitied  
the Prisoner.
- ffor-þi he reweþ me wel þe more  
ffor Merci euere clepeþ þin ore.  
þou art, ffader, so milsful kyng:  
Hire we schul heren of alle þing.<sup>1</sup>  
Al i-chul<sup>2</sup> hire wille done  
And sauhten Sop and hire ful sone.  
Nimen I-chulle þe þralles weden,  
As Sop & Riht hit wolden and beoden,<sup>1</sup> 548 He would  
take the  
Thrall's  
clothes,
- And al one I-chul holde þe doom <sup>1</sup> Fr. En verite e en dreiture  
As Iustise ouhte to don,<sup>1</sup> <sup>1</sup> Fr.: Sustendrai le iugement  
E kank 'a iustice apent,  
And maken I-chule Pees to londe come,<sup>2</sup> <sup>2</sup> E peis en terre  
frai crier  
And Pees & Riht cussen & be sauþt & some, 552 and make  
Peace and  
lighth kies,  
and save all  
folk.
- And druyen<sup>1</sup> out Werre, Nuy and Onde, <sup>1</sup> r. dryuen  
And sauen al þe<sup>1</sup> folk in londe." <sup>1</sup> H. thi, Fr. ta
- H**Ose þis forbydene con,  
He may openliche i-seo bi þon 556  
þat al þis ilke tokenyng<sup>1</sup> <sup>1</sup> Fr. K'iceste signefiance  
Est en dieu une puissance. This Parable  
is of God the  
Father, Son,  
and Holy  
Ghost, three  
in one.
- Is Godes in-siht, Almihti kyng.  
Wiþ-[out]<sup>1</sup> God þe ffader nis maked nouht, <sup>1</sup> r. But?  
þorw God þe Sone is al þing wrouht,<sup>2</sup> 560  
And alle þing is folfuld out-riht <sup>2</sup> Fr.: De deu le pere est tute riens,  
Par deu le fiz sunt fet tuz biens,
- þorw God þe hlogostes miht:  
And alle þreo beþ on, þouh hit be so,  
In one fulnesse and in no mo. 564  
He ȝiue<sup>1</sup> his Blessyng we þ Mouþ & honde  
To alle þat þis writ vnderstonde. <sup>1</sup> MS. ȝiueþ, H. ȝeue
- Ȝ**E habbeþ I-herd as ich ow tolde,  
ffor whi God þe world maken wolde, 568 You've now  
heard how  
Adam and  
men lost  
Heaven.
- And hou Adam forles þorw synne  
World and Heuene, and al Mon-kyne:  
þat for miht ne strengþe ne for no þing  
No<sup>1</sup> mon nedde of him-self a Couryng,<sup>2</sup> <sup>1</sup> om. in H. 572  
<sup>2</sup> Fr. recouerauce  
Ne Angel mihte Mon helpe on none wyse, <sup>2</sup> Fr.: Ne angle nel  
pout rechanger  
Ne Mon mihte him-self fro deþe aryse.<sup>3</sup> <sup>3</sup> Fr.: Ne home de  
mort relever. Angels  
couldn't help  
them,

- þenne moste nede beo þorw vche doom  
 þat God of heuene Mon bi-com, 576  
 Mon þe deþ þolen þorw serwen ryue,  
 And God vp rysen from deþ to lyue—  
 Elles were alle for-lore to nouht  
 þat God hedde in þe world I-brouht.<sup>1</sup>  
 Herkeneþ [whuch]<sup>1</sup> Loue and Boxumnesse, <sup>1</sup> MS. velone  
 Whuch Milce and eke Swetnesse, 582  
 þat God from heuene alihte[n] chees<sup>1</sup> <sup>1</sup> MS. and chees; H. to  
 ffor O [seli shep]<sup>2</sup> þat he lees! <sup>2</sup> MS. Mon, H. sele shepe,  
 [Ninti nine he leuede]<sup>3</sup> and eode <sup>3</sup> MS. brittl zeer he luede,  
 To sechen on in vncouþ þeode. <sup>3</sup> H. His fadir blisse he leuede,  
 Fr. Nonante noef i laissa; see  
 Weymouth.
- þenne nis þer such herde-mon non, 587  
 Ne non<sup>1</sup> so milsful<sup>2</sup> lord as he is on! <sup>1</sup> om. in H.  
 Whose wolde his herte on such lord holde <sup>2</sup> MS. miȝtful, Fr. merciable  
 þat so muche loue him kuiþe wolde,  
 þat lyk him-self wolde him make  
 And siþen deþ þolyen for his sake : 592  
 Er him ouȝte þe herte to springe  
 þen he scholde him wraþþe for eny þinge.
- Of Christ.*  
**H**Erkeneþ now forþure atte frome  
 How vr Saueor wolde come. 596
- Tidings of  
 Him came to  
 Abraham,  
 To Abraham þe tipinges comen ;  
 þe prophetes hit vnder-nomen,  
 þat is Moyses and Ionas,  
 Abacuk and Helyas, 600  
 Daniel and Ieremye,  
 Daudid and Ysaye,  
 And Eliseu<sup>1</sup> and Samuel <sup>1</sup> MS. Elisen  
 Siggeþ Godes comynge wel. 604  
 Wonder hit were hem alle to telle ;  
 Ac herkeneþ hou Ysaye con spelle :  
*Puer natus est nobis, filius datus est nobis*  
 “ A child þer is I-boren to vs,  
 And a sone I-zeuen vs, 608  
 þat schal vp holden his kynedome ;  
 And al þus schal ben his nome :  
 Wondurful, God, and of miht,  
 And redeful, and fader ariht 612  
 Of al þe world þat her-aftur schal ben,
- so God must  
 become man,  
 die, and rise  
 to life.
- We've no  
 such herd-  
 man now.
- wonderful,  
 God, mighty,  
 counsellor,  
 father of the  
 world to  
 come,

Prince of Pees me schal him sen"—		and prince of Peace."
peos beþ þe nomen, as 3e mowe leenen,		
þat þe prophetes him <sup>1</sup> 3eeuen.	<sup>1</sup> H. to him	616
3if 3e wolen heren, tellen I-chulle		How the Child was "wonderful."
How þat child is wonderfolle.		
Such wonder nas neuer I-herd in sawe,		
Ne neuere schal bi none dawe		620
ffor no tyme <sup>1</sup> þat euer schal come,	<sup>1</sup> r. þinge? Fr. Pur riens ke peust avenir	
As, God of heuene Mon bi-come.		
ffor hose now I-se3e heere	<i>Exemplum</i>	If you saw a child born with 3 feet and 3 hands,
A child þat riht I-limed nere,		624
þat þreo ffeet and þreo honden beere ;		
And a-noþer þat oþerweis weere,		
þat hedde ffoot or Hond forlore ;		or no foot or hand,
And heo weore boþe so I-bore :		628
Weoren heo wonderfol, þeose two ?		
Nay, forsoþe, neoren heo, no,		yon'd not wonder.
ffor þe on hedde kuynde ouer meþ,		
And þat oþer to luyte, and so hit geþ,		632
Ac hit is as hit mot nede ben,		
Of vn-mete kuynde a forschipte streon. <sup>1</sup>	<sup>1</sup> Fr. mustre, monster	
Ak þat mihte Muche wonder ben	<i>Exemplum</i>	But you would be astonisht if one were half man and
3if me mi3te eny [mon] <sup>1</sup> I-seon	<sup>1</sup> H. seehe a mon, Fr. un home	636
þat Monnes kuynde hedde al ariht,		
þat him neore to luite ne to muche wiht,		
So þat he were al soþfast mon		
þat no forschippyng weore him on,		640
And eke were good hors wiþ-alle !		half horse.
Such þing may neuer bi-falle ;		
ffor <sup>1</sup> hose se3e a such gederyng,	<sup>1</sup> Fr. mes	
He mihte hit clepe a wonder þing.		644
And 3it is more wonder a þousend-folde		
Of þe child þat Ysay3e of tolde		
And clepede him wonderful, for þon		
þat he is soþ God and soþ Mon.		648
ffor of Monhede ne wonteþ him nouht ;		
And þorw him is al þing I-wrouht ;	<sup>1</sup> H. withoute synne he is Fr.: D'umanite ne li fant rien, E kil est plein deu, co veum bien :	
And wiþ-uten him is synne <sup>1</sup> euere,		
ffor wone <sup>2</sup> dude he neuere,	<sup>2</sup> H. wone therof	
Ne no schaft þorw him mi3te lees,	Par lui tute rien est fet, E sanz li nule rien n'est, Kar en defaute n'est pas fet Com auant vous ai retret.	

- As bi-foren I-rad wes.<sup>1</sup> <sup>1</sup> ef. v. 228.  
 Oþur God nis þen he þat heuene dihte,<sup>1</sup> <sup>1</sup> r. drihte? ef. v. 915.  
 þat from heuene dude<sup>1</sup> alihte <sup>1</sup> H. to erthe 656  
 And vnder vre wede vre kynde nom  
 And al soþfast Mon bi-com.  
 And whon he wolde alles bi-come Mon,  
 He moste be boren of a wommon, 660  
 þulke schaft to vnderfonge wiþ-alle.  
 þat ouzte to Monnes kynde bi-falle.  
 God nolde<sup>1</sup> alihte in none Manere <sup>1</sup> H. myght, Fr. pout  
 But in feir stude and in clere. 664  
 In feir stude and elene siker hit wes  
 þer god al-mihti his In ches :  
 fair Castle, In a Castel wel comeliche,  
 Muche and ffeir<sup>1</sup> and loueliche; <sup>1</sup> r. fer or siker? Fr. Bien fermez 668  
 þat is þe Castel of alle flour, <sup>1</sup> The same allegory of Mary as a Castle is treated in the Festial, 2nd sermon on Assumption-day.  
 Of Solas and of Socour.<sup>1</sup>  
 In þe Merc<sup>1</sup> he stont bi-twene two, 671  
 Ne haþ he ferlak for no fo : <sup>1</sup> MS. Mere; merc = border. Fr. En la marche est assis.  
 ffor þe tour<sup>2</sup> is so wel wiþ-outen, <sup>2</sup> = Castel  
 So depe I-diched al-abouten,  
 þat none kunnes asaylyng  
 Ne may him deruen for no þing. 676  
 He stont on heiȝ Roche and sound,  
 þat<sup>1</sup> is I-planed in to þe ground,<sup>2</sup> <sup>1</sup> MS. And <sup>2</sup> Fr. E bien polle de ci quaval  
 þat þer ne mai wone non vuel þing  
 Ne derue no gynnes castyng.<sup>1</sup> <sup>1</sup> Fr.: Ne engin ni pent geter Ki de rien le peust grever. 681  
 And þauȝ he be so loueliche,  
 He is so dredful and hateliche  
 To alle þulke þat ben his fon,  
 þat heo fien him euerichon.<sup>1</sup> <sup>1</sup> 681-4 om. in Fr. 684  
 ffou[r] smale toures þer<sup>2</sup> beþ abouten <sup>2</sup> MS. þat  
 To witen þe heiȝe tour wiþ-outen.  
 and three Baileys, Seþþe beoþ þre Bayles wiþ-alle,  
 So<sup>1</sup> feir I-diht wiþ strong walle, <sup>1</sup> om. in H. & Fr. 688  
 As heo beoþ here-after I-write—  
 Ne may no mon þe feirschipe I-wite,  
 Ne no tonge ne may hit telle,  
 Ne þouȝt þenche, ne Mouþ spelle. 692  
 On trusti Roche heo stondeþ faste,

who came  
from Heaven,  
and took our  
nature.

God would  
alight only  
in a

fair Castle,

fixt on a high  
rock,

defended by  
forts,

and three  
Baileys,

And wiþ depe diches beþ bi-caste ;		
And þe carnels so <sup>1</sup> stondeþ vp-riht <sup>2</sup>	<sup>1</sup> om. in H. <sup>2</sup> Fr. E aurne de gran kerneaus	with Battlements,
Wel I-planed and feir i-diht.	696	
Seue Berbicans þer beoþ I-wrouht,		and 7 Barbicans.
Wiþ gret ginne al bi-þouht,		
And euerichon haþ 3at and tour :		
þer neuer ne fayleþ socour ;	700	
Neuer schal fo <sup>1</sup> him stonde wiþ	<sup>1</sup> Fr. Ne ja n'averat ennui Ki là veut quere refui. (the translator read ennemi).	
þat þider wol flen to sechen grip.		
þis Castel is siker and feir abouten,		This Castle is painted with 3 colours ;
And is al depeynted wiþ-outen	704	
Wiþ þreo heowes þat wel beþ sene.		
So is þe fundament al grene		the foundation green,
þat to þe Roche faste liþ ;	707	
Wel is þat þer murþe I-sihþ ! <sup>1</sup>	<sup>1</sup> Fr. De grant docour ni faut point.	
ffor þe greneschiþe lasteþ euere		
And his heuh ne leoseþ neuere.		
Seþþen a-bouten <sup>1</sup> þat oþer heu3	<sup>1</sup> r. aboue? om. in H.	the middle
So is Inde and eke Bleu,	712	blue,
þat þe Middel heu3 we clepeþ ariht,		
And schyneþ so feire and so briht.		
þe þridde heu3 an-ouemast,	<sup>1</sup> Fr. La tierce colur par enson Les karneaus covre environ ; Plus est vermeille que nest rose, E piert nne ardante chose ; Tant refflambeie environ Ke tut covre le dongon.	the upper
Ouer-wriþeþ al and so is I-cast <sup>1</sup>		
þat wiþ-Innen and wiþ-outen		
þe castel lihteþ al-abouten,		
And is Raddore þen euere eny Rose schal,		rose-red.
þat <sup>2</sup> þuncheþ as hit barnde al.	<sup>2</sup> H. Hit	720
Wiþ-Inne, þe Castel is whit schinyng		Within, all is snow-white.
So þe snow3 þat is sneuwyng,		
And casteþ þat liht so wyde	723	
After long <sup>1</sup> þe tour and be-syde ;	<sup>1</sup> r. Andelong? H. Enlong on ; Fr. De lung	
þat <sup>1</sup> neuer comeþ þer wo ne wou3,	<sup>1</sup> H. Ther	
Ac swetnesse þer is euere I-nou3.		
A-Midde þe heize <sup>1</sup> Tour Is springyng	727	In the Castle is a well,
A welle þat euere is eornynge,	<sup>1</sup> Fr. En mi la tur plus hauteine Est surdant une fonteigne	
Wiþ foure stremes, þat strikeþ wel		
And erneþ vppon þe grauel		
And fulleþ þe diches a-boute þe wal.		
Muche Blisse þer is ouer-al !	732	
Ne dar he seche non oþer leche		

- þat mai riht of þis water cleche !  
 In þulke derworþe feire tour  
 and an ivory Throne þer stont a Trone wiþ muche honour, 736  
 Of whit Iuori, and feiroke of liht  
 þen þe someres-day whon hee<sup>1</sup> is briht ; <sup>1</sup> orig. heo  
 Wiþ Cumpas I-þrowen and wiþ gin al I-do<sup>1</sup> ; 739  
 with 7 steps, Seuene steppes þer beoþ þer-to, <sup>1</sup> Fr.: Par engin est compassez.  
 þat oo<sup>2</sup> feire wiþ Ordre I-tized<sup>3</sup> beoþ. <sup>2</sup> MS. so, H. oo  
<sup>3</sup> H. I-joyned  
 ffeior þing In world no mon seoþ :  
 a rainbow above it, ffor heuene-bouwe Is a-bouten I-bent,  
 Wiþ alle þe hewes þat him beþ I-sent. 744  
 and a Chair on it, Neuere so feir<sup>1</sup> Chayzere <sup>1</sup> H. so f, a  
 Nedde kyng ne Emperere.  
 Muche more feirschupe I-nouȝ þer wes  
 þer God Almiȝten his In ches. 748  
 þenne nis þer such Castel non,  
 Ne neuer nas, but þulke on,  
 Ne neuer-est after be ne schal ;  
 God made it all, ffor God of heuene hit dihte al 752  
 And wrouȝte hit him-self, and al dude  
 To alihten in þulke feyre stude  
 ffrom his kin[e]dam aboue<sup>1</sup>— <sup>1</sup> 753 & 755 added to the Fr.  
 He cudde þe stude muche loue ! 756  
 This Castle of Love is  
 þis is þe Castel of loue and lisse,  
 Of Solace, of Socour, of Ioye and blisse,  
 Of Hope, Of Hele, Of Sikernesse,  
 the sweet And ful of alle Swetnesse. 760  
**Þ**Is is þe Mayden[es bodi]<sup>1</sup> so freo ; <sup>1</sup> H. maydons body, Fr.  
 Cest le cors de la pucele  
 þer<sup>2</sup> neuer nas non bote heo <sup>2</sup> MS. þat  
 þat wiþ so fele þewes I-warned<sup>1</sup> wes<sup>2</sup> <sup>1</sup> Fr. garnie <sup>2</sup> r. nes  
 Maid Mary. So þat swete Mayden Marie wes. 764  
 Heo stont in þe Merc<sup>1</sup> bi-twene two : <sup>1</sup> MS. Mere  
 Heo schilde<sup>1</sup> vs alle from vre fo <sup>1</sup> = schilt, 3 pr. ind. ;  
 Fr. Si nus est eecu e targe  
 þat vs a-wayteþ day and niht, Contre tuz nos enemis  
 Heo vs helpeþ wiþ al hire miht. 768  
 The Rock þe Roche þat is so trewe and trusti,<sup>1</sup> <sup>1</sup> Fr. si bien polle  
 is her pure heart. þat is þe Maydenes herte, forþi  
 þat neuer synne þer-wiþ-Inne com,<sup>1</sup> <sup>1</sup> Fr. Konques en mal  
 ne mollist  
 Ac heo to seruen God al hire nom 772  
 And wuste hire<sup>1</sup> wiþ muche boxumnesse, <sup>1</sup> om. hire



Hire Maidenhod wip swetnesse.

þe ffoundement þat faste to þe Roche liþþ,

And þe feire greneschipe þer-wip,

776 The green  
hue is her  
belief.

[Is] þe Maydenes bi-leeue so riht,<sup>1</sup>

þat haþ al hire bodi I-liht;

Fr. La verdour que tant est bele  
Sa foi tut tens renouele.  
H. For here beleve is so true  
That ever hit is grene and  
newe.

ffor hire bi-leeue þat is so trewe,

þat euere is grene and euere newe,<sup>1</sup> 780

ffor hire<sup>2</sup> bi-leeue is apertement <sup>2</sup> om. in H. and Fr.

Of alle vertues foundement.

Of þe Middel heuþ Is to wite<sup>1</sup>

Fr. E puis est la meine colour,  
De si tres bele doucour.  
C'est la signefiance  
Ke od tendrur<sup>2</sup> en esperance  
Servi tut tens son seignor  
En humillite e en doucor

The middle  
hue (blue) is  
the Virgin's  
hope.

þe swetnesse and þe feirschipe;

þat is þe bi-tokenyng:

In goode hope, as so zong þing,<sup>2</sup>

<sup>2</sup> The translator read tendron.  
H. wes here lvyng.

[Heo] was oo<sup>3</sup> bisy In swetnesse

<sup>3</sup> MS. so

To seruen God In Boxumnesse. 788

þe þridde heuþ and þe on-ouemast,

The upper  
hue (red)

þat haþ ouer-al his liht I-cast

And as þauþ hit barnde al hit is—

Nis non of so mucche pris: 792

þat is þe clere loue and briht

is her love

þat heo is al wip I-liht,

And I-tent wip þe fuir of loue,

To serue god þat is hire aboue. 796

**Þ**E ffoure smale toures abouten

The 4 Forts  
are the

þat wi[te]þ<sup>1</sup> þe heize Tour wip-outen, <sup>1</sup> MS. wip, cf. v. 686.

ffoure hed-þewes þat aboute hire [me] i-seoþ,

ffoure vertues cardinals þei<sup>1</sup> beoþ: <sup>1</sup> MS. þer, H. thei 800

þat is Strengþe and Sleischupe,

Rihtfulnesse and Warschupe; <sup>1</sup> MS. worschupe, H. warship, Fr. temperance

Cardinal  
Virtues:  
Strength,  
Skill, Right-  
fulness,  
Temperance.

Euerichon wip a zat wip ginne,

þat may non vuel come þer-Inne. 804

**A**nd whuche beoþ [þe] þreo bayles zet

The 3 Baileys  
with battle-  
ments

þat wip þe carnels beþ so wel I-set,

And I-cast wip cumpas and walled a-bouten,<sup>1</sup>

þat witeþ þe heize tour wip-outen? <sup>1</sup> Fr. A beau compas environ Si defendent le dongon

[B]ote þe Inemaste<sup>2</sup> Bayle, I wot, <sup>2</sup> Fr. Cele a la plus haut estage

are the Vir-  
gin's Maiden-  
hood,

Bi-tokneþ hire holy Maidenhod,

þat neuer for no-þing I-worsed nas—

So ful of Godes grace heo was. 812

**Þ**E Middel Bayle, þat wite þe,

her Chastity,	Bi-tokneþ hire holy chastite.		
	And seþþen þe ou[t]emaste <sup>1</sup> Bayle	<sup>1</sup> Fr. foreine	
and her Wedding.	Bi-tokneþ hire holy sposayle.		816
	Riht me clepeþ hem Bayles, for-þi		
	þat heo habbeþ þis ladi in here Bayli,		
	þat hire-self one, Makeles, <sup>1</sup>	<sup>1</sup> sanz per	
	Is Mayden chast and weddet wes.		820
	þorw on of þeos bayles he mot teon		
	þat wol on ende I-borwed beon.		
The 7 Bar- bicans	<b>Þ</b> E Seue [Berbicans] <sup>1</sup> abouten,	<sup>1</sup> MS. Carnels	
	þat wiþ gret gin beon I-wrouzt wiþ-ouTEN		824
	And witeþ þis Castel so wel		
	Wip <sup>1</sup> Arwe and wip Qwarel :	<sup>1</sup> = against, Fr. de	
are the 7 Virtues :	þat beþ þe seuen vertues wiþ winne		
	To ouercome þe seuen dedly sinne.		828
	þat is : pruide, þe biginnynge		
	And þe Roote of al vuel þinge,		
	Al maat and ouer-comen wes		
1. Obedience,	þorw Boxumnes þat heo ches ;		832
2. Love,	And hire trewe loue ouer-com Envye ;		
3. Abstinence,	And hire Abstinance Glotonye ;		
	And Lecherye heo made fle		
4. Chastity,	þo[r]uz hire holy chastite ;		836
	And was <sup>1</sup> distruyed Couetyse	<sup>1</sup> MS. was was, H. all-so she	
5. Generosity,	þorw hire Largesse in vche wyse ;		
	And euer <sup>1</sup> wrappe heo ouer-com	<sup>1</sup> MS. eueri, H. evermore	
6. Meekness,	þorw Mekenesse <sup>1</sup> þat heo nom ;	<sup>1</sup> Fr. & H. patience	840
7. Gladness.	And hire gostliche gladyng		
	Destruyed Sleuþe þorw alle þinge.		
The Wells are springs of Grace.	<b>Þ</b> E welle springeþ of alle <sup>1</sup> grace	<sup>1</sup> H. alle of	
	þat fulleþ þe diches in vche a place. <sup>2</sup>		844
	Godes grace to-deleþ þis <sup>3</sup>	<sup>2</sup> Fr. La fontaigne isurt de grace, Ki tut le chastel embrace ; Deu sa grace i ad done E par mesure devise.	
	þorw Meth wiþ-al as his wille is.	<sup>3</sup> H. so deled is	
	Ac he louede so þis mayden aplizt		
	þe folle of grace he hire 3af out-riht ;		848
	þorwh whom þe grace þat ouer-fleot		
	Socoureþ al þe world 3ut.		
	ffor-þi me may hire riht clepe and calle		851
	O Blessed ladi <sup>1</sup> ouer opere alle.	<sup>1</sup> H. One t-blessed ; ladi om. Fr. Sur tutes autres benuree.	
	And what mowe þe diches be		

- But hire þolemode<sup>1</sup> pouerte, <sup>1</sup> Fr. volentrive 854 The Castle's  
 þat nones kunnes<sup>1</sup> assaylyng <sup>1</sup> r. ginnes? cf. vv. 680, 675. Ditches are  
 Ne may derue þe tour for no þing— <sup>Fr.: Dont nul engin ne peut suffering  
 þorw whom<sup>1</sup> þe fend is ouer-comen, <sup>geter</sup> Ke le chasteu peust rien poverty.  
 grever.  
 And his miht al by-nomen.<sup>2</sup> <sup>1</sup> r. whon? <sup>2</sup> Fr. has 4 vv. more.</sup>
- F**Or þis is þe ladi so gent & fre <sup>1</sup> H. blyve 860 Mary is the  
 þat God seide of to þe Neddre on þe tre, <sup>1</sup> Fr. chief, H. hed Lady spoken  
 þat þer scholde comen a wommon blype<sup>1</sup> of by God to  
 þat scholde al his pouste<sup>1</sup> to-dryue. the Serpent  
 I-blessed be þis Buyrde of prys, in Paradise.  
 þat ouer al opure I-blessed is, 864  
 þat so feir was and good so sone  
 þat of hir bodi<sup>1</sup> God made his trone <sup>1</sup> Fr. alme, H. soule Of her body  
 To his owne gistenynge, God made  
 And nom flesch & blod of hire, to bringe 868 His throne,  
 His folk out of prisoun; and redeemd  
 þat was vre Garysoun. <sup>1</sup> Fr. Iceste dame est bele assez us.  
 Kant tant par ad de bontez,  
<sup>1</sup> þis ladi is feir & good & fre Plus ke nule creature;  
 Whon heo hæþ so mucche bouunte, Meis quant li solaus de droiture,  
 leuz, son seint cors enumbrat,  
 More þen eny schaft þat wes; <sup>1</sup> H. And tho Mil itant embelli iad.  
 ffor-þi<sup>1</sup> þe Rihtwys sone<sup>2</sup> hire ches <sup>2</sup> H. the sonne of ryghtwesnes,  
 And schadewede on hire in wolde,<sup>3</sup> <sup>2</sup> = in virtue; or r. holde =  
 flesh?  
 And<sup>4</sup> feirede hir more a þousend-folde. <sup>4</sup> H. He 876  
 þoru<sup>1</sup> þe faste þat he con in teo, <sup>1</sup> MS. þo<sup>r</sup> n<sup>3</sup> He left her  
 And<sup>1</sup> at þe out-zong he lette [hit] faste beo. <sup>1</sup> om. in H. immaculate,  
 unbroken.  
 How so þat was beo we stille,  
 ffor of alle þing God may don his wille. 880
- A**, derworþe qween so gent & fre,  
 þat helpes<sup>1</sup> alle þat fleoþ to þe: <sup>1</sup> MS. helpeþ  
 Mi soule is comen to þe for nede;  
 þat at þi zate bat & loude doþ<sup>1</sup> grede, <sup>1</sup> H. con 884  
 Bat & gredeþ and loude gon<sup>1</sup> crye: <sup>1</sup> H. con  
 "Helpe me, Swete Mayden Marie!  
 Vndo, Ladi! I þe bi-seche.  
 þou lete me a luitel cleche 888  
 Of þulke [grace] þat alle [con] frouere  
 þat gostliche beoþ in herte pouere.  
 Lo hou I am bi-set heer-oute  
 Wiþ my þreo fon al-a-boute: 892 I am beset  
 þe fend, þat wiþ me fihteþ euere, the Devil,

- the World,  
my Flesh. þe world, my flesch—heo ne stunteþ neuere,  
Wip-outen eny Meþ on me heo foþ,<sup>1</sup> <sup>1</sup> H. voth  
Swiþe gret harm heo me doþ. 896  
Gret parlement heo habbeþ I-nome.
- The Devil  
harms me  
with Pride,  
Wrath, Sloth. þe fend furst is<sup>1</sup> forþ I-come, <sup>1</sup> H. is formest  
Wip þreo hostes he deþ me gret wo :  
Wip pruide, & wrappe, & sleuþe also. 900
- The World  
attacks me  
with Covet-  
ousness and  
Envy.  
My Flesh  
tempts me  
with Glut-  
tony and  
Lechery. þe world me haþ wiþ two hostes bi-stonde :  
þat is wiþ couetyse and Onde.  
And my flesch me fondeþ to spille <sup>1</sup> H. foule, Fr. fou delit  
Wip Gloteny and wiþ vuel<sup>1</sup> wille. <sup>2</sup> H. fyght; Fr. Grant damage  
(al. Bataile) n'ont esnu  
Gret wrappe<sup>2</sup> heo habbeþ to me I-nome ;  
I am as campion ouer-come<sup>3</sup> ; <sup>3</sup> Fr. Champiun sui ja recrú.  
But þou me helpe, Mayde Marie, <sup>4</sup> 2 vv. om., cf. H. :  
Ichabbe I-lore þe Maystrie . . . <sup>4</sup> Thow that art to alle febulle leche,  
Thow let me of thy dyches cleche,  
Fr. Tu que fiebles redresez,  
Fal me poser au fossez,  
Ou li chastel est estabie  
E charite rest conestable.
- Charity is  
the Constable  
of the Castle. þer þe Castel is faste & stable,  
And Charite is Constable.”
- Of þis castel ichabbe a luitel told,  
Ac more me mihte a þousand-fold : 912  
ffor alle þe godschupus þat in þe world is  
Out of þis Castel I-comen is.
- By this  
ladder God  
came down  
to earth,  
and took  
manhood. þorw þis laddre God, heuene d[r]ihte,<sup>1</sup> <sup>1</sup> H. God Allmyght  
ffrom heuene in to eorþe alihte 916  
And nom of hire his Monhede,  
þorw whom<sup>1</sup> he wrey<sup>2</sup> his Godhede. <sup>1</sup> r. whon? <sup>2</sup> Fr. covri
- þis is þe þard þat bereþ þe flour,  
þat<sup>1</sup> Maiden þat bar hire creatour. <sup>1</sup> H. The 920  
And þus þe “child is I-boren to vs,  
And such a Sone I-þene to vs.”  
And nis he “wonderful” þerfore,  
Whon he is þus for vs I-bore? 924  
So mucche wonder nis of no þinge  
As two kuynden to-geder bringe,  
And þat eiper kuynde wiþ-alle  
Habbe þat wole to heom bi-falle, 928  
þat neuer nouþer ne wonte no wiht,  
Ac þat eiper habbe al his riht.
- Jesus, Son of  
God, þat Is Ihesu, Godes sone,  
þat from heuene to eorþe wolde come 932  
To sauþten his sustren þat were to-boren,

