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The Minor Poems of the
Vernon MS.

PART I.

THE TEXT EDITED

BY

CARL HORSTMANN.

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

[Part II, edited by Dr. J. Kail, is at Press.]

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MINOR POEMS.

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I. *La estorie del Euangelie.*¹

fol. Ciii. b.

(A FRAGMENT.)

(Title :) I ceste liuere est escrit la estorie del Enangelie 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 haþ 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 haþ 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,
ffeole tymes to don ille,
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.

20

and leave
folly.

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

¹ Ed. before by me in *Engl. Stud.*, viii. 2.

I fix my thoughts on Thee.	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-houepþ us I-borwed be.	28
I would write of Thee,	þi loue to winne, i wolde fonde, 3if I me mihte wel vndurstonde, Sum þing of þe to write and rede, þer-þorwh of þe to winnen mede.	32
and tell Thy Gospel in English.	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.	36
The Wise of old	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 ;	40
made Gods of stone,	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 :	44
and of the Sun and Moon.	Sonne and Mone, Day and Niht, Sterre and al þat 3ineþ lyht, þat Goddus weren alle þei wenden, And God of heuene no-þing ne kenden.	48
Clerks wrote wonders	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,	52
of Beasts,	Solace to haue and techinge, And hem to holde from fool lykyng— ffor whose hereþ of Beestes kynde Mony wondrus he may þer fynde,	56
	ffeole þinges seon and here Wher-þorwh he may him-self lere Hys lyf to lede wiþ more wyne, Good to do and hatyze synne.	60
and that the Hart, Alder, and Eagle	A wys mon seiþ þat bestes weren, Hert and Eddre, þeos þreo, and Ern,	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 3eornyng.	68	
Bote beter þyng ne mai no mon fynde þan þe, lord of alle þyng, þat Beest and ffoul and alle wiht At wille beoþ vndur Monnes miht.—	72	
I 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 wiþ-ou te n 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 ¹ wente wikkede and goode, þe wikkede to pyne, wiþ dreri mode, þere to beo þe deueles foode ;	92	¹ 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 wiþ-oute drede þat flesh 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 wymmen 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

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

and her Child þe chylde 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 chylde 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 vnmilhte 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 Zakarie,
 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!”¹ who blest
her and her
Fruit.
 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
 His ffader hedde his speche for-lore, John the Bap-
 And to þe tyme þat he was bore, tist's Mother, 172
 As þe Aungel seide bi-fore.
 ¶ Zakarie was his ffadre name;
 Gret mon he was and of good fame. and Zaoha-
rias was his
Father. 176
 Tyme com of þe seruyse,
 þat he don scholde in heore wyse:
 In þe temple he saih vp rise
 Bifore him a mon, and him gon agrise. 180

An Angel

HIt 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.

At his Burth-tyme me schal gamen & pleye :
 He schal greiþen godus weye,
 To þe folk he schal soþ seye
 And mis-bileue he schal down 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 triet,

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

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

- Bote holy wille and swete egginge
 To Godus seruyse chylde 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 v. 247-8 should follow v. 196.
 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
- ¹ And þou, child, schalt ben clept prophete,
 þou schalt greiþe godus strete, and that the child should
- ¹ 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 saint Bede :
 ffrom hire nece nout heo ne eode 272

till John was
 born.

Ar heo say fulliche in dede
 Elizabeth saint 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,
 And dude þe Meke an heiȝ to reche ;

for God had
 exalted the
 lowly.

þe hungry 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-seȝe 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 3eme, T ^o 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 sai3 wiþ ei3e þat heo to fool dede gon hire bey3e, Loth him was on hire to ly3e, Of ¹ fleschliche dede hire be-wrye.	312	He had never seen her do folly. ¹ 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	
A3e 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.
(Picture: An Angel appears to Joseph in his sleep.)		
þ ^O 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.

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 leyd.—	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.		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.		
¹ In a Crubbe he is leyd,		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.”	392	
<i>(Picture : An Angel appears to the Shepherds.)</i>		
.		
<i>(The other leaves of this Poem are wanting in the MS.)</i> ¹		8 leaves wanting in the MS.

¹ 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 oþere 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 Misereere &c.

II. Verse Paraphrase of Psalm LI.

(From the Seven Penitential Psalms, by Rich. Maidenstoon,¹
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!

4

8

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!

12

16

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,]

20

[Vernon MS.
fol. Cxiii.]

So let me neuere werk bi-ginne,

[Penit. Psalms, v. 407.]

Lord, but þif hit like þe!

24

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.

28

Riche and pore, heiþe and lowe,

Smale and Grete, ich am certeyn,

At domes-day whon þou schalt bowe,¹

Of þi merci schul beo fayn.

¹ MS. D: whan beinus blowe. 32

¹ 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,		4. Against Thee only haue I sinned.
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	

Ecce enim in iniquitatibus conceptus.

Bi-hold hou in sunne i was conceyued		
Of my Modur, as Men beon alle,		5. Behold, I was conceived in sin.
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	

Ecce enim veritatem dilexisti.

Lo, for þow hast loued riht,		
þe priue counseil of þi wit		6. Thou hast loved truth.
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.		
þif my soule in peril is piht,		
Merci, God, and help þou hit.	56	

Asperges me domine ysopo & mundabor.

Wiþ holi watur þou schalt me sprinke,		
And as þe snouh I schal be whit.		7. Thou shalt make me white as snow, and
ffor þauh my soule in sunne sinke,		
Wiþ weopyng watur I ¹ may ben quit.	¹ at. it	60
Dedly drauhtes þauh I drinke,		
Of repentaunce þif me respit.		
ffor on þi peynes hose þynke,		
In worldly welþe haþ no delyt.		64

Auditui meo dabis gaudium.

To myn herynge þou schalt þiue		
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]¹ bones breke. ¹ MS. here
 A serwful herte and elene 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 trespac—
 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 elene,
 þat rihtful gost in me þou rew. ¹ ¹ r. newe
 ffrom seuen sunnes¹ þou make hit schene, ¹ 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 hologicost!
 To bi-holde þat feir Ymage,
 Of alle murþus hit is þe most. 92
 A blisful brid was brouht in Cage,
 Cauht¹ and Cud in eueri cost, ¹ 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 3if 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 milit my langour lisse,

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

Docebo iniquos uias tuas : & impi.

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 hou¹ crist is hed and herte, ^{1 r. ou} 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 flesely 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 tonge¹ telle. ^{1 r. no tonge may} 124 lips !
ffor whon we dedly sunne do,
þi riht vs dampned anon¹ to helle ; ^{1 at. demeh̄ doun}
But whon we sese and con sei hō,¹ ^{1 sei ho, i. e. stop.}
þi Merci is vr wasschyng-welle. 128

Quoniam si voluisses sacrificium dedissem.

Weore sacrifice to þi likyng,
I hedde hit ȝiue 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 ȝing, l 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 forloren¹ þi seruice ^{1 MS. R. forleten}
 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 saint Ion,
 Is¹ holy churche þat erreþ nouht. ^{1 MS. In} 148
 Two testamentes cordyng¹ in on ^{1 az. acordeþ}
 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 þin 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.¹

Father, Son, and Holy Ghost,

FAdur 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 þe¹ haste ^{1 MS. me}
 Me to helpe, þat I ne falle,
 And mak my soule clene and chaste
 Of dedly sunnes and vuelles alle. 8

help me !

¹ 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.

L ord, haue Merci of my synne,		Have mercy on my sin!
And bring me out of al my care ;		
Euele to do wol I nou ¹ blynne,	¹ P T couthe neuer	
I haue I-wrouht aȝeynes þi lawe ¹ :	¹ 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
F Adur in heuene þat wel ¹ may,	¹ P all	Father,
I preye þe, lord, þat þou me lede		lead me in the right way!
In rihte weyes of stable fay ;		
At myn endyng whon I haue drede,		20
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.		24
S wete Ihesu, for me was boren,		Jesu, let me
þou here my preyere loud and stille,		
ffor pyne þat me is leid bi-foren		
Ofte i sike and wepe my fille.		28
Ofte so haue I ben for-sworen		
Whon I haue don aȝeynes þi wille,		
Suffre neuere þat I beo loren,		not be lost!
Lord, for myne dedes ille.		32
þ E holygost, i preye to þe		Holy Ghost,
Niht and day in good entent,		
Of al my serwe cumforte me,		comfort me,
þin holi grace þou me sent, ¹	¹ P be to me sent	36
And schild me, ȝif þi wille be,		and shield me from sin!
ffrom dedly sunne, þat I ne beo schent,		
ffor Marie loue, þat Maiden fre,		
In whom þou lihstest, verreyment.		40
I preye þe, ladi Meoke and mylde,		Mary mild,
þat þou preye for my misdede,		
ffor [þe] loue of þi swete childe,		
As þou him sauh on Rode blede.		44
Euerȝite haue I ben wylda,		
Mi sunfol soule is euere in drede :		
Merci ladi, þou me schilde,		help me in my need,
And helpe me euere at al myn nede.		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
- protect me
from the pain
of Hell,
- 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
- accept my
prayers,
- Receyue my preyere niht and day,
 Whon I þe be-seche in eny a Our;
 Help me, ladi, so wel þou may,
 Me bi-houeþ 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
- comfort me,
- 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
- stand by me
at my death!
- A**t myn endyng þou stonde bi me
 Whon I schal henne fonden 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
- Jesu also,
- I**hesu, for þat ille¹ stounde ¹ P ilke harde
 þat þou woldest on Rode blede,
 At myn endyng whon I schal founde
 þou haue merci of my mislede, 84
- And hele me of my dedlich wounde,
 And help me in þat muchele nede;
 Whon deþ me takeþ and bringeþ me¹ to grounde,
 þen schal i, lord, þi domes drede. 88
- help me when
I die, ¹ om. me

L Ord, for my sunnes to do penaunce,		
ffor my dedes ¹ þou graunte hit me	¹ P Be-fore my dede	
A ¹ space of verrey Repentaunce	¹ 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,		
Lord, for þi benignite.		96
		take not vengeance on me,
L Ord, as þow art ful of miht		
And as þou alle þinges wost,		
My lyf amende, my dedes riht,	¹ This verse added on the margin.	
¹ ffor mari loue þat maiden chost, ²	² 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,		
ffadur and Sone and Holigost. AMEN.		104
		sight of the Trinity!

IV. *A confession to Ihesu crist.*

S 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 Sleuþe, In Wrapþe, In Glotenyē,		In all the Seven Sins,
In al þis worldus Couetyse,		
Ichaue isunged In alle þyse.		8
I -broken Ichaue þi Comaundemens		
Azeynes myn owne Conciens,		against the 10 Command- ments,
And not iserued þe to queme :		
Lord Merci, ar þe dom is deme.		12
T O ofte ichaue in my lyue		
Isunged in my wittes fyue,		
Wip Eres I-herd, wip Eizen siht,		and with all my Five Wits.
Wip sunful speche day and niht,		16
Wip Honden I-hondlet, wip feet I-go,		
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
 forsok Thee,
 Lord.

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

24

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

28

Jesu, send me

B ut aftur, lord, þi grete pite
 Ihesu lord, asoyle þou me,
 And send me ofte, ar I dye,
 Serwe in herte, and ter in eize,
 ffior sunnes þat ichaue i-do

32

sorrow of
 heart,

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
 Clene of synne dye may,

40

that my soul
 may go to
 bliss.

Wiþ Schrift and Hosul at myn ende ;
 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,
 ffiful 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
 ffior me synful wrecche here ;
 Bi-seche him, for þe loue of þe
 þat he haue merci of me ;

56

And help me at myn ende-day
 ffrom þe foule fendes affray.

my friends,

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 werde ; 64
And also alle cristene men.
God lord *Ihesus*, Amen AMEN. 66
- S**eint Michel and seint Gabriel
And alle þe *Angeles*¹ also wel, ^{1 MS. Angls}
Preyef for me to vre ladi,
þat *Ihesus* of me haue merci. 70
- 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
- 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
- S**eint Steuene and seint Laurens
And alle gode *Martires* þat þoleden *turmens*,
Preyef for me to vre ladi,
þat *Ihesus* of me haue Merci. 82
- S**eint Martin and seint Nicholas
And alle gode *confessours* þat euer was,
Preyef for me to vre ladi,
þat *Ihesus* of me haue merci. 86
- S**einte Katerine and seinte Mergrete
And alle þe *virgines* gode and swete,
Preyef for me to vre ladi,
þat *Ihesus* of me haue merci. 90
- S**einte Marie Maudeleyne,
To þe I pre3e and eke pleyne :
Preyef¹ for me to vre ladi, ^{1 r. Prey}
þat *Ihesus* of me haue merci. 94
- 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 Christian men.

Pray also for me ye, Michael, Gabriel, and all Angels,

ye Patriarchs and Prophets,

ye Apostles,

ye Martyrs,

ye Confessors,

ye Virgins,

Mary Magdalene,

and all Saints ;

pray for me to our Lady.

V. *A prayer to þe five woundes.*

Jesu, let Thy	I 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!	I 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.¹*

Mary, Mother,	M 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 ¹ teres : þou lettest vndur þe Rode, Send me in my lyue : Grace of gostly fode, ¹ MS. deoful Wher-wiþ I may my soule : Vche day her feden ; And of bodily godus : Mi lyf also wiþ leden.	13

¹ 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.

HElp 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

Swete 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 sauë vs and were. 24 and from sin.

¶ In alle tymes, ladi : Boþe day and niht MS. my
Help us, seinte Marie : Wiþ al þy¹ 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.

LAdi, 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.

And 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.

FOr 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.

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

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,

MArie, 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.*¹

Welcome,
Jesus, in form
of Bread!

Welcome, 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,

Heil 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

Heil 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 Saucour
Of watur and of londe. 18

Heil 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,

Heil 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

¹ Title in the Index : Sixe salutacions to þe trinite in tyme
of þe eleuacioun of godis body.

H 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.*¹

I 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.
Þ i flesch, þi blod is swete of siht, þi Sacrament honoured to be, Of Bred and Wyn wiþ word i-diht ; Almihti lord, I leue in þe.	8	
I Am sunful, as þou wel wost : Ihesu, þou haue merci of me ; Soffre þou neuere þat I be lost ffor whom þou diȝedest 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.*

H Aue Ioye, Marie, Modur and Maide, As þe Angel Gabriel Message to þe saide And brouhte þe tiþing þat crist wolde in þe aliht. Help us, ladi, þorw þi miht To habben his blessing.	3 6	I. At Gabri- el's message to thee.
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¹ Title in the Index : An orysoun to godes body at þe leuacioun.

II. At the
Birth of
Jesus.

HAue Ioye, Marie, for þou were
Glad of Ihesu þo þou him bere,
And¹ wiþ-uten pyning; ¹ 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.

HAue 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.

HAue Ioye, Marie, for þou seze
þat Ihesu crist to heuene steiz
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.

HAue 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, graut
us endless
joy!

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

X. An orisoun to god.¹

Lord, let me

LOrd, 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,

¹ 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, folfille ; 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,	16	Make me patient in woe,
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.	20	
¶ 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.	24	and destrous to please Thee only.
¶ 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.	28	
Boxum me make wiþ-oute feyning, And glad wiþ-uten ryotyng,	32	
	36	Let my pleasure be in works for Thee.
	40	
	44	Make me obedient and

	Serwhful wiþ-ouen þat luþer last To maken of my-self out-cast, Meur wiþ-ouen grenoushed,		48
truthful,	Soþ wiþ-ouen falshed Or eny oþur doublehed Of fikel word wiþ double entente To bleenden þat þe sawe mente ;		52
trustful,	Dredful wiþ-ouen wonhope, And trust wiþ-ouen ouer-hope ; Min euencristne to vndurnyme so þat þer ne beo no feyning to,		56
and an ex- ample to all.	And wiþ-ouen eny pruyde Hem to edefyen in alle tyde, In word, ensaumple, and in dede, To alle gode from alle quede ;		60
	Vmble wiþ-ouen 3ein-siggyng, Suffraunt wiþ-ouen gruechyng. Waker herte 3if þou me Euere, lord, a-bouten þe,		64
	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
Give me a noble and	3if me herte þat neuermore fayle, Ne bi ¹ conqueret in no trauayle. ¶ ffreo herte, lord, 3if me wiþ wyne,	== be	
	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 seching day and niht, Wiþ ¹ þat I kunne fynde,	¹ r. wit?	
	Mi þewes in þi lykyng bynde ; Perseueraunce þe to abyde, 3if me, lord, in vche a tyde,		80
hope to em- brace Thee fast,	Wiþ hope trewe and studefast, þat þe, lord, ay bi-cluppe fast ; ¹	¹ some vv. wanting?	84

þorwh penaunce þat I mowe do
 þi pyneful [l]yf¹ mowe lykne to ; ^{1 MS. pynefulyf}
 ¶ And 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.*¹

LOrd, 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, mercy on me!
 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 wynne¹ vs wele : þou suffredest men
 worchen þe way. ^{1 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
 hunget, 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 neuere 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

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

wast crown with thornis,	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 ; But graunte me <i>grace</i> 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
I have broken Thy behests ;	Wip 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
but, Jesu, hear me,	Bote, swete Ihesu, woltou me here : wip schrift ichaue þe souht : In mony werkes, as I seide ere : Vuele ichaue I- wrouht, Non of hem schal ben vnþunissched— : þeron is al my þouht ;
forget me not,	I take me al to þi Merçi : ffor loue for-ȝet me nouht. 36 Wip Mylde mod and sikyng sore : I be-seche þe 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
bring me and my friends	
to bliss in Paradise.	

[XII. *An orison to vr lady.*¹]

Mary, let me

HEil beo þou, Marie: Mylde qwen of heuene!¹ r. neuene!
Blessed is þi Nome : And good hit is to nemene.¹
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!

¹ 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-uten ende. 8

Ioyful 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 aftur, as we rede.
Marie, for þe loue of him : Help us at al vr nede. 12 help us in our
need,

Swete 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, Mary,
Bring us out of synne and serwe : While þat we aren
here. 20

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

IN counseil art þou best : And trewest in eueri nede,
To sunfol men ful prest : In saunple 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 Lady, who
art with
Christ,
Whon þou seze Ihesu crist : flour of al mon-
kinne,

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

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 flesh and bon,
þou bringe me to þat blisse : þat neuer schal beo gon. 44

bring me to
that bliss,

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

FOR 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

that light,
where joy is
ever new.

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 wyschyp in orysson.¹]

God 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

God, all-
maker,

¶ 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

I thank Thee

¶ 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

for all Thy
goodness.

¶ 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.

¹ So the title in the Index.

[XIV.]

[Another Prayer to the Virgin Mary.]

M 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, ¹ . . . ¹ r. blood? orig. 2 vv. om.?		4
Marie, þat þou seȝe on Rode Whon þou bi þi sone stode, Marie, þat Ran out of his syde fforte falle þe fendes pryde,		8
Marie, ȝif me knowyng 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 fondyng 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 aȝeyn 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 dep 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;

	G Od þat art of milites 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> , ¹	¹ By another hand on erasure.
	And euere to qweme þe.	6
1. Pity,	L 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,	I 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,	I 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.	S 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.*]¹

I have not
fed the
hungry.

Lord, I zelde me gulti
þat I neuere fedde þe hungry,

¹ 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	
Þ 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	
D 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	
P 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 sauynge of þe fyue wyttes.]¹*

L 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-3eyn 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	

¹ So the Title in Index.

[XVIII. *An orisoun for negligens of þe X
Comaundemens.*]¹

	I Nwardliche, lord, bi-seche i þe, Al my trespas for-ziue þou me : þat I haue broken þi Comaundemens Aʒein 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 aʒeyn 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. have stolen,	Boþe of ʒifte and of stelyng.	
7. born false witness,	Boren ichaue fals witness And seldene i-don Rihtwysnesse.	20
8. sind in lechery, and	In lecherie haue I sunged ille Ofte-sipes aʒeynes skille.	
9. coueted my neighbours' goods	I-chaue coueyted more þen me hihte Mi neihʒebores god wiþ vnrihte,	24
10. and wife.	His wyf, his seruauant, his oþur þing. ffor-þi, Almihti heuene-kyng,	
Forgive me!	ffor-ʒif me now, and alle men þat haue broken þi comaundemens ten.	28

¹ So the Title in Index.

[XIX. *Patris Sapiencia*,¹ 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.*

Erliche 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 boulttest al þe world on tre! 8

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

¹ 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
cruce[m] et mortem tuam &c. Amen.*

¹Swete ihesu cryst, goddis sone of lyue,
þin passion, þin croys, þin ded, þin wondes five

¹ 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 Churche, 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.

At 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 lemmon,

Blo for-bled was þi bodi : þi brilhte 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 in¹ þin iugement, ¹ 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 dede¹ reste, here sinnes þou for-yyue ; ¹ M. dare

To holi chirche and kyndom loue and pes þou sende,
 And to vs wreche 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
 accus-ed
 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,
Capul eius pungitur corona spinarum,
Crucem portat humeris ad loca penarum.
- v. *Adoramus te, criste, & benedicimus tibi,*
Quia per crucem tuam redemisti mundum.
- At vndurne to do Ihesu on cros : loude gunne þei erie,
 And beoten him naked wiþ scourges : Whil þei At Undern,
the Jews beat
Christ with
scourges,
 mihte drie, 34
- And crowned him wiþ þornes : þe blod ron in to his eize ; crown'd Him
with thorns,
and made
Him bear
His cross to
Calvary.
 And siþen maden him bere þe cros : To þe Mount of
 Caluarie 36
- 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 Jesu, Son of
God,
 not tyne,
 Bitwene 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.* ¹ M. day on wile

At hondren “do ihesu on rode¹” 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 conclauatus
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 naild on
the Cross.

At Midday Ihesu hondes : þei nayleden to þe Rode,
Bi-twene twey þeues : þei him hengen as wode ;
þei ʒeuen him galle and Eysel : Ihesu þat blisful fode.

Mary and
John stood
by Him.

Srewful 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 tyne,

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

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

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.

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 conclauatus

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

At midday was ihesus crist y-naild 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 lomb¹ so god y-wrout þer buiʒt houre sinnes alle.

Deus in adiutorium.

¹ 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 At Noon,
Longius
pierst Jesus'
heart.
- He wupte his Eizen wiþ his blod : þorwh þat he hedde
his siht.
- þe eorþe quok, þe stones 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. Christ freed
the souls in
Hell.
- v. Crist, honoured mote þou be,
þat bouztest al þe world on tre. 72
- 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 churche, pes, loue in londe : To¹ sunful, contricioun.
- v. Cristes passion, heuene kyng, ¹ MS. wiþ
- Bring us to blisse þat is wiþ-uten endyng. 80
- D**E Cruce deponitur hora vespertina,
ffortitudo latuit in¹ mente diuina. ¹ MS. &
- Talem mortem subijt vite Medicina !*
Heu, Corona glorie iacuit sub spyna.
- v. *Adoramus te, criste, & benedicimus tibi,*
Quia per crucem tuam redemisti mundum.
- A**t Euensong Ihesus was taken : Doun of Rode-treo. At Evensong
Jesus was
taken from
the Cross.
- 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, ¹ MS. hys his
His mytte, his¹ stre[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 ;

þorwh¹ þat deþ is blisse ibouzt : þat loren was þorwh Sathan.” ¹ 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-uten 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.

At 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 þe¹ Maudeleyn : To peter and mony mo. ¹ 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,
 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 deuou-
 cioun :
 A 3er in purgatorie : Of Remissioun,
 So þat heo ben clene i-schriuen : Wiþ verrey Con-
 tricioun, 116
 þorwh Grace. has remitted
 a year's Pur-
 gatory to all
 who say this
 Mattins.
 God sende us lyues fode : And in heuene a place.
 AMEN.

[XX. *Veni Creator Spiritus*,¹ englisht.]

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

Cum, lord vr makere, Holigost,
 þe þoultes of þyne forte sene ; Holy Ghost
 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.

¹ So the Title in Index.

our Comfort, Clept art þou cumfort, and euer schalt be,¹
 And 3ift 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 3ifte seuenfold,
 Godus riht hond ffinger art þou ;
 As us bi-het ffader al-wold,
 Richesse of word¹ þou 3iuest inouh. ¹ MS. world 12

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

Lord, in vr¹ wittes tend þi liht,
 And in vr hertes þi loue sende ;
 Vr bodi febleness þorwh þi miht
 Strengþe hit euere wiþ-ouen ende. 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 3if us witing,
 And of þe Sone knowyng also,
 Siker be-leeue and riht tokenyng
 þat þou art god of boþe two. 24

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

God's right-
hand finger,

light thy
light in our
wits,

and keep the
Devil from
us!

Make us
know the
Father and
the Son,

¹ This v. in MS. written
in half lines.

¹ MS. bi

Holi hertes sum-tyme was þou fuldest, lord, þorwþ 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 ¹ 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 Ghóst!

[XXI. *The Sweetness of Jesus.*]

I hesu, þi swetnesse whose miht hit se And þer-of haue a clene ¹ knowyng, 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.	4 8	To Jesus' sweetness, all earthly love is bitter.
S O lykyng loue In eorþe non is, In soule whos couþe him soþly se ; Him to loue were muche blis, ffor kyng of loue called is he. 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.	12 16	He is King of Love.
3 If I for kyndenes schulde loue mi kinne, 2 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.

¹ 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 fondeþ¹ my loue to winne, ^{1 r. foned}
 ffor to heuene he haþ me bouht. 24

He cares for
 me as a
 mother.

AS Modur of him I make mynde,
 þat bi-foren my burþe to me tok hede,
 And sipen wiþ Baptym wesche þat kynde¹ ^{1 P. strynde}
 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 he¹ wol us lede. ^{1 at. it} 32

He is Brother
 and Sister to
 me.

MI Broþur and Suster he is wiþ skyl,¹ <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.
 He¹ þat wol neuere lete me spil, ^{1 at. þat he}
 Wiþ¹ his Mercí salne my sore. ^{1 at. But wiþ} 40

My love is
 God and
 Man.

¹þE loue of him passeþ, i-wis, ^{1 This stanza om. in P.}
 Al eorþly loue þat may beo here :
 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.

Afftur his loue bi-houeþ¹ me longe, ^{1 P. me burde}
 ffor he haþ myn ful dere abouht :
 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,

Whon 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 reuþe 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 dere¹ For my sin
He gave His
life.
 And perce myn herte for pure pite. 72 ¹ P. His dulefull dede
burde do me dere
- 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.
- Þ**us wolde he¹ for me fiht, ¹ *al.* my spouse
 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 wel¹ wij werkes riht ¹ P. his will
 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 werk¹ folfille ¹ *al.* werkes
 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] ¹ maken me blynde : þerfore his merci I take me tille, ffor beter bote con I non fynde.	¹ <i>az. frele flesch</i>	104
I betake me to His mercy.	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,	I 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-ouen ende. Amen.		116
lead me into Thy bliss!	And led me, lord, in to þi blis, Wiþ þe to wone wiþ-ouen ende. Amen.		120

[XXII. *A Prayer to Jesus.*]

Jesu, God and man,	I 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 fleshy 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 ¹ whom I haue had eny god, ffor-ziue hem þat þei han don amis.	¹ r. ffro	save all my well-doers,	20
Ihesu, for þat worþi wounde þat wente to þin herte-Rote, ffor ¹ sunne þat haþ my soule bounde þi blisful blod mot beo my bote.	¹ 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.*¹

By ALBERTUS MAGNUS.]

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

Beatu*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.

AVe uirgo uirginum, parens absque pari,
Sine viri semine digna fecundari:
ffac nos legem domini crebro meditari¹

Et in regni gloria beatificari. ¹ refers to Ps. 1, v. 2.

Heyl Mayden ouer Maydenes vchon, Modur wiþ-ouen pere, Wip-ouen knowyng of Mon A worþi chyld þow beere :		Hail, Maiden- mother!	1
Mak vs vr lordus lawes kepe And ofte to haue in mende,			4

¹ 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, *Latein. 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. *Quare fremmerunt 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

Broulhten forþ a sone

At whos deþ boþe alle and som

ffolk grucche bi-gone : 12

Heore¹ deuoute voices al-way ^{1 r. here}

þat sechen þe here in grounde ;

Euel causes remoue a-way

þat vs here han I-founde. 16

Ps. 3.

*Domine, 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 soporatus¹ ^{1 refers to Ps. 3, v. 5.}
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]¹ he termyned, ^{1 om.}

Vr gult away wassching. 24

Ps. 4.

*Cum inuocarem exaudivit me deus iusticie mee, in
tribulacione dilatasti michi.*

*Ave nati filia, parens genitoris,
Preter modum¹ generans consueti moris : ^{1 MS. mortem}
Nos ad statum reuoca vite melioris,
Quos tam diu tenuit vanitas erroris.¹ ^{1 refers to Ps. 4, v. 2.}*

Hail,
Daughter of
thy Son!

Heil douhtur of þe sone, 25

Modur of þe getere,

Hauyng child azeynes 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*¹ *nos redimens ab Egipti luto* ¹ MS. qui

*Subvenire*¹ *satagis vicijis imbuto:* ¹ MS. subvenite

*Tu nos bene*¹ *protegens voluntatis scuto*² ¹ r. bone

Coronatos gloria colloces in tuto. ² refers to Ps. 5, v. 11.

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

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

þou defendyng us wel rilit
 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 Lilel

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

þat in wraþþe I ne feel
 þe vois of repreuyng,¹ ¹ MS. repreuyning

Clanse me from sunnes eueridel
 And eke from tormentyng. 48

Domine deus meus, in te speravi; 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*¹ *visione dei.* ¹ 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.

Domine deus¹ noster, quam admirabile est nomen
tuum in vniuersa terra! ^{1 MS. dominus}

Aue virgo regia, summa gauliorum,

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.

Confitebor 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 dust¹ bi-gete, ^{1 = dust}

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

Ps. 10 V (11).

IN domino confido; quomodo dicitis anime mee,
transmigra in montem sicut passer?

Aue virgo virginum, per quam transmigratur

Super vnum moncium in quo victimatur

Veprē tentus aries,¹ vnde redimatur ^{1 cf. Gen. 22, v. 13.}

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-ȝeyn biggyng
Of þe wastour þat was in wer,
fforȝiuenes þat com askyng. 80

S*aluum 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*¹ ¹ refers to the title of the psalm.

Liberari merear prime matris aue.

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

ȝit I sey Modur heil!
Cristes ȝok in dede and word
To bere mak me not fayl; 84

þat I of þe eiȝteþe blisse
Beo parciner me borwe,
To beo diliuered and euer misse
Vr furste modur sorwe. 88

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

Aue uirgo nomine matris insignita,

*Graciarum fertili dote*¹ *premunita:* ¹ MS. doce

Purga mentis aciem, quo sit expedita,

*Ne unquam obdormiat in morte sopita.*¹ ¹ 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

D*icit insipiens in corde suo: non est deus.* Ps. 13 (14).
Aue templum gracie, templum sanctitatis,
Templum sancti spiritus, tronus maiestatis:

*Salua me, per gratiam salua queso gratis,
Vt sortiri ualeam regnum cum beatis.*

Hail, Temple of the Holy Ghost!	Heil temple of grace most, Temple of Sauntite, Temple of þe holygost, Trone of þe Maieste :	97 100
Mary, save me!	Saue me, be grace me saue, I preye þe nou, freliche, þat I mowe þe kyngdom haue Wiþ seintes þat ben godliche.	 104
Ps. 14 (15).	D omine, quis habitabit in tabernaculo tuo? aut quis requiesset in monte sancto tuo? <i>Aue tabernaculum regis manu fortis, Per quam cristus particeps factus nostre sortis, ffractis seris,¹ uectibus & inferni portis</i> ¹ r. eris v. <i>Nos a morte reuocat, triumphator mortis.</i>	
Hail, Taber- nacle of the strong King!	Heil tabernacle Cleer Of kyng strong in honde, Beo whom crist is maad parciner Of vre lot her in londe, þat brak þe bondes and þe loke Of helle foule 3ates, Called us fro deþ þer we weore stoke, Victor of deþ algates.	105 108 112
Ps. 15 (16).	C onserua me domine, quoniam speraui in te. d[ixi] domino: deus meus es tu, quoniam b[onorum] meorum non eges. <i>Aue tronus gracia Regi preparatus, Ex qua nobis prodiit felix aduocatus: Nostra sit hereditas cristus ex te natus¹</i> ¹ cf. Ps. 15, v. 5. <i>Conseruetque seruulos, conuolans reatus.</i>	
Hail, Throne of Grace!	Heil, of grace þou art trone Arayed for a kyng, Of whom sprong forþ for us vchone An Auoket lyking : Crist nou beo vr heritage, þat of þe is boren, And kepe his seruauns in alle age, þat þei beo not for-loren.	113 116 120

Exaudi, domine, iusticiam meam, intende deprecationem meam. Ps. 16 (17).

*Aue solis ciuitas, in quam introiuit
Rex regum et dominus, qui te concupiuuit :
Per te nos exaudiat sibi quos uniuuit,
Suo vultu sacians quibus esuriuit.*¹ Hail, City of the Sun!

Heil of Sonne þe Cite, 121 Hail Mary,
In to whuche he¹ entrid ¹ MS. þou City of the
Kyng of kynges, lord of pite, Sun!
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

Diligam 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 elene, 129 Hail, Maiden
Of whom a Mene of diuis¹ ¹ = device of maidens!
Com to vs wiþ-outen wene,
Victor of olde Enemys : 132
Vr Enemys he al to-tere,
fihtere þat is so strong,
And beo grace beo he ʒiuere
Of Ioye þat lasteþ long. 136

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

*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,¹ ¹ 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 vr¹ sacrifice ¹ 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 salutare*
tuum exultabit uehementer.

Aue salus hominum, digna salutari,

Salutare pariens, sola carens pari:

Nostra spes & gloria sit in salutari,¹ ¹ cf. Ps. 20, v. 5.

C[uius] participio credimus beari.

Hail, Healing
of Mankind!

Heil hele of monkynde, 153

Worþiful to beo gret,

þou bar hele vs alle helynde,

Saunez 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 leewe 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; ¹ ¹ cf. Ps. 21, v. 6,
 and Jon. 3, 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,¹ ¹ 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

Dominus *regit me & nichil michi deerit: in loco pascue ibi me collocauit.* Ps. 22 (23).

Aue Iesse virgula graciaram donis

Habundanter predita: tu correccionis

*Virga sis, & baculus consolacionis,*¹ 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 ; 172

Of correccioun in vehe place

þou art staf, and eke 3erde

Of consolacioun,

þorwh whuche crist, þat is nouzt ferle,

Vs sette in pasture boun. 176

Domini *est terra & plenitudo eius, orbis terrarum & vniuersi qui habitant in eo.* Ps. 23 (24).

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 180

fulliche for euer wered,

Beryng fruit of whos sauour

Reformed was verreyliche

Olde Adames sone, þe furste synnour,

þat holden was wrecchedliche. 184

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

Aue cuius gloriam boant vniuersi,

*Per quam sursum redeunt in profundum mersi:*¹

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*ulica me domine, quoniam ego in innocencia mea ingressus sum : & in domino sperans non infirmabor.
*Aue Mater, populi prospice defectum,
Et maternum filijs exhibens affectum
Mores nostros ordina, tollens imperfectum,
Ut pes noster tendere queat in directum.*¹ ¹ cf. Ps. 25, v. 12.
- Hail thou
Mother!
- Heil Modur, bi-hold þou 193
Defautes of þe peple,
Modres affeccion schewli 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 cateruas hominum fregit in trecentis :¹
Queso nos respicias oculis attentis,
Procul pellens tenebras erumpnose mentis.*
- Hail, Mother
of our Pro-
tector,
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 deodatu,*
- ¹ MS. increcentis.
cf. Ps. 26, v. 3,
et Jud. 7, 6-14
(application made
to Gideon).

Caro carnem liberans, caro mori nata,

*Caro que refloruit morte triumphata.*¹ ¹ cf. Ps. 27, v. 7.

Heil Mayden of a lord, 209 Hail, Maiden
and Mother
spotless!

Modur saun³ tecche I- β riue,

Of whos wombe β orwh Godus word

flesch to god was β iue; 212

β at flesch dilyuered flessche,

β at flesch boren was to dye,

β at flesch refloured β at was nessche,

Of de β β at 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 Hail, thou by
whom Christ
adopted us!

Bre β eren him wolde purchase,

To beo clept godus sones of blis

Be rihte In vche place. 220

Go β nou sones deuoutelye

β at he ha β called him to,

O β f β e β β e lombes of Innocensye,

ffor he comaundet so. 224

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

Aue tabernaculum cristo dedicatum,

Supra Matres optinens sola principatum,

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

Propter nostra vulnera gratis vulneratum.

Heil tabernacle of crist 225 Hail,
Tabernacle
of Christ!

Halewed wor β ily,

Of alle Modrus i-wist

To haue β e pris only: 228

Mak us redi¹ to vr vs ¹ MS. β redi, r. grei β e?

β e olde sacke verreyly

β at for ur woundes as refus

Was wounded wilfully. 232

I*N te domine speravi, 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
and Strength! Heil vr Ioye of worþinesse, 233

And vr strengþe þerto,
Whos noble swetnesse
Is muchel and gret also : 236

In thee,
Mary, is my
hope.

In þe beo myn hope i-set
Sadly, in certeyn,
ffor in þin heriing nou I swet
ffreoliche and nouȝt in veyn. 240

Ps. 31 (32).

B*ea*ti quorum remisse sunt iniquitates, et quorum
tecta sunt peccata.

*Aue cuius utero deus est deorum
ffactus homo, tollere spinas delictorum.*

*O beatus vterus, & beati quorum
ffecit se participem factor seculorum !*

Hail thou,
in whom God
was made
man !

Heil of whos wombe verrey 241

God is of goddus alle

I-maad mon, to don a-wey
þe þornes of synne and falle. 244

A, blessed is þat wombe so sad !

And þei ben blessed also

þat god haþ partyng-felawes maad,
To dwelle wiþ him euer-mo ! 248

Ps. 32 (33).

E*xultate iusti in domino : rectos decet laudacio.*

Aue per quam reuocat dominus eiectum, ^{1 MS. Que,}
*Que[m]*¹ *a solo patrio peregre profectum* ^{r. qui ?} ²

Medicus dum reperit vicijs infectum, ^{2 MS. pro grege perfectum}
Morbi causas abstulit simul & effectum.

Hail thou,
by whom God
recald us out-
casts !

Heil bi whom God called a-ȝeyn 249

Hem þat weoren out cast,

þat from his ffadur secte certeyn
Went forþ in gret hast, 252

Leche, þat monkynde þat was mad

Parfyt, he fonde infecte,

Causes of sikenes þen he forbad

And eke þerof þe efecte. 256

Benedicam 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,
 þat was forboden touchyng,

þe strok of veniaunce sikerliche 264
 Laft to hem þat were comyng.

Iudica domine nocentes me, expugna impugnantes me. Ps. 34 (35).

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

*Qui de scuto*¹ *proprio comiscendo lutum* ¹ 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 se¹ al-wey. ¹ MS. so 272

Dixit 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 :*¹ ¹ 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,
 And eke hous of freohed : 276

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

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

Ps. 36 (37).

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

Aue carens simili, nusquam malignata,¹

Dignitatis titulo triplicis¹ ornata: ¹ r. duplicis

Virgo mater diceris; iungis¹ separata, ¹ MS. lunge

Es utrumque, docet hec fides oculata.

Hail, peerless
and sinless
One!

Heil þat hast non lyk to þe, 281

Wiþ vucel 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]¹ þou goodlye; ¹ MS. ioye

þou art hoþe 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,
faird 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 dep, hoþe 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 transiens¹ in hoc delectatur ¹ 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 sotily

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*rspectans 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.¹ ¹ 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*eatius qui intelligit super egenum & pauperem :¹ Ps. 40 (41).*
in die mala liberabit² eum dominus. ¹ MS. pauperum
Aue solis³ ciuitas quam dauid erexit, ² MS. liberauit
³ 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 sordes¹ iui ; ¹ MS. sordis
ffac ut fontem siciam magis quam sitiui.

Heil from whom¹ gon ay forþ 321 Hail thou Source of the Riueers 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, vindicat ex[c]essus ;
Per quem mentis oculus tenebris oppressus
Discat vt 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 eler
 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 affligit¹ improbos in nos insurgentes :² ¹ MS. affugit
Pie queso dirigat nostras in se mentes, ² 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 verbum bonum ; dico ego opera
 meu regi.
Aue per quam genitor verbum eructauit,
Verbum quod hominibus se contemperauit,
Qui¹ dei & hominum federa dictauit ¹ r. Quod
Et pro nobis moriens mortem relegauit.

Heil be whom biȝetere 345 Hail, thou
A word sum tyme forþ sende, Mother of
our Teacher!

Word þat to men here
· 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

Deus noster refugium & uirtus, adiutor in tribulaci- Ps. 45 (46).
onibus que inuenerunt nos nimis.

*Aue tabernaculum domini virtutum,
In quo sumens dominus nostre carnis lutum,
Vt captiuum redimat ope destitutum,
Arcum fortis conterit & comburit scutum.*¹ ¹ Ps. 45, v. 9.

Heil of þat lord þe tabernacle 353 Hail, Taber-
þat is of vertue al-way, nacle of the
Lord of
Virtue!

In whom he tok wiþ-oute obstacle
Of vr flesch þe Clay, 356

To Bugge aȝein þe wrecched wiht
þat non hope felede;
Of þe strong he brak in filht
þe bouwe and eke þe schelde. 360

Omnes gentes plaudite manibus, iubilate deo in uoce Ps. 46 (47).
exultacionis.

*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, parfey; of the King
of Folk!

To whos name men verrey[me]nt
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

Magnus dominus & laudabilis nimis, in ciuitate Ps. 47 (48).
dei nostri, in monte sancto tuo.¹ ¹ 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 styre to dwelle. 376

Ps. 48 (49).

Audite 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 aþeyn

Silht, 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).

Deus 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,

Wasschyng heore gultus witerli

And tok vr peynes him on. 392

Ps. 50 (51).

Miserere mei deus, secundum magnam misericor-
diam tuam.

*Aue uirgo generans, nostri miserere,
Lanquescentis animi morbos intuere;
Tu miserta miseris et compassa vere,
Morbi causas 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 754 Have mercy
And eke Compassioun, on wretches

Causes of vueles doynge a-wey
To hele þouhtes beo boun. 400

Q*uid gloriaris in malicia, qui potens es in ini- Ps. 51 (52).
quitate?*

*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 sourdoub, 404

þe mouinges þat ben troublus
Of vr herte refreinyng,
3iuinge¹ of þi grace to vs ^{1 r. 3iue?} 408
Euer-more echynge.

D*ix[it] insipiens in corde suo: non est deus. Ps. 52 (53).
Aue nostri generis presens ad tutelam:*

*Audi quam effundimus gemitus loquelam:
Tu corrumpi¹ nescia tolle cor[r]uptelam ^{1 MS. corrumpe}
Et morboris mentibus adhibe medelam.*

Heil þat euer art present 409 Hail, ever-
present
Vr kuynde forte defende: Defender!

Here ur speche wiþ good entent
þat we forþ to þe sende: 412

þou þat wost no corrupcioun,
ffrom us do hit a-wey,
To seke þoultus loke þou beo boun
Medicyn to do verrey. 416

Ps. 53 (54).

Deus, 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,

Hap¹ comformed² him to us ¹ MS. þat ² MS. confermed

I-maad of dedly steuene : 420

Nou beo we tauht spiritualy

Beo experience¹ Real, ¹ MS. experimence

þat in his nome ful sikerly

Saued we ben from eueles alle. 424

Ps. 54 (55).

Exaudi, 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,

Vr¹ wordus þou take deuoutly ¹ 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).

Miserere mei deus, quoniam conculcauit me homo :
tota die inpugnans tribulauit me.

Aue Mater venie, potens misereri :

In tuorum numero fac nos recenceri,

Et cum ventulacio¹ ceperit haberi, ¹ 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 Iewes¹ mod. ^{1 = jage's} 440

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

Aue nostri generis potens aduocata :

Miserere miseris, misereri nata ;

*Nos qui per te canimus solui iudicata,*¹ ^{1 MS. medicata}

Per te solui petimus : solue postulata.

Heil, for þou art of monkynde 441

An Aduoket mihti :

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,

To¹ pay þat asked is ayþe. ^{1 r. þou} 448

S*i uere utique iusticiam loquimini, recte¹ iudicate* Ps. 57 (58).
filij hominum. ^{1 r. recta}

Aue que iusticiam semper es locuta,

Cuius ope demonum fraus est imminuta :

Senciat & sapiat per te plebs adiuta

Libertati pristinae quo[d]¹ sit restituta. ^{1 MS. quo}

Heil þou þat rihtwysnesse 449

Hast i-spoken al-way,

þorwh whos help þe queyntnesse

Of þe fend is lutled ay ; 452

þat þe peple holpen beo bi þe,

ffeele þei hit in certeyn,

þat to þe furste liberte

þei beo restored a-þeyn. 456

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

Aue mater nesciens in delicto thorum,

Ad quam clamat iugite[r] turba filiorum :

Nos a malis eripe, quos a uiu morum

Detorquere satagit tractus viciorum.

Heil modur þat nost sikerliche 457

Trespas don abedde,

To whom þe peple bisiliche

Crieþ and longe haþ gredde : 460

Hail, Advo-
cate of Man-
kind!

Hail, Speaker
of Righteous-
ness!

Hail, sinless
Mother!

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).

Deus, repulisti nos & dest[r]uxisti nos, iratus es et
misertus es nobis.

Aue per quam deitas carne palliata

Idumeam¹ visitat corrigens errata : ¹ 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).

Exaudi, 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 schynyng briht

Wiþ open bem ouer-al :

476

Kep us from vuel þat us haþ souht,

Whil þat we dwellen here,

þiuyng to vre derke þouht

Verrey liht and clere.

480

Ps. 61 (62).

Nonne 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 to¹ beo bisy eke. ^{1 r. þei?} 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*caudi, deus, oracionem meam cum deprecor : a* Ps. 63 (64).
timore inimici eripe animam meam. ^{1 MS. quam}
Aue virgo generans per quem¹ defecerunt
Hij qui velud gladium² linguas acuerunt³ ; ^{2 MS. gladij}
Qui tendentes laqueos, in quos inciderunt, ^{3 cf. Ps. 63, v. 3.}
Ex defectu proprio nobis p[r]ofuerunt.¹ ^{1 MS. posuerunt}

Heil Mayden, him forþ bringynge 497 *Hail, Maiden*
 Be whom al þei dude fayle *Mother of*
 þat hedden tonges of scharpynge *Christ!*
 As¹ swerd þat kerueþ Mayle ; ^{1 MS. And} 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 ymuus, deus, in syon, et tibi reddetur* Ps. 64 (65).
uotum in Ierusalem.

Aue per quam deitas, carnis indumento
Tecta, curat morbidum gracia fomento :
Queso fuc ut centupli gaudens incremento ^{1 MS. valli non}
Habundare valeam vallium¹ frumento.² ^{2 cf. Ps. 64, v. 13.}

Hail, thou in
whom God
took flesh!

Heil þorwh whom godhed i-wis 505

Of vre flesh 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*ubilate 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 uoluit mortem terminare.

Hail, Mother
of our
Saviour!

Heil Mayden, bringyng forþ 513

Of folk þe helþe, parde,

Of whos herying 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 quam¹ nostri generis scelus aboletur: ¹ 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 of¹ ioye and blis ¹ r. wiþ?

hit beo chaunged 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 of Death's Conqueror!
He þat deþ ouercom,		

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.*¹ ¹ 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 sée.	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, speciem¹ virtutis, ¹ r. species?
Protectorem generans ope destitutis:
Nostrum sis refugium, nostre spes salutis,¹ ¹ 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 helples 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 pluuiā vellus iroratum,¹ ¹ cf. Ps. 71, v. 6.

Indumentum preparans regi purpuratum,
Qui se nostri generis gerens aduocatū
ffecit¹ finem litibus, finem perbeatū. ¹ MS. fferit

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

And fleos wiþ dewh i-wet,
 Cloþing of purple 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. ¹*Aue cuius filio gens ab Oriente*
Trina trino detulit, stella precedente;
Sic iunctura fidei duos u[n]iente,¹
Liberavit pauperem deus a potente.¹

¹ 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.
¹ 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 onyngē,
 God þe pore lyuered away
 ffrom þe mihti nuwyngē.¹ ¹ = ags. niowmiga anew 576

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

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

Heil Mayden, for þou him beer	577	Hail, Mother of the Crea- tor!
þat al þe world doþ keuere ;		
þat for vs alle dyʒinge heer		
deþ destroyed for euere ;	580	
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,*¹ *mouet ad uirtutem.* ¹ cf. Ps. 73, v. 12.
Erumptosam remoue, mater, seruitutem,
Presens ut exilium gaudio permutes.

Heil whos sone has wrouht	585	Hail, Mother of our Purifier!
Al vr hele sponnewe,		
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, Chancel of Forgive- ness!
fforʒiuenes verreyliche		
He þat þe holy feiþ wol saue		
And knowleche hit mekeliche :	596	
þorwh þi merit, mayden dere,		
To vs beo hit iʒiue		
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 & ueritas 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 uois 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.* ¹ cf. Ps. 77, v. 24 ff.

*Aue terra glorie germinans frumentum,¹
Animabus conferens uite nutrimentum,² ² 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 ʒaf wiþ-ouren noys¹ 1 MS. noys
 An hundred-fold encrees. 624

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

¹Heil from whom went forþ þo 1 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.¹ 1 cf. Ps. 78, v. 11. 632

Qui 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,*¹ 1 cf. Ps. 79, v. 4.

*Et ne mala videant, oculos*¹ auerte. 1 MS. oculos 633

Heil, þou art þe liht of seiþ,
 And vr heʒe hope, parde,
 And eke of Charite, men seiþ,
 þe bond. þerfore þorwh þe 636

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

Exultate deo adiutori nostro, iubilate deo iacob. Ps. 80 (81).
*Aue cuius filius dextera potenti
 Ab egipti cophino*¹ suos in presenti 1 cf. Ps. 80, v. 7.