- And dilyneren þe prison þat was for-loren ;  
 Two kuynden he haþ, we witen bi þon, 935  
 þat<sup>1</sup> he is soþ God and soþ Mon. . . .<sup>2</sup> <sup>1</sup> H. for both God and  
**B**I-hold now, Mon, to Godes miht <sup>2</sup> A passage of the Fr. text, Man.  
 And his deden hou heo beoþ diht<sup>1</sup>— (How he was  
 þat þou a-boute nouzt fer se,<sup>2</sup> <sup>1</sup> Fr. Regardez, homme, sa puis- "counsel-  
 Ac<sup>3</sup> bi-hold hou Boxum he wolde be E sa grandor sanz finance, lor.")  
 þat he wolde be boren of wommon Ou circumscrip n'est mie, and in H. E veez com il s'umilie.  
 And for vre sake bi-comen mon. <sup>2</sup> H. And this all-abowte For our sake  
 And seþþen be-hold hou he vs redeþ <sup>3</sup> H. And He became  
 And in to sauete vs ledeþ, 944 man,  
 On ful swete manere & on non oþur,  
 And seiþ þus to vs : " leue broþur,  
 I seo þe mis-lyken<sup>1</sup> & al for-þemed<sup>2</sup> <sup>1</sup> H. myslyche i-gon and says to  
 And out of þin owne lond I-flemed, <sup>2</sup> Fr. Io te voi ci esgarez 948 us,  
 And þou seost wel þat for no þing  
 þow hast of þi-self no keueryng.  
 Ne beo þou in wonhope non,  
 Ac ful siker þou beo þeron : 952  
 3if þou wole me louen<sup>1</sup> and vnderstonde, <sup>1</sup> r. leuen, H. leue, but have  
 I-chul þe bringe in to þin owne londe. Fr. crerre faith in Me,  
 Ententyfliche<sup>1</sup> þou herken to me <sup>1</sup> Fr. Oez mol tut sulement and I'll bring  
 And do þat ich comaunde þe. 956 thee back.  
 Mi 3ok is softe I-nowh to weren,  
 And my burþene list I-nouh to beren.  
 To Merci bi-hou<sup>1</sup> I am al I-nome, <sup>1</sup> H. To mercies bone ;  
 And þus I am for þe I-come. Fr. Pitie pur toi m'ad esmu. 960  
 And ich þe rede þou suwe me,  
 I-chulle<sup>1</sup> þe batayle nyme for þe. <sup>1</sup> H. And I-ch. Follow Me,  
 To ple I-chulle þis princes<sup>1</sup> hauen, <sup>1</sup> i. e. Merci ; Fr. Primes por  
 And þi rihte I-chulle crauen. toi voil pleider 964  
 ffor Icham of þi lynage :  
 I may crauen þin heritage ;  
 And Icham of freo nacion :  
 Me oute I-here my reson ; 968  
 And Ichabbe I-wust wiþ wyne  
 þe þreo lawen wiþ-ouren synne.<sup>1</sup> <sup>1</sup> vv. 969-70 added.  
 ffor þe Ichulle to Batayle wende.  
 siker<sup>1</sup> beo þou of ful good ende : <sup>1</sup> MS. ffor siker 972  
 ffor Ichulle an ende ouurcome þat fiht  
 and win.

- And to-dreynen<sup>1</sup> al þi riht. <sup>1</sup> = dereynen, prove
- Ne darstou on erþe þenchen elles nouht 975
- Love God and thy fellow-Christian!" But God and þin euencristen to loue in trewe þouzt."
- L**ord, wꝛuch freschipe<sup>1</sup>—hose nome ȝeme—
- What an example of liberality Christ showd us! **L**Whon he þat welde<sup>2</sup> al þing & al mai deme,
- Vs schewed such frenschip & swetnes <sup>1</sup> MS. frenschipe. Fr. franchise
- And a forbysne of Boxumnes! <sup>2</sup> 3 sgl. ind. 980
- Ac þulke forbisne me luitel telleþ to,
- But worldly folk don't follow it. And selden in þe world [is] I-seȝen, ne ȝore hap do.<sup>1</sup>
- ffor þe worldlich mon euere I-liche <sup>1</sup> H. And selden in the world this vertu is do.
- Loueþ þing þat is worldliche, <sup>Fr. Mes cele ensamp est poi tenue E trop reument el mund veue.</sup>
- Ac þe gost of charite & of þolemodnesse 985
- Loueþ euer goodschipe & Boxumnesse.
- ffor whon to þe world him ȝeueþ þe mon
- When a man begins to grow rich, And þe worldes good him waxeþ on, 988
- He ne þenkeþ on God ne non oþer þynge
- he cares only for money-getting, Bote worldes catel to-geder bringe ;
- And whon þe catel hap þe Maystrie a last,<sup>1</sup> <sup>1</sup> H. om. a last
- Hit<sup>2</sup> is in his cofre bi-loke so fast,<sup>3</sup> <sup>2</sup> MS. þat hit 992
- þat al he bicomeþ ouergart proud
- becomes proud, And mis-doþ his neiȝebors boþe stille & loud ;
- and gives no-thing away. No-þing ne wilneþ he largesse, <sup>3</sup> H. Hit maketh mon so rebell and lye
- But lordschupe and heiȝnesse ; <sup>Fr. Si fern enz ses laz le lie (laz = laces ; the translator understood laie = coffer)</sup>
- þe forbysne of Boxumnesse I-wys
- Al þorw pruyde forȝeten is.
- þeose ne mowen Ihesus suwen wiþ, 999
- ffor heore dede al to-lyth,<sup>1</sup> <sup>1</sup> cf. Fr.: Icosus ihesum ne siwent mie, Kar lur fet les contralie.
- Ne his red ne leueþ heo nouzt.
- Whi þenne wolden heo wilnen ouzt
- Of heritage in his kyn[e]dom— 1003
- þauȝ he in Batayle þe ple bi-won<sup>1</sup>— <sup>1</sup> v. 1004 om. in Fr. H. That he thorgh plee & bataylle wane
- Whon heo doþ al þat he for-bat,<sup>2</sup>
- And no-þing doþ of þat he hat,<sup>3</sup> <sup>2</sup> r. forbet <sup>3</sup> r. het
- Ac euer secheþ pride and heiȝnesse, 1007
- Ne biddeþ<sup>1</sup> heo nouzt of boxumnesse ? <sup>1</sup> Sim. kepeþ, H. loveth, Fr. voillent
- ffor-þi Lucifer, as ȝe habbeþ herd telle,
- ffel from heuene a-down to helle ;
- And also, I drede, heo scholden<sup>1</sup> anende, <sup>1</sup> r. schullen
- þulke þat suche werkes doþ, aftur him wende.<sup>2</sup> 1012
- Ac I ne sigge hit not for þon <sup>2</sup> H. adds 2 vv.

- þat mai ful wel eueriche goode mon  
 Habbe gret lordschupe & heiþnesse,  
 Castels & toures & gret richesse, 1016  
 And may wel don<sup>1</sup> & godes wille holde <sup>1 MS. welden</sup>  
 And libbe God to queme, wel, ȝif he wolde,  
 ȝif he lyueþ in loue<sup>1</sup> & in Boxumnesse, <sup>1 MS. londe</sup>  
 In Soþschupe & in Rihtwysnes; 1020  
 ffor God wilneþ no-þing on eorþe her  
 But al monnes herte wiþ trewe loue & cler.  
 Now mihte sum Mon asken þus:  
 Hou wolde God plede for vs, 1024  
 Hou he eny batayle nom  
 And won vre riȝte & [þe]<sup>1</sup> fend ouer-com. <sup>1 MS. a</sup>  
 Lustneþ þenne to me nou,  
 And I-chulle ow tellen hou. 1028  
<sup>1</sup>þo Ihesu, Godes sone, in þe world was I-bore,  
 So stille & derne he was þe fend fore <sup>1 Here is a change in the metre.</sup>  
 þat he of his come riht nouȝt nuste,  
 Ac<sup>1</sup> to beo lord and syre ȝit euere<sup>2</sup> he truste <sup>1 MS. As</sup> 1032  
 As he hedde ben—ac his miht was bi-nome <sup>2 r. eiwher? Fr. par tot</sup>  
 þo þat Ihesu was I-bore & in to þe world I-come.<sup>1</sup>  
 Wel þe fend him seiȝ In monnes weeden, <sup>1 v. 1034 om. in Fr.</sup> the Devil saw  
 Ac he nust what he was, ne wȝuch weren his Him in man's  
 deden.<sup>1</sup> <sup>1 H. ne of what dede. Fr.: E riens ne sont de quel afere</sup> clothes,  
 He him seiȝ wel Mon &<sup>1</sup> I-comen of Monkunne, <sup>1 om. in Sim.</sup>  
 Ac euere in þe world he liuede wiþ-oute sinne: but sinless,  
 þe fend wondrede swiþe & seide: "what artou?  
 Wher þou be Godes sone þat art I-comen nou? 1040  
 Al þis wyde world I-chul ȝeuen þe,  
 So þat þou bouwe & honoure<sup>1</sup> me." <sup>1 r. adore; Fr. aorer, H. worship</sup>  
*Respondit Iesus:*  
 þo seide Ihesu: "go a-wei, Sathan, go!  
 þi kuynde lord ne schalt þow fonde so." 1044  
*Diabolus dicit:*  
 "What, wenestou I ne mowe vnderstonde  
 þat Icham prince & lord of þis londe,  
 And in þe Seisyne hadde longe I-be,  
 þorw þe heiȝe kyng þat grant hit me? 1048  
 Alle þing I seo, and alle þing Ich wot,  
 But one þi þouȝt no-þing I not.

But I don't say that a good man mayn't have riches and yet do God's will;

for God wants only man's love.

Now I'll tell you how God pleaded for us and overcame the Devil.

After Jesus was born,

the Devil saw Him in man's clothes,

but sinless,

and offered Him all the world if He'd worship him.

Jesus said, "Go awy, Satan!"

The Devil answerd, "I am Lord here;

I know all things.

Luke in order

- pou nymest ful muche an hond  
To be-nymen me eny þing in þis lond. 1052  
þau; I nabbe miht ouer þe,
- Do you mean  
to take my  
prey from  
me? . Wenestou my preie to be-nyme me?  
Nay, for þat foreward þorw Soþ & Riht 1055  
ffaste in godes court is congraffet<sup>1</sup> apliht <sup>1</sup> Fr. cyrografez
- God has given  
all sinners to  
me. þat hose passede godes heste,<sup>2</sup> <sup>2</sup> MS. repeats  
Hose passede godes heste,  
He scholde be myn and in sunne leste,  
An ende dyen þorw hard deþ I-nouh;  
And þe kyng of heuene nul do no wouh. 1060
- Will you  
break His  
promise?" What, wenestou such foreward breke<sup>1</sup> <sup>1</sup> Fr.: Mes bien tendra  
le covenant  
þat was In Godes court I-speke?"
- Respondit Ihesus :*
- Jesus said, And þo swete Ihesu him onswerde and tolde: 1063  
"þat foreward on ende wel<sup>1</sup> was I-holde; <sup>1</sup> MS. god wel  
Fr.: Li covenantz  
fu bien tenu
- "You first  
broke the  
promise Ac þou hit bi-gonne formast to breke,  
þo þou þorw treson to Monkyunde speke  
And seidest þat treo him was forbode<sup>1</sup> <sup>1</sup> vv. 1067-70 added.  
Lest he hedde þe miht of Gode, 1068
- when you ied  
man to eat  
the Apple, Ac, wolde he of þe Appel ete,  
þenne þou seidest he hedde I-gete,<sup>1</sup> <sup>1</sup> H. And wolde Goddys  
beheste lete  
ffor<sup>2</sup> he scholde komen al þat god con, <sup>2</sup> om. in H.  
And he scholde neuer die for þon. 1072
- and sin. He agulte þorw þe, & elles he wer skere.  
Vnderstond my reson: zif hit skile were
- The promise  
doesn't  
hold." þat<sup>1</sup> pou heddest alle forward of me, <sup>1</sup> MS. þau;   
And þou noldest holden hem<sup>2</sup> as anont þe<sup>3</sup>?" 1076
- Diabolus dicit :* <sup>2</sup> om. hem? <sup>3</sup> H. adds 2 vv.
- The Devil  
confesses he's  
beaten. "A, Ich am bi-trayzed," quod<sup>1</sup> þe fend þo,  
"Nou Ich am þorw ple ouercomen so.<sup>2</sup> <sup>1</sup> r. quaþ; MS. qd  
Of whom & hou comeþ hit, <sup>2</sup> Fr. O, dist le diables, trai sul  
Kant en pleidant sul venci.  
Such reson & such wit, 1080  
þat þon so baldeliche darst nymen þe  
fforte dispute a-zeynes me?  
þorw ple Ichabbe I-loren al anon,  
Ac<sup>1</sup> so ne may hit nouzt gon, <sup>1</sup> MS. And, H. But, Fr. mes 1084  
Algate he haþ mis-don,  
þorw whon<sup>1</sup> he is in my prison; <sup>1</sup> MS. whom  
And bote he beo for-bouzt of me, <sup>2</sup> Fr.: Ne sanz redempcion por li  
Ne serral a tort deseisl.  
He ne ouzte from wo disseysed be."<sup>2</sup> 1088
- But unless  
Man is re-  
deemd,  
he can't be  
freed.



*Respondit Iesus :*

þo swete Ihesu to him con sugge :

“ And Ichulle him þenne for-bugge.”

Jesus will  
redeem him.[*Diab.*] “ Zif þou wolt him bugge to his feore,<sup>1</sup>He schal costen þe ful deore.” <sup>1 = price</sup> 1092[*Jes.*] “ Hou deore ? ” quap Ihesu þo.[*Diab.*] “ As he is worþ ; er þenne he go

Out of bonde of my prison.” 1095

[*Jes.*] “ þat is skile,” quap Ihesu, “ and good reson ;Jesus will  
pay man's  
worth for  
him,

Ne kep I nouȝt to-ȝeynes riht

<sup>1</sup> Fr. 2 vv. more :þorw Maystrie bi-nyme þe no wiht.”<sup>1</sup>

“ Fai me le donc volentiers ! ”

“ Kest co done ke tu quiers ? ”

*Diabolus dicit :*

“ No ; ac er he dilyuered be,

<sup>2</sup> Fr. : Rendez moi donc

þou most also muche [worþ] delyuere me

que tant vaille

Com font ore tuz

cil del mund

E quanka prestuz

lurs vendrunt.

from the first  
to the last :

As al þis world is nou [worþ] atte frome,

Wiþ alle þulke þat schulen heraftur come.”<sup>2</sup> 1102*Ihesus dixit :*

“ Bleþeliche,” quod Ihesus, “ al ichul don þis.

ffor my luttel fynger more worþ is 1104

Jesus's little  
finger is  
worth 100  
worlds and  
their folk.

þen such an hondred worldes ben,

Wiþ al þat folk þat me may herafter sen.”

*Diabolus dicit :*

þe fend þo to Ihesu onswere con : 1107

<sup>1</sup> r. But“ þat is al soþ, I seo bi þon, <sup>2</sup> Fr. : Kar tut le mund pus lustiser,

Mes toi ne pus riens aprimer.

ffor þou maiȝt al þe world demen &amp; dihte ;

ffor<sup>1</sup> nou ouer þe nabbe I no mihte.<sup>2</sup>

And woldestou þi fynger ȝeue, þauȝ þou so sugge,

For such vile  
stuff as man

So vnworþ &amp; so vyl chaffare to bugge ? ” 1112

*Respondit Iesus :*

“ ȝe, and al my bodi, for his raunsoun,

But I-chul him habbe out of prisoun.”<sup>1</sup> <sup>1</sup> v. 1114 added.Jesus will  
give His  
whole body,[*Diab.*] “ þou most ȝit more do ar þou him habbe so :

þolen on eorþe wandreþe &amp; wo ; 1116

and suffer  
woe andAnd, zif þou wole a-menden his wouȝ, <sup>1</sup> Fr. has 4 vv. more.þou most deþ þolen þorw strong pyne I-nouȝ.”<sup>1</sup>

death.

[*Jes.*] And þo swete Ihesu him onswerde to<sup>1</sup> : <sup>1</sup> Ms. þo

“ Al þat þat þou hast seid, al schal be do,— 1120

ffor Soþ seide hit ouȝte ben so, <sup>2</sup> so H. Fr. : Kar verite le devise

E pais si ad inge iustise.

And Riht com after [& ȝef] þe dom þo.<sup>2</sup>

And more þen þou hast i-seid I-chulle don,

- To diliuere þe þral out of prison." 1124
- The Devil thought he'd made a good bargain; but he'd only swallowed the worm; there was a hook inside it.
- þo was þe fend siker, & wende wel eþe  
fforte haue bi-ʒeten þorw his deþe;—  
Ac he was cauʒt and ouer-comen,  
As fisch þat is wiþ hok I-nomen, 1128  
þat whon þe worm he swoleweþ a last  
He is bi þe hok I-tized fast.
- Man, take heed how Christ lovð thee, to die for thee,
- A**, Mon, nim ʒeme & vnderstond þe  
Hou fynliche in herte god loueþ þe,<sup>1</sup> 1132  
þat wolde deþ þolen þorw pyne wiþ-ouen meþ  
To saue þi soule from pyne of deþ!<sup>1</sup> Fr. Ore esgardez la douceur  
E le conseil al sauveor:  
Ke tant est leger a souffrir  
Dont garison peut venir. 1136  
Al vre gult on him he wolde take,  
And lodliche was bi-lad al for vre sake.  
ffor he þat neuer no sumne dude  
Ne neuer nas wiþ fulþe I-founden in no stude  
In alle þe lymes þat haþ þe mon  
Seþþen Adam formest sunne bi-gon, 1140  
Wolde þat his lymes alle I-pyned were,  
To maken vs of suzne al quit & skere.  
ffor vre vnwrestschupe<sup>1</sup> here <sup>1</sup> Fr. iniquite
- and set thee free from sin!
- þe coroune of þornes on his hed he beere<sup>1</sup>; <sup>1</sup> r. ber 1144  
And for vre folye<sup>1</sup> also <sup>1</sup> H. syzht myspeude, Fr. pur le nos  
fous regarz. r. fol eʒe  
blindfolded, His Eʒen weore blyntwharuet<sup>1</sup> bo; <sup>1</sup> H. blynwherned,  
Fr. bendez  
And al was his face bi-foulet wiþ spot,  
And eke grete boffetes among me him smot; 1148  
And for vre speche vnwreste & vyl <sup>1</sup> H. adds 2 vv.  
Atter heo him dude to drinke I-meynt wiþ Eisil;<sup>1</sup>  
þe otewyse werkes as þere-anonden<sup>1</sup>
- buffeted,
- þe otewyse werkes as þere-anonden<sup>1</sup> 1152  
He lette boþe þurlen his feet and honden<sup>2</sup>;  
And for vre woke þouʒtes he þolede smerte  
þat me his syde þurlede riʒt to þe herte.  
What miht he þenne do for vs more?  
No tonge may tellen of þat fore<sup>3</sup>  
Ne no monnes herte ne mihte þenche so  
As he þolede for vs pyne and wo.  
And ho is þat ne miʒte habbe pite  
Of such frendschupe & charite? 1160  
Suche beo þe duntles of Batayle  
þat he þolede for vs wiþ-ouen fayle.  
Ac [þo]<sup>1</sup> he þolede to deþe ben I-brouʒt,
- pierst in hands, feet,  
and side;
- <sup>1</sup> r. anonde,  
H. ffior vnlawfull werk  
us avonde (!)  
Fr. Et pur nos inavois  
fez foreins  
Se lessa percer  
piez e melns.  
<sup>2</sup> r. honde, plur.  
<sup>3</sup> H. of his soore
- <sup>1</sup> om., Fr. Mes quant,  
H. And he

- Vre deþ þorw his deþ he haþ for-bouȝt. 1164 He sufferd  
ffor more þolede he an hundret-folde death, to  
Serwe & pyne, þo he dyen wolde, redeem us  
þen þe fend mihte for eny synne 1167 from death.
- Leggen hond<sup>1</sup> vppon monkunne. <sup>1</sup> om. in H.  
ffor þe soule loueþ þe bodi so Fr.: Ke diables neurent poeir  
þat neuere heo nule him wende fro, A humeine nature charger. (The soul will  
ffor no pyne ne for<sup>1</sup> sore, <sup>1</sup> H. ne for no not leave the  
þauȝ me hit to-hewe enermore, 1172 body
- Er þe fyf wittes ben<sup>1</sup> loren out-riht, <sup>1</sup> r. han? till its 5 Wits  
Al heore vertue and al heore miȝt; Fr.: Ainz ke le cors eit perdu (are all lost.)  
þat is, þe Siht and þe herynge, De tuz chuc sens la vertu
- þe speche and þe Smellynge, 1176
- And þe felynge, he schal leosen an<sup>1</sup> ende <sup>1</sup> Sim. and
- Ar he wole from þe bodi wende ;
- Kuynde ne may for no þinge <sup>1</sup> r. to-delinge?
- þolen her þe tiþelynge.<sup>1</sup> Fr.: Kar nature ne peut soffrir 1180  
L'alme einz del cors partir.
- Ac he þat alle þing mai welde,
- Doublede his peyne an hondred-felde : Christ sufferd  
ffor þo he pynede<sup>1</sup> on þe Crois, <sup>1</sup> Fr. pendi, H. honged terribly whet  
He ȝaf his soule wiþ loud vois. 1184 He gave up  
þer he schewede þat he was God so, a loud cry on  
Vre Raunsum he dude þo ; the Cross ;
- þe bodi ȝit liuede wiþ-oute fayle, <sup>1</sup> 1180-90 om. in H. but His body  
And so he ouercom þe Batayle. Fr.: Tant ne peut diable charger livd on.  
Ne nature endurer.
- Kuynde ne mihte þole such peyne non,
- ffor þe fend ne miȝte hit neuer legen on.<sup>1</sup>
- A**<sup>2</sup> Marie, Mayden schene, <sup>2</sup> MS. And 1192 O Mary, then  
Mihtful Moder and Milde Qwene, the sword of  
ffor deol mungen I ne may Simeon  
þe pyne þat þou þoledest þulke day. pierced thy  
Ac þe propheeye of Symeon heart.
- Was folfuld þo bi þon, 1196
- As wiþ swerd in þulke stounde
- þou heddest þo ful bitter wounde.
- Ac þi Ioye doublede an hondrut-folde
- þo he from deþ vp rysen wolde— 1200
- ffor nouȝt worþ weore his passion,
- Neore his Resurexion.
- þou seȝe openliche in alle þinge

- Of his Batayle þe endyngē, 1204  
 þorw whom<sup>1</sup> þe fend was al mat <sup>1 r. whom?</sup>  
 And þe world for-bouzt & brouzt in stat.  
 þe troupe of vs & þe be-leeue also  
 Bi-leuede al in þe þo;<sup>1</sup> <sup>1 cf. XXXVII. v. 82.</sup> 1208
- When Christ  
 was dead, our  
 faith rested  
 only in Thee,  
 In wonhope weore his disciples vchon,  
 Ac þou weore studefast, euer In on—  
 Ne miȝte þe no þing tornen out,  
 In trewe bileue euere þou weore, stille & loud. 1212
- Mary,  
 Marie, Mooder of pite,  
 Mayden ful of alle bounte,  
 Vre bi-leeue was þo in þe, I-wis :  
 And nou al vre hope is, 1216  
 as now our  
 hope does,  
 þat þou bi-seche þi sone for vs,  
 þat so on Rode for-bouzt vs.—
- You've heard  
 how Jesus  
 was "coun-  
 sellor,"  
 3 E habbeþ I-herd of swete Ihesu  
 2 Hou he þorw his muchel vertu 1220  
 Vs redeþ to goode euer-more,  
 And hou he wolde vs plede fore,  
 And hou he wolde to Batayle wende,  
 And hou he hit ouer-com an ende. 1224
- pleaded for  
 us,  
 Nas þis a good redes-mon  
 þat<sup>1</sup> vs so deore for-buggen con, <sup>1 MS. þas</sup>  
 and showd us  
 the way to  
 Bliss;  
 And haþ I-rud<sup>1</sup> vs þe way <sup>1 = prepare, so Hom. 2, 131.</sup>  
 þer vchone of vs þat wole he may 1228  
 To þe blisful Ioye come  
 þat so longe þorw adam<sup>1</sup> was bi-nome?—
- now I'll tell  
 you how He  
 is God.  
 Vnderstondeþ nou forþure nopeles <sup>1 Fr. par Evain, through Eve.</sup>  
 Hou he is God, and euere was : 1232  
 And 3e mouwe openliche I-seon  
 þat hit ne may not elles ben.
- One God  
 created the  
 world, and  
 redeemd us :  
 O God al þe world wrouzte,  
 And þulke god vs alle forbouzte. 1236  
 Oþer God nis non þen he,  
 þe God of whom I seide er þe :
- 3 Persons  
 and 1 God.  
 Persones þreo in þrille-hod  
 And o God cleped in on-hod. 1240
- You may see  
 His godhead  
 too by His  
 dedes.  
 Men<sup>1</sup> may also, Clerkes þat<sup>2</sup> conne reden, <sup>1 al. Me</sup>  
 I-seon his godhede þorw his deden : <sup>2 om. þat. H. as clerkys con</sup>  
 ffor al þe deden þat he dude here <sup>Fr.: E ses fez peut hom sayer  
 E la puissance den veir :</sup>

- [Were] wiþ Godhede & Monhede I-meynt<sup>1</sup> I-fere. 1244  
 And nym nou þeme & þou miht sen *exemplum*  
 Hou þat ilke<sup>2</sup> mihte ben. <sup>1</sup> H. he dele.  
 Hose hedde a swerd here *Fr.: Kar tuz ses fez furent mellez*  
 þat wel I-steled and kene were, 1248 *De homnesce e de deitez*  
 And he hit in to þe fuir dude, <sup>2</sup> H. this thyng  
 þat hit were brennyng in þe stude : *Put a sword*  
 Ho is þat þenne mihte, *in the fire till*  
 Whon hit barnde so brihte, 1252 *it burns.*  
 þe fuyr to-delen þe stel fro *Who can part*  
 Oþer þe Stel from þe fuir mo ? *the steel from*  
 And hose wiþ þe swerd smite, *the fire ?*  
 Two kuynden he mihte sen and wite : 1256  
 þe Stel þorw kuynde kerueþ apliht,  
 And þe fuir brande,<sup>1</sup> and þat is riht ; <sup>2</sup> <sup>1</sup> H. barneth, Sim. brenneþ *Both are one.*  
 And al of O swerd hit come. <sup>2</sup> *Fr.: L'ascor trenchant per droiture*  
 Also is of Ihesu, Godes sone : *E le feu ardant par nature* 1260 *So Jesus is*  
 Two kuynden he haþ, we witen bi þon,  
 þat he is soþ God and soþ Mon. <sup>1</sup> Sim. ffor atte neoces of þis priuete *both God and*  
 ffor atte neces of þis princee (!)<sup>1</sup> *H. He shewed gret myraculle and* *Man.*  
 At þe Caane of Galylee *privete*  
 A Gistnyng he made, Architriclyn, *W. reads: ffor atte neces (r. no-*  
 þer he torned water to wyn. *ces) [he schewe] þis priuete.* *At a wedding*  
 Sixe vessels þer weoren I-don : *I think, þis p.—made is a* *in Cana of*  
 Of water he bad hem fulle son ; *later insertion.* *Galilee,*  
 As mon<sup>2</sup> he bad don water þer-In, *cf. Fr. :*  
 And as God he turned hit to wyn ; *As nocces seint archit[r]ieclin*  
 And þis ilke dede was al on<sup>3</sup> <sup>2</sup> *MS. Anon, H. As by his* *He turned*  
 Of soþfast God and soþfast mon. *monhele* *water into*  
 And elles-wher þer he eode, *Fr.: Et tut icest un oeur feu* *wine.*  
 Muche folk<sup>1</sup> him suwede of feole þeode, *E domne e de verrai deu.* 1272  
 þat fyf þousend men he haþ I-set <sup>1</sup> *Fr.: Ou tant de poeple siwi la*  
 And wiþ fyue louus & twey fisses hem fel, 1276 *He also fed*  
 And of þe Relif þat hem leuede bi-fore *5000 men*  
 Twelf cupe-ful weoren vp I-bore : *with 5 leaves*  
 As Mon he hem þe bred to-breek, *and 2 fishes,*  
 And as God he haþ hem I-fulled ek. 1280  
 Of Lazar also þou miht i-seon eþe,  
 Hou<sup>1</sup> he him arede from þe deþe, <sup>1</sup> *Fr. Kant*  
 þat foure dawes he leiþ a-long *and raisd*  
*Lazarus from*  
*the grave*  
*after 4 days,*

- when he  
stank. In þe Buriles,<sup>1</sup> þat he stonk ; <sup>1</sup> Sin. buriels 1284  
 Wij loud voys he clepede þus :  
 " Lazar, a-Rys and cum out to vs :"  
 Riht as mon he clepede to him,  
 And as God he arerede him. 1288  
 In alle his deden me may wel I-sen
- Christ is God, þat he is God and euer schal ben.  
 þulke God alle þing dihte,  
 þat in þe swete Mayden alihte. 1292  
 He who  
alighted in  
Mary. Al vre be-leene in him is,  
 Vre treuþe, and vre hope, I-wis,  
 Persones þreo in þrillihod,  
 And O God þauz, in on-hod. 1296
- How Christ  
was  
"mighty."  
**N**ou ze habbeþ I-herd witterly  
 Hou he is god almihti.  
 No man can  
tell His  
strength. Ac his strengþe ne may non telle,  
 Herte þenke, ne Monþ spelle. 1300  
 ffor þe heiþe nome Ihesu  
 Haþ in him so mucche vertu,
- To His name  
all things  
bow. þat al þat is in heuene hiþe, <sup>1</sup> H. in erthe, Fr. E en terre  
 A-bouen<sup>1</sup> & bi-neoþen, feor and neize, 1304  
 Bouweþ to þilke nome vchon.  
 ffor-þi þer ne may hit telle non,  
 His miht & his strengþe hou hit geþ, 1307  
 But as a Mon þe Rynde fleþ.<sup>1</sup> <sup>1</sup> Fr.: Mes come en rongan lescoree  
 Sumwhat touchen Ichulle fonde<sup>2</sup> <sup>2</sup> Tochier la voil apertement  
 Soluce le mieux ke jentene.  
 Of þat Ich may vnderstonde.
- When Adam<sup>o</sup>  
lost Paradise, þo Adam hedde I-loren þorw synne  
 Heuene & corþe & paradyses winne, 1312  
 þe ffend hedde such miht þo
- all the world  
had to follow  
the Devil, þat al þe world moste after him go ;  
 ffor whom<sup>1</sup> þe world was furst wrouzt 1315  
 He haþ him vnder I-brouzt. <sup>1</sup> MS. whon.  
 Fr.: Celui pur ki le mund fu fet  
 En son poeir out attrait  
 Such strengþe he him þo ches  
 þat prince of al þe world he weþ.<sup>1</sup>  
 þer nas non for his goodschupe, <sup>1</sup> Fr. Tant de poeir dones avoit  
 Ke prince du mund se elanoit. 1320  
 ffor penaunce ne for holyschupe,  
 þauz he pynede him-self in flesch and felle,  
 þat þe fend ne ladde him to helle.
- and go to  
Hell. Ac<sup>1</sup> þe strengþe of Ihesu, Godes sone, <sup>1</sup> MS. And, H. But,  
 Fr. Mes.