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

Heil whos sone fyn 641 Hail, Mother of our Deliverer!
 Wiþ his mihti honde
 ffrom Egiptus cofyn

Diliuered us her in londe, 644

After þat vs refetyng
 Wiþ þe ter¹ of whete, ¹ 'teer of flowre, amolum,' *Pr. Parr.*

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,*¹ ¹ cf. Ps. 81, v. 3.

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 pœciens & 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-purfyt. 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 nacionis.*

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
 Seminiuos [subleuans] plagis dat unguentum,
 Vino¹ legis adhibens gracia fomentum.*

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

Of whuche þe foundement

Buyldeþ þe Samaritan,
 þat us vppon his iument 692
 Sette þat br[o]uþt was¹ neiþ [of]² dawwe,
 And 3af us vnement, ¹ r. war ² MS. to
 Eching to hem þat lyuen beo lawe,
 Of grace help verrement. 696

Ps. 87 (88).

Domine deus salutis mee, in die clamavi et nocte coram te.

Aue mater domini qui spes est¹ salutis, ¹ MS. &

Qui contriuit moriens iugum seruitutis :

Iuuua 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 whuþe brac in his dyzing

Of bondage 3okkes 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).

Misericordias domini in eternum cantabo.

Aue nostri generis terminans lamentum,

Per quam rex disposuit uite testamentum :¹

Gregem tuis laudibus iugiter intentum ¹ 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 dispozet haþ vr kyng

þe Testament of lyf : 708

þis folk þat in þyn heryng

Heer trauayleþ day bi day,

Mak þat þei haue no drelyng

Whon Iuge schal come verray. 712

Ps. 89 (90).

Domine, refugium factus es nobis, a generatione in generacionem.

Aue que refugium facta desperatis

Procellose comprimis motus tempestatis :

Paca nos & applica portubus optatis,

Vultui¹ nos offerens summe trinitatis.

¹ MS. Vultu

- Heil, for þou art help ful good 713 Hail, Help of
 To hem þat hau 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.*¹ ¹ 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 ;
 Wip 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,¹ ¹ r. al-way?
 þat wip 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,
Inmo 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).

*D*eus 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 dedes¹ and word, ^{1 r., dede}

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).

*V*enite, exultemus domino, iubilemus deo salutari
nostro.

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

Per quem datur Sabbatum uere requiei ;

Hic est qui nos liberat anno iubilei¹ : ^{1 cf. Ps. 94, v. 10, 11.}

Vnde nec in-merito iubilamus ei.

Hail, meek
Mother of
Christ!

Heil modur meke wiþ-oute debat, 753

Heil modur¹ of Ihesu crist, ^{1 MS. modur of modur of}

þorwh whom to us þe Sabat

Is ȝiuen of verrey rist¹ ; ^{1 MS. rist} 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).

*C*antate domino canticum nouum, cantate domino
omnis terra.

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

*Qui nos, cum redierit orbem salutare,*¹ <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 lerned to synge of our new
Song!

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

þat he¹ wole, whon he comeþ aþeyn ^{1 om. he?}
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 ueniens diuine

*ffit per mortis terminum terminus*¹ *ruine.* ^{1 MS. terminis}

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 onynge,

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

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

Aue que libidinis non sensisti motum,

*Per quam fecit dominus salutare notum,*¹ ^{1 cf. Ps. 97, v. 2.}

Qui, quod erat hominis, assumendo totum

Ergo se contemperat, sanet ut egrotum.

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

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).

Dominus regnavit: irascantur populi; qui sedet¹
super cherubin, moueatur terra. ¹ MS. sedes

Aue que iusticie solem nube¹ tegis, ¹ Ps. 98, v. 7.

Tronus facta graciae, 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 hiȝist: 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).

Iubilate deo omnis terra, seruite domino in leticia.

Aue mater, cuius est pietas in-mensa,

Cuius ope languilis 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 ȝiue þorwh þe

An hele, soþ as gospelle: 796

Tac þou deuociions of vr þouht,

And of gladnesse tak hede;

þe ioye euerlastyng forȝete þou nouht

To gete us to vr mede. 800

Ps. 100 (101).

Misericordiam & iudicium cantabo tibi, domine.

Aue Mater solitum gignens preter morem,

*Que gignendo retines virginis pudorem:*¹

Iuris & iudicij feruidum rigorem

¹ cf. Ps. 100, v. 2.

per misericordie tempera¹ dulcorem.

¹ MS. tempora

Hail, Maiden
Mother!

Hei[l] Modur child forþ bringyng 801

Aȝeynes comuyn custome,

Of Maydenhod ȝit 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*¹ *qui post mortem uiuit*; ¹ 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 soleyn

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*¹ *donis*: ¹ 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 criminum aufer & delicta,

Vt scueri iudicis temperes edicta.

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

Modur al-wey blessid . . . ¹: ¹ 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 quam¹ liberantur ^{1 r. quem?}

Qui sub mole criminum¹ pressi condempnantur:

Ipsi, per quem federa gracie ditantur, ^{1 MS. erimini}

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-outen wene. 834

To him, þorwh hom¹ euer-mo ^{1 MS. him}

Bondes of grace ben maade,

Meke¹ him þou bynde us to, ^{1 MS. Make}

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 tenebris¹ per hunc amouemur²; ^{1 MS. tenebras}

Qui pro nobis gladium ponit super femur,³ ^{2 MS. admouemur}

Quo accinctus dimicet, ne nos expugnemur. ³ cf. Ps. 44, v. 4.

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 reli to filt. 846

Ps. 106 (107).

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

Aue Mater domini qui te preelegit,

Qui cateruas hostium¹ moriens confregit² ^{1 MS. hominum}

Et inferna uisitans, predo quos abegit ² cf. Ps. 106, v. 16.

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 cumpaynyes grete and smal

[Of] þe fendes dyzinge haþ brokun, 850

And aftur þat helle visityng,

þe¹ raunour drof a-way, ^{1 r. þat þe?}

And¹ fro þe chekes of þe Rauyning ^{1 om. And?}

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 euere 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.*¹ ^{1 cf. Ps. 109, v. 1.}

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 ;*¹ ¹ 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*¹ : ¹ 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

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

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

Ps. 112 (113). *L*audate pueri dominum, laudate nomen domini.

*Aue mater pueri per quem vitu datur,
 Cuius laus a pueris digne predicatur :
 Per te nobis puritas uite conferatur,
 Que*¹ *in puericie nomine signatur.* ¹ MS. Quo

Hail, 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-outen blame
 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 sulans 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
 In his gret Agonye,
 þe scé 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
 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
 fulle 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 uimis. (116, v. 10).

Aue uitis fertilis docta propinare
Vinum quod inebriat, unum salutare,¹ ¹ 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 moystep 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).

Laudate 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).

Confitemini domino, quoniam bonus, quoniam in
 seculum misericordia eius.

*Aue vitis gracie, vitis salutaris,
 Quam vallauit undique lapis angularis¹ : ¹ cf. Ps. 117, v. 22.
 Nostrum sepi uineam uallo quo vallaris,
 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 enuyround in al space
 He þat is kernere¹-stone : ¹ 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).

Beatī in maculati in via, qui ambulat in lege
 domini.

*Aue pia genitrix in-maculatorum, ¹ cf. Ps. 118, v. 4.
 Quorum lex est currere viam mandatorum ;¹*

*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 syune, of the Sin-
less!

In¹ þe [wey] of good comaundement ¹ MS. In to
Whos law es¹ for to rinne. ¹ MS. lawes 946

Out of riht wey þat þei ne go
þe¹ feet of weyferynde, ¹ 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 incolatus¹ ¹ cf. Ps. 119, v. 5.

Transeat in gloriam melioris status.

Heil fro whom passed forþ ful fre 951 Hail, Mother
An¹ aduoket mihti, ¹ 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 wrouht, 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 gratie 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
þe¹ whuche whon he us bidde cum schal ^{1 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 leuauit 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 sempiternæ 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 ener-lastynge. 982

Ps. 123 (124).

N*isi quia dominus erat in nobis, dicat nunc israel,
nisi quia dominus erat in nobis.
Aue virgo, gratie mater affluentis,
Per quam cedit strepitus populi furentis :
Muni queso fortiter pedes nostre mentis, ^{1 MS. aquam}
Vt torrentem transeant aque¹ uehementis.² ^{2 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-stelhzyng: 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 captiuuate:

Nos ad portum applicans pacis preoptate,

Plena plene perfrui presta libertate.

Heil Modur euer flowyng 999 Hail, Fount of Peace!

Wip ful plente of pes;

þou art maad al counseylyng (!)

Of wrecches wip-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*¹: ¹ 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 fullliche, 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 þulke þat preyen her to þe,
 And make vs bi þat flour
 Nouȝt to drede, but glad to bee¹ 1 or. beo
 Of deþ wiþ good honour. 1038
Make us fear-
less of Death!

Domine, 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, Incarnator 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 ȝaf vs ful glorios
 Aȝeyn to furste fredom. 1046

Memento 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

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

*Aue stella graciae stillans vuccionem¹ ¹ cf. Ps. 132, v. 2.
 Que nostrarum mencium firmat vnionem:
 Nos vnitos mutuam per dilexionem
 Vite presta consequi benedictionem.*

Heil, of grace þou art sterre 1055 Hail, Star of Grace!
 An¹ oynement droppynge, ¹ MS. And

- þat, for vr þouhtes schulde not erre,
 Makest¹ studefast onyng: ¹ r. makeþ 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 virtutis¹:
Queso fer presidium noxia secutis, ¹ refers to the title (*Canticum graduum*).
Et a nobis excute iugum seruitutis.
- Hail, our
 Joy!
- Heil ioye of vs euerichon, 1063
 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 ʒok 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.
- Hail, Mother
 of Christ!
- Heil whos sone, ar he weore bore, 1071
 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 misericordiu eius.
Aue virgo generans per quem liberatur
*Israel, & pharao persequens necatur.*¹ ¹ cf. Ps. 135, v. 15.
Soluat quisque gracios & confiteatur
Quod hic mirabilia solus operatur.
- Hail, Mother
 of Israel's
 Deliverer!
- Heil Mayden, þou bar þat seynt 1079
 þat dilyuered Israel,

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

Worschepeþ God now euerichon, Let all wor-
ship God!

And knowhlecheþ hertely
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
of our Song
of Joy!

Ouercom his¹ of Babilon, ¹ = is

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 puloris

Tactu nostri mater es facta saluatoris :

Te laudantes uniat intus atque foris,

Per te qui remedium nostri fit doloris.

Heil Modur deore wiþ honour, 1095 Hail, Spotless
Mother!

þat wiþ-ouen schame
Maad Modur art of vr saueour,
And þat is þi riht name. 1098

Keep he wel hem þat þe don herye,
Wip-inne and eke wip-oute,
þorwh þe þat is remedie
Of vr serwes al-about. 1102

D*omine, probasti me & cognouisti me ; tu cognouisti Ps. 138 (139).*
sessionem¹ meam & resurrectionem m[eam.]

Aue cuius filius habitu mendici ¹ MS. sessioner

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,¹ ^{1 r. synnyng?} 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:*¹ ^{1 MS. cecessum}
*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

Liuere us from vueles heer in londe,
And þe steppes of vr þyn[kyn]g¹ ^{1 MS. þyng}

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 uite semitas exul reducatur:
Nostra sic¹ oracio per te dirigatur,* ^{1 MS. sit}
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!

þat¹ 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

Domine, exaudi oracionem meam, auribus percipe
obsecracionem meam, in veritate tua exaudi m[e]. Ps. 142 (143).

Aue Mater, suscipe preces quas effundo

Grauis, sterquiliniꝝ 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

Benedictus dominus deus meus, qui docet¹ manus
meas ad prelium, & digitos meos ad bellum. Ps. 143 (144).

Aue de qua nascitur puer Nazareus, ¹ MS. doceꝝ

Per quem dum in prelio ruit philisteus, ² 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

Exaltabo te, deus meus rex, & benedicam nomini
tuo in seculum & in seculum seculi. Ps. 144 (145).

*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 an¹ helper good ^{1 MS. and} 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
Of¹ deþes pursuwere ^{1 om. Of}
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 laudatio.*

*Aue cuius laudibus laus est delectari,
Cuius nos confidimus partu salutari
Post¹ hanc vitam glorie palma coronari, ^{1 MS. Per}
Si velimus domino pie conformari.*

Hail, Thou
whom men
delight to
bless!

Heil in whos herynge 1167

Gret dilyt men haue ;
þorwh hos heleful childyngne
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

Lauda 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 eneyns 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

LAudate dominum de celis, Laudate eum in ex- Ps. 148.
celsis.

*Aue per quam tollitur hominum pressura,
Cuius laudes reboat omnis creatura :*

Laudes quas offerimus¹ acceptare cura, ^{1 MS. offerimus}

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

Confitebor tibi, domine, quoniam iratus es michi, Canticles:
conuersus est furor tuus & consolatus es me. Confitebor
Isai. 12.

Aue fons clemencie venieque 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
Veyne of forziuynge, Meekness!

þorwh whom to us is 3iuen a3eyn
þe song of lyf to syngre : 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

Isal. 38, 10
(Song of Eze-
chias).

Ego 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 3ifts of liberte. 1206

1 Regum 2
(Song of
Anna).

Exultauit 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 worschipynge

Wiþ god deuocion. 1214

Exod. 15
(Song of
Moses).

¹ **C**[a]ntemus domino: *gloriose 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;

¹ 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 oppresyng,
 And translate us in to þe liht
 Of blisse þat is comyng. 1222
- D**omine, *audiui audicionem tuam et timui.*
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. Song of Habac. 3.
- Heil Mayden, mihti of mood 1223
 Meoke mennes preyeres to here : Hail, Heaven
 þinges þat ben lykyng to god of men's
 Wiþ þe knowe we in-feere. 1226 Prayers!
- 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.*
Aue nostri generis parens & patrona,
Supra cunctas possidens graciaram dona :
Tuis sanctis precibus meritisque dona
Ne mens nostra solitum sit in malum prona. Denter. 32
 (Song of
 Moses).
- Heil kynnes-wommon of vr kynde, 1231
 Vr patrun in vche place, Hail, Patron
 Of alle wymmen þou art hauynde of our kin!
 3iftus alle of grace : 1234
- Wiþ [þi] holy preyer [&] deseruyng
 Gete us nou witerly
 þat vr þouht beo not to vuel doyng,
 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 feli[ci]bus premijs iustorum.
- Heil to whos sone so dere 1239
 Angeles Cumpaygnye Hail, Mother
 of Him whom

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 Ser-
vice 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

Wip 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;*¹ ¹ 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 fit¹ maior generans deum; hinc beata ¹ r. fis

Dicitur¹ a seculis, felix ad hoc nata. ¹ r. diceris

- Heil whos soule wiþ a word 1263 Hail, Thou
Wel gladed of Message, who sang
Magnifieþ vr aller lord, praise to our
þefore meked in 3ong age. 1266 Lord!
- þorwh þat mekenes þou were mad gret,
God þou beere þefore ;
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 saun3fayl,
Wheþer he schulde dye or liue.
To us þat pees aftur vre trauayl
ffor euere beo hit I-3iue. 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 suau*
ffac 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
ffor3ifnes 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,¹

ascribed to Thomas Aquinas, comprising the 50 first psalms.]

Ps. 1.

A *Ve uirgo uirginum, per quam uir beatus¹*
Visitauit miseros, nobis ex te natus: ¹ *Beatus uir is the*
Tu[is], Mater, meritis nostras miseratus *beginning of Ps. 1.*
Releuet miserias, deletat 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,* ¹ *cf. Ps. 2, v. 8.*
Cuius est hereditas in gen[te]s translata: ¹
Ne nos ab hac dirimant conscios peccata,
Cum furor exarserit,¹ subueni beata. ¹ *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 wrappe schal brenne and lowe. 16

Ps. 3.

A *Ve cuius filius mortis per soporem* ¹ *cf. Ps. 3, v. 5.*
Resurgentis meruit corporis honorem; ¹
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

¹ 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,*
Voces inuocancium cristus exaudiuit :
Consignet et muniat, sibi quos vniuit, Ps. 4.

*Qui nos sui lumine vultus insigniuit.*¹ ¹ 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,*¹ ¹ cf. Ps. 5, v. 8. Ps. 5.
Summe tabernaculum facta maiestatis :
*Scuto nos premuniens bone voluntatis*¹ ¹ cf. Ps. 5, v. 13.

*Coronet in patria cristus cum beutis.*¹ ¹ 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,*
Tu spes penitencie, venieque vena :
A culparum nexibus soluens & a pena Ps. 6.

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 factus¹ sortis*
*Deus iudex iustus est, paciens & fortis:*² ¹ MS. factis
*Nos auertens reuocet a gehenne portis,*³ ² cf. Ps. 7, v. 12.
*Euasuros gladium, arcum, uasa mortis.*⁴ ³ MS. mortis

Hail, Maker
of God part
with us!

Heil þorw whom partiner ⁴ cf. Ps. 7, v. 13, 14. 49

God is of vre chaunce,

þat Iuge is rihtwys fer and¹ ner ¹ 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 fecit¹* ¹ cf. Ps. 8, v. 6.
Cum se dei filius nostris interiecit,
*Cuius pater pedibus omnia subiecit,*¹ ¹ cf. Ps. 8, v. 8.
*Ex ore lactencium laudem cum perfecit.*¹ ¹ cf. Ps. 8, v. 3.

Hail, Maker
of God part
than Angels!

Heil bi whom, to þe ffader euene, 57

Crist hym-self maad^e 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 legislator¹* ¹ 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, ¹ MS. vacatur
*Templum sanctum domini celumque vocatur.*¹ ¹ cf. Ps. 10, v. 5.

- Heil þou hul of Rihtwysnesse, 73 Hail, Hill of
 To whom þe wey is caste, Righteous-
 Vre hope in¹ cristes holynesse ^{1 MS. and} ness
 Stabliche to faste ; 76
 In þi wombe whon he wolde dwelle,
 He schewede ful gret loue ; Thy womb
 þe holy temple men miht hit telle is calld the
 And heuene of God a-boue. 80 Heaven of
 God.
A *Ve uiri nescia virgo singularis,* Ps. 11.
Que salutem angelo salutante paris :
Opem fer, presidij stella salutaris,
Ne sanctus deficiat¹ inter fluctus maris. ^{1 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.*¹ ^{1 cf. Ps. 12, v. 1.}
- 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.*¹ ^{1 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-
 getter 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 :¹
 Verus factus hostia cristus pro peccatis
 Pars sit nostri calicis, pars hereditatis.¹*

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 examinavit¹* ^{1 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

And þat þou schuldest his Moder beo
 fful worþi he þe fonde :

worthy to be
 Mother of
 Christ!

þorw þe he mote vs al bi-seo
 þat visited vs so in londe. 128

- A** *Ve cuius filius celos inclinavit,*¹ ¹ cf. Ps. 17, v. 10. Ps. 17.
*Tibi cum altissimi virtus obumbravit :*¹ ¹ 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 doun lowe, to whose Son
 Whon¹ þe vertu of aller-hexte ¹ MS. Whom the Heavens
 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. 13.
Vt sponsus de thalamo cristus est egressus ;
Sic de tabernaculo¹ solis sol progressus,²
Nos in viam dirigat, corrigens³ excessus. ¹ MS. tabernaenulum
² cf. Ps. 18, v. 5, 6.
³ MS. dirigenis
- Heil whos wombe þe sauieur,
 Kyng of alle, we Rede, Hail, Mother
 As a Brid out of his bour of Christ¹
 Crist him-self out eode, 140 Christ went
 As þe sonne in Morwtyd grey out of Thy
 3eode out of his tente, womb.
 To¹ dresse vs in to Rihte wey, ¹ r. he?
 þat we be not forschente. 144
- A** *Ve que auxilium de sancto misisti,¹* ¹ 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 ffeif Conceyuedest verreyli
 And bar hym wiþ honour. 152
- A** *Ve salutarium causa gaudiorum,* Ps. 20.
Pariens in tempore Regem seculorum,
Sit¹ corona capitis gloria membrorum,² ¹ MS. Sint
ffinis non deficiens summaque virorum. ² cf. Ps. 20, v. 3.

- 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 dyspyt
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 & baculus¹ illis quos elegit,¹ cf. Ps. 22, v. 4.
Vt iam nichil desit² his quos electos regit.² cf. Ps. 22, v. 1.*
- Hail, Thou
chosen to be
God's dame.
- Heil whom þe kyng of alle þing 169
Haþ chose þe¹ to ben his Dame, ¹ om. þe
And to a folle pasturyng
To his herde wiþ game: 172
3erde and staf þou art¹ boþe ¹ 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,¹
Nos a morte liberet morte quos saluauit.¹ 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,*¹ ¹ cf. Ps. 24, v. 4, 5.
*Vere nobis gracie legifer effectus :*² ² cf. Ps. 24, v. 8, 12.

In se nostros ordinet mores & affectus.

Heil þi sone þat is so swete 185 Hail Thou,
 And rihtful of entent, whose Son
 is sweet!

þe Outlawes synnes forte bete
 On pilgrimage 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*¹ *dominicum circumdas*² *altare*³ ¹ MS. quem Ps. 25.
Concludens in vtero dei salutare : ² MS. circumdans
³ cf. Ps. 25, v. 6.
*Nostra purget*⁴ *crimina potens expiare,* ⁴ MS. purgeþ

Pontifex & hostia sancte factus are.

Heil þat of vr lord of heuene 193 Hail, Bearer
 þat Auter vmbizede, of God!

In þi wombe þou speredest heuene¹ ¹ = 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 Hail, Mother
 þat lihtned vs alle ful schene, 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 pudicie titulis¹ ornata,* MS. tutulus
Mater facta filij, sed inuiolata,
Corporis materia illi ministrata

Cuius iam reffloruit caro suscitata.¹ ¹ 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: ¹

Affectum supplicibus exhibe maternum. ¹ cf. Ps. 28, v. 10.

Hail, Honour
of Maukind!

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,¹* ¹ cf. Ps. 29, v. 6
Quod detersit hominis fletum uespertinum,
Per concessum corporis sanctum cilicinum²

Redemptis aperiens paradisi sinum. ² cf. Ps. 29, v. 12.

Hail, Dawn
of Morning!

Heil, of whom þe Morwenyng 225

Ioyful schon and briht,
 þat wiped 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,¹* ¹ cf. Ps. 30, v. 22.
Ciuitas ab angelis digne custodita,
Virtutum mirifice gemmis insignita:

In te nostrum gaudium, in te sit¹ spes sita. ¹ MS. sic

- Heil þou kynges feir Cite, 233 Hail, 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,¹*
Partum dedit glorie fructumque beatum :
Cor gerens & corporis decus illibatum,
Erumptos contere spinas voluptatum.
- Heil to whom no-maner synne 241 Hail, sinless
One!
- Vre lord a-rette con,
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 *scant-*
ing.)
Ps. 33.
- A** *Ve cuius anima in deo laudatur,¹* ¹ cf. Ps. 33, v. 2.
Benedicens dominum per quam exaltatur :
Tuis, virgo, benedic, & benedicatur
Per quam¹ benedictio facta predicatur. ¹ r. quem?
- Heil whos soule worþily 249 Hail, thou
praisd in
God!
- In god is fully preysed,
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 scutum¹
Hominem eripuit ope destitutum. ¹ cf. Ps. 34, v. 2, 10.
- Heil of whom he wolde be bore, 257 Hail, Mother
of the King
of V.rtuue!
- þe kyng of alle vertuwe,
And wlated nouʒt to touche þerfore
Vr flesch of Cleyʒes huwe ; 260

þer-of (!) he made him-self a scheld
 Priueliche 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.*¹ ¹ cf. Ps. 35, v. 9, 10.

Hail, House
of Plenty!

Heil þou hous bi niht and day,

265

þou art¹ of gret plente,

¹ 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 :¹*

Eius nos deliciis dona saciari.

¹ cf. Ps. 36, v. 4.Hail, mildest
of Women!

Heil of wymmen mylde most,

273

þat noldest no lupurnesse,

Nor haddest in no lupur 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 perpetue 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,¹
- Ad suam nos gloriam deus exaltauit.* ¹ 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 heiz 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 fecis¹ ¹ 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 desepxit,
- 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 pleniter¹ deleuit
 Quam in primum hominem prima lex decreuit.*
- Hail, thou
set-apart to
bear God!
- Heil whom God specialy ¹ MS. plenum 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 quam¹ uicti subiacent qui nos afflixerunt :
 Salua nos in brachio, cuius uim senserunt
 Qui uictrici dextere cristi restiterunt.* ¹ r. quem?
- Hail, thou
whose Womb
bare Christ!
- Heil of whom þe holi gutte 329
 Crist haþ forþ sende,
 Bi whom þei ben vndurputte¹ ¹ orig. vndurpotte
 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 :¹
 Vide, regis filia, & aurem inclina, ¹ cf. Ps. 44, v. 10.
 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.*¹ ¹ 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!

Wiþ 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,*¹
Ascendendi pariter nobis spem inpendit. ¹ cf. Ps. 46, v. 6.

Heil þorw whom wiþ-oute blame 353 Hail, thou
 God downward wolde beende, Kindler 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 predita meritis opinis,
Tuos ad celestia transfer ab hijs imis.

Heil þat art so gret ladi 361 Hail, Lady,
 And gretlych artou preised, great, and
 Cite of þe kyng þat [sit] on hih, greatly
 Hul Syon vp-reised ; praised!

Deserued þou hast gret Richesses 364
 þat gostly ben, i trouwe :
 flette us from þe wrecchednesses
 þat we dwellen in so lowe. 368

Ps. 48.

A *Ve per quam homines¹ natos ad laborem¹ 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 :
Purges¹ consciencias, ut sic² corde puro
Procedamus obuiam iudici uenturo. ¹ MS. purgans ² 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 clensted¹ vs so, ¹ r. clense

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 salutacioun to bre lady.*]¹

M Ayden, Modur, and comely Qween, þat art in heuene and euer schal ben, Euere beo þou blessed,	Ever blessed be thou, Mary!	3
ffor þow sendes me help and grace, Whon I was in a place þer Deth was to me dressed.		6
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:	9
Wiþ my tonge, als I couþe, I Criþede, "Ladi, help me nouþe, þow prey to þi swete sone!"	I cried to Thee,	12
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.	15
Ihesu, þat þou louedest dere, Com to me þorwh þi preyere In þe fourme of bred.		18
Marie, of ioye þou berest þe pris, ffor þou art ȝate of paradis, þer Ioye is Murie and long.	Thou art the Gate of Paradise.	21
ffaire Modur and Mayden swete, Wiþ fyue Ioyes I þe grete, Ladi, here my song. Aue Maria.	I greet thee with five Joys.	24
H Eil beo þow, Marie Modur of crist, þat Conceyuedest him al wyth lyst, Ihesu þat was so mylde ;	Hail, thou conceivdest Christ.	27
He liht in to þe, soþ hit was, As dude þe Sonne þorwh þe Glas, And so þow wex wiþ chylde. Aue M.		30
Heyl Marie, of Maydens þe flour, þow beer Ihesu, vr sauieur, Wiþ-outen eny peyne.	Hail, Flower of Maidens! thou borest Christ.	33
ffeir hit was, þat ilke ¹ burþe, þat in his ȝ uþe made murþe Wiþ þi pappes tweyne! Aue. ¹	¹ MS. ille	

¹ Some stanzas seem wanting.¹ 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 mightiest of Middle- Earth!	Heil mihtiest of Middell ¹ -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] ¹ þe deth, As alle trewe telle.	75

¹ MS. Mildel¹ MS. to

Heil Godus Modur genty ^l and good, þou ¹ let Adam and his blood	¹ r. þat	
Out of þe pit of helle. Aue.		78
Heil Modur Mercielabel, He is þi sone wiþ-ou ^t en fabel		Hail, merci- ful Mother!
þat alle þynge wot.		81
Heil Meke marie of renoun, þi sone haþ for vs I-leyd a-down		
His herte-blood al hot. Aue.		84
Heil Mari þat to vs hizes! þi Modur bar preo 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		Hail, Queen of Heaven!
Bi-fore þy sones face;		93
To alle neodful 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, ¹ Martires an Confessoures	¹ MS. Of postles	Fairest of Flowers,
þe for ladi calle;		105
Heil brihtor þen þe sonne-beem, þou beere Ihesu In Bedlehem,		
Wiþ Blood þat bouht vs alle. Aue.		108
thou borest Christ in Bethlehem.		
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

- 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
- In thee lay God's Son,
 Heil Marie as briht as day,
 Goddus sone wiþ-Inne þe lay
 His Burth to a-byde. 123
- who, when 32, fought as man's champion
 Whon he was two and þritti 3eer old,
 He fauht for men as kemppe bold,
 And baar ful blodi syde. Aue. 126
- Heil Marie, þat art ay boun
 To kepe us from temptacion
 Of þe fendes Blake ; 129
- and suffered death,
 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
- Thou sawest how Christ raised Lazarus,
 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-3eyn
 And for him rewed sore. Aue. 144
- Heil Marie, Mayden sleihe,
 Mony goode dedes þou sei3e
 Of þulke þat Ihesu wrouhte : 147
- and how a widow's son,
 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

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 Ioyes 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 redemption 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] ¹ 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	

¹ MS. And schilde

Blessed be thy Brain,	Blessed beo, ladi, þat ¹ 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.	¹ 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 hfm 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 vrc 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 Nosl	Blessed be, ¹ ladi, a-mong þi wittes þi ffoire Neose, þat comely sittes Amidde þi frount bi-neþen.	¹ 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 : Merci for vs to him þou sekas 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 : 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 : 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 : 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— Of kuynde he couþe ful wel his craft þat hit hedde entayled !	261
þe teres ron doun of ¹ floode Whon þou seze þi sone on Roode, ffet and hondes nayled. Aue.	264
Blessed beo, ladi, þi white sweere : 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 deuceles 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 swaþeled him in swaþelyng-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, ¹ ladi, and feyre hem falle, þi þhommes and þi ffyngres alle þat genteliche are Maket,	¹ MS. beo þou 297
	On eiper hond wiþ ffyngres fyue ; þow þat ¹ hondelet him on lyue þat helle-fuir has ¹ slaket. Aue.	¹ r. Wiþ þat þow ¹ MS. was 300
thy Breast,	Blessed beo, ladi, þi brihte Brest : Ihesu tok þer-in ¹ Rest, Mon of miht most.	¹ r. on ? 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 seze 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-lecne. Aue.	315 318
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.	thy Sides, 321 324
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.	thy Back, 327 330
Blessed beo, ladi, þy Maydenhede : Neuer was in þe sowen sede As of wommon-kynde ; ffor-þi þou art coround Qween Of alle wymmnen þat han I-ben Or euer schal Mon fynde. Aue.	thy Maiden- head, 333 336
Blessed beo, ladi, þi boþe þhizes, To help vs ay þat hizis ffrom þe vn-hold honde. Ladi, to þi sone vs dresse, And preye hym þat he vs blesse And mayntyne in sonde! Aue.	thy Thighs, 339 342
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.	thy Knees! 345 348

- 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-ꝛate
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.¹ 357
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 ȝeode,
fforte folfulle þat lawe 363
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 sauyour,
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-ȝettest þou nouht,
þow delest wiþ non hoket ; 387

¹ MS. doost tr.; doost overl.
by another hand.

Bi-fore þe kyng þat demes riht þou pledest for men day and niht— Blessed beo þat voked! 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 eeuene 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. *In orisoun to þe fyue woundes
of ihesus cristus.*]¹

I hesus, þat dizedest vppon þe tre And þoledest deþ for loue of me And for myn elder sake, ffrom þe deucl 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 6 9 12	Jesu, keep me from the Devil! Give me grace to do Thy will!
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¹ 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 ¹ fyue woundes on þe Roode þat þou þoledest for monnes goode, Moot my socour be.	¹ 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,	33
3. in Thy left Hand,	As wisliche as þi luft honde Was nayled wiþ on-riht. Pater.	36
	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-outen ende schal leste, And seo þi louely face. A M E N. Pater.	45 48

[XXVII. *In orison to þe fyue ioyes
of bre lady.*]¹

M 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 wilt. Aue.	from mis- chance!	6
Marie, þou hast no peere, Heere to-day my preyere, þouh I vn-worþi be ;	Hear my prayer!	9
To þe I clepe and calle : 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,	Help me for thy Five Joys:	15
þat Ioye me kepe day and niht ffrom þe deucl and al his miht, And of mis-dede me lette. Aue.	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,	2. when God was born of thee ;	21
But vndurfong to-day my beode, þat hit may stonde me in sum steode þorwh þi preyere. Aue.		24
And for þe Ioye þat fro deþ to lyue God vp-Ros wiþ woundes fyue Vppon þe paske-day,	3. when He rose from the Dead ;	27
Beo-seche þi sone, ladi Mylde, ffrom mischaunce þat he me schilde As wis as he best may. Aue.		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

¹ So the title in the Index.

Heil, Blessed beo þow, Blosme briht, To trouþe and trust was þyn entent ; Heil Mayden and Modur most of milt, Of alle mischeues a-Mendement.		Hail, bright Blossom,	
Heil spice sprong þat neuer was spent, Heil trone of þe Trinite,		Throne of the Trinity !	20
Heil soioume ¹ þat Godus ² sone to sent : þow preye for vs þi sone so fre. Aue.	¹ on erasure. ² r. god is		24
Heil hertely in holinesse, Heil hope of help to heihe and lowe, Heil strengþe and stal ¹ of stabelnesse, Heil wyndouwe of heuene-wowe, Heil reson of al rihtwysnesse, To vche a Caytyf cumfort to knowe, Heil Inocent out of Angernesse,	¹ on erasure.	Hail, Help to high and low,	28
Vr takel, vr tol þat we on trowe ; Heil frend to alle þat beoþ forþ flowe, Heil liht of loue and of lewte, Heil brihtor þen þe blod on snowe :		Friend to all, and Light of Love!	32
þow preye for vs to þi sone so fre. Aue.			36
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 ; Heil puyred princesse of paramour, Heil Blosme of Brere, Brihtest of ble, Heil owner of eorþly honour :		Hail, Martyr, and Con- fessor,	40
þou prey for vs to þi sone so fre. Aue.		fairest Flower, truest Turtle,	44
Heil hende, heil holy Emperesse, Heil quene ¹ 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 ;	¹ on erasure.	Empress and Queen!	48
			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. Aue.	60
	Heil Modur, heil Mayden, heil heuene-qwene, Heil ʒatus ¹ of paradys, ^{1 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, Heil perle, of al perey þe pris,	
Hail, Pearl,	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. Aue.	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 vpon fote ; ffrom vs vche a deucl þou deest drif ; Heil swete, heil swetttest, heil most swote ;	80
	Heil Mayden þat for vs most mote, Heil puired princes of pite, Heil Mirour vche mon on to tote :	
Princess of Pity,	þow pray for vs to þi sone so fre. Aue.	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, ¹ ^{1 or. frele} Heil logge þat vre lord in lay, Heil Chartre þat Ihesus gon a-sele :	
	ffor vs, ladi, to þi sone þou pray 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. Aue.	92
		96

Heil hed of worschip, cristes trone, þe semely Temple of Salamon ; Heil brihteðt Sonne, vn-meued Mone, Heil ful fles of gedeon ; ¹	1 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	
¹ Heil Archa federis euere I-loke, Cristes trewe tresorie ; ² Heil Archa of noe neuer to-broke, ffor worldli wawe þat neuer wolde wrie ;	¹ This stanza in the MS. written at the foot of the page. ² 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 our lady.]¹

(A Picture.) I. [hou þe cite off croteye was delyuered
of þeir enemys by þre lady coote.]²

I'll tell you
how the City
of Croteye was
delivered by
Our Lady.

LOrdus, zif 3e wol lusten to me,
Of Croteye, þe noble Cite,
ffurst hou hit bi-seget was
And seppen dilyueret þorw godus gras

4

¹ 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.

² 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 helcd 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 drenkelenschipe, & 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.

XXIX. *Mary's Miracles.* 1. *The Saving of Crotey city.* 139

- | | |
|---|--|
| And þorw þe help of vre ladi,
So witnesset Miracle of Mari. | |
| Out of peihtes lond þer came
A kniht þat Rollo was his name ; | 1. <i>The Saving of Crotey City.</i>
8 |
| He gederet wiþ him out of þe north Cost
Of diuerse nacions a wel gret host,
Out of Denemarch and North-wey,
Of feolore folk þen I con sey. | From the Picts' land,
Rollo came with a host,
12 |
| Mony Cuntres he can destruye,
Wel muchel pepule he gan anuye,
In mony a Coost, bi Est and West,
He won him londes bi Conquest. | 16 and conquer Northern Countries. |
| ffurst he bi-gon in þe North Cuntre,
And aftur he schipet ouer þe Sée.
Sire Rollo wiþ al his host
Ariuede in ffrance vp in a cost. | 20 |
| þat Cuntre gon he furst destruiþe,
þerfore he called hit Northmondye,
ffor þei dude men to deþe i-lome
þat out of þe North cost come ; | Then he won Normandy,
24 |
| þerfore he called hit Northmondye,
As writen I fynde in his storrye :
Of Bruit þe Cronicle witnesset wel
þis Conquest of Rollo eueridel. | 28 |
| Hit was þe furste Duik in þat lond,
ffor he furst won hit wiþ his hond. | and was its first Duke. |
| 30. hou vre lady ȝaf to seynt Bonyte þe bisschoph holy vestemens. | |
| 31. hou þe deuel, in fals liknesse of seynt Iame, made a man cutte of his priue membres. | |
| 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 Rome, 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 Iustyniau 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 ;	40
Bp. Waltelin	Of socour þei sezen non oþur won But 3ekden þe Cite, or elles ben slon. A N holi Bisschop þer was þer-Inne, þat was called sire Waltelinne,	44
bad the citizens pray for help.	He was Bisschop of þat Citée, A swuyþe noble mon was he. He tauhte heom 3erne knele and crie To crist and to his Modur Marie ;	48
He prayd to the Virgin Mary,	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 ;	52
and bare her kirtle in pro- cession thro' the town,	Vr ladi Curtel þer-Inne he found. Wiþ gret Reuerence he kneled to ground, þer to Marie he beed his bone To sende þat Cite socour sone.	56
and into their foes' host.	Wiþ peple and gret processiou He bar þat Relyk þorw al þe toun, fful deyntely diht vpon a spere, As lordus Baner displayet in werre.	60
This relie blinded Rollo's men,	þe Bisschop heet cast vp þe 3ate And bad his folk folewe hym algate, Him-self bi-foren and þei be-lynde ; He hoped in Marie help to fynde.	64
	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
	Whon on þat relyk þei caste heore siht, þei woxe start ¹ -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 Ȝewes, in despit of bre lady,
þrewe a chyld in a gongc.]

2. *The
Child slain
by Jews.*

W 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 ¹ his kinne,		¹ 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,
 Heuene 3ate and Sterre of se,
 Saue þi peple from synne and we."
 þat song was holden deyn-teous,
 þe child song hit from hous to hous. 24
 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.¹ 1 vv. 33-34, 35-36 to be transp. ? 36
- So one Jew
 On of þe Iewes Malicious
 Tilled þe child in to his hous ;
 His Malice þere he gan to kuyþe :
 He Cutte þe childes þrote als-wiþe. 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.
 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.
- His Mother
 ÞE Childes moder was wont to a-byde
 Euery day til þe Non-tyde, 56
 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.

So one Jew

cut the boy's throat,

and put him down a privy.

But still the Child sang on.

Wip syk and serwe in eueri strete	
Heo souhte wher heo mihte wip him mete.	
Bote whon heo com in to þe Iewery,	sought her
Heo herde his vois so cler of cry.	boy ;
Aftur þat vois his Modur dreuh :	and in the
Wher he was Inne, þerbi heo kneuh.	Jewry heard
þen of hire child heo asked a siht.	his voice.
þe Iew wip-nayted him anon-riht,	
And seide þer nas non such child þrinne.	
þe childes Moder 3it nolde not blinne,	
But euer þe Moder criede in on.	
þe Ieuh seide euere þer nas such non.	
þen seide þe wommon : " þou seist wrong,	
He is her-Inne, I knowe his song."	
þe Ieuh bi-gon to stare and swere	
And seide þer com non such child þere.	
But neuer-þe-latere men mihte here	
þe child song euere so loude and clere,	
And euer þe lengor, herre and herre,	
Men mihte him here boþe fer and nerre.	
þe Modur coude non oþur won :	
To Meir and Baylyfs heo is gon,	
Heo pleyneþ þe Ieuh haþ don hire wrong	
To stelen hire sone so for his song ;	
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.	
þenne heo telleþ þe Meir a-Mong	
Hou heo lyueþ bi hire sone song.	
þe Meir þen haþ of hire pite,	
And sumneþ þe folk of þat Cite.	
He telleþ hem of þat wommons sawe,	
And seiþ he mot don hire þe lawe,	
And hoteþ hem wip hym to wende,	
To Bringe þis wommons cause to ende.	
Whon þei cum þider, for al heore noyse	
Anon þei herde þe childes voyse,	
Riht as an Angeles vois hit were,	
þei herde him neuer synge so clere.	

64

68

72

76

80

84

88

92

96

100

She askt for
him,but the Jew
said he was
not there.Still the
Child sang
on.

His Mother

prayd the
Mayor to de-
liver her boy.The Mayor
and people
went,heard the
Child's voice,

- enterd 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 childes song.
- and found the Boy drown'd in the filth.
 þe Meir let serchen hym, so longe,
 Til he was foun den in þe gonge, 108
 fful depe I-drouned in fulþe of fen.
 þe Meir het drawe þe child vp þen,¹ 1 2 vv. wanting?
 Wiþ ffen and ffulþe riht foule bi-whoru en,
 And eke þe childes þrote I-coruen. 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 childes 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 childes song bi-gon to slaken,
 þat swete song was herd no more ;
 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 Brennyng and cloþus riche,
 Wiþ worschipe þei ladden þat holi liche. 136
- the Child lay dead,
 In to þe Munstre whon þei kem,
 Bi-gonne þe Masse of Requiem,
 and was then buried, after a procession thro' the town,
 As for þe dede Men is wont.
 But þus sone þei weren i-stunt : 140
- in the Minster.
 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 worschipeþe 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 an holy hermyt prayde a synful
womman pray god for hym.] *3. A Hermit
asks a Harlot
to pray for
him.*

G 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.

- At Rome
once livd a
Harlot,
- As sum-tyme in Rome bi-fel,
þe storie i-writen witnesset wel.
þer was sum-tyme in þat Cite
A wommon þat louede not chastite ; 28
Hire lyf heo ladde in gret folye,
In fulþe and lust of Lecherye ;
Wiþ no Mon spared heo forte do synne
Of whom heo hoped Moneye to wynne. 32
þat wommon greiþed hire queynt and gay,
And wolk in þat Cite on a day.
Heo mette wiþ an holy heremyt
þat in deuocion hedde gret delyt ; 36
He bad his bcodes deuoutely,
And holi Aues to vre ladi.
- The Harlot
tempted the
Hermit.
- þat wommon, as heo com hym bi
And sayh hym cloped Boistusli, 40
Of synne and folye heo talked him tille
And temptede þe holy Monnes wille.
- He took no
notice of her.
- þe hermyte onswerde hire nouht,
In his deuociun was al his þouht. 44
Whon he of hire tok no Reward,
In scorn heo cleped hym papelard,
And seide : “ þou fol, þou dotel ffrere,
What chaffest þou and chaterest þus here ? 48
What is al þat pryue roun
þat þou whistrest her vp and down ? ”—
ffor he folewede nout hire dilyt'
þe wommon hedde of him dispyt. 52
- þE Hermite onswerde ful myldely :
“ Damesele, pis is þe cause why :
I am my-self a synful Mon
And of goodnes ful lutel I con, 56
To god I preye boþe day and niht
ffor grace, to seruen hym ariht,
And [for] alle þat habep hym ouht a-gult,
And for þe, wommon, 3if þow wolt, 60
þat God graunte þe such grace
To serue þi god, whil þou hast space.
Boþe þou and I and alle oþur,
ffor eueri cristene is oþeres broþer, 64
- She abused
him,
and askt
what he was
mumbling.
- He said,
“ My prayers
for myself,
for you,
and all Chris-
tians.”

In gode bedes we moten tristen,
 Boþe þou and I and alle cristen."

ÞE 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. she didn't need the Hermit's prayers.
 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 ;
 Wijþ herte and good deuocioun
 Of my synnes get' me pardoun ; 88

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

ÞEn 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 bouule
 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,
 ÞEnne 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, seoustou 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.”

ÞE 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
And wone wiþ vs in murþe and play,
þat lasteþ in Ioye for euere and ay.”

160 as she had
only 40 days
to live,
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

Let us pray
Mary to help
us at our
last day.

And to Ioye þat heo woneþ Inne. amen.

168

(Picture.)

IV. [þou a Jew putte þis sone in a brennyngge ouene, for þe
was communed wit our cristene children on þe pask-day.]

4. *A Jew-boy
saved from
a burning
Oven.*

IOrd, Makere of alle þing,
Almihti God in Maieste,
þat euer was wiþ-oute biginning
And art and euermore schal be :

¹ The poem, most likely, was
originally composed in 8-lined
stanzas, which are still obvious
in vv. 69, 117, 141, 157.

God Al-
mighty,

Graunte vs boþe miht and space
So to serue þe to pay,

4

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,

grant us so
to serve Thee
that we may
dwell with
Thee for
ever!

Hou helplich heo is euere to Monkynde.

12

- 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
 þe Cristene children in a Crofte
 I-mad hem hedden a wel feir plas.
 þer-Inne a Iewes child ful ofte
 Wip hem to pleyen I-wont he was. 24
 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 ;
 Wip loue þerfore þei him alouwede. 32
- At Easter-
 time,
At an Aster tyme bi-tidde,
 Whon cristen made solempnite—
 A Menskful Munstre was mad amidde,
 As semed best, in þat Citée : 36
 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 *in-fere*,
 As þei weore euere I-wont to do.
 þe Iewes child wip wel good chere
 Wip hem wel fayn was for to go. 48
 Wip-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
- the Jews had
 to live in one
 street,
 ;
- but a Jew's
 boy used to
 play with
 the Christian
 children.
- when the
 Christians
 went to Mass,
- the Jew boy
 went with
 'em.
- He'd never
 seen so fair
 a sight,

Boþe laumpes & tapers, brenniude 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, A blisful Babe on Arm ¹ heo beer, fful kyngly Corowned, as he scholde.	60	as the Virgin clad in gold, and her Babe, crownd, on 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 3eme To alle sihtes þat he þer sei3, Him þhou3te hem alle so swete to seme ffor Ioye him þou3te I-Rauessched neih.	68	The Jew boy was de- lighted.
Whon hei3-Masse of þat day was do, þe Prest bad alle men knelen a-doun : Wiþ Confiteor, as falleþ þer-to, He 3iueþ 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 toune his child haþ souht, And saiþ 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 shut 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
- 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
- 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
- They went to
the oven,
- had its cover
off,

- 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 milit. 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 flowen 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 fonnd 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
adjudgd

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-writen a-boue.

God graunt vs Loy 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 ahte, cut of þis foot,
and was heled a3eyn by bre 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—

freedest the
souls in Hell,

þe soules, lord, þat weren in helle : Were glad of þin
vp-Rys,

Wip 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
an¹ heih, ^{1 MS. and}

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 wip
þi sonde

þe hlogost 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 Muynde,

To louen hire eke wiþ al vr miht : And seruen hire as
þe kuynde. 20

FOr 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,¹ tho' she oft
delays.

þouh heo graunte not þi bone anon : Beo þou not in
despeir : ¹ 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 muynde 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.

Among al opere þer com a Mon : I-bcoetned 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 þhoulhte 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.

þerfore 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,

þerfore 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]¹ wepe and wringyng serufoly : To Marie he
made his pleynt : ¹ om. 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.

And as he was in such serwyng : And milhte 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 : Houndelede 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 ¹ þe Mylde ladi : þat sezen þis open Miracle.	¹ r. mensked	
In alle Mischeues heo is Medecyn : Aþeyn seknesse obstacle.		
þerfore good is þat eueri mon : Serue vre swete ladi ;		So every one shoulð 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.*

A t Constantyn noble in þat Cite Dwelled a Marchaunt of herte fre, Sumtyme was riche, ful of lewte, And after fel in pouerte ;	4	At Constanti- nople a rich merchant,
And, as þe Bokes telles vs, He was i-clept Theodorus. He louede god and vre ladi, And serued þat Mayden speciali.	8	Theodorus, fell into poverty.
And in þat Cite, soþliche, A Ieuh þer dwelled, was wonder Riche ; In his lay he hedde good name, He was I-clepet Abrahame.	12	A rich Jew, Abraham,
Theodorus he louede wele, Gret lykyng hedde wiþ him to dele. Theodorus hedde þouht and care, ffor he nedde not wiþ to chaffare ;	16	lord Theo- dorus.

	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,	20
	Of his Gold him for to lene,	
	And þus to hym he gon hym mene.	
	þe Ieuh onswerde wiþ gret' honour :	
	“ Loke hou þou maiht make me seur	24
	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 ;	28
	He þat sum-tyme was my fere	
	Me passeþ bi wiþ-outen chere.	
	But 3if þou dorstest be so hardi	
	To take vr ladi seinte Mari	32
	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,	36
	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.	40
	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 :	44
	Tac þou hire me þer bi þe hond !	
	Of þe kep i non opur bond.”	
	W hon he hed seid, þei gozne to gon.	
	To þat churche þei comen anon.	48
	Theodorus In good Manere	
	Kneled a-doun, bad his preyere,	
	And aftur þat wiþ good visage	
	Went hym vp to þat ymage,	52
	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,	56

The Jew
Abraham
agreed to
lend Theo-
dorus money
if he'd find a
surety.

Theodorus
proposed the
Virgin Mary.

The Jew
agreed to ac-
cept her if

Theodorus
would pledge
her by her
image's hand.

Theodorus

took Mary's
image by the
hand, and
bade the Jew
take her as
surety for
him.

- 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
- 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-ouren fayle.
 þenne he bouzte faste and solde,
 And eueri day þe pons tolde 72
 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, 76
 Til þe Euen was I-comen
 A-Morwe schulde paye þat he hedde nomen.
- H**it fel in to his Muynde þon
 He schulde bi holde a fals Mon ; 80
 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 84
 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. 88
- He tok hym þenne a luytel kyst,
 þer-Inne he putte, þat no wilt wist,
 þe summe of gold, verreyment,
 þat þe Ieuh hedde hym I-lent, 92
 And a lettre, þat seide þus :
 " þis to Abraham Ieuh sent Theodorus ;"
 Aftur þat, wiþ his hond
 Aboute wiþ Iren he hit bond, 96

The Jew
lent him the
money.

Theodorus
traded with
it at Alex-
andria,

but forgot his
pay-day till
the evening
before it.

Then he
prayd Our
Lady for
counsel.

Theodorus
put the
money for
the Jew into
a chest,

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, þat Ebbet and flowed faste bi his house þer he dwellede and his spouse.	104
saw the chest floating to him.	Soone he was war wel I-nouh Of a Cofre, toward hym drouh, floterynge in þat salte séé. Gret wonder he hedde what hit miȝt be. fful sone to hym he hit vp nom, Vndur his arm he bar hit hom.	108
He took it home, found the money,	he fond þer-Inne, verrement, þe gold þat he hedde furst and lent ; Beo þe lettre he wuste also ffrom what Mon þat hit com fro.	112
and knew who it came from ;	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.	116
but put it in a box,	Longe afturward in Godes nome Theodorus was comen home. Wiþ him þer mette mony on þat him welcomede swiþe son.	120
and said no- thing about it.	Wiþ Abraham þe Ieuh he mette, fful Corteysliche he hym grette And þonked hym of his fordede, And preied god schulde quite his Mede.	124
When Theo- dorus came home,	þe Ieuh seide þo : " so mot I þe, I trouwe þat þou scorne me ; Whi hast þou broken þi terme-day Of þe paygement of Mi Monay ? "	128
the Jew Abraham re- proucht him for not pay- ing.	Theodorus seide : " þou wost wel, I haue þe payed eueridel ; I take my Borwh to my witsesse, I owe þe nouþer More no lesse ;	132
		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
Theodorus 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.”
ÞE 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 vox a-schomed þo
 And graunted wel þat hit was so. 160
 Alle þat leeued 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 chauge we hire not for non newe! 168
 Heo wole vs helpe in vre Mischeef
 In þis world to vs¹ Releef, 1 r. vr
 And afturward wiþ-outen 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.

IN 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 not¹ nyce 1 ? read so 4

Yet he servd
Our Lady.

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. 8

3it he serued vre Ladi
Day bi day ful specialy,
Matyns and vres day Bi day
Of hire he seide wiþ-oute delay. 12
At þe laste he fel seek,
And schulde be ded as we schulen ek.

She wisht
him to purge
his con-
science.

Vr ladi þat he hedde in Reuerence
Wolde he schulde clanse his Conscience, 16
And þat hym fel riht wel in Mynde,
A trusti frend 3if he mihte fynde.

He told his
sins to a
Priest-friend,

A prest þer was he louede wel,
He tolde his lyf to Eueridel ; 20

He sykede sore and criede Merci
þat god schulde on him haue pite forþi,
And for his synnes was sori.
He preyed þe prest ful feiþfuli 24

and begd him
to pray for
him.

þat, as þei hedden be felawes long,
He schulde þenken on him a-mong
His Masse and his Almes-dede, 28
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.

Then he died.

After he dyzede, In eorþe was leyde. 32

His Friend
thought daily
of him at
Mass.

ÞE 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, 36
þat O day he song of vre Ladi,
þat oþer of Requiem, sikerli.

Al þe 3er þis Charge he nom.	
Atte laste his Mynde-day com.	40
As he stod at his Masse þo,	When the dead Sinner's anniversary came,
After þe sacryng In Memento,	
He sauh stonden him bi-fore	
þe ffeireste ladi þat euere was bore,	44
Vppon þe Auter þer he stod.	Our Lady
Heo seide to him wiþ Mylde Mod :	
" þou hast me trauaylet wiþ þi preyere,	
Now at þis tyme to ben here.	48
As þou hast preyed in þi Messe,	told his Friend that she had got forgiveness for him,
I haue geten forþiuenesse	
To þi felawe of my sone dere	
Of al þat euere he mis-dude here ;	52
Of his peyne he is releset,	
And his Ioye schal ben encreset ;	
Lo wher he kneleþ þe bi-hynde :	
To ben I-hoselet he haþ in Mynde."	56
Þ E prest tordned hym softely	and he now knelt behind.
And sauh him knele faste by ;	The Priest
Anon wiþ godes Bodi	
Hoselde him deuoutli.	60
þen sauh þe prest vr ladi þer	gave him the Sacrament,
Come a-doun of þat Auter	and Our Lady
And take his felawe bi þe honde,	
Out of þe Chirche forte fonde.	64
Of þis siht he was ful fayn,	led him out of church.
And tordede to his Masse a-3ayn ;	
þerof þenne he made an ende,	
Preyed god grace him to sende	68
þorw preyere of his Moder dere,	
So to lyuen and to don here,	
After þis world þat is al wast	
To haue þe blisse þat euer schal last.—	72
Wel are we holden day and niht	
Worschipen hire wiþ al vr miht	76
þat euer is so redi diht	We are all bound to worship Our Lady.
To bringen vs alle to heuene-liht.	
And þat hit mote so be,	
Seyeþ to hire an Aue !	

8. *The Monk
with the
Quinsey.*

(Picture.) VIII. [hou bre lady 3af mylk off heore pappes
to a man þat hadde þe squgnacpe.]

- A** Mon of gret deuociun
Was sum-tyme in Religium,
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 (!)¹ was holde for Miracle grete. 1 r. Hit
Þis 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 eucrese,
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 selcoup ! 36
But Our Lady spirted milk out of her teat into his mouth,
And seide to him : “ Mi seruaunt 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,
 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 seiþ 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,

and said
she'd cure
him.

She stroked
his swelling,
and it went.

He tried to
take hold of
her, but
couldn't.

He wept for
joy, and was
ever her
faithful
servant.

We need no
other helper.

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 luf.]

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

practist
lechery,

Whon his Breþren were to bedde i-gon,
He wolde gon as stille as ston
Out of Cloystre on his wilde-hede,
fforte parfourne his misdede. 8

but always
greeted Our
Lady's
image.

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

One night,
going after
a woman,

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

he fell off a
bridge and
was drown'd.

As a mon þat hedde ben a-teynt
He fel a-doun and was I-dreynt.

Fiends came
to fetch him.

þer comen ffendes fers and felle
To fecche his soule in to helle. 24

Angels wisht
to help him.

A Cumpaygnye of Angeles swete
þorw Godus pite dude wiþ him¹ mete,
3if þei mihte þorw godus gras
Helpe þe soule of sum solas. 28

¹ r. hem?

The Fiends
claim'd him.

þe ffendes crizeden sone anon :
“3e wiþ þis soule haue nouzt to don,
He is Iugget wiþ vs to gon
ffor þe Misdedes þat he haþ don.” 32

þe Angeles al astoneyet were,
ffor þei mihte schewe no good werk þere
Wherfore þei mihte him calange

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 Sacristan's body.
þei onswerde sone schortly : " ffor he diede sodeynly Wiþ-ouen eny gode dede ; þerfore we schulen him quite his mede. "	44	
V 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, ¹ 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 ¹ 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] ¹	60	
	64	

¹ 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 crist². 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.*¹[*Panem angelorum manducauit homo.*²]Laymen,
take heed!

} E lewede Men, takeþ hede—* (See l. 39² below.)
 } ffor þeos clerkes haþ non nede ^{2 om. in Vern.}
 þat I hem opene þis latyn,
 ffor heo hit conne wel a-fyn, 4

¹ 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, individue 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.

³ 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 trenynte	& 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,	*3e 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.*

<i>Panem angelorum manducauit homo</i>	In þaire bukes may þai se	
(Ps. 77, 25).	þe gudenes of goddes preuete,	4
*L	Gastly how he will vs fede	
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	
ffor þis is þe latyn þat Dauid sede þat " Mon ete Angeles Brede ;"		for David said Man ate Angels' food.
And þat is soþ, for so hit wes þe tyme of þe prophete Moyses.	12	In Moyses' time
[He] ¹ was in Egipte in gret truage, And godus folk in foul seruage,		¹ 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.		Als haly kyrk now most and lest	7
But nertheles it is ful old þat dauid in þe sawtere told :	44	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 etip aungelis brede ;"	48	By figures þe folk forto lere. þar-fore he said on þis manere,	12
& þat is soth, for so it wes in tyme of þe prophete moyses.		Als witnes beres in þis stede :	
He was in Egipte in gret truage, & goddis folk in foul seruage,	52	" Man," he said, " etis angell brede." So was it in tyme of moyses	
ynder þe king pharao þer was a þousand men & mo.		Omang þe childer þat ihesu chese.	16
Longe it were al to telle ; but atte laste þus it befelle	56	ffor when þai war in thraldom broght With farao þat þam wranges wroght— þat war ful lang now forto tell ;	
þat god ne wold suffren it no more his owne folk in thraldom thore,		Bot at þe last so it bifell	20
and god bad moyses he schuld fle wiþ his folk þorw þe rede se.	60	þat god wald suffer it namore þat his folk in thraldom wore : He bad moyses þat he suld fle	
and whan moyses to þe se com, al drye his folk wiþ him he nom :		With his folk thurgh þe [rede] se.	24
þe se stod vpriht as a walle,		And when þai to þe se war cumen, A dri way sone haue þai nomyn : 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 Wip his Chares and his hoste ;	28
	And whon þei weore alle in þe séé, God torned heore strengþe a-3e,	
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 þat mon ete Angeles brede :	
Men then eat Angels' bread,	þat tyme þat Moyses ladde þus His grete host In wildernus	36
for God raiנד down Manna.	God dude lete reyne a-doun As hit were flour gret foysun, 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 wip al his meyne, & al in haste ; and whan þei were alle in þe se wip-in, God turnid hire strengþe al a3en, 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 men3e drownd, And goddes folk past hale and sownd. In wildernes þan was moyses	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 foysoun, Manna, so it is wrete, & it is seyð aungelis mete.	72	God sent to þam fra heyn doune Als it war flowre ful gret foysowne ; 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 ¹ more	1 r. biggeþ	48	This is a warning against Usurers
Of Catel þen 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,			
þif he departe hit skilfulliche.”			
Nay, forsoþe, þenkeþ he nouht			
To pore men parten ouht ;		56	
Bouhte he neuere so good chepe,			
He reweþ nout þe pore wepe ;			
He ne rouhte how al þe world zode,			
So þat his owne bi-zete 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 hadde		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 ;
he bieþ corn azen þe zere
& kept it til it be dere.
“ But þer-of doþ he wiseliche,
if he departe it skilfulliche.”
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 ;
he ne rouhte how al þe world zode,
so þat his owne geting were gode.
for þis is þe mokereris answere :
“ Go zoure wey, corn is ful dere,”
also for soþe, wiþ-uten gabbe,
þe same answere he schall hadde
whan alle þe aungelis, in heuene beth,
& alle on erthe þat suffrid deth,
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 noht paid of þaire gederung.
þan may we se it es ill store
Of þir mokyrrers þat bies more
Corn or malt þan he has nede
His menze fully forto fede.
He þat byes corn so here
And zemes it till it be dere,
And are will lat it lig and rote
Or he it do till oþer note,
He greues god, trewly to tell,
Als did þe childer of israel,
þat trowed noht with trew entent
þat fode Inogh suld þam be sent.
And þat corn gaders gude spede
And will noht part in tyme of nede
vnto þam þat fode has nane,
Bot saues it to him-self allane,
fful hard rekining zeld 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 eorþe him lent.	72
	þere god him-self schal 3iue þe dome— He may beo adred er he þer come ; ffor þis is þe word þat God wol say	
shall say to the Usurer, at Doomsday,	To þe Mokerere at Domes-day, And Certeynliche to non opur mon But to þe wrecche Mokerere þon :	76
"I hungerd, and you refusd me food," &c.	"I hungerd whon þou wernedest me mete ; I was a-furst, I coude not gete ; Herborweles, þou me forsoke ; Seek, in prisun, þou ne come me to loke ; A-Cold, Cloþeles also, Naked þou me lette go :	80
	þerfore, Mokerere, þou wende to helle, Wip alle þe deuelen þer euere to dwelle."	84
"Therefore, Usurer, go and dwell for ever with Devils!"	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 wernedest 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 76
Al þe gude þat god him send !
ffor in þis maner sall god say
vnto niþinges 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 when¹ I was also, ^{1 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 ¹ tit heore onswere :	¹ 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.
ffourt ⁱ þousund on a day,		
ffor þat gult and oþur eke,		
And godus heste þat þei breke ;		108
þat of sixe [hundred] ¹ and twenti ² þousende—	¹ om.	And of 620,000, only 2, Caleb and Joshua, came to the Promist Land.
þus muche was þe noubre to toknyng—		
þat þer come non to londe freo	² r. thirti? Cf. Num. 1, 46, Ex. 38, 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 þam¹ wroken,
ffor þai had his biding broken. ¹ Ms. þan
Ofsex and twenty hundreth thowsand (!)
þat war þare in desert dweland, 120
To þe land of hest þare come nane fre
Bot any 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,

He haþ send us a Ricchor sonde :

We have
richer food
than Angels',
even Christ's
Body,

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 ʒow 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 world 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 euer-more will last vs in,

If we be out of dedly syn. 132

Both his verray fless and blude

Gifes he tilloure gastly fode

þat for vs was pined on a tre ;

Ilk dayoure-self may it se 136

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[r] will I tell, 140

þat wretin es in þe legent

Towcheand þis haly sacrament.

Trarracio de iudeo & cristiano.

Sum tyme, als clerkes tell ʒow can,
Was a iew and a cristen man ; 144

þai met togeder opon a day,

And so ʒode 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 churche.		The Christian went to hear
And þe Iew bi-gon to grucche,	136	Mass.
ffor hym þhouȝte his felawe was		
To longe biddinge ¹ atte Mas.		¹ r. bidinge
þe Iew ros vp and forþ ede		The Jew followd him,
In to þe Churche, to take hede.	140	
þen sauh he atte weuede		and saw the Priest hold a Child ouer his head,
þe Prest holde ouer his heuede		
A ffeir child, I-woundet sore		
In ffot, in hond; ȝit 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 churche þermide		and all the other folk ate, each, his Child.
þe Ieuh þhouȝte 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 thocht his felaw ful lang dweld;
 þarfore vnto þe kirk he ȝede, 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; ȝit 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 eyn 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 thocht 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-3ete,
þis þreo dayes nolde I no mete."

"fforsoþe," quap þe cristene mon,
"To-day say3 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
Where þou and oþur mo, 176
Vche of ow heold a child blodie,
And siþen 3e eten hit, I nul not lye ;

Wherfore i seye þat oure¹ lawe ^{1 = 3oure}
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 ;
3oure lawe is fals, and so 3e ben,
3e wol not leeuue but þat 3e sen. 184

and he'd cut
the Jew.

þerfore al-one I¹ go þe bi, ^{1 om. 1?}
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 3e gif 3ow till !"
þe cristen man þan wex all wrath,
And said : "þou lies, with-owten ath.
3owre law es fals and so er 3e, 205
3e will noght leue bot þat 3e se.
þarfore fare furth, opon þe fy !
I will nomore þi cumpany." 208

you see but one face,	þou ne sest but onliche þi faas, þe while al hol is þe glaas ;	
yet break the mirrour into 3, and you see 3 faces,	And brek þe glas in two or þre, And so moni formes ¹ þou miht se.—	¹ r. faces 216
	Beo þe making of þe oblee Wel and skilfoliche me may se	
so it is with God's Body.	Of w3uche 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 A3eyn þe seuene dedly synnes :	
1. Lechery,	A3eyn Lecherie hit is whit, þat was Blak and stynkyng euer 3it.	224
2. Gluttony,	Hit is þunne a-3eyn Gloteny, þat al to muche wole swolewye.	
	Hit is round and liht to þrowe,	
3. Sloth,	A3eyn Sleuþe, þat makeþ men slowe.	228
	Of swete whete mad hit is,	
4. Wrath,	A3eyn Wrappe, þat is bitternis.	
	Hit is mad wiþ-oute leueyn :	
5. Envy,	A3eyn Envye hit stont a3eyn, ffor Envye makeþ Men swelle	232
	Whon he seoþ eny spede welle.	
	Hit is also wiþ-oute Bryn Or eny oþur Corn þer-In :	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 3it, þat þe sacrament
Es ordand all by trew entent,
þat may ilk man him-seluen se
By þe making of þe vble. ¹ r. scilles, cf. v. 281.
By seyn selles¹ it es made euyn,

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 ¹ is a-zeyn Couetyse,	¹ 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,		
Azeyn Pruide, þat euer zute		7. Pride.
Wolde beo gret and heiz of wille,		
As Lucifer, þat furst felle		244
ffor his Pruide out of heuene.		
Do we þis Bred azeyn þis seuene!		
<i>Candida, triticia, tenuis, non magna, rotunda,</i>		
<i>Ex-pers frumenti,¹ non mixta sit hostia</i> Cristi.—		
A nd hou hit furst com and ede	¹ 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		At the Last Supper,
Whon he weore to heuene I-go ;		God said,
“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 wrong,
 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,¹ non mixta sit
hostia cristi.— ¹ r. fermenti

Harl. MS. 4196.

And when crist made þis sacrament?
 þat sal we trow with trow 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 Eucharistia**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 :

St. Paul says
in the Epistle
of this day :

Seint poul seiþ, and siggen I may,
In þe pistel of to-day¹ : ¹ 1 Cor. 11, 29. 268

whoever
takes it un-
worthily,
takes his own
doom.

"Whose vnworþiliche 3ode
To fonge Godus flesch and blode,
þere he fongeþ his owne dome"—
Allas, hit falleþ so to lome ! 272

St. Paul says
we condemn
ourselves.

þerfore poul seiþ bi þat halue :
"he¹ demep not God, he demep him-selue." ¹ r. ho?

In þulke whose i-take be,
Schal he neuere beo dampned a-3e ; 276

3if we vre owne dom take,
What opur 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 eucharistia

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 :¹ ¹ 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 opur 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 <i>Ihesus</i> ,		In the Gospel
þis day in Markes ¹ gospelle	¹ r. Johannes.	of this day,
To his disciples he gon telle,		Jesús says,
And to þe Iewes þat were ryue :		284
“I am my-self Bred of lyue. ¹ ”	¹ Joh. 6, 48.	“I am the
² “Mi flesch soþfast mete is,	² Joh. 6, 56-9.	Bread of Life.
And my Blod verrey drinke, iwis.		288
Whos eteþ mi flesch and drinkeþ my blode,		Whoso eateth
¹ I wone wiþ hym and he wiþ me. ²	¹ Here begins MS. Simeon.	me, I dwell
Mi ffader me sent and so I 3ode, ² vv. 290 & 291 transp. in the MS.		with him,
To lyue for hym and he for me :		292
So ¹ whose me eteþ, for me schal libbe.	¹ MS. ffor	
þis is þe Bred þat from heuene come, ¹	¹ 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 lue wiþ-ouen ende.”		and he shall
Ihesu, graunt vs so to spede		live for
Wiþ ¹ þulke bred to heuene wende. Amen.		ever!”
Wiþ ¹ þulke Bred in þe gospelle	¹ MS. þat; Sim. Wiþ	300
Seint Ion we here þus telle :	¹ Joh. 6, 54.	

*Harl. MS. 4196.**Harl. MS. 4196.*

And þarofe here we saint mark ¹ say	Has sent me, forto mend 3owre mis,
In þe godspell of þis day, ¹ r. John (6, 56-9).	And, als he lifes in lith and l.m,
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
<i>Euangelium secundum Marcum.</i> ¹	þat fra þe hegh of heuyn descend ; 348
<i>Caro mea uere est cibus,</i> ¹ r. John (6, 56-9).	Noght like to manna þat doun fell
<i>& sanguis meus uere est potus :</i>	vnto þe childer of israel,
“My fless,” he said, “es brede of life	ffor þarof ette þai in þat stede
And verrey mete to man and wife,	And neuer-þe-lese 3it war þai dede.
And my blude es drink verrey 335	He þat þis brede ettes worthily, 353
To all þat lifes in cristen lay. [blude,	He sall ay lif and neuer dy,
Wha ettes my fless and drinks my	Gastly life ay sall he haue, ¹ 353-6 added.
In me he dwelles with mayne & mode.	And in heuyn sall his saul be saue.” ¹
And I in him am ay dwelland,	Crist grante vs for his moder sake 357
Whils he in stabill trowth will stande.	þat worthily we may it take. ¹ John 6, 54.
And als my fader lifand in blis 341	More of þis mete we may here tell
	How þat saint Iohn in his godspell ¹

	þat ȝif 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 þeiþ we ete hit al þus here, Hit is in heuene al entere. So schaltou léeue, Cristene mon, þat in no weere þi leue beo on ! 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.	308
Let us believe things unseen as Holy Church does.	And eȝe of feiþ hit is ful kene þat seop a siht þat is not sene. þerfore alle þing þat we [ne] seop Leeue we as holychirche deþ, ffor þat I holde þe rihte fey And to heuene þe nexte wey.— To telle more I mot nede Hou men ete Angeles Brede.	312
	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.	320
	þis Bred mihte ¹ neuermore be spende Til ¹ God hym-self on eorþe hit sende, To saue mon fro pyne of helle, So þat he kepe hit welle.	324
God sent the Sacramental Bread to save us from Hell.	Sum tyme such lawe þer was þat vche sonday after mas	328

*Harl. MS. 4196.**Harl. MS. 4196.*

Sais : bot if we ett cristes brede	361	Efter kening of haly kirk,	372
And drink his blude, oure liues erded.—		ffor þat es here þe fastest fay, And vnto heuyn þe rediest way.—	
All-if it here be parted in smale,	364	More will I tell ȝit in þis stede	
Crist cors in heuyn it es all hale,		How þat men ettes angel brede.	376
And euer with-owten end sall last.		þis blisced brede may neuer be spend,	
þus aw oure trowth to be stedfast—		ffor god him-self hider has it send	
ffor no man may here serue crist,		ffra þe fende man saul to fend	
Bot if his trowth to him be trist.	368	And giff þam blis with-owten ende.	
<i>Oculus fidei acutus est,</i>		In þe bigining was ordand	381
<i>Quia invisibilia conspicit :</i>		A custum in ilk cristen land	
þe eghe of faith es scharp and kene,		þat men and wemen more & les	
It sese þat may nocht here be sene.		Suld ilka Sunday efter mess	384
þarfore vs aw to trow and wirk			

- Eueri trewe wyf and Mon
 Schulde be hoseled or þei eode þon.¹ . . . ¹ 2 vv. wanting,
 cf. Harl. 387-8. 333 one to take
 the Sacra-
 ment every
 Sunday after
 Mass.
- And þat for þis enchesun,
 I wol ow telle for what resun :
 On was, for þat folk mis-bere
 Hem-selue, whon þei hoseled were. 336
 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 ;
 And bote he were ones atte leste,
 þe pope Comaundet be his heste 344
 þulke bodi þat so ne dede
 Schuld neuer be buried in holy stude.
 þerfore beo redi, I ow Rede,
 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 Engelonde,
 þer was a prest, ich vndurstonde, 352 An English
 Priest ouce

Harl. MS. 4196.

Be howseld all with gude entent
 And resaiue þis ilk sacrament.
 Seþen was þat custum casten doun,
 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 howsil 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.

Aprest sum tyme in ingland
 In a cete was wonand ; 412

liyd 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 childe hoþe he seih and herde, And ¹ asked hym hou he ferde ;	¹ H. þat 360
basketful of burning Sacramental Wafers,	In his hond Bret-ful he beere 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 childe tok vp on Of þe obeleys þat were so rede, And pult hit in þe prestes hond amide.	372
and it fell through the hand.	Hit fel þorwh þe prestes hond on, And þe childe a-vey gan gon. þe prest let men come hym to And tokde 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 :	þus many vnworþi has þou tane At þi mes bi þe allane.	428
A grete euil god to him send, ffor þat he suld his mis amend.	And if þou will nocht leue me, Schew furth þi hand and þou sal se."	416
And als he lay opon a night, God of heuyn him schewed þis sight :	þe prest put furth his hand onone, And þe childe has ane vble tone	432
A childe him thought he saw and herd, þat asked him how þat he ferd ;	Of þam þat semid so brinand, And put it in þe prestes hand.	420
A panier in his hand he broght fful of brenand oblis, als him thought.	When it was laid in a moment, A hole thurgh-out þe hand it brent.	
þe prest þan asked : " wha ertow ? 423 And what es þat þou bringes now ? "	þe childe þan went oway in hy, And þe prest bigan to cry.	437
He said : " I am goddes messagere, And lo, oblis I bring þe here ;	Oþer men þan come him to And asked whi þat he fore so.	440

- "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 peraventure I coude telle, Ac I am not worþi and þerfore I nelle.
The Apostles only said at the Sacra- ment what Christ taught 'em.	A 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 þhougt 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 peraventure I coude the telle, but I am not worþi & þer-for I nelle.	460	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 efter 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 heun was went, þai did messes als he cumand, 473 Als þai went in ilka land.
al oþer making to þe mas 441 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, 445 and þe pater noster þer-to,	441	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 485 Bot als þai werid ilka day,
vpon þe bred and þe wyn— & so hem þouhte it good & fyn. 448 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
Þ 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,	420	
Maked of þe same Metal.		
Þ E pope Celestyne, 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	
Þ E Nyne kyries þat ben in Boke		Silvester the 9 "O Lord's,"
þe pope Silnestre of gru hem toke.		
Þ er-aftur comeþ Gloria in excelsis :		and the Gloria.
þe Angeles of heuene furst song þis ;	428	
O f ¹ seint hillari þat was		St. Hilary made <i>Laudamus te, &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 Celestyn, 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;

Henne þe pope Tollophornus,
And þat oþur pope Cynacus,
Bi-twene hem boþe ordeyned was
To synge þe Gloria to þe Mas¹ ¹ 4 vv. wanting. 436

Gregory, the
Offertory;

He hit Confermede, pope Gregori,
And made þerto þe Offertori.

Anastasius,
the standing-
up;

Henne 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;

Constantinus þe pope (!) made þe crede,
fforte siggen hit he bede. 444

Stephen and
Clement, the
Vestments.

Pope Steuene and pope Clemens
Ordeyned þe holy vestimens.

Sylvester
orderd the
Corporas;

Pope 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. 480 | And made parto þe offertori. 516
þan þe pape anastacius,
In his tyme he ordand þus :
þat men suld stand, was his biding, |
| Constantinus made þe Crede,
to singe it he 3af þe rede.
pope steuene & pope Clemens
ordeynid holi vestimens. 484 | Whils þe godspell was in reding. 520
þe twelue appastels made þe crede :
To sing it damacius þe pape bede.
Pape steuen and pape clement, |
| pope silvester ordeynid þe corporas,
in tokne þat goddis bodi was
In clene sendel I-wounde
whan Ioseph leyde it in tounge 492 | þai ordand þe vestiment. ¹ MS. was lapped
Pape siluester ordand þe corporas,
In tokining þat goddes body was
In clene clathes lapped ¹ and laid
When it in þe grauc was graid. 528 |

In his owne tounge of ston And leyde a-noþur gret vpon.	452	
P enne þe Pope Leouns Made alle þe Prefaciuns.		Leo orderd the Prefaces;
A 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 Roode ; þe blood bi-tokneþ þat he vs bouht, þe watur bi-tokneþ vre ffullouht.	456	Alexander, the Water and Wine in the Chalice ;
S ixtus þe Pope ordeynde vs þryzes to synge Sanctus. þe Pope ¹ made þe Canoun þer,	460	Sixtus, the <i>Sanctus</i> thrice ;
A 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 ¹ haþ tauht vs þis— þat is on of his disciples—	464	and God, the <i>Pater Noster</i> .
	468	¹ r. Luc (11, 2).

Cumb. 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 ; in blod is toknid þat he bouhte vs, in watir þat cristenid he houip vs. þan ordeynid þe pope sixtus thryes for to synge sanctus ; & þan he made þe canoun þer, and god made þe pater noster. And how & in what maner befelle þat god made þe pater noster, I wile telle.	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. þan ordand þe pape Si[x]tus, Thrise þat men suld say sanctus. Ielasius made þe canon right, And crist þe pater noster dight.	536
þat god made þe pater noster, I wile telle.	508	And how þat praier ordand was, þat sall I tell 30w or I pas.	540
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 ¹ sais he bad þam bid þe pater noster, and it vndid,	543
		¹ r. Luc	

Jesus taught
His disciples
the *Pater-
Noster* :

þat *Ihesus* tauhte hem þis preyer
And bad hem seyen þe *Pater noster.* 472

"Our Father,
that art in
Heaven, &c."

And þus muchel to seyen hit is :
" 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.

Off þe hlogost þe seuen ziftis
In þe pater noster I-touched is ; 484

Of whunche 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 wraþþe 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 fondyng,

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 wraþþe haþ tan. 532

How þat it es ordand euyng

fforte destroy þe sines seuyng. 548

ffor seuyng 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.

P 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."
P 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 ¹ deþ, þe þridde for hem þat alyue beþ.—	496	The last word of the Mass is, "It is sent to Heaven for us."
H 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	¹ 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 misse.

IN 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-lastand brede.

The Apostles
are named,

THE 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, Philip,

Petour and Andrew, Philip, þeos þreo
weore don vpon þe Rode-treo. 520

Paul, James,
Matthew,
Bartholo-
mew,

Poul, 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.

And þat oþur Iamus,
Symon, and Taddeus,
Heore senewes for cristen lawe
Out of heore bodi were i-drawe. 528

Cambr. 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>And 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>And seint Thomas Didimus, He was þorwh-stiked Rihl þus. þer-aftur coueþ 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 seop.</p>	<p>Popes Leo, Sixtus, &c.</p> <p>544</p>
<p>Ciprian was Bisschop of Cartiginus. Stephene, Laurence, Vincent weore Dekenus.</p>	<p>Bp. Ciprian, &c.</p> <p>548</p>

*Cumbr. MS.**Hart. MS. 4196.*

<p>and seynt Iohn Euangelist, 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 noght, And seþin hedied when god gude thocht. 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 þorwh-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 & alle degres to þis sacrament bere witnes. Leouns, Clemens, & Cletus, Sixtus, and Cornelius, these were popis, þat suffrid deth for þat bred þat 3e a-days seeth. Ciprian was bischop of Cartiginus. Steuene, laurens, & vincent were dekins.</p>	<p>576</p> <p>579</p> <p>584</p> <p>588</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.— Þ 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, Iohn and paulus, þei were on lyue knyhtis ; Cosmas and Damianus, þei were lechis, wretin it is þus. Katerine, Mergrete, & agace deyden for þis bred of grace. þer-for it is riht hire namys to be nemenid in þe Canone : for alle these deyde in good entent for to mayntene þis saeiament.— þe sacrament mote þi soule fede þat is clepid auγγελis brede. if þat 3e worþiliche it fonge, it schal kepe 3ow þus longe, 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 where neuere-mor schal ben no nede to no maner of ertheli brede, But þe sihte of þe blisful trenyhte	592 596 600 604 608
And vincent was a dekin of mightes ; Grisogon, Ion and paul war knyhtes, Saint Cosma and saint damiane þai war lechis by þam allane. Katerine, Mergarete, and agace, þai died all for þis brede of grace ; þarfore es reson þat þai thre Neuynd in þe canon be. Al toke þir ¹ ded with gude entent fforto mayntene þis sacrament, þat named es here angell brede And saues man fro endles dede And bringes him to þe blis of heuyn, Whare more ioy es þan men may neuyn. þe sight of god þare sal þam fede,	4196 617 620 1 r. þair ? 624 629

Schal euermore þi fode be.

Sepþhe we han þe Modur to preye þe sone,
 We han þe sone to prey þe ffader,
 þe¹ 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

Non¹ 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 wip-oute gabbe

þis ilke Angeles Brede.

Pulke þoresday þat next is

Aftur þe Trinite,

588 On Thursday
 after Trinite,
 the day of
 this feast,

þe pope vrbā 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 lettij 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, 624

I wile 3ow tellin a quantite,

How moche pardoun 3e may habbe,

grauntid to 3oure moste nede,

to come to honour wip-outen gabbe,

it is¹ þis ilke aungelis brede. ^{1 om. it is} 629

That same thursday þat next is

after þe feste of þe trenyte,

þe pope vrbā ordeynid þis

þat þan þis pardoun schulde 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.

Grete 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 3ere,

þat es þe next thursday to se

Efter þe fest of þe trinite. 640

þe pape vrbā 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	¹ þe laste pope þat was nou, Of Ion ¹ þat was hiht,	¹ The next vv., wanting in Harl., are a new addition. ¹ It is John XXII, 1316-34.
doubled these.	Al þe pardun he graunteþ ow And doubleþ hit wiþ his miht. Meilerous, ¹ þorwh godes grace	608

Cambr. MS.

an hundrid dayes of forziufnes
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 aubte to seen therin¹ þise
on horse and also on fote. ¹ r. to seien
þe laste pope þat was now,
his name Iohn hiht,
al þis pardoun he grauntiþ 3ow
& doubleþ it wiþ his myht. 652
Meyleus, þorw goddis grace

Harl. MS. 4196.

He granted to all men at þe mes
A hundreth daies of forgiþnes ;
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. *Septem¹ miracula de corpore cristi.*(From Robert of Brunne's *Handlyng Synne*, p. 306—333,
ed. Furnivall, Roxb. Club, 1862.²)*Prolog.*
God Al-
mighty,

GOd Almihti þat alle þing weldes,
Wyndes, watres, wodes and ffeldes,
And¹ soply, as þou madest of nouht ¹ 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 worschupe¹ þer-of to speke, ¹ F. & wurschypfully
þat we neuere þe troupe¹ breke, ¹ F. beleue 8
Ne forte telle in þis Prolonge¹ (!) ¹ F. þys long
þing þat falleþ to eny wronge,¹ ¹ 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,
To show His love, He schewed vs also¹ muche loue : ¹ 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
He also died 3it a-forward¹ he let hym slo ¹ F. afterward
Wip so gret¹ dep-pyne and² wo. ¹ F. ful vyle ² and pynnyng
ffor vs and hem dude he þis,
to bring us all to bliss. 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 kyþe

¹ Only 6 miracles are given in the text.² 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 :		
Noping bote loue wiþ good louyng, ¹	¹ F. but loue-longyng	
To loue him ouer al oþur þing	36	Christ asks us only to love Him above all things.
And for his loue to leue synne— Wiþ ¹ loue his blisse þen may we wyne.	¹ F. his	
And ¹ þou may neuere haue hym to þe	¹ 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. ¹	¹ 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, ¹	¹ F. wyþ no greythe	
But þou haue wiþ þe good feiþ, þat is to sey, leue þou ¹ hit wel	¹ F. to beleue	48 and have faith.
Al þat is writen of hym vchedel. Studefast treuþe of loue hit semes, ¹	¹ F. comes	
And of trewþe loue men nemes : ¹	¹ F. nomes	52
So is þat on wiþ þat oþur, Wiþ studefast treuþe loue, his ¹ Broþur.	¹ F. ys þe	
<u>To whom ouȝte vr loue be went ?</u> To troupe ¹ of þis sacrament.	¹ F. But to þe beleue	56
þis schulde leueu vche cristen mon And lerne þe treuþe of on þat ¹ 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 ¹ of þe Auter,	68	or we shall never be in bliiss.
He schal neuere þe blisse a-byde, ffor no þing þat him may be-tyde.		

	In þe Olde lawe þus is writen—		
	Iewes and Cristene wel hit witen :		72
	“God seide þat ¹ hit was wroult,	¹ F. and	
	He Comaundede alle þing of nouht”—		
	þis wordus aren verrey and cler,		
	Dauid hem seide in þe psauter.		76
	Seþþe he made al of nouzt þat ¹ was,	¹ F. alle þat nozt er	
	Lasse Maystrie were in þis caas		
	fforte change on liknes		
	In to a-noþur þyng þen hit is,		80
	þat ilke liknesse in ¹ Bred and Wyn	¹ F. of	
	In flesch and blod to torne hit in.		
	His flesch and blood in Bred is wrouht ; ¹		
	Sipþe he made [al] be-fore of nouht,	¹ F. Yn flesshe and blode þe brede be brozt	
	ʒif þou seo hit not bodiliche in siht,		
	þi soule wip-Inne schal trouwe hit riht ;		
	And þauʒ 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 ʒif hit weore as flesch to take,		
	Wip-stonde ¹ we scholde and hit forsake ;	¹ 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 ¹	¹ F. for of ʒow sum	
	þat is In Vitas Patrum :		108

Robert of
Brunne's
*Handlyng
Sunne*,
p. 308, 309.

As God made
all things of
nothing,

it's less diffi-
cult to change
Flesh into
Bread and
Wine.

If we had
to take it as
Flesh, we
should refuse
it.

Stedfast be-
lief will save
us best.

Some have
seen Christ
bodily in the
Bread.

I. Narratio cuiusdam religiosi.*

- Robert of Brunne's *Handlyng Synne*, p. 309—310.
1. *Tale of the Bleeding Child.*
- Hit was a Mon of Religioun,
Of alle Men¹ he hedde gret renoun; ¹ F. almes
And,¹ for þe fend wolde him haue schent, ¹ F. But
He leetede not in þe sacrament, 112
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;¹
To leue hit was not to do. ¹ F. And þo þat wurschep dede parto
Bi-fore two Abbotes þus he tolde—
þis Abbotes write þis tale to holde, 120
Hit scholde be told to eueriche mon¹ ¹ 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,
But ȝif he seȝe hit wiþ his eȝe 128
“Don¹ þen so þat I hit seo, ¹ F. Doþe
þen wol I leue þat hit so be.”
þis Abbotes preide a ful seue-niht
þat he¹ wolde schewe him, to trouwe² his miht, 132
In flesch, in Blod on þe Auteer, ¹ F. god ² F. þurgh
To Conferme his trouþe cler.
And him-self preide specialy
þat god wolde schewe hym in Body, 136
“Lord,¹ for no mis-bileeue, ¹ F. L. he seyde
þat þow scholdest wiþ me¹ greue, ¹ 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.”¹ ¹ F. seyne
þis Abbotes lyȝe in orisoun
Til þat þe seueniht were don. 144

A man under Vows said Jesus was not in the Sacramental Wafer.

2 Abbots argued with him.

He said it was a lie, unless he saw it.

They prayd Christ to show Himself on the altar.

The unbeliever also prayd to Christ.

* MS. Simeon: *Quod corpus cristi est veraciter in sacramento altaris, realiter, & non figuratiue.*

- Robert of
Brunne's
*Handlyng
Synne*,
p. 310, 311.
On Sunday,
the unbeliev-
er and the 2
Abbots went
to Church.
- þe Sonenday¹ to Church þei come, ¹ F. seuenþe
þat oþur Mon wiþ hem þei nome.
A sege was ordeynt^t 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 hem¹ verreylike ¹ F. þan
By-fore þe prest a Child lay quik, 156
In feir forme, of flesch 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 prest¹ zede to þe hizeste degre, ¹ F. þys man
To hosel him as hit fel to be ;
- and the Priest
offerd the un-
believer a bit
of the bleed-
ing flesh.
- Hem¹ þhouzte þe prest brouzte on þe patin² ¹ F. Hym
Mosseles of þat child newe slayn ² F. pateyn 168
And beed him a Mossel of þat flesch,
Wiþ al þe blod þer-on al fresch.
- þen gan he cric 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 flesch 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 beo¹ þe bettre ¹ F. beþ
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 ¹ weyue.	¹ F. behoueþ hym	188	Robert of Brunne's <i>Handlynge Sunne</i> , p. 311, 312.
But ¹ beo þou neuere so good a prest	¹ om. in F.		
Ne neuer so gret wiþ-Inne ¹ þi Brest,	¹ F. Ne so grete wytte yn		
I rede þou here hou þei ¹ are schewed,	¹ F. þe properties		
Al-þauh þei ¹ ben of langage lewed.	¹ F. þe langage be but	192	
þou wost wel, in ¹ þe Oble	¹ F. þat		The wafer's 7 qualities against the 7 Deadly Sins ; cf. p. 178-9.
Is ¹ a luytel þyng to se :	¹ F. ys but		
So schaltou beo luytel in wille, Luytel and Muchel ¹ wiþ-ouren ille,	¹ F. meke	196	It is little, against Pride ;
Nout in pride ne in heihþe, ffor no wisdam ne no sleihþe ; þe soþe hit is ¹ wiþ Lucifer,	¹ F. þat we ne falle		
Proude men schal wone ¹ þer.	¹ F. ffor pr. m. w. wyþ hym	200	
þe Oble is mad of whete,			made of wheat, against Wrath ;
þe Beste ¹ corn þat men of ² ete :	¹ F. louelyest ² om. in F.		
So schulde we beo meke and louely			
To alle þo þat ben vs by ;		204	
þis Mekenes is a-zeyn þat ¹ Ire	¹ om. in F.		
þat is wiþ Lucifer in þat ¹ fyre.	¹ om. in F.		
þe paast of þe oble nouht ne owe			
Beo maad of no-maner sourdowe,		208	without sour dough, against Envy ;
ffor þe sourdowe makeþ al soure þe swettest ¹ þat comeþ of þe floure.	¹ F. swetnes		
Bi þis sourdowe is tokenyng þat Envye is a wikked þinge,		212	
ffor hit for-doþ alle swetnesse of dede, þat god scholde ȝiue vr soules ¹ meede ;	¹ F. ȝiue for soule		
þerfore makeþ he non herburgrye þer he fyndeþ biforen envye.		216	
O vertue ¹ In þe whete is	¹ F. A v. also		round, not prickly, against Sloth ;
þat is muche a-zein Slouhnes :			
þer whete comeþ he wol ¹ not prike,	¹ F. ffor whete-corne wyl		
As Otes don and Barlike :		220	
Ne we ne scholde not be ¹ prikel	¹ F. haue any		
In ¹ Idelnesse ouer-Mukel ; ²	¹ F. Of ² F. mykyl		
Idelnesse gruccheþ and is heui of þouht			
And is ¹ soone wroþ for nouht,	¹ F. also	224	

Robert of Brunne's <i>Handlyng Synne</i> , p. 312—314.	And þat wrapphe comeþ of sorwe, And ¹ of wonhope wol muche Borwe.	¹ F. þat	
	þis sacrament of þe Messe		
	Loueþ not such Idelnesse,		228
	Not wiþ non nul he dwelle		
	Bute þer men of þe ¹ Ioye spelle.	¹ 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 ¹ schal men lete,	¹ F. þe mastlyoun	
	þat bi-meneþ, In no wyse		
	We schal vs 3iue to ¹ Couetyse,	¹ F. medel wyþ	236
	þat is also called ¹ Aueryce,	¹ F. And namely wyþ	
	þe whuche is a foul ¹ wikked vice.	¹ F. ys tolde a	
thin, against Gluttony;	Also þou seost þe oble is þinne		
	And muche honeste wiþ-Inne : ¹		240
	And þat wol wel signefye	¹ F. & grete dunhede ys noun þer-ynne	
	A3eyn þe sinne of glotenye ;		
	þer wol not þe sacrament reste,		
	Ac ¹ glotenye wol him out keste.	¹ F. þere	244
white, against Lechery.	And as ¹ þou sest, þe oble is whit :	¹ om. in F.	
	So schul we haue no-maner delyt		
	Of no-maner flesches take, ¹	¹ F. of fleshely lak	
	ffor lecherie ¹ makeþ þe soule blake.	¹ F. Of l. þat	248
	þeos seuene partyes ¹ beþ	¹ F. properties	
	In þe Oble, as we seoþ,		
	And eueri <i>propurte</i> þer-Inne		
	Is a3ein an hed-synne.		252
The Sacra- ment must 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 ¹ prest þat goþ to synge Mes	¹ F. Also a	
	þat in dedly synne is ;		
	An hondred-fold he <i>sungeþ</i> more		
	þe[n] he a lewed mon wore.		260
else we take our damna- tion.	Alle þat receyue þe sacrament		
	In dedly sunne or wikked entent		
	Or ¹ in eny of þeose ² seuene	¹ om. in F. ² F. þese yche	
	þat þou hast here herd nempne,		264

Riht to¹ heore Dampnaciun, ^{1 F. Hyt ys to} Robert of
 And þefore vengauce schal be don. *Brumme'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, *2. Miracle of*
 Of ful gret discrecioun, *the Tell-Tale*
 fful good and rihtful he was, ^{1 at. F.: Dyscrecyun a ryȝt wyt ys} *Fuces.*
 And god sende hym of his gras :¹ ^{On boþe partys ryȝtly to ges.} 272
 Of his parischens he vndurstode
 Whuche wer vuel and wȝuche wer gode.
 Two he hedde forte gete
 þat nolde neuere synne lete. 276 *had 2 very*
 And hit felde¹ on an Asterne, ^{1 = fell} *bad parish-*
 þat þe prest scholde non hosul werne *ioners.*
 But hit were for þe gretur synne,
 Inobedience or Corsyng Inne :¹ ^{1 F. As yn corsyng or yn} 280
 þis prest was in ful gret þouht ^{vnbuxyme}
 Wher he schulde hosele hem or nouht. *he doubted*
 He preyede to God, heuene-kyng, *whether to*
 þat he wolde sende him tokenyng 284 *give 'em the*
 Wheþer he scholde hem hosul¹ forbede ; ^{1 om. in F.} *Sacrament,*
 To ȝiue hit¹ hem he hedde gret drede. ^{1 F. To housel}
 ffrom god he hedde þis onswere :
 þat vch on scholde heor oune charge bere, 288 *but God bale*
 And þat he scholde werne hit none *him*
 But ȝiue hit forþ to euerichone ; *give it.*
 " Do as Ihesu dude in dede, *Do like Jesus.*
 And þou schalt no mon hit forbede, 292
 No more þen he dude Iudas
 þat hedde I-don a gret trespas ;
 Ihesu ȝaf alle wiþ mylde mood,
 Whon Bred was turned to flesch and blod. 296
 ffor summe þat hit take hit schal hem saue,
 And summe þefore peyne schal haue ;
 Aftur þey aren of synne elene,
 Also schal hit on hem beo sene." 300

* MS. Simeon : *Quod propter peccatum occultum communicatio 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,		
The Priest prayd that he might know by the receivers' faces, who took the Sacrament worthily or not.	And w3uche to haue hit not worþi.		304
	And [god] ¹ graunted him his wille,	¹ 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 ¹ -liht ;	¹ F. on days	
some, black ;	And summe þe ¹ visage was also blak	¹ F. here	
	þat noþing miht hit Blakore mak ;		312
some, red ;	Of somme hit was ¹ as red as blod,	¹ F. And some were	
	Starynge as þei weore wood ;	² And sum were swolle þe rysegas	
some, swollen ;	Of somme þe visage was bolled ² stoute,		
	As boþe heore e3en welleden oute ;	¹ F. gnapped	316
some, prikt their hands and feet ;	And summe nymped ¹ wip ² feet and hondes,	² 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 seene,		
	Mo þen he couþe þenne deme. ¹	¹ F. se at þat tyme	
	þe prest, whon he sauh alle þise,		
	Of þat siht he gan to grise,		324
	ffor þat siht he ¹ was hidouse	¹ om. in F.	
	And dredful and Meruilouse. ¹	¹ 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 ¹ lechours foul wip-Inne	¹ 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 ¹ wikked of mood,	¹ F. Irus &	340

Heore Euencristen for to slo			Robert of Brunne's <i>Handlyng Synne</i> , p. 316, 317.
Wiþ dede ¹ and wiþ word also. ²	¹ F. dep	² or wyþ pyne do wo	
þo þat þow sauh wiþ Bollen visage,			
þo aren Envyous and ¹ ouer-outrage.	¹ om. in F.	344	the sweld-faced, envious; the prikers, backbiters;
And þo þat nympeð her fingres and hendes, ¹			
Are Bacbyteres bi-twene frendes.	¹ 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 þinges 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 ¹ in wille	¹ F. 3yt		
In heore synne to leue stille,			
And þerfore schal þe sacrament			On these the Sacrament calls for Judgment.
Of hem aske heor ¹ Iugement,	¹ F. harde	356	
þat þei haue reseceyued him vnworþily			
And serued þe fend wiþ ful Envy." ¹	¹ 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 aȝeyn;			
Al heore tranayle þei don in veyn.			
Ȝif þou wole ¹ þyn hosel saue ² take,	¹ F. whan	² shalt	Before you take the Sacrament, wish to forsake sin.
Beo in wille þi synne to forsake		364	
Euermore in studefast herte;			
And ȝif ¹ þou synne in bodi ² smerte,	¹ F. þoghe; And om.		
God takeþ hit nouȝt to so gret grim	² F. some nityr and		
As þou in tresun Receyuede hym.		368	
In no þing wot I more tresun			
þen bringe þi lord on his felun,			
And ȝit men seiþ þe synne is to greue ¹	¹ F. here s. ys grefe		
þat bringeþ a trewe mon on a þeue.		372	
Ȝif þou do þus þi witande,			
þen chargen hit me ¹ moste on hande.	¹ F. men hyt		
þerfore loke þou wite nouht		375	
No synne I-hud In herte ne þouht! ¹	¹ F. has 2 vv. more.		
ffor ¹ no Clerk þat is in synne,	¹ F. Also		No Clerie in sin should serve at the Altar.
Til he leue and þer-of blyne			
He schulde not serue atte Auteer	¹ F. Ne halewede þyng to come		
Ne hondle þing þat comeþ þer ¹ neer.		380	

Robert of Brunne's <i>Handlyng Synne</i> , p. 317, 318.	I touched er ¹ of þis outrage Whon I spac of þe ¹ 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.	¹ See Furniv., p. 274-5. ¹ om. in F.	384
After taking the Sacra- ment, 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 vengauzce hym awes !	¹ F. þou louest hym nat þat þou by lyues	388
	3if þou forzete or ouer-sittes þe tyme of hosul þat þou wel wittes, Luitel fors of him þou 3eues, Nouþur þou louest hym ne leues. ¹	¹ F. ry3t	392
	And ouer al he loueþ þe best ; And þou ne wolt a nihtes gest Leten hym herborwe in þin hous ! þou art vnkynde and ¹ Meruyulous, þat al þe 3er þou letest him weyue, Wiþ worschipe woltou not him resceyue.	¹ F. And	396
The Old Law enjoind Con- fession once a year.	God Manaseþ for þis chesun, ffor ¹ riht hit wole and eke resun : ffor suche men aren holden vntrewe In þe Olde lawe and in þe newe. Comaunded ¹ In þe Olde lawe was Ones in þe 3eer to schewe þi trespas.	¹ F. Comaundement	404
The New Law says, "Receive thy Creator once yearly."	þe newe lawe is of þe more honour, Ones in þe 3eer ¹ resceyue þi creatour, Ones a 3er him to knoweleche, þi lord to plesse for doute of wreche.	¹ F. Ones to	408
	þat prest i blame ouer alle þinge, Wiþ-uten gret skil þat letteþ to synges ; ffor mony a soule mihte I-saued be ¹	¹ F. be saued	412
	Wiþ þat Masse þat þenne leueþ he. ² ffor alle þat in þe ¹ peyne Is, Abydeþ socour of þe Mes, ffor eueri Masse makeþ Memorie	² F. he haþ leued	416
The Mass helps soules in Purgatory.	Of soules þat aren In purgatorie. Muche þonk schal he ¹ haue þat helpeþ soules for to saue ;	¹ F. þat prest	420

No þing may so muchel avayle
 Of heore peynes and heore trauayle
 As þe sacrament of þe Auteer,
 Hit¹ makeþ hem of peynes cleer.² ¹ F. Ne ² 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 felicis presbiteri.*

3. *Tale of the
 priest Felix.*

Saint Gregori seiþ for þe same :
 Hit was a prest, felix his name ; 428
 Bi-syde he wonede¹ in a paþe, ¹ F. hys wonyng 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]¹ he fonde ¹ F. redy washt in it,
 A Mon to wassche him,² to foot and honde ; a Man always
 He dronȝ his hosen of and his schon ² F. þat serued hym attended to
 And redi was hem on to don ; 436 him,
 At eueri tyme he þider com
 His herneis¹ feire of he nom, ¹ F. Hys shone & hys hosen
 And seruede him at eueri tyde
 In þat watur and ofte¹ beo-syde. ¹ 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 askt the Man
 And seruede him ful apertely.¹ ¹ F. penyibly (penyblely) who he was.
 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,¹ ¹ 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 haue¹ oþurwyse. ¹ F. he wulde the Man 2
 leaves.