- Hym haþ al mated and ouer-come. 1324 But the strength of Jesus over-came him.
- Ouercomen and I-mat he was ful sone,  
þo he wende of him to done  
As he hekke don of oþer alle  
þat he lette in to helle falle.— <sup>1</sup> 1329-30 added to the Fr. 1328
- <sup>1</sup> Alle he ladde herbifore after his wille <sup>2</sup> MS. com  
And in to helle con<sup>2</sup> hem spille.<sup>3</sup> <sup>3</sup> H. In helle that he myght hem spylle.
- To þe croys he con come  
And wolde habben his soule I-nome. 1332 When the Devil would have seized Christ's soul,
- Ac he faylede, þe Traytour!  
He was a-bated of his tour!<sup>1</sup> <sup>1</sup> H. anowre.  
Fr.: Il est de son torn abatuz  
ffor Godes Godhede him haþ down cast  
In to helle, and I-bounden fast. 1336 God cast him into Hell.
- ffor<sup>1</sup> þorw his Godhede his soule eode  
þidere, for hise þat hekken neode, <sup>1</sup> Fr.: On il meimes est ale  
þat 3ore hedden him a-bide. <sup>1</sup> Ol salme sa deite.  
1339-40 added to the Fr.
- And sore longeden to gon him mide. 1340
- Helle-gates he al to-breek,  
And to-daschte al þe fendes ek,<sup>1</sup> <sup>1</sup> Fr. Le poer du diable a toleit,  
A gret bite he bot, of helle nom <sup>1</sup> Fr. A enferu fist un grant mors,  
Ke tuz les soens entreit hors.
- And drouh alle hise out, vchon, 1344 and brought out His folk.
- þat leueden his come<sup>1</sup> & him knewe <sup>1</sup> MS. nome;  
H. conyng; Fr. venue  
And serueden him wiþ herte trewe.
- Such strengþe nas neuer I-herd ar þis,  
Ne neuer schal, but of him, I-wis! 1348 Such strength never was before!
- ffor þe meste strengþe he al bi-reuede,  
þat þe fend in þe world heuede.<sup>1</sup> <sup>1</sup> Fr. Ke tut le greingnor poeir  
Ke feust el nuud fist mater.
- He was en-Armed ful stronge,  
þat his 3at wuste ful longe : 1352
- Ac þo þe strengore him<sup>1</sup> ouer com, <sup>1</sup> om. him?  
Fr. Meis quant li plus fort  
survenoit,  
Ses espoilles lui ad toleit.  
<sup>2</sup> Fr. 2 vv. more.
- Gret preye he him bi-nom.<sup>2</sup>  
ffor-þi him seiþ wel Ysaye,  
þat seiþ in his prophecy 1356
- þat he scholde "Myhtfol<sup>1</sup>" I-cleped ben. <sup>1</sup> MS. Myldefol
- His strengþe may no mon I-seon, His strength.
- Ne no tonge ne mihte reden  
Ne þouzt þenken his mihtful deden. 1360
- ffor his miht me ouzte him drede,  
And for his swetnes him loue ful nede.  
þis is vre [s]child<sup>1</sup> and vre help, <sup>1</sup> MS. child, H. shild
- We ought to fear and love Him.

- Vre strengþe and vre ʒelp, 1364  
 Vre be-leue and vre socour,  
 Vre treuþe and vre honour ;  
 þat so Boxum bi-com for vs, 1367  
 He ʒaf him-self to sauē vs.<sup>1</sup> <sup>1</sup> Fr. Ki tant se vout humilier  
 E soi doner pur nus sauē.  
 And al o God dude þis,  
 ffader and sone and hlogost, I-wis.  
**S**umdel ʒe habbeþ i-herd nou riht 1372  
 of his strengþe & of his milt.  
 ac herkneþ ʒit forþure of Ysaye,  
 þat cleped him in his prophecie <sup>1</sup> Fr. Pere au poeple ki vendroit,  
 Au siecle ke feut a venir.  
 ‘ffader of þe world þat scholde come<sup>1</sup>.’—  
 ffor while he walkede her atte frome, 1376  
 He folfulde in alle þinge  
 Alle holye prophetes biddynge.<sup>1</sup>— <sup>1</sup> MS. bigynnyngē,  
 H. byddyng  
 In this way : Hou he Is ffader, ʒe schullen I-heren,  
 And hou we alle of him I-streoned weren. 1380  
 þorw Adam we<sup>1</sup> sungeden furst vchon <sup>1</sup> Fr. trestuz pecherent  
 And eeten þe Appel wiþ him anon,  
 And<sup>1</sup> alle we<sup>2</sup> of him I-streoned weoren, <sup>1</sup> Fr. Kanque de lui en-  
 gendre furent  
 þe cors þat he beer alle we<sup>3</sup> beeren ; La maleçon kil  
 out eurent.  
 and his curse þorw kuynde we hedden þe curs alle— <sup>2</sup> H. that <sup>3</sup> om. In H.  
 fell on us. þorw Riht ne miȝt hit elles bi-falle. 1386  
 Adam begat <sup>1</sup> Adam vr fader, þe forme mon, <sup>1</sup> Fr. Kar Adam nostre pere  
 us, fleschliche streoned vs euerichon : E charnement nus en-  
 gendroit.  
 and this Ac þulke fleschliche streonyngē  
 descent Beere vs Bale and Serwyngē,  
 brought us Neore þe grace of swete Ihesu,  
 sorrow þat vs strenede [þorw] gostliche vertu. 1392  
 and death. þorw Adam we weore to deþe I-demet :  
 Jesus raisd us, and is our Father. þorw Ihesu vp rered and al I-quemed ;  
 He is vre ffader ariht,  
 And<sup>1</sup> so goodliche vs haþ I-diht <sup>1</sup> H. That 1396  
 þat wiþ his blod he vs washed<sup>1</sup> of sinne <sup>1</sup> MS. waked. Fr. lava  
 And brouȝt vs out of wo to winne—  
 Neuer ffader for no childe  
 Of fyn loue nas so freo ne mylde ! 1400  
 þat<sup>1</sup> from þe Roode for vre neode  
 Riht in to helle he eode,  
 ffourti tymen þer he wes <sup>1</sup> r. þan ? H. flor  
 Fr. : Kant il nus out tuz rechtez,  
 Par sa mort de mort delivrez,  
 En enfern puis s'en ala.



- O<sup>1</sup> þat he vp risen ches— <sup>1</sup> MS. þo 1404  
 þat was on þe þridde day, rose on the  
 Erliche vppon a soneday, third day,  
 þo þe niȝt fro<sup>1</sup> þe day to-brek— <sup>1</sup> r. for? 1408  
 So seide seynt Austin þo he spek ;  
 Wiþ him he drouȝ out alle hise and led out  
 þat diȝeden in his seruise, His servants.  
 ffrom þe tyme þat he Adam wrouȝte  
 [O]<sup>1</sup> þat he vp ros and vs for-bouȝte. <sup>1</sup> om. 1412  
 To his disciples he him schewede I-lome  
 And Eet & dronk, eode and come. He showd  
 ffourti dawes he was heere fullliche, Himself to  
 And prechede hem godes kineriche, His disciples,  
 Vppon<sup>1</sup> holy þoresday, þer on his nome <sup>1</sup> r. O þon = Till the  
 Heo weren I-gedered alle I-some Fr.: Deskes a l'ascen-  
 cion  
 Ou il estoient &c. and on Holy  
 Thursday  
 Vppon a stude, þer he among hem com came among  
 And of mis-bileue hem vndernom. 1420 them.  
 In whonhope and doute heo weoren vchon,  
 ȝit<sup>1</sup> heo seȝen him alyue,<sup>2</sup> a lyues mon, <sup>1</sup> r. þet hed seȝen  
 þo<sup>3</sup> ȝit ne mihten heo for no wit <sup>2</sup> r. aryse?  
 Riht to soþe I-leeuen hit. cf. Fr.: Kar tuz furent en dotance,  
 Ki resuscite ven l'eurent  
 E ne purkaut nel creurent.  
<sup>3</sup> r. þe ȝit  
 Ac heore doute was vre bi-heue  
 And fastnede ful wel vre bi-leeue,  
 ffor muche vs dude sikernesse  
 Of Thomas misbileuennesse, 1428  
 þat nolde for no mon þat was  
 Bi-leeuen þat he ded and<sup>1</sup> arisen was <sup>1</sup> om. ded and  
 Ar he hedde hondlet þe wounde so wyde 1431  
 þat longeus made in his syde,<sup>1</sup> <sup>1</sup> Fr.: Desken ses plaies sa mein mit  
 Ke Longis de lance fist.  
 And seon þe woundes grene and weet<sup>1</sup> <sup>1</sup> 1433-6 added to the Fr.  
 Wȝuche þat weoren on honden & feet.  
**Þ**O schewed Ihesus him his wondes wyde  
 In hondes & feet, & þulke on his syde. 1436  
 "þou art, I-chot," quaf Thomas þo,  
 "Mi God and my lord also."  
 "ȝe, Thomas," quaf Ihesu crist,  
 "þou hit leuest for þou hit sixt : 1440  
 Alle heo moten I-blessed ben  
 þat hit leeuen þauȝ heo hit not sen."  
 Openliche he made þulke day  
 and blest all  
 those who  
 would believe  
 without see-  
 ing Him.

- ffaste and siker vre lay.<sup>1</sup> <sup>1</sup> Fr. A ceul lur vout apertement 1444  
 La foi fermer de tute gent.
- Wij his disciples he set þo  
 As he was er I-wont to do,  
 And sette tweyne & tweyne to gon  
 3ond al þe world, to prechen vehon 1448  
 To alle schaft and to alle wihte—  
 þat is to mon þorw rihte<sup>1</sup>— <sup>1</sup> 1440-50 om. in H.  
 Fr. A mulverse creature, (cf. Marc. 16)  
 Cest a homme par droiture  
 þat heo bi-leeuē in godes sone—þat is, in him<sup>2</sup>— <sup>2</sup> r. he  
 And þat vche mon folwede him,<sup>3</sup> 1452  
 In þe ffader [nome] and in þe sone also <sup>3</sup> r. fulwed he  
 Fr. Kit en le fiz deu creus-  
 sent  
 And in þe holy gost þat glit of hem bo; E baptizez tuz leus-  
 sent.  
 ffor hose neore I-boren eft at þe frome,  
 In to heuene ne miȝte he neuer come; 1456  
 Ac þulke þat beþ I-fulwed in Riht bi-leene  
 Schulen beo brouȝt in Godes<sup>1</sup> bi-heue. <sup>1</sup> r. gode Fr. Serrunt  
 mis en sauvez.
- Wel openliche he scheweþ vs þerfore  
 þat vche mon mot eft ben I-bore. 1460  
 And ȝif we schulē eft I-boren ben, <sup>1</sup> MS. sunne; cf. Fr.:  
 We mote comen of sume<sup>1</sup> streon: Mes puske rene serrun,  
 Engendrure averun,  
 þat is þe water of vertu, Cest del ewe e del esprit,  
 Ou nus engendra ihesu crist.  
 þer vs gostliche strenēþ swete Ihesu; 1464  
 And whon he vs haþ so streden, I-wis,  
 fforsope vre ffader he is,  
 And þenne we alle his children beþ.  
 Sikerliche, vnwrestliche he deēþ 1468  
 þat such ffader ne loucþ wijþ al his þouȝt!  
 He ne eet of þe Appel riht nouȝt:  
 Baldeliche we mouwe þorw him craue  
 Vre Rihtes in heuene to haue; 1472  
 ffor he haþ alle þe lawen I-wyst,<sup>1</sup>— <sup>1</sup> or. wust  
 Of O poynt ne haþ he mist,—  
 þat neuere neore I-wust ne I-holde  
 Er<sup>1</sup> he him-self comen wolde. <sup>1</sup> H. hent 1476  
 þe fforme Mon þat of eorþe com,  
 Brouȝt vs werre, and pees bi-nom:  
 þat oþur Mon from heuene com wijþ meyn  
 And haþ I-ȝolden vre pees aȝeyn. 1480  
 fleschliche was þe forme mon,  
 þat muche wo vs brouȝte vpon,  
 þat was out of paradys I-pult,
- He sent His  
 disciples to  
 preach to all  
 creatures,  
 and to  
 baptize them.
- In baptism  
 we are new-  
 born.
- Thus He is  
 our Father,  
 and we His  
 children.
- We may  
 claim boldly  
 our rights in  
 Heaven.
- He came  
 from Heaven,  
 and gave us  
 peace.

- And al his ofspring for his gult : 1484  
 Ac vre gostlych ffader, swete Ihesu,  
 Vs bryngeþ azeyn þorw his vertu ;  
 He þat from heuene com, 1487  
 ffrom louh auheiz he vs vp nom. <sup>1</sup> Fr. Ki de terre est a terre ala,  
 Ki vint du ciel, a ciel munta.  
 þat from eorþe com, to eorþe he geþ ;<sup>1</sup>  
 þat from heuene com to heuene he steþ.  
 On holy þoresday, þer al þe folk I-seiz ;  
 Wzuche þat stoden a-bouten him neih, 1492  
 þe wey he made, vs to lede,  
 þorw þe skewes, þer he eode, <sup>1</sup> cf. Fr.: La voie a ses seinz a fet  
 Par les nuwes ou il vet—  
 Vie, verite, et voie.  
 Wiþ soþnesse, and wey of lip<sup>1</sup> ;  
 þe feire cumpanye<sup>1</sup> him ladde wiþ <sup>1</sup> H. pray, Fr. proie 1496  
 þat he out of helle nom,  
 þat to muche blisse com.  
 To þulke blisse he made hem wende  
 þat euer lasteþ wiþ-outen ende ; 1500  
 þer he woneþ as he dude er,  
 Wiþ his ffader, O God þer,  
 Persones þreo in þrillihod,  
 And O God þauz in on-hod ; 1504  
 þat alle þing wrouzte, as þou, mon, wost,  
 ffader & sone & holygost ;  
 þauz<sup>1</sup> vche nome of þise þre <sup>1</sup> H. And thawgh  
 Sinderliche [be seid]<sup>2</sup> as he ouzte to be, 1508  
 O God hit is wiþ-outen care, <sup>2</sup> H. Byn syndry seyð  
 Fr. E s'il i a distinctiun  
 De trois persones par nun,  
 Ne purkant un sul deu dure  
 Of alle schaftes schuppare ;  
 To whom Ioye & honour bi-come  
 Wiþ-outen ende, þe holy gome.<sup>1</sup>—  
 Now biseche we God for his *Merci*  
 Such lyf her leden and so trusti,  
 þat we his heste holden so long,  
 þulke pes vs wonye among 1516  
 þat he sende from heuene to monkinne,  
 And þat he wone wiþ vs wiþ-Inne,  
 And aftur þis lyf to Ioye wende.  
 þis writ in god nimeþ nou ende, 1520  
 þer is ende and byginnyge,  
 So holy writ seyþ, of alle þinge :

On Holy  
ThursdayHe made us  
a way thro'  
the skies,and led His  
company to  
bliss ever-  
lasting,with His  
Father,  
three in one.May God  
grantus to dwell in  
His peace  
here,and go to His  
Joy when we  
die!

God leeue vs here so ende

þat we ben worþi to heuene wende. Amen.<sup>1</sup> 1524

<sup>1</sup> Then follows Ypotys, fol. CCXCVI, ed. before in *Altengl. Leg.*, N. F., p. 341-8, and from another MS., Cott. Calig. A II, with readings from Arund. 140, Ashm. 61, Cott. Tit. A XXVI, ib. p. 511—526; 2 other MSS., Ashm. 750 and Douce 323, were ed. in a dissertation, Berlin, 1887.

*Various Readings to XXXVIII from Halliwell's MS.<sup>1</sup>*

(Ed. 1849 for private circulation.)

Title in verse om. 1 He that. 2 wille helpene 3 ffor ther was . i-  
wrought 5 ther was . evyl 6 But evyl . wes . þe om. 7 fadur 8 ever inst.  
of on eorþe . syst 9 oone . art in trinite 10 in unite 11 Withoute 12 ought  
ovre 13 Worshyp 14 crownyd kyng ys 15 through . beth 16 Alle  
goodnesses . seth (i- om.). 17 graunt us to thencke & werken 18 fro. 19  
Alle we to have helpe we nede 20 Thawgh we be not . alle om. thede 21  
i-bore 22 oon 23 not inst. of we. 24 Ebru . that ofte beth wryte 25  
ffrensh . spechyne 26 in this w. sechyne 27 dryht 28 As om. awght . is  
29 Loovyng to synge . full 3orne 30 syche . als . lorne 31 No mones ay ne  
be adrede 32 Ne his ledone shall not be hed 33 To herien God . hath  
wrought 34 al om. thys w. 35 I wyl . shewe 36 hem . can . i-knowe  
38 In . I-chul 39 ffor-why . was furst wrought 40 And thereafter 41  
fadur hade to byn hys 42 The ioy and myrthe of p. 43 It to w. and it to  
welde . syche 44 shulde ther to hevyn 45 But . lit alle 46 And s. shall  
here how he f. w. 47 hye kyngessone sone 49 But ther werene fowre  
systen i-boren 50 And om. prisoner . wes 51 heryn 52 they cussyde .  
sawght 53 he sone lyght 55 This castel M. 56 Therin 57 telle forthe  
we shul 58 to us sayd wysly 59 þer om. i- om. 60 i-þevyn 61 name .  
I-nempned om. byn 62 men . I- om. 63 myzhti . rihtwys 64 And of . to  
om. 65 Lord þe om. 66 Off all the nomes how 67 We shulle 3ow telle  
that 3e shul wyten 68 domesday . I- om. 69 shulle 70 somdele . pyne 71  
it be wrytene in Englysshe . dark 72 And have no savor aforen a clark 73  
lewde . lytell 75 And who so . wytur . wyce 76 3orne 77 michel of lintel  
79 fynden 80 fay 81 byfalle . Goddys 83 3ef 3e . er 84 made (I- om.)  
85 Tho inst. of flor-þi . I om. 88 hathe alle 90 seventh 91 Lusteneth to  
my talking (lordynges om.) 92 at the begynnynge 93 Hede i-wrought h.  
w. so mychel gynne 94 þe om. angels so leyre and bryght and feyre (!) w.  
95 þer om. aftur 96 in here 97 waxed 98 That . anonryht cast 99 felle  
100 3et wes . þo om. sevyn sythe 101 Bryzhtur . forsoþe om. she 103  
And alle-so the mone shon 104 As the sonne dothe in 105 nowght 106  
profyt 107 And alle . that shupte weren 110 whiche sorewe . dyel 111 they  
byth brought 112 osprynge 113 thay byth 114 dulfulle 116 And . telle  
3ow 118 serve 119 Godhede al 120 fayled 121 flyne 122 shulde byne  
123 Blossome . ryce 124 And om. bettur . yce 125 though . he om. alle  
welle done 126 valley . Ebrone 127 shope A. at the last 129 the holy  
Trynite 130 soul so f. and fre 131 showe 132 to have . owe 133 hymne

<sup>1</sup> Halliwell does not name the MS. he used; he only says: the text of his ed. was chiefly (!) taken from a MS. in private hands. His MS. is much younger; it omits final -e in myzht, hihte, taunte, brougte, moste, wolde, wente, but adds it in come, breke, &c. Most readings are deteriorations or arbitrarily made to help the sense; some few contain the original reading or help to find it, where the Vernon-text is spoiled; none can with certainty be ascribed to a later or new revision with the French text.

ladde 134 cast slepe . al om. 125 nome 136 come 137 zef . to byne is  
 wyfe 138 h. hyme . zef hyme is wytte fyfe 139 dele the evyll fro . goode  
 140 hem wel 141 zef . zet worship 142 lordship 143 That . londe 144  
 Shulde byne . his owne honde 145 And feyrelak . myche 146 And alle  
 147 wonyne inne 148 and 'om. sorowe 149 god 150 byth 151 lyven .  
 3onge 152 And all tho that of hem two spronge 153 tale . sowles . fro heyn  
 155-6 Tho Adam and hys osprynge shulle hevyne ajeyne fulfyllen, So blessed  
 and bryzht be thowrgh Goddys wylle 157 Ryzht as the s. . told 158  
 Bryzhtur . is nowe by s. 159 they . hevin wynde 160 To ioy and bl. . eynde  
 161 dethis 162 alle 163 ffro . ilke om. 164 styen 166 Among gret  
 myrthe . angels 167 To lawes 169 Thet . wes . thowgh 170 Thet . wes  
 i-cleped 171 Thet . at l. 172 holde Goddys 173 Thet . was that to hym  
 174 appull he shuld never ete 175 Of that 176 So hym s. and hyzht 177  
 Thet whensoever the appull he zete 178 that lyfe he shulde 179 alle the  
 kynne . come 180 have the same dome 181 heoled . hest aryzht 182 hym  
 zef . mychel 183 welde . worldis 184 Withoute . sorewe 185 Seysone to  
 Adam delyuerd wes tho 186 wonnen 187 myche 188 Away full s. hit  
 all 190 And browght . myche 191 appul zete 192 Goddys hest he dede  
 forlete 193-4 And sethyn his lawes he breke, The lawe of kynde and the lawe  
 set eke 195 he om. dede aftur is wyfys 196 heoled . hest 197 Thus is .  
 ruffull 198 Was om. I-cast 199 i-dryven 200 in the w. to lyvyne 201  
 forsakyn 202 dylfull . himself i-takyue 203 hath hym boryne 204 Mirth  
 wyth ryzht he hath forloryn 205 That m. . pat om. welle have 206 shall  
 he now . crave 207 Out om. i-pult 209 con 210 That A. had trespass so  
 211 hadyn hocowre 212 That mon shuld wonyn in the blessed honowre  
 213 Hit he hade . prude 215 mychel . here 216 alle . aftur 217 when .  
 hade i-l. here longe in c. 218 At the l. dye 219 helpe here 220 ne most  
 221 to . bespekyn 222 wold not forward brekyn 223 fulle evull . mychel  
 he 224 pus om. this w. 226 mychell 227 ne om. 228 But hit peyred  
 thowrgh his wonnyng 229 But for the wonnyng of him hit was not long  
 230 Nere that synne was so. 231 zef . alle 232 And synne w. h. by all his  
 myzht 233 synne . is alle oon 234 And Adam dede wone 235 Goddys  
 hest breke 236 the appul he zete 237 lost is 238 to pyne 239 be om.  
 kynkes . zet 240 usyth thilke 242 synnes 243 feyor wes . er om. thynk  
 245 Now is he . is servaunt and 246 understondesth 247 And when .  
 servid thorgh thewdom 248 He dede withoute 249 And servise ne thrall  
 they mow 250 eritage 251 is om. 252 So some his er. is 253 Ne in curt.  
 noo 254 Me owed not to answer ne him u. 255 mote 256 That myzht  
 swewe (!) 257 myzht 258 that kynde 259 be boren 260 ne om. zete  
 none of 261 And that have I-wyst with wyne 262 lawes withoutyn  
 263 Theke too 264 And the tother . M. of S. 265 Moysen zeven 266 zet  
 i-holdyn nes 267 Of mon . evir dede synne 268 of syche mon mynne 269  
 thenk other k. 270 Who seche a wondur myzht do or 271 Sey . stede  
 272 As I before dede 273 ffro now is tyme that I hit telle 274 ffro it be-  
 hoyth to our spelle. 275 Ther wes . myche 277 hede 278 Of alle seche  
 wyt of alle syche wone 279 And of all seche chere 280 his fadur dere (in  
 his manere om.) 281 oone . they were 282 oone studfastnes 283 volnes .  
 they were ful ryzht 284 thei werene 285 fadur . alle begoon 286 belye .  
 kyndome 287 Alle that was of hys b. 288 hit wolde 289 And four  
 dowghtryne hede this k. 290 And to uche he wes lovyng 291 zef one .  
 fulnes 292 wit . wysnes 293 befalle 294 zet wes alle this volnesse 297  
 kyndam 298 hit om. iustisyn 299 nomen 300 dowghtur is M. 301  
 douzter om. 302 Sothe 303 systur we clepon 304 And Pes . fourth 305  
 Withoute these . worship 306 Ther may . lordship 307 er 308 Hede . dede  
 309 bothe str. 310 wes 311 insyght . ryzhdome 312 he wes 313 de-  
 lyverd 314 That in sorewe h. pyned ichoon 315 And of . thei hadyn dowte  
 316 But hadde him in here rowte 317 And thei deden him 318 pyned .  
 sore om. withoute . Title om. 319 she syzh 320 The prison hede here hert  
 swyth nyzh 321 She myzht here no lenger hold 322 Tofore . come sheo  
 wold 323 shewe . here 324 ffro to 325 quod sheo . fadur myne 326

dowghtur thyne 328 grace . goodnesse 329 alle I haue . thorgh the 331  
sortfull wrecche p. 333 among 334 pyne thu hast him doon 335 Thei maden  
him a. in theke gret synne 336 Thorgh here feyre behest withoute blyune  
337 him om. and inst. of 3if. appulle eten 338 And Goddis lawes forleten  
339 haue alle . God 340 Therefore they seyde that tre was him forbode 341  
And lyed to him therof. heo om. rowghton 342 falsnes . they 343 Therefore  
let falsnes 3elden be 344 wrecche om. prisoner thou 3eue to me. 346 grace  
347 And of alle thi dowghtryne I am the aldest 348 One hem alle I am  
baldest 349 They dowghtur I ne were 350 But my swetnesse 351 Grace  
352 swetnes 353 And thorgh thy nowne pyte 354 I-chulle . to om. sanite  
355 grace 356 Tylle he haue i-funde thyne ore. Title om. 357 So sone  
Sothe this werk sy3th 358 here sistor heore h. 3y3th 360 hade . him om.  
demyd (I- om.) . eynde 361 here mode 362 before . anon up stode 363  
fadur, I beseche the to here me. 364 ne om. may not. hit om. 365 hit  
om. a om. 366 Of my systere Mercyes w. 367 here wysful sermon 368  
out om. 369 suche inst. of swiþe . that I hit sy3h 370 ny3h 371 I sey .  
pe om. 372 owest not 373 she 374 Sothe and Ry3ht therwith 375 And  
om. 376 volnesse I-comyn I. 378 Mercies . rufull 379 3ef sheo . saue om.  
here 380 Savyn alle . she . for besechyn 381 Then never mysdede shulde  
byn ab. 382 fadur shuldest be dreded 383 And thou art alle sothefaste k.  
384 stabull. all 385 Therefore . wowgh 386 a3eyns me i-nowgh 387 him  
con 388 That he never grace i-fynde 389 Grace he hath alle forlore 390  
wes i-warned . before 391 shulde we . thiike 392 That pyte of hymself  
hade non. 393 Hes dome he m. stonde to . sygge 394 alle . abygge. Title  
om. 395 i-hereth 396 And up her stode 397 I am heo sey3th 398 kyng  
and ry3ht 399 Ry3ht domes byth with the 400 And alle thy werkys byth  
401 deef om. mevyn 402 Hath dome deserved as 3e 3evyn 403 þat om.  
fre was 405 hede hem boo 406 went 407 betoke . wrath . wo 408 And  
to synne and wrecchedome his fo 409 for ever thole thethe 411 to him thy  
hest hestyst 412 Thorgh sothe then deth to him thou hettyst . After 412  
H has 2 vv. more : And he dede thi hestes breke, And oon him thou woldest  
by ry3ht be wreke. 413 3ef 414 gylt 415 And Sothe beryth 416 And els  
nedlyche no d. 417 3ef 418 Then dome. i- om. 419 not to 420 wolle sygge  
422 Aftur here gult as hit heore doth befalla 423 this . syggeth 424 And  
also . they iuggeth 425 Nere nowther . ne om. 426 Ne non of hem mercy  
u. 427 As a diswaryed mon mysrad 428 he his myslad 429 helpyth .  
whersere he wynde 430 And his foon fy3hty3th with him in u. eynde 431  
And han stripte . alle 432 him alle bare maked 433 And him . alle 434  
They thenketh he shall be in prison strong 435 His foon maden him  
agultyn wondur sone 436 comy3th aftur . here 437 hym hede iuggeth 438  
E. aftur Sothe that wolle sygge 439 And Pes with hem may not byn 440  
he . flyn 441 ne bydyth 442 Ther as werre is ny3h-honde 443 my3ht  
444 And so of londe they byn i-d. 445 Ther where not in the w. i-levyd  
446 Nothyng but it wes dystryed. 447 drownt 448 Save . soules . where  
449 In Noeis flood in the shippe wer heo 450 sonys 451 haden 452 alle .  
is ther leved no more 453 owght to 454 on so drury dome 456 withoute.  
Title om. 457 So longe that . atte last 458 here fadur she 459 dowghtur  
and of the i-nome 460 volnesse . I am i-come 462 too systren . han 463  
they 464 neuer come 465 for thing that eny mon may do 466 Mercy  
my3ht not hem. 467 And . no kynnes thyng 468 I my3ht not come hem  
anyng (!) 469 And the . alle . owne 470 Therefore I am owt of 472 tyll that  
473 sustres 474 sawghtnes . so ende 475 And 476 Thawgh . byn set 477  
wyten and knowe Pes 478 maystur sheo is 479 In reste and pes I con  
maken 480 Whi shalle 481 When eny g. dede . for me om. 482 have me  
be in thought 483 But . ne om. lovyd me 484 systur nyll 485 I-chylle  
486 He (!) . oweth 487 þe om. byth . i-send 488 a evyn 489 shullen  
490 3evyn . demyn evyn 491 ne om. dome 492 we f. byn 493 stonden  
(at- om.) 494 loke sethin 495 foure fadur 496 ne byth not of 497  
But I 498 We clepyn a3eyne the d. 499 al om. Sothe and Ry3ht wold  
500 To Mercy and me hit doth not q. 502 Therefore fadur myne thou hit