- Robert of
Brunne's
*Handlyng
Synne*,
p. 320, 321.
- þis Mon onswerde þis prest a-zeyn :
“ þis bred ze bringeþ to me in veyn,
ffor neuer-more schal I ze
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 :¹
- “ I was lord here ar I dyede,²
- 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 þis¹ mon preyede and songe.
- And whon þe wike was al gon,
þe prest com þidere, and fond non ;
He hoped¹ 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 ze may se
þat hit is gret Charite
Masses for þe dede to synge,
þe soules [out] of pyne forte bringe.
Ouer¹ 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.
- ¹ F. n. & seyð
² F. deye
¹ F. þys same
¹ F. beleuede þan
¹ F. Passyng
- 460
464
468
472
476
480
484
488
492
496
- In þe seueþe Comaundement
Toucheþ to þis sacrament

In a tale of þat ¹ kniht,	¹ F. a	Robert of Brunne'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. ¹	¹ 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.) hou a man of Souþfolk was saued þerou a masse.		
A 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, ¹ "were for me don	¹ 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 dilyneret 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, ¹	¹ F. be do	his wife that a bit of a Mass wouldn't do for him,
A parti hit helpeþ ² me þerto ;	² 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, ¹ 3if þe prest were of lyf so good		¹ <i>at. F.</i>	
he must have one all to himself, sung by a Priest of good life.	þat God his preyere vndurstood ; I hope þenne grace to haue þat his Masse mihte me saue ;" Ofte he seide to his wyf :			540
So his Wife,	" A prest, A prest of clene lyf !" On þe Morwen forþ heo code			544
thro' a Prior,	To þe ffreres eft to ¹ spede, And schewed hit to þe priour, And preyed him of socour ; 3if he hedde eny broþur		¹ <i>F. et god</i>	548
	þat he kneuh ¹ beter þen oþur, " þat wol synge me a Mes ffor a Mon þat ded is, At ¹ myn ese he schal haue		¹ <i>F. hopede were</i>	552
	To a pitaunce what he wol craue."		¹ <i>F. And at</i>	
got a holy	þe prior spac to ¹ a ffrere And preyed him on alle manere þat he wolde a Masse synge ffor þat soule heo made preyinge.		¹ <i>F. vn-to</i>	556
Friar to	þe ffrere was an holy mon ; And ar [þat] he his Masse bi-gon, He preyed to god his orison, Wip ¹ a gret deuocion, ²		¹ <i>F. Yu</i> ² <i>afflyceyoun</i>	560
sing a Mass for her hus- band only.	þat hit mihte ben him to pay, þe Masse þat he scholde synge to-day. 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 !"			564
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 !" " 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			568
her husband cume, and told her that				572
				576

- pen al þe world an hundred siþe,
 Ne miht haue mad me neuer¹ so bliþe. ^{1 F. half}
 His preyere was to god so dere, ^{1 F. þat he besoghte wyþ}
 ffor al þat he preyede¹ he wolde here ; 580
 þeiþ he hedde preized for a þousund mo,
 ffrom peyne to blisse þei hedde i-go ;¹ ^{1 F. he had brojt þo}
 ffor what þing he hedde asked bone, 583
 God wolde ha¹ graunted him ful² sone. ^{1 F. God hade ² as}
 Haue good day ! for now I wende
 To þat Ioye wiþ-ouen ende. <sup>had won him
everlasting
Joy.</sup>
 God lete þe¹ neuere þer-of mis, ^{1 F. vs}
 þou ne he,¹ to haue þat blis." ^{1 F. Wyþ-outyn ende} 588
 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 he¹ lette, ^{1 F. þarby}
 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 :
 Of¹ alle þing good is þe mes, ^{1 F. Ouer}
 þe¹ sacrament on þe Auter ^{1 F. For þe}
 Ouer alle passeþ his pouwer. ^{1 2 vv. om. :}
 In þe Masse þei hem a-fye <sup>ffor hyt makeþ mencynn of þe passyyn
As Iesu cryst to deþ was down</sup>
 þe soules þat are in purgatorie.¹
 þe sone is offred to þe ffadur of heuene
 ffor þe soules þe prest wol nempue ; 604
 þat is þus for to¹ mene : ^{1 F. Also þys tale wyl}
 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 or¹ in nuy, ^{1 F. or here}
 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
*Hauyng
Synne,*
p. 323, 324.

this separate
Mass

had won him
everlasting
Joy.

*End of the
4th Tale.*

Christ is
offred to God
for the Soules
the Priest
names.

Both the
dead and the
living

Robert of Brunne's <i>Handlyng Sonne</i> , p. 324—326.	Or in eny oþur tranayle, þe sacrament wol vs a-vayle ; Hit wol delynere vs out of peyn,	620
are helpt by the Eu- charist.	3if vr trouþe beo certeyn. 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. <i>Bede's Tale of the Knight Ruyna (or Ymma and Tuna)</i> .	(5.) <i>Narratio Bede.</i> ¹ ¹ Cf. Hist. Eccl. IV. c. 22.	
In Bede's day was a battle between K. Edrid and the King of Lindesay,	Þ at ¹ tyme seint Bede was liuonde, ² Weore Mony kynges in þis londe. Bi-twene two was gret Batayle— þerfore i telle þis Meruayle ; þat on hiht Edfride, of North Cuntre, þat oþur of lindeseye was he.	¹ F. What ² man lyuande
	Edfride hedde gret seyneri, Seynt Andreu hosbonde of hely. þis Batayle was bi boþe heore a-sent	¹ F. Audre 632
near the Trent.	Bi-sydes a watur men calleþ Trent. Sire Elfride ¹ broþur hette Eleswynne, ²	¹ r. Edfrides ² F. Elifwynne
Elswyn was slain.	He was slayn þat Batayle Inne ; 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.	636
A knight Ruyna was nearly kild.	A-noþur kniht was ¹ feld down Nerhonde ded, and fel in swoun ; þe nome of þis 3onge kniht Ruyna, ¹ seiþ seint Bede, he hiht.	¹ F. also was ¹ F. Iumna 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, To seche him help sumwher to haue, Of ¹ frendes fynde him to saue.	¹ F. Or 648
he was seized by K. Col- dred, and handed to an Earl.	As he wente wiþ muchel drede, He was taken wiþ kyng Coldrede ; ¹ And brouht him ¹ to a lordyng, An Erl, þat heold of þe kyng.	¹ F. Eldrede 652 ¹ F. vii-

- þe Erl asked him what he was,
 And wher he hedde ben in hard cas. 656
 ffor doute of deþ he was a-friht
 And dorste not seye he was a kniht ;
 He seide : "sire, 3if þi wille¹ be, ¹ MS. welle
 I am an hosebonde-mon¹ of þe cuntre, ¹ 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,¹ ¹ F. wan 664
 And wolde fonde to haue¹ my lyf,
 Til I may come to my wyf." ¹ F. saue
- þis Erl dude a leche bi stoundes
 To tente¹ to hym, to hele his woundes. ¹ F. Tende 668
 þat tyme was here mony þeodes,
 Mony vsages, and¹ mony leodes, ¹ F. yn
 ffor vche a kyng in þat dawes¹ ¹ F. dawe
 Vsede his diuerse lawes : 672
 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 kniht¹ miht oþer men take, ¹ F. kyng
 He scholde hem sulle or in seruage make.
 Wherfore 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 ;¹ ¹ F. Tymma 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 ;¹ ¹ F. Tuncestre 692
 þat tyme,¹ as ich vndurstonde,
 Hit was in Northumberlonde. ¹ F. tounne
- Robert of
 Brunne's
*Handlyng
 Sunne,*
 p. 326, 327.
- Ruyna said
 he was a hus-
 bandnau.
- The Earl had
 him cured,
- and then
 bound every
 night, to stop
 his running
 away.
- Ruyna's
 brother,
 Abbot
 Tymma,

- Robert of
 Brunne's
*Handlyng
 Synne,*
 p. 327, 328.
 came to the
 Trent, found
 a body like
 Ruyna,
 buried it,
 and sang
 daily Mass
 for it.
- þis Abbot hedde tipinges certeyne
 þat Ruyna was in Batayle slayne. 696
 He com to Trent, þis Abbot Tymma,
 And fond a bodi lyk to Ruyna ;
 Honorabliche he dude hit graue
 In his chirche þer he wolde hit haue, 700
 And song þefore day and oþur :
 He wende hit hedde ben his broþur.
 þauh Tymma hedde chosun wrong,
 His broþur hedde þe goodus¹ of þe song— ¹ F. godenesse
 ffor God al wot, and wust hit þere 705
 ffor whom he made his preyere :—
 þeih men a-niht þis kniht bounde,
 A-Morwe þei hym loos founde, 708
 Men mihte hym neuere bynde so fest¹ ¹ F. yu bondes so feste
 þat þei¹ þat tyme nolde al to-berst. [¹ 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,¹ ¹ F. fette
 And þe Erl feire he gret.
 " 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,¹ bi no wicche-craft. ¹ F. ne 728
 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
 ffor me he syngþ vche day a Mes—
 prest, abbot forsoþe he is.
- So that, tho'
 Ruyna was
 bound every
 night, he
 was, thro' the
 Mass, free
 every morn-
 ing.
- The Earlskt
 him what
 witchcraft
 this was
 thro'.
- Ruyna told
 the Earl that
 his Brother
 the Abbot's
 singing Mass

- I wot wel, þat is þe enchesun
 þat my Bondus here¹ vndon ; ¹ 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, *Synne,*
 His preyere for me weore I-herd, p. 328, 329.
 To bringe me out of peyne and wo, undid his
 And siþen to blisse forte go." bonds,
 Al þat Meyne and þat Erl 740
 Leeuede wel he was no cherl, as it would
 as¹ he to-fore hem hedde i-seid loose him
 Whon þei on hym furst hond leyd ; from Purga-
 Bi his semblaunt and feir beryng tory.
 Hym semed wel a gret¹ lordyng, ¹ MS. And as 744
 Bi his speche þei vnderstood ¹ F. to be a 748
 þat he was mon of gentil blod.
 þe Erl tok him in priuite,
 Wheþen he was telle scholde he ; At the Earl's
 " Sey me soþ, and, as I am trewe¹ kniht, request,
 þou schalt no skaþe haue, be my miht."¹ ¹ om. in F. 752
 " Seþþhe þou me bi-hotest pes and griþ,
 I am þe kynges mon Eldriþ ;¹ ¹ F. Edtryth 756 Ruyna con-
 Armes I bar in þat Batayle, *fesses he is*
 Wiþ my pouwer him to auayle." *K. Edfrith's*
 " So me þhouzte," seide þe Erl, *man.*
 " þou¹ semed not to ben a cherl. ¹ F. þe 760
 Bote for þi knowlechyng her me bye²
 þou weore worþi for to dye, ² F. But for þat y here þe seye
 ffor þou halp³ þer to slo, ³ F. hylpe
 þat al my kynde is ded me fro ; 764
 Bote, for I er sikerde þe,
 Scha[l]t þou haue no skaþe for me."
 He eode and sold him for Raunzoun
 At Londone to a ffrisoun. The Earl sells
 A ffrisoun, 3e schul vnderstonde, Ruyna 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
Synne*,
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-vayleþ¹ nouht ^{1 F. vayled}
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 ȝine 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 ȝaf 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 Caunturber—
He was seint Andreus¹ suster sone, ^{1 F. Audre}
And Ruyna was wont wiþ hym¹ to wone; ^{1 F. here} 796
Of al his stat, boþe wo and wele,
Ruyna told him eueridele.
þe kyng ȝaf him his Raunsun;
And [he] bar hit to londun to þat ffrison. 800
- and then goes
to his brother
Tyuma,
- 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	¹ 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 ¹ þe kniht.			
þis sacrament helpeþ not 3it alone,			
Bote þe offrynges enerichone,			
Al þat we offre atte Mes,			
Al to vre saluacion hit is.		820	
Not only forte saue þe dede, ¹	¹ F. þo þat dede beþ		
þe quike hit saueþ also and rede; ¹	¹ F. redeþ		
As wel haue þe quike þe prou			
As þe dede þerof þe vertu nou ¹ ;	¹ om. in F.	824	
Quike and dede, More and lesse			
Ben I-saued þorwh þe Messe.			
þe Offringe is as a present,			
þat helpeþ vs wiþ þe sacrament,		828	The offering at the Mass helps us too.
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.			
H it was a Mon bi-3onde þe sée,			
A Mynour, wonede In a Citee.		836	6. <i>The Miner helped by his Wife's Misofferings.</i>
Mynours, þei makeþ in hulles holes,			A Miner
As men don þat secheþ coles.			
þe ¹ Mynour souht stones vndur molde	¹ 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			
ffel down þer and closed hym Inne.		844	The Mine fell in,
His felawes alle þat weren hym hende,			
þat he weore ded wel þei wende ;			
þei eode and tok hem alle to Rede,			and the Miner was thought dead.
And tolde his wyf þat he was dede.		848	
þis wommon bi-menede hir hoseboude sore—			His Wife
God leue þat mony such wymmen wore !—			
Hco 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 wiþ-al,	¹ F. as for a	856
offerd a picher of wine and a loaf daily at the Altar, for a year, save on 1 day.	Eueri day as ¹ 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 wiþ al hire miht Dude for him [boþe ¹] day and niht.	¹ 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, And come to þat same stude eft þer þei heore felawe in werk left.		864
dng down to him, and found him safe and sound.	Riht þere þei furst bi-gon þei percede þorwh in to þe Mon : þe Mon In good stat þei founde, Liuinge, wiþ-uten wem or wounde.		868
	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, ffurst þorwh þe Citée,		884
	And seþþe þorwh al þe contre. Hit com in spekyng ¹ atte laste	¹ F. þey asked hym	
The day he fasted	þat day þat he dude faste. He tolde hem þe dayes name, And his wyf seide þe same :		888
was the Good Friday when	þat day heo offrede neuer a del, þe goode ffriday hit mihte be wel.		892

<p>You shall be told, 1. how to live perfectly; 2. God's will;</p>	<p>13e mouwe also here hardily Hou mon schal lyue parfytly; þenne schul 3e here also</p>	<p>1 In the Spec. precedes: Quo- modo homo debet respicere ad statum suum.</p>	9
<p>3. what makes men holy;</p>	<p>What is þe wille of god euermo; Also schul 3e here now rede</p>		12
<p>4. self-know- ledge;</p>	<p>What þing makeþ mon holy in dede; 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;</p>		16
<p>5. God's goodness;</p>	<p>Also mowe 3e here in hi3 þe godnesse of god þat is euer redi;</p>		
<p>6. how to spend time;</p>	<p>þen mowe 3e heere in þis ryme How a Mon schal spende his tyme.</p>		20
<p>7. how to contemplate God in crea- tures;</p>	<p>Also heere lerne we may Hou þat we schule vre lord pay.¹ Herkneþ alle feire and stille;</p>	<p>1 Spec.: Quomodo homo debet contemplari Deum in creatura.</p>	24
<p>8. God's will as in holy writ;</p>	<p>Heere schul 3e so of godus wille, As witnessesþ folliche hit þe Bok þat is cald holi writ:</p>		28
<p>9. the 7 deadly Sins;</p>	<p>þe seuen dedlich synnus, þe braunches also, I wol 3ow telle, ar 3e go;</p>		28
<p>10. the 7 evangelical Virtues;</p>	<p>þe seuen vertuwes of Ion þe Ewangelist,¹ þat² was ful wel wiþ Ihesu Crist;</p>	<p>¹ = the seven blessings, which however are given in Math. 5, 3. Spec.: De 7 virtutibus evangelicis. ² MS. þas</p>	
<p>11. the 7 Gifts of the holy Ghost;</p>	<p>þe seuen 3iftus of þe hologicost, þe whuche ben of milites most, And of heore strengþe also I-feere Sumwhat þenne mowe 3e lere;</p>		
<p>12. the Ten Comman- dments;</p>	<p>þen schul 3e heere in presens Which ben þe ten Comaundemens;</p>		36
<p>13. the 3 Virtues, Faith, Hope, Love;</p>	<p>þe[n] schul 3e heere feir and briht Of þreo¹ vertuwes and of heore milt, þat is ffeiß, good hope, and loue, þat wol vs bringe to blisse aboue;</p>	<p>¹ cf. v. 857 ff., where the 4 cardinal virtues (45-8) are included.</p>	40
<p>14. the 12 Articles of the Creed;</p>	<p>Of þe twelf Articles of þe ffey Schul we also sumwhat sey;</p>		
<p>15. the 7 Sacraments;</p>	<p>Of þe seuen Sacramens, þat euer ben in godus presens;</p>		44
<p>16. the 4 chief Virtues;</p>	<p>So schul 3e heere sum or al þe ffoure vertuwes Principal:</p>		

Now may 3e here þat almes-dede		
Gostlyche wole a mon fede,		
And so may 3e wel vnderstande		
þat God is payed of good offrande.—	896	Robert of Brunne's <i>Handlyng Synne</i> , p. 333.
ffor al þis tale in 3or lyues		his Wife didn't offer at the Altar.
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 rede		
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,		
þat ¹ þe sacrament, vr saueour,	¹ om. in F.	Let us pray that the Sacrament, Christ, will save us !
þat Bodi and soule he wol vs saue,	¹ om. in F.	
And we him to ¹ loue and he us to ¹ haue. Amen.	916	<i>End of R. Brunne extract.</i>

XXXII. *You a man schal lyue parfytly.**

(A translation of the first part of St. Edmund's Speculum).

I N nome of him Alweldyng	¹ 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. ecclv., 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, Rihtwisnesse, 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>
Þ 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 ¹ seiþ, “ bi-holde 3e To what þing 3e cleped be.”	¹ sc. Poul	‘ See to what ye are called !’
þat he seiþ, hem to redresse And to sturen hem to Parfytnesse.		
ffor ¹ eueri Mon þat lyueþ here Ouhte ha Ioye and Serwe I-fere :	¹ r. þerfor	The Religious have reason to joy
Ioye for þe worþily wonynge þat is ordeynt to wel lyuyngē, ¹	¹ MS. Th.: Ioy for þe holy religion	60
Serwe also to haue þerbi ffor vre liuyngē vnrihtfuli.		64
ffor her seiþ saint Eusebi Wordus þat ben ful dredfully :		
“ 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 safely or the deepest dan- 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 ¹ eke also	¹ r. leue	
Al þat Religiun ² longeþ to ; þou most al þi wille 3iue Parfytly and sikerly to liue.	² r. þe world?	76
And saint Bernard vs techēþ 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 wip herte, And loke þou no þing þer-of breke Wip al þat þou wip mouþ mai speke,	88
Whatever you do with any of your Five Wits,	Or worche in dede wip-oute striue Wip eny of þi wittes fyue, Wip siȝt of Eȝe, wip Tonge tastyng, Smellyng of Neose, of Ere heryng ;	92
	What þou dost bi wei or strete Wip bodi worching, going wip feete, Liggyng, stonyng, þenkyng ¹ also,	96
see if it be God's will or no. If it is, do it; if not, don't.	Loke ȝif hit beo godus wille or no. ȝif hit beo his wille, do hit son ; ȝif hit ne beo, hit not don, Do hit not þenne for no maystrie, þouȝ 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	104
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.	108
a. Knowledge of Truth,	Two þinges þer ben In worchyng : þat on is loue, þat oþur knowyng ; þat is knowyng of alle soþnes,	112
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 ¹ þin owne flesch, ² And also ³ godus grete goodnes, Maistou not come, as I þe mene, Wip-outen loue of þin Euencristene.	116
	To knowyng of þi-sel[f] maistou Come þorwh good þenkyng nou ; ¹ þou mayȝt come to godus knowyng þorwh þin owne feire plesyng. ²	124
4. Self-know- ledge may be got by thinking what we were, are, and shall be.	To knowe þi-self old or ȝinge Maistou come bi þis bithinkyng : þenk bisiliche, I preye þe, What þou weore, art, and schalt be,	124

¹ r. sittyng¹ r. þorw knowyng
² r. self?
³ r. to loue of¹ Sp. per frequentem
meditationem² 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 Our body is
viler than
dung, was
bred in filth,
- 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 What our
soul shall be,
God only
knows.
What has it
been ?
Think of our
many and
great sins,
- 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 how we
have spent
our time.
- 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 Whenever
we have not
thought on
God,
- þou hast so loren of þi dispens
 And don a3eyn þi lordus defens—
 ffor hit is vr lordus biddyng
 To loue him ouer al oþur þyng. 152 we have lost
our time.
- 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 We shall be
cald to ac-
count for
every idle
deed and
thought.
- And as vch an her on þin hed is wried
 þat is saued schal beo glorified,
 Also schal no þing ascape
 Wip-uten 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 veyn¹ glori ; Now are we trauaylet in to drede I-lope, Now beo þe wey of fals hope.</p>	1 MS. veny 184
We are changeable.	<p>þow art so chaungable be-hynde & bi-forn, þat we wol to-day we wol not to-morn ; Ofte vr-seluen for to plesse Are we aboute worldly ese, But we haue hem at vr wille</p>	188
We are easily tempted.	<p>We beo turmented, us þinkeþ wiþ¹ ille : Whon þou hem at þi wille most hast, þen art þou wiþ hem agreued mast. 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>	1 om. wiþ 192
5. God's goodness.	<p>Of alle þeos Merueylous chauȝces Vr lord haþ sent vs diliueraunces, And vche oþur day þerfore¹ He vs dilyuereþ more and more.²</p>	1 r. þerfro 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 wiþ lymes two,
So feir and noble and of gret prise
þat no Mon may no such deuise. 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 Schornes¹ þei; hit were. ¹ r. of-shorne 232
3if þou sigge in þis degre
þou louest hem, for flesch figured þei be
To þi liknes, and 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 biginnyng¹ of vre flesch ¹ MS. bigimynng
Is stynkynde fulþe neuerþeles.
Of O flesch-ffadur alle we came,
Adam was he cald bi name ; 244 Adam.
Q 2

	And for he dūde so gret folye, Scholde we neuer lone her fleschlye, Bute vche Mon þus scholde loue oþur Gostlich here as sustur and broþur.—	248
We should love one another with spiritual love.	Ihesu, þat is vr aller kyng, As I seide atte bygynnyng, Whon þou weor nouzt, þen formed he þe. Whon þou weore lore, þen fond þe he, Whon þou weore sold in sorwe and sinne,	252
Jesus made us,	þen bouzt he þe wiþ muchel wyne; Whon þou were diht, i-dampned also, þen mihtfulliche he saued þe þo; Whon þou weore boren in synne eke, He Baptised þe wiþ wordus swete.	256
redeemd us, saved us.	And whon þou sungest, al day to se, þen Mekeliche he soffreþ þe, And longe he wol zit þe abyde, Resseyue þe aftur, so may be-tyde, And putte þe in to his swete couent, Euer to beo to him present.	260
He puts up with our sins,	Whon þou mis-dost, he wol þe þrete, Longe he bydeþ ar he wol bete; Whon þou syngest wiþ wille fre, fful sone wol he for-ziue hit þe.	264
He waits before beat- ing us,	Whon þou mis-gost eke also, He þe Amendep wiþ wille ful þro, Whon þat þou in doute art' ouht, In to þe techyng he haþ þe brouht; Whon þou art hungri in eny neode, ffeire he ordeyneþ þe to ffeede;	268
He forgives us,	Whon þou hast colde, he warmeþ þe, Mon, Whon þou hast hete, he keleþ þe þon; Whon þou wakest, ¹ he saueþ þe so, Whon þou slepest, he kepeþ þe to;	272
He feeds us.	Whon þou rist vp, he þe sosteyneþ, Whon þou fallest, he þe reiseþ, Whon þou sittest, he halt þe ek, Whon þou stondest, he strengþeþ þi feet, And also, soþ for to say, He vndursitteþ þe enere and ay;	276
Jesus warms us,		280
sustains us,		284

¹ MS. walkest

Whon þou gost, he wol þe lede,		leads us,
Whon þou aʒeyn turnest, resseyueþ þe eke,		
Whon þou gost mis, a-ʒeyn calleþ he, ¹	¹ r. þe	
Whon þou art seek, þi cumfort to ² be.—	² 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 benefiſts we should always
And alle tymes to þenke for þis,		
Alle dayes to speke to [him] Aboue		
And alle dayes him hertly loue, ¹	¹ = 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 to 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-outen 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
Þ 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
þat is to sei þus forþi		We should think how many have fallen into the 7 Deadly Sins ;
In þe seven synnes dedly :		
In Gloteny and Lecherie,		
Monslauzt also and Envye.		320
And of alle þeose wikkede chaunses		
Haþ crist mad þe diliueraunces,		and from all these, Christ has deliverd us.
He haþ þe saued as mihti kyng		
Wip-outen 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

He is ever
busy, caring
for us.

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

Every morn-
ing we should
thank Him

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 :

¹ so MS.
Simeon
for keeping
us safe and
sound,

G*racias ago tibi, domine Ihesu criste, qui me [mise-
rum peccatorem]¹ in hac nocte custodi[sti], [pro-
textisti], visitasti, sanum saluum & incolimem
ad hanc horam peruenire fecisti, & pro alijs uniuersis
beneficiis que¹ michi tua sola bonitate contulisti. Qui
uiuus & regnas deus per omnia.² ¹ MS. qui*

and for all
His benefits.

Sey þus, for hit is to þi by-heue, 343

Boþe on Morwen and at eue. ² The English translation is omitted.

³ Þenk þenne, I rede, also, ³ 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

we should
pray God
mercy for
our sins.

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,

And þenne schaltou þus ¹ say	¹ The Latin text (<i>In manus tuas &c.</i>) 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 :		
“ In to þin hondes, lord verray,	364	“ I commit to Thee
And in to þin holy Aungeles ay,		
I be-teche þis ilke niht		myself,
Mi bodi and soule to þe be diht,		
Mi breþeren and my sustren alle,	368	my friends,
And al my frendes, what-so bi-falle,		
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 ¹ beo-sechyng of þi Modur Marie	¹ 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-ouen 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.

I. Contemplation of God in His creatures.	Contemplaciun is, siker 3e beo, þe goodnesse of god for to seo.	400
Three things are in God, as seen in creatures :	Bi his ¹ Creatures may þou seo þan þreo þinges ben In god and Man ; þis þreo ben, vs to redresse :	¹ MS. þis
	Miht, wit, and gret goodnesse. ¹ . . . Wit to god þat is sone, Goodnes to god holigost in wone.	¹ 2 vv. wanting (Miht is appropred to god þe Fader). 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 ¹ ordeyned ;	¹ r. be
3. Goodness,	þorwh his goodnesse, not denyed, Alle þeose þinges he ¹ multiplyed.	¹ r. be 412
1. His power appears in their greatness.	His pouwer maistou seo þe laft þorwh her gretnesse and here schaft ; His wit also wiþ-uten distaunce	
	þorwh heore bounte ¹ and ordynaunce ; His godnesse may we seo ful newe Bi heore Multiplicaciun and vertuwe.	¹ r. beaute 416
	Heore gretnesse may we seo Wiþ foure <i>propurtes</i> ¹ þat þer beo,	¹ Lat. dimensiones 420
	þat is folliche for to say þorwh heore heiznesse and depnesse ay, þe oþur two ben of strengþe þat is ¹ þorwh heore brede and lenge.	¹ MS. was 424
2. His wit : to some He has given being only, as to stones ;	His wit maistou seo ful breme, 3if þou þerof take good zeme, þer as he haþ 3iue sum creature þore Beoyng wiþ-uten eny more,	428
(to others being and living,)	þat is as mucþe forte say As stones þat ben in world al day. ¹ . . .	¹ Some vv. wanting : (to sum being & liuing as to treon & grases).
to others being, living, and feeling, as to beasts ;	He haþ 3iue to oþur þynge Lyf, beoyng, and fleoyng, ¹ And al þise ben bi his hestes To þat þing þat men callen bestes.	¹ r. felynge 432
to others being, living, feeling, and reason,	To oþur haþ he 3iuen also Lyf, beoyng, and fleoyng ¹ bo, And also more þing of Renoun : He haþ to hem ¹ I-3iue resoun ;	¹ r. felynge 436
		¹ 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 ¹ wele;		¹ 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 like 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.	448	
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."	452	
Þ 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's will;
þe goode bestes ¹ þat meke beo þon, Beoþ maad for þreo þinges for mon: ffor to helpen vs wiþ-ouren fayle, As schep, hors, kuyn, in vre trauayle;	460	for all crea- tures are made for man only:
And vs to feede, ¹ and vs to cloþe, As leþer, flesch ¹ and wolle boþe, ² As Corn on eorþe and foules to be And also ffishes in þe Séé.	464	to help us in our work, and to feed and clothe us.
þe nuy3ing grazes ¹ and bestes venimous Ben ordeynd for þreo þinges to vs: ffor chastisyng, and amendement, And for techyng wiþ good entent.	472	¹ r. hyde? cf. MS. Thornt. ² r. flax (Th. lyne). ² 2 vv. om. ? cf. MS. Thornt.
Chatised and punissched we ben in route Whon we ben hurt, and in such doute; ¹ And þat is ful derworþli Of Godus owne grete merci—	476	¹ = grasen Harmful creatures are ordaind to chastise, amend, and teach us.
þefore bodili he com To Chastise vs, boþe god and Mon, ¹		¹ MS. Th.: And þat es gret mercy of Godþe þat he will chasty vs bodyly þat we be noghþ puneschit lastandy.

	þat we nere dampned wiþ-outen ende ffor to dwelle wiþ þe ffende.	480
	We ben amendet whil we wol mynne þat al vr wo comeþ fro vr synne ;	
All our woe comes from our sin.	Whon we seo þe soþe þus So smale creatures may greuen vs,	484
When little beasts grieve us, we should think how frail we are.	þen may we þinke þat we be fful of ffebelnesse and of ffrelete, We ouhten alle to beo ful Meke. Whon we godus werkes wol se and seke . . . ¹	488
	Whon þou hast þus monyfolde þe werkes of god folliche beo-holde,	¹ 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 struiþe hem þen. ¹	¹ Some verses om.?
	Loue ¹ God for his goodnesse ; Honoure him for his feirnesse ; Glorifye him at þi redres And also for his grete prouwes.—	504
II. Another kind of Con- templation is Holy Writ.	Þ En is þer a-noþur degre Of Contemplaciun, I telle þe, þe w3uche trewe and soþ is hit :	
	þat is eald 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, ¹ þis world also in alle wyse þou beo aboute to dispise ; Loke þou what is to done, And also loke what is to schone. ¹	
		¹ 513-14 ought to follow the 2 vv. om. after 518. The text is here very corrupt.
		¹ 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 leue¹ and knowe²

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 Ewangeli,¹

And þe Ioyes also of heuen

And þe peynes of helle to nemen. 532

¹ r. loue
² 2 vv. om. ; Spec. :
Ex scriptura debes
extrahere et cognos-
cere :

Holy writ
teaches us the
Sins, Virtues,
Command-
ments,
Creed, &c.

¹ The 7 praers of the
Paternostꝛ are om.
here and in the poem.

Off þe seuen dedly synnes.

*The 7 Deadly
Sins.*

Seuē Sinnes þer ben dedly :

Pruide, Wraþþe, Sleuþe, and Envy,

Glotonye, and gredines¹ also, ¹ = couetise, cf. v. 605. 535

Couetyse² and lecheri, wiþ hem to go. ² om. Couetyse

Pruide no-þing elles ne is

Bote loue to muche monnes hiñnes.

And of him comeþ oþur seuene :

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 dop¹ þing þat him is defendet.

¹ r. And do

þat oþur þing is Auauntyng,

¹ Whon mon of oþur monnes þing

And to him-self bi wikkednes

He hateþ and bringeþ him in distres.

¹ These vv. are corrupt; cf.
V. pr. tr.: whon a mon
avaunteþ him of good þat
he haþ of a-noþer or of an
vuel (Th. of ill) þat he haþ
of himself.

þe þridde spice is Ypocrisy,

Whon mon feineþ him to haue in hiȝe 552

Holines þat he haþ nouht,

And dop¹ his wikkednes in dede and þouȝt. ¹ Vern. pr. tr.
hut, 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,

3. Hypocrisy,

4. Despise of
others,

- Whon mon¹ reherceþ² oþur mennes good dede,
 He wolde beo holde þe beter in leode.
5. Arrogance, þe ffyfte spice is Arrogaunce boun, ¹ MS. men
² r. repreueþ?
(Th. lesses). 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 boldnes¹ in nome, so V. pr. tr., Th.
vniuersitiefulnesse
- 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 of¹ feirnes, or strengþe to say, 1 om. of? 576
- Or souereyn wit, or Noblay—
 þat noblei calle I in þis stage
 He þat¹ is prout of hei lynage. 1 r. þat he
2. acquired
 faculties,
 þat oþur þing is and euer was
 þe godus þat men han of purchas, 580
- As wittes,¹ vertuwes enerichane, 1 Th. cunnyng, V. sciens,
Sp. scientia.
 Graces,¹ 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,
 Ioye of oþur mennes vuel-fare, 588
- And also to make sweryng¹ gret 1 r. serwyng
 ffor oþur mennes wel-farynge and get.
 And þat may ben in herte stinkyng,¹ 1 Sp. per afflictionem,
Th. wit& lykynge 592
- Or in Mouþ þorwh Bakbytynge,
 Or in werkes of vuel entent
 þorwh defaute of good entisement.¹ 1 Sp. per subtractionem boni
vel incitamentum mali.
- III. Wrath. **C**hidying 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 1V. Sloth.
- Of foul wille, wiþ gret þretyng, 600
- Aboute godus comaundemens not to do,
- Wonhope, Rechelesnesse also,¹ ^{1 vv. 601 and 602 to be transp. Sp. desperatio, negligentia erga dei præcepta.}
- Outrage wille of herte to sen 604
- Aboute pinges þat defendet ben. 604
- O**ff gredines¹ comeþ tresun prest, ^{1 = couetise} V. Covetousness.
- fforswerynges, and wikked rest,¹ ^{1 so MS. Th. (V. feble rest); Sp. inquietudo.}
- Violence, and hardnes of herte
- Aþeynes Merci wiþ muchel vnquerte. 608
- Þ**enne þer comeþ of Glotonye VI. Gluttony.
- Veyne gladnesse, and Lecherye,
- ffulþi,¹ Muche speche in hiþing, ^{1 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 of¹ dispeir Is al his wone ^{1 r. and}
- Of þe world þat is to come.
- þese ben þe seuen dedly synnes forþi.
- Wel may þei ben cald dedli: 624 The 7 Deadly Sins, and the evils of them.
- þe furste þreo dispoyleþ þe mon,
- þe ffeorþe abateþ hym as he con,
- þe ffyfe byndeþ him in bonde,¹ ^{1 Sp. prostruit 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,
- Bi-nymeþ a Mon his god¹ to holde; ^{1 MS. good, cf. v. 652.} The evils of 1. Pride,
- And Envye bi-nymeþ also him fro 633 2. Envy,
- His enencristen,¹ from god to go; ^{1 MS. owne self, cf. 654.}
- Wrapphe, þat is a schrewed delf, 3. Wrath,
- Bi-nymeþ a Mou his owne self; 636

4. Sloth, Of Slouþe þat ilke foule synne
Euere hit tormenteþ hymme ;¹ 1 so Th.
5. Covetous- Gredines in eueri toun
ness, Casteþ þe vnselely mon adoun ; 640
6. Gluttony, Gloteny deseyneþ hym in luytel stage ;
7. Lechery. Lecherie put him in foul seruage.

*God's Seven Blessings.**Seuen blessynges of god.¹*

The remedies
against the 7
Deadly Sins
are the 7
Blessings of
the Gospel.

A 3ein þis seuene vices þus <sup>1 This passage, om. in MS. Thornt.,
agrees with the pr. tr. in MS. Vern.</sup>
Ordeynt remedie sone Ihesus, 644

And send us seuen vertuwes in hihe
In þe holy Ewangelye,¹ 1 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 Slouþe 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 doynge,
þat euer þenkeþ on flesh lykynge.

“Blesset be þe pesybles i-tald,
 Godus children schul þei be cald”— 676 7. Blessed are
 the Peace-
 makers.

Aȝeynes lecherie þis ordeynt wes,
 ff̃or þe lechour naȝ neuer pes ;
 He naȝ no pes for his beste,
 He may in herte neuer ha reste. 680

þeose ben þe vertuwes seuene
 Aȝeyn þe vices forte nempne.¹ ¹ The last part of the Chapter
 in the Speculum is omitted.

Seuen medicines for þe seuen dedly synnes.

Afftur 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 confermeþ¹ hem² ¹ The poet or scribe took confermeþ
 for conformed. ² r. men. and confirm
 In to³ seuen vertuwes þen ³ þo 688 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 hologicost of wisdam and of vndurstandyng, 692 1. Wisdom,
 2. Under-
 standing,

And also, wiȝ-ouen fayle,
 þe gost of strengþe and of counsaȝle,
 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 ȝiftes god ȝaf mon
 Al þat he haȝ neode of þon
 To his Bodiliche lyf
 And to his soule wiȝ-ouen 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]nes¹ ; ¹ 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 richesse in alle wyse,	
teaches Wit ;	þat he beo not deseyuct beo hit :	
	þat vs techeþ þe gost of wit.	716
to suffer tribulations manfully,	And þou schalt suffre stalworþli Tribulacions and anguysses worldli,	
	þat þou neuere ouercomen be :	
teaches Strength.	þus techeþ þe gost of strengþe to þe. þeose foure ben souereynly To bodiliche lyf forþy.	720
The other 3 teuch	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 :

I. 1. Worship
the One God,

and serve
Him with
good works.

Think
whether
you've kept
the vows

þe ten comaundemens of god.¹

¹ This passage agrees
with MS. Thornton.

Afftur þis schaltou witen þen
W₃nche ben þe comaundemens ten.

þe furste, hit is be þin a-cord :
Worschipe to¹ 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 zolden him þi beo-hest

þat þou be-hiztest hym mest or lest :

¹ r. þou

740

744

748

pou him be-hiztest feipful trist		made for you at Baptism.
Whon pou toke pi Baptist ;	752	
Or 3if pou haue lasse penaunce don		
þen þe was leyd penaunce vppon.		
þorwh þis comaundement al-to-gader		
Mon is ordeynt to god þe ffader.	756	
Þ At oþur bi-heste is forto seyn :		I. 2. Name not God's name in vain.
Nempne not godus nome in veyn.		
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 witnessse		
And seiþ " I am soþnesse " expresse.	764	
Þ E þridde heste is forte say		I. 3. Keep the Sabbath Holy.
þat pou kepe wel þin haly-day.		
þat is to sei, vch an heih fest		
þat comeþ þe to, mest or lest,	768	
Haue þin herte in pes and reste most.		
þat ordeyneþ mon to þe holygost.—		
þeose þreo hestes techep 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 techep men		
Hou þei schul bere hem to her euen-cristen.	776	
Þ E furste is : worschupe pou folly		Command- ments re- lating to our fellow- Christians.
fflesch-fadur and modur and pi gostly.		
And þat in two Maner of þinges :		
In boxumnesse and for-berynges,	780	II. 1. Honour thy Father and Mother. Help thy Parents to all they need.
And help hem bi pi pouwer in dede		
Of alle þinges þat þei haue nede.		
þen schalt pou beo of long lyf		
In eorþe here wiþ-ouen stryf.	784	
3if pou wolt haue þe lyf longe,		
Worschupe pi god ¹ wiþ wille stronge,		
ffor he ² þe brougt, wite hit wel,		
Al pi lyf euerich a del.	788	
Þ at oþur heste, hit is þon :		II. 2. Slay no man ;
In no wey þat pou sle no mon.		

¹ *al.* hem or him (the scribe took "him" for god). ² *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 ¹	¹ Sp. in loco mortis
	In prisun or in oþur stede— þat ilke doing cause may be	799
	Of his deþ, as I sei þe. . . . ¹	¹ 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 hiþe, Or for de-faute leteþ him dye	804
	And nil not helpen him in þat mester Ne him deliuere, 3if he ha pouwer.	
II. 3. Do no lecherie.	Þ En is hit þe þridde heste : To do no lecherie, mest ne leste.	808
	He þat wol lyue wiþ-ouren dyzing In þe blisse of heuene-kyng,	
	Him weore need to kepe ful bouu His dedlyche lyf from corupecioun,	812
	ffrom þat corupeciun, sei I, þat wol come of his bodi.	
II. 4. Do no theft or robbery.	Þ E ffeorþe heste is, witerli : To do no þefþe ne Robberie.	816
	He þat wol spare oþurnennes lyf, Bi-nyme him nouht wiþ no strif,	
	þorwh w3uche bi-nymynge þou maizt bi-reue his lyuynge.	820
II. 5. Bear no false witness against thy fellow- Christian.	Þ E ffyfþe heste þen is þis : þow schalt bere no fals witnes	
	A3eynes þin euen-cristen þen, Ne also þou schalt not cumforten hem	824
	þat wolden liue in reste and ro (!) ¹	
	Heore neiþgebors harm to do. ffor bi a fals witnessse i-bore	
	A Mon may worldli beo forlore.	828
	3if þou no counseil in no res To him þat wolde liuen in pes	

¹ Cf. Th. : þou sall noght
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	
Þ E sixte heste wif-ouren strif : Coueite þou nouzt þi neizebors wyf, Ne non of his seruauens also, Ne nouzt þat him longeþ to.	836	II. 6. Covet not thy neighbour's wife,
Þ E seuene heste is þus, I-wis : Coneyte þou not þi neizebors godis. þis two hestes acordyng ben To þo bifore as 3e may sen, þer he seiþ to þe in hiþe "Do no þeffe, ne lecherie," ffor he þat hap wikked wille and smert, Wikked entent is in his hert, 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.	840	II. 7. or his goods. These last agree with the former, "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.	844	
	848	
	852	God gave these 10 Com- mandments to Moses on Mount Sinai.
	856	

þe seuen vertues of god.

*The 7 Virtues
(3 here, 4 at
p. 217-8).*

A 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 ¹ hest And þe seuen vertuwes in presens, Sauē þis is þe differens :	860	1. Faith, 2. Hope, 3. Love, 4. Skill, 5. Rightful- ness, 6. Temper- ance, 7. Strength.
þe ten hestes techēþ hou ² þou schalt do, þe seuen vertuwes techēþ þe matere ³ also. þe ffurste þreo þat ben aboue, Is to wite, ffeif, Hope, and Loue,	868	The first three, Faith, Hope, Love,

¹ r. ten ?
² r. what
³ r. manere
Cf. Th.: The x comandmentez
kennes vs what we sall do,
and þe vii vertus kennes vs
how we sall doo.

relate to God.	þise þreo, þei orleyne 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 wite wel, my leue ffrende, 2 Alle beo we formed to on ende :	¹ 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 ;		880
3. trust to go well.	þat opur, þat we ben willi To gon in trust ful treweli ; 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 haue 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 :		888
	þat he con, Mai, and wol [wel] do. But for we haue not vs ner		
These we can't haue of ourselves ;	Of vr-self Miht, ¹ Wit, ne pouwer,	¹ r. Wil	892
so God has given us Faith.	þerfore haþ god 3inen vs tille ffeip, alle þise to folfille. ² ffeip ordeyneþ vs to god þe sone, To whom is a-propred wisdom in wone ;	¹ Sp.: ideo donavit nobis Deus fidem ad implendum defectum cognitionis, spem ad implendum defectum potestatis, charitatem ad ordinandum voluntatem ad unum & aliud.	896
	Hope ordeyneþ vs to þe ffadur riht, To whom is a-propred Miht ; Loue to þe Holigost doþ vs dresse, To whom is a-propred alle goodnesse.		900
Faith makes us know God.	And þerfore of god wiþ-uten lesyng ffeip doþ vs to haue knowyng ; And þat knowyng of ¹ god wiþ mood 3ineþ vs frely and largeli of his good :	¹ 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.	
Of Faith comes Hope.	And out of þat godnesse ² is i-crope And comeþ to vs þenne hope ; Of þat knowyng, I vndurstod, þer he seip vs þat he is good,	² r. knowyng	908

þer-of comeþ feir aboute

þe þridde vertue þat is loue,

ffor vch a þing, Resun whi,

Schal loue þe goode kuyndeli.¹

910

The 3rd
Virtue is
Love.

¹ The 4 cardinal virtues are
treated separately v. 909, p. 247 ff,
as in Th. and in the Spec. 912

þe twolue articles of þe fey.¹

ÞEn schaltou wite, as I þe sei,

Whuche ben þe .xij. Articles of þe fei.

ffurst, god is on in him-self for to lende,

And þre persones, wiþ-uten ende,

And is verrey God and lord

þat alle þing made wiþ his word.

þat opur article is ful trye :

þat he tok flesch and blod of Maide Marie.

þe þridde Article¹ : þat he was bore þon

Of hire, soþfast god and mon.

þe fferþe Article, we sen hit red :

Vndur Pilatus pouwer was he ded,

Not for nede, I sei ow tille,

But vs to buye of his ffreo wille.

þe ffyfte¹ is, soþ to telle :

þat his soule wente doun to helle

And fet hem out in to his blis,

Alle þo þat weren his.

þe Sixte : þat he ros wiþ-uten striue,

God and Mon, from deþ to lyue.

þe seueþe is in vre sawes :

Aftur þe fulle fourti dawes

Of his blisful and hard dyzing

He steih to heuene þer he is kyng ;

He þat is lord of Sée and Sond

Sitteþ þer on his fadur riht hond.

¹þe eihteþe is : he schal present

Beon atte day of Iugement,

Goode and wikkede schal he deme

And alle þing as him wol bi-seeme.

þe Niþe is wiþ-uten bost :

þat in god is þe holygost,

And euermore so wol be,

þe þridde persone¹ of þe trinite ;

¹ This passage differs from
Spec., Th. and V. pr. tr.

12 (13)
*Articles of
the Faith.*

916

1. God is 1
God and 3
Persons.

920

2. He took
flesh,

3. was born
God and man,

924

4. died under
Pontius Pi-
late,

928

5. went into
Hell,

932

6. rose to life,

7. ascended

936

into Heaven,
and

941

8. shall iudge
good and
wicked at
Doomsday.

944

9. The Holy
Ghost

is the 3rd
person of the
Trinity.

¹ MS. *persones*

	Of whom, þat is so heiz in blis, Al-holichirche halewed hit is.	948
10. Holy Churchmen shall enjoy communion.	þe tenþe is of comynge ¹ 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.	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.¹</i>	
	A ftur þis schul ze here bi-ginne þe sacromens 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 brouzt us inne.	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 ziueþ 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

¹ In Spec., Th. and V. pr. tr. included in the creed as forming the 7 last articles. The text is abridged.

þe fifþe is ordre, þat ʒineþ power
 To Men ordeynet in heore mester
 þe sacramens to make and worche,
 To serue wiþ god and holi churchē. 988

5. Ordination.

þe Sixte is Matrimoyne to bigyꝛne,
 þat defendeþ dedly synne
 In werkes of generaciun þon
 Bi-twene mon and wommon. 992

6. Matri-
 mony.

þe seueþe is þe enoyling
 Of seke in perel of diʒing,
 And þat is in Aleggaunce
 Of Bodi and soules penaunce. 996

7. Unction,
 when near
 death.

þeos ben þe sacramens þen,¹
 þat longeþ to alle cristene Men.

¹ MS. ten

þe seuen¹ principal vertues. ¹ r. four, as in Spec.

4 Chief
 Virtues
 (see p. 243-5).

A ftur þis nou wite we schal
 Wʒuche ben þe iiij. vertuwes principal, 1000
 Bi wʒuche vche monnes lyf here
 Is gouernct in þis world so dere :

The 4 Chief
 Virtues are

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

1. Skill
 teaches us to
 know evil
 from good.

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 lose¹
 þat techeþ þe vertue to distresse
 þat is clepeþ Rihtfulnesse.

¹ Spec.: Et quando elegisti
 bonum de malo aut de duo-
 bus bonis melius, & tunc debes
 relinquere malum & facere
 bonum, & dimittere minus
 bonum & facere maius
 bonum : & haec virtus Iustitia
 appellatur.