3eme 503 goodness 504 Ther wonteth . Pes woll 505 Wyt ne w. is 506  
 But Pes therwyth be f. 507 lovyth . withoute 508 withoute 509 oweth  
 to byn . gret 510 lord of 511 Therefore . owest 512 systur that prayeth  
 the 513—517 om. 518 Til om. d. shuld be 519 flyn 520 Tylle  
 my systryn byn at oone 522 is . tho beren 523 sye 524 were inst. of al.  
 526 Thei myzht never togedur c. 527 Leve fadur . I 528 wyt . wysdome  
 529 And om. Wysdam men 530 mychell . lovest 532 in thy werk  
 browgthest 533 byth oon . volnesse 534 and strengthe and hyennesse 535  
 All I chull 536 kyng more of ryzhtwesnys 537 In so myche fadur I take  
 more 3. 539 furste inst. of for þe 540 of the p. rueth 541 And therefore me  
 rueth well 542 cleputh 543 ffadur thou art . mekefulle 544 Heere . here  
 over 545 Alle here wyll I chull don 546 And make at oone S. & heere.  
 547 Taken 548 wollen it . beden 549 And I alle one woll dome the dome  
 550 a i. oweth 551 make 552 to cusse . sawght sone 553 dryvyn . werre  
 with myn honde 554 thi 555 Who so this afore bese con 556 openly i-se  
 557 betokenyng 558 Is the insyzt of God 559 ffadur . withoute God is  
 m. n. 560 hath alle 561 hath fullid utryzht 563 thawgh 564 volnesse  
 565 zeve . blessing 567 han . I owe t. 568 make 569 Adam om. forlest  
 hit was 570 The world . alle 572 Mon myzht not himself do keveryng  
 573 ne myzht him . no 574 And . myzht not 575 most it nede 576  
 Goddys sone shuld m. 577 And mon shuld deth tholyn with sorewe r. 578  
 shuld uprysen a3eyn fro 579 ffor ells . forloren 580 i-wrought. 581 weche  
 l. wych b. 582 grace and whiche s. 583 to alyzht ches 584 ffor oon sele  
 shepe 585 His fadur blysse he levede and ther-fro zeode 586 To seche  
 theke shepe in uncowthe 3ode 587 Ther is not seche an h. non om. 588  
 non om. mercyfulle a l. 589 syche a 590 meche l. on him 591 ilyke .  
 him wolde 592 sothen suffre deth 593 Sore he awght his handys to wrynge  
 594 That this lord wold greve for enythyng. 595 Herketh . at this frome  
 596 this sheperd 597 tydyngus comyn 598 prophetys 600 Elias 601 Ant  
 D. . Ieremie 602 And D. 603 Elisen 604 Thei seyn . ryzht well 605 Long .  
 of hem 606 But herkynt. The Latin quotation om. 607 I-boryn 608 son .  
 i-3eyn 609 shulle 610 alle this shull byn 612 refull . of ryzht 613 al  
 om. byn 614 And prince . seyn 615 These buth . nomes . nowe i-leven 616  
 to him 3eyn 617 3ef . wolle heryn telle 618 wondrousfulle 619 Seche . wes .  
 I-om. ny saye 620 Ne n. weryn by no monis day 621 Ne never shall  
 come 622 As was when God mon b. 623 sye (I-om.) 624 I-om. 625  
 fete . bere 627 hede his fote or his hond forloren 628 he weren so bothe  
 i-boren 629 Where thei . too 630 Nay sotheli . thei nere not soo. 631 ffor  
 thawgh the toon hede of kynde to myche 632 And that o. to lytell and beth  
 of diverse lyche 633 3et . nede om. byn 634 a forshapon lym 635 And .  
 mychill . byn 636 myzht seche a mon i-syn 637 That monkynde hade  
 utryzht 638 That he nere to mychill ne to lytyll in syzht. 640 forshapon  
 thyng 641 a good h. 642 Seche . befall 643 who-so isy3h seche a shapyn  
 644 clepon . wonderfulle 645 3et is hit . thousandfold 647 clepnd 648  
 sothefast . and monne 649 ne om. 650 And eke . all thyng is . I-om. 651  
 withoute synne he is e. 652 wone therof dede 653 Ne shap therto non nes  
 654 I-red 655 nys non then he that is of so gret myzht 656 to erthe inst.  
 of dude 657 oure . nome 658 al om. wes become. 65 als wolde 660  
 boryn . wymmon 661 That same shap 662 mons 663 And God myzht  
 not in no m. 664 Alyzht bote . stede . in om. 665 stede . siker om. he  
 666 Ther God inne to alyzhte ches 667 that is comlyche 668 Mychell .  
 and feir om. 670 This . c. mychell of the f. 671 meere . betwynnen too 672  
 He hath no feyrelac. 673 withowtyn 674 And so . aboutyn 675 no maner  
 676 harme 677 hie . sownde 678 And . I-om. from rofe to grownde (!) 679  
 Ther may non evyll thyng 680 Ther to do eny grevyng 681 And eke hit is  
 so levelych 682 So dredfull and comlyche 683 tho . beth 684 thei fletch  
 685 ffoure s. toure ther beth abowte 686 wyte þe hole t. withoute 687 And  
 also ther beth . baylys 688 So om. stronge 690 Ther may . here feyrship.  
 I-om. 691 ne om. 692 it think . it spelle. 693 trysti . fast 694 dyche  
 buth all becast. 695 cornels . so om. 697 Seven barbacanes . byth 699

toure 700 ne om. socoure 701 Ther shalle never fo stonde him wyth 702  
 thidur . fle seche 703 sycoure . abowte 704 alle peynted is abowte 705  
 colours . byth 706 The furst the fondement is all g. 707 fast lythe 708 is  
 him that this myrthe sythe 710 colur lesseth (ne om.) 711 And sethyn .  
 abouten om. hue 712 Is bothe . eke om. blue 713 clepeth 714 And hyt  
 s. over all feyre and b. 715 ovenast 716 I-om. 717 withinne . withoute  
 718 abowte 719 raddur . eueere om. 720 Hit semyth it barnede all 722 As  
 is the swan when heo is swymbyng 723 the l. 724 After om. Enlong on  
 the. 725 Ther never there comyth wo ny wough 726 But 727 Amyd  
 the toure a walle dede sprynge 728 That never is drye but ernynge 729  
 stremys . strykyn 730 on 732 Mechell 733 That man nedeth non. 734  
 ary3ht . watur 735 thiike toure 736 thorne . meche 737 As whyte as  
 yuory 738 somers . when heo 739 all do 740 byth 741 oo feyre in order  
 i-ioyned byth 742 So feyre thyng in erthe . i-syth 743 abowte it i-hend  
 744 to him . i-send 745 Ther nes never so feyre a chayere 746 To kyng ne  
 to emperour. 747 But meche more worship . I. Lou3 om. 748 Ther God to  
 aly3ht ches 749 Suche a c. is ther non 750 wes . thyke 751 here-aftur .  
 ne om. 752 dy3ht 753 hit om. and hit alle dede 754 a. himself in thilke .  
 feyre om. stede 755 kyndam 756 that st. myche 757 That 759 and hele  
 and sycornesse 761 maydons body . fre 762 Ther . nas om. hoe 763 I-om.  
 was 764 As . mayde 765 mere betwynne too 766 That hoe shuld us shyld  
 from 767 vs om. 768 Hoe . here. After 768 H has 2 vv. more : ffor hoe may  
 allerbest, And hoe woll allerblyvest 769 true . trysti 770 maydons body . for3i  
 om. 771 That therin never synne come 772 And to serve God alle here hert  
 shoe nome 773 wyst here maydenhode . muche om. 774 With grace and  
 wyth s. 775 to the roche fast 776 grenship 777 That is . maydons 778  
 alle here 779 here . 3at om. true 780 e. hit is grene and newe. 781 hire  
 om. apertent 782 To . and fundement 784 feyreshipe 786 That in good  
 hope wes here lyvyng 787 Hoe wes 788 serve . with 789 and 3e om. 791  
 brande 792 Ther is noon . mychill 794 hoe . alle 795 And shoe is i-tend .  
 fyre 796 To servyn here God ab. 798 kepyn . hie . withotwyn 799 3at om.  
 abowten heere me syth 800 thei byth 801 strenghe . sly3hship 802 Ry3ht-  
 wesnes . warship 803 hath inst. of wip. 804 That non evylle ther may com  
 withinne 805 what . baylys 806 cornels byth . feyre. 807 throwen inst. of  
 I-cast . abowte 808 the hoole toure withoute 809 bayli 810 That be-  
 tokynth heere 811 nes 812 Goddys . she 813 myddyll bayly 815  
 otmast 816 Betokenyth here hoole spousayle 817 fulle ry3ht me hem  
 clepeth b. thre (for3i om.) 818 That hadyn . here om. bayle 819 ffor hoe  
 here-self is m. 820 ffor shoe is . weddes (!) 821 these . in inst. of teon  
 822 to an ende . I-om. byn 823 And the sewyn barbacanes abowte 824  
 so gret . byth wr. withoute 825 kepyn these 826 aroo 827 byth sewyn  
 vertuce that han wyth w. 828 To om. 829 Prude . begynnynge 830 evyll  
 thyng 831 The whiche al matyd and overcome w. 832 sheo 833 heere  
 true 834 heere 835 sheo m. to 836 heere 837 And all-so she dystried  
 838 hire om. largenes on iche 839 evermore . hoe 840 pacyens . sheo 841  
 heere gostly 842 Dystryed slowth in 843 walle . alle of g. 844 fylleth .  
 a om. 845 so deled is 846 goodnes inst. of Meth . wipal om. 847 And .  
 lovyd 848 That he heere 3eve full grace outry3ht 849 3e om. gr. withoute  
 let 850 Socur alle the w. i-3et 851 Therefore . here 852 One i-blessed .  
 ladi om. 853 whiche . byn 854 Bote heere poverte that heo wes inne 855  
 Ther was no mon-kynnes a. 856 That my3ht dere the castell of nothyng  
 857 fynde was overcome 858 him all benoine 859 so om. freo 860 spak .  
 neddur . treo 861 come . blyve 862 hed inst. of pouste 863 be heo this  
 byrd 866 Therefore of here soule . is 867 And to . gestnyng 868 of hire so  
 3yng 869 To bryng him out 870 gareson 871 feyre good 872 Whill .  
 meche 873 then other that ever made was 874 And tho the sonne of ry3ht-  
 wesnes here ches 875 And on heere when he shadowe wolde 876 He  
 feyred . thowsonde 877 fast 3ate 878 And om. owt-goynge . l. hit fast 879  
 let we be st. 881 O 882 helpeth . flyth 883 comyn 884 knocked . con  
 grede 885 He knocketh & gredyth . con 886 Help . me om. mayde 887



Thi welle ondo I the b. 888 And therof thou let me cleche 889 Of thilke  
 grace that alle is thoor 890 To hem that in herte gostly byth poore 891  
 Be-se how 892 Of. alle 893 That is the fynd 894 And the w. and my f.  
 they styntyth 895 Withoute ene mystre. voth 896 hoe 897 G. perlyment  
 they han i-nomen 898 is forrest forth i-comen 899 oster. doth 900  
 prude. slowth 901 with too ostys hath me 902 with c. and hate he wold  
 me fonde 904 gloteine. foule 905 G. fyzht they han. i-nomen 906 as a  
 champion 907 swete mayde 908 I ha forloren alle the m. After 908 H.  
 has 2 vv. more: Thow that art to alle febulle leche, Thow let me of thy  
 dyches cleche. 909 Theras the c. is so stabull 910 And om. is there con-  
 stabull 911 I have. i-told 912 And. by a thousand 913 goodnes 914  
 Out om. comyn (I- om.) 915 God Allmyzht 916 alyzht 917 And hyre he  
 nome. monhed 918 he kend. Godhed 919 bar. floure 920 The mayde.  
 heere creature 921 that child. I- om. 922 A. i-jevryn 923 I trowe this  
 be w. 924 That he for us was thus i-b. 925 So mychill wondur I knowe of n.  
 926 too kyndys in oon to bryng 928 Hath that that shulde to him falle 929  
 And n. ne om. wouteth here myzht 930 But ether of hem han here ryzht 931  
 This. Goddys 932 fro 933 To make at oon his systryn that were at woore  
 934 ffor the prison that was forlore 935 To kyndes. I wotte 936 ffor he is  
 sothefast. suthfast 938 And the ende of his dedyn i-dyzt 939 And this  
 all abowte thou well be-se 940 And. wold 941 boryn of a. 942 become  
 944 in to heele ever 945 other 946 And calleth mon his leve brother 947  
 myslyche i-gon and unzemed 948 londe. i-flemyd 949 syst 950 mayst not  
 of thiself ha k. 951 Ne om. 952 And syker be thou here-oon 953 That  
 he that wold. leve 954 him brynge and lede to is o. lond 955 And soone  
 herkyn thou to me 956 I 957 ffor my. weryn 958 is lyzht. beryn 959  
 To mercies bone 960 forthe I am i-c. 961 I. pe om. sue 962 And  
 I-chulle. take 963 have 964 I-chull crave 965 ffor now I am 966 There-  
 fore I-chull crave 967 And am fre of byrth in every towne 968 Men  
 owghton to here 969 ffor I have kept 970 lawes withoute 971 I-chylle.  
 batell 972 And syeur make the of. ful om. 973 ffor I-chull over alle that  
 fyzht 974 And the maystry have alle with ryzht 975 Ne on erthe thow nedest  
 to think els n. 976 good 977 wheche frensshyp whose taketh 978 When  
 God alle thys world shalle deme 979 That us sch. so meche swetnesse 980  
 And so gret vertu of 981 And theke bysenes. lyttell tellit 982 And sylden in  
 the w. this vertu is do 985 And. and pacyens 986 Lovyn. mekenesse &  
 987 ffor when a mon zevyth him to the worldys weele 988 And goodys fallyn  
 to him-mony and fele 989 He thenketh no good in maner thyng 990 to bryng  
 991 And when worldly godys han the mastri (a last om.) 992 Hit maketh  
 mon so rebell and hye 993 That he waxeth wonder prowde 994 mysdyth.  
 bope om. 995 He wylnech no thyng of largenessse 996 lordship. hyenessse  
 997 vertu of 998 Alle. prude. forzetyn 999 Thes synnes mow not Crist sue  
 1000 ffor thei beth of evyll vertue 1001 And whos his vertu levyth nowght  
 1002 Whi shuld he wyllen o. 1003 Of his. kyndome 1004 That he thorgh plee  
 and bataylle wone 1005 And ever azejns his byddyng wold do 1006 And azejns  
 here soulys also 1007 And. prude. hienesse 1008 And loveth nothyng b.  
 1009 Therefore. han 1010 fro 1011 dowt for he that aftur hym don 1012  
 Lest they shullen the way aftur hym gon. After 1012 H. has 2 vv. more:  
 But 3ef thei hem amende Of that that they dude God afende. 1013 But to  
 this I graunte welle thou 1014 That hit may befall to a mon 1015 To  
 have. lordship & gret 1016 townes. ryches 1017 And may 3et Goddis  
 wylle don and holde 1018 And lyve well God to plesse and he w. 1019 And  
 byn in charyte and b. 1020 sothenesse. rihhtwesnes 1021 wyllyt not els  
 1022 al om. and his love so clere 1023 How. aske 1024 How that. god  
 om. 1025 And how 1026 And by whom oure ryzht azejn come 1027  
 Lusteneth 1028 3ow telle 1029 Tho that. bor (I- om.) 1030 & so d.  
 fynde 1031 rihht om. nothyng wyst 1032 But forte ha be lord & s. was his  
 trust 1033 ere was, but 1034 þat om. boren (I- om.) to om. was come  
 1035 fynde sye hym mon and in monis wede 1036 But he wyst not. ne of  
 what dede 1037 He sey him mon and knewe that he was of monkynde

1038 But never to synne Cryst had myende 1039 devyll . swipe om. art  
 thou 1040 Whether. comyn art 1041 Alle. wyde om. zeve. 1042 And thou  
 wolle abowe & worship me. Latin om. 1044 I am thy Lord thou shalt fynde  
 me so. Lat. om. 1045 What thenketh the, mayst thou not understand  
 1046 Seyde the fynde, I am Lord of alle this londe 1047 And therof in  
 sesyne longe I ha be 1048 hie . zeve 1049 I knowe . I wot 1050 But of  
 the ny of thy thought. 1051 Sykur thou takyst full mychill on honde 1052  
 beneme . londe 1053 na no pouer 1054 Wenest thou . beneme 1055 porw  
 om. 1056 ffulle fast. thei con it dyzht 1057 wo so breke. hest 1058 ever be  
 myne . synne lest 1059 And on endeles dethe he shuld dye 1060 And the  
 k. of h. of ryzht nyl not wrye 1061 What woldest thou seche f. b. 1062 be-  
 speke. Lat. om. 1063 onswered 1064 And seyde that f. myzht not be holde  
 1065 Ac om. Thow thiself formest dedest hit b. 1066 monkynne 1067  
 seydes the tre was him 1069 And zef he wolde 1070 And wolde Goddys  
 beheste lete 1071 ffor om. alle 1072 And om. He shuld deth suffer never  
 non 1073 or ells he hede be 1074 I trowe reson hit nere 1075 That  
 thou hadest. 1076 And woldest not holde anont the H 2 vv. more: The  
 covenant that thou shuldest ha do, Thou foule fynde, monis fo. Lat. om.  
 1077 O I am . fynd 1078 I am . overcome 1079 comyth 1080 Syche .  
 seche 1081 so bold darst be 1082 To . azeyns. 1083 I have all i-l. anon  
 1084 But so hit may not. 1086 That is in my p. 1088 I wot not with  
 whom I shuld desseyd be. Lat. om. 1089 Swete Ihesu tho the con segge  
 1090 And om. I wolle . for-bygge 1091 buggen here (to his f. om.) 1092  
 shull cost. dere 1093 quod 1094 Bote as . heere that he go 1095 Vt 1096  
 ryzht, quod . good om. 1097 Ne om. I kepe no thyng to-zeyns r. 1098 Ne  
 thorgh mastry beneme the hit 1099 Lat. om. Quod the fynde and er he  
 delyverd be 1100 Thu . as myche worth 1101 is worth at thys f. 1102  
 thyke . shulle. Lat. om. 1103 Blythelyche . al om. do. 1104 lyttille  
 fyngur 1105 seche a 1106 alle the . i-syn. Lat. om. 1107 fynde to Ihesu  
 tho 1108 I wot 1109 ffor all the world deme thou myzht 1110 ffor of the  
 my pouere is lost by ryzht. 1111 zeve thi fyngur . sygge 1112 So fowle  
 and unworthy chaffere to bygge. Lat. om. 1113 O quod Ihesus and alle .  
 to h. ransom 1114 han him 1115 jit om. don er . have him 1116 Thow  
 most suffre on e. wondur & wo 1117 amende 1118 suffre dethe . strong om.  
 1119 onswered to 1120 Alle . i-sayde hit shall. 1121 to be 1122 aftur  
 and zef the dome tho 1123 I woll zet 1124 that thrall 1125-6 Tho  
 the fynde wyst well this That thorwgh is deth mon shuld ha blys 1127 And  
 so the fynde wes overcome 1128 i-nome 1129 And the worme swolewe  
 that the last 1130 Then he is . i-tyed 1131 O . take hede . me inst. of pe  
 1132 truly . loved 1133 thole deth and pyne withowte 1134 fro p. and  
 1135 misdede 1136 evyll inst. of lodliche . ur 1137 synne dede 1138 Ne  
 with fylth was fownde . stede 1139 ffor alle . lymys . ever hade mon 1140  
 Seth A. to syenge furst b. 1141 He wolde . alle om. I . om. 1142 makyn .  
 al om. 1143 fforoure gret gult here 1144 A crowne . thorne 1145oure  
 syzht myspende allso 1146 eynen . blynwherved 1147 alle . was om. de-  
 fouled 1148 And allso with g. boffettys they him s. 1149 vnwreste & om.  
 so yle 1150 They zevyn him galle to dryng and eysile. After 1150 H has  
 2 vv. more: The Iewes deden this to him for gret vylny, Bote he suffred hit  
 alle pacyently. 1151 ffor unlawfull werk us avonde 1152 He was peersed  
 thorgh foot & honde. 1153 evyll thoughtys . ful smert 1154 A speere was  
 smyte thorgh is syde to is hert. 1155 thonne for us do 1156 telle of his soore  
 1157 No mon is hit may thenk hit so 1158 Syche peyne he tholed and wo.  
 1159 is hit but he m. ha. 1160 Of seche a frynde that hade so gre cherite.  
 1161 Seche buth . dyntes 1162 suffred . withoute 1163 And he suffred . to  
 be b. 1165 he suffred . hondred fold 1166 Of sorewe . when . dye wold 1167  
 eny fynd 1168 Legge . hond om. 1169 lovyd 1170 That he onnethe wold  
 weynde hit fro 1171 ne for no 1172 That he wes hurt and peyned with ever-  
 more 1173 Tyll his f. wyttys wer i-l. utryzht 1174 strength 1175 his s.  
 & his h. 1176 Iiis . his 1177 his . he om. wes browght to an ende 1178 Er  
 the soule fro . wolde wynde 1179 Kynde myzht for no maner thyng 1180

Han suffred the halfondele of that peynng 1181 But 1183 honged 1184  
 To the fadar his soule he zyf with mylde voyce 1185 showed 1186 payed  
 1187 withoutyn 1189-90 om. 1191 And ever M. 1192 Mercyfull 1193  
 ffor deyl I may not hit say 1194 peyne . hoe tholed theke 1195 But 1196  
 Wes fulfilled thon (po bi om.) 1197 As hit were with a swyrde in theke stonde  
 1198 Thorgh here sowe she hade gret woonde 1199 But here . hondred  
 1200 Tho here sone fro d. aryse w. 1201 nowght nere the p. 1203 She sye  
 oponly . in om. thyng 1204 and the endyng 1205 the whiche . fynde  
 1207 Oure trowth and oure b. 1208 Stode alle in oure Laydy tho 1209 the  
 dysciplys were 1210 But oure Lady wes ever in on 1211-12 In fast beleve  
 both styll and lowde, Ther myght nothyng brynge here owte 1213 full of  
 1214 Mayde clene full of bewte 1215 Oure b. in heere tho wis (!) 1217 sheo .  
 heere 1218 That us forbowght of thrall thus. 1219 Whan I herd now 1220  
 meche 1221 conselth 1222 he dede 1224 overcome hit to an e. 1225 Ther  
 nes never no mon 1226 forbigge 1227 And he 1228 Ther we ichon come  
 may 1229 aboveue inst. of come 1231 nou om. 1233 i-syn 1234 he  
 may . els byn 1235 But oon 1236 theke 1237 is 1238 þe God om. I er  
 seyde . þe om. 1239 Thre persons in Trynite 1240 And oon God in Maieste  
 1241 Me may as clerkyss con rede 1242 I-syn that he is God by his dede  
 1243 dedys . dede 1244 Wer om. . he dede inst. of I-meynt . in f. 1245 Now  
 tak hede . myst i-syn 1246 That this thyng may well byn 1247 ffor who so  
 hede . swyrd 1249 þe om. fyre dede 1250 Tyll hit w. red bernyng in that  
 stede 1252 While . brande 1253 to-dele . styell 1254 steell fro the fyre to  
 thro 1255 who so . þe om. 1256 Too kyendes he may syn and of w. 1257  
 steyll . kervyth 1258 barneth 1259 alle . one swyrde 1260 And allso hit  
 faryth of. 1261 To kyndes . wyte 1262 very . very 1263 He shewed gret  
 myraculle and privete 1264 chane 1265 gestnyng . he om. 1266 turned  
 watur in to 1267 were 1268 With . bade fylle hem 1269 As by his monhede  
 he bade do watur thereyne 1270 And by his Godhede he t. the water to wyne  
 1271 And all this dede wes don 1273 owther that . jode 1274 Muche om.  
 ffolk him sewed bothe evyll and goode 1275 þat om. ffyve thousand folk he  
 fed 1276 Wyth tweye fysshes and fyve loovys of bred 1277 relyf . left  
 1278 ther were 1279 that b. to-breke 1280 hap om. fulfilled eke 1281 syn  
 (I- om.) 1283 That four dayes long 1284 Lay in is towmbe that he stonk  
 1285 lowde 1286 come 1287 Riht om. 1288 areysed 1289 dede . i-syn  
 1290 byn 1291 That God . made and dyzht 1292 that sw. mayde alizht  
 1294 hope . trowth 1295 He is thre persons in Trynite 1296 And oon.  
 God in unite 1297 han herd 1299 And . no mon may 1300 Ne thought  
 1301 this hie 1302 myche 1303 hevyn hejh 1304 In erthe & benethen  
 fer & nyh 1305 Bowen . thike 1306 Therefore this vertu no mon telle con  
 1307 Of his m. ne of 1308 a om. that aryvede (!) fleth 1309 towchin 1310  
 that that I 1311 hade i-lore 1312 The blys of paradys and hevynne 1313  
 fynde hede syche 1315 But for monkynde the w. was wr. 1316 And the  
 fynde . underbrowght. 1317 Seche 1318 alle 1319 was no mon . goodshipe  
 1320 holyshipe 1322 And zet the fynde ladde 1323 But 1324 Hath him  
 1325 Ouercome and shent 1326 with him to ha done 1327 he dede of 1329  
 herbifore om. 1330 In helle that he myght hem spylle 1331 crose as Cryst  
 honged he con c. 1332 his soule ha nome 1333 But zet 1334 of h. anowre  
 1335 the inst. of Godes. 1336 and there i-bonden him f. 1337 is g. is s.  
 jode 1338 To helle for hem . hade 1339 longe hadyn 1340 longed to goon  
 out of that styde 1341 jatys . alle to-breke 1342 te-dashed alle . fyndes  
 1343 The maystri of helle he hede anon 1344 drough out alle hisen 1345  
 beleved his comyng 1346 servid . hert trusti and true 1347 Seche  
 streyngthe wes . I- om. er 1348 shall be 1349 moost 1350 fynd . this  
 1351 The fynde was armed f. strong 1352 And wst f. long 1353 Bote  
 Cryst with his strengthe him o. 1354 And his gret prey 1355 Therefore  
 thus seyth Ysay 1356 And profecyeth 1357 myzhtfull . byn 1358 no mon  
 may think ny syn 1359 ne om. redyn 1360 hert think is . dedyn 1361  
 owt him to 1362 to love . ful om. 1363 He is . shild 1364 and all oure  
 1368 That he jif . savyn 1369 alle oon . dede 1371 han herd 1373 But

herkynt . Ysay 1374 clepud . profecy 1375 is to c. 1376 ffor om. Whill  
 he on erthe here to walk nome 1377 fulfilled . thyng 1378 holly . byddyng  
 1379 Now . shull i-heryn 1380 i-holpe weryn 1381 synged . furst om.  
 1382 ete 1383 And all that thorgh Adamis kynde gete weryn 1384 bere .  
 we om. beryn 1385 they hadyn his cors 1386 hit myght not els falle 1387  
 furst 1388 flesshely of him we comy[n] uchon 1389-90 And for the synne  
 that Adam in Paradys dede, All we that of him come shuld ha byn in sory  
 stede 1391 grave (!) 1392 zeynbowght thorgh gostli 1393 to om. 1394 alle  
 quemed 1395 by alle ryght 1396 That us so helpeth and us so hath dyght  
 1397 he om. wassheth 1398 And forbowght us hevyn to wynne 1399 Ther  
 was never fadur to his child 1400 nas om. meke and myld 1401 ffor  
 from 1402 zede 1403 tymes 1404 Er that he to aryse ches 1405 zet he  
 rose up on the 1406 Erli in the marnyng on a Sunday 1407 When . to-  
 breke 1408 This beryth Seynt Austyn wytnes and thus doth speke. 1409  
 And Cryst with him drow 1410 levedyn 1411 ffor 1412 And then he 1413  
 showed sone 1414 zete . drong and zode 1415 dayes . wes . fully 1416 his  
 lawes sycurli 1417 Opon a day the dysciples were 1418 I-gedred to-gedre all  
 in fere 1419 In a certeyn place ther hem among he come 1420 Of here m.  
 hem he u. 1421 wonhope . they weryn 1422 And zet they syen him lyves  
 mon 1423 þo om. zet myghten they 1424 Verely belevyn hit 1425 But zet  
 here dowte to us doth be-heve 1426 ffor hit fasteneth. 1427 ffor to us this  
 dowte is siuernesse as I fynde 1428 Of the misbeleve of Thomas of Iynde  
 1430 Beleve that Cryst azeyn rysen was 1431 Tyll he hede i-hauled (!) is  
 wondes wyde 1432 Longes 1433 i-syn his wondes . wete 1434 That he  
 hade with nayles thorgh the fete. 1435-6 om. 1437 I wot. 1438 Lord .  
 God 1440 Thu levyst this . syst 1441 I-blessed mote all tho byn 1442  
 That this belevyth and don hit not syn 1443 Oponliche thyke same day  
 1444 ffast and sycor he made oure fay. 1445 dyscyplys . zete 1447 bad .  
 togedur to gon 1448 Thorgh the w. to preehyn uche mon 1449-50 om.  
 1451 That they shuld be-levyn in God Allmyght 1452 And his lawes  
 folewyn as hit is ryght 1453 ffadur nome. in<sub>2</sub> om. 1454 hologicostys that  
 preedit hem fro 1455 Thawgh mon were now i-boren (eft at þe frome  
 om.) 1456 To h. he myght not comen, H. adds : But he beleve in God  
 ryght welle, And that shall him save fro helle. 1457-8 zet he i-folewed  
 be and be [of] good lyfe, Thawgh he dye his soule shalle be in no stryfe.  
 1459 ffulle opynly . showeth us beforen 1460 iche . most twyes be boren  
 1461 And zet he shull twyes boryn byn 1462 Onus of oure modur furst we  
 mot be boryn 1463 And eft of the watur of vertu 1464 Therto us  
 ordeyned s. I. 1465 And om. When we this Crystendam han i-wys 1466  
 Vr sotheli fadur then he is 1467 we alle then . byth. 1468 Sykor un-  
 kyndely he dyth 1469 seche a. ne om. loveth not 1470 He of the appull  
 zete never r. n. 1472 Oure herytage 1473 lawes 1474 Of oon p. therof he  
 hath not m. 1475 Ther nere never i-wyst ne holden 1476 Hent he him-  
 selvyn come w. 1477 furst . that ever 1478 He br. . us benome 1479 But  
 another that come fro hevyn without feyn 1480 He hath us get 1481  
 flesshely wes the furst m. 1482 myche . apon 1483 out om. 1485 But o.  
 gostili fadur 1486 Browght us azeyn 1487 When he downe fro hevyn  
 come 1488 to hye 1489 He that . to the erthe him beyth 1490 He that  
 fro. he om. steyth 1491 hali . that all folk him seyth 1492 That by him  
 stode full nyth 1493 The way to us he made i-wys 1494 When he steyth  
 to hevyn that holi bysse 1495 A sothefast way and to ever-duryng lyfe  
 1496 His feyre pray he hadde him wythe 1497 out of h. with him nome  
 1498 To meche ioy and blys he made hem come 1499. To that ioy and  
 blyse . wynde 1500 Ther to lyvyn w. eynde 1501 dede 1502 is . and  
 byth oon God ther 1503 Thre persons in Trinite 1504 And oon God in  
 unite 1505 well inst. of mon 1507 And thawgh . these 1508 Byn  
 syndry seyð as they shuld be 1509 On . w. dowte 1510 Maker of alle this  
 world withinne and without 1511 Ioy, honoure, worship and lovyng 1512  
 Be to that God oure hevyn kyng.

Instead of the last vv. in MS. Vernon, H. has the following further passage explaining how Jesus is prince of peace:\*

Lusteneth 3et forther of Ysayes spelle, ffor now 3e han herd me telle	The erthequake shall be so loude and sturne; <sup>1</sup> vv. 1561-6 taken from the Fr.
How swete Ihesu oure fadur wes:	And on thylke drefull byttur day <sup>1</sup>
Herkenyth how he is now Prince of Pes.	The pepull woll cry weloway, 1562 1516 And sey to monteynes: 'falleth on us!
Beforen I tolde 3ow uchon How he is into hevyn i-gon:	Erthe to-clyf and hyde us, That we this fere and erthequake ne syn, 1565
Ry3ht so, the sothe truly to syggen, He shalle a3eyn come this world to iuggen, <sup>1</sup> vv. 1523-96 added to the Fr.	How wroth oure creature woll byn. ffor in alle hye hevyn-blys
In bodi and soule and Godhede, 1521	Non so holi ne so good is, 1568
To deme bothe queke and dede.	Patryarch, apostelle, ne martire,
<sup>1</sup> But fyftene dayes before the dome ffyftene tokyns ther shall come. 1524	Confessor, ne virgine with so feyre attyre,
The first day the see up ryse shall And stonden on hye as a wall, ffourti cupetys herre i-wys	Prynce, potestate, ne angell, Ne non so bry3ht archangelle, 1572
Then eny hill in the world is. 1528	That nold never synne done, But he shall dredyn a3eyne that dome;
That other day heo wole i-sonkyn byn, That eny mon unnethe may here i-syn.	fulle sore mowe heo then dreden That byth alle full of synfull deden!
The thrid day heo wolle be notheles As full as heo furst wes, 1532	The nynthe day alle the valeis that byth, 1577
And then woll whalles and grete fysshes with fynne	And the hylles that we so hye synth, Shull be made smethe and playn, And into here kynde shull they not turne a3eyn. 1580
And all other smale fysshes that byn ther-inne	The tenthe day shull all manere men Gon out of here holes and of here den,
Gedryn hem on the watur uchone; But that wot no mon but God allone	And renne abowte as they were wod, As they cowthen nowther evyll ne good, 1584
What is the betokenyng 1537	Ne thawgh here hert shulde to-breke, On word my3ht not oon with other speke.
Of the loude cry and 3eiying Thet heo wolleth with loude stevyn 3evyn and crye up to hevyn. 1540	The elevynth day the mone and the sterres alle
And on the fourthe day heo shall With red fyre brennen alle, And alle other watrys in every stede Shullen brenne as red as eny glede.	Shulle adown to erthe falle. 1588 The twelfthe day the bones of uche ded mon
The fyfthe day the tren that don stonde And floures and erbis in uche londe, Blod thei shullen blede 1547	Shull come togedre uchon, 1590 Thawgh they be dryvyn nere so wyde, At here byrynes <sup>1</sup> here soules they shull abyde, <sup>1</sup> From A.-S. byrgen
In stede of here dewe, withoute drede. The sixte day byth not bold Palyse ne pylere ne no strong-hold, Castell, toure, boure ne halle, But thei shulle to-skatur and down- falle. 1552	The threttenyth day all maner men Shull dyen anoon that lyven then, That heo mowe togedre with other aryse 1595
The sevynth day the stones uchon Wolle lepe to-gedre and fy3ht anon, That thorwgh the fy3ht that there woll byn 1555	And takyn here dome of God ry3ht- wyse.
The stones woll breke and all to-flyn. The ey3hte day betokynth gret wrache, All 3ende the world the erthe shall quake, 1558	The fourteeneth day, ther may no thyng werne, <sup>1</sup> <sup>1</sup> In Fr. 1597-1618 follow after 1646.
And men wolle flyn into uche hurne, But alle the world on fyre shall berne,	

\* This passage is found in the French text, except the 15 tokens, which were added in the Engl. translation, the 2 last (vv. 1597-1612) being, however, adapted from a passage in the Fr., where vv. 1619-46 precede v. 1597.

Hevyn and erthe shull byn aleyde,<sup>1</sup> And also his synnes ther shull be  
 And the foure elementes shull be un- knowe  
 teyede; <sup>1</sup> Fr. enflambirunt 1600 Tofore alle maner men bothe hie and  
 ffor thiike fyre shall clansyn the eyre lowe.<sup>1</sup> <sup>1</sup> In Fr. here follow 1651-6, 1597-1618.  
 And makyn all thyng bryzht and feyre, Then woll swete Ihesu to hem be-syn  
 And all the world shan (!) i-clansed, That shull that day i-saved byn, 1648  
 byn; 1603 And sey with mylde stevyn and swete:  
 But watur ther shall no mon eft i-syn, "When I was hongry 3e 3eve me  
 Ne never fyre in the world me syth, mete,  
 When that fyre shall ben aquenchith. When I was afurst 3e 3eve me dryng,  
 The fyftenethe day God wol taken When I was nake 3e 3eve me clothyng,  
 Hevyn and erthe, and all hit newe When I was herberlasse 3e herberle  
 maken, 1608 me fayne, 1653  
 Not otherweys then hem beforen Bothe in heete, in cold, in wynde and  
 wrowght— rayne,  
 Loke thou thenke ne wylle hit And 3e comforted me in prison eke,  
 nowght— And loked to me when I was seke:  
 But he wole newen hem i-wys 1611 Comyth, my blessed children uchon,  
 In bettur state then heo weryn i-wys. And receyvvyth the blysfull ioy anon  
 Ther-afur Ihesu wole his dome demyn. That to 3ow byth rewarded withoutyn  
 The angeles shulle come and blowe the endenge  
 bemyne. ffro this worldis begynnynng." 1660  
 ffurst shull in body and soule aryse Then shulle the blessed byn received<sup>1</sup>  
 Alle that dyedyn in his servise, an hyzhe <sup>1</sup> r. reysed, Fr. raut  
 And all that eke that shull to the In hevyn to walke Ihesu nyzhe.  
 blysse fonde 1617 And the cursede shull in erthe byn,  
 Shul furst aryse and on the ryzht syde Of hevyn-blys they shull no-thing i-  
 stonde. <sup>1</sup> In Fr. 1619-46 follow after 1522. syn, 1664  
<sup>1</sup>Then shall Ihesu come ryzht this, But 3et wyth the up-receyveng<sup>1</sup> they  
 And his body tornen and showe to us shulle agryse <sup>1</sup> r. reysyng, Fr. raulissement  
 What payne he suffred for ur sake 1621 When the saved shull upryse,  
 And how lodlyche he was for us i-take, So wery, so wrecched, so lodlyche,  
 Wyth scorges i-betyn withoute gryth, I-charged with synne so hevyleche,  
 That the blode barst oute on icha lyth, That all hevylly on the erthe they shull  
 And how vylensli he was ladde 3et, steke, 1669  
 With crowne of thornes on his hed set, When<sup>1</sup> thei heryn the domesmonis  
 And how he suffred that the nayles speke. <sup>1</sup> r. O pat? Fr. Deske  
 stode 1627 Wyth gret and grymfull wrathe full  
 Thorgh fete and honden into the rode, sone  
 And how the spere that him wonded Thei shull heryn a full hard dome:  
 smerte "Goth with the develys and accursedd  
 Browght blod and watur from his hert; bestes, 1673  
 And then Cryst woll clepe and calle ffor 3e heded not my lawes and my  
 And sey: 'thus myche I suffre[d] for hestes, <sup>1</sup> Fr. 4 vv. more.  
 3ow alle.' 1632 Into the fure that shall last for euere;  
 Then helpeth ther no pledyng there, ffor 3e han disserved here non other!"<sup>1</sup>  
 Ne forsakyng, ny answeere; The blessed shull blysfull gon  
 Ne helpyth us ther castell ne toure, In bodi and soule everichon, 1678  
 Nowther palyse, halle, ne boure; 1636 As bryzht as ys the sonne, withoute  
 All thyng then shall torne to nowght fayle;  
 That is with monis hond i-wrowght. Never hem nedeth to have travayle,  
 Ther shull the synful quake But ioy and blys that shall laste ever-  
 And here tethe togedur hacke and more.  
 shake. 1640 In good tyme the[i] were i-bore 1682  
 Ther may segge thenne no mon That to that feste mowe takyn  
 But that uchon shull sey'n here mar- That God wole with hem in hevyn  
 tyrdom, makyn!  
 And beforeyn hym his iuggement So myche ioy shall byn at theke feste,  
 syeorly <sup>1</sup> a. Fr. That ever withouten ende shall leste:  
 Shall byn i-wryten apertely,<sup>1</sup> 1644 3e, more ioy then hert may theukyu,

- Or eye i-syn, or 3ere i-herkyn ; 1638 Accursed be the tyme that thou were  
Seche ioy God hath i-grethed here i-bore ! 1728  
To hem that han loved him here. I am for-styfyd<sup>1</sup> among, <sup>1</sup> = stifed  
And when they byth so endeles, 1691 Thi synne stynketh on me so strong !  
Thenne he is ary3ht Prince of Pes. Thus shall uchon to other menyn his  
But theke that byth into helle i-nome, sorewe  
Thei shall never out come, <sup>1</sup> r. dep Ever withoutyn ende on evyn and  
And in theke stynkyng deth<sup>1</sup>-pytte morewe. <sup>1</sup> vv. 1732-6 added. 1732  
Thei shall byn i-pyned and to peyne <sup>1</sup> Thawgh the[r] sete<sup>2</sup> a mon for the  
i-knytte. 1696 nonys <sup>3</sup> H the fete  
In gret sorewe and pyne thei byth full And he my3ht lestyn<sup>3</sup> in flesshe and  
sore : <sup>1</sup> Fr. La premiere peine si ert tristesse bonys, <sup>3</sup> H leftyn  
ffor thei lyvyn in wanhope evermore<sup>1</sup>— Half the sorewe he my3ht not telle  
That wolde dyen 3ef thei my3hte, Ne the peynes that byth in helle. 1736  
But 3et here soule may not thorgh Ther is nowther solace ne love i-wys,  
ry3hte. <sup>1</sup> vv. 1699-1700 added. 1700 Ther is wepyng, pyne, and sorewe  
Uchon others peyne shall i-syn, withoute blys.  
That here peyne shall dowble byn. In theke foule stynkyng pytte 1739  
Another peyne they shall have of They shall in sorowe for ever be knytte.  
derknes, <sup>1</sup> Fr. La tierce sera peur Long is ever and long is oo, <sup>1</sup> 1741-2 added.  
With gret sore and gret hevynes. <sup>1</sup> But thei shall never come out of wo. <sup>1</sup>  
And the four[th]e is fyre that may not The fynde shall here prince byn that  
be queynte, 1705 they served er,  
And in stynkyng watir they shulle Sore withouten ende peyned they shall  
be dreynthe, <sup>1</sup> vv. 1706-8 added. be ther.— 1744  
And pyche wallyng ever among. Ihesu in hevyn, as I seyde before,  
Wayleway ever shall byn here song. Is<sup>1</sup> Prynys of Pes and shall byn ever-  
flor hidor or thidur wher-sere heo more ; <sup>1</sup> H As  
turne, <sup>1</sup> Fr. E puis hidur de ver le diable His pes shall falle<sup>1</sup> never, <sup>1</sup> r. falle  
They syn the foule fynde in uche And his ioy and his blys that is ever.  
horne ; 1710 Love, swetnesse, and pley 1749  
That he lothest were to syn, In hevyn hit neweth fro day to day.  
He shall ever to-foryn hem byn. The furst ioy that there shall byn,  
And the stenche is over-alle there so The blessed shall hit i-syn 1752  
strong, <sup>1</sup> vv. 1713 and 5 added. The swete face of his Lorde there,  
And byttur wormys there styketh His God and his shapere ; <sup>1</sup> Fr. s'esmirra  
among, In his feyreship he may him showen, <sup>1</sup>  
Neddris, snakys and taddis there That he shall have all that he wyle ;  
strykyth, So full he shall byn of ioy and skylle  
No place shall he there i-syn that him That he shall have all that he wyle ;  
lyketh. 1716 What-sever he wylneth, withouten  
Evermore withoutyn ende they shall gabbe, 1759  
be wepyng, Be-se on him and he may it hadde.  
And wrynghe here hondes with gret weyl- Of hevyn he may i-se the wydnes,  
ng. <sup>1</sup> Fr. Cruissant de denz reschinerunt The feyreshepe and the heynes ;  
Then shall the systere sey to the And he may i-se the dereworth quene,  
brother, Goddis modur so bry3ht and shene,  
The freded and the sybbe uchon to The swete ma[i]de Seynt Marye, 1765  
other : 1720 And ail the feyre company  
"A, waryed wrecche, what<sup>1</sup> doost Of angels so feyre and bry3ht,  
thou here ? <sup>1</sup> H whad They woll makyn him ioye with here  
A-cursed be the tyme thou i-boryn my3ht ; 1768  
were !  
I may not for nothyng suffre the, The apostlys and the martiris,  
So foule thy synne stynketh on me. The confessors and the virginis,  
ffor [mi]-nowne gret synne I styke in Alle wolle him ioy makyn—  
pyne, 1725 Well is lim that thidur may takyn !  
But a thousande-fold more I suffer for And alle is fryndys he shall knowe  
thyne ! there 1773  
3e, but thou waryed wrecche forlore, That he hede in this world here,  
ffadur and moder, systere and brother ;

Miche ioy everichon shall make with other,  
 3e, more then eny hert may under-  
 stonde, 1777 wrowght 1801  
 When thei hem syn in theke londe. And sethyn to this ioy us browght!  
 So my3hti thei shall byn everuchon Mi ioy is doubled an hondred-fold,  
 That whidur thei wolle thei may gon.<sup>1</sup> ffor I have all that I wolde.' 1804  
 And thei shall be so ly3ht and swyft Meche is the murthe that is at that  
 That whidur-sever they think they feste,  
 may be lyft. <sup>1</sup> 1780 and 1784 to be transp. That ever withoutyn ende shall leste.  
 And so slye and crafty<sup>1</sup> they shall He that is lest feyre there <sup>1</sup> r. so clere  
 byn alle <sup>1</sup> Fr. si sotils Shall shyne as the sonne for ere<sup>1</sup>;  
 That thei shall do all thyng that in No nyd is thenne that sonne<sup>1</sup> be there  
 here hert doth falle. 1784 i-wys,<sup>2</sup> <sup>1</sup> H simle <sup>2</sup> v. 1809-10 to be transp.  
 And where-sere the toon the tother They shall<sup>1</sup> shyne seven-sythe bry3hter  
 metyth, then heo now is. <sup>1</sup> r. That shall  
 With lovely chere thus he him gretyth: When all thei shall be so bry3ht,  
 'I-blessed be the Lord that the Then by alle maner of ry3ht 1812  
 wrowght He most be feyre and bry3ht and  
 And hidur to this blysse and ioy the more clere  
 browght! 1788 That more deserved that ioy here.  
 I-blessed be the tyme that thou i-bore So many wonynges me may ther i-syn,  
 were, And gret compani of angels that woll  
 So myche ioy I have that i se the here; ther byn 1816  
 So myche blys I see on the In the ioy so mony and so ryche:  
 That all my blisse neweth me!' 1792 In diverse ioyes never oon other  
 That other answereth him anonry3ht: i-lyche.\*  
 'Ever i-blessed be God Allmy3ht, In which ioyes God, of his hi3 grace,  
 That seche ioy hath i-3eve to the; In hevyn 3eve 3ow alle a place. Amen.  
 Therefore my ioy doubleth me. 1796  
 On the I se mychelle ioy and blys,  
 That all my ioy newed is;

Here endyth the Castel of Love,  
 Made i-wys for lewde mennis behove.

\* The French text has 54 vv. more at the end.



## APPENDIX TO No. XXXVIII.

The Myrour of lewed men.<sup>1</sup>

A free version of Robert Grosseteste's *Chateau d'Amour*, by a Monk of Sawley, in Yorkshire.

MS. Egerton 927 (*Yorkshire dialect*).

**I**N the name of the fader and the soñ & the haly gast. Here begynnes a romance of engliche of the begynnyng of the world and of al that a lewed man has nede for to knawe for hele of soule. this romance turned [a]<sup>1</sup> Munk' of sallay out of a frenche romance that sire Robert, Bisschope a<sup>2</sup> lycolī, made; and eked mekel therto, as him thoght spedeful to edificacion and swettenes of deuociōn, and lering of lewed men. And here is no thing sayd bot as haly writ says and grete doctours: and therfor thou that redys this, and any comfort has ther-Inne, pray god be way of charite to haue mercy on him that turned it in this maner. And if thou couayt to loue god and to plesse him, take [this] mirroure and loke oft ther-Inne.

This Romance on the Creation and what is needed for Salvation is englisht by a Monk of Sawley from Bp. Grosseteste's French.

<sup>1</sup> name om.?  
<sup>2</sup> r. of

You who read it, pray for its Englishler!

**W**Ho-so wele thinkes, wele may say,  
fflor of gode thoghtes comes gode dedes ay.

God send vs thoght to his plesyng,

In whos fre wil hynges all thyng.

4

<sup>1</sup> Edited before, but very imperfectly, by M. Cooke, *R. Grosseteste Carmina anglo-normannica*, Caxton Soc. 1852.

<sup>2</sup> This introduction is written in red. In the MS. final t, f, g have a thin tag (v, f), which I omit; ll' is given by ff, h' by h, d' by ð, k' by k'; doñ may be down and done.—The MS., 8, vellum, written in the latter half of the 14th cent., only contains this poem, in 28 foll., each page à 24 lines; it is written in the large, clear northern type, is carefully executed, and is most likely a fair copy of the poet's own MS. It must, however, be noted that the scribe frequently leaves out single words. "The Myrour of lewed men" is the title given at the end. The poem can hardly be called a translation: it condenses the narrative, adds from other sources, and introduces, not very happily, passages treating of points of Christian doctrine (10 Commandments, &c.).

Father, Son  
and Holy  
Ghost are  
one God in  
Trinity.

He is god and lord of myztes mast,  
The fader and sone and haligast ;  
In godhed are these persones thre,  
And aȝ are on god in trinite ; 8  
None is othir of these persons thre,  
Bot alle are on god and ay sal be.  
Oure mede is to trowe this with stable thoght,  
Al-be-hit that mannes skil proues it noght ; 12  
Bot when we sal se god clerly,  
Than sal we knawe this witerly.

*Of the begynnynge of the world.*

God created  
earth and  
heaven in  
6 dayes.

God in vj dayes made bothe erthe & heuen,  
And, to make haliday, cessed at the seuen. 16  
Heuen was occupid with angeles kynde,  
Euermore on god for to haue thair mynde—  
Bot many thorgh pride fel in to helle,  
Thar sal thei aȝ with-outen ende dwelle. 20  
Bothe sunne and mone [mor] brizt thai ware  
Then seuenfold then thay now are,  
And aȝ erthli thing more vertuous,  
Bi-for Adam thurgh synne was vicious ; 24  
And ilk a best sul[d] haue bowed to mannes wiȝh,  
Had he neuer bi way of synne don none iȝh.  
When god had the world so parfit made  
That no partie of hit default hade, 28  
Then of erth he made Adam, of man age,  
To his liknes in saule he was & his ymage.

He made  
Adam,  
and Eve out  
of his rib.

Of a rib of Adam syde, when he lay slepand,  
God made Eue, that sho to him suld ay be kepand. 32  
Of on god made al man-kynde, for ilkon suld loue other  
And non til other do wrong mor then til his brother.<sup>1</sup>  
What lyf myzt mor<sup>2</sup> be schewed to man in charite  
Then in saule make him lik to the haly trinite, 36  
Make him lord of al the world, ful of vertuez, & wise,  
Make him eir of heuen-blis & sette him in paradys,  
Thare he and aȝ that come of him myzt leue with-outen  
deyng, <sup>1</sup> vv. 33-4 added. <sup>2</sup> r. mor loyful P  
If thay vse the frut of lif & kepe wet godes biddynge.

And put him  
in Paradise,

Of aH the trees of paradys bi goddis biddlyng thei suld  
ete, 41

But the frut of the tre of wetyng of gode & ille thei  
suld lete; but forbade  
him to eat  
the fruit of  
one Tree.

What tyme as thei ete of that, thai suld forfet thair  
heritage

& be oblisched to deth & helle-payne, thai & aH thair  
lynage. 44

Bot, if thai had kepil wet aH goddis biddlyng,  
Thai suld haue leued ioyfully, & aH thair ofspring,  
Til thai had ben tan til heuen, to fille that fair place  
That thurgh pride of lucifer & his feres voyde was; 48  
Thare thai suld haue had mor ioye than hert may thenk  
or tunge telle,  
& neuer non of thair kynd suld haue suffride payn of  
helle.

*Of the losyng of the world thurgh synne.*

**W**Hen adam & eue sesyn hade in the blis of  
paradys,

The fende, for he hade that ioye lost, enuy had to thair  
delice. The Fiend, 52

Then he come in neddir liknesse to eue with a wommans  
face, like an adder  
with a wo-  
man's face,

& sayde: "whi bad god 3e suld no3t ete of aH trees  
that ther was?"

"Of aH the trees," *quod* eue, "that thar is, we may ete  
at oure liking,

Out-tan on that is forboð, *paraunter* for dreð of deyng."

Than sayde the fend: "3e saH no3t deye therfore, god  
wot it wele, 1 r. godis, cf. v. 576. 57 tempted Eve.

Bot as god<sup>1</sup> saH 3e be, knawand bothe gode & yueH."

Eue sagh that the frut was gode & ful gretly lykand:

Sho tastid sone, & gaf therof tiH her owen husband.

Adam wolde no3t greue his wyf, bot sone he ete with  
hir. 61 She ate the  
forbidden  
fruit and  
gave it to  
Adam,

Alas, that synne oblisched vs al til wikkid heH-fire!

Sone thai were put fro that place to sorow & to care,

That neuer my3t no creature recouer it mare. 64 and thereby  
we all were  
destind to  
Hell.

Alle thing vnder heuen made was to mannes solace,  
 And therfor, syn he synned, aH thai lesse vertue has.  
 AH man-kynde for-thi was put to thraldom of the fende,  
 And bounden aH to his prison ay with-outen ende. 68  
 How may thraH with riȝt clayme a thing of fre heritage?  
 With his lord may he noȝt mote, ne non of his lynage.  
 Thus was aH this world lost; ther was no help in  
 creature.