2. Rightful-
 ness teaches
 Virtue.

Two þinges þer ben in world ful þikke
 Letteþ mon do good and takeþ¹ wikke : ¹ r. forsake? 1020
 þe riches of þis world is on,
 þat alle weyes deseyueþ mon,

	He disseyueþ mon in mony þinges,	1023
	þorwh swete restynges ; ¹ Spec. adversitas, Th. tribulacyon	
3. Temper- ance teaches Moderation in prosperity.	A-nopur is Contek of worldli strif ¹	
	Azeynes mon, doun hym to dryf.	
	Azeynes richesse mesure þe in tide,	
	Beo þou not risen to muche in pride :	1028
	þat vertu is wiþ-outen distaunce	
	þis þat men calleþ temperaunce.	
4. Strength teaches fortitude in adversity.	Azeynes worldly cuntek and strif	
	Loke brennyng wille ¹ beo þe rif,	1032
	þat þou beo not so feble boun ¹ Sp. audacia animal, 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.

	A fttur schaltou wite redili	
	Wꝛuche ben seuen werkes of Merci.	
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 ¹ we rede,	¹ 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.¹
ffor þei þat suffre in alle wyse
Chele, hungur, defaute and Miseise,
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 : 1072
- “ What to þe leste of myne don be,
3e hit don al to me.”
Wheper weor beter or more sen 1075
To Iuge or elles Iugged to ben ?¹
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 :¹ 1080
“ 3e þat alle þynges haue to proue,
Leueþ hem for me and for my loue,¹
And at þe grete day of dome,
Whon I schal sitten in my trone— 1084
ffor þere þo men schul me se
In þe Seete of my Maieste—
þei¹ schul sitte on twelf seges wel ¹ r. 3e
And Iugge þe twelf kyndes of Israel.” 1088
Wheper weore hit better at þe leste
Haue heuene in possession or in bi-hesten ?¹
ffor þus seiþ God, witeþ wel, ¹ Spec. adds: Certum est quod in
In his holy Godspel :² ² Math. 5. possessione: sic habent pauperes
“ Blesset mote þe pore of spirit be, 1093
ffor heoren is heuene,” as I sei þe.
He seiþ not þus in his steuen
Heoren “ schal beo ” þe kyngdam of heuen, 1096
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.” 1100
- Give thyself to the poor needy.
- What is done to the least of Christ's folk is done to Him.
- The poor shall judge the rich
- at the Day of Doom.
- God says, "Blessed are the poor in spirit, for Heaven is theirs."
- ¹ Some vr. 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: Virum praeualet vocari Dominum quam eius servus? Scis bene quod praeualet vocari Dominus. Sed illi qui &c.
- ¹ Spec. adds: Tu scis bene quod praeualet iudicare: et hoc faciunt pauperes
- ¹ Math. 19, 23.
- ¹ Math.: Vos qui reliquistis omnia et secuti estis in me &c.

- 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.
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
hauen't it,
- Oþur þer ben in dede and þouzt
Wolde be riche, but þei may nouzt ; 1112
ffor and þei hadden worldus good,
þei wolden hit loue as þei were wod :
þulke ben þeose, soþ to telle,
þe caytyf beggers þat nouzwher wol dwelle, 1116
But ener 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
þeos ben as riche in vnquerte
As þeos opure and as proude of herte ;
Crist spekeþ of hem in þe gospelle¹ ^{1 Math. 10, 24.}
And þus þe wordus doþ he telle : 1124
“ A Chamayle mihte beter pase
þorwh anelde y3e þenne in case,
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,
þat al heore richesse wol dispende
ffor loue of god þat hit sende. 1136
Bote þe more harm is forþi,
Suche ben fewe, witerli !
Oþur þer ben, soþ hit is,
þat haue not of þis worldus blis 1140
- but would
love it if they
had,
- cautive beg-
gars who
covet all they
see ;
3. false folk
of monkery :
- a camel 'nd
sooner go
thro' a
needle's eye
than they to
Heaven.
- Some rich
men spend
all for the
love of God.
- But so few !

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 ; ¹	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 wariing 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.²

*St. Paul's
Visions of
Hell.*

L 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 silt.		12
Poul sayh bi-foren helle ȝates		
Brennyngre tres þat neuer slakes ;		Before Hell- gates St. Paul

² 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 ou for heore synne þonne Weore I-pyned and houged 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 Dinersliche 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 chauce 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 pains,	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 pynes.	

- 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 I¹ no more kep
- But as a Lyun doȝ of a schep.
 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
 Wiȝ-uten harm of word or dede,
 And also wiȝ-uten eny drede.
- þe soules of synne[r]s, as I þe telle,
 ffallen down 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 :
- Ligate per fasciculos ad comburendum :*
- Byndeȝ hem in knucchenus 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,
 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 :
- Summe to þe kne, and summe to þe lipes,
 Summe to þe nauel, summe to þe lippes,
 And summe he sauȝ bi-suyled as souwes
 In þat pyne vp to þe brouwes ;
- 56 St. Paul saw too a horrible flood,
- 60 with Toads and Snakes gnawing sinful souls.
- 64 A bridge spannd the flood :
- 68 Good souls went safe over it,
- 72 while sinners' souls fell into the flood.
- 76
- 80 Sinners were bound, like to like, ravishers with ravishers, and so on.
- 84
- 88 Many were in pain to the knee, lips, nauei, to lips, brows.
- 92

- 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 :
 " Heo ben Bacbyters of men, 100
 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 chireche dude make, 108
 Vche to oþur 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 aboute þe eizes, 112
 þulke weore glade of þe mischeef
 Of heore neihþebors and of heore greef."
 And Poul wepte and seide þo :
 " Muche wo is hem I-come to 116
 þat so mony peynes grymme
 Ben ordeynt to for heore synne !"
 St. Paul saw
 folk gnawing
 their own
 tongues.
 Seynt Poul þo bi-tornd his face
 And say; anoþur derk place, 120
 Moni Men and wymmen þer amongus
 þat for-freten heore owne tonges.
 And Poul asked of lim 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
 And Poul sau; þenne a-noþur plas,
 Maidens in
 black,
 þat moni peynes þer-in was ;
 þer he sauh dispitous þing :
 As Blake Maydens in Blac cloþing, 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
 Wip moni *turmentes* grete and stoute, 144
 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."
Poul 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 wymmnen 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 lived in
lechery, and
kill their
babies,

yet pretended
to be maid-
eus.

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 Neelygent 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
- 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 :
 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-lune,
 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 ?”
 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 also þulke, I telle hit þe,
 þat neuer wollen Baptized be, 212

And an old
man between
4 Devils :

he'd been
unchaste,
covetous, and
proud.

St. Paul then
saw a pit

from which
the stink was
awful.

In it were
those who
didn't believe
Christ was
born of the
Virgin,

and who did
not receive
Baptism or

- þulke þat resseyue not worþily
þe flesch 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 nemene
As from þe eorþe vp to heuene.
Of heore serwyng was muche wondur,
þei made a noyse as hit weore þundur. 224
- A**nd þezne poul loked touward 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,
Criꝛeden faste to þe ffendes, 232
Seyzinge allas, makyng heore mon :
"What haþ þat wrecched soule i-don ?"
þe ffendes seiden : "verreyment,
He haþ seꝛen 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 Encha-
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 3ow 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 sodeynly, 292

- þe Sone of god com doun þo
 And herde hem preye, mony on mo,
 þei preieden alle ful tenderli
 "Haue merci on vs, sone of Dau!" 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 schrift' nolde 3e not gon,
 Ne do penaunce for no þing
 Wiþ Almusedes ne wiþ fastyng, 312
 But 3e weore ly3ers 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 sonenday.
 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 tri3e, 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 Monenday, al and sun."
- 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 Sstur-
 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.¹

I-writen I fynde a good stori, here bygumet þe guldene trental
þat ouȝte be loued swyþe wel.

þe Pope hit wrot seint Gregori,¹ ¹ 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 sad¹ of Maner, so mylde of Mood, ¹ V₂ good

þat alle men heolden hire holi and good ;

De-boner, deuout, so milde of steuene,

þat alle men gesset¹ hire worþi to heuene. ¹ V₂ gessed 8

St. Gregory's
Mother

¹ Ed. before in *Engl. Stud.* VIII, p. 275. The poem occurs again in the same MS. Vern, fol. CCCIII (V₂) ; 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 gregoriȝ.

MS. Cott. Cal. A II, fol. 86 (ed. in Furnivall's *Polit., Relig. and Love Poems*, E. E. T. S. 1866).

A nobuþ 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 aþ men held her' holy & gode ;
Bothe deuowte & mylde of steuen), 7
4 þat aþ men helde her' wordy heuen.

As holi I-holden as heo was, þe fend 3it falled hire in a foul cas, He truyled ¹ hire wiþ his tricherye	¹ V2 gylede	was led by the Devil into lechery.
And ladde hire in to lecherye, 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.		12
And for no wiht schulde wite hire cas, Anon as hire child I-boren was, þe Nekke heo nom, þe child heo woriede, And a-non þe child heo buriede.		16
þus was heo cumbred in careful cas, Ne schewed neuer schrift þerof, allas ! ffor heo wolde holy I-holde be, Heo tolde neuer prest hire priuite ;		20
Al ¹ folk fayn was of hire fame, So holy as heo was holden of name.	¹ V2 Alle	and never confest her sin.
Eft-sones hir fel þe same cas Riht as bi-foren bi-tyd hire was. ffor heo was comen of prys pauge, Of riche kun, ¹ of gentil lynage,	¹ V2 kin	24
Hire sone was scynt Gregori þe pope, Men heolden hire holy wiþ al heore hope, ² þerfore heo schonede hir schrift to schowe, Leste by schrift hire cas weor ¹ knowe.	² vv. 31-2 om. in Cott. ¹ V2 were	28
¹ So schome makeþ men schone heor schrift And leose ¹ þe grace of godus 3ift, And siþen to liuen so sunfulli ¹	¹ vv. 35-8 later addition. ¹ MS. leoseþ ¹ V2 sunfulli	32
		As she was of high birth, and the Pope's mother, she feard to confess, and make her sin known.

So holy as she was holde of name, Añ men were gladde of her fame. But as holy as she holden was, þe deneñ brow3th her yn a foule cas, He trifeled her so with his trecherye And ledde her yn lust of lecherye, ffor with lust of lecherye he her begylde Tyñ she hadde conceyned a chylde. 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,	11 16 16 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 ; She ne tolde no preste her priuyte ffor she wolde holy holden be. Efte-sones she fet in þe same case Ry3th as beforen her be-tydde was. ffor she was comen of hy3 pauge, Of gentyñ kyzne & worþy lynage, þerfor she wolde not her synne shewe Nor yn schryfte hit be-knowe,	24 24 28 28 32
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And sorily dyen and sodeynli.

	þis wommones dedes ner not aspyet, ¹	¹ V ₂ neore . aspyed	
She died.	And softly sone þer-aftur heo dyed.		40
	Whon heo was seyen ¹ so softly dye,	¹ V ₂ sejen	
	Men hopede heo weore in heuene ful hiȝe, ¹	¹ V ₂ hie	
	Men heolden hir holy and so deuoute þat of hire deþ men hedden no doute,		44
	But wenden witerly alle to-wisse þat heo weore set in souereyn blisse.		
	Þ 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 þe pope at Masse stood, And of his Modur trouwed bote good. Al sodeynliche a-Midde his messe		
a great dark- ness came on,	þer drouh toward him such a derknesse þat lakkede al þe dayes lyht		52
	And was derk ¹ as hit weore midniht ;	¹ V ₂ as derk as is at n.	
	And in þat derknesse a myst among, Al stoneyd he was, such stunch þer stong ;		56
	þer-of so grislich he was a-gast þat al swounyng he was al-mast. Beo-syde he loked vndur his leor :		
and he saw a grisly crea- ture,	A-Midde þe derknesse þer drouz on ner A wonder grisli ¹ creature,	¹ V ₂ grislich	60
	Riht aftur a fend ferde hire feture ; So Ragget, ¹ so Rent, so elyng, so vuel, ²	¹ V ₂ Ragged ² enel	
like a Devil of Hell.	As hidous to bi-holden as helle-deuel ; Mouþ and Neose, Eres and Eȝes		64

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 þowzt goode,
Praying to god with conciens clere
The soþe to knowe as hit were.

And sodenly yn myddes his masse 47
þer þrowz to hym such a derkenesse
þat he¹ lakkede ner þe dayes lyzt,
ffor hit was derke as mydnyzt ; ¹ 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 grysely 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.¹

¹ V₂ leizes

HE 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-non¹ þe soþe soone :

¹ V₂ sik:rlly

What hastou in þis place to done ?

72

What is þi cause, þou cursede wrecche,
þus me at Masse to derue and drecche ?”

why it trou-
bled him at
Masse.

ÞE gost onswerde wiþ dreri cher :

“ I am þi Moodur þat þe beer,
þat for vn-schriene dedes derne
In bitter peynes þus i berne.”

76

It said, “ I
am thy
Mother.

ÞEn onswerd þe pope : “ allas,

Allas, my Modur, þis wondur cas !

80

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 þou¹ put to al þis peyne ?”

¹ V₂ artou

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

He was so agast of þat grysyly goste

That yn a swonyng he was almoste.

He halsed hit : “ þorow goddes myzte

That þe fende he putte to flyzte, 64

And be þe vertu of hys blode

That for mankynde dyed on Rode,

Sey me sykerly þe soþe soone 67

What þou hast yn þis place to done ;

What ys þy cause, þou cursed wrecche,

þus at masse me for to drecche ?”

þe gost answered *with* drury chere :

“ I am þy modur þat þe beere, ¹ r. berne 73

þat for vnschryuen dedes so derne
In byttyr paynes þus y brenne¹.”

Then sayde þe pope : “ alas, alas !

Modur, þis ys to me a wondur case. 76

A, leef modur, how may þis be

In suche paynes þe for to se ?

ffor aH men wende y-wys ¹ L well with god

That þou hadde ben¹ wordy heuen blys,

And fuH good¹ þat þou were,

To praye for vs þat ben here. 83

Sey me, modyr, *with*-uten fayne, 83

Why art þou put to aH þis payne ?”

She sayde : “ sone, sykerly,

I shaH þe telle þe cause why :

ffor y was not such as y semed,

But myche worse þen men wened ; 88

	I sungede ¹ wikkedliche in my lyue,	¹ V ₂ sunged	
and durst not be schriuen."	Of w ³ uch I ne dorste for schome me schrine ;"		
She then confest her sin.	Heo tolde him trewely al hire cas ffrom ende to o ³ ur riht as hit was.		96
	"S ³ ei me, Modur, for Marie flour,		
	3if ou ³ t may beo þi socour, ¹	¹ V ₂ þi saf s.	
	Wher penaunce of fasting mai ou ³ t alegge, Beodes or Masses þi peynes abregge,		100
	Or eny-maner o ³ ur þyng þat þe mai helpe of eny lissing ?"		
St. Gregory's Mother told him a Trental of 10 chief Feasts would serve her :	"M ³ I 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 synge for me in þis Maneer :		104
	þreo Masses of Cristes Natiuite, And of þe Ephiphan o ³ ur þre, þreo of þe Purificaciun,		108
3 each of Christmas, the Epiphany, Purification,	And þreo of þe Annunciaciun,		112
Annu- ciation, Resurrection,	þreo of þe Resurrexiun,		
Ascension,	And þreo of þe Ascenciun,		
Pentecost,	Of þe Pentecost o ³ 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 ³ ur þre"—		
<hr/>			
I lyuede in lustes wykkydly in my lyfe,	Syker & saf my ³ th y be weH Who-so trewely wolde take a trentehH Of þe whyche y wolde me not shryfe ;"		105
And tolde hym trewely aH þe case	To syng for me yn þis manere :		
ffro þe bygynnyng how þat hit wase.	Thre masses of crystys natyuyte,		
The pope lette teres a-down Remne,	And of þe xij day o ³ 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 ³ ur þre of her Annunciacion),		
	95 Thre of crystes glorious Resurreccion),		
If any þyng may þe help or sokour,	And o ³ ur þre of his hy ³ Ascencion),		
Bedes or masse, þy penaunce to bye,	And of pentecoste o ³ ur þre,		113
Or ony fastyng, þy sorowe to aleye ;	And þre of þe blessed trinite,		
What crafte or caste or any o ³ ur þyng	And of our ladyes Assumpcion) o ³ ur þre,		
The may help or be þy Releuyng ?"			
"My blessed sone," sayde she,	101 And of her IoyfuH natiuite þre ;		116
"ffuH weH y hope þat hit may be ;			

þeose weoren ¹ þe cheef festes ten	¹ <i>al. ben</i>	
þat souereynliche socourde ² synful men.	² <i>al. socour(en)</i>	
“ What godmon syngeþ þeos masses, sau ^z fayle,		121
To synful soule ¹ þei schullen auayle,	¹ <i>V₂ soules</i>	
Wip þe 3eer wip-ou ^t en treyne		
Diliuere ⁿ a soule ful out of peyne.		124
Let sei þeos Masses bi 3oure hestes		
Wip-Inne þe vtaues of þe ffestes !		
And he þat schal þeos Masses do,		
Let sei þer-wip þe Orisun þer-to,		128
¹ Treoweliche wip-ou ^t en were	¹ <i>vv. 129-146 a later paraphrase of the two vv. in MS. Cott.</i>	
Eueri day þorwh-out þe 3ere,		
Heet him sei ¹ hit eueri day,	¹ <i>V₂ seyen</i>	
Oþur he þat doþ þe Masses to say.”		132
Hose wol knowe þis orisun elene,		
Hit is on Englisch þus mu ^c he to mene :		
“ God, vr verrey Redempciun,	<i>Oracio</i>	
Vr soþfast soules sauaciun,		136
þat chose al ¹ oþur londes bi-forn	¹ <i>V₂ alle</i>	
þe lond of bi-hest ^e In to beo born,		
And þi deþ suffredest in þat same, ¹	¹ <i>V₂ 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 ¹ þat trusteþ In þi Merci,	¹ <i>V₂ al</i>	
Lord, saue hem sone and soþfastli !”		
“ A Modur,” he seide, “ þat wol I do,		
ffor I am mon most I-holde ¹ þer-to—		148
þou weore my Modur, I was þi sone—	¹ <i>V₂ holden (I-om.)</i>	
To synge þe Masses I schal not schone ² ;	² <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 synfull sowles þey sha^l a-vayle ;
A^h a 3ere, with-ou^ten trayne,
They delyuere a sowle out of payne.
Lette say þese masses be 3our hestes
With-Inne þe v^tas of þe festes ! 124
And he þat sha^l þese masses do,

Sey he þer-with þis oryson also :
Deus qui es nostra Redempcio, 127
With a^h þe oþur þat longen þer-to.”
The pope was gladd^e her-of in fay,
And to his modur þen gon he say :
“ Modyr,” he sayde, “ þis sha^l be do,
ffor y am moste bounde þerto— 132
Thou were my modur, I was þy sone—
Thys same 3ere hit sha^l be done ;

	God graunte me, Modur, þe stonde in stede ¹	¹ V2 stude	
	Azeynes þe synnes þat euer þou dude. ²		152
	I halse þe heizliche, Modur deere,	² V2 Azeyn . sunnes . dede	
	þis tyme twelf-Moneþ ¹ to me a-peere,	¹ V2 a tw. m.	
	Hol þin a-stat to me þou schowe,		
	þat, hou þou fare, I mouwe wel knowe!"		156
	" M i sone," heo seide, "I wole, in ffey,"		
	And wiþ þat word heo wente hir wey.		
	So day from ¹ day þe 3er con passe,	¹ V2 fro	
	þe pope for-lette neuer his Masse		160
and on the days assignd, he duly sang them.	þe same dayes þat weoren ¹ asignet,	¹ V2 were	
	To helpen his Modur þat was so pynct, ¹	¹ V2 pyned	
	And tok þe Orisun al-gate þer-to		
	Als, as his Modur preizede him do.		164
	Þ 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 ¹ ladi, so dresset and diht	¹ V2 comly	
a comely Lady,	þat al þe world of hire schon briht,		
	Comeli Corouned ¹ as a Qweene,	¹ V2 crowned	
crownd,	Tweyn Angeles ladde3 hire hem bi-twene.		172
led by 2 Angels.	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, ¹	¹ 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 oryson3 aþ-way þer-to	148
	I commaunde hooly, my moder dere,	Ry3th as she had 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 ¹ deuowtly teres wepyng he lete,	
		¹ om. þat	

He grette ¹ hire wip wel mylde steuene	¹ V ₂ 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 ¹ þat I beo,	¹ V ₂ þe weuest	
Bote, soþlyche, as þou seost me her, I am þe ¹ Moodur þat þe beer.	¹ r. þi; V ₂ þi	184 She said she was but his own Mother.
Bi-foren i ferde, þou wustest wel, ffarynge as a fend of hel, ¹	¹ V ₂ 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 ¹ to blisse cleer.	¹ V ₂ 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 Souereyn Ioye schal beo þy Meede.		192
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 ¹ to heuene.	¹ V ₂ euene	The Angels took her to Heaven.
þe same hom to ¹ god vs sende,	¹ V ₂ om. to	
To wone wip him wip-uten ende. Amen. ¹		200

¹ 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 ¹ 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!
Modyr of Ihesu, mayde marye,	And for þe kyndenesse of þy good dede
ffor my modyr mercy I crye."	Heuen-blysse shaft be þy mede.
164	
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 & oþur mo;
"Blessed sone, I am not she	180 þus may þey helpe her' frendes aþ
167	That Reche-lesly yu synne faþe.
Who wenest ¹ þou þat I be, ¹ r. Whom þ. w.	Therefore, sone, þis story þou preche!
But cortes as þou seest me here	And almyzty god y þe be-teche."
I am þy modyr þat þe bere,	184 At þe endyng of her wordes euen
That her-by-fore, þou wyste weþ,	An Angeþ her ber yn to heuen.
I was wordy payne yn heþ,	172
172	In to þat place god vs sende,
And now y am such as þou seest her',	187
þorow help of þe vertu of þy prayer',	To dwelle with her with-uten ¹ ende.

(MS. Cott. Cal. A II adds :)

Thys ys þe vertu, y þe telle,
 Of seynt gregory trentefte.
 But who so wyH do hit trewely,
 He moste do more, sykurlly : 192
 þe preste þat þe masse shaH synge,
 At eche feste þat he doþ 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 aH halewes þat þou pray,
 To helpe þe with aH her myzte 207
 The sowle to brynge to heuen bryghit,
 Ther' euur ys day and neuur nyghit—
 Cryst graunt vs parte of þat lyghit !
 Loke þese ben sayde aH 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^{te} dayus men) callen þe vtas—
 þe preste moste say in his masse—
 A nobuH orysoun) hit ys holde—
 þe colette þat fyrst y of tolde. 220
 And aftur 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 his 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 trentaH¹ 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 ¹ corr. fr. trentell
 þat ys in heuen with-oute endyngel
 Pray we aH hit may so be,
 And say Amen for charyte. 240

Explicít.

*The Spur
of Love.*[XXXV. þe Spure of Loue.]¹ 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
 hearken to
 me!

God 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

¹ 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 aboute.			
Riht as þe spore makeþ hors to renne,			
So schal þis bok sone god ¹ ou kenne,	¹ 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 boþe lewed and clerk.			

*Of Meditacion of þi-self knowyng.*¹

T akeþ good hede, of alle þinge	¹ 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 :
¹ Bi al þi In Issuues hit is wel sene ^{1 vv. 51-86. This passage is wanting in the Spec.}
 þat þou art not wiþ-Inne ful elene. 52
 Nyne Issuues þou hast, I wene,
 3if þou loke hem al bi-deene :
- 2 Ears,
 Tweyne Eren þou hast, ben ful of wore,
 2 Eyes,
 þyn E3en 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 :¹
 þou proude mon, þou art nouzt elles
 But of Muk Bretful a sekke ; ^{1 cf. The sayings of St. Bernard.}
 man is a sack of muck,
 Mon, schuldest þou not so mucche rekke 64
 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, 68
 þat þow berest þe so stoutli
 And hast þow non enchesun whi !
 Heddest þow be maad of stones riche,
 Sonne or Mone or bodi heuenliche, 72
 How nobliche þow heddest be wrouzt !
 As Lucifer þow mi3test haue þouzt.
 Of his beute proud he was :
 þerfore him tidde a wel foul cas, 76
 In heuene he durede but a while.
 Riht so pruide wol þe be-gyle
 And caste þe doun riht to grounde,
 Proud man, thy soul shall go to Hell.
 Thy body shall rot.
 þi soule in peyne hit schal be bounde. 80
 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. 84
 þus mai3t þou knowe þi bodily staate,
 þi fleschli lust forto abate.

Meditacion of þe Soule.

O 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 sone be loren.		
þenk hou muche wikkednesse		has done evil,
þou hast don, and [left] ¹ goodnesse,	¹ 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 : ¹	116	
Wip-oute touche hit lasteþ ay, ¹ 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- ffrom mony mischeues he con þe calle :
 ness. Whon þou art loren he þe fyndes,
 Of Bondus of synne he þe vnbyndes ; 128
 To þe deucl whon we were sold,
 He Raunsound vs, boþe zonge & old ;
 God takes not Dedly synne whon þou hast don,
 prompt He vengeþ him not þer-on anon, 132
 vengeance on But Corteisliche he þe abydes ;
 thee, but þi schome & synne zit he hydes.
 waits. He blames þe whon þou dost mys,
 God teaches And euere he techeth þe, I-wys, 136
 and feeds In *hungur* & þurst he þe fedes,
 thee. Among þin enymys he þe ledes,
 In hete and chele he þe refresches,
 Slepyng, wakyng he þe redresses. 140
 Heron þou þenke boþe Euen & moyn !
 Think how And eke, hou mony men han be lorn,
 He has let Boþe be water and londe also,
 others die, þat God ne haþ not tendet to 144
 not thee ; As to þe so bisyli. ¹ The Spec. has a complete prayer,
 beg. *Gratias ago tibi, &c.*
 thank Him, And þerfore sei, " sire, graunt Merci," ¹
 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 To loue god bi alle resoun
 Him! ffor þis fordede þou hast enchesoun. 152
 þis þouzt is Meditacion.
 Now forþ to Contemplacion.

Of Contemplacion in creature.

- Contempla- **C**ontemplacion is to seye :
 tion is the Siht of god and his nobleye. 156
 sight of God, and His
 nobleness, 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 As men mowe seo, Lewed & Clerkes.
 works.

- þou þat neuere seþe Duyk Henri, *exemplum*
þat þe newe werk of Leycetre reised on hiȝ : 164
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 nauē þeron not lost. 168
þe making of vche a creature
Such is¹ godes miȝt wiȝ-oute Mesure. ^{1 r. Schewis ?}
And bi þe ordre of vch a kynde
His wit we sen but we be blynde ; 172
And bi þe creatures meyntenyng
Of his godnes we han witeryng.
So long and Brod as is þis world,
Heiȝ and dep, scheweþ him a lord 176
Of Miht and pouwer gret saunȝfaile,
Al made of nouȝt wiȝ-oute trauallye.
^{1 vv. 179-192 wanting in the Spec.}
¹Eyr & ffuir on heiȝ ben founde, 180
Water and Erþe heuy at grounde :
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 :¹ ^{1 In the MS. vv. 189-190 & 191-2 are transposed.}
How summe creaturs al-on
Han beoyngē of him, as stok and ston ;
And summe, as treo and gras and flour,
Han lyf, but Ioye non ne no dolour : 196
Summe ben & liuen & fleon¹ lykyng, ^{1 r. felen}
As Beest and ffoul and ffisch fletyng ;
Oner alle þeose Mon bereþ þe pris,
ffor he haþ reson to make him wys— 200
þat makeþ hym peringal lo here
To Angeles of heuene, to ben heor feere.
VERNON MS.

Though
you've never
seen Duke
Henry, who
built the new
work at
Leicester, it
shows he was
a great lord.

So God's
creatures
prove His
power, wis-
dom, and
goodness.

The size of
the World
shows God's
power ;

the order of
the elements
His wisdom.

He made
some crea-
tures with
Being only,

others with
Life,

but Man with
Reason,

equal to the
Angels.

- So muche may 3it be monnes grace
 þat he mai passen an Angeles place. 204
 Seynt Austyn, þe grete clerk, seiþ riȝt 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 lyue aftur þi degre,
 Live, then, after thy degree!
 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
 All things on earth were made for man's service.
 Was maad of god for¹ þi seruise : ¹ MS. þor 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,
 Even venomous beasts
 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
¹Whil þou hast in þin hond a 3erd, *exemplum*
 þe Child þer-of is sore aferd, ¹ vv. 229-231 wanting in the Spec.
 Of his vntiȝt² ful sone slakes ² = Germ. Unzucht
 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 dreden :
 þe beter þerfore vre lyf we leden. 236
 ffor summe to vs þei beo nuyouse,
 Godes werk we knowe ful meruulouse—
 Of Godes wisdam a wonder cast ! ¹ 210 ff. wanting in the Spec.
¹ But of his goodnes be-hold atte last, 240
 Things above, as sky and stars, last
 How Creatures þat ben Iure,² ² So V. and MS. Sim.
 þe Sky, Heuen, Sterres and heore nature

- God haþ maad forte mowe endure
 Euermore wiþ-ouren eny gendrure ;
 But þulke on eorþe eueri day þei rote,
 As on is ded, anoþur is gote—
 Such vertu in kuynde God con faste,
 þat longe I-nowh so mihte þei laste,
 3if 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.—
 þus mowe 3e knowe boþe more & lesse
 Godes Miȝt, his wit, and his goodnesse
 In creatures, as I haue told,
 How gret, how good, how monifold.
 Seþþe he haþ maad for vs al þis,
 But we him loue we don amis.
 3if þow loue 3iftes in þin entent,
 Loue him wel raþer þat hit þe sent,
 þat is god al þing aboue.
 þerfore me þinkeþ we schulde him loue ;
 And for him-self 3it wel more,
 Whon we be-þenken vs of þis lore.
 þis þe furste Contemplacioun
 In Creatures of gret Renoun.—

þe secunde contemplacion In holy writ.

- Þ**E secunde contemplacion is hit
 þat I seide, in holi writ.
 þei þow be lewed and con not rede,
 Noþeles ful wel 3it may þou spede
 To herkene þe frere Sarmounyng
 And oþer priue Carpyng,
 And loke 3if þou mowe ouzt þer lere
 þin vnderstandyng to make more clere.
 þer maiȝt þow lerne, as I trowe,
 Good from vuel for to knowe,
 Sinne to hate, vertu to loue,
 And to 3erne þe Ioye aboue,
 þe pyne of helle for to drede,
 Nouzt loue þis world but for þi nede ;

without
renewing ;

244

but those on
earth rot
daily, and
are daily
multiplied.

248

252

Thus you see
God's Might,
Wit, and
Goodness
in His crea-
tures.

256

260

We should
love Him for
these and for
Himself.

264

268

Contempla-
tion is II. in
Holy Writ.If you can't
read it,

272

you can hear
the Friar
preach,

276

and learn to
know Good
from Evil.

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 w3uch hit bene,
 I schal hem riken alle bedene, 288
 And þe spices þat of hem launches.
1. Pride
 and its 6
 branches :
 1. Disobedi-
 ence,
 Pride þe furste, haþ six¹ Branches :² ¹ 7 in the Spec.
 þe furste is cald vnþuxomnes : ² vv. 289 & 290 are transp.
 in the MS. 292
 Of herte hit is a gret hiznes,
 Makeþ mon to leeten þat him is boden¹ ¹ 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 eize 300
 þen þou art þi-self wiþ-Inne,
 And leetest as þou heddest neuer do synne.
4. Arrogance, þe feorþe is clept Arrogauce,
 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 setteþ¹ luit, ¹ r. settest ?
 þow seist hit is not worþ a Bore,
 So þat þin may seme þe more.¹ 312
6. Elation. þe Sixte is cald Elacion, ¹ The 6th in Spec., impudentia, is om.
 Boldnesse of vuel þat þou hast don ;
 þat makeþ mon for to fonde 316
 Correxion hou he may wiþ-stonde.
 þeos ben þe spices most comuyn of pride,
 þat spreden in þis world ful wyde.
 Pruide in heuene furst bi-gon,
 Man's Pride 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 purchace. 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 Charite¹ 1 al. Spec.: Scientia, virtus, gratia,
 bona fama, & dignitas. 328
- Goodes of grace þei ben, parde ;
 ffeir Cloþes, Lond, Hous and Rent
 Worldes purchace 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
- Wrappþe to þi soule Is mischaunce— III. Wrath
 Of þi neiþebor hit wilneþ veniaunce ;
 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
- þe ffeorþe is slouþe in godes seruise. IV. Sloth,
 and its 4
 branches.
¹þe Braunches þerof I wol deuyse : 1 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, Lyþing, and of herte hardnesse, þat makeþ þe no reuþe to haue Of hem þat þe good craue.	364
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;	372
2. too lustily;	Anoþer is to ete to lustili. Glotonye makeþ mon in hast To breke holychirche fast.	372
3. thinking too much about food;	þe þridde makeþ bisili to þenche What maner of mete his lust may quenche. þe feorþe, þat makeþ mon as ded,	376
4. Drunkenness,	þat is foul drounkenhed— þat is dedly, bi enchesoun þat hit bi-reueþ mon his resoun;	380
which be-reaves a man's reason.	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 ¹ þe seuene, þat greueþ muche vr lord of heuene.	1 MS. of of
1. Fornication,	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;	392
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;	396
5. Sodomy.	þe worste of alle is Sodomye, Vn-kyndely synne, foul Ribaudye— þerfore haþ God taken gret wreche. Of dedly synne her endeþ my speche.	396

*Of þe Seuene blessinges of þe gospel, Seuene dedli
Synnes remedie.*

*Remedies for
the 7 Deadly
Sins.*

B ut of heore remedies nou wol I telle þat crist seiþ in þe holi gospelle.	400	
þo ben þe benisouns seuene ; Aþeyn 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 aþeyn pride is riht, þat be-reueþ mon God almiȝt.		
“þe Mylde beþ ¹ blessed þat loueþ no strif, ffor þei schul haue þe lond of lyf” : ¹ ou erasure ; r. ben	408	II. Against Envy : “Blessed are the Meek.”
Aþeynes 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.”
Aþeynes wrappe 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 aþeyn Couetyse, þat to þe nedful wol not diuyse.		
“þat hungren and þursten riȝtwysnesse, þei ¹ [schul] ben fulled more and lesse” : ¹ MS. þat	424	V. Against Sloth : “Blessed are they who thirst for Righteous- ness.”
Aþeyn 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 Peace- makers.”
þe Lechour in herte he haþ no rest ; Of þis ¹ þefore 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 wyzne;
 þe spirit of pite, wel forto bigynne
 Gode werkes; þat han a wel gret fo
 Of worldes wele and eke of wo: 444
 þe spirit [of] cunningg techep vs dispise
 þe worldes wele [ȝif we ben wyse];¹ ¹ So MS. Sim.; V. and
 eke of wo
 þe spirit of strengþe, to suffre þe wo. 448
 þeose foure to bisy lyf longen into,
 þat we callen Actyf lyf.
 þe oþer þreo rulen Contemplatyf.
 In Creatures to knowen God verrement,
 þe spirit vs techep of entendement; 452
 þe spirit of counseil, what is to do
 In writ, what is to leue also;
 To knowe god In his owne kynde,
 þe spirit of wysdam vs bringep to mynde. 456

The 7 Virtues.

Of þe Seuē vertues.¹

¹ In the Spec. the 10 Com-
 mandments preceede.

- A**fter þis ȝit is good to knowe
 þe seuē vertues alle be rowe,
 ffor aftur þis lyf þei wol þe bringe 460
 To blisse þat neuer schal haue endynge.
 ffeif, Hope, and Charite,
 Diuine vertues þei ben alle þre;
 Strengþe, Mesure, Riht, qweyntise
 Of kyndelich vertues þei beren þe prise. 464
 A bodilich Iurneye hose schulde go, *exemplum*
 þreo þinges him were nedful þerto:
 ffurst, þat he wuste whoder he schulde;
 And wille, his Iurney to be forþ-fulde; 468
 þe þridde, Hope for to spede—
 Elles þer-of nolde he take hede.

ffeiþ 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	
¹ Ne þe foure opure neuer þe more. ¹ The 4 cardinal virtues form a separate chapt. in the Spec.		
Her þou now þe skile þefore !		
þer may no mon God wel qweme		No man can please God without knowledge to choose good from evil.
But he cunne good from vuel deme,	480	
þe gode to hente, þe vuel forsake,		
Of twei godes þe better to take.		
þat hit is good, vche mon troweþ,		Man needs
ffor to 3elde alle þing þat him oweþ,	484	
And for to wiþ-holde more or lesse		
Is vuel : þat techep vs Rihtwysnesse. ¹ ¹ vv. 483-6 corrupted.		Righteous- ness,
Of twey goodes þe beter to hente,		
Qweyntise vs techep, verremente.	488	Skill,
Good þing men mihte mis-vse, I-wis :		
þefore Measure needful is.		Moderation,
Vuel mihte mon to mucche doun bringe :		
Strengþe þefore is nedful þinge,	492	Strength.
To ¹ make mon hard to suffre wo. ¹ 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 (!). ¹		
Halewe þin halyday, þe þridde biddinge. ¹ r. munge, minge		
þeose rulen þi lyf, alle þre,		
To þe holi Trinite.	500	
A-3eyn þe furste biddynge þou mischeuest,		Against 1. is belief in witchcraft ;
On eny wiecheecraft 3if þou bileeuest.		
A-3eyn þe secunde þi-self þou derest,		against 2. swearing ;
Horible opes whon þou swerest—	504	
3it maiȝt þou swere wiþ-ouren synne		
ffalsede to dampne, þe riȝte to wynne.		
A-3eyn þe þridde þou dost wronge		against 3. lying in bed,
Whon þou lyst in þi bed so longe	508	

- þat Matyns nor Masse herest þou non,
 To freres 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 512
 þen to visyte þe seke or þe pore,
 þat liggen a-tome or at þi dore ;
 3if þou dost þus, soþ to say,
 on Sunday. þou halewest not wel þyn halyday. 516
 Godes curtesye her maiȝt þow se :
 To him-self he 3af biddynge but þre ;
 þe seuen þat comen herafter nou
 To þe and to þi neiȝbores prou. 520
 4. Honour thy Father and Mother. ffader and Moder þow most honoure ;
 Wip foul cher not on hem to¹ loure ; 1 om. to
 3if 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,
 Wip hond ne wip wepene non,
 Ne þorw þyn owne gilerye
 Nouȝwhere to puite him for to dye ; 528
 Sle no mon wip tonge, biddynge,
 Beo tisement ne bi procurynge ;
 In herte Coueyte no mon to spille—
 To borwe him rapure is godes wille, 532
 3if þou hit may do lawefully,
 Elles of þis biddynge þow art gulti.
 6. Steal not. Stele non opure monnes good.
 7. Bear not false witness. ffrom fals witnes þow torn þi mood. 536
 8. Covet not thy neighbour's goods, or 9. his wife. þi neiȝbores good þow schalt not desyre,
 Wyf nor Mayde-child for heor white swire.
 10. Do no Lechery. Loke þou do no Lecherie, 539
 þi-self for þat wol most anuye.¹ ¹ vv. 539-40 ought to follow v. 531.
 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,
 Wip oper monnes wyf or wip to dele,
 Hit is hardore him-self þer-from to holde
 þen from monslauȝt, be þou bolde ! 548

ffor þerof kyndeliche vche monnes sone
 Haþ gret Abhomynacione ;
 But wrappþe 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.

But no mon may, þe Bok hit seiþ,
 Plese God wiþ-ouren 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 seint 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.¹ ¹ orig. dicert
 God and Mon to heuene he went ;
 þe holigost to þe Apostles sent. 584
 þorw him so mowe we heuene wyunne,
 3if we dyen out of dedly synne.¹

*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.

¹ All these form 5
 articles in the Spec.;
 the 7 last are the 7
 sacraments.

*The Seven Sacraments.**Of þe seuene Sacramens.*

- O**ff¹ þe seuene sacramens 3it mote we trowe, ^{1 r. On}
 þat I schal rikene al be Rowe. 588
1. Baptism. þe ffurste, hit is cristendom,
 þat cryst receyued in þe fflom ;
 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,¹ ^{1 orig. veniel} 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 þenne verreiliche, 608
 And make a-mendes to þi miht—
 Of al þi synnes þen art þow quiht.¹ ^{1 = quit}
 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 3af 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 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	
W3uche hit ben, as hit is writen.	
þe ffurste is, fede þe hungri.	
3eue 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 seuene Tobye vs he þat techet :	
To burie þe dede Is Charite—	
In Bodi and soule quit schal hit be. ¹	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.

¹ 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 druweries¹ of Monnus bodi.²

- Þ**I Bodi schal haue druweries seuene, ¹ r. doweres
 As Monye þi soule, boþe to in heuene,
 Of þe [whuch] schal rise þi grete blis— ² The Engl. text is
more detailed than
the Spec., which in
1 chapter contains:
de dotibus corporis
& anime & de penis
inferni.
 þer-bi maiȝt wyte what heuene is.
 þi bodi schal schyne so wondur feire,
 No foulnesse schal hit a-peyre ;
 Seuenefold briȝtore þen is þe sonne
 Vche bodi schal be þat haþ hit wonne. 668
1. Thy body shall shine brighter than the sun ;
 2. shall fly faster than a bird ;
 3. shall be strong enough to push the earth like a ball ;
 4. shall pass free thro' all obstacles ;
 5. shall never be sick ;
 6. shall never hunger or thirst ;
 7. shall have every wit or sense gratified,
- 3it was þer neuere foul of flizt
 As þi bodi so swift and liȝt,
 ffor in a twynclung of an eize
 ffrom erþe to heuene þou maiȝt styȝe. 672
- 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
- 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
- Vre bodies þat here ben seke and sore,
 þei schul haue hele for euer-more ;
 We schul beo so wel atese
- þat hunger ne ferst nor no dissese
 Nouþer wiþ-Inne ne wiþ-oute,
 Hurt nor langour we schul not doute. 688
- 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 aȝeynes hit schal quich nor quauue.
 But trust nis non in worldes wele,
 Nou art þou sek, nou art in hele, 740
 Nou artou pore, nou 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 hiȝe 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
 ȝif 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 Matere, sikerliche,
 Him to loue souereynliche
 þat such knowyngē and such wit
 ȝineþ vs of him in holy writ. 760
 Nou hast þou matere 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.—
- They are the contrary of the Joys of Heaven,
- for which you should love God above all.

*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-uten 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,		Incarnation,
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.

A 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 was
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,		
forbed al hise wepne to drawe,		

	And Malcus ere, þat Peter of smot,	811
	Heled hit aʒeyn, not chid nor flot. ¹	¹ vv. 811-12 and 813-14 are transp. in the MS.
led before Caiaphas,	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. ¹	¹ 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,	O ff þe passion þenk at prime, Of cristes vprist þe same tyme.	820
	Crist in to a ʒard at prime him ¹ ladde	¹ 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 spit 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,	Þ 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 ffyfþe 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 kneuþ; him wel whon he was gon.¹

5. to ten
Apostles.¹ 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 skoured 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,
¹And þenne þei kneled him be-forn ¹ 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,cround with
thornis,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[n] 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.

At 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 siþen dye for vs on Rode, 884
 Siþen 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,

Þenk 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 þow¹ peynes alle ^{1 MS. þorw}
 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 liche
 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,

BE-þenk þe at þe vre of noon:
 Whon crist hed seid þat al was don,
 Mildeliche wip-ouren bost
 To his ffader he ȝeld his gost,¹

¹ 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
 A Spere þorw [his]¹ herte þraste, 920
 þat Blod and water þen out ȝede.
 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 deofulliche þou were diht!
 þe sonne for deol þen lees his liht,
 ffor to be wreken of his dispiht; 928
 Hulles and dales þei al to-schoken,
 And þe stones al to-broken.

how He was
pierst with a
spear,

¹ MS. þin

and how the
Sun lost its
light.

At Non of þe Assencion.

- þenk also at þe vre of non
 Of Ihesu Assencion 932
 On þe Mount of Olynete,
 Whon al þe Apostles þer gunne mete,
 And his deore Moder Marie,
 In al heore siht vp gon he styȝe, 936
 And sitteþ on his ffader riht hond,
 þat weldeþ boþe Séé and Lond.
 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 Noon, too,
think of
Christ's
Ascencion

to His
Father.

At euensong-tyme: of þe passion, and of þe Maunde.¹

- At Euensong-tyme þenk verreyli: ¹ MS. Mouthede 944
 ffor ded was founden his swete bedi,
 Ioseph þenne of Aramathi
 Tok him doun deuoutli,
 Of Pilat, þat þenne was heiȝ Iustise,
 He asked no more for his seruyse. 948

At Evensong,

think how
His body was
taken from
the Cross.

þi pouwer, lord, whon þow were ded,
 Hit was hud in þy godhed ;¹ ¹ 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 !¹ ¹ 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,

At euensong-tyme of his Maunde
 þenk ; wiþ hou gret Charite 956
 He wuꝛsch his owne apostles fecte,
 And of his Bodi alle þei ete

and how He
 gave Himself,
 as bread, even
 to Judas.

As he heom ʒaf in bredes heuʒ,
 And to Iudas, þat waried Ieuʒ, 960
 þauʒ he him wuste in synne derne,
 His flesch & blood ʒit nolde he him werne.

Ensaumple herof þe prest may haue
 Non hosul to werne hose wol hit craue, 964
 In priue synne þouʒ 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

At 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 ;

till blood and
 water dropt
 from Him ;

þe Monhede of hym so sore dredde þat
 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,

Þenk at Cumplyn : þe bodi of crist
 Was leid in graue til his vpryst, 976
 þat Ioseph diʒte for him-self hadde ;
 And in Sendel he him cladde,

and anointed.

Wiþ Mirre and Aloyne, good oynement,
 He Baumed him, wiþ good entent.— 980
 Lord, ʒif 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.*

Hus 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;

3. Revelation,

þe þridde be Reuelacion,
þe ffeorþe be monnes reson.

992

4. Reason.

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

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

Reason
shows us

1000

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,
þenne mostou nede grante sum þing
þat neuer hedde no bi-gynnyng,
Oþur þynges of whom comen alle,
God Almihti þat men calle.

1004

couldn't
make our-
selves.

But twei goddes ȝif þat þer were,
þer moste nede be sum manere
Of diuersete hem bi-twene—

1008

It forces us
to assume a
thing without
beginning,

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,
Oþer to luyte or to muche;

1012

that men
call "God
Almighty."

ȝif þat he hedde to luitel,
He were not god almihtful;

1016

And as you
can't have
two Gods,

1020

- And to muche ȝif 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,
 Sifen two goddes þenne mowe not be,
 On-lepi god þen graunte we.
 But Ioye is non here *in* no two aȝye (!)¹ ^{1 r. in to aȝye}
- But He wants
 company,
 Wiþ-uten riht good cumpaynye. 1028
 Sifen God is ful of Ioye and blis,
 In Godhed Cumpaynye þer is.
 Be-twene lasse þen two mai hit not be :
- so we put
 2 Persons
 in 1 God.
 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 þer were loue hem bi-twene :
 þe þridde persone, I wol warante,
 In Trinite þen moste we graunte, 1036
 To make loue and Charite
 In þe holy Trinite.
 And þus mowe we knowe anon
 þreo persones and God but on. 1040
- In þi-self þou maiȝt a-tame *exemplum*
 Open ensaumple of þis same :
 In þi soule þou seost ful wel
 Miht and Connynge þou hast sumdel ; 1044
 þi miȝt & Connynge þe wiþ-Inne
 To loue hem boþe þou const not blynne ;
 þi miht is furst, and þenne cunnynge,
- and from
 these two,
 Love.)
 And of hem boþe comeþ louynge. 1048
 þe same manere in god aboue :
 Miht and Connynge and eke loue.
 þe ffader we callen þe furst Miht,
 Connynge þe Sone, of him comeþ riht ; 1052
 þe holigost loue we calle,
 þat comeþ of boþe, knowleche we alle.
- The Father
 is first ; the
 Son comes
 from Him ;
 and the
 Holy Ghost
 from both.
 Al Monkynde [knoweþ] in toun and felde
 þe ffader waxeþ feble in his elde, 1056
 þe Sone in his zouþe is not wys,
 Of Moznnes gost comeþ Malys.
- God has
 Might ;
 Christ, Wis-
 dom ;
 In god lest men wolde wene þe same,
 þe ffader haþ miȝt, þe Sone wisdame ; 1060

- His miht is euer gret iulike,
 þe sones wisdam may nouzt be swike.
 þe Holigost he haþ goodnesse,
 Wijþ-outen Malys More and lesse. 1064 the Holy
Ghust, 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 wiþ 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 wekde,
 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.¹

[XXXVI. þe Lamentacion þat was bytwene
 bre lady and seynt Bernard.]² ³ [fol. cclxxxvi.

Her is a gret lamentacion betwene vr ladi & seint
 Bernard, Of cristes passion, hire dere sone, þat was so
 pyneful & so hard.

¹ 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 *Oscain 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.

² 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. Antw. 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.

³ 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.'

	L ewed men be not lered in lore, As Clerkes ben in holi writ ;	
	þauz men prechen hem bi-fore, Hit wol not wonen in heore wit :	4
I sigh for by 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 then 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- lish St. Bernard's Latin.	þerfore ichaue on Englisch wrouzt, Seint ¹ Bernard witnesseth in Latyn— Mon may be glad in al his þouzt þat his wit hap leid þer-In. þe gospel nul I forsake nouzt, þauz hit be writen in parchemyn ; Seynt Iones word, ¹ and hit be souzt, þer-of hit wole be witnes myn.	¹ <i>at. As</i> ¹ <i>at. bok</i>
	While Ihesu crist on eorþe eode,	24

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 þe3 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 amendin. 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 be 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 englissh. D wrouht L wroughte. 18 DTL As B. seyth (TL seiþ) 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 leyd 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 witnesse. 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 schulenz 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 wif-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 tongue can tell Mary's grief.
þe serwe of Marie, his moder gode.	48
¹ Heo him bar boþe god and Mon,	¹ Here begins the Latin text.
And siþen him clepede swete Ihesu,	She bare Him.

26 DTL Alle his. D myraclis T workes L werkcs. 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 ferz (T yfere). 31 DTL mys-say. D takij. 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;ftful 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 wif-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 ¹ nayled to a bouþ,	60
	Vppon a treo honged wel heiþe.	64
No wonder, she was woful	þauþ heo weore wo no wonder nas : Heo seiþ hym blodi, bodi and croun, Hire sone þat so gultles was, Wiþ stremes of blod he ron a-down.	68
when she saw Him stream with blood ;	To sen his peynes was gret pres, Wymmen folewede him þorw þe toum, Sore wepynge, wiþ-uten lees, ffor gret deol of his passion.	72
though He charged the women following Him not to weep for Him.	Ihesu tornde, þat was so meke, And spac wordes ¹ of gret pite To þe wymmen þat þer ¹ speke,	¹ <i>at.</i> a word ¹ <i>at.</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 oune 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 þoruh. D townne. 71 D weping 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,		
þat sei3 hir sone so beten be !	80	Mary's heart broke when she saw Christ benten.
Whon he was beten wip 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,		
Al-most hire herte clef a-two—		
Seynt Bernard, þat holy mon,		
Witnesseþ wel þat hit is so.	92	
Seint Bernard in to chirche wendeþ he con,		
To witen of þat Ladi wo.		
To him wel feire speken ¹ heo gon,	¹ MS. spenken	95
What was his wille to asken þo. ¹	¹ vv. 33-6 added by the poet.	
" L		
Adi, 3if hit be þi wille,		
Tel me, as þou art heuene-qwene,		
Hou þat þou weope þin herte fille,		
Whon þei duden þi sone to scheme,	100	askt her how she wept,

76 L wepeþ D wepitt 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 wittenessede) 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 wittenesseþ. 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) fairþ 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 Leuedy. 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 didde. DTL þat tene.

- Whon þei him bounden and beoten ille
 And Courounden him wiþ þornes kene,
 And¹ [he] bar þe Crois meke and stille ¹ *al. om.*
 As þauȝ on hym non harm were sene. 104
- whether she
 was by,
 when Christ
 was beaten,
 “Ladi,” seide Bernard, “weore þou þere 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?¹ ¹ *A stanza om.* 112
- and how
 sorry she
 was when He
 hung on the
 Cross,
 “Tel me þi¹ serwe þin herte was in, ¹ *al. Allas for*
 Whon þou seȝe þin oune fode,
 Godes sone, his hed down lyn,
 þer he hongede vpon þe Rode! 116
 þeiȝ he weore God, his flesh was þyn,
 His bodi ron down 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 cros D him euere. D mylde L myldeliche T boȝe mylde. 104 D As non harm on him had bene TL As him were no sorwe sene. 105 DTL Swete ladi (T lefly 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) down 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 tree) 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]¹ he his lyf forsook, ¹ MS. Vr ladi seide: Whon
 He bowede his hed & lafte¹ his siȝt, ¹ at. les, lost and died and
 And nom his leue, his wey he tok went to His
 Vp to his fader ful of miht. 124 Father.
- Witnesse wole þe holy book,
 þat day þe sonne les hire liht,
 þe Temple clef, þe eorþe qwok,
 þe dede a-risen to lyue apliȝt.¹ ¹ A stanza om. 128
- "Ladi, tak hit not a-gref,
 þeiȝ I speke of his peynes so;
 To heren of him me is ful lef,
 I ne may hit nouȝt for-go, 132
 I seo him hongen as a þef,
 Godes sone and þin also:
 Ladi, þe teres þat þou þer ȝef,
 Graunte me summe!" he seide þo.¹ ¹ at. 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,
 þouȝ I be synful mon and vyle. 140
 As þou art moder and Mayden I-wis:
 What dude my lord in his exile? what Christ
 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 berip̄ (berēþ) witnesse T As witnesseþ. 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 semiþ (TL semeþ) wel No clerk þi sorwe ne may (LT may (myȝte) 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-yune) bite.—In TL then follow v. 113—120.

129 DTL Swete ladi (T lefdy). D take. DL om. hit. T noȝt. D to greef. 130 T þaȝ 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 noȝt it. 133 TL þou seȝe (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 þaȝ 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 ^t en mis, Whuche weren his wordes in þat while ?”	144
Mary pro- mises	“ 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, ¹ ^{1 r. vncoup? cf. Lat. : quia glorificata sum, ultra iam flere non possum.} 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 ¹ were in serwe steke, ^{1 a. it} Wip me ¹ to wepe euer-more : ^{1 r. ye} Hit nil not of ¹ myn eȝen reke ^{1 a. May no ter fro} To wepe, as my wille wore.	160
(<i>Passion on Thursday.</i>)	“ As þou art Qwene of heuene & helle And haar 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 mouþe 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 spekeþ. TL be. T northe. TL or. L souhte. 148 D it TL he. DTL doth. 149 DT But (Bote) w. D not vncouþe TL now vncoup. 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 wepynge askeþ 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 wylte 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 enere-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 Lefly (Lauedy) quen. 162 DL þou inst. of And. D bar TL bere. DT dere. DTL om. haþ. D bouhte T aboutt L aboughte. 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 brouzt?"	168	when Christ was brought before Caiaphas."
O vre ladi seide: "I was þere þo, Sore I wep and wrong myn honde ;		Mary tells St. Bernard
Whon þe Iewes him ladde me fro, To folwe him wepyng miht I not wonde.	172	
No wonder was þeiȝ me were wo, Ac hit was wonder I mihte stonde, Whon I seiȝ hym to peyne go		how Christ on Maundy-Thursday was taken,
And beo bounden in hard bonde.	176	
" 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 !' ffor alle þe peynes þat him were diht, He nolde his frendes hedde no blame.	184	begd His disciples might not be punisht,
" 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 smot sone of a Iewes ere :		and rebuked Peter for

167 D takin L token him T bounden. TL om. þe. D Iewis TL gewes. 168 L om. siþen ; D setthe be nyhte. D befor. 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 Þhanne 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 mannyys.

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 ¹ he him cust. ¹ <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, Wiþ strokes þei gunne to him wende And leyden on hym wiþ staf & fust.”	200
	“ L adi,” seide Bernard, “ God ʒelde hit þe ! Tel me more of Myn askyng :	
	þi swete sone, what dude he ? ¹ <i>vv. 201-8 added by the poet.</i>	
	Whi nolde he stonde wiþ 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
	“ A Bernard, ʒif I teres had, Nou miʒti wepe al my fille. Of serwe nas I neuer sad, Whon I þouʒte on his peynes ille.	212
	Al ¹ -hou he was from me lad, ¹ <i>MS. And</i> I haue told, and ʒit 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 ʒet T þeʒ L Al, inst. of fful wel. L sones tresoun. DTL wiste. 195 D & callid him ʒet T ʒut he callede him L & ʒette 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 non. 198 D my dere s. D to betin TL to bete. TL ne. TL to-biste D biste. 199 D wepenys L skourges. T þeʒ 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 & wiþ. 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 ʒet telle. L nouþe inst. of more of. 203 DL dide. 204 D Whi stod he not wiþ no f. 205 DTL Be. D rihtful skile T riʒt 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 pinke T þenke. D peynys. 213 L om. And ; DT But (Bote). T whan inst. of hou. TL my (deore L) sone was be-stad. D fro. 214 DTL h. þe told. DL ʒet T ʒut. 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 fol- lowed Christ,
“ þei hudden his eȝen & boffetede him þo		
And beden him reden ho hit wore, ¹	¹ 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 þat hedden loued hym wel ȝore ; Marie Maudeleyn dude also, þat trewely louede him in hire lore.	224	her 2 Sisters and Mary Magdalene were by when Christ was insulted.
“ Hire loue was studefast and trewe, And I hym louede ful trewelyche. ¹	¹ at. tenderliche	
[Strong] ¹ is loue of ffrendes newe, And of þe Moder nomeliche.	¹ MS. Good	
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 Riht to Pilate, my sone to spille. He criȝede not, as men duden him wouȝ, He eode wiþ hem wiþ gode wille,	236	(Good-Fri- day.) Mary con- tinues how Christ was taken to Pilate.
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 loud. 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 loud L leoned. D him & his. L om. him ; in his. T here. 225 L He was. D was euere. D stedfast T stedefast L stede-
faste. T newe. 226 D loud. 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 fram. 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;	flour ¹ þousend & fyf hundred wounde	¹ 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 ¹] And dilyuere vs Barraban!’	¹ MS. rabe. az. 3if him þe dom, þe crois is zare
how the Jews cried “ Crucify Jesus ”;	Goddess sone 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 ¹ he hedde of godes sonde:	¹ MS. þat
and how Pilate	þat was I-sene, he ¹ ladde him oute	¹ 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 se3 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 þe3 h. f. 244 DT þan L þo.
D weleaway T welaway. 245 D ifyue þousand & iij hundred w. TL ffor þre
(L a) thousand & sixe hundred 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 eride T eriden
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 peues. 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 (I- om.). T þe3 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.

268

how Christ
took His
Cros,

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 him¹ as I mihte kiþe,

¹ MS. hem

Whon I him¹ for pres mihte se.

¹ MS. hem

276

Mi sone hiþede him wel blyue¹

¹ *at. A, sone, why hyestou so swithe*

And bar him-self þat heui tre,¹

¹ *at. & berist on bak so h. a. t. and bare it.*

And let me beo¹ be-hynde vnbliþe: ¹ *at. & leuist þi moder.*

Bernard, þen gomed me no gle."

280

1" **M**erci," seide Bernard, "heuene queene,

þou hast so muche me i-told!

3it þer is wel more I-sene,

¹ vv. 281-304 added by the poet.

265 DTL Whan. D dampnid T ingged L Igged. T y-sent. 266 D dide; 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 þeþ folwede him L ffen threwn on him boþe. D mekil T mokel L mychel. T lyt. 269 L He 3eode forþ as a lomb i. DT þat i. 270 D þo wulnys T Whazne 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 lazing, L lauhinge), Whan þei betin him althermost (TL þe cursede gewes wiþ þe mest(e)), þei (TL And) had (TL beden) him (om. in T) seye (T siþe) if (T 3if) 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 noþt 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 3eden, D 3edin L 3eoden. D aboute TL vnder. 275 D I callid T And callede L & enere 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 noþt 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 vnbye. 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 3et L 3ette T 3ut. D moche inst. of wel. DTL I wene.

St. Bernard	þat ful fayn witen I wold : 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.	284 288
	“Ladi, of þe and of þi childe I wolde wite a more strif : What dude my lord ¹ meke and mylde	¹ <i>al.</i> If my lord were 292
	To þe endyng of his lyf ? I haue seȝen sóe and watres wylde, Stremes and wawes two and fyue ; Swete ladi, from schome vs schylde And to riȝte hauene þou [do] vs ryue !	296
	“I haue seȝen men þat nolde not ¹ loute Til þat þei þe harde I-seȝe,	¹ <i>al.</i> wolde, not om. 300
wonders how Christ could be so meek as to bear all this,	And sipen for drede of deȝes doute Heore herte a-rysen vp an hiȝe. Whon his enemys were him a-boute, Hou miȝt he al heor scornynȝ driȝe ? In his face þei spitte and spoute : Whi wolde he suffre þat vilenye ?”	304
and that His heart did not rise in the face of death.	Whi wolde he suffre þat vilenye ?”	304
Mary says “His heart was stiff enough,	O 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 ȝut here w.
 285 T leuedy chene. 286 D Iewis TL gewes. T brym D stout 287 D Ladi
 þi tellingis TL And þyne (L ȝoure) 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 anoȝer. 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 syune of wawes L In wawes of
 sinnes. D stoute & blyf L fourē 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 & wiȝ al hire myht sauē hire lyf. T om. And. L & in ryȝtful. T þou
 me dryf L do me ryne. 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 boȝe)
 sterne & stoute, ffor þe (L here) deȝ 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 . vilanye. 305 D Bernard broȝir TL A
 broȝer Bernard. T he inst. of his herte. T stef. 306 D om. And ; Mekeli
 he. TL myldely. D sufferid T polede. D hire TL here.

Monnus soule him was ful lef,		
Wiþ his blod he bouzþe hem þare.	308	but He wanted to die for man.
He seiþ me stonde in serwe & gref, ¹		
Wiþ wepyng and wiþ muche care ² :		
Mi serwe dude him more gref	¹ al. I saw him hangin as a thef, ² He saw I stod in mekil kare:	My sorrow grievet 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, wiþ-outen wene,		
þat tyme he loked me vppon.	316	
þen wox my serwe couþ and grene,		
Of anguissche I mai make my mon.		
I wol þe telle al be-deene		
His harde peynes euerichon.	320	
“ L usten to me, my Broþer Bernard,		
I wol þe telle of peynes more—		Mary then tells St. Bernard
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 siþe sore.	328	
“Bernard, I saiþ my sone honge		how her Son was hanged like a thief,
As þauþ 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 wiþ. D hem alle TL it. 309 DTL I saw (L seye) him hangin (T hangen L honge) 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 3et T þat D dide my wepyng 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. fil: 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 boþe 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 broþir. 322 TL Why l y speke of his. D I wile the tellin of peyne 3et mor. 323 T It shel be wel wonder h. L beo. D swiþe. 324 D But if. T it wile TL rewe. 325 D þouh T þoþ. 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 siþes (L sithe) more. 329 D saw T seþ L say. D þer hong T hange. 330 D As T Als L Also, þauþ om. DL it. D had ben. L theof. 331-2 & 333-4 transp. in L. 331 DT Wiþ sidis (sides) blo (T bleike) & sore, L His white sydes sore D beswong T beswonge L beswongen.

	þat white were and me ful lef.	332
how He was crownid with thornis,	He was Crowned wiþ 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! Wiþ spotel & blod he was be-weued, þat he was lyk a foul Mesel.	340
nailid with 3 nailis,	He was to-drawen and to-dreued And Nayled wiþ 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 beweuid. 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 bereuid. 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 (weping) L blod my hondes (L leres) woxen (L were) wet (weete). ffor al his sorwe (L peyne) wolde he (L he nolde) nozt wonde, þat he was (L nas) euer 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 heued (L hed) allas (D Allas þin heuid 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 zeðe (TL þer al folk zeðe (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 ronne 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]¹ al vox won Bodi and leore, ¹ MS. ffor T þanne L þo
 þat feirest was of alle fode. 352
- “ So feir ʒit 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 haue¹ I non, ¹ D þan had
 Me wonteþ¹ boþe weole and wit ; ¹ D wantid
 I not¹ in world whoder to gon ¹ at. ne wiste, nyste
 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 hiʒ, how she look
at Christ on
the Cross,
 Wher heng my ioye and my solas. 364
 þe Iewes seiʒ 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 criʒede in my manere,
 ʒut ne was I not I-herd ;
 þo I criʒede, he mihte me¹ here, ¹ at. not
 Wisse boþe of lewed and lered¹ ; ¹ 2 vv. om.: cf. D Wol
febil I was, weping in
fere, & of here vilenye
aferd.
 ‘ Merci ! ’ I criʒede to my sonè dere,
- 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. ʒit. T was ʒut. T
 noman D non L man. 354 D beriþ T beriʒt. DL wites. 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 ʒut (L ʒette) at n. 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 myʒte 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 noʒt L nought D noþing. 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 þeʒ (r. he) myʒte noʒt
 here, My pyne wisseþ boþe lewed & lerd. ‘ Mercy, my sone, my fader
 dere, Alone þou leuist me in þis 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.¹ ¹ vv. 375-6 *al. om.* 376

" Al-las, Bernard, þat I scholde se

A Mi sone hongen bifore my¹ feete !

how she
prayed Christ
to let her die
with Him;

I seide : ' Sone, let me dye wiþ þe, ¹ *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 : ¹ vv. 385—432, the discourse with
Magdalene, added by the poet.

Preie him þat I dye mow,²

It was taken up by the Charta
Christi in MS. Reg. 17 CXVII.

þat I nout for-þeten be !

² 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 eriede men myghte not here, þerof bere witnes lewed & lerede. 377 TL om. þat. D schuld. 378 DTL naylid þorw (T þorgh L þoruh) hand (TL honde) & fete (T fet). 379 DIT eride L Leoue. T lat. D deyn 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 merey. 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 3ut ben h., L hast beon euere h.), & bletheli (L gladliche) don al (om. in TL) þat I (þe TL) bad ; If (T And 3if) þou leue (L leuest T loue) 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 eride. DTL Magdaleyn. DL helpe T help me. T nowe. 386 DTL haþ euere 3et (L om. 3et T 3ut 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 no3t (L ne). D forþetin. L beo. 389 DTL Magdaleyn (L Magdelyn) mylde (om. in TL) ne (om. in T) seest þou (T sestow L seostou) how. 390 T My lord. D hangip T deyeþ L dieþ. DL vpon. TL þe D 3one. L treo. 391 DT And 3et (T 3ut). 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 no3t L nothings. 393 T þo magdaleyne L þe Magdeleyn. DTL can. 394 DTL Sorwe. D smctin. T my.

I stonde, I seo my lord neih ded, And þi wepyng greneþ me more. ¹	¹ 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 ¹ Mournynge is boþe feble & fede, ffor þou hast now I-wept ful 3ore. ¹	¹ <i>at. py</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? 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.’		404	but Mary doubts that she can find rest away from her Son.
“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. ‘Soster, whoderward þat I go,		408	

395 D Her I stonde T 3is stand. DTL & se (L seo). D him. DT ner. 396 L om. And; D But T & 3ut. 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) 3e me þus longe chyde? My voys (noyse) 3e myȝte 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) 3e hange (honge) me be his syde (him besyde). In L v. 3-4 & 5-6 are transp.). Þanne 3e myȝte (L myȝte 3e) be (beo) awreke anon; Wherto wille (wole) 3e 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 note) 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 hongep so, His peyne is in myn herte fest.	416
	“ I seih ¹ my sone, [my] fader dere	¹ r. se
	Heize hongen vp-on a tre ; I hedde blisse whon I him bere, And now dep for-dop 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 ¹	¹ l. chille
gaze on the Cross.	And seo my sone hongen þer-on ; Of siȝt I nedde neuere my fille, ¹ Whon I loke[d] hym vppon. ¹ ¹ <i>at.</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, ¹ ¹ r. wold leuen stille ffor I nil fle for no mon.” ¹ ¹ <i>at.</i> I wold not fle for Iewis non.	432
	¹ B ernard [seide] ² : “ wordes swete	¹ vv. 433—448 added by the poet. ² MS. my sone
	þe Maudeleyn also gon say ; Ladi, [heo seiȝ] ¹ þi serwe vn-meete	¹ MS. we sen
	And fayn [heo] wolde ² han it a-way	² MS. we wolden 436

414 D Al my ioye now haue I leste TL Ne (om. in L) shel (Shal) I neuere take rest. 415 D Whil þat TL ffor. T þat h. D hongip T hangeþ L hengeþ. 416 D Care comip neuere out of my brest TL Sorwe (T þe s.) is smyten þorghē (þorhe) 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 myȝte). DL lete him T him lete. D hangen L honge. 422 DT & sufferē (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 belueu T byleue. DTL I wille. 426 DTL I inst. of And. DT se. DTL my flesch. D hongin T honge L hongep. 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 þeȝ 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.; J 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 flul fayn T þat fayn. L heo wolde þi sorwe delay T sche was þe soþe to seye D schuld haue inad þe lay (crossed out; by a younger hand : wold sche an (?) had a way).

And, deore ladi, pi bale to ¹ beten ;	¹ om. to	
But in rizt resun was his ¹ way.	¹ 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 ; ¹		
Myn herte is not as Ich wolde,	¹ 1 v. om., cf. notes.	
I ne may hit wiþ serwe fonge, ¹	¹ r. fonde	
And ² what my lord siggen wolde,	² 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.” ¹	¹ This v. is superadded, to supply v. om.	
“ 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 ¹ wore.	¹ at. wordes	456
“Whon ² my sone deþ scholde han,	² 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 Lenedy. 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, Lenedy (Lauey), 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 Dryue(n) nailles þorgh (poruh) 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 Lauey), þou were him ful ne3e (neye), I wot it may non oþer be (beo). Al þe sorwe þat þou þer se3e (seye), Swete lenedy (lauey) 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 þyng wiltow aske L Wonder what wiltou a. L om. me. 451 L Beo. L it T þou. T forþere. 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 first. L womman.

Mary says that Christ bade John keep her,	And siþen he seide : ‘ be-hold þou here ¹ !’	460
	And siþen he seide to seynt Ion :	
	‘ Kep my moder leof and dere !’	¹ <i>al.</i> On Ion þy sone þat stondeþ h.
	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
	“ ‘ M 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 seo ¹ a schep, þat was me dere,	¹ <i>al.</i> seke
	þat wiþ wronge was stolen from me :	
	I schal him bringe þer he was ere,	
	And of his þraddam 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 ¹ mot be brouzt,	¹ <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) pynded 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 þraddom. TL is. 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. 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.’	Mary says Christ bade her not weep,	492
“ 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. ¹ Such wordes he speke con	¹ L. ffor my sone I him þere toke.	496
þat ¹ al my Ioye I þer for-soke. Bernard, þow most þis wordes tan And craftliche writen hem in boke !	¹ r. ʒit? but yet she lost all joy.	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 : Eysel and Galle þei mengeden also, Wiþ a sponge þei brouʒt hit an hiʒe And wiþ a launce þei putte him to, þe Iewes ful of Ribaudye.	Christ thirsted ; the Jews gave Him vinegar and gall.	508
“ I ¹ criede to hym : ‘ ne drynk hit nouʒt ! þe Iewes on scorn hit [haue] ¹ I-mad : Hit is Eysel and Galle I-wrouʒt, ʒif hit stynke, þou miʒt be sad.’ Loueliche he me ¹ be-souʒt, þat I scholde boþe be bliþe and glad :	¹ MS. þei ¹ MS. hedde. ¹ MS. he hedde me	Mary begd Him not to drink it, 516

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. Loue him, moder, in charite, As þei he were þi sone also, And honoure him as þou woldeste me, & weren þine children two. 497 L weren . one. 498 He bade 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 wiþ 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] ¹ bouzt,	¹ MS. was	
bnt 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 ¹ [is dampned] þorw false red,	¹ at. Ihesu	
	He haþ do noþing bote gode,		
	He weore not worþi to be ded.		540
	Ihesu as þou art mylde of mode,		

519 I. þorule 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 eiper) 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 hangþ L hangef. 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 aright.
þorw vertu of þyn holy blode		
þe riȝte wey þat þou me lede!	544	
" Mi sone seide : ' Mon, þou art wys,		Christ, said Mary, promist this thief Paradise;
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 ¹ vppon þe tre :	¹ <i>al.</i> How þei deyde	
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 ¹ wel in heore cas,	¹ MS. þei	
Mi sone was studefast ¹ God and Mon.	¹ r. soþfast	556
And [as] I my-self stod in þe plas,		
Mi sone ful loude crie he con :		and then He cried
' Heloy, heloy,' his criȝing was,		
' Lamaꝯabatani,' after þon."	560	
þis is now, as ȝe mowe [se], ¹	¹ MS. here	
On Englisch to vnderstonde bi :		
" ffader,' he seide, ' In Trinite,		" Father, why dost Thou forsake Me ? "
Whi forsakest þou my Merci ?	564	
Hider I com þorw red of þe,		" Father, to Thee I com-mend My soul."
To þe I take my soule an hiȝ.		
Wif wrong I dye vppon þe tre,		
To fulfille þe propheci.'" ¹	¹ <i>al.</i> DL.	568 " Consum-matum est."

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 paradis. 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,¹ 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 hap-
pened on the
Saturday
when Christ
was taken
from the
Cross,
"And how he was after taken adoun,
Tel me, Moder Marie Mylde,
Of¹ þe Crois aftur þe passioun, 1 MS. On
2 2 vv. om.:
How þou weope for þi chyld² L And Ioseph cam so redi-boun
þe corps fro shame forto schilde
And geete him wiþ þis (!)¹ 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.¹ 1 vv. 583-4 superadded.
- and who was
at His burial,
"1 Tel me, ladi briht and schene, 1 1 v. om.:
Wzuche were þi frendes euerichon And how he was leyd in
þe ston
þat wolde at his buriing bene,
And how þou were saued from þi fon 588
In þe Temple, wiþ-ouren wene;¹ 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 doun; My susteris began aboute to falle Weping & made ruful souz. Iohn my cosyngan 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 (lauedy) 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 Whan þe Iewis 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 seou. 577 DL om. after. D takin doun. 578 DL Telle. Marie modir. 579 D Of L fro. DL cros. 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 cros doun to hilde L þe corps fro shame forto shilde. 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!"¹ ^{1 This v. superadded.} 592
- O**ure ladi seide: "Bernard, allas,
 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. 599
 Pilate him grauntede and Cayphas,
 3if þat þei witen, þat he ded be. ^{1 601-626 introduced by the poet.}
- ¹ "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 aboute¹ ^{1 r. ffurst þei went þe þeues aboute} and how Pilate's knights broke it,
 And bursten boþe Bak and lende;
 [Bernard], þen was I¹ in gret doute, ^{1 MS. heo}
 So han to¹ serued my sone hende. ^{1 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 pyne¹ of al my wo. ^{1 at. point} 612
 Be-syde þe Roode þen stod a kniþt,
 Blynd he was and lome also, ^{while Longeus}
 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 knightis. DL sterne. 602 D Ioseph. L gonne D gan. L om. þei. 603 D other L oþere. D lewis 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 boke. 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, ¹	¹ <i>at.</i> 2 vv. more.	
	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. ¹	¹ 623-4 superadded.	
	“ þei weore ¹ went to sire Pilate,	¹ <i>at.</i> þe Iewis þan	
	And we bi-lafte wiþ reuthful rou[n]. ¹	¹ MS. rou	
	Whon þei weore I-gon heore gate,		627
how Joseph took down the body,	[I bad] ¹ Ioseph nime ² hym a-doun,	¹ MS. And ² MS. nome	
	Til I hym hedde, me þhouȝte ful late,		
	þe Iewis weoren alle ful feloun.		
	Ioseph seide to me wiþ þate : ¹	¹ <i>at.</i> we ben þer-ate	
	‘ To bringe him þe we ben ful bonn.’		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. Aud: 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: Ðan wax (L was) myn herte heuy so (L as) led, Whan (L flor) I saw (seye) þat rful (reuful) sihte, Ðe (om. in L) watir wiþ þe (L & eke) blod so red, To Longius hand it ran douȝ rihte (L Ran oute of þe wounde aplyhte). Douȝ I fel as I were ded, Lengere to stande (L stonde) had I no myht (cf. Vern. 623-4). Iohn my eosyn (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 ffelde & 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 eare (L of e.) mekil (L him) vnbound, 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 rful 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 hane D hane him. D þinkip L thinkþ. DL om. ful. 630 D ffor alle þe Iewis þat beu 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 ȝit 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 ¹ wepen I moste in alle wyse.		
Hit was euere in my [gast] ¹		
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 ȝit miȝt 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 seiȝ ¹ wel, I durste swere,		
ȝif eny serwe In Angeles wore, ¹		
þei miȝte wepe mony a tere		
ffor þe del þat I ¹ seiȝ þore. ²	656	
" Siȝen 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 siȝe) 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 dihte & him þer-to (L þat he were in graue y-do), & euere (L oftesiȝe) I preyde him (L I criede) iwis (L þus) To beryen (L Iosep berie) me wiȝ him (w. h. om. in L) also.

641 DL om. hedde. L bonde D wouȝdid. 642 DL þat. L wepe. D muste. D on al. 643 D Nerpeles I trowid euere stedefast L My thoughte was myche on his beheste. 644 D thrid . þat he schuld vprise. 645 D riht. L beleoue D feyth. D in. D cast. 646 L e. 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 swiȝe 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 aungelis 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	Til þat he were in graue i-brouzt ; þei wounden him in cloþes riche And euer Merci [I] hem ¹ be-souzt.	¹ 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 seiþ þer was no beter won, Bote ¹ burie him þei were ful snel.	¹ 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, ¹ ffor wepyng miþt I haue no rest :	¹ = 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 swouneþe) 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 3et þei ne sparede for al my shrice. 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 oper w. L Þanne weþten 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 ¹ Inne.	¹ at. oure	700
Sore I sykede and I-lome,		
Of wepyng miht I neuer blynne,		
To speke wiþ hem ¹ [had I] ² no tome	¹ MS. hym ² 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 . kīste.

After 688 DL have the foll. stanza : I swownid (swounede) many a tyme wip-alle, Or (L Er) I of him myhte take my (om. in L) leue. Many a tere I lete doum 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 wrekem), 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 sones vp-rysyng.¹ ¹ *at.* Euer we were in greet longing. 716
Nou haue I told þe wiþ-oute spare
Alle his¹ peynes wiþ-oute² partyng. ¹ *at.* my ² *at his*
Bernard, I was euer þare, 719
To witen after his vp-rysyng.”¹ ¹ 717-18 & 719-20 to be transp.
- expecting
Christ's
uprising.
- St. Bernard
thanks Mary
- for telling
him her
sorrows,
- “ Graunt Merci, dame, God 3elde hit þe,
Wyf and Maiden, Moder Milde,
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
Leeue¹ vs neuere skape þer-fro, ¹ *MS.* 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
- and prays
that we may
all live in
joy after
death.

711 D setten vs L seten, vs om. D wiþ sori wo. 712 D gan L begoune. 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 long- ing. 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 Ae B. D redi inst. of euer. L euer 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 florto. D don. L om. foule. L feonde. D fle. 728 D þat euere to helle wold don me helde L þat 3ore haþ been 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 cristnuid 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 deucl.¹*

S 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 ; ¹	¹ In the MS. written in half lines.	
Muche folk was to churche gon : Godes word for to here ;		At Church,
þe Preost of þe chirche vndude þe gospel		a Priest once
And lerede his <i>parischens</i> , as he coupe wel,		
And bad hem openly nyme good zeme		12
Hou þei scholden god wel queme		bade his folk
And schenden þe foule fend of helle,		and disgrace
þat fondeþ euere iliche <i>monnus</i> soule to qwelle.		the Devil.
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 ;		20
He eode be him one wiþ-oute fere zerne,		One of his
ffor no-mon of his þenkyng schulde hym werne.		hearers walkt
Þ E wikked fend of helle þerof hedde onde		home alone.
And hastiliche sende to him his sonde.		
His Messenger redi was forte don his wille,		
Him to bi-swyke, queynteliche & stille.		The Devil's
In þe wei he hym mette		messenger,
And feire þenne he hym grette—		
		28

writen in parchemyn ; Barfot he wente in gray habyte, He werid no cloth þat was of lyn. Þus on english he dide it write, He seyth he drow if of þe latyn ; His mede lord Ihesu him quyte, & seynt Bernard, clerk of deuyn.—And we schul preye þat here it rede, ffor him now an orisoun, & don it smertlich in dede, Wiþ a ful good deuocioun, þat Ihesu Crist his soule lede To blisse in his processiou, And there for to han his mede, Þorw vertu of his passiou Amen.—With the last stanza agrees the concluding st. in L : Eueriche wiþ goede deuocioun Grete wiþ an hertly steuene To oure lady an orisoun, Hire ioye may no tonge nempne : þat for hire sones passioun Heo schilde vs fro þe sinnes seuene, & saue vs fro þe feonde feloun, & bringe oure soules into heuene. Amen.

¹ 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,¹ ^{1 From here the}
 Spek wiþ me feire, wiþ-ouren grucchyng ! ^{poem is extant}
 Hastou atte churche I-herd eny sarmoun, ^{in MS. Simeon.}
 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.
 that any falsity in it Iauh þow to me haue no trist,
 might be set right. 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
 Wherfore 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 Priest “ Ouer alle þing he vs tauhte : To loue god, ful of miht,
 And siþen vre euencristene : As we ouzten wiþ riht. 60
 He spac of dedli synnes : And seide þer weore seuene,
 And whose dyede þer-Inne : Scholde neuere comen in
 heuene :
- Pruide is þe furste : Envye is þat oþer,
 Wrappe is þe þridde : þat mon hap to his broþer, 64
 þe feorþe is Couetyse : þe fyfþe is Lecherie,
 þe sixte is Sleupe : þe seuenþe is Glotonye.
 and specially against Pride. Mest he spac of pride, and lered more and lasse

- 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 gost¹ was ful zare ^{1 MS. god}
 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 neihþebor, as he con.
 Bote hou mihtest þou trewe loue
 Haue to him þat is aboue, 84
 Whon he so ofte wrappeth 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
 cattle,
 and get sick,
 when He can
 help you, and
 woi'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 lenep 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 comaundement to breke,
 And sent me such teone him for to wreke ;¹ 1 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,¹ 1 r. mahte
 And worschipe him as I con, as me wel iȝte :² 2 r. ahte
- 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 : 136
 “ Lete we þis tale go,
 Leue we þis disputyng
 And speke we of oþur þing.
 þow spekest aȝeyn pruide
 And þer-of takest muche hyde.¹ 1 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 !
- ¹ 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 wlouʒ		
And of richesse hast inouh :	156	
þauʒ 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 euenyng,		
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. ¹		¹ r. reke
þou mayzt for þi bolde beryng		
Be proud & riche in alle þing,	168	
And ouw-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		and say that you 'll soon be a wretch too,
What Mon þat he þenkeþ to be !		
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
 answer: "Do wei," he seide, "þi lore : Ne spek no more of
 pryde :
- þit 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 wounden me in cloutes, for cold & for schame,
 ffor I ne scholde forfare, þei hulede mi licame. 208
- Al-Maner quik þing þat is þorw Godes miht,
 Whon hit comeþ furst forþ, con him-self diht,
 and unable
 to find for
 myself like
 all other
 young things
 can ;
 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-uten synne þei miȝte haue ben in blis,
 2. how Adam
 and Eve lost
 Paradise
 ȝif þei nedden agult aȝeyn god, i-wis ; 220
- þer þei miȝten han I-wonet in murþe & in wyne :
 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 douȝtur þe moder,
- þe sibbe þe frende, vche mon oþer. 232
- Nis no worldes blisse þat nul ouur-go,
- Ne nout no¹ murie on eorþe þat nis meynt wiþ wo. its mirth is
mixt with
woe.
- But þe blisse of paradys, þat lasteþ euer-more, ^{1 r. so}
- 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, and how
worms shall
eat me,
- Worþe to nouȝt schal I þenne, as neuer hedde I be ;
- þe her of myn hed, zeleuz so þe wex,
- Schal dwynen a-wey so doþ þe drex, 248
- Mi feire eȝen schulen out renne,
- Mi white teþ schulen foule grenne,
- Mi feire hondes aud 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 niȝt. 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.
- Viterde¹ hodes and Clokes also, <sup>1 MS. Viterde? Sim. Vitrede,
cf. fytered, Mirk Instr. v. 1146.</sup>
- Al þat vile pride schal don hem ful wo ; Now, vitred
hoods and
cloaks

- 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
Now is non worþ a fart,
- Men wear
daggers and But he bere a baselart
I-honget bi his syde,
And a swynes Mawe, & al is for pride. 272
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
And also þis wymmen : þat muchel haunteþ pride,
Wij hornes on heore hed : Pinned on veh a syde,
Maad of an old hat : And of a luytel tre, ^{1 = get fashion}
Wij selk scleyres I-set aboue : Apparisaunt to be ; 280
Heore Reuersede gydes : On hem are streyt drawe—
But al be of þe newe aget¹ : 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
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
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
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.
No-mon wol sigge so þat eny good con. 296
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
- But if I and
a poor beggar
were naked, ȝif 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 boþen 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 : So we must love one another.*
 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,¹ þat no good ne cou. “Envy was never forbidden by a wise man.
¹ 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 : Who'd blame you if you're sorry to see any one else better off than yourself? ²
 þauȝ þin herte be wo
 & of-þinke þat hit is so,¹ ¹ 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 heiz : And þou not so riche.”¹
- Þ**E gode mon wel vnderstod ¹ 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 wolde¹ he hedde
 more, ¹ 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, whon¹ he wile. ¹ 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 ahte : 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."	
	Þ E false schrewe onswerde þore And bad hym sigge so nomore.	352
The Devil said :	" þou spekest of wrapþe in þi tale And seist hit is aȝeyn soule-hale. þat is not soþ, but falshede ;	356
"Wrath never was sin.	Wrapþe was neuere synful dede. ȝif eny mon a-gult aȝeynes þe,	
If any man hit you,	Smyteþ or elles puiteþ þe, Oper seiþ þat þe is him loþ :	360
mustn't you be wroth ?	Ne most þou þezne nedes be wroþ ? ȝif Mon mis-seiþ þe or deþ þe schame : ȝif þou be wroþ, ho schal þe blame ?	
As he does to you, pay him back !	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 seruyse ;	364
If you don't, he'll give you two.	ȝif þou forberest O bisemare, 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	368
Abuse him,	And mis-seye hym schomefulliche ! ȝif eny Mon þe mis-deþ,	372
hit him under the jaw,	Smyt þyn hond vnder his teþ, Wiþ Swerd, Knyf, Staf or Ston Lei on faste, and þat anon,	376
knock his teeth out,	And bet him wel wiþ þe beste, þat his teþ al to-breste ;	
punch his head !	Or on þe hed ponne hard, þat he go wryȝinge þeneward.	380
if he's too strong for you, get some mates,	ȝif he is strong or of milt heiȝ, þat þou ne milt comen hym neiȝ, Tac þe felawes þe by-syde :	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
 þat he þerfore grunte and grone ; him ?
 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
 þat bifore wolde mis-seye þe in þi bert ; 'll fear you."
 þenne miȝt þou go boþe quit and sker 396
 Wher þou wolt, fer and neer."
- Þ**E goode mon wel vnderstood The Good
 þat his counseil was not good. 399 Man
 " 3if I be wroþ and sore agreued : Wiþ eny Mon alyue, auswerd :
 Ich ouȝte seche pees of hym : fful hastiliche and blyue.
 Mi Pater noster ne my crede : Ne myn Aue Marie "When I'm
 biddynge, wroth, my
 Whyle ich am in wrappē : Avayleþ me no-þhyngē. prayers are
 3if Mon be wroþ, hym is þe wors : And þat on mony of no avail.
 syde— 404
- þat schul 3e wite þat hit is soþ : 3if 3e wolleþ abyde :
 Wrappē and vuel wordes : Old sore neweþ, Wrath
 And makeþ to do þe dede : þat eft ful sore rewep. renews old
 Wrappē is a wikked þing : Hit mengeþ þe herte blod sores ;
 408
 And makeþ mon ofte out of wit : þat he con no good,
 He¹ makeþ mon ofte do þe dede : þat eft torneþ to
 grame, ¹ r. Hit
- Bete Men and ofte sle : And do ful muche schame, 411 it makes men
 Wounde men and berne men : Robben and to-reuen ; kill others.
 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 bryngē ; But the sin
 Ne schal he him no-wyse : So wel him schilde,¹ brings them
 þat he (!) ne schal for þe synne : Sum schome be-tyde, to shame.
 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 : Wip-uten onsware ;
 Whon he haþ al seid : þat he sigge wile, 432
 quiet. He wol ben in pes : And kunne þe more skile, ^{1 om.}
 And [bid]¹ 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 plihite, 444
 Mon to be riche : 3if he miht :
 Hou mihte men on e[n]y wyse
 Be riche wip-uten couetyse ?
 "How can men be rich without Covetousness ? 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. 472
 Slep þou nouþt to muche a-niht,
 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 title.

Give nothing
 away.

- "If any one comes to you for a gift,
 Mony on ful coueytous,
 ffor to haue of þi þinge,
 500
 To here a-wei, and nouzt to brynge :—
 So wole þei don eft-sonne ;
 Let hem gon riht as þei come ;
 send him away without it."
 Let hem seche heor owne biȝete
 504
 As þou dudest, or elles lete ;
 Let hem fare neer and ferre
 And for þe neuer be þe nerre !"
 The Good Man answerd :
ÞE gode mon wel vnderstod
 508
 þat at oþur seide was not good.
 " 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
 512
 Wiþ rihte & wiþ trenþe : And wiþ-outen synne ;
 Wiþ trewe craft and Marchaundise : Wel wynnen he
 may,
 But Robbe ne to-reue : Nouþer niht ne day.
 Mony on wiþ falsnesse : And wiþ Oker also
 516
 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.
 What each gets himself,
 3if Mon haþ eny þing : Bi-gete wiþ trewenesse
 520
 Of worldliche good : More oþer lesse,
 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,
 524
 And foure tyme in þe ȝere : 3if his Offringe ;
 the Poor.
 þe pore schal he helpe : Also, þat haþ nede,
 3if hem mete and drinke : And cloþe hem wiþ wede.
 Hose wol not tipe : þat god him haþ I-lent,
 528
 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 ;
 His godes schulen at-falle : And faste a-vey go,
 532
 And for þat ilke synne : Mony on haueþ wþ.
 þat is in toune and felde : Seene, sikerli,
 þat fewe aren in londe : þat liuen rihtfuli :
 þe eorþe ȝeldeþ not fruit : As hit wont was,
 536
 Of Corn of þe feld : Ne of þe Medewe Gras,

- 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 eas,
 And puite þe out : Of al þat þin was ; 547
 þin Executours schul take : þi goodes at heore wille Your Exeeu-
 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 oþer 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 : Dou his Almes-dede, help the poor
 3if him mete and drynk : And cloþe him wiþ wede— feed him,
 In al þi werkes, be þe¹ syker : þe better schalt þou
 spede ; ^{1 r. þou}
 3if him of þi Cuppe : Of þat is þer-in, 560
 Water to drynke : Ale oþer 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 whon 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 Marchaunlise, *in gret peril* and care,
 And ofte and mony a tyme : [leseþ]¹ Catel and heore
 lyf
¹ 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 richesses : 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, ' ¹ = praised
 He still
 thank God,
 But louede¹ God wel : And þonkede hym þon—
 He dude as þe wyse : So schulde eueri mon ;—
 Nolde he not for his los : Noþing sori be, 600
 ' God, ' he seide, ' hit me 3af : And bi-raft hit me ; ' ¹
 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 for¹ 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 Fornic-
 be ded ; ator
 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
 broke,

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 wedlæc : 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-ȝinen : 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 chaunge hit is, forsoȝe : And a gret vuel,
To chaunge 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 deuceles þral þou be-comest : Whon þou dost þi miht
To foule þi elene soule : Bi daye or be niht . . . (some vv. om.)
Niht and day he studieȝ : And casteȝ his gynne 668
How he may bi alle weyes : A wommons loue wyne ;
Nil he neuer stunten : He swereȝ his oȝ, ¹ om. Ben

you seduce
a woman,

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 : Ben¹ 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 deuceles 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 dric." 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
 Men¹ mot haue, 3if þei may, ¹ r. Mon? sin.
 Ese and reste, niȝt and day, Men may
 In Bedde, in Mete beo al at his cse 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 miȝt, 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 church was furst I-wrouht, was devised
 ffor he wolde haue offryng only for
 Priests' gain.
- And liue bi oþur mennes þing.
 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
 Priest soon
 Wiþ riche pal and sendel, but if many
 come, great
 ceremony is
 made;

	He wol don on his canter-cope ¹	¹ ags. canteleapa 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 Auter 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 opur 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 gosselle ; 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 when 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.”
ÞE 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
 But þei brynge þe soule in strif : A3eyn þei wenden Soul in strife.
 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
 Heauen 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

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 hem¹ be wroþ

And take vengeaunce on hem : Beo hem neuer so loþ !

Schriueþ ow be-tyme : ffor loue or for feer, ^{1 MS. him}

ffor God takeþ wreche : Heer or elleswher ; 841

Bi-weopeþ ȝoure synnes : And criȝeþ God Merci,

and con-
tinued,
they'll lie
in fire.

- And to alle his werkes : Beoþ euere redi !
 Whon hit is halyday : Vche Mon ouhte wiþ rihte 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 ; early.
 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 ; song
 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. pline, and
 I rede þenne, ar þow go : ffulliche in to¹ þi bed, ¹ overl. then home to
 þonke crist of þat day : þat þow hast wel I-sped ; supper and
 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 hap saued from encumbrement : Of þe ffend þat
 niht ;
 Be-teche al in godes hond : þi preyers and þi dedes,
 þi wittes and þi willes : And al þyn oþer 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 didh't
eat and
drink. Men scholde dye, 3if þei ne ete,
And bote þei drinke wel, also ; 892
No Mon mai liue wiþ-outen 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 with-
out 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-dilht
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-outen lay, 924 ate in all
 þat erliche eteþ and drynkeþ : And holdeþ on al day. things.
 þe beest doþ his kynde : And þe glotun synne
 Doþ a3eyn his kynde : þat wol neuer blynnē.
 Suche foule glotounes : 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 3iuēn 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 nedēþ 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]¹ bord, 940
 And not in his wombe : Make al his hord— ¹ 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,	Þ 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, In þe nome of heuene kyng, þat þow me noþing drecche,	960
and orderd him show his ugliness.	But bi-cum now, foule wrecche, As foul as þou were	964
	In helle wiþ þi feere." Ne mihte 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! ¹	984

¹ 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.*¹ fol. CCXIII.*The Castle
of Love,
by Bp.
Grossteste.*

Her byginnet a tretys
 þat is yeleft Castel off Loue,
 þat bisschop Grossteyzt made, ywis,
 ffor lewede mennes by-houe.

¹ **Þ** At good þenkeþ, good may do, ¹ vv. 1-18 cf. Fr. text:
 And God wol helpe him þerto; Ky bien pense bien puet
 ffor nas neuere good werk wrouzt; dire;
 Wip-oute be-ginninge of good þouzt, sanz penser ne peut suffire
 Ne neuere was wrouzt non vuel þing De nul bien fet commencer.
 þat vuel þouzt nas þe bigiunng. Deu nus doit a li penser,
 God ffader and Sone and Hologost, De ki, par ki, en ki sunt
 þat alle þing on eorþe sixt and west, Touz les biens ki sunt el
 þat O God art and þrilli-hod, mund, Deu le pere e den le fiz
 And þreo persones in on-hod, E deu li seinz esperiz,
 Wip-outen ende and biginninge; E un sul deu en mite,
 To whom we ouzten ouer alle þinge sanz fin, sanz comence-
 Worschupe him wip trewe loue, ment, A ki honur e gloire apent,
 þat kineworþe kyng art vs aboue; Il nus doit ses oures fere
 In whom, of whom, þorw whom beoþ E nus defende de coutrere.

May God,
one and
three,

Al þe goodschipes þat we here i-seoþ: ¹²
 He leue vs þenche and wochen so
 þat he vs schylde from vre fo.

¹ Alle we habbeþ to help neode, ¹ vv. 19-37 cf. Fr.:
 þat² we ne beþ alle of one þeode Tuz avun mester d'aie,
 Ne I-boren In one londe ² r. þah E trestuz ne poeut mie
 Ne one speche vnderstonde. Saver le langage en fin
 Ne mowe we alle Latin wite, D'Ebren, de griu ne de latin,
 Ne Ebreu ne Gru þat beþ I-write, Pur loer son creat[e]ur,
 Ke chescun en son langage Ne la buche de chanteur
 Le conuisse sanz folage Ne soit clos de deu loer
 Ne son seint non nancier.
 Ke chescun en son langage
 Le conuisse sanz folage

shield us
from our
Foe!We can't
all know
Hebrew,

¹ 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 ;
Ac¹ vche mon ouzte wiþ al his milhte
Lof¹-song syngen to god 3erne
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 clergie.

¹ MS. As; om. in H.

¹ MS. Loft

32

To seruen¹ his god, þat him wrouzte
And maade al þe world of nouzte.

¹ H. herien

so I shall tell
in English,

ON 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,

Wherfore¹ þe world was² I-wrouht,
þer-aftur how he was bi-tauht

¹ H. For why
² H. was first

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 heucene 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,

¹ þorw þe hei3e kynges sone,
þat here on eorþe wolde come
ffor his Sustren þat were to-boren,

¹ vv. 47-82 wanting in the
Fr. poem, but taken from
its Latin title or index.

And for a prison þat was for-loren,¹ ¹ vv. 49 & 50 to be transp.?

And hou he made, as 3e schul heeren,
þat heo I-custe and sauht weren ;

52

thro' alight-
ing in a
Castle,

And to w3uche a Castel he alihte
þo he wolde here for vs fihte—

Mary's body ;

þat þe Marie bodi wes,
þer¹ he alihte and his in ches.

¹ MS. þat, H. Therin; cf. v. 666.

(and herein)
of Isiah,

And tellen we schulen of Ysay,¹
þat vs tolde trewely

¹ Is. 9, 6.

who foretold
Christ's birth,

“ A Child þer is iboren to vs
And a Sone I-3iuen vs,
Whos nome schal I-nempned beon
Wonderful, as me may I-seon,
And God, mihtful, and right wys,¹
Of þe world þat [to]¹ comen is

¹ Lat. consiliarius

¹ om.; Lat. Pater futuri seculi.

60

LOrd þe ffader, and Prince of pes." ¹

Alle þeos nomen, hou he wes, ¹ In the MS. written in 2 vv.

3e schulen I-heren and I-witen.

¹And of domus-day hou hit is I-writen ;

68 of Doomsday,
of Heaven

And of heuene we schulen telle,

And sumdel of þe pynen of helle. ¹ ¹⁻¹ This last part is om. at the end, but extant in II.

and Hell.

ÞAuh 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 luitel¹ vnlouken

And Hony of þe harde ston souken,

¹ H. lintel. Cf. Fr. Latin Index: prudens lector qui norit sugere mel de petra oleumque de saxo durissimo, scriptum inveniet plenum dulcedine celesti.

Alle poyntes he fynde may

Of vre be-leeue and godes lay

þat bi-falleþ to Godes Godhede

As wel as to his Monhede.—

Offte 3e habbeþ I-herd ar þis

Hou þe world I-maked is ;

The Creation.
84 The World
was made

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 in 6 days and
7 nights.

And þo al was derworþliche I-do,

þe seueþe day he tok reste and ro.

On the 7th
day God
rested.

Lustneþ to me, lordynges.

þo God atte begynnynges

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 :

92 (Before, God
made Heaven
and the
Angels,

96

¹Lucifer in heuene wox so proud

¹ vv. 94, 97-100 added to the French.

þat¹ he was a-non I-cast out,

¹ 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.