The whole  
 world was  
 lost.

Bot god wist what was his wil, that of aH thing has  
 cure. 72

*Of the ten commaundements.<sup>1</sup>*

<sup>1</sup> This passage is added to the Fr.

Then God  
 gave man the  
 10 Command-  
 ments:

**T**hen with the x commandements god forbed<sup>d</sup> aH  
 synne

& taght man how he myȝt him gret mede wynne.

1. Worship  
 God;

The first is, to worschipe on god and no mo.

This bidding sal be vnderstanden so 76

That it forbedes aH mametrie,

And also aH maner of sorcerie.

Mammetrie is, to do creature that honour

That thou suld do aH-onely to thi creatour, 80

That is, worschipe him for him-self ouer aH other thing.

you may  
 also worship  
 Saints.

A seint sal thou worschipe for he is his derlyng.

Ymages in the kirk that thou on lokes,

Are to the as to the clerk are his gode bokes: 84

Thou sal not worschipe thaim bot for thair<sup>1</sup> sake <sup>1 r. that?</sup>

That thei bringe to thi mynd thi prayer to make.

2. Take not  
 God's name  
 in vain.

The second is: tak<sup>d</sup> not the name of thi god in vayn.

Ilk fals oth, vnleful & idel<sup>1</sup> is ther-agayn; <sup>1 swering om.?</sup>

He is ay in peril of synne dedly 89

That sweres bi goddis hert or any party.

This bidding forbedes alle heresy,

And also aH feyned and fals ypocrisy. 92

3. Keep well  
 the Holy Day.

The thrid is: thou sal kepe wel thi haliday.

That is thus mekel openly for to say:

Put fro the synne & bodely werkyng,

And gif the to god with hertly prayng. 96

Tak kepe here that on halyday marchandyse

Lettes man oft of goddes seruise.

4. Honour  
 thy Father  
 and Mother.

The ferd is: worschipe thi fader & thi moder.

- Be way of kynde thes two may noȝt be the to dere ;  
 To thaim ogh thou buxumnes & honour, 101  
 And also in thair [nede] help and socour.  
 And haly kirk is thi moder gastly,  
 And the keper of thi saule thi fadir, sot[h]ly ; 104  
 And who so is thi wardly lord or thi kyng,  
 Is taken for thi fadir in this byddyng.  
 The fift is : thou salt no man sle vnlaghfully. 5. Do no murder.  
 That is to say, nother bodely ne gastly ; 108  
 ffor ille ensaumple, hate, & bakbityng  
 Are ille to thi neghbur gastly sle yng ;  
 Hurtyng bothe gastly & bodely is forbeð,  
 And wernyng of mete to the pour in peril of ded. 112  
 The sext is : thou sal don non auoutrie. 6. Do not commit Adultery.  
 And this forbedes aH maner of lecherie,  
 Bot it be betwix the & thi wyf *with* gode entent,  
 ffor to kepe the lagh of god in that sacrament. 116  
 The seuent biddes that thou sal no thing stele 7. Steal not.  
 Ne non othir mannes gode agayns his wille dele.  
 This forbedes fals cautels, deceit, and maystrie,  
 That mas many to loise his gode vnriȝtwisly ; 120  
 And who so harmes any man in this maner,  
 Sal noȝt be saf, bot he make asseth at his power.  
 The aghtend is : bere agayn no man fals witnes, 8. Bear not false witness.  
 And in tyme & maner skilful layne thou sothfastnes  
 When it is noȝt lefful & nedful to say, 125  
 And al lesyng eschue as wele as thou may.  
 The neyghend is : thi neghbur hous sal thou noȝt  
 coueit. 9. Covet not thy neighbour's house.  
 In this is forboden assent to wrang & deceit. 128  
 The tend is : thou saH noȝt ȝerne another mannes wyf,  
 His seruant ne his other thing, that may helpe his lyue, 10. Desire not another's wife or property.  
 Here is forboden alle maner of wikked couetyse  
 That myght harme thi neghbur on any-maner wise. 132  
 If sliik thought come to thi hert, thou sal noȝt assent,  
 Bot euer agayn-stande with gode auysement :  
 And then sal thou noȝt falle in dedly synne,  
 Bot ilk a tyme a croun of gret ioye wyne. 136  
 Thurgh this ten thou may wyne gret ioye, & eschewe  
 payn. Thro' these Commandments, joy might be won,

but to open Heaven again, a man without sin was needed.

Bot more help mot open heuen-gates the agayn.  
 Who-so suld agayn blis to man<sup>1</sup> wynne, <sup>1 r. mankynd?</sup>  
 Him behoued be a man that myzt nozt synne, 140  
 And he most ay fulfille alle goddes wille  
 And neuer in thoght, word, ne dede don non ille;  
 Slik on myzt, if he wald, a gode raunson wage  
 And bye agayn both man &<sup>1</sup> heritage. <sup>1 r. & mannis?</sup> 144  
 Bot slik a man in erth myzt neuer be made,  
 If he of aH creatours aH vertues hade.

*Of the restoring of the world.*

*The Parable of the King,*  
*his Son,*

**A** Kyng ther was of souerayne worthines,  
 fful of mercy & wysdam & aH godenes. 148  
 A sone he hadde, knewe aH his wille,  
 And myzt and wald al hit fulfille.  
 Thai were ay bothe al on substaunce,  
 And betwix them was no distaunce; 152  
 What as the fader wald haue amendyd,  
 By his sone godely hit suld be endid.  
*and 4 Daughters,*  
 ffour doghters hade this grete kyng,  
 That fulfillid aH his likyng; 156  
 Thai were of his substance ilkon,  
 And aH that substance was bot on.  
 Thai foure doghters thurgh comune assent  
 Parformed al his iugement. 160  
 Bot if these foure vse ay wele thair myght,  
 May neuer no rewme be rewled right.  
 The names of thaim with-uten les  
 Are: Mercy, Sothfastnes, Right, & Pes. 164  
*Mercy, Truth, Right, Peace.*  
 Mercy, when sho hade parceyued  
 How aH man-kynde was deceyued  
 Thurgh the fende that be foul treson  
 Has geten him to his prison 168  
 And euermore with enuy  
 WiH torment him as enemy,  
 Sho was so stered to compassion  
 That sho wald deliuere that prison. 172

*Here spak Mercy.*

<b>T</b> Hus til her fader sho began		Mercy prays the King to
To pray him for synful man :		
"Dere fader, kyng of myztes mast,		
Thi doghter y am, wele thou wast,	176	
fful of myknes, swetnes and pite ;		
Dere fader, aH thes haue y of the.		
Now here my praier for this prisoñ,		let Man be ransomd.
That he may be put til his raunsoñ.	180	
His enemys with thair falshede		
Has put him to so gret nede		
That he may neuer saued be,		
Bot thurgh mercy and gret pite.	184	
Thair falshed may gretly letted be,		
And that prison be zolden to me.		
Dere fader, mercyful is thi name,		She, Mercy,
And y thin eldest doghter ame ;	188	
That y were thi doghter, myzt y neuer say		
Bot y wald euer for sinful man pray.		will always pray for Man
<u>Thi mercy thurgh rizt saH he haue,</u>		
And thi gret mercy sal him saue.	192	
I sal euer crie mercy to the		
Til that wreched prison deliuerd be.		till he is delivered.
Dere fader, my praier may nozt be lette,		
ffor y am ouer aH thi werkes to sette."	196	

*Here spak Sothfastnes.*

<b>W</b> Hen the second sister, sothfastnes,		Sothfastnes
Hade herd, mercy thurgh here swetnes		
Wold sone bye the synful prisoñ agayn		
That sho hade iugged to ay-lastand payne,	200	
Sho sayde : "dere fader, thi doghter am y,		says that
As ner sib to the as is my sister mercy.		Mercy
Mercy of no thing may wele gife the dome		
Bot if y, sothfastnes, with her come ;	204	
Hir praier may nozt be herd of the		
Bot if hit acordand be with me.		
If aH hir prayers suld ay be herd,		
Neuer no shrewe for the sul be ferd,	208	lets off all the shrews.

Ne neuer punist no wikkednes :  
 That is gretly agayns riȝtwisnes ;  
 ffor he suld haue no mercy  
 That is dampned riȝtwysly." 212

Folk  
 righteously  
 condemud  
 should be  
 shown no  
 mercy.

*Here spak riȝtwisnes.*

Righteous-  
 ness confirms  
 this.

**T**hen riȝtwisnes, the third sister, sayde :  
 " Dere fader, in me is aȝ dome laide ;  
 I ne may noȝt spare to say to the,  
 Aȝ that sothfastnes telles to me 216  
 I mot dele to euer-ilk-one,  
 Gode or iȝ after thei haue done.

The prisoner

Thi wikkid seruant is in prisoȝ,  
 As he was demed *with* gret resoȝ.  
 I may noȝt fro this sentence vary 220  
 Bot I to riȝt wald be contrary.

is not worth  
 mercy.

Mercy ne pite is non<sup>1</sup> worthi, <sup>1 r. man ?</sup>  
 ffor that he lost thaim wilfully."— 224

So Man is

Alas catyf prisoȝ, now has thou no frende  
 Bot mercy, that praies for a gode ende !  
 Sothfastnes has accused the,  
 And riȝtwisnes has dampned the ; 228  
 Thou & aȝ that of the come

doomd to  
 hell-fre.

To helle-fire has herd *ȝour* dome.  
 Thin enemy gret stired the to trespas,  
 And riȝtwisnes of the no mercy has, 232  
 And mercy may noȝt be herd.

Ther-for pece may be ferd.  
 When no forgifnes may be,  
 Thai may noȝt dwelle in cuntre. 236

Aȝ mankynde dyes and is put to payn,  
 Bot Enok and Ely that sal come agayn.  
 Gret dole is to think on this,  
 How al mankinde fordone is ; 240

Truth and  
 Riȝt have  
 judgd him.

Sothfastnes & riȝt has geuen thair iuggement,  
 Bot mercy & pees were noȝt of that assent.  
 If aȝ go bi reddure of riȝt & sothfastnes,  
 How saȝ mercy and pes shewe the kinges godenes ? 244  
 If al be thaim one deme sothfastnes & riȝt,  
 Mercy, pete & pece sal loise al thair myȝt.



¶ Here spake Pece.

**N**ow pece to the king begynnes to say : Peace pleads  
 "ffaire gode dere fader, thou has loued me ay,  
 Thou art endles of pece prince & also king, 249  
 And euer in pece salt thou be, for ther [is] thi dwellyng ;  
 If y for debate suld away fle,  
 Thou suld haue no place lykand to the. 252  
 Mi two dere susters now haue thai me forsaken,  
 And mercy *with* thaim two zit haue thai not taken ; that the  
verdict of  
Truth and  
Right  
is of no good  
*With-ouen* vs thai be thaim-self han gyuen a iuggement,  
 That suld haue ben gyuen trewly *with comen*<sup>1</sup> assent.  
 Ther-fore hit sal nozt ben of recorde 1 MS. cōe, r. commune?  
 Til we four ben aH of on acorde. unless she  
and Mercy  
join in it.  
 AH erthly thing is made for gode pece,  
 And *with-ouen*<sup>1</sup> hit may ben non ese. 260 Without  
Peace  
 Iustisry is neuermore nedeful 1 outen on the margin.  
 Bot when it is to pece spedeful.  
 How suld right & sothfastnes auaille  
 When thai wil nozt caH me to thair counsaile, 264  
 Ne mercy my sister that ay so gode is,  
 That withouten hir no gilt amendid is<sup>1</sup>? 1 r. nis and Mercy,  
no crime can  
be amended.  
 Ther-fore out of cuntre wil I fle  
 Til my thre sisters acorded be. 268  
 If sothfastnes mete *with* mercy,  
 Then saH kis rjztwisnes & y.  
 The prisoñ calles euer vppon mercy,  
 And mercy for him wil ay to the, king, cry 272  
 Til for him be paid al his raunsoñ Mercy will  
plead for the  
prisoner till  
he is deliverd.  
 And he be deliuered out of prisoñ."

¶ Here spak the Kinges sone.

**N**ow the kinges sone has wele sene The King's  
Sonn  
 That debate is his sisters betwene 276  
 And hit may nozt wele be amesed  
 Bot in to his hande it be sesed.  
 He says to that myzty kyng anoñ : tells his  
Father  
 "Dere fader, thou and I are aH on, 280  
 On substance, on wysdam, & on powere,  
 And god, while the holy gast is oure fere.

	AH on in substance if we be, Neuer-the-les in persons we are thre.	284
	Thurgh me the warld thou made of nozt : Thurgh me agayn let hit be boght !	
that Mercy has made Him pity the prisoner;	Mercy has so mekel moued me That of that prison I haue pite.	288
	Dere fader, I wil don al thi wille And punysch al that is don ih :	
	I sal take the clething of that wretchid prison And priuily for him sal I paye raunson :	292
that He will take Man's nature and punishment,	Of his kynde wil I become And for him wil y take dome ;	
save man,	More payn then riht & sothfastnes wold haue Wil y suffre, that prison for to saue.	296
and atone Truth and Mercy, Righteous- ness and Peace.	On this maner sothfastnes and mercy Sal sone be made gode frendes verraly ; Also pece and rihtwisnes Thai sal kis <i>with gret swetnes.</i> "	300

¶ *Here spak the autour.*

Let all readers of this Romance believe	<b>W</b> Ho-so redes this romance, Trowe in god <i>with</i> on substance. Bot on is god & persons thre, Non othir thing in god may be.	304
	ffour sisters that we before rede, Are foure vertues in the godhede :	
	To foure doghters thai haue lyknyng, ffor thai procure ah gode doying ;	308
that Father, Son and Holy Ghost are our God, and the 4 Sisters His qualities.	Bot ah thai are on god of myztes mast, He is fader and sone and haly gast. If thou trowe this wele & stedfastly, Thou may haue mede ay-lastan[d]ly.	312

¶ *Here spak the king.*<sup>1</sup> <sup>1</sup> This passage is added.

The King agrees that	<b>T</b> He kyng has herd his awen sones speche, That of ah the warld is a god leche ; "Dere sone," he says, "thurgh the I made ah thing, And ah the warld hynges in thi keping ; Thou, & the haly gast, with me Dose ah gode dede that done sal be ;	316
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Oure dede may neuer departid be,  
 ffor aH on god in kynde are we thre. 320  
 AH only thou sal take manhede.  
 Bot aH we thre saH do the dede,  
 Rizt as two virgyns cletes the third  
 And zit none of thaim bot on is cled. <sup>1 r. althre?</sup> 324  
 Dere sone, this was oure al thre<sup>1</sup> purpos & curage  
 When we made man to oure liknes & ymage ;  
 This hight y to Abraham and to dauid,  
 And my prophetes acorded ther-with. 328  
 If mankynd sal out of his prison wynne,  
 A man mot for him dye that has no-maner synne,  
 That is of myzt to ryse fro dede to the lyue,  
 And his with him out of prison ryue ; 332  
 And siche myzt ther be neuer non  
 Bot he were bothe god & man.  
 Dere sone, if thou wil dye & suffre payne,  
 Bothe aungel & mankynde may be ful fayne. 336  
 That souerayne grace and meknes  
 SaH be so ful of swetnes,  
 That neuer may man wele haue in his mynnyng  
 Bot he be sterid to loue the ouer al thing, 340  
 And titter be resoñ his hert suld brest  
 Then he for any thing suld breken thi best."

His Son only shall become Man, tho' He and the Holy Ghost act in and with Him.

A sinless man must die to save Man.

If His Son will suffer,

no man who considers it can fail to love Him.

¶ *Of ysaies prophecies.*

**O**ff ihesu crist telles ysay  
 To aH mankynde verrayly : 344  
 How a child is born til vs,  
 And a sone is gyuen til vs,  
 His name sal be callid wonderful,  
 Counsellour, & god, & strenghtful, 348  
 fflader of the warld that sal come,  
 And prince of pece sal be his nome.

Isaiah foretells how a Son shall be given us,

and shall be callid Wonderful, Counsellour, God, Strong, Father of the world to come, and Prince of Peace.

¶ *Here spake the autour.*

**I**ff any best in shap passed cours of kynde,  
 A wonder in that wald many man fynde ; 352  
 Bot if a parfit man were a parfit as,  
 Mikel more meruayl wald man say it was ;

Christ was wonderful : A greater marvel than that a Man should be an Ass,

Is it that  
Christ should  
be both God  
and man.

Bot more maruayl may who so can  
How verrailly is on bothe god & man. 356  
ffor he wald saue mankynde that foully was lorn,  
Child of a nerthly woman wald he be born.  
Syn god in ertñ for loue of man wald mak' his halle,  
Nede it was to make it best & fairest of alle. 360

¶ *How ihesus entred in to a castil.*

The King  
made a  
Castle.

**T**Her-for a castel has the king made at his devys,  
That thar<sup>1</sup> neuer drede assaut of any enemys ;  
He sette hit on a whit roche thik & hegh, <sup>1 = dar</sup>  
With gode.dykes al aboute, depe and dregh. 364  
Men may neuer *with* no craft this castil doun myne,  
Ne may neuer do harme to hit no-maner engyne.

The Castle  
had

This castil is euer ful of loue & of grace,  
To al that any nede has, socour & solace. 368

4 Towers,

ffour toures ay hit has & kernels fair,

3 Baileys,

Thre baillies al-aboute that may noȝt apair.

Nouther hert may wele thinke ne tung may wel telle  
Al the bounte & the bewte of this ilk casteH ! 372

7 Barbicans.

Seuen barbicans are sette so sekirly aboute

That no maner of shoting may greue fro *with*-oute.

And was  
painted red  
at top,

This castel is paynted *with*-out *with* thre-maner colours :

blue in centre,

Rede brennand colour is a-boue toward the fair tours,  
Meyne colour is ymyddes of ynde & of blewe, 377

green at foot,

Grene colour be the ground, that neuer changes hewe.

Thes colours both<sup>1</sup> [fer] & nere castes so mekil list,  
That, when men behaldes thaim, comfort mekil thair  
sigt. <sup>1 MS. beth.</sup> 380

white within.

The castel al *with*-in, who-so may hit knawe,

4 Streams  
ran from its  
Well.

Ay is blanchued als whit as any dryuen snawe.

ffour fair stremes in hit out of a welle springes  
ffro myddes the hegh tour, thai fille the dykinges ; 384

So fair and so gode that liquour ther is

That he that drank oght therof myȝt haue mekel blis.

7 steps led  
to an Ivory  
chair,

A chaier of yuor ther was sette in this ilk tour,  
*With* seuen grees vpward, *with* worschipe & gret honour ;  
Was neuer non half so fair in this world sene, 389  
Ne neuer non so semly hade prince ne quene ;

Hit was made sotilly, & al be compas cast,  
 The raynbowe enuyround it al stedefast. 392  
 The kynges sone has made it for his awne se—  
 Was ther neuer non so fair ne neuer-more sal be.

¶ *What betokenes this castil.*

**T**HIS castil of solas & of socour  
 Is hir blissed body that bar oure saueour; 396 This Castle  
 is Our Lady's  
 body.  
 Hit was made for refuyt to all manes kynde—  
 Who-so fles ther-to, socour sal he fynde.  
 The roche whit & fair with his stablenes 399 The white  
 rock is her  
 heart;  
 Is the hert of hir in al halynes, <sup>1</sup> The next leaves are misplaced.  
 That sette hir to serue god with-outen any drede  
<sup>1</sup>In souerayne clene meknes & clene maydenhede. fol. 14.  
 The grene colour bi the ground, that wil so wele last, the green,  
 her truth;  
 Is the treuth of oure lady, that ay was stedefast. 404  
 The meyne colour in the myddest of this castil walle the blue,  
 her hope;  
 Was stable hope to come to grace, that saue mankynd  
 saH.  
 The rede colour abouen, brennand in the sizt, the red,  
 her love;  
 Was brennand loue of god & man, that gyues mykil  
 lizt. <sup>1</sup> MS. of 408  
 No wonder if<sup>1</sup> this castil ware ful whit with-Inne,  
 ffor the hert of that may was neuer foulyd with synne.  
 The four toures gret & strong, that fair were to se, the 4 Towers,  
 4 of her  
 virtues;  
 Ware gastly strenght & sobernes, rizt & sutilte; 412  
 Thes four vertues stekes out al maner of wykkednes  
 And kepes fast with-ynne al that is godnes.  
 The baillies, on ay with-ynne a nother in thre stage, the 3 Baylies,  
 her maiden-  
 hood,  
 motherhood  
 and wife-  
 hood;  
 Are clene maydenhed, & moderhed, & in<sup>1</sup> trewe  
 spousage; <sup>1</sup> om. in? 416  
 Woman with thes thre bot seint mary was ther neuer  
 non;  
 Bot who-so sal be sauf of synne, of thes he most  
 haue on.  
 Seuen barbicans fair seuen vertues calle we,  
 That in oure lady suffred no vice for to be: 420 the 7 Barbi-  
 cans, her 7  
 Virtues,  
 ffor gret meknes in hir hert venquist ay al pride;  
 And hir gret charite enuy myzt not abyde;  
 Hir discrete abstinens fordid al glotonye;  
Meekness,  
 Charity,  
 Abstinence,

- Chastity, And hir clene maydenhe<sup>t</sup> suffred no lecherie ; 424  
 Wikkid couetyse in hir hert myzt neuer dwelle,  
 Poverty, ffor wilful pouert in hir hert keped the castil ;  
 Patience, Pacience in hir hert euer was so prest  
 Ghostly Joy. That synne of wrath ther-in myzt neuer haue rest ; 428  
 Ther was so mekil in hir hert of comfort gastly  
 That ther myzt neuer synne of slewth dwelle ther-by.  
 The Well is her Grace ; The fair welle in the castil that fillis ay the dykes,  
 Is grace in goddes moder that synful man ay likes. 432  
 Thou that myster has of grace, go to this spring-welle ;  
 Who so help has of hir, sal neuer go to helle.  
<sup>1</sup> Make the dykes of meknes & of gode wille <sup>1 vv. 435-446</sup>  
 freely added.  
 the 4 Streams wash away sin, And four stremes of that grace sal the sone fille : 436  
 On streme euermore sal the clene wasch of synne that  
 is past,  
 resist tempta- Another agayn temptacion sal make the stedefast,  
 tion, The thirde sal stere the to do werkes of charite,  
 stir charity, And the ferd sal bere the to blis that ay sal be. 440  
 ensure bliss. This welle is euermore springand mercy & pite ;  
 If thou haue no part therof, it is al lange on the.  
 The Ivory Throne is Our Lady's soul. The trone of yuor is the saule of oure swete lady ;  
 Seuen grees that lys therto, are werkes of mercy ; 444  
 The raynbowe that bendes ouer with his colours thre,  
 Is the myzt that couers hir of the haly trinite.  
 No wonder if this castel were ful fair in sizt,  
 When god, the sonne of ryztwisnes, wald ther-in lizt !  
 He come thurgh the cloise zate, & when he went clois  
 it was ; 449  
 Ryzt as the brizt sonne-beme comes & goos thurgh the  
 glas. fol. 15.  
 Al that man nede has of [is] in this ilk casteH ;  
 He that help has of hit, has ynogh of wele. 452

¶ *Here spak the antour.*Mother of  
Mercy,

**G**Entil lady of this casteH,  
 Let me my myscheue to the telle.

Moder of mercy & qwene of pite,  
 To synful man thou art ay avowe :

456

Ther-for at thi zates now y lye,

I cry to thee.

Thi help and mercy for to crye ;

Mercy sal y fast crie befor this louely *tour*,  
 Euer til I fynde sum of thi *socour*. 460  
 Hope of help me made hider for to fle  
 When thre gret enemys fast *pursued* me :  
 On is the foule fende *with* al his *companie*,  
 That puttes forth pride & wrath & gret enuye ; 464 Help me from  
the Fiend,  
 The secund is the fals world *with* many schrewed gyse, the World,  
 That shotes ay at me sharply *with* aH couetise ;  
 The third is myn awne flesch, to me a gret enemy,  
 That prickes me *with* lecherie, sleuth, & glotony. 468 and my  
Flesh!  
 Welle of *mercy*, I be ded & sone al fordoñ  
 Bot a streme of thi *grace* come to me sone.  
 Lady, let me lye in thi castel dyke  
 And wasch me wele *ther* to thi seruant like : 472  
 Then, if myn enemys wil me assaile,  
 In traist of thi gode help y tak that bataile.  
 In this castil ihesu crist tok of the mankynd : 475  
 Ther-for hope y euer her<sup>1</sup> *socour* for to fynde ; <sup>1</sup> MS. hir I hope for thy  
succour.  
 Here hið god his gret power in mannes liknes <sup>1</sup> MS. wilk-  
ednes  
 & laide enbuschement for the fend & al his wikkednes.<sup>1</sup>  
 Thou art the 3ert of aaron that bar the faire flour,  
 When thou in clene maydenhede bar thi creatour ; 480  
 Thou art the stegh of iacob thurgh wham is gate to  
 heuen—  
 He may hope wele of help that deuoutly wil the neuen.  
 The Kinges sone of al this world ligh the *with-ynne*  
 ffor to saue & *socour* wel al synful man of synne.— 484  
 Now he has acorded alle his *sisters* foure,  
 And pece is cryed for man heghe vp in the toure.  
 Now god & man are to-geder both in O *person* ;  
 Now has man ynogh whar*with* to bye him fro *prison* ;  
 Now on man more *parfit* & withouten lak 489  
 Than euer was Adam ar he goddis bidding brak,  
 He is fre to plede for vs & al oure ri3t dereigne,  
 And no creature may haue cause vp-on him to pleyn.  
 In token of the prince of pees, when he til vs come,  
 Pees was ouer-al in the world, & reuling was *in rome* ;  
 Ioye is sungen now to god vpon heggh in heuen 495  
 And pes in erthe til al man that are of gode wil euen.

In Christ  
God and Man  
are one.

He brought  
us Peace.

¶ *How ihesus was gode counsellour.*

fol. 13.

Man, hear how Christ was coun- sellor.	<b>N</b> OW, man, behold thi saueour, Howe he was gode counsellour, To bringe the to thin heritage That was forfet thurgh outrage.	500
If thou wilt follow Christ, thou shalt re- gain Heauen.	If thou wil ay folowe his rede, Thou sal eschue ay-lastand dede And so recouer the ioye of heuen, If thou wil folowe his counseil euen.	504
When man was the Devil's thrall,	When he for the become man here, He fand the a thraht, of no power ffor to recouer that thou had lost, Bot he for thi rizt wold pay the cost.	508
Christ promist man His	Then souerayn meknes and charite Schewed ihesu <sup>1</sup> christ, thi lord, for the ; <sup>1</sup> MS. xprist "Dere brothir," he said, "of the I haue pite grete, That al thi fair heritage fouly is forfait.	512
Inheritance	Neuer-the-lees fal noȝt in despeir, ffor of that heritage y am heir ; To double rizt hit falles to me : <sup>1</sup> <sup>1</sup> 515-522 <i>al.</i> Fr.	516
if he'd keep His com- mandments,	The ton of thaim y may wele gyf the ; If thou wil kepe my comaundement, Thou sal ay haue it verrement. ffor I am god, blis is bounden to me so fast That y may neuer fro me hit cast ;	520
love Him, and his fellow-Chris- tians,	I may clayme his heritage & bi skil hit wyne. If thou wil <sup>1</sup> ouer al thing rizt hertly loue me, <sup>1</sup> overlinded. And loue thin euen-cristen for the loue of me,	524
and learn of Him meek- ness.	AH thin enemys the agayn sal no-thing auaille, And y sal sone for thi sake to me ta this bataile, If thou wil hald [in] thi hert how y for the sal fizt. Mi ȝok sal ay be swete to the, & my birthin ful lizt. Lerne at me, for I am mylde & also meke of hert." Ther-to may mekel help ay wilful pouert :	530
	Meknes is a verrey token of him that is in grace, And pride an euidence of him that charite non has ; He that settes his hert to mekel on riches,	533
	Thai drawe him sone te pride fro vertue of meknes.	



¶ Here spak the autour.

Now sues that man his lordes counsail  
 That al to the contrary dos trauail? 536  
 How may he socour seke of ihesu meknes,  
 That settes him-self to mekel vpon heghnes?  
 Ther-for drede he may that so wil him bere  
 Of a foul falling down with lucifere. 540  
 Neuer-the-lees a riche man with his rīztwisnes,  
 And he loue ay god wele in hertly meknes,  
 He may wele saue his saule with fast fleying of synne,  
 And with werkes of mercy the Ioye of heuen wyne.

How does  
 the proud  
 man follow  
 Christ?

Still, a rich  
 man  
 may win

[fol. 12]  
 heaven by  
 works of  
 mercy.

¶ How ihesus mot with the fende.