The world
was then
more beau-
tiful and
perfect than
now.

104

- Ne holde 3e hit not for felye,
 ffor so seiþ þe prophete Ysaye.
 Alle þe schaftes þat þo¹ weren ¹ H. shupte
 More miȝt' and strengþe beren 108
 Bi-fore þat Adam þe world for-les.
 Allas, wȝuch serwe and deol þer wes !
Alle 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.
Of Adam. **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 last¹ so Riche 127
 Of corþe, after hym-self I-liche, ¹ 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 feere, com, 136
 He ȝaf Adam Eue to wyue,
 To helpen ; he ȝaf him wittes fyue,¹ ¹ Fr. saveir. 139-141
added to the Fr.
 To delen þat vuel from þe good,
 ȝif he wel him vnderstood ; 140
 He ȝaf him ȝit more worschipe :¹ ¹ 141, 143-4, 116, 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 offspring were banish't Heaven, and doom'd to die.*
- 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,*

fseirlek, and freodam, and mucche miht,		with Paradise to dwell in.
And þe world to delen and diht,		
And paradys, to wonen In		
Wip-outen wo and serwe and pyn,	148	
Wip-outen deþ, In goode lyue,		
þer Ioye and Blisse is so ryue,		
And euere to libben I-liche zong,		
O þat ¹ of hem to weren and-sprong ²		
þe noumbre ³ 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 ¹ 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-outen ende	160	Adam and his offspring were to go to Heaven with- out dying.
Wip-outen 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.		
T wo lawen Adam scholde I-wis		
Witen and holden In Paradis :	168	God gave Adam 2 laws :
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 ¹ 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 ¹ seilde and ² hihte Gode	176	
þat whon he of þe Appel ete,		
þorw deþ he scholde þe lyf forlete,		
And al þe kynde þat of him com		
Scholde þole þulke dom ; ¹	180	or he should die, and his issue too.
And 3if he heolde his heste riht,		
God 3af him so mucche miht		
To welden al þis worldes winne,		
Wip-outen wo and serwe and sinne.	184	

¹ o þat, until, cf. 472,
1404, 1412, Marina 210,
Harr. 128. 148.

² r. at-sprong? Sim.
at-sprong

³ H. tale

¹ Fr. glorifiez

¹ H. was that

¹ MS. he, H. hym
² MS. þat, H. and

¹ 179-180 added.

- þe Seisyn hedde Adam þo
 To wonen in blisse euere 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 muche 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 hap forsaken,
 And to deolful deþ I-taken.
 Carfuliche he hap I-Coren !
 Now he þorw riht hap 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,
¹ Lucifer gon wel lyke þo ¹ 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 muche wox heore miht þo 215
 þat al þe world moste after hem go ;¹ ¹ 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 moste¹ to helle neede ; ¹ H. ne most 220
 ffor so hit was to¹ Adam bi-speke, ¹ MS. þo, H. to
 And god nolde no forward breke.
 ffor¹ eyle and hard and muche hit wes ¹ H. full, Fr. Trop
 þe synne þat þus þe world for-les, 224

þat vche þing vnder heuene-driht		Thro' sin,
So muche les of strengþe and miht!		every thing
God ne wrouhte neuer þat þing	227	lost might.
þat out ¹ les þorw his wonyng ² —	¹ r. mi(h)t? cf. 653.	
ffor nis no wone on him I-long—	² 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,	
Ac sumne wonede heore alre miht—	Chescune chose son dreit eust,	
ffor sumne and wone al is on.	Ne feust pechie que tant griene.	
And wone dude Adam þo a-non	Pechie, a parole briene, Cest defaute apertement—	Sin and Want are the same,
þo he godes heste at-seet,	Defaute e pechie en un ses- tent.	
And eke þo he þe Appel eet.	234. Par defaute ot tant de perte, Kar defaute fist aperte;	
þorw wone he lees his seysyne,	Defaute apres defaute fine Fet par droit perdre seisine.	
þorw wone he brouhte him-self in pyne—		Thro' want, Adam lost his seisin.
In þe kynges Court 3it vche day		This Law is used daily in the King's Court.
Me vseþ þulke selue lay.	240	
N ow is Adam wiþ wo I-nome,		
Sunnes þral he is bi-come,	¹ Cf. Fr.: Nest il son serf apertement	Adam became the Devil's thrall,
þat freore was er þen eny þing	Au ki seruice il entent?	
þat liuede vnder heuene-kyng.	Pus kil le seit, (est) en seruage E sanz franchise a estage.	
He is þorw riht [his] þeuwe and þral	H. vnderstondeth	
To whos seruise he vnderstod wiþ-al ¹		246
Whon ² he him serwede in þe-dome		
And diþede ³ wiþ-outen fredome.	² H. And when he him seruid thorgh thewdome, He dede withoute fre- dome.	
And þeuwe and þral may not craue	³ 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 ¹ kynde haue ;	¹ 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 hadde I-wust wiþ-Inne		
þe þreo lawen wiþ-outen synne—		some one who's kept the 3 Laws,
þulke two of Paradys,		2 of Paradys,
And þulke of þe Mount Synays		264 and 1 of Sinai.

	þat to Moyses I-ziuen was, þat neuer 3ute 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. ¹	268
But now I must tell you <i>The Parable of the 4 Sis- ters' Dispute.</i>	H It was a kyng of mucche 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 ¹ heo weoren out-riht	280
and as mighty.	And boþe heo weoren of on miht. þorw þe Sone þe ffader al be-gon ¹ þat bi-lay to his kynedom ; Wiþ wit was his be-gynnynge, þe ffader wolde to ende bringe. ¹	284
	F oure douhtren hedde þe kyng, And to vchone sunderlyng He 3af a dole of his fulnesse, Of his miht and of his wysnesse, As wolde bi-fallen to vch on ; And 3it 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 Ri3t ; Pees hette þe feorþe a-plizt.	288
This King had 4 Daugh- ters:		292
1. Mercy,		296
2. Truth,		300
3. Right,		304
4. Peace,		

¹ 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,
for it behovyth to our spelle.

¹ Fr. substance

¹ Fr. ordineit

¹ Fr. Quankil voleit comenceir
Par son fiz le vout cheveir.
H. Alle that was of his b.
The fadir lit wolde to ende b.

Wip-uten þeos foure wip worschipe

Mai no kyng lede gret lordschipe.

Þis 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,¹

¹ = I-fel, 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 onde¹ ¹ 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.

Merci 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,” quæþ 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]¹ wrecche prisoun ¹ 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 gif he wolde þe Appel ete,

þat whon he hedde al I-ete,¹ ¹ H. And Goddis lawes forleten

He scholde habbe al þe miht of gode

339

Of þe treo þat him was forbode;¹ ¹ vv. 337-340 added to the Fr.

And be-gylen¹ him þerof, and heo² luytel rouzten—

ffor falshede euerzite heo souhten.

¹ Sim. begreide; H. lyed
² 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
 Ouere alle þe opere beldest ;¹ ¹ Fr. : Sur tuz tes oures nomee.
 Neuere I þi douhter neore
 Bote Milce² toward him were. ² H. my swetnesse.
 Milce and Merci he schal haue, Fr. Si de celul pitie neuuse.
 þorw Milce I-chulle þe prisun craue ;³ ³ Fr. Ta merci le doit
 ffor þin owne swete pite salveir 353
 I⁴ schal him bringe to saute. ⁴ om. I ?
 þi Milce for him I erie euermore, Fr. : E ta tres doce pitie
 And⁵ haue of him Milce and ore !⁵ Le doit metre a sauete. 356

TRUTH

De veritate.

⁵ And = until ? or r. O þou ?
 H. Tylle he have i-tunde thyne ore.
 Fr. Tant ke merci troverai.

A Non whon Soþ þis I-seiþ
 Hou Merci, hire soster, hir herte beiz⁶ ⁶ Fr. se pitie
 And wolde þis þral of prisun bringe
 þat Riht hedde him I-demet wiþ-ouren 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 hit¹ me þinkeþ a wonder þing ¹ om. in H. ; cf. v. 645.
 Of Merci, my suster,¹ wilnyng, ¹ H. Of my syster Mercyes
 þat wolde wiþ hire Milsful sarmon
 Diliuere þe þral out of prison 368
 þat swiþe agulte, þer ich hit seiþ
 And tolde hit to Riht þat stood me neih.¹
 ffader, ich sigge þe for-þi : ¹ al. Fr. ; Right is here introduced
 þou oultes nouzt to heere Merci, by the Engl. poet. 372
 Of no boone þat heo bi-secheþ þe,
 Bote Riht¹ and Soop þer-mide be. ¹ 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,¹ ⁷ vv. 377-8 added.
 And Merci herte so reuþful is
 þat, 3if heo mai sane wiþ hire mylde speche
 Al þat heo wole fore bi-seche, 380

	ffor Riht ne spareþ for to Iugge	
	What-so-euere Soþ wol sugge ;	420
	þorw wisdam heo demepþ alle,	
	As wole to his ¹ gult bi-falle."—	¹ 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 ¹ non þat ² Merci vnderstood.	¹ r. nes ?
	Ac as a Mon mis-I-rad ³ ² H. of hem. Fr.: Puiske pitie nest oie.	
	On vche half he is mis-bilad. ³ H. As a diswaried mon mysrad	
	Ne helpeþ him no þing wher-so he wende, þat his fo fettep ¹ him In vche ende	
was stript,	And I-strupt him al start-naked, ¹ 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 drown'd,	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 ¹ dredful dome ! ¹ 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-outhen me heo doþ heore dom,
 Ne *Merci* a-mong hem nouȝt ne com. 464
¹ffor no þing þat I² 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. (The translator used a
 ffor-þi Ich am of londe I-flowen, corrupted text.)
 And wole wip þe lede my lyf, ² H. eny mon 469
 Euer o¹ þat Ilke stryf ¹ MS. on; cf. v. 152. 472
 þat a-mong my sustren Is a-wake,
 þorw sauhnesse mowe sum ende take.
 Ac what is hit euer þe bet
 þat Riht and Soþ ben I-set, 476
 Bote heo wite wel pees¹? ¹ MS. þeos
 Rihtes Mester hit is and wes
 In vche dom pees to maken.
 Schal I þenne beo forsaken 480
 Whon eueriche good for me¹ is wrouht ¹ MS. fourme
 And to habben me bi-þouht¹? ¹ orig. bitoult. H. be in thought,
 And¹ he me² louede neuere to fere Fr. retrait
 þat *Merci*, my suster, nul not here. ¹ Sim. Ac, H. But, Fr. Mes
² MS. ne 484
 (Off vs foure, ffader, I-chul telle þe
 Hou me þinkeþ hit ouȝte to be.
 Whon ffoure¹ beþ to-gedere I-sent ¹ MS. þe ff. 488
 To don an euene Iuggement,
 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.

said that
Truth and
Justice had
driven Mercy
and her away.

But Peace
should al-
ways be the
end of truth
and justice.

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 Riȝt and Soþ wol deme,
- Merci ne me nis hit not qweme. 500
- Wiþ-uten vs þer is bale to breme :¹
- ffor-þi, ffader, þow nime ȝeme !
- ¹ 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, wiþ-uten gabbe,
- Pees wiþ-uten ende he schal habbe. 508
- Mi word ouȝte ben of good reles,¹
- ffor þou art kyng and prince of pes.
- ffor-þi þou ouȝtest 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 sauȝt and some." 520
- Þ**E kynges sone al þis con heren
- Hou his sustren hem to-beeren,
- And seiȝ þis strif so strong awaken,
- And Pees and Merci al forsaken ; 524
- þat wiþ-uten help of his wisdom
- Ne mihten heo neuere to-gedere come.
- "Leoue ffader," quap he, "Ich am þi sone,
- Of þi wit and of þi wone, 528
- And þi wisdam [me] elepeþ me ;
- And so muche þou louedest¹ me
- þat al þe world for¹ me þou wrouȝtest,
- And so þou me in werke bouȝtest ;¹
- ffor we beoþ on in one fulnesse,
- In miht, in strengþe, and in heiȝnesse ; 534

Peace appeals
against the
judgment of
Truth and
Right.

Wisdom was
naught with-
out Peace.

The Thrall
ought to be
ransomed.

The King's
Son heard his
4 Sisters
dispute,

and told his
Father

¹ vv. 500-1 om. in Sim.

Fr. :

Sanz nus est trop flaellez,
Pur co doit trover pitiez.

¹ In the Fr. vv. 503-512
precede v. 485, and vv.
509-10 precede v. 503.

¹ Fr. Mon dit doit porter
grant fes.

¹ H. louest

¹ r. þorȝ, Fr. par moi.

¹ H. in thy werk broughtest.
Fr. dont tes fez tuz me ovres
sunt. r. brouȝtest, from brou-
ken = use (forced form) ?

- 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.¹
Al i-chul² hire wille done
And sauhten Sop and hire ful sone.
Nimen I-chulle þe þralles weden,
As Sop & Riht hit wolden and beoden,¹ 548 He would
take the
Thrall's
clothes,
- And al one I-chul holde þe doom ¹ Fr. En verite e en dreiture
As Iustise ouhte to don,¹ ¹ Fr.: Sustendrai le iugement
E kank 'a iustice apent,
And maken I-chule Pees to londe come,² ² E peis en terre
frai crier
And Pees & Riht cussen & be sauþt & some, 552 and make
Peace and
Riht kiss,
and save all
folk.
- And druyen¹ out Werre, Nuy and Onde, ¹ r. druyen
And sauen al þe¹ folk in londe." ¹ H. thi, Fr. ta
- H**ose þis forbysene con,
He may openliche i-seo bi þon 556
þat al þis ilke tokenyng¹ ¹ 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]¹ God þe ffader nis maked nouht, ¹ r. But ?
þorw God þe Sone is al þing wrouht,² 560
And alle þing is folfuld out-riht ² Fr.: De den 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 ʒiue¹ his Blessyng we wiþ Mouþ & honde
To alle þat þis writ vnderstonde. ¹ MS. ʒiueþ, H. ʒeue
- ʒ**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 miþt ne strengþe ne for no þing
No¹ mon nedde of him-self a Couryng,² ¹ om. in H. 572
² Fr. recouerance
Ne Angel miþte Mon helpe on none wyse, ² Fr.: Ne angle nel
pout rechater
Ne Mon miþte him-self fro deþe aryse.³ ² Fr. Ne home de
mort relever. Angels
couldn't help
them,

- so God must
become man,
die, and rise
to life.
- 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.¹
 Herkeneþ [whuch]¹ Loue and Boxumnesse, ¹ MS. vchone
 Whuch Milce and eke Swetnesse, 582
 þat God from heuene alihte[n] chees¹ ¹ MS. and chees; H. to
 ffor O [seli shep]² þat he lees! ² MS. Mon, H. sele shepe,
 [Ninti nine he leuede]³ and eode ³ MS. brittl zeer he lluede,
 To sechen on in vncouþ þeode. ³ H. His fadur blisse he leuede,
 Fr. Nonante noef i laissa; see
 Weymouth.
- We've no
such herd-
man now.
- þenne nis þer such herde-mon non, 587
 Ne non¹ so milsful² lord as he is on! ¹ om. in H.
 Whose wolde his herte on such lord holde ² MS. miȝtful, Fr. merciable
 þat so mucche 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 Sauer 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 Eliseu¹ and Samuel ¹ 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
 who said, "A
Child is born
to us,
 " A child þer is I-boren to vs,
 And a some I-zeuen vs, 608
 þat schal vp holden his kynedome ;
 And al þus schal ben his nome :
 Wonderful, God, and of miht,
 And redeful, and fader ariht 612
 Of al þe world þat her-aftur schal ben,
- wonderful,
God, mighty,
counsellor,
father of the
world to
come,

- Prince of Pees me schal him sen"—
 þeos beþ þe nomen, as 3e mowe leeuē,
 þat þe prophetes him¹ 3eeuen. ¹ H. to him 616
 3if 3e wolen heren, tellen I-chulle
 How þat child is wonderfolle.
 Such wonder nas neuer I-herd in sawe,
 Ne neuere schal bi none dawē 620
 ffor no tyme¹ þat euer schal come, ¹ r. þinge? Fr. Pur riens
 As, God of heuene Mon bi-come. ke peust avenir
 ffor hose now I-se3e heere *Exemplum*
 A child þat riht I-limed nere, 624
 þat þreo fleet and þreo honden beere;
 And a-noþer þat oþerweis weere,
 þat hedde ffoot or Hond forlore;
 And heo weore boþe so I-bore: 628
 Weoren heo wonderfol, þeose two?
 Nay, forsoþe, neoren heo, no,
 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.¹ ¹ Fr. mustre, monster
 Ak þat mihte Muche wonder ben *Exemplum*
 3if me mi3te eny [mon]¹ I-seon ¹ H. seche a mon,
 þat Monnes kuynde hedde al ariht, Fr. un home 636
 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!
 Such þing may neuer bi-falle;
 ffor¹ hose se3e a such gederyng, ¹ 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 noult;
 And þorw him is al þing I-wrouht; ¹ H. withoute synne he is
 And wiþ-uten him is synne¹ euere, Fr.: D'umanite ne li faut rien,
 ffor wone² dude he neuere, E kil est plein deu, co
 Ne no schaft þorw him mi3te lees, ² H. wone therof 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.

and prince of
Peace."

How the
Child was
"wonderful."

If you saw a
child born
with 3 feet
and 3 hands,

or no foot or
hand,

you'd not
wonder.

But you
would be
astonisht if
one were half
man and

half horse.

Yet that Child
is more won-
derful who is
true God and
true Man,

- As bi-foren I-rad wes.¹ ¹ cf. v. 228.
- Oþur God nis þen he þat heuene dihte,¹ ¹ r. drihte? cf. v. 915.
- þat from heuene dude¹ alihte ¹ H. to erthe 656
- who came
from Heaven,
and took our
nature.
- 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 would
alight only
in a
- G**Od nolde¹ alihte in none Manere ¹ H. myght, Fr. pout 664
- But in feir stude and in clere.
In feir stude and elene siker hit wes
þer god al-mihti his In ches :
- fair Castle,
- In a Castel wel comeliche,
Muche and ffeir¹ and loueliche; ¹ r. fer or siker? Fr. Bien fermez 668
- þat is þe Castel of alle flour, ¹ The same allegory of Mary as a
Castle is treated in the Festial,
2nd sermon on Assumption-day.
- Of Solas and of Socour.¹
- In þe Merc¹ he stont bi-twene two, 671
- Ne hap he ferlak for no fo : ¹ MS. Mere; mere = border.
Fr. En la marche est assis.
- ffor þe tour² is so wel wiþ-outen, ² = 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,
þat¹ is I-planed in to þe ground,² ¹ MS. And
² Fr. E bien polle de cl quaval
- þat þer ne mai wone non vuel þing
Ne derue no gynnes castyng.¹ ¹ Fr.: Ne engin ni peut geter
Ki de rien le peust grever.
- And þauȝ he be so loueliche,
He is so dredful and hateliche
To alle þulke þat ben his fou,
þat heo flen him euerichon.¹ ¹ 681-4 om. in Fr. 684
- ffo[u]r smale toures þer² beþ abouten ² MS. þat
- defended by
forts,
- To witen þe heiȝe tour wiþ-outen.
Seþþe beoþ þre Bayles wiþ-alle,
So¹ feir I-diht wiþ strong walle, ¹ om. in H. & Fr. 688
- and three
Baileys,
- 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 Mouȝ spelle. 692
- On trusti Roche heo stondeþ faste,

And wiþ depe diches beþ bi-caste ;	¹ om. in H.	
And þe carnels so ¹ stondeþ vp-riht ²	² Fr. E aurne de gran kerneaus	with Battlements,
Wel I-planed and feir i-diht.		696
Seue Berbicans þer beoþ I-wrouht,		
Wiþ gret ginne al bi-þouht,		
And euerichon haþ 3at and tour :		
þer neuer ne fayleþ socour ;		700
Neuer schal fo ¹ him stonde wiþ	¹ Fr. Ne ja n'averat ennui.	
þat þider wol flen to sechen griþ.	Ki là veut quere refui.	
þis Castel is siker and feir abouten,	(the translator read ennemi).	
And is al depeynted wiþ-outen		704
Wiþ þreo heowes þat wel beþ sene.		
So is þe fundament al grene		
þat to þe Roche faste liþ ;		707
Wel is þat þer murþe I-sihþ ! ¹	¹ Fr. De grant docour ni faut point.	
fior þe greneschiþe lasteþ euere		
And his heuh ne leoseþ neuere.		
Seþþen a-bouten ¹ þat oþer heuþ	¹ r. aboue? om. in H.	the middle
So is Inde and eke Bleu,		712
þat þe Middel heuþ we clepeþ ariht,		blue,
And schyneþ so feire and so briht.		
þe þridde heuþ an-ouemast,	¹ Fr. La tierce colur par enson	the upper
Ouer-wriþeþ al and so is I-cast ¹	Les karneaus covre environ ;	
þat wiþ-Innen and wiþ-outen	Plus est vermeille que nest rose,	
þe castel lihteþ al-abouten,	E piert une ardante chose ;	
And is Raddore þen euere eny Rose schal,	Tant refflambeie environ	
þat ² þuncheþ as hit barnde al.	Ke tut covre le dongon.	rose-red.
Wiþ-Inne, þe Castel is whit schinyng	² H. Hit	720
So þe snowþ þat is sneuwynge,		
And casteþ þat liht so wyde		723
After long ¹ þe tour and be-syde ;	¹ r. Andelong? H. Enlong on ;	
þat ¹ neuer comeþ þer wo ne wouþ,	Fr. De lung	
Ac swetnesse þer is euere I-nouþ.	¹ H. Ther	
A-Midde þe heize ¹ Tour Is springynge		727
A welle þat euere is eornynge,	¹ Fr. En mi la tur plus hainteine	In the Castle is a well,
Wiþ foure stremes, þat strikeþ wel	Est surdant une fonteigne	
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 hee¹ is briht; ¹ orig. heo
 Wiþ Cumpas I-þrowen and wiþ gin al I-do¹; 739
 with 7 steps, Seuene steppes þer beoþ þer-to, ¹ Fr.: Par engin est compassez.
 þat oo² feire wiþ Ordre I-tized³ beoþ. ² MS. so, H. oo
³ H. i-joynd
 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 feir¹ Chayzere ¹ 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 aboute¹— ¹ 753 & 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 Sikernesne,
 the sweet And ful of alle Swetnesse. 760
 Þis is þe Mayden[es bodi]¹ so freo; ¹ H. maydons body, Fr.
 Cest le cors de la pucele
 þer² neuer nas non bote heo ² MS. þat
 þat wiþ so fele þewes I-warned¹ wes² ¹ Fr. garnie ² r. nes
 Maid Mary. So þat swete Mayden Marie wes. 764
 Heo stont in þe Merc¹ bi-twene two: ¹ MS. Mere
 Heo schilde¹ vs alle from vre fo ¹ = schilt, 3 pr. ind.;
 Fr. Si nus est escu 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,¹ ¹ Fr. si bien polle
 is her pure heart. þat is þe Maydenes herte, forþi
 þat neuer synne þer-wiþ-Inne com,¹ ¹ Fr. Konques en mal
 ne mollist
 Ac heo to seruen God al hire nom 772
 And wuste hire¹ wiþ muche boxumnesse, ¹ om. hire

Hire Maidenhod wiþ swetnesse.

þe ffoundement þat faste to þe Roche liþþ,

And þe feire greneschipe þer-wiþ,

776 The green
hue is her
belief.

[Is] þe Maydenes bi-leeue so riht,¹ Fr. La verdour que tant est bele

þat haþ al hire bodi I-liht;

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,¹

780

ffor hire² bi-leeue is apertement

² om. in H. and Fr.

Of alle vertues foundement.

Of þe Middel heu; Is to wite¹ Fr. E puis est la meine colour,

þe swetnesse and þe feirschipe;

þat is þe bi-tokenyng:

In goode hope, as so 3ong þing,² De si tres bele doucour.
C'est la signefiance
Ke od tendrur² en esperance
Servi tut tens son seignor
En humilite e en doucor

[Heo] was oo³ bisy In swetnesse

² The translator read tendron.
H. wes here lvyng.

³ MS. so

To seruen God In Boxumnesse.

788

þe þridde heu; and þe on-ouemast,

þat haþ ouer-al his liht I-cast

And as þau; hit barnde al hit is—

Nis non of so mucche pris:

þat is þe clere loue and briht

þat heo is al wiþ I-liht,

And I-tent wiþ þe fuir of loue,

To serue god þat is lire aboue.

796

ÞE ffoure smale toures abouten

þat wi[te]þ¹ þe heize Tour wiþ-outen, ¹ MS. wiþ, cf. v. 686.

ffoure hed-þewes þat aboute hire [me] i-seoþ,

ffoure vertues cardinals þei¹ beoþ: ¹ MS. þer, H. thei

þat is Strengþe and Sleihschupe,

Rihtfulnesse and Warschupe; ¹

¹ MS. worschupe,
H. warship, Fr. temperance

Euerichon wiþ a 3at wiþ ginne,

þat may non vuel come þer-Inne.

804

And whuche beoþ [þe] þreo bayles 3et

þat wiþ þe carnels beþ so wel I-set,

And I-cast wiþ cumpas and walled a-bouten,¹

þat witeþ þe heize tour wiþ-outen? ¹ Fr. A beau compas environ
Si defendent le dongon

[B]ote þe Inemaste² Bayle, I wot, ² Fr. Cele a la plus haut estage

Bi-tokneþ hire holy Maidenhod,

þat neuer for no-þing I-worsed nas—

So ful of Godes grace heo was.

812

ÞE Middel Bayle, þat wite 3e,

The middle
hue (blue) is
the Virgin's
hope.

The upper
hue (red)

is her love

The 4 Forts
are the

Cardinal
Virtues:
Strength,
Skill, Right-
fulness,
Temperance.

The 3 Baileys
with battle-
ments

are the Vir-
gin's Maiden-
hood,

her Chastity,	Bi-tokneþ hire holy chastite.		
	And seþpen þe ou[t]emaste ¹ Bayle	¹ 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, ¹	¹ 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	Þ E Seue [Berbicans] ¹ abouten,	¹ MS. Carnels	
	þat wiþ gret gin beon I-wrouzt wiþ-ouren		824
	And witeþ þis Castel so wel		
	Wiþ ¹ Arwe and wiþ Qwarel :	¹ = 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 Boxunnes þat heo ches ;		832
2. Love,	And hire trewe loue ouer-com Envye ;		
3. Abstinence,	And hire Abstynence Glotonye ;		
	And Lecherye heo made fle		
4. Chastity,	þo[r]uþ hire holy chastite ;		836
	And was ¹ distruyed Couetyse	¹ MS. was was, H. all-so she	
5. Generosity,	þorw hire Largesse in vche wyse ;		
	And euer ¹ wrappe heo ouer-com	¹ MS. eueri, H. evermore	
6. Meekness,	þorw Mekenesse ¹ þat heo nom ;	¹ Fr. & H. patience	840
7. Gladness.	And hire gostliche gladyng		
	Destruyed Sleuþe þorw alle þinge.		
The Wells are springs of Grace.	Þ E welle springeþ of alle ¹ grace	¹ H. alle of	
	þat fulleþ þe diches in vche a place. ²		844
	Godes grace to-deleþ þis ³	² 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.	³ 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 ¹ ouer opere alle.	¹ H. One I-blessed ; ladi om. Fr. Sur tutes autres benuree.	
	And what mowe þe diches be		

But hire þolemode ¹ pouerte,	¹ Fr. volentrive	854	The Castle's Ditches are suffering poverty.
þat nones kunnes ¹ assaylyng	¹ r. ginnes? cf. vv. 680, 675. Fr.: Dont nul engin ne peut geter		
Ne may derue þe tour for no þing—	Ke le chasteu peust rien grever.		
þorw whom ¹ þe fend is ouer-comen,			
And his miht al by-nomen. ²	¹ r. whon? ² Fr. has 4 vv. more.		
F Or þis is þe ladi so gent & fre			Mary is the Lady spoken of by God to the Serpent in Paradise.
þat God seide of to þe Neddre on þe tre,		860	
þat þer scholde comen a wommon blyþe ¹	¹ H. blyve		
þat scholde al his pouste ¹ to-dryue.	¹ Fr. chief, H. hed		
I-blessed be þis Buyrde of prys,			
þat ouer al opure I-blessed is,		864	
þat so feir was and good so sone			
þat of hir bodi ¹ God made his trone	¹ Fr. alme, H. soule		Of her body God made His throne, and redeemd us.
To his owne gistenynge,			
And nom flesch & blod of hire, to bringe		868	
His folk out of prisoun;			
þat was vre Garysoun.	¹ Fr. Icceste dame est bele assez Kant tant par ad de bontez, Plus ke nule creature; Meis quant li solans de droiture, Ibeuz, son seint cors enumbrat, Mil itant embelli iad.		
¹ þis ladi is feir & good & fre	¹ H. And tho ² H. the sonne of ryghtwesnes, ³ = in virtue; or f. holde = flesh?		
Whon heo haþ so muche bounte,	H. And on heere when he shadowe wolde		
More þen eny schaft þat wes;			
ffor-þi ¹ þe Rihtwys sone ² hire ches			
And schadewede on hire in wolde, ³			
And ⁴ feirede hir more a þousend-folde.	⁴ H. He	876	
þoru ¹ þe faste þat he con in teo,	¹ MS. þo ^r u ^z		He left her immaculate, unbroken.
And ¹ at þe out-zong he lette [hit] faste beo.	¹ om. in H.		
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 ¹ alle þat fleoþ to þe:	¹ MS. helpeþ		
Mi soule is comen to þe for nede;			
þat at þi þate bat & loude doþ ¹ grede,	¹ H. con	884	
Bat & gredeþ and loude gon ¹ crye:	¹ H. con		
“Helpe me, Swete Mayden Marie!			Help me, sweet Mary!
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			I am beset by 3 foes,
Wiþ my þreo fon al-a-boute:		892	
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,¹ ^{1 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 is¹ foþ I-come, ^{1 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 wip two hostes bi-stonde :
þat is wip couetyse and Onde.
And my flesch me fondeþ to spille ^{1 H. foule, Fr. fou delit}
Wip Gloteny and wip vuel¹ wille. ^{2 H. fyght; Fr. Grant damage}
Gret wrappe² heo habbeþ to me I-nome ;
I am as campion ouer-come³ ; ^{3 Fr. Champiun sui ja recru.}
But þou me helpe, Mayde Marie, ^{4 2 vv. om., cf. H. :}
Ichabbe I-lore þe Maystrie . . . ^{4 Thow that art to alle febulle leche,}
þer þe Castel is faste & stable, ^{Thow let me of thy dyches cleche,}
And Charite is Constable.” ^{Fr. Tu que fiebles redresez,}
^{Fal me poser au fossez,}
^{Ou li chasteil est estabie}
^{E charite rest conestable.}
- Charity is
the Constable
of the Castle. **O**f þis castel ichabbe a luitel told,
Ac more me mihte a þousend-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,¹ ^{1 H. God Allmyght}
ffrom heuene in to eorþe alihte 916
And nom of hire his Monhede,
þorw whom¹ he wrey² his Godhede. ^{1 r. whon? 2 Fr. covri}
- Thus the
Child was
born to us,
the “Won-
derful.” þis is þe þard þat bereþ þe flour,
þat¹ Maiden þat bar hire creatour. ^{1 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 eiþer kuynde wip-alle
Habbe þat wole to heom bi-falle, 928
þat neuer nouþer ne wonte no wiht,
Ac þat eiþer 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 dilyuereu þe prison þat was for-loren ;
 Two kuynden he haþ, we witen bi þon, 935
 þat¹ he is soþ God and soþ Mon. . . .² ¹ H. for
BI-hold now, Mon, to Godes miht ² A passage of the Fr. text,
 And his deden hou heo beoþ diht¹— ^{vv. 843—912, is om. here}
 þat þou a-boute nouȝt fer se,² ¹ Fr. Regardez, homme, sa puis-
 Ac³ bi-hold hou Boxum he wolde be ^{sance}
 þat he wolde be boren of wommon ^{E sa grandor sanz finance,}
 And for vre sake bi-comen mon. ^{Ou circumscrip n'est mie,}
 And seþþen be-hold hou he vs redeþ ^{E veez com il s'umilie.}
 And in to sauete vs ledeþ, 944
 On ful swete manere & on non oþur,
 And seiþ þus to vs : " leue broþur,
 I seo þe mis-lyken¹ & al for-ȝemed² ¹ H. myslyche I-gon
 And out of þin owne lond I-flemed, ² Fr. Io te voi ci esgarez 948
 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
 ȝif þou wole me louen¹ and vnderstonde, ¹ r. leuen, H. leue,
 I-chul þe bringe in to þin owne londe. ^{Fr. crerre}
 Ententyfliche¹ þou herken to me ¹ Fr. Oez moi tut sulement
 And do þat ich comaunde þe. 956
 Mi ȝok is softe I-nowh to weren,
 And my burþene liȝt I-nouh to beren.
 To Merci bi-hou¹ I am al I-nome, ¹ 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-chulle¹ þe batayle nyme for þe. ¹ H. And I-ch.
 To ple I-chulle þis princes¹ hauen, ¹ 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-outen synne.¹ ¹ vv. 969-70 added.
 ffor þe Ichulle to Batayle wende.
 siker¹ beo þou of ful good ende : ¹ MS. ffor siker 972
 ffor Ichulle an ende ouurcome þat fiht
 and win.

both God and
 Man.
 (How he was
 "counsel-
 lor.")

For our sake
 He became
 man,

and says to
 us,

"Thou art
 banisht from
 thy home ;

but have
 faith in Me,
 and I'll bring
 thee back.

Follow Me,

I am thy kin,

I'll fight for
 thee,

and win.

- And to-dreynen¹ al þi riht. ¹ = dreyenen, 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."
Lord, wꝛuch freschipe¹—hose nome ȝeme—
 Whon he þat welde² al þing & al mai deme,
 Vs schewed such frenschip & swetnes ¹ MS. frenschipe. Fr. franchise
 And a forbysne of Boxumnes! ² 3 sgl. ind. 980
 What an example of liberality Christ showd us!
 Ac þulke forbisne me luitel telleþ to,
 And selden in þe world [is] I-seȝen, ne ȝore haþ do.¹
 ffor þe worldlich mon euere I-liche ¹ H. And selden in the world this vertu is do.
 Loueþ þing þat is worldliche, ^{Fr. Mes cele ensamp est poi tenue E trop reument el mund veue.}
 Ac þe gost of charite & of þolemodnesse 985
 Loueþ euer goodschipe & Boxumnesse.
 ffor whon to þe world him ȝeueþ þe mon
 And þe worldes good him waxeþ on, 988
 He ne þenkeþ on God ne non oþer þynge
 Bote worldes catel to-geder bringe;
 And whon þe catel haþ þe Maystrie a last,¹ ¹ H. om. a last
 Hit² is in his cofre bi-loke so fast,³ ² MS. þat hit 992
 þat al he bicomeþ ouergart proud
 And mis-doþ his neiȝebors boþe stille & loud;
 No-þing ne wilneþ he largesse, ³ H. Hit maketh mon so rebell and lye
 But lordschupe and heiȝnesse; ^{Fr. Si ferm enz ses laz le lie (laz = laes; the translator understood laie = coffer)}
 þe forbysne of Boxumnesse I-wys
 Al þorw pruyde forȝeten is.
 þeose ne mowen Ihesus suwen wiþ, 999
 ffor heore dede al to-lyth,¹ ¹ cf. Fr.: Icosus ihesum ne siwent mie, Kar lur fet les contralie.
 Ne his red ne leeuþ heo nouzt.
 Whi þenne wolden heo wilnen ouzt
 Of heritage in his kyn[c]dom— 1003
 þauȝ he in Batayle þe ple bi-won¹— ¹ v. 1004 om. in Fr. H. That he thorgh plee & bataylle wane
 Whon heo doþ al þat he for-bat,²
 And no-þing doþ of þat he hat,³ ² r. forbet ³ r. het
 Ac euer secheþ pride and heiȝnesse, 1007
 Ne biddeþ¹ heo nouzt of boxumnesse? ¹ 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 scholden¹ anende, ¹ r. schullen
 þulke þat suche werkes doþ, aftur him wende.² 1012
 Ac I ne sigge hit not for þon ² H. adds 2 vv.

But worldly folk don't follow it.

When a man begins to grow rich,

he cares only for money-getting,

becomes proud,

and gives nothing away.

These shall not inherit Christ's Kingdom.

- þat mai ful wel eueriche goode mon
 Habbe gret lordschupe & heiþnesse,
 Castels & toures & gret richesse, 1016
 And may wel don¹ & godes wille holde ^{1 MS. welden}
 And libbe God to queme, wel, ȝif he wolde,
 ȝif he lyueþ in loue¹ & in Boxumnesse, ^{1 MS. londe}
 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 rihte & [þe]¹ fend ouer-com. ^{1 MS. a}
 Lustneþ þenne to me nou,
 And I-chulle ow tellen hou. 1028
¹þo Ihesu, Godes sone, in þe world was I-bore,
 So stille & derne he was þe fend fore ^{1 Here is a change in the metre.}
 þat he of his come riht nouȝt nuste,
 Ac¹ to beo lord and syre ȝit euere² he truste ^{1 MS. As} 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,¹
 Wel þe fend him seiȝ In monnes weeden, ^{1 v. 1034 om. in Fr.} the Devil saw
 Ac he nust what he was, ne wȝuch weren his Him in man's
 deden.¹ ^{1 H. ne of what dede. Fr.: E riens ne sont de quel affere} clothes,
 He him seiȝ wel Mon &¹ I-comen of Monkunne, ^{1 om. in Sim.}
 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 & honoure¹ 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 habbe 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 offerd
Him all the
world If He'd
worship him.

Jesus said,
"Go away,
Satan!"

The Devil
answerd,
"I am Lord
here;

I know all
things.

- þou 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 Sop & Riht 1055
ffaste in godes court is congraffet¹ apliht ¹ Fr. cyrografez
- God has given all sinners to me. þat hose passede godes heste,² ² 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 breke¹ ¹ 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 wel¹ was I-holde; ¹ MS. god wel Fr.: Li covenant fu bien tenu
- "You first broke the promise" Ac þou hit bi-gonne formast to breke,
þo þou þorw treson to Monkuynde speke
And seidest þat treo him was forbode¹ ¹ vv. 1067-70 added. 1068
Lest he hedde þe miht of Gode,
- when you led man to eat the Apple, Ac, wolde he of þe Appel ete,
þenne þou seidest he hedde I-gete,¹ ¹ H. And wolde Goddys beheste lete
ffor² he scholde komen al þat god con, ² om. in H. 1072
And he scholde neuer die for þon.
- and sin. He agulte þorw þe, & elles he wer skere.
Vnderstond my reson : zif hit skile were
þat¹ þou heddest alle forward of me, ¹ MS. þau; 1076
And þou noldest holden hem² as anont þe³?"
- The promise doesn't hold." *Diabolus dicit :* ² om. hem? ³ H. adds 2 vv.
- The Devil confesses he's beaten. "A, Ich am bi-trayzed," quod¹ þe fend þo,
"Nou Ieh am þorw ple ouercomen so.² ¹ r. quaþ; MS. qd
Of whom & hou comeþ hit, ² Fr. O, dist le diables, trai sul Kant en pleidant sul venent. 1080
Such reson & such wit,
þat þou so baldeliche darst nymen þe
fforte dispute a-zeynes me?
þorw ple Ichabbe I-loren al anon.
Ac¹ so ne may hit nouzt gon, ¹ MS. And, H. But, Fr. mes 1084
Algate he haþ mis-don,
þorw whon¹ he is in my prison; ¹ MS. whom
And bote he beo for-bouzt of me, ² Fr.: Ne sanz redempcion por li Ne serrai a tort deseisi. 1088
He ne ouzte from wo disseysed be."²
- But unless Man is redeemed, 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,¹He schal costen þe ful deore.” ^{1 = price} 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

¹ Fr. 2 vv. more:
“ Fai me le done volen-
tiers !”þorw Maystrie bi-nyme þe no wiht.”¹“ Kest co done ke tu
quiers ?”*Diabolus dicit :*

“ No ; ac er he dilyuered be,

² Fr.: Rendez moi done
que tant vaille

þou most also muche [worþ] delyuere me

Com font ore tuz
eil del mund

As al þis world is nou [worþ] atte frome,

E quanka prestuz
iurs vendrunt.Wip alle þulke þat schulen heraftur come.”² 1102from the first
to the last:*Ihesus dicit :*

“ 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,

Wip al þat folk þat me may herafter sen.”

Diabolus dicit :

þe fend þo to Ihesu onswere con : 1107

¹ r. But“ þat is al soþ, I seo bi þon, ² Fr.: Kar tut le mund pus lustiser,
Mes toi ne pus riens aprimer.

ffor þou maiȝt al þe world demen & dihte ;

ffor¹ nou ouer þe nabbe I no mihte.²And woldestou þi fynger ȝeue, þauȝ þou so sugge,
So vnworþ & so vyl chaffare to bugge ?” 1112For such vile
stuff as man*Respondit Iesus :*

“ ȝe, and al my bodi, for his raunsoun,

But I-chul him habbe out of prisoun.”¹ ¹ v. 1114 added.Jesus will
give His
whole body,[*Diab.*] “ þou most ȝit more do ar þou him habbe so :

þolen on eorþe wandreþe & wo ; 1116

and suffer
woe andAnd, zif þou wole a-menden his wouȝ, ¹ Fr. has 4 vv. more.þou most deþ þolen þorw strong pyne I-nouȝ.”¹

death.

[*Jes.*] And þo swete Ihesu him onswerde to¹ : ¹ Ms. þo

“ Al þat þat þou hast seid, al schal be do,— 1120

ffor Soþ seide hit ouȝte ben so, ² so H. Fr.: Kar verite le devise
E puis si ad inge iustise.And Riht com after [& ȝef] þe dom þo.²

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 swallowd 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,¹ 1132
þat wolde deþ þolen þorw pyne wiþ-ouen meþ
To saue þi soule from pyne of deþ!¹ Fr. Ore esgardez la douceur
E le conseil al sauveur:
Al vre gult on him he wolde take, Ke tant est leger a souffrir
And lodliche was bi-lad al for vre sake. Dont garisun peut venir. 1136
ffor he þat neuer no sunne dude
Ne neuer nas wiþ fulþe I-founden in no stude
In alle þe lymes þat haþ þe mon
Seppen Adam formest sunne bi-gon, 1140
Wolde þat his lymes alle I-pyned were,
To maken vs of sunne al quit & skere.
ffor vre vnwrestschupe¹ here ¹ Fr. iniquite
- and set thee free from sin!
- þe coroune of þornes on his hed he beere¹; ¹ r. ber 1144
And for vre folye¹ also ¹ H. syzht mysponde, Fr. pur le nos
fous regarz. r. fol eʒe
- He was crown'd with thorns,
blindfolded,
buffeted,
- His Eʒen weore blyntwharuet¹ bo; ¹ H. blynwherued,
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 ¹ H. adds 2 vv.
Atter heo him dude to drinke I-meynt wiþ Eisil;¹
þe otewyse werkes as þere-anonden¹
- piert in hands, feet,
- He lette boþe þurlen his feet and honden²; 1152
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 fore³
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]¹ he þolede to deþe ben I-brouʒt,
- ¹ r. anonde,
H. ffor vnlawfull werk
us avonde (!)
Fr. Et par nos inavois
fez foreins
Se lessa percer
piez e meins.
² r. honde, plur.
³ H. of his soore
- ¹ on., Fr. Mes quant,
H. And he

- Vre deþ þorw his deþ he haþ for-bouȝt. 1164 He sufferd
ffor more þolede he an hundred-folde death, to
Serwe & pyne, þo he dyen wolde, releu-
þen þe fend mihte for eny synne 1167 rem us
Læggen hond¹ vppon monkunne. ¹ om. in H. from death.
Fr.: Ke diables nenrent poier
A humaine nature charger. (The soul will
ffor þe soule loueþ þe bodi so not leave the
þat neuere heo nule him wende fro, body
ifor no pyne ne for¹ sore, ¹ II. ne for no
þauȝ me hit to-hewe enermore, 1172
Er þe fyf wittes ben¹ loren out-riht, ¹ r. han? till its 5 Wits
Fr.: Ainz ke le cors eit perdu are all lost.,
De tuz chuc sens la vertu
Al heore vertue and al heore miȝt;
þat is, þe Siht and þe herynge, 1176
þe speche and þe Smellynge,
And þe felynge, he schal leosen an¹ ende ¹ Sim. and
Ar he wole from þe bodi wende;
Kuynde ne may for no þinge ¹ r. to-deling? 1180
þolen her þe tiþelynge.¹ Fr.: Kar nature ne peut soffrir
L'alme einz del cors partir.
Ac he þat alle þing mai welde,
Doubledde his peyne an hondred-felde:
ffor þo he pynede¹ on þe Crois, ¹ Fr. pendi, H. honged
He ȝaf his soule wiþ loud vois. 1184
þer he schewede þat he was God so,
Vre Raunsum he dude þo;
þe bodi ȝit liuede wiþ-oute fayle, ¹ 1180-90 om. in H. but His body
Fr.: Tant ne pent diable charger livd on.
Ne nature endurer.
And so he onercom þe Batayle.
Kuynde ne mihte þole such peyne non,
ffor þe fend ne miȝte hit neuer legen on.¹
A² Marie, Mayden schene, ² MS. And
Mihftful Moder and Milde Qwene, 1192
ffor deol mungen I ne may
þe pyne þat þou þoledest þulke day.
Ac þe propheeye of Symeon
Was folfuld þo bi þou, 1196
As wiþ swerd in þulke stounde
þou heddest þo ful bitter wounde.
Ac þi Ioye doubledde 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 whom¹ þe fend was al mat ^{1 r. whom?}
 And þe world for-bouzt & brouzt in stat.
 þe troupe of vs & þe be-leeue also
 Bi-leuede al in þe þo;¹ ^{1 cf. XXXVII. v. 82.} 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 non 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 "counsellor,"
 3E 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
 þat¹ vs so deore for-buggen con, ^{1 MS. þas}
 And haþ I-rud¹ vs þe way ^{1 = prepare, so Hom. 2, 133.}
 and showd us the way to Bliss;
 þer vchone of vs þat wole he may 1228
 To þe blisful Ioye come
 þat so longe þorw adam¹ was bi-nome?—
- now I'll tell you how He is God.
 Vnderstondeþ nou forþure nopeles ^{1 Fr. par Evain, through Eve.}
 Hou he is God, and euere wes : 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 deeds.
 Men¹ may also, Clerkes þut² conne reden, ^{1 at. Me}
 I-seon his godhede þorw his deden : ^{2 om. þat. H. as clerkys con}
 ffor al þe deden þat he dude here ^{Fr.: E ses fez peut hom savoir}
 E la puissance au veir :

- [Were] wiþ Godhede & Monhede I-meynt¹ I-fere. 1244
 And nym nou þeme & þou miht sen *exemplum*
 Hou þat ilke² mihte ben. ¹ H. he dele.
 Hose hedde a swerd here *Fr.: Kar tuz ses fez furent mellez*
 þat wel I-steled and kene were, ^{De homoesce e de deitez} 1248
 And he hit in to þe fuir dude, ² H. this thyng
 þat hit were brennyng in þe stude: *Put a sword
in the fire till
it burns.*
 Ho is þat þenne milite,
 Whon hit barnde so brihte, 1252
 þe fuyr to-delen þe stel fro
 Oþer þe Stel from þe fuir mo? *Who can part
the steel from
the fire?*
 And hose wiþ þe swerd smite,
 Two kuynden he mihte sen and wite: 1256
 þe Stel þorw kuynde kerueþ apliht,
 And þe fuir brande,¹ and þat is riht;² ¹ H. barneth, Sim. brenueþ *Both are one.*
 And al of O swerd hit come. ² *Fr.: L'ascer trenchant per droiture*
 Also is of Ihesu, Godes sone: ^{E le feu ardent par nature} 1260 *So Jesus is*
 Two kuynden he haþ, we witen bi þon,
 þat he is soþ God and soþ Mon. ¹ Sim. ffor atte neoces of þis priuete *both God and
H. He shewed gret myraculle and
privete* Man.
 ffor atte neces of þis princee (!)¹ <sup>W. reads: ffor atte neces (r. no-
ces) [he scheweþ] þis priuete.</sup> *At a wedding
in Cana of
Galilee,*
 At þe Caane of Galylee <sup>I think, þis p.—made is a
later insertion.</sup>
 A Gistnyng he made, Architriclyn,
 þer he torned water to wyn. *cf. Fr.:
As noces seint archit[r]ieclin*
 Sixe vessels þer weoren I-don: *Kant leawe changat en vin,
Sis ydres i sunt pose*
 Of water he bad hem fulle son; *E implir les deawe ad comande;*
 As mon² he bad don water þer-In, *Com homme emplir les roua,
Com dieu leawe en vin changa.* *as Man and
God,*
 And as God he turned hit to wyn; ² MS. Anon, H. As by his
 And þis ilke dede was al on³. ³ *Fr.: Et tut iceest un oeur feu* *He turned
water into
wine.*
 Of soþfast God and soþfast mon. ^{E domme e de verrai den.} 1272
 And elles-wher þer he eode,
 Muþe folk¹ him suwede of feole þeode,
 þat fyf þousend men he haþ I-set ¹ *Fr.: Ou tant de poeple siwi la* *He also fel
5000 men
with 5 leaves
and 2 fishes,*
 And wiþ fyue louus & twey fisses hem fed, 1276
 And of þe Relif þat hem leuede bi-fore
 Twelf cupe-ful weoren vp I-bore:
 As Mon he hem þe bred to-bræc,
 And as God he haþ hem I-fulled ek. 1280
 Of Lazar also þou miht i-seon eþe,
 Hou¹ he him aredede from þe deþe, ¹ *Fr. Kant*
 þat foure dawes he leiþ a-long *and raisd
Lazarus from
the grave
after 4 days,*

- when he
stank. In þe Buriles,¹ þat he stonk ; ¹ Sim. buriels 1284
Wip 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,
He who
alighted in
Mary. þat in þe swete Mayden alihte. 1292
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 heize nome Ihesu
Hap in him so muche vertu,
- To His name
all things
bow. þat al þat is in heuene hize, ¹ H. in erthe, Fr. E en terre
A-bouen¹ & 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.¹ ¹ Fr.: Mes eome en rongan lescorde
Sumwhat touchen Ichulle fonde² ² Tochier la voil apertement
Soluce le mieux ke jentene.
- When Adam
lost Paradise, þat Ich may vnderstonde.
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 whom¹ þe world was furst wrouzt 1315
He hap him vnder I-brouzt.
Such strengþe he him þo ches
þat prince of al þe world he weþ.¹
þer nas non for his goodschupe, ¹ Fr. Tant de poeir dones avoit
Ke princee du mund se clamoit.
ffor penaunce ne for holyschupe, 1320
þauz he pynede him-self in flesch and felle,
þat þe fend ne ladde him to helle.
Ac¹ þe strengþe of Ihesu, Godes sone, ¹ MS. And, H. But,
Fr. Mea.