Now here how thi lord mette [the fend] for thi rīzt,  
 Atte last for thi loue put him to fīzt. 546  
 When the godhede was hid in the mankynd  
 And the fende in him no synne myzt fynde, 548  
 He tempted him with thre thinges that made adam  
 dede.<sup>1</sup> 548-563 added.  
 "If thou be goddes sone," he said, "make of stones  
 brede."  
 "Noght only thurgh brede," quad ihesu crist, "leues  
 man, 551  
 Bot thurgh ich word that comes of goddes wysdam."  
 The fend sette crist on the temple & bad him lepe  
 down,<sup>1</sup> 1 MS. doñ  
 Goddes aungles to kepe him suld be redy & boun,  
 If he were goddes sone, in handes thai suld him bere,  
 So at no ston suld he stumble ne nothing suld him dere.  
 "Writen," quad ihesu crist, "in haly writ y rede: 557  
 Thou suld not tempte god thi lord, when thou has no  
 nede."  
 The fend shewid him al the warld & saide: "this gif  
 y the,  
 If thou wil bowe down to the ground & so adour me."  
 "Writen it is," quad ihesu crist, "thi god sal thou  
 adoure, 561  
 And only sal thou serue him with so mekil honoure.  
 Go, satanas," quad ihesu crist, "for the am y nozt ferd."

The Fiend  
 thre  
 tempted  
 Christ,  
 by asking  
 Him,  
 1. to turn  
 stones into  
 bread:

2. to lepe  
 from the  
 Temple:

3. to accept  
 the world,  
 and worship  
 the Devil.

Matt.  
 order  
 but Luke

The Fiend  
braud that he  
was Prince  
of the earth,

“ And I am prince,” *quad* the fend, “ of this midler<sup>t</sup> ;  
I haue gode sesyn thier-ynne & of ful lange tyme,  
And be confermyng of god al mankynd is myne. 566

and that man  
should be  
ever in Hell  
with him  
for breaking  
God's bid-  
ding.

ffor man brak goddes bydding & of the appel ete,  
He sal be in payn with me euermore, I the hete ;  
God wil not do so gret wrong to reue me my pray.  
If he haue any riȝt, let se what he can say !  
The couenant that god made, that sal I alway hold ;  
No man for to breke it sal neuer be so bold.” 572

Christ said  
this was thro'  
the Devil's  
betraying  
Eve.

“ Man,” *quad* ihesu, “ hade keped al goddes bidding,  
Hade he noȝt be lettid with [thi] betrayng,  
When thou saide til eue ‘for that mete sal noȝt man  
dye,

Bot ȝe sal be as goddes, bothe wyse & sle.’ 576  
How may thou couenant reioys<sup>1</sup> be resoñ <sup>1</sup> Fr. de c. jour  
That thou made man to breke be thi foul tresoñ ?”

The Fiend  
said

“ Alas,” then *quad* the fend, “ wher hade thou this  
connyng

ffor to venquys me to-day thus with thi motyng ? 580  
Mote euermore how as thou mote wiȝt,

Man should  
be his,  
unless Christ  
paid the  
ransom he  
was worth.

Man sal euermore be in my prison stille,  
Bot if thou, be-fore he passe forth,  
Paye as mekil raunson for him as he is al worth.” 584  
“ That is resoñ,” *quad* ihesu crist, “ & that ful verrailye,  
I wil noȝt tak man fro the with vnskilful maistrie. )

Loke what his raunson sal be skilfully,  
And I sal paye hit for him, & that ful largely.” 588

[fol. 10]

“ Better,” then *quad* the fend, “ sal his raunsoñ be  
Then al this ilk warld is worth that thou now may se.”

Christ agreed  
to pay it,

“ I graunt,” *quad* ihesu crist, “ to this couenant ;  
ffor my lest fynger is mekil more vailiant 592  
Then a thousand worldes, if that thai ware.”

“ Certes,” *quad* the fend then, “ that is al my care ;  
ffor of al this warld ay y haue sum skiȝt,  
Bot in the is no thing sene at myn awen wiȝt. 596

And if thou wil gyue thi fynger him to bye,  
Than sal thou make a febil marchandie.

to suffer as  
much as one  
who'd lain in  
Hell.

And ȝit most thou suffre for him als mekil payn  
As he hade done & he in helle euer hade layn.” 600  
Ihesu said : “ I sal do more than thou has ast,<sup>1</sup> <sup>1</sup> = asked

And this couenant betwix vs sal be made ful fast."

Then the fend him to the dede as for his prison toke,  
And choked on the godhede as fisch dos on the hoke.

¶ *Of cristes passion.*

<p><b>B</b>Ehald now the passion of cristes manhede, 605          How he gaf al him-self to socour the at nede,          Both body &amp; saul, &amp; his lymes alle          Lete punysch for the, when that thou was thraff. 608          1Thre &amp; thirty ȝere for the, to bye thi forfeete,          He suffred cold, hungur &amp; thrist, &amp; trauail wonder          grete. <span style="float: right;">1 609-624 ad-led.</span>          Befor that he for synne of man til his passion ȝode,          He prayed so hertly til his fader that he swette blode.          He was tane as a thef, &amp; bounden wonder fast, 613          &amp; bette <i>with</i> hard knotty stringes whil thei wold last;          ffro the crowñ of the hed to the fote-sole          No pece of his skyn myȝt be founden hole. 616          ffete &amp; hande were drawn out &amp; nayled to the tre,          As straitly, for more penaunce, as euer thai myȝt be;          He was lifted vpon hegh &amp; leten down so fast          That all the vaynes &amp; the synnues in his body brast.          All that blissed body stremed down of blode, 621          ffor to wasch synne—ther was a noble flode!          His saule [was] ful dreary agayn the deyng,          To make asseth for thi saule wikked likyng. 624          The sharpe crowñ of thornes crowned him so fast          That the sharpnes of thaim in to the brayn brast,          And then he hinged down his heued <i>with</i> mekel meknes,          ffor to make asseth for mannes proudnes.<sup>1</sup> <span style="float: right;">1 <i>al. Fr.</i></span> 628          His eghen wex fade &amp; dym &amp; lost al thaire myȝt,          ffor to make asseth alway for synne of mannes siȝt.          His eres hard fals reproues <i>with</i> gret scornynge,          ffor to make asseth fully for synne of oure hering. 632          His neys smelled of the Iewes snot &amp; foul spitting          That thei cast vpon his face to blode &amp; sweting:          This suffrance of ihesu crist that lord is of al thing          May make asseth for all synne of oure smelling. 636          Bitter aisel and galle, when he was thristy,          Drank he, to make fully asseth for mannes glotony.</p>	<p>See now, Man, how Christ sufferd for thee in all His limbs!</p> <p>33 years, in hunger and travail,</p> <p>bound as a thief, beaten with cords,</p> <p>naild to the tree,</p> <p>all veins and sinews burst!</p> <p>His soul was sorrowful,</p> <p>His eyes waxt dim,</p> <p>His ears heard reproof,</p> <p>fol. 11. He drank vinegar and gall.</p>
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- When he was aght dayes old, *with* a culter of stone  
 His foreskin was cut off; Thai karf his tendre membre away—that bi the lagh  
 was doñ : <sup>1</sup> 639-42 added. 640
- This penance of that child that was so worthi  
 Mizt make asseth for synne of mannes lechery.<sup>1</sup>
- He was beaten, Al the body aboute *with* brising & beting  
 Was punysched ynogh for synne of touching. 644
- knald to the Cross, His hende nayled to the crosse al for thi sake  
 May for synne of thin hend asseth ynogh make.  
 His fete nayled thurg<sup>1</sup> *with* yrne nayles <sup>1</sup> MS. thurd  
 Made asseth for al thi wikkid *trauayles*. 648
- He prayed for man til his fader hyngand an the croys  
*With* bittir teres, & zeld the gast *with* a gret voys.  
 He was both god & man ful *verraily*,  
 That so zelded the gast lyueand the body : 652  
 ffor saule goos *neuer* fro the body be the *cours* of kynde  
 Whyl thou may in the body fyue wittes fynde ;  
 Bot god strenghed his body to suffre more reddure  
 Than euer myzt haue suffred any *other* creature. 656
- Christ's heart was cloven to make amends for thy sin, Man. His *hert* that was clouen thurgh *with* a sharp spere,  
 That may make asseth for al synne that may dere ;  
 His *hert-blode* & clene *water* was ther-out brozt,  
 To wasch away al enuy & al ille thozt. 660  
 This of ful gret *mercy* is sette on comon broche,  
 And the welle of pite springes out of this roche.  
 If thou wil forsake synne & cry *mercy*,  
 Thou sal *neuer* faile ther-of, certaynly ; 664  
 How that thou may synne *with* any *lymme* that is thine,  
 A *lymme* of crist is punysched to thi medicine.—
- At His death, the sun lost its light, When god thus suffred dede, as we rede in boke, 667  
 The sunne sone *with-drogh* his lizt, and the erthe whoke,<sup>1</sup>  
 And the vail of the temple euen brast in two, <sup>1</sup> = quoke  
 And the harde stones swiftly cleue also ;  
 Many a man rose than that were before dede,  
 And al bare thei wittenes of his godhede.<sup>1</sup> 672  
<sup>1</sup> vv. 667-672 added.

¶ *Of the sorowe of oure lady.*

Our Lady sorrowd,

**W**Hat sorowe hopes thou then hade his modur mary,  
 When thing that has no resoñ for him was so  
 sary !

Certes, lady, Symond swerd past thurgh-out thi hert,  
 And the paynes of thi sone were in the ful smert, 676  
 That thi hert hade neuer lasted on non-kyn wyse  
 Hade thou nozt trewed stedfastly that he suld vprise. but believed  
 that her Son  
 would rise  
 again.  
 Lady, what nede was the for to make sorowe,  
 ffor thi sone dyed synful man to borowe? 680  
 Thou wote that he sal ryse agayn thurgh his awen myzt  
 & *with* a body ful of ioye, apertely to thi sijt.  
 Thou wote the fend is venquist, & wetes it nozt,  
 Til thi sone out of helle haue al his chosen brozt. fol. 16.  
 ffor he dyed til he rose that [men] myzt him se, 685  
 Alle the trewth of halikerk was stedfast in the ;  
 Alle his awen disciples of him thai were dredand,  
 Bot the faith in thi hert ay it was lastand. 688 Her faith was  
 firm, tho'  
 Christ's  
 disciples  
 doubted.  
 Dere lady, succour vs of dedly synnyng,  
 ffor the ioye that thou hade of his vprising !

¶ *How ihesus is almyhti.*<sup>1</sup> <sup>1</sup> Fr. deus omnipotent

**H**E rose by his awne myzt, & that verrailly,  
 And shewed so that he was ihesus almyghti. 692 Christ was  
 God: He rose  
 by His own  
 might.  
 He that al this warld made first of riht nozt,  
 Man dampned agayn *with* his blode he bozt.  
 Thus has he gyuen vs a gode counsail,  
 And thurgh riht venquist the fend in batail. 696  
 His lyf has shewed vs a ful redy gate  
 ffor to entre, if we wiH, in-*with* heuen-3ate.  
 ffor we sul traist on him in al oure nede,  
 He shewed vs the myzt of god in his manhede. 700  
 Power of god and man was mellid in his dedis,  
 And that to stablenes of oure treuth gretly spedis. The power of  
 God and man  
 combined in  
 His deeds,  
 Riht as a sharp swerd of the fire al glowand  
 The egge kerues if he smyte, the hete is brennand, 704  
 So godhede & manhede in o *person*  
 Shewed thair kyndnes<sup>1</sup> to mannes resoñ. <sup>1</sup> r. kyndes  
 We rede: when he was called til a weddyng,  
 Whan thaim failed wyne, sone at his bydding 708 as at the  
 Wedding in  
 Cana,  
 Thai filled pottes of clene water in the stede of wyne:  
 And thai were turned in to wyne, & that gode & fyne.  
 When he bad fette water, he shewed his manhed, 711  
 And when he turned hit to wyne, he shewed his godhed.

ffor he myzt haue made wyne *with-uten* water brozt,  
Ri3t as he made, when he wald, al the world a<sup>1</sup> no3t.

at the Miracle  
of the Loaves  
and fishes,

Also *with* fyue loues & only fisches two <sup>1 r. of</sup>  
He fedde, as we rede, fyue thousand & mo; 716  
When thai hade eten ynogh, aH that ther were,  
Twelf lepes of relef ful away thei bere.  
His manhed to thaim aH delt Bret & fische,  
Bot his godhed<sup>r</sup> ther multiplied al this. 720

and at the  
Raising of  
Lazarus.

3it we rede that lazar hade [lain] four dayes in his *graue*  
When ihesu crist fro ded<sup>r</sup> to lyue wald him vp haue;  
ffirst he grette & sithen he cryed to lazar:  
That shewed that he was *verray* man thar; <sup>1 r. ad</sup> 724  
When lazare rose fro the ded & died<sup>1</sup> mannes dede,  
Then was shewed that in crist was *verray* godhede.

¶ *Of the sacrament of the auter.*<sup>1</sup> <sup>1 This passage  
is added.</sup>

At the Eu-  
charist,

**G**Od of aH his *meruailes* made vs a gode mynd<sup>r</sup>  
When he wold in forme of brede dweH *with*  
mankind<sup>r</sup>. 728

bread is  
turnd into  
Christ's flesh,  
and water  
into blood:

Thurgh the *vertue* of *cristes* wordes of the sacrament  
That the prest reherces at his messe *with* gode entent,  
Brede in to *cristes* flesch, & wyne in to his blode, fol. 17.  
Sudanly is *turned*, for mannes gastly fode; 732  
Nother brede ne wyne is *after* sacryng in the messe,  
Bot *verray* goddes flesch & blode, in thair liknes.  
Ther is of brede & wyne *saouour*, *colour*, & figure,  
Lastand thurgh<sup>r</sup> goddes wil agayn *cours* of nature; 736  
But vnder this liknes is non *other* substance  
Bot goddes body & his blode *with* thair purtenance.  
In crist god & man, saul & body, flesch & blode  
Are so fast knyrt to-geder *with* kynde & loue gode 740  
That whar that is any *party* of *cristes* awen body  
Ther wil god be & thai aH *verrayly*.

they are real  
God and Man.

Ther-for vndir liknes both of wyne & brede  
Is *verray* both god & man that for vs was dede. 744  
This is goddes dede, & passes mannes wit—  
He has mekel mede that trewly trowes hit.  
In this liknes gyues hit vs god, that is so gode,  
ffor we wald be escheu of rawe flesch & of blode. 748  
Brede & wyne in the stomak taken to mete

Turnes in to flesch & blode thurgñ kyndly hete :  
 Whi may noȝt god then, that al thing made of noȝt  
 And as haly writ sais many wonder wroȝt, 752  
 Turne sone in to flesch & blode both brede & wyne,  
 ffor to be to cristen man gastly medicine ?  
 If thou receyne his flesch & blode worthily,  
 Thou sal be as [a] quik lym of his body ; 756  
 And if thou kepe the so out of dedly synne,  
 As a cosyn of his thou sal heuen wyne.  
 The pask-lambe in the ald lawe that al men suld ete,  
 And man<sup>1</sup> that god send fro heuen til his folk [to] mete,  
 & blod that was euer offrid for clensyng of synne : 761  
 Was taken of his sacrament that oure help is ynne.  
 Añ the tokens of this sacrament that we ay can fynd  
 In the old lawe, t[h]rough trowth of this comes til oure  
 mynd, 764  
 & añ the maruailes that god [wroȝt] ar he man ware  
 & [comen]<sup>1</sup> of that clene mayden & modir that him bare.  
 If man wil *with* al his myȝt loue this sacrament  
 & vse hit out of dedly synne ay *with* gode entent, 768  
 Nother tunge may wel telle ne hert may wel think  
 The noble and gastly profit of this mete & drink.

If you  
 receive them  
 worthily,  
 you are a  
 living limb of  
 Christ's body.

<sup>1</sup> i. manna,  
 Hebr. man.

<sup>1</sup> om., or r.  
 boren ?

The benefit  
 of the  
 Eucharist  
 well receiue,  
 no tongue  
 can tell.

¶ *How ihesus is al strengthy.*

**N**OW hast thou herd wele how ihesus is almyȝty ;  
 Here now how he is ouer al other strengthy. 772  
 This name of ihesus has so gret in him<sup>1</sup> vertu & myȝt  
 That añ in heuen, erth & helle suld til him loute *with* riȝt ;  
 Oft in this name god mannes prayer spedes <sup>1</sup> r. in him so  
 gret 776  
 Agayn the fend that hit ful mekil dredes.  
 This name is mirthe in hering, & comfort in siȝt,  
 Triacle in mouth & in hert, that is of mekil myȝt,  
 Socour to añ synful men, & to seke solace,  
 To him that is repentant ay ful of grace. 780  
 The fend was prince of this warld & hade man in prison  
 Ay til our [lord] ihesu crist hade suffred passion ;  
 Ther was non so hely<sup>1</sup> that myȝt in erth dweñ <sup>1</sup> = haly  
 Bot his saule, qwen he died, suld go to heñ. 784  
 Hely men were in merknes ther thai no payn feld,  
 Bot the fend fro thair ioye agayn thair wil thaim held,

Christ is  
 strong.

To Christ's  
 name all  
 creatures  
 bow.

It is mirth

and solace to  
 repentant  
 men.

Paradise was shut to us till Christ re-opens it.

And the ȝate of paradys was agayn thaim stoken,  
 Til ihesus *with* his passioñ hade made it open. 788  
 When the fende sagh him wele on the crois hyngand,  
 He wend to haue made him forth ay in heff lengand;  
 Bot sone the saul *with* the godhede as a fere lyon  
 And a kyng of al the world, & noȝt as a prison, 792  
 Come to heff & brast thair barres *with* his wiȝ fre,  
 And toke out aȝ anon *with* him that dyed in charite.  
 Him calles men a lord strong and myȝty  
 That has ay when he wil in batail the maistry. 796  
 Sone he venquist the fend & cuttyd his power,  
 That he suld noȝt tempt vs more then we miȝt bere,  
 Thus is ihesus our refut, strenght & socour,  
 Our help & our hele, our ioye & our honour. 800

He burst the bars of Hell.

He is our refuge and strength.

*of Coventry Cycle*

¶ *How crist is oure fader gastly.*

Christ is our spiritual forefather, as Adam is our fleschly one.

**H**ere now how crist was oure formfader gastly,  
 Riȝt as adam was to man formfader fleschly.  
 Aȝ that was of adam born, lost heuen for his synne,  
 And aȝ that cristes children wiȝ be bi him may hit  
 wyne; 804  
 Baptisme has the vertu of cristes hert-blode,  
 To make thaim his childer that wil take hit *with*<sup>1</sup> gode.  
 Thus riȝt as al men dyed thurgh adam, <sup>1 wil om.?</sup>  
 So may al be quikned agayn in cristes name. 808  
 Was neuer no fader that any son so dere hade boȝt  
 As crist, that man wesch of synne & out of prison  
 broȝt.

As all died by Adam, so all may liue by Christ.

In fourty houres after his ded herged he helle 812

[1 verse wanting.]

And apered to his disciples in many-maner wyse,  
 To proue soth that he said that he suld vprise.  
 He ete & drank *with* thaim ichon, riȝt in thair siȝt,  
 And spak that was nedeful to thaim, mekel of gastli liȝt.  
 And elleuen of thaim he blamed sithen 817  
 ffor thei trowed noȝt that he was vprisen.

After His rising again, He ate with His disciples.

Bot it was til our faith ful heply  
 That Thomas of ynde trowed lattly, 820

Thomas put his hand into Christ's wounds.

Til he in to crist[es] hert-wond hade put his hand;  
 Than said he: "thou art my god & my lord lyuand."



"ffor thou has sene me," *quad* crist, "now thou trowes  
 riȝt;  
 Bliszed be thai [that] trowes wele *with-uten* any siȝt!"  
 When our faith was thus confermed as thou has wele  
 hard, 825  
 Then bad *crist* thei suld it *preche* thurgh-out al the  
 world, Christ bade  
His Disciples  
preach the  
Gospel, and  
baptize men  
 And [baptize] aȝ that wald be in trouth stedfast,  
 In the name of the fader & the son & the haligast; 828  
 ffor *ther* [may] *neuer* non in heuen-blis wone  
 Bot he thurgh baptyme be made *cristes* awen sone. that they  
might be  
made His  
sons.  
 In this fader was *neuer* no wemme of synne,  
 The-for be *him* may [we] blis clayme & wynne. 832  
 Adam come of erth & band vs aȝ to prison:  
 Crist then come fro heuen & payed for vs raunsoȝ.  
 When he stegh vp agayn to heuen-riche blis,  
 He tok al the ded *with him* that was his. 836 He took His  
dead with  
Him to  
Heaven,  
 Ther he haldes sesyn in his heritage  
 To al that wil folow *him* of his lynage.  
 Thar fader & sone & haligast  
 Are aȝ on god of myȝtes mast. 840  
 In siȝt of this thre *persons* in on godhede  
 Sal be in heuen our gret ioye & our mede;  
 Then sal we se in that ioyfulnes <sup>1</sup> vv. 845-954 added.  
 How crist, our dere fader, is *verray* prince of pees.—  
<sup>1</sup> When ihesu crist of heuen had wonnen his gret riȝt,  
 Then was sent the haligast anon, as he hade hiȝt;  
 His disciples *hertes* anon *he* wald enspire  
 In the fader liknes *with* tunges of fire. 848  
 So the haligast was send & sest thaim aboué,  
 That of the fader & the sone is the gode loue,  
 And is al on god *with* thaim in *verray* vnite,  
 Bot he is third *person* in the trinite. 852  
 When thei were thus fulfilled of the haligast,  
 Thai couth wele al langage & speke hit sone in hast;  
 Thai were so confermed in trouth & al ful of grace 855  
 That for to *preche* goddes lawe thai dred no kinges face. and made  
them to  
know all  
tongues.

*The  
Articles of  
Belief.*

¶ *Of the articles of trouth.*

- H**ere now of the articles of our trouth that we al  
traist Inne,  
& the seuen sacramentz; that soccours vs of synne.
1. In God the Father;  
2. the Son;  
3. the Holy Ghost;  
one God in Trinity;  
We sal trowen in on god of myztes alther-mast,  
That is the fader & the sone & the haligast; 860  
None is other of this persones thre,  
Bot all are on god in the<sup>1</sup> trinite: <sup>1 MS. thre</sup>  
Thes thre are on god & on verrey nature,  
That made first of ryzt nozt al-maner creature. 864
4. in Holy Church;  
5. in holy men's merits;  
We trowe in haly kirk, & haly mannes dedes,  
That god ay *with* his grace thaim strenghtes wel &  
spedes  
In trouth & sacramentz; & dedes of charite, 867  
Thurgh wilk to the repentant forgifnes of synne sal be.  
He that trowes nozt as halikirk, is in dedly synne,  
And mede in heuen in that state may he neuer wyne.
7. in the Day of Doom;  
At day of dome sal al mankynd vprise,<sup>1</sup> <sup>1 This point is repeated in v. 891.</sup>  
ffor to take ay-lastand dome on many diuers wise; 872  
The gode sal go to heuen to ay-lastand blis,  
And the wikkid to helle-fire that ay-lastand is.
8. that Christ was conceived by Mary,  
The aghtend article is of cristes manhede:  
How mary conceyued him in clen maydenhede; 876  
When the aungel gabriel come & gret hir *with* gode,  
The haligast made a body of hir clenest blode,  
& put a saul in to hit that al wysdam can;  
Then god the sone toke that & become mau. 880
9. and born;  
The neghend is that he of maiden mary was born  
& no-thing of hir maydenhede ther-for was lorn.  
The tend is that he suffred paynes wilfully,  
Al to ded op-oñ the crois & biring of body. 884
10. that Christ died and was buried,  
11. descended into Hell,  
The elleuend that crist in saule went down to heh  
& toke out al his awen chosen that *with* him suld dwelh.
12. rose from the dead,  
The twelft is that he rose fro dede on the thrid day  
And apperyd qwik in flesch *with* many tokens verrey.
13. ascended into Heaven,  
The thrittend is that he stegh vp hegh in to heuen,  
Ther he sittes in manhed *with* his fader euen. 890
14. and shall come to judge men at Doomsday.  
The fourtend is that he sal come vpon domesday  
And gyue ryztwis dome to qwik & dede, that sal last ay.

¶ Of the seven sacraments.

Et the seven sacramentz are nedful to kenne. } for baptyne of al synne may soccour aH men ; For who as taas hit lawefully, Of synne is clensted al fully.	1. Baptism.  896
The secund sacrament is confermyng : That agayn the fend is a gret strenghting.	2. Confirma- tion.
The third is the sacrament of the auter, That is declared a litel befor here.	3. Eucharist.  900
The ferth is penance ordaynd for mannes synne ; This lawefully has thre parties <i>him with-Inne</i> : Sorow of hert, schrift of mouth, & asseth making— This thre of mede & grace bringes agayn taking.	4. Penance.  904
The fift sacrament is for seke men anoynting : This is soccour agayn al uenial synnyng.	5. Uction.
The sext is ordour that clerkes has on diuerse wise, And ther-thurgh has diuerse power in goddes seruise. That seuend betwix man & womman is wedding, ffor remedie of lecherie & childer nurishing.	6. Ordina- tion.  909 7. Wedding.
Thurgh gode & laweful vsyng of any of this seven May men wele escheu payn & lityly come til heuen. Grace in this seven heles man of al gastly sore ; And seven vertues ables <i>him</i> that thou red be-fore. <sup>1</sup> Seven giftes of the haligast helps ay his dede, <sup>1 v. 421 ff.</sup> And seven maner of blis <i>parfourmes</i> his mede.	913  916

¶ Of the seven giftes of the haligast.

<b>T</b> He first gift, dred of god, puttes fro man pride mast & makes <i>him</i> wele-manerd, pouer in hert and tast ; & that are thus meke in hert, & pouer gastly, Crist blesses thaim alway, & heuen is thaires, treuly.	1. Fear of God.
The second gift is pite, that puttes out enuy & makes man to worschipe god, his fader gastly, & goddes lawe & his neighbour for goddes awen sake, & thes gode dedes gode, benigne & myld wil <i>him</i> make ; Thai that has vertuously that ilk myldnes, Ay sal haue luyng in mekil blissednes.	921 2. Pity.  925
The third gift is cunnyng, that puttes away wrath & mas man to loue godenes, & <i>with</i> wikkednes to wlatH,	3. Know- ledge.

And haue sorow for his synne & taryyng of blis ; 929  
 ffor this is man blissed, & heuen sal be his ;  
 This gift of cunnyng may noȝt ful longe be  
 With-uten gastly ioye & gret charite. 932

4. Spiritual  
 Strength.

The ferth gift is gastly strenght, that puttes away  
 slouth

& to eschape aȝ perils mas man to haue trowth ;  
 Hit mas man to suffre wel, & long to bide riȝt,  
 & riȝt be done to god & man ȝerne with al his myȝt ;  
 & who-so has this ȝernyng & hungres riȝtwisnes, 937  
 Thai sal be ful-filled of hit & haue gret blissednes.

5. Counsel.

That fift gift is counsail, that fordos couetise  
 & in hegh thing & hard mas man of gode auyse ; 940  
 Hit mas man ay gode & benigne in alkyn thinge,  
 And rewles hym wele in warkes of mercy doying ;  
 & aȝ that warkes of mercy dos deuoutely, <sup>1</sup> = make certain  
 Are blissed of ihesu crist & ay sal haue mercy. 944

6. Under-  
 standing.

The sext gift is vnderstanding, that glotery fordos  
 & stires to certayn<sup>1</sup> trowth that him gastly behose,  
 & makes him of aȝ synne clene in hert to be ;  
 Suche men are blissid of crist, for thai sal god se. 948

7. Wisdom.

The seuent gift is wysdam, that fordos lecherie  
 & confortes man in Ioye of god & pes swetly,  
 And mas man to kepe & make pees with gret besines ;  
 Siche are called goddes childer, & sal haue blissednes.

In suffring oght for riȝt standes the aghtend blis,  
 & who as euer suffres so, the rewme of heuen is his.

<sup>1</sup> This passage is added.

¶ *Of antecristes commyng.*<sup>1</sup>

Before  
 Doomsday  
 Antichrist  
 shall come.

THat tyme when god wil suffre, before the [day] of  
 dome 955

To tempte & pursue cristen men antierist sal come ;  
 He sal be born in babiloyn of the kynd of dan  
 That sum tyme here in erth of Iacob childer was an ;  
 He sal regne in Ierusalem & him-self [crist] caȝ. 959  
 Then many of ther wretched Iewes sal fast til him faȝ.  
 When he mas him god, his gode aungel sal him forsake,  
 Then the fend sal him enspire & hede of wikkednes  
 make ;

He shall call

himself  
 Christ,

He sal feyne thurgh fendes craft nere al cristes meruailles,

- Bot ay in him charite, mercy & meknes failes. 964  
 Simple men sal he deceyue *with* miracles doying,  
 Couetous *with* gret giftes, & gode *with* punysching,  
 He sal make men as god to adour his ymage 967  
 & on thair [forehede]<sup>1</sup> bere a mark of his *seruage* ;  
 Who-so has noȝt that mark, sal nouthur bye ne seH,  
 Bot antecristes tyrant sal thaim to ded queH.  
 Be reson & in haly writ it is goddes sawe :  
 Thurgh payn sal god neuer stresse man to forsake his  
 lawe, 972
- Bot what as any man dos here *with* his fre wiH,  
 Sal turne him, after it is, to gode or to iH.  
 Betwix antecristes comyng & his gret iH doying  
 Sal Ely & Ennok com preche for mennes sauynge ; 976  
 Then antecrist sal sle thaim in Ierusalem,  
 & god sal raise thaim to lif & tak thaim to his leme.  
 Bot thre ȝere & a half sal antecrist haue maistry—  
 ffor to saue his chosen that ordayns goddes mercy. 980  
 Then thurgh goddes myȝt sal that wikked be slayn,  
 & aH chosen that *trespast* then sal turne agayn.  
 The[n] ful many Iewes sal turne to cristes lawe,  
 & halikirk sal liue in pes out of tyrantȝ awe, 984  
 Shortir tyme or lenger, til that crist wil come,  
 To make the worldes ende & gif his grete dome.

and make  
men adore  
his image,  
  
1 a word om.:  
right hand or  
forehede, cf.  
Apoc. 13, 16.

and shall  
slay Eli and  
Enoch,  
but God shall  
raise them  
again.  
Antichrist  
shall rule  
three and a  
half years,

till Christ  
ends the  
world.