- 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 hedde don of oþer alle
þat he lette in to helle falle.— ¹ 1329-30 added to the Fr. 1328
- ¹ Alle he ladde herbifore after his wille ² MS. com
And in to helle con² hem spille.³ ³ H. In helle that he myȝht hem spylle.
- To þe croys he con come
And wolde habben his soule I-nome. 1332 When the Devil would have seizd Christ's soul,
- Ac he faylede, þe Traytour!
He was a-bated of his tour!¹ ¹ H. anowre.
Fr.: Il est de son torn abatuz
ffor Godes Godhede him haþ doum cast
In to helle, and I-bounden fast. 1336 God cast him into Hell.
- ffor¹ þorw his Godhede his soule eode
þidere, for hise þat hedden neode, ¹ Fr.: Ou il meimes est ale
þat 3ore hedden him a-bide ² 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,¹ ¹ Fr. Le poer du diable a toleit,
A gret bite he bot, of helle nom¹ ¹ Fr. A enfern 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 come¹ & him knewe ¹ MS. nome;
H. comyng; 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.¹ ¹ Fr. Ke tut le greingnor poeir
Ke feust el mund fist mater.
- He was en-Armed ful stronge,
þat his 3at wuste ful longe : 1352
- Ac þo þe strengore him¹ ouer com, ¹ om. him?
Fr. Meis quant li plus fort sorvenoit,
Ses espoilles lui ad toleit,
Gret preye he him bi-nom.² ² Fr. 2 vv. more.
- ffor-þi him seiþ wel Ysaye,
þat seiþ in his propheeye 1356 Isaiih fore-told
- þat he scholde "Myhtfol¹" I-cleped ben. ¹ MS. Myldefol
His strengþe may no mon I-seon, His strength.
- Ne no tonge ne mihte reden
Ne þouȝt þenken his mihtful deden. 1360
- ffor his miht me ouȝte him drede,
And for his swetnes him loue ful nede.
þis is vre [s]child¹ and vre help, ¹ MS. child, H. shild
We ought to fear and love Him.

- Vre strengþe and vre ʒelp, 1364
 Vre be-leue and vre scour,
 Vre treuþe and vre honour ;
 þat so Boxum bi-com for vs, 1367
 He ʒaf him-self to sauē vs.¹ ¹ Fr. Ki tant se vont humilier
 E soi doner pur nus sauuer.
 And al o God dude þis,
 ffader and sone and hologicost, I-wis.
Sumdel ʒe habbeþ i-herd nou riht 1372
 of his strengþe & of his miht.
 ac herkneþ ʒit forþure of Ysaye,
 þat cleped him in his prophecie ¹ Fr. Pere nu poeple ki vendroit,
 Au siecle ke feut a venir.
 ‘ffader of þe world þat scholde come¹.’—
 ffor while he walkede her atte frome, 1376
 He folfulde in alle þinge
 Alle holye prophetes biddynge.¹— ¹ 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 we¹ sungeden furst vchon ¹ Fr. trestuz pecherent
 And eeten þe Appel wiþ him anon,
 And¹ alle we² of him I-streoned weoren, ¹ Fr. Kanque de lui en-
 gendre furent
 La maleiteon kil
 out eurent.
 þe cors þat he beer alle we³ becreu ; ² H. that ³ om. in H.
 and his curse þorw kuynde we hedden þe curs alle— ² H. that ³ om. in H.
 fell on us. þorw Riht ne miht hit elles bi-falle. 1386
 Adam begat ¹ Adam vr fader, þe forme mon, ¹ Fr. Kar Adam nostre pere
 us, fleschliche streoned vs euerichon : ¹ Fr. Kar Adam nostre pere
 estoit
 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,
 And¹ so goodliche vs haþ I-diht ¹ H. That 1396
 þat wiþ his blod he vs washed¹ of sinne ¹ MS. waked. Fr. lava
 And brouzt vs out of wo to winne—
 Neuer ffader for no childe
 Of fyn loue nas so freo ne mylde ! 1400
 þat¹ from þe Roode for vre neode
 Riht in to helle he eode,
 ffourti tymen þer he wes ¹ r. þan ? H. flor
 Fr. : Kant il nus out tuz rechatez,
 Par sa mort de mort delivrez,
 En enferu puis s'en ala.

- O¹ þat he vp risen ches— ¹ MS. þo 1404
 þat was on þe þridde day, rose on the
 Erliche vppon a soneday, third day,
- þo þe niȝt fro¹ þe day to-brek— ¹ r. for? 1408
 So seide seynt Austin þo he spek ;
 Wiþ him he drouȝ out alle hise and led ont
 þat diȝeden in his seruise, His servants.
- [O]¹ þat he vp ros and vs for-bouȝte. ¹ 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,
- Vppon¹ holy þoresday, þer on his nome ¹ r. O þon = Till the
 Heo weren I-gedered alle I-some Fr.: Deskes a l'ascen-
 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,
 ȝit¹ heo seȝen him alyue,² a lyues mon, ¹ r. þet hed seȝen
 þo³ ȝit ne mihten heo for no wit ² r. aryse?
 Riht to soþe I-leeuen hit. cf. Fr.: Kar tuz furent en dotance,
 Ki resuscite veu l'enrent
 E ne purkaut nel creurent.
³ r. þe ȝit
- Ac heore doute was vre bi-heue
 And fastnede ful wel vre bi-leeue,
 ffor muche vs dude sikernesse
 Of Thomas misbilenenesse, 1428
 þat nolde for no mon þat was
 Bi-leeuen þat he ded and¹ arisen was ¹ om. ded and
- Ar he hedde hondlet þe wounde so wyde 1431
 þat longeus made in his syde,¹ ¹ Fr.: Desken ses plaies sa mein mit
 Ke Longis de lance fist.
- And seon þe woundes grene and weet¹ ¹ 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
 for Ihesus
 showd him
 His wounds
 in hands, feet,
 and side,
- “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.¹ ¹ Fr. A cen lur vout apertement 1444
 La foi fermer de tute gent.
- Wif 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 rihte¹— ¹ 1449-50 om. in H.
 Fr. A milverse creature, (cf. Marc. 16)
 Cest a homme par droiture
- þat heo bi-leeuē in godes sone—þat is, in him²— ² r. he
 and to baptize them. And þat vche mon folwede him,³ ³ r. fulwed he 1452
 In þe ffader [nome] and in þe sone also ^{Fr. Kil en le fiz deu creusent}
 And in þe holy gost þat glit of hem bo; ^{E baptizez tuz feusent.}
 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-leeuē
 Schulen beo brouȝt in Godes¹ bi-heue. ¹ r. gode Fr. Serrunt
 mis en sauvezet.
- Wel openliche he scheweþ vs þerfore
 In baptism we are new-born. þat vche mon mot eft ben I-bore. 1460
 And ȝif we schulē eft I-boren ben, ¹ MS. sunne; cf. Fr.:
 We mote comen of sume¹ streon: <sup>Mes puske rene sernim,
 Engendrine averun,
 C'est del ewe e del esprit,
 Ou nus engendra ihesu crist.</sup>
- þat is þe water of vertu,
 þer vs gostliche strenēþ swete Ihesu; 1464
 Thus He is our Father, And whon he vs haþ so stredēd, I-wis,
 fforsoþe vre ffader he is,
 and we His children. And þenne we alle his children beþ. 1468
 Sikerliche, vnwrestliche he deēþ
 þat such ffader ne louēþ wif al his þouȝt!
 He ne eet of þe Appel riht nouȝt:
 Baldeliche we mouwe þorw him craue
 We may claim boldly our rights in Heaven. Vre Rihtes in heuene to haue; 1472
 ffor he haþ alle þe lawen I-wyst,¹— ¹ or. wust
 Of O poynt ne haþ he mist,—
 þat neuere neore I-wust ne I-holde
 Er¹ he him-self comen wolde. ¹ H. hent 1476
 þe fforme Mon þat of corþe com,
 Brouȝt vs werre, and pees bi-nom:
 He came from Heaven, and gave us peace. þat oþur Mon from heuene com wif meyn 1480
 And haþ I-ȝolden vre pees aȝeyn.
 fleschliche was þe forme mon,
 þat muche wo vs brouȝte vpon,
 þat was out of paradys I-pult,

- And al his ofspring for his gult : 1484
 Ae vre gostlych ffader, swete Ihesu,
 Vs bryngēþ aʒeyn þorw his vertu ;
 He þat from heuene com, 1487
 ffrom louh anheiz he vs vp nom. ¹ Fr. Ki de terre est a terre ala,
 Ki vint du ciel, a ciel munta.
 þat from eorþe com, to eorþe he geþ ;¹
 þat from heuene com to heuene he steþ.
 On holy þoresday, þer al þe folk I-seiz
 Wʒuche þat stoden a-bouten him neih, 1492
 þe wey he made, vs to lele,
 þorw þe skewes, þer he eode, ¹ cf. Fr.: La voie a ses seinz a fet
 Wip soþnesse, and wey of lip ¹ ; ¹ Par les nuwes ou il vet—
 Vie, verite, et voie.
 þe feire cumpanye¹ him ladde wip ¹ 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 wip-outen ende ; 1500
 þer he woneþ as he dude er,
 Wip 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 ;
 þauz¹ vche nome of þise þre ¹ H. And thawgh
 Sinderliche [be seid]² as he ouzte to be, 1508
 O God hit is wip-outen care, ² H. Byn syndry seyð
 Of alle schaftes schuppare ; ² Fr. E s'il i a distinctiun
 To whom Ioye & honour bi-come ² De trois persones par un,
 Wip-outen ende, þe holy gome.¹— ² Ne purkant un sul deu dure
 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 wip vs wip-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 leeu vs here so ende

þat we ben worþi to heuene wende. Amen.¹ 1524

¹ 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.¹

(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 ffadur 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 syngre . 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 lievyn 45 But . lit alle 46 And s. shall
here how he f. w. 47 hye kyngessone sone 49 But ther werene fowre
system i-bore 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-3evyn 61 name .
I-nempned om. byn 62 men . I- om. 63 my3hti . rihtwys 64 And of . to
om. 65 Lord þe om. 66 Off all the nomes how 67 Whe 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 ffor-þi . I om. 88 hathe alle 90 seventh 91 Lunteneth 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 Bry3htur . forsope 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 hyme

¹ 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 *my3te*, *hy3te*, *taunte*, *brou3te*, *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 3ef . to byne is
 wyfe 138 h. hyme . 3ef hyme is wytte fyfe 139 dele the evyll fro . goode
 140 hem wel 141 3ef . 3et 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 hevyn
 155-6 Tho Adam and hys osprynge shulle hevyne a3eyne fulfyllen, So blessed
 and bryght be thowrgh Goddys wylle 157 Ryght as the s. . told 158
 Bryghtur . is nowe by s. 159 they . hevyn 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 hyght 177
 Thet whensoever the appull he 3ete 178 that lyfe he shulde 179 alle the
 kynne . come 180 have the same dome 181 heoled . hest aryght 182 hym
 3ef . mychel 183 welde . worldis 184 Withoute . sorewe 185 Seysone to
 Adam delyuerd was tho 186 wonnen 187 myche 188 Away full s. hit
 all 190 And browght . myche 191 appul 3ere 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 lyvyn 201
 forsakyn 202 dylfull . himself i-takvne 203 hath hym boryne 204 Mirth
 wyth ryght 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 fülle evull . mychel
 he 224 þus 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 3ef . alle 232 And synne w. h. by all his
 myght 233 synne . is alle oon 234 And Adam dede wone 235 Goddys
 hest breke 236 the appul he 3ete 237 lost is 238 to pyne 239 þe om.
 kynkes . 3et 240 usyth thilke 242 synnes 243 feyror wes . er om. thynk
 245 Now is he . is servaunt and 246 understondeh 247 And when .
 servid thorgh thewloome 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 myght
 swewe (!) 257 myght 258 that kynde 259 be boren 260 ne om. 3ete
 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 3even 266 3et
 i-holdyn nes 267 Of mon . evir dede synne 268 of syche mon mynne 269
 thenk other k. 270 Who seche a wondur myght 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 ryght 284 thei werene 285 fadur . alle begoon 286 belye .
 kyndome 287 Alle that was of hys b. 288 hit wolde 289 And foure
 dowghtryne hede this k. 290 And to uche he wes lovyng 291 3ef one .
 fulnes 292 wit . wysnes 293 befalle 294 3et wes alle this volnesse 297
 kyndam 298 hit om. iustisyn 299 nomen 300 dowghtur is M. 301
 dou3ter 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 . ryghdome 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 sygh 320 The prison hede here hert
 swyth nygh 321 She myght 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
sortill 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 blyne
337 him om. and inst. of jif. 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 ȝelden be 344 wrecche om. prisoner thou ȝeue 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 syȝth 358 here sistor heore h. ȝyȝth 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 syȝh 370 nyȝh 371 I sey .
þe om. 372 owest not 373 she 374 Sothe and Ryȝt therwith 375 And
om. 376 volnesse I-comyn I. 378 Mercies . rufull 379 ȝef 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 aȝeyns 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 seyȝth 398 kyng
and ryȝt 399 Ryȝt domes byth with the 400 And alle thy werkys byth
401 deef om. mevyn 402 Hath dome deserved as ȝe ȝevyn 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 dothe 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 ryȝt be wreke. 413 ȝef 414 gylt 415 And Sothe beryth 416 And els
nedlyche no d. 417 ȝef 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 mysrad 429 helpyth .
whersere he wynde 430 And his foon fyȝhtyȝth with him in u. eynde 431
And han stripte . alle 432 him alle bare maked 433 And him . alle 434
They thenketh he shalle be in prison strong 435 His foon maden him
agultyn wondur sone 436 comyȝth aftur . here 437 hym heo 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 nyȝh-honde 443 myȝht
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
myȝht not hem. 467 And . no kynnes thyng 468 I myȝht not come hem
amyng (!) 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 thougth 483 But . ne om. lovyd me 484 systur nyll 485 I-chylle
486 He (!) . oweth 487 þe om. byth . i-send 488 a cyvn 489 shullen
490 ȝevyn . 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 aȝeyne the d. 499 al om. Sothe and Ryȝt wold
500 To Mercy and me hit doth not q. 502 Therefore fadur myne thou hit

3eme 503 goodnesse 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 myght never togedur c. 527 Leve fadur . I 528 wyt . wysdomme
 529 And om. Wysdam men 530 mychell . lovest 532 in thy werk
 browghtest 533 byth oon . volnesse 534 and strengthe and hyennesse 535
 All I chull 536 kyng more of ryghtwesnyss 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 clepeth 543 ffadur thou art . mekefulle 544 Heere . here
 over 545 Alle here wyll I chull don 546 And make at oone S. & beere.
 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 cou 556 openly i-se
 557 betokenyng 558 Is the insyght of God 559 ffadur . withoute God is
 m. n. 560 hath alle 561 hath fulled utryght 563 thawgh 564 volnesse
 565 þeve . blessing 567 han . I owe t. 568 make 569 Adam om. forlest
 hit was 570 The world . alle 572 Mon myght not himself do keveryng
 573 ne myght him . no 574 And . myght not 575 most it nede 576
 Goddys sone shuld m. 577 And mon shuld deth tholyn with sorewe r. 578
 shuld uprysen 3eyvn fro 579 ffor ells . forloren 580 i-wrought. 581 wheche
 l. wych b. 582 grace and whiche s. 583 to alyght ches 584 ffor oon sele
 shepe 585 His fadur blysse he levede and thier-fro 3eode 586 To seche
 theke shepe in uncowthe 3ode 587 Ther is not seche an h. non om. 588
 non om. mereyfulle 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 prophetyss 600 Elias 601 Ant
 D. . Ieremie 602 And D. 603 Eliseu 604 Thei seyn . ryght well 605 Long .
 of hem 606 But herkynt. The Latin quotation om. 607 I-boryn 608 son .
 i-3eyvn 609 shulle 610 alle this shull byn 612 reful . of ryght 613 al
 om. byn 614 And prince . seyn 615 These buth . nomes . nowe i-leven 616
 to him 3eyvn 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 myght seche a mon i-syn 637 That inonkynde hade
 uwtryght 638 That he nere to mychill ne to lytvll in syght. 640 forshapon
 thyng 641 a good h. 642 Seche . befall 643 who-so isygh seche a shapryng
 644 clepon . wonderfulle 645 3et is hit . thousandfold 647 clepud 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 myght 556 to erthe inst.
 of dude 657 ooure . nome 658 al om. wes become. 65 als wolde 660
 boryn . wymmon 661 That same shap 662 mons 663 And God myght
 not in no m. 664 Alyght bote . stede . in om. 665 stede . siker om. he
 666 Ther God inne to alyghte 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 fleth
 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 barbacones . 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 . enere 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
 aryht . watur 735 thike toure 736 thorne . meche 737 As whyte as
 yuory 738 somers . when heo 739 all do 740 byth 741 oo feyre in order
 i-oynd byth 742 So feyre thyng in erthe . i-syth 743 abowte it i-bend
 744 to him . i-send 745 Ther nes never so feyre a chayere 746 To kyng ne
 to emperour. 747 But meche more worship . Louz om. 748 Ther God to
 alyht ches 749 Suche a c. is ther non 750 wes . thyke 751 here-aftur .
 ne om. 752 dyght 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 . forþi
 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 . maydonis 778
 alle here 779 here . þat 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 þe 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 . withowtyn 799 þat om.
 abowten heere me syth 800 thei byth 801 strenghe . slyhtshipe 802 Ryht-
 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 bayli 815
 otmast 816 Betokenyth here hoole sponsayle 817 fulle ryht me hem
 clepeth b. thre (forþi 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 seyn barbacanes abowte 824
 so gret . byth wr. withoute 825 kepyn these 826 aroo 827 byth seyn
 vertuee that han wyth w. 828 To om. 829 Prude . begynnynge 830 evyll
 thyng 831 The whiche al matyd and overcome w. 832 sheo 833 heore
 true 834 heore 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 ontryht 849 þe 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 non-kyynes a. 856 That myht dere the castell of nothyng
 857 fynde was overcome 858 him all benoone 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 . gestyng 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 ryht-
 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 helpst . flyth 883 comyn 884 knocked . con
 grade 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 osten. doth 900
 prude. slowth 901 with too ostys hath me 902 with e. and hate he wold
 me fonde 904 gloteine. foule 905 G. fyght 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 leeche, Thow let me of thy
 dyches cleche. 909 Theras the e. 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 Allmyght 916 alyght 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-zevyn 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 myght 930 But ether of hem han here ryght 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-dyght 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 lyght. 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 Ther-
 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 withowte 971 I-chylle.
 batell 972 And syeur make the of. ful om. 973 ffor I-chull over alle that
 fyght 974 And the maystry have alle with ryght 975 Ne on erthe thow nedest
 to think els n. 976 good 977 wheche frenship 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. lytull 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. hyenesse
 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 they 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
 wyll don and holde 1018 And lyve well God to plesse and he w. 1019 And
 byn in charyte and b. 1020 sothenesse. righthwesnes 1021 wyllt 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 ryght azejn come 1027
 Lusteneth 1028 3ow telle 1029 Tho that. bor (I- om.) 1030 & so d.
 fynde 1031 riht 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 dele 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 londre 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. londre 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 answered 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 desseyved 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
 ny 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 Thow
 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 also with g. boffettys they him s. 1149 vnwreste & om.
 so vyle 1150 They zeyvn 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 payently. 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 bit 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 was hurt and peyned with ever-
 more 1173 Tyll his f. wyttys wer i-l. utryzht 1174 strength 1175 his s.
 & his h. 1176 His . 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 fadur his soule he zyf with mylde voyce 1185 shewed 1186 payed
 1187 withowtyn 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 he here soule 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 aboveone 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 Three persons in Trynite 1240 And oon God in Maieste
 1241 Me may as clerkys 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 . 3ode 1274 Muche om.
 ffolk him sewed bothe evyll and goode 1275 þat om. fyve 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 syu
 (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 dyght 1292 that sw. mayde alight
 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 yet the fynde ladde 1323 But 1324 Hath him
 1325 Ouercome and shent 1326 with him to ha done 1327 he dede of 1329
 herbefore om. 1330 In helle that he myght hem spylle 1331 crose as Cryst
 honged he con c. 1332 his soule ha nome 1333 But yet 1334 of h. anowre
 1335 the inst. of Godes. 1336 and there i-bonden him f. 1337 is g. is s.
 3ode 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 wyst f. long 1353 Bote
 Cryst with his strengthe him o. 1354 And his gret prey 1355 Therefore
 thus seyth Ysay 1356 And profecyeth 1357 myghtfull . 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 gif . 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 holy . byddyng
 1379 Now . shull i-heryn 1380 i-holpe weryn 1381 synged . furst om.
 1382 etc 1383 And all that thorgh Adamis kynde gete weryn 1384 bere .
 we om. beryn 1385 they hadyn his cors 1386 hit my3ht not els falle 1387
 furst 1388 flesshely of him we comy[n] uehon 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 3eynbowght thorgh gostli 1393 to om. 1394 alle
 quemed 1395 by alle ry3ht 1396 That us so helpeth and us so hath dy3ht
 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 jede 1403 tymes 1404 Er that he to aryse ches 1405 3et he
 rose up on the 1406 Erli in the marnyng on a Sunday 1407 When . to-
 breke 1408 This bery3ht Seynt Austyn wytnes and thus doth speke. 1409
 And Cryst with him drow 1410 levedyn 1411 ffro 1412 And then he 1413
 showed sone 1414 3ete . drong and 3ode 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 3et they syen him lyves
 mon 1423 3o om. 3et my3hten they 1424 Verely belevyn hit 1425 But 3et
 here dowte to us doth be-heve 1426 ffor hit fasteneth. 1427 ffor to us this
 dowte is sicurnesse as I fynde 1428 Of the misbeleve of Thomas of Iynde
 1430 Beleve that Cryst a3eyn 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 . 3ete 1447 bad .
 togedur to gon 1448 Thorgh the w. to prechyn uehe mon 1449-50 om.
 1451 That they shuld be-levyn in God Allmy3ht 1452 And his lawes
 folewyn as hit is ry3ht 1453 ffadur nome. in₂ om. 1454 hologicostys that
 preceidit hem fro 1455 Thawgh mon were now i-boren (oft at 3e frome
 om.) 1456 To h. he my3ht not comen, H. adds : But he beleve in God
 ry3ht welle, And that shall him save fro helle. 1457-8 3ef he i-folewed
 be and be [of] good lyfe, Thawgh he dye his soule shalle be in no stryfe.
 1459 ffulle opynly . showeth ns beforen 1460 iche . most twyes be boren
 1461 And 3ef 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
 3ete 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 a3eyn 1487 When he downe fro hevyn
 come 1488 to hye 1489 He that . to the erthe him bey3h 1490 He that
 fro. he om. stey3h 1491 hali . that all folk him sey3h 1492 That by him
 stode full ny3h 1493 The way to us he made i-wys 1494 When he stey3h
 to hevyn that holi blysse 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
 blysse . 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,	The erthequake shall be so loude and
fior now 3e han herd me telle	sturne; ¹ vv. 1561-6 taken from the Fr.
How swete Ihesu oure fadur wes:	And on thylke drefull byttur day ¹
Herkenyng how he is now Prince of	The pepull woll cry weloway, 1562
Pes.	1516 And sey to monteynes: 'falleth on
Beforen I tolde 3ow uchon	us!
How he is into hevyn i-gon:	Erthe to-clyf and hyde us,
Ry3ht so, the sothe truly to syggen,	That we this fere and erthequake ne
He shalle a3eyn come this world to	syn, 1565
iuggen, ¹ vv. 1523-96 added to the Fr.	How wroth oure creature woll byn.'
In bodi and soule and Godhede, 1521	fior in alle hye hevyn-blyss
To deme bothe queke and dede.	Non so holi ne so good is, 1568
¹ But fyftene dayes before the dome	Patryarch, apostelle, ne martire,
ffyftene tokyns ther shall come. 1524	Confessor, ne virgine with so feyre
The first day the see up ryse shall	attyre,
And stonden on hye as a wall,	Prynce, potestate, ne angell,
fourt cupety's herre i-wys	Ne non so bry3ht archangelle, 1572
Then eny hill in the world is. 1528	That nold never synne done,
That other day heo wole i-sonkyn byn,	But he shall dredyn a3eyne that dome;
That eny mon unnethe may here i-syn.	fulle sore mowe heo then dreden
The thrid day heo wolle be notheles	That byth alle full of synfull deden!
As full as heo furst wes, 1532	The nynthe day alle the valeis that
And then woll whalles and grete	byth, 1577
fysshes with fynne	And the hylles that we so hye synh,
And all other smale fysshes that byn	Shull be made smethe and playn,
ther-inne	And into here kynde shull they not
Gedryn hem on the watur uchone;	turne a3eyn. 1580
But that wot no mon but God allone	The tenthe day shull all manere men
What is the betokenyng 1537	Gon out of here holes and of here
Of the loude cry and 3eiung	den,
That heo wolleth with loude stevyn	And renne abowte as they were wod,
3eyn and crye up to hevyn. 1540	As they cowthen nowther evyll ne
And on the fourthe day heo shall	good, 1584
With red fyre brennen alle,	Ne thawgh here hert shulde to-breke,
And alle other watrys in every stede	On word my3ht not oon with other
Shullen brenne as red as eny glede.	speke.
The fyfthe day the tren that don stonde	The elevyngth day the mone and the
And floures and erbis in uche londe,	sterres alle
Blod thei shullen blede 1547	Shulle adown to erthe falle. 1588
In stede of here dewe, withoute drede.	The twelfthe day the bones of uche
The sixte day byth not bold	ded mon
Palyse ne pylere ne no strong-hold,	Shull come togedre uchon, 1590
Castell, toure, boure ne halle,	Thawgh they be dryvyn nere so wyde,
But thei shulle to-skatur and down-	At here byrynes ¹ here soules they
falle. 1552	shull abyde, ¹ From A.-S. byrgen
The sevyngth day the stones uchon	The threttyngth day all maner men
Wolle lepe to-gedre and fy3ht anon,	Shull dyen anon that lyven then,
That thorwgh the fy3ht that there woll	That heo mowe togedre with other
byn 1555	aryse 1595
The stones woll breke and all to-flyn.	And takyn here dome of God ry3ht-
The ey3hte day betokynth gret wrache,	wyse.
All 3ende the world the erthe shall	The fourteeneth day, ther may no thyng
quake, 1558	werne, ¹ ¹ 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,¹ And also his synnes ther shull be
 And the foure elementes shull be un- knowe
 teyede; ¹ Fr. enflambirunt 1600 Tofore alle maner men bothe hie and
 ffor thiike fyre shall clansyn the eyre lowe.¹ ¹ 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 uehon,
 In bettur state then heo weryn i-wys. And receyvvyth the blysfull ioy anon
 Ther-aftr 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 receyved¹
 Alle that dyedyn in his servise, an hy3he ¹ r. reysed, Fr. raut
 And all that eke that shull to the In hevyn to walke Ihesu nyzhe.
 blisse 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. ¹ In Fr. 1619-46 follow after 1522. syn, 1664
¹ Then shall Ihesu come ryzht this, But 3et wyth the up-receyveng¹ they
 And his body tornen and showe to us shulle agryse ¹ 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, When¹ thei heryn the domesmonis
 And how he suffred that the nayles speke. ¹ 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 accursed
 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, ¹ 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!"¹
 Ne forsakyng, ny answeere; The blessed shull blysfull gon
 Ne helpyth us ther castell ne toure, In bodi and soule everiehon, 1678
 Nowther palyse, halle, ne boure; 1636 As bryzht as ys the soune, 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[fi] 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 beforefn hym his inggement So myche ioy shall byn at theke feste,
 scyorly ¹ at. Fr. That ever withouten ende shall leste:
 Shall byn i-wryten apertely,¹ 1644 3e, more ioy then hert may theukyn,

- Or eye i-syn, or 3ere i-herkyn ; 1688 Accursed be the tyme that thou were
Seche ioy God hath i-grethed there i-bore ! 1728
To hem that han loved him here. I am for-styfyd¹ among, ¹ = 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, ¹ r. dep Ever withoutyn ende on evyn and
And in theke stynkyng deth¹-pytte morewe. ¹ vv. 1733-6 added. 1732
Thei shall byn i-pyned and to payne ¹ Thawgh the[r] sete² a mon for the
i-knytte. 1696 nonys ² H the fete
In gret sorewe and pyne thei byth full And he my3ht lestyn³ in flesshe and
sore : ¹ Fr. La premiere peine si ert tristesse bonys, ³ H leftyn
ffor thei lyvyn in wanhope evermore¹— Half the sorewe he my3ht not telle
Thei wolde dlyen 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.¹ ¹ vv. 1699-1700 added. 1700 Ther is wepyng, pyne, and sorowe
Uchon others payne shall i-syn, withoute blys.
That here payne shall dowble byn. In theke foule stynkyng pytte 1739
Another peyne they shall have of They shall in sorowe for ever be knytte.
derknes, ¹ Fr. La tierce sera peur Long is ever and long is oo, ¹ 1741-2 added.
With gret sore and gret hevynes.¹ But thei shall never come out of wo.¹
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 dreynete,¹ ¹ 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. Is¹ Prynys of Pes and shall byn ever-
flor hidor or thidur wher-sere heo more ; ¹ H As
turne,¹ ¹ Fr. E puis hidur de ver le diable His pes shall falle¹ never, ¹ r. faile
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,¹ ¹ vv. 1718 and 5 added. The swete face of his Lorde there,
And byttur wormys there styketh His God and his shapere ; ¹ Fr. s'esmirra
among, In his feyreship he may him showen,¹
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 wryng here hondes with gret weyl- Of hevyn he may i-se the wydnes,
yng.¹ ¹ 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 freme and the sybbe uchon to The swete ma[i]de Seynt Marye, 1765
other : 1720 And ail the feyre company
“A, waryed wrecche, what¹ doost Of angels so feyre and bry3ht,
thou here ? ¹ H whad They woll makyn him ioye with here
A-cursed be the tyme thou i-boryn my3ht ; 1768
were ! The apostlys and the martiris,
I may not for nothyng suffre the, The confessors and the virginis,
So foule thy synne stynketh on me. Alle wolle him ioy makyn—
ffor [mi]-nowne gret synne I styke in Well is him that thidur may takyn !
pyne, 1725 And alle is fryndys he shall knowe
But a thousande-fold more I suffer for there 1773
thyne ! That he hede in this world here,
3e, but thou waryed wrecche forlore, 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.¹ ffor l 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. ¹ 1780 and 1784 to be transp. That ever withoutyn ende shall leste.
 And so slye and crafty¹ they shall He that is lest feyre there ¹ r. so clere
 byn alle ¹ Fr. si sotils Shall shyne as the sonne for ere¹;
 That thei shall do all thyng that in No nyd is thenne that sonne¹ be there
 here hert doth falle. 1784 i-wys,² ¹ H sinne ² v. 1809-10 to be transp.
 And where-sere the toon the tother They shall shyne seven-sythe bry3hter
 metyth, then heo now is. ¹ r. That shall
 With lovely chere thus he him gretyth: When all thei shall be so bry3ht, 1812
 'I-blessed be the Lord that the Then by alle maner of ry3ht
 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.¹

A free version of Robert Grosseteste's *Chateau d'Amour*, by a Monk of Sawley, in Yorkshire.

MS. Egerton 927 (*Yorkshire dialect*).

IN the name of the fader and the soñ & the haly gast. Here begynnes a romance of englische 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]¹ Munk of sallay out of a frenche romance that sire Robert, Bisschope a² lycoln, made; and eked mekel therto, as him thought spedeful to edificacion and swettenes of deuocioñ, 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 englished by a Monk of Sawley from Bp. Grosseteste's French.

¹ name om.?
² r. of

You who read it, pray for its Englishier!

WHo-so wele thinkes, wele may say,
ffor of gode thoghtes comes gode dedes ay.

God send vs thought to his plesyng,

In whos fre wil hynges aH thyng.

4

¹ Edited before, but very imperfectly, by M. Cooke, *R. Grosseteste Carmina anglo-normannica*, Caxton Soc. 1852.

² This introduction is written in red. In the MS. final t, f, g have a thin tag (t, f), which I omit; ll^o is given by tt, h^o by hh, d^o by dd, k^o by kk; 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
oue God in
Trinity.

He is god and lord of myztes mast,
The fader and sone and haligast ;
In godhed are thise persones thre,
And aH are on god in trinite ; 8
None is othir of thise persons thre,
Bot alle are on god and ay sal be.
Oure mede is to trowe this with stable thought,
Al-be-hit that mannes skil proues it nought ; 12
Bot when we sal se god clerly,
Than sal we knawe this witerly.

Of the begynnynng 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 aH with-uten ende dwelle. 20
Bothe sunne and mone [mor] brizt thai ware
Then seuenfold then thay now are,
And aH erthli thing more vertuous,
Bi-for Adam thurgh synne was vicious ; 24
And ilk a best sul[d] haue bowed to mannes wiH,
Had he neuer bi way of synne don none iH.
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.
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.¹
What lyf myzt mor² 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 paradis,
And put him
in Paradise,
Thare he and aH that come of him myzt leue with-uten
deyng, ¹ vv. 33-4 added. ² r. mor ioyful ?
If thay vse the frut of lif & kepe wet godes biddyng.

Of aH the trees of paradis 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.

WHen adam & eue sesyn hade in the blis of
 paradys,
 The fende, for he hade that ioye lost, enuy had to thair The Fiend,
 delice. 52
 Then he come in neddir liknesse to eue with a wommans like an adder
 with a wo-
 man's face,
 face,
 & sayde: "whi bad god 3e suld nozt ete of aH trees
 that ther was?"
 "Of aH the trees," quod eue, "that thar is, we may ete
 atoure liking,
 Out-tan on that is forboð, paraunter for drek of deyng."
 Than sayde the fend: "3e saH nozt deye therfore, god tempted Eve.
 wot it wele, ^{1 r. godis, cf. v. 576.} 57
 Bot as god¹ 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 nozt 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 myzt 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 ri3t clayme a thing of fre heritage?
 With his lord may he no3t 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.*¹

¹ This passage is added to the Fr.

Then God
 gave man the
 10 Command-
 ments:

Then with the x commandements god forbed aH
 synne

& taght man how he my3t him gret mede wyne.

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 thair¹ sake ^{1 r. that?}

That thei bringe to thi mynd thi prayer to make.

2. Take not
 God's name
 in vain.

The second is: tak¹ not the name of thi god in vayn.

Ilk fals oth, vnleful & idel¹ is ther-agayn; ^{1 swering om.?}

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 ypoerisy. 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 sleying ;
 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 crouñ of gret ioye wynne. 136
 Thurgh this ten thou may wynne 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-3ates the agayn.
Who-so suld agayn blis to man¹ wynne, ¹ r. mankynd?
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 &¹ heritage. ¹ r. & mannis? 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 Daugh-
ters,* 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.

T 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.

W Hen the second sister, sothfastnes,		Soothfastnes
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
 condemnd
 should be
 shown no
 mercy.

Here spak riȝtwisnes.

Righteous-
 ness confirms
 this.

Then 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 non¹ worthi, ^{1 r. man?}
 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-fire.

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
 Right have
 judgd hinn.

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 begyunes 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 ȝit haue thai not taken ; that the
verdict of
Truth and
Right
is of no good
With-outen vs thai be thaim-self han gyuen a iuggement,
 That suld haue ben gyuen trewly *with* comen¹ assent.
 Ther-fore hit sal noȝt ben of recorde ¹ MS. cōe, r. commune?
 Til we four ben aȝ of on acorde. unless she
and Mercy
join in it.
 Aȝ erthly thing is made for gode pece,
 And *with*-outen¹ 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 anaile
 When thai wil noȝt caȝ me to thair counsaile, 264
 Ne mercy my sister that ay so gode is,
 That withouten hir no gilt amendid is¹? ¹ r. uis 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 saȝ kis riȝtwisnes & y.
 The prison calles euer vppon mercy,
 And mercy for him wil ay to the, king, cry 272
 Til for him be paied al his raunsoȝ Mercy will
plead for the
prisoner till
he is deliverd.
 And he be deliuered out of prison."

¶ Here spak the Kinges sone.

- N**ow the kinges sone has wele sene The King's
Sone
 That debate is his sisters betwene 276
 And hit may noȝt wele be amesed
 Bot in to his hande it be sesed.
 He says to that myȝty kyng anoȝ : tells his
Father
 "Dere fader, thou and I are aȝ 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 punyseh 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	W 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 one 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.*¹ ¹ This passage is added.

The King agrees that	T He kyng has herd his awen sones speche, That of ah the warld is a gode 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,
 Ri3t as two virgyns cleythes the thirde
 And 3it none of thaim bot on is cled. ^{1 r. althre?} 324
- Dere sone, this was oure al thre¹ 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 wyne,
 A man mot for him dye that has no-maner synne,
 That is of my3t to ryse fro dede to the lyue,
 And his with him out of prison ryue; 332
- And siche my3t 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 hest."

¶ *Of ysaias propheties.*

- 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
- ffader of the world that sal come,
 And prince of pece sal be his nome.

¶ *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;

is it that
Christ should
be both God
and man.

Bot more maruayl may who so can
How verraily 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 erth 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.

THer-for a castel has the king made at his devys,
That thar¹ neuer drede assaut of any enemys ;
He sette hit on a whit roche thik & hegh, ^{1 = dar}
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,
green at foot,

Rede brennand colour is a-boue toward the fair tours,
Meyne colour is ymyddes of ynde & of blewe, 377

Grene colour be the ground, that neuer changes hewe.

Thes colours both¹ [fer] & nere castes so mekil list,
That, when men behaldes thaim, comfort mekil thair
sigt. ^{1 MS. beth.} 380

white within.

The castel al *with*-in, who-so may hit knawe,

4 Streams
ran from its
Well.

Ay is blanched 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 warld 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.*

THis 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, ¹ The next leaves are misplaced.
 That sette hir to serue god with-outen any drede
¹In 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 sight, the red,
 her love;
 Was brennand loue of god & man, that gyues mykil
 licht. ¹ MS. of 408
 No wonder if ¹ 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, riht & 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 ¹ trewe
 spousage; ¹ 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 maydenheft 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 wraht 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 filles 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.
¹ Make the dykes of meknes & of gode wille ^{1 vv. 435-446}
 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 casteft ;
 He that help has of hit, has ynogh of wele. 452

¶ *Here spak the autour.*Mother of
Mercy,

GEntil lady of this casteft,
 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,
 Thi help and mercy for to crye ;

I cry to thee.

- 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 her¹ socour for to fynde ; ¹ MS. hir I hope for thy
succour.
 Here hið god his gret power in mannes liknes ¹ MS. wilk-
ednes
 & laide enbuschement for the fend & al his wikkednes.¹
 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 ; In Christ
God and Man
are one.
 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* ; He brought
us Peace.
 Loye is sungen now to god vpon heggh in heuen 495
 And pes in erthe til al man that are of gode wil euen.

¶ *How ihesus was gode counsellour.*

fol. 13.

Man, hear how Christ was coun- sellor.	N 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 enen.	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 riht wold pay the cost.	508
Christ promist man His	Then souerayn meknes and charite Schewed ihesu ¹ christ, thi lord, for the ; ¹ 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 riht hit falles to me : ¹ ¹ 515-522 <i>al. Fr.</i>	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 verrament.	520
love Him,	ffor I am god, blis is bounden to me so fast That y may neuer fro me hit cast ; ffor I am of adam kynde & <i>with</i> -outen synne, I may clayme his heritage & bi skil hit wyne.	524
and his fellow-Chris- tians,	If thou wil ¹ <i>ouer</i> al thing riht hertly loue me, ¹ <i>overlined.</i> And loue thin euen-cristen for the loue of me, Al 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 fiȝt. Mi ȝok sal ay be swete to the, & my birthin ful liȝt.	530
and learn of Him meek- ness.	Terne at me, for I am mylde & also meke of hert." Ther-to may mekel help ay wilful pouert : Meknes is a verry token of him that is in <i>grace</i> , And <i>pride</i> an euidence of him that charite non has ; He that settes his hert to mekel on riches, Thai drawe him sone te <i>pride</i> fro <i>vertue</i> of meknes.	533

¶ 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 riȝtwisnes,
 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 riȝt,
 Atte last for thi loue put him to fiȝt. 546
 When the godhede was hid in the mankynd
 And the fende in him no synne myȝt fynde, 548
 He tempted him with thre thinges that made adam
 dede.¹ 1 548-563 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,¹ 1 MS. doñ
 Goddes aungeles 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 noȝt fer." 2. to leap
from the
Temple:

The Fiend
 thre
 tempted
 Christ,
 by asking
 Him,
 1. to turn
 stones into
 bread:

2. to leap
 from the
 Temple:

3. to accept
 the world,
 and worship
 the Devil.

- The Fiend
braud that he
was Prince
of the earth,
and that man
should be
ever in Hell
with him
for breaking
God's bid-
ding.
- Christ said
this was thro'
the Devil's
betraying
Eve.
- The Fiend
said
- Man should
be his,
unless Christ
paid the
ransom he
was worth.
- [fol. 10]
Christ agreed
to pay it,
- to suffer as
much as one
who'd lain in
Hell.
- “ And I am prince,” *quad* the fend, “ of this midlerd ;
I haue gode sesyn ther-yinne & of ful lange tyme,
And be confermyng of god al mankynd is myne. 566
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
- “ 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 reioys¹ be resoñ ^{1 Fr. de c. jour}
That thou made man to breke be thi foul tresoñ ?”
- “ 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 sal euermore be in my prisoñ 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
“ Better,” then *quad* the fend, “ sal his raunsoñ be
Then al this ilk warld is worth that thou now may se.”
- “ 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.
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,¹ ^{1 = 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 passioñ.*

<p>BEhald now the passion of cristes manhede, 605 How he gaf al <i>him</i>-self to socour the at nede, Both body & saul, & his lymes alle Lete punysch for the, when that thou was thraff. 608 Thre & thirty ȝere for the, to bye thi forfeete, He suffred cold, hungur & thrist, & trauail wonder grete. ¶ 609-624 added. Befor that he for synne of man til his passioñ ȝode, He prayed so hertly til his fader that he swette blode. He was tane as a thef, & bounden wonder fast, 613 & bette <i>with</i> hard knotty stringes whil thei wold last; ffor the crowñ of the hed to the fote-sole No pece of his skyn myȝt be founden hole. 616 ffete & hande were drawn out & nayled to the tre, As straitly, for more penaunce, as euer thai myȝt be; He was lifted vpon hegh & leten down so fast That aȝ the vaynes & the synnues <i>in</i> his body brast. Aȝ that blissed body stremed down of blode, 621 ffor to wasch synne—ther was a noble flode! His saule [was] ful dreȝy agayn the deyng, To make asseth for thi saule wikked likyng. 624 The sharpe crowñ of thornes crowned <i>him</i> 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.¹ ¶ <i>at. Fr.</i> 628 His eghen wex fade & dym & 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 & foul spitting That thei cast vpon his face to blode & sweting: This suffrance of ihesu crist that lord is of al thing May make asseth for aȝ 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 : ¹ 639-42 added. 640
- This penance of that child that was so worthi
 Mizt make asseth for synne of mannes lechery.¹
- He was beaten, Al the body aboute *with* brising & beting
 Was punysched ynogh for synne of touching. 644
- nailed 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 thurg¹ *with* yrne nayles ¹ MS. thurd
 Made asseth for al thi wikkid *trauayles*. 648
- an¹ yielded up the ghost. He *prayed* for man til his fader hyngand an the croys
With bittir teres, & 3eld the gast *with* a gret voys.
 He was both god & man ful *verraily*,
 That so 3elded 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 cloven 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 some *with-drogh* his lizt, and the erthe whoke,¹
 And the vail of the temple euen brast in two, ¹ = quake
 And the harde stones swiftly cleue also ;
- and many folk rose from the dead. Many a man rose than that were before dede,
 And al bare thei wittenes of his godhede.¹ 672
¹ vv. 667-672 added.

¶ *Of the sorowe of oure lady.*

Our Lady sorrowd,

WHat 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.*¹ ¹ Fr. deus omnipotent

HE 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 *persoñ*
 Shewed thair kyndnes¹ to mannes resoñ. ¹ 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 a¹ no3t.

at the Miracle
of the Loaves
and fishes,

Also *with* fyue loues & only fishes two ^{1 r. of}
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^{er} 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^{er} to lyue wald him vp haue;
ffirst he grette & sithen he cryed to lazar:
That shewed that he was *verray* man thar; ^{1 r. ad} 724
When lazare rose fro the ded & died¹ mannes dede,
Then was shewed that in crist was *verray* godhede.

¶ *Of the sacrament of the auter.*¹ <sup>1 This passage
is added.</sup>

At the Eu-
charist,

GOd of aH his *meruailes* made vs a gode mynd^{er}
When he wold in forme of brede dweH *with*
mankind^{er}. 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 *sauour*, *colour*, & figure,
Lastand thurgh^{er} 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 wiH god be & thai aH *verrayly*.

Ther-for vudir liknes both of wyne & brede
Is *verray* both god & man that for vs was dede. 744
This is goddes dede, & passes mannes wit—

they are real
God and Man.

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 thurgh 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 receyue 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 man¹ 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.
 Aȝ 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
 & aȝ the maruailes that god [wroȝt] ar he man ware
 & [comen]¹ 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.

¹ i. manna, Hebr. man.

¹ om., or r. boren?

The benefit of the Eucharist well receiue, no tongue can tell.

¶ *How ihesus is al strenghty.*

NOW hast thou herd wele how ihesus is almyȝty ;
 Here now how he is ouer al other strenghty. 772
 This name of ihesus has so gret in him¹ vertu & myȝt
 That aȝ in heuen, erth & helle suld til him loute *with* riȝt ;
 Oft in this name god mannes prayer spedes ¹ r. in him so gret
 Agayn the fend that hit ful mekil dredes. 776
 This name is mirth in hering, & comfort in siȝt,
 Triacle in mouth & in hert, that is of mekil myȝt,
 Socour to aȝ 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 hely¹ that myȝt in erth dweH ¹ = haly
 Bot his saule, qwen he died, suld go to heH. 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 wið 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, *of Coventry Cycle*
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.

¶ *How crist is oure fader gastly.*

Christ is our
spiritual
forefather,
as Adam is
our fleschly
one.

As all died
by Adam,
so all may
liue by Christ.

After His
rising again,
He ate *with*
His disciples.

Thomas put
his hand into
Christ's
wounds.

Here 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 wið 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*¹ gode.
Thus riȝt as al men dyed thurgh adam, ¹ wil om.?
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.
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.
Bot it was til our faith ful heply
That Thomas of ynde trowed lattly, 820
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," *quod* crist, "now thou trowes
 riȝt;
 Blisced 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 ranson.
 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 ¹ vv. 845-954 added.
 How crist, our dere fader, is *verray* prince of pees.—
¹ 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 sacrament; 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 the¹ trinite: ^{1 MS. thre}
Thes thre are on god & on verrey nature,
That made first of riȝt noȝt 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 & sacrament; & dedes of charite, 867
Thurgh whilk to the repentant forgifnes of synne sal be.
He that trowes noȝt 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,¹ ^{1 This point is repeated in v. 891.}
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 elennest blode,
& put a saul in to hit that al wysdam can;
Then god the sone toke that & become man. 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 auen chosen that *with* him suld dweH.
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 riȝtwis dome to qwik & dede, that sal last ay.

¶ Of the seven sacraments.

Et the seven sacramentz are nedful to kenne.	
for baptyme of al synne may soccour aH men ;	1. Baptism.
For who as taas hit lawefully,	
Of synne is cleused al fully.	896
The secund sacrament is confermyng :	2. Confirma- tion.
That agayn the fend is a gret strenghting.	
The third is the sacrament of the auter,	3. Eucharist.
That is declared a litel befor here.	900
The ferth is penance ordaynd for mannes synne ;	4. Penance.
This lawefully has three parties <i>him with-Inne</i> :	
Sorow of hert, schrift of mouth, & asseth making—	
This thre of mede & grace bringes agayn taking.	904
The fift sacrament is for seke men anoynting :	5. Unction.
This is soccour agayn al uenial synnyng.	
The sext is ordour that clerkes has on diuerse wise,	6. Ordina- tion.
And ther-thurgh has diuerse power in goddes seruise.	
That seuend betwix man & womman is wedding,	909 7. Wedding.
ffor remedie of lecherie & childer nurishing.	
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 ;	913
And seven vertues ables <i>him</i> that thou red be-fore. ¹	
Seven giftes of the haligast helps ay his dede, ^{1 v. 421 ff.}	
And seven maner of blis <i>parfourmes</i> his mede.	916

¶ Of the seven giftes of the haligast.

T He first gift, dreð of god, puttes fro man pride mast	1. Fear of God.
& 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.	
The second gift is pite, that puttes out enuy	921 2. Pity.
& makes man to worschipe god, his fader gastly,	
& goddes lawe & his neghbour for goddes awen sake,	
& thes gode dedes gode, benigne & myld wil <i>him</i> make ;	
Thai that has vertuously that ilk myldnes,	925
Ay sal haue luyng in mekil blissednes.	
The third gift is cunnyng, that puttes away wrath	3. Know- ledge.
& mas man to loue godenes, & <i>with</i> wikkednes to wlatH,	

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, ¹ = 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 certayn¹ 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.

¹ This passage is added.

¶ *Of antecristes commyng.*¹

Before
 Doomsday