¶ *Of the day of dome.*

- I**N the same *fourme* in whilk crist suffrid payn,  
 To deme both qwhik & ded he sal come agayn. 988  
 Then sal he shewe his body stremand al on blode,  
 & his hert clouen in two as he henge on rode,  
 & say : “ for ȝow suffred I al this gret payn.  
 Telles now what ȝe to me has done *ther-agayn* ! ” 992  
 Allas, what may then til him synful man say  
 That neuer wele *with-ou*ten synne spendes on day ?  
 Man sal ȝelde acompt then of al that god him sende,  
 Body & saul, witte & gode, how he has it spende, 996  
 & of ilk a nydel word that euer he here spak ;  
 In wikked word & wikked dede then sal be gret lak.  
 After that degre of synne or of charite  
 That any man dyes Inne, sal he domed be. 1000

He shall  
come as a  
man, bleed-  
ing, heart-  
cloven,

and ask us  
what we've  
done for  
Him.

As we died,  
so shall be  
our doom.

Than sal clere conscience be mekil more of told  
 Than any gret lordship with a world ful of gold :  
 ffor al sal then *perisch* that we here now make,  
 & synful man sal for drede sore tremble & qwak. 1004  
 Añ synne for whilk is noȝt worthily asseth made here,  
 Bes shewed ther al openly, to shame & gret lere.  
 Ilk a man then sal se his dome *verrailly*

The sinful  
 shall cry for  
 the moun-  
 tains to fall  
 on them.

& for gret drede of god thus sal thei añ cry : 1008

“Montayns, falles down on vs, for to hid vs,  
 That we se noȝt the wrath of god that is so hedous!

Allas that euer were we born any thing to craue,  
 ffor with-outen ende we are lorn, for nothing may vs  
 saue. 1012

Alas, alas, & wele-away, wher-of may we ȝelp?

Whe are shent for euer & ay, for no thing may vs  
 help.”

Before  
 Doomsday

Haly writ sais that befor this dome

Ouer al this wide warld a huge fire sal come ; 1016

Seint Peter sais<sup>1</sup> that then al sal brenne <sup>1</sup> 2 Petr. 3, 10.

Erth & water & al the warld, & al that is ther-Inne.

Heuens & ayr & añ the elements

fire shall  
 cleanse the  
 world,

ffire thurgh brennyng then sal clens. 1020

ffire sal noȝt touche heuen in the whilk is blis,

Bot other heuens that vnder hit is.

The fire sal *purge* venial synne, <sup>1</sup> 1021-4 added. 1023

& ful hard pyne thaim that dedly [syn] is Inne ;<sup>1</sup>

Hit sal fordo thing that sal noȝt endure,

And make al the remanant of fairer figure. <sup>1</sup> 1027-42 added.

all living  
 beasts shall  
 die,

<sup>1</sup> Then al the qwik bestes sal tak thair endyng,

That were made bot for a tyme of mannes leuyng.

The four elements sal be fairer seuen-fold 1029

Then euer thai were any tyme, *other* newe or old.

Ther sal be no chaunging fro cold to the hete,

Ne non *other* tempest of wynd & wedirs gret ; 1032

Al cold & hete, foul *venum*, fylth & stynk, <sup>1</sup> cf. v. 1095.

ffor to punish thaim in heñ, sal down then synk.<sup>1</sup>

The heuens sal noȝt *turne* aboute, bot stand ay in rest,

The sunne ay in the est, the mone in the west ; 1036

Ilkon sal be more clere seuen-fold than he was,

Bot[h] to goddes worschipe & to mannes solas.

- This sais god bi ysaie, that his wil wele knewe :  
 "Lo, I make both heuens & erth aH span-newe." 1040 and as Isaiah  
said, the  
heaven and  
earth shall be  
made anew.
- This fairnes of the warld sal dampned men nozt se,  
 ffor thai sal be in helle-payne or that fairnes sal be.  
 first, when god wil, saH aungeles a gret noyse make,  
 & crist thaim that are in blis sal *with him* take, 1044
- Then the remanant that sal be in that blis faire,  
 Sal be rauyst *him* agayn vp in to the aere.  
 AH saH ryse fro ded to lyf of Adames lynage All men shall  
rise as when  
they were so.
- Als in thair awen statur of thritty zer age ; 1048  
 AH goddes chosen then sal ful parfit be,  
*With-ouen* any foulnes or superfluite.
- Then sal crist say to thaim on his riht honde  
 A gode word, of aH wordes comfortande : 1052
- "Come ze, my fader blissed, & haues the reume of Christ shall  
call the good  
to Heaven,  
 heueñ,
- That, befor the warld was made, [was] ordaynd 3ow  
 ful eueñ.
- ze gaf me mete whan I was hungry,  
 ze gaf me drynk whan y was thristy ; 1056 because on  
earth they  
helped His
- When I hade nede ze harbard me ;  
 When I was naked ze cleded me ;  
 ze visit me when I was seke,  
 And in prison ze wald me seke. 1060
- That ze did for my loue to the lest of myne,  
 That same ze did to myself, *theron* sal ze nozt tyne." poor for His  
sake.
- Then wikked men for heuenes of synne  
 SaH nozt agayn crist in to the aier wyne, 1064  
 Bot thai on the erth [sal] cristes wordes here,  
 That sal be to thaim *with-ouen* ende a lere,  
 When he sais : "go, waried, in to the fire of helle,  
 Thar ze in payne *with-ouen* ende *with* the fend sal  
 dweH. 1068 But sinners  
He shall send  
to Hell.
- ze *serued* neuer ioye aylastandly, <sup>1</sup> 1071-1090 added.  
 ffor ze fulfilled nozt the warkes of *mercy*."— <sup>2</sup> MS. men
- <sup>1</sup>Take now gode kepe here, wardly *cristen* man,<sup>2</sup>  
 & do thi saule profit als wele as thou can ! 1072 Therefore,  
worldly men,  
do works of  
mercy here.
- Thurgh warkes of *mercy* may men heueñ wyne,  
 & thai that dos thaim nozt, sal nozt come ther-Inne.—  
 Bot ther are seuen warkes of *mercy* bodely,

& also other seven warkes of mercy gastly ; 1076

Thurgh trewe keypyng of any of this seven

May a trewe cristen man wel come to heuen.

6 Bodily  
works above  
(l. 1055-60):  
7th, is bury-  
ing the dead.  
7 Spiritual  
Works.

Sex bodely warkes has thou befor redde,

The [seuent] taght Tobie when he beryd the dede.

Seuen gastly warkes, that are of more mede, 1081

May thou hald in thi mynd to thin awen spede :

The first is for to teche the vncunnand.

The second is to counsail the doutand. 1084

The thrid is to confort him that is sorowful.

The ferth is to chasty him that is in synne wilful.

The fift is to forgif him that has ih wratthed the.

The sext is to support him that irksom is to the. 1088

The seuent is to pray to god for aH thes hertely,

That he amend thaim of thair faute thurgh his gret  
mercy.

<sup>1</sup> The next passages are treated freely : most of the particulars are added.

¶ *Of the paynes of heH.*<sup>1</sup>

**T**Vrne we now agayn, sum-what for to telle  
Of the horrible paynes that ay are in helle. 1092

Hell is a deep  
pit

Helle is a depe pit stynkand, with aH myrknes :

Ther the dampned ay sal be halden in gret distres.

AH that is in the world of filth & of stynk,

At day of dome sal down thedir synk, 1096

ffor to eke thair stynkand payne, al be hit gret.

ffor ther sal be of heH-fire wondir huge hete ;

with a fierce  
fire in it,

That brennand fire with-uten ende so gretly hit  
glowes

That al the watur in the world may not sloken his  
lowes. 1100

and great  
cold.

Ther is als gret cold on another side :

Ther sudanly for more payne in to hit sal thei glide.

Thai sal nozt haue no roume ther on be-side another,

Bot aH be cast on a hepe as of turf a fother ; 1104

Sinners in  
it stink

Ilkon sal stynk on other & double his payne,

& ilkon ay to greue other saH be ful fayne.

and gnash  
their teeth  
for pain,  
heartsick.

Ther sal be gnasting of teth for gretnes of payne,

And euer in the hert a sorowe souerayne 1108

That thai haue lost for a lital lykyng of synne

The ioye of the sikt of god that al godenes is Inne ;



& this worme of conscience sal bit thaim euermore  
 & ouer aH paynes ay be to thaim a sore. 1112 The worm of  
conscience  
ever bites  
them.  
 No likyng sal thai haue, shortly for to say,  
 Bot al thing agayn thair wil that thaim gref may.  
 & thus sal thai be punist aylastandly,  
 With-ouen hope of *mercy* or any remedy. 1116

¶ *Of the ioyes of heuen.*

**T**Hair ioye in heuen sal wele more be  
 Then any *hert* may think or any egh se,  
 Ne non ert[h]ly mannes ere may wele here  
 The Ioye that god has ordaynd til his awen dere. 1120  
 This ioye saH haue then aylastand sekirnes,  
 ffor crist, kyng of ioye, sal then be prince of pes.  
 Ilk mannes body of thaim that god wil saue  
 ffour fair dowers of ioye in heuen sal haue : 1124 have 4 joys :  
 ¶ ffirst the body sal be [so] *parfit* there,  
 That no thing in al the world myzt *him* there [dere],  
 AH the fir of heH myzt *him* neuer brenne,  
 If he neuer so lange were laide ther-Inne. 1128 1. their  
bodies shall  
be perfect;  
 ¶ The second dower of the body sal be briȝtnes  
 That man sal haue that dede<sup>1</sup> in gastly clenness ; <sup>1 = died</sup>  
 Ilk a body sal be there seuen-[fold]<sup>1</sup> more briȝt <sup>1 om.</sup>  
 Then the sunne is here when it most list ; 1132  
 & this gret briȝtnes of the body  
 Sal euermore cleth hit fair & honestly.  
 ¶ The third dower of the body sal be sutilnes,  
 ffor hit sal be so clensid of aH rudnes 1136 2. they shall  
be sevenfold  
brighter than  
the sun ;  
 That non erthly body may lette hit to passe,  
 More then the sunne-beme is lettid be the glas.  
 ¶ The ferth dower of the body sal be deliuernes,  
 ffor hit sal be clensid so wel of alkyn heuynes 1140 3. they shall  
be subtle,  
able to pass  
thro' any-  
thing, and  
 That sudanly, whedir as the saul has ȝernyng,  
 Thedir sal the body glide with-ouen more letting.  
 In thes four dowers sal thi body be so *parfit* 1143 4. thro' space  
at will.  
 That of aH erthly ioye of hit sal be delit. <sup>1 1145-1172 added.</sup>  
<sup>1</sup>Thre gastly *parties* of thi saul ioye sal fulfilH :  
 Thes are vnderstanding, a mynd, & a wiH.  
 Vnderstanding that here was in trewth stedfast 1147  
 Of poyntes of oure faith that manes [reson past],<sup>1</sup> <sup>1 om.</sup> The Saints'  
souls shall  
have 3  
dowers :  
1. the Under-  
standing  
shall see

what on  
earth it could  
only believe,

Sal in clere sight of god al that he trowed se,  
& in that souerayn fair sight al ful of blis be.  
AH wysdam, al godenes, ah fairnes, al myzt  
Sal rauysh man to the loue of god in that fair sight.  
Man sal se in god as in a myroure 1153

AH that he wil or may be to his honour.  
Ilk man as he deserued mor or lesse here,  
Sal haue ther ay the sight of god more or lesse clere;  
Bot al sal be so fully payd in that sight 1157  
That couayt clerer sight non sal haue no myzt.  
And thus in the saul the vnderstanding

and be filld  
with joy;

Sal ay be fulfilled of ioye & likyng, 1160  
And this sal be in mannes saul the first dower,  
After that he deserued when that he was here.

2. the Will  
shall be satisfi-  
ed in Love;

His wiht that here loued god ouer al thing  
& his euen-cristen for goddes bidding, 1164  
In the loue of god ther sal be so parfit  
That al his 3ernyng sal be ful of delit;  
That loue sal be ay so gret, so gode, & so faire  
That nothing that may befaht sal hit oght empaire.

3. the Mind's  
hopes shall  
be realised.

His mynd that hoped to haue ioye thurgh grace &  
mercy 1169

& dyed stedfast in trouth *with-outen* synne dedly,  
Sal haue mekil more ioye then he euer wend,  
& sikirnes that hit last ay *with-outen* end. 1172

So sal ilk blissed saul be fulfillid of blis  
That hit may nothing 3ern thare that hit may mys.  
He has parfit blis that has al his wiht,  
& so be that he then<sup>1</sup> nothing wiht ih. <sup>1 MS. then</sup> 1176  
Ther sal nothing be that may greue, bot al liking,  
That sal ay last sikirly *with-outen* endyng.

Sothly, [thes] thre dowers of the saul are the gret blis,  
And mannes ioye is mesurd after he has of this. 1180  
This gret ioye is of gode loue & likyng & sight.

Al other ioye toward this [is] of lital myzt,  
As he that has the sunne-light vpon a fair day,  
ffor many torches if he light no better se he may; 1184  
Nozt more light, bot more maners of light he has,  
& that may be to him a maner of solace.  
Clere sight of god sal ther be mannes fode

The sight of  
God shall be  
man's food.

And brigtnes of body sal be clething gode.	1188	
Wark sal be thare, of god a mery louyng, That neuer <i>with-ou</i> ten end sal haue irking. If adam hade lyued to the warldes ende And al the wittes of aH men god had <i>him</i> send,	1192	
3it myzt he nozt haue told fully The lest poynt of that ioie, <i>verraily</i> . Ther sal be nothing that may displese, Bot al honeste & gode that may ese.	1196	
[Thre] <sup>1</sup> maner of men sal haue a ioie special, That is callid in haly writ of ioie a coronale; Thes thre maners are: <i>verray</i> martires, Alle-clene uirgines, & haly techers.	1200	<sup>1</sup> MS. four 3 kinds of men shall haue a special Coronal of Joy: 1. Martyrs, 2. Virgins, 3. Teachers.
Ilkon sal haue ther als [mekil] ioie of othir Als he were a thousand sith his brothir; Ilkon of other ioie sal haue a liking, & that sal be [to] thaim of ioie a doubling;	1204	
This doubling sal be in noumbre a gretnes, Nozt to the ioie before euen mykilnes. After degre of loue of god that man hade here Sal his ioie be mesurd, <i>with-ou</i> ten any were.	1208	
Man sal haue souerayne ioie in sijn of godhede, And sithen a gret ioie of crist[es] manhede, That he is both god & man that bozt <i>him</i> <i>with</i> his blode & deynd to shewe to man so hertly mekil gode;	1212	The Saints shall be comforted by seeing the Godhead, and Christ's manhood,
That his brother sal euer be his lord & his god, That sal be a confort to <i>him</i> <i>with-ou</i> ten make od. In <i>him</i> -self he has his ioie of al the dowers Both of body & of saul, as clerkes vs leres.	1216	
Of the qwene of heuen, our lady mary, That is goddes moder & weH of mercy, fflour of aH uirgines & avowe to mankynd, May aH that are in heuen gret confort fynd;	1220	by the Queen of Heaven, Our Lady Mary,
Amang aH creatures sho has wele of aH weles, ffor sho is moder of the king that al ioie deles. Sithen ix. ordres of aungeles <i>comfortes</i> man in blis, <i>With</i> thair gret myrth & ioifulnes that thai may neuer mys;	1224	by the 9 Orders of Angels,
Sithen al maner of men that to blis wendis, And specialy aH gode men frendes		by good friends,

Ekys<sup>1</sup> his ioye & confort when thai are mette, <sup>1 MS. Ek ys</sup>  
 And that saff ay last *with-ouen* any lette. 1228

and by all  
 creation.

3it heuen & erth & aH creatures  
 Sal be to mannes ioye, whiles hit endures.  
 AH the sorow & paynes of heH ay-lastandly  
 Saff confort him that eschaped thaim *thurgh* mercy.  
 Thus sal man in heuen ay fynd<sup>e</sup> ioye & leth, 1233  
 Aboue him, *with-Inne* him, aboute & beneth.  
 Ay, sais seint austyn sothfastly,  
 Man suld<sup>e</sup> forsake resonably 1236

To have the  
 Joy of Heaven  
 for a day,  
 men should  
 forsake the  
 world for  
 ever.

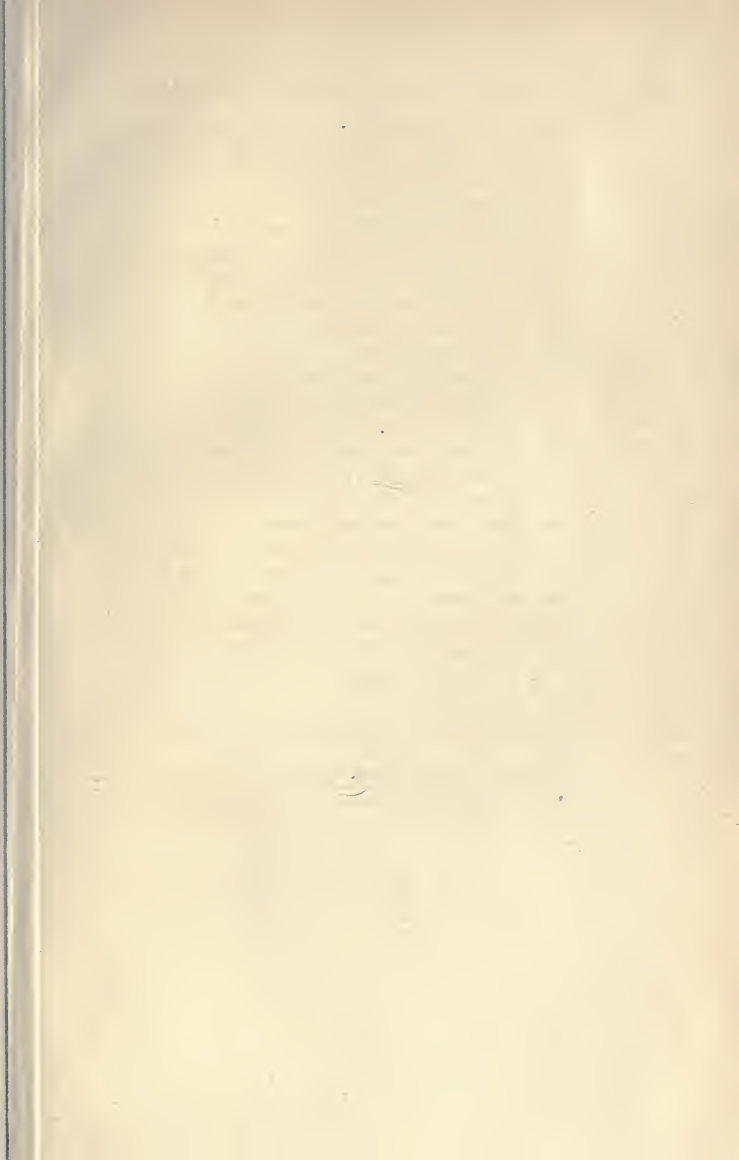
AH the welthes of this world euermore & ay,  
 ffor to haue the ioye of heuen only a day.  
 How mekil more then suld man ay forsake synne  
 While he lyued in erth, that blis for to wyne?  
 The godenes of god, the fairnes, the wysdam, the myzt,  
 The ioye, the solace, the confort that ay is In his sizt,  
 Passes aH mannes mynd, vndirstanding & wit,  
 Bot if he may come to blis fully & clerly se hit. 1244  
 Ther-for he that aH creatures first made of nozt  
 And *with* his awne hert-blode al mankynd<sup>e</sup> bozt,  
 Thurgh his *grace* & mercy *graunt* vs that ioye to se,  
 How thre *persones* are aH on god in trinite. 1248

May God  
 grant us to  
 see how 3  
 persons are  
 1 God!

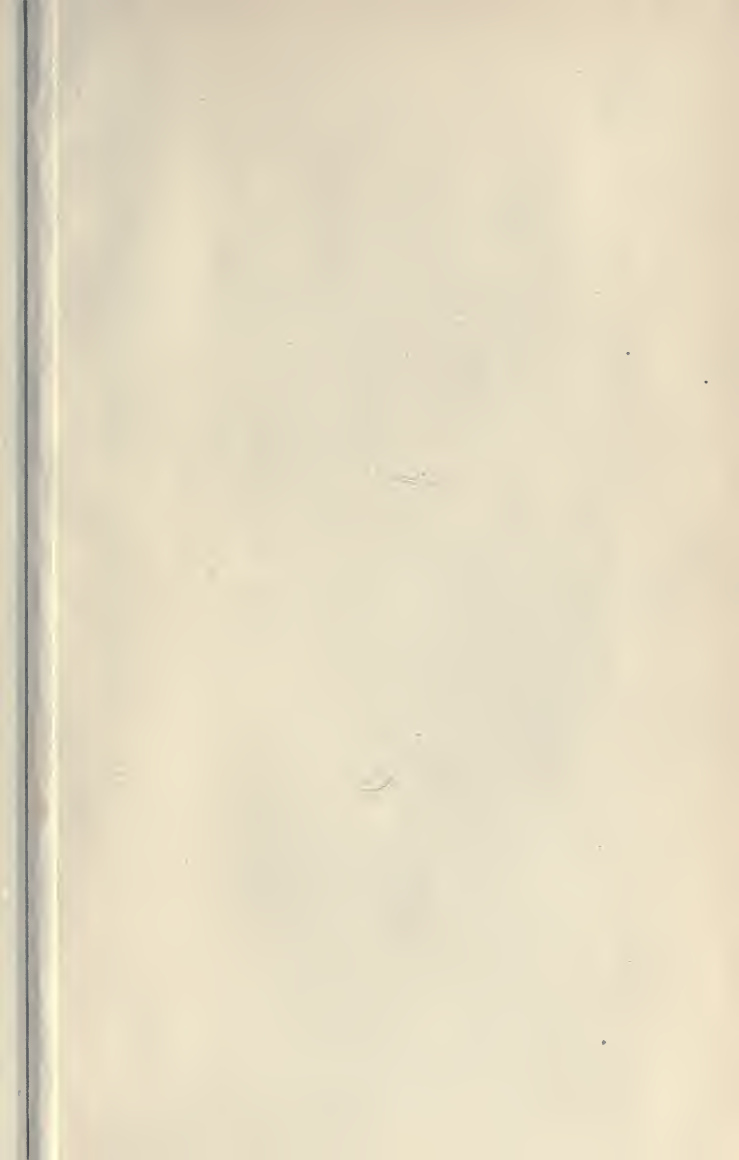
Amen.

*Here endes the myroure of lewed men.*

A Munk made this myroure, only for lewed mennes sake.  
 Thou that wiH se saule-hele, this thi myroure thou take!

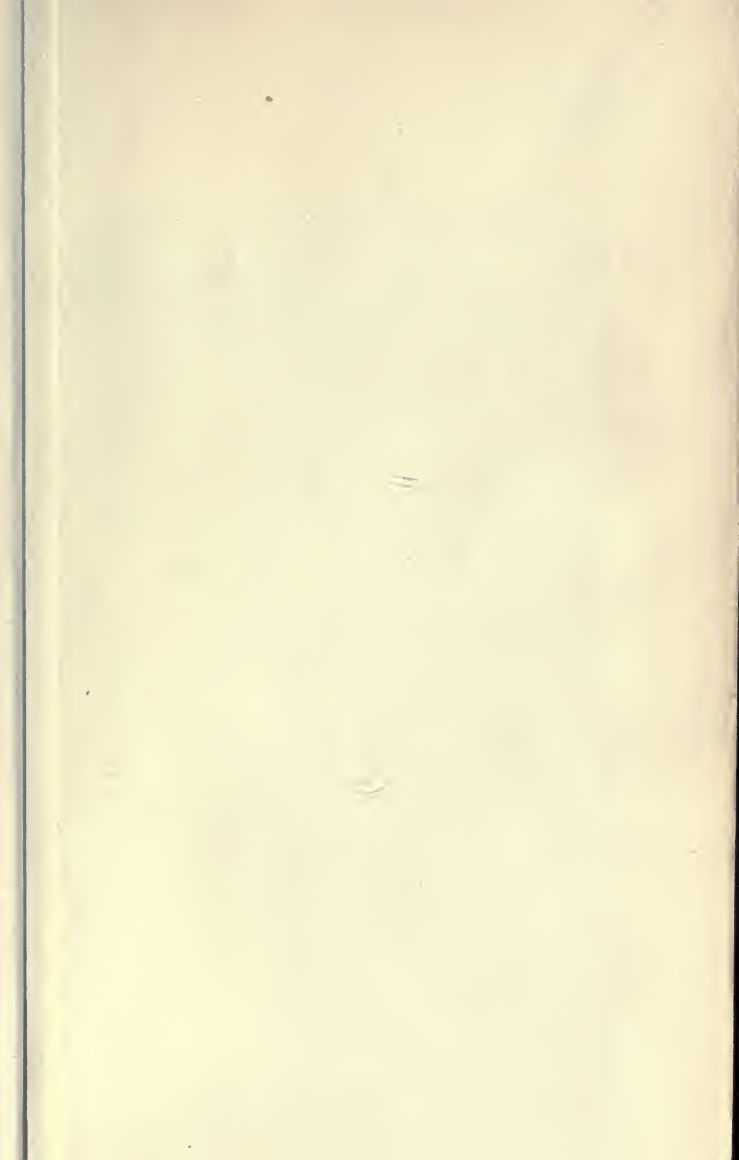


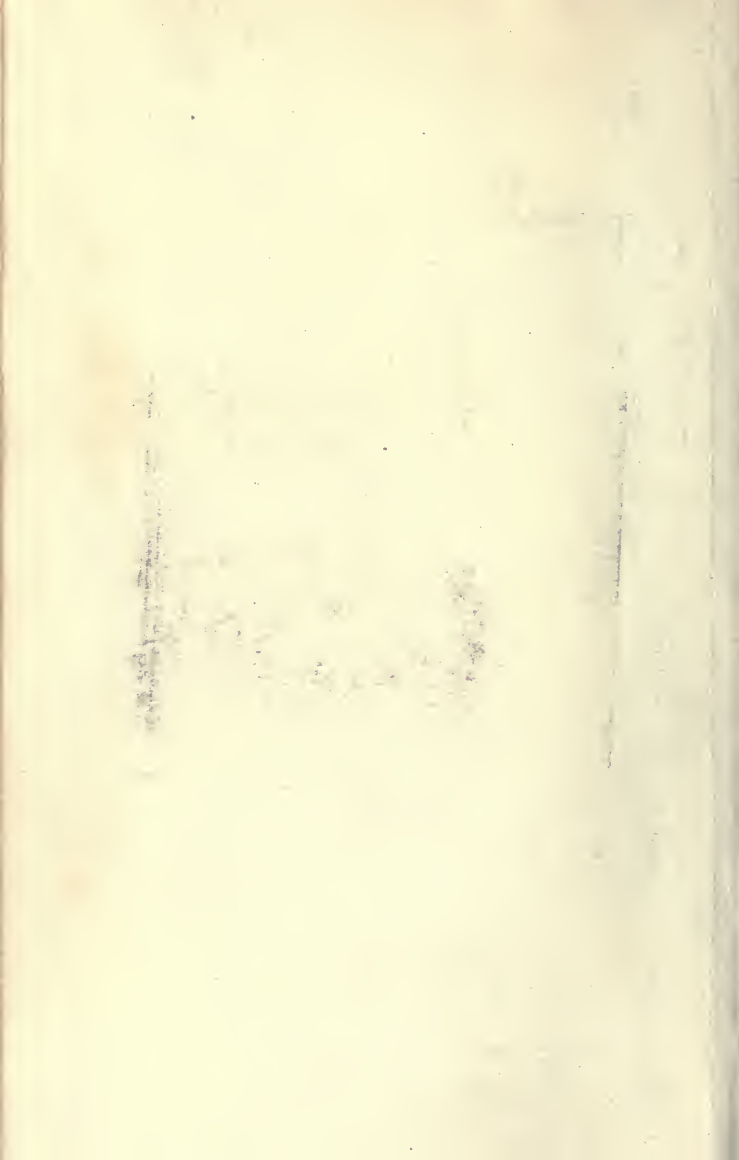












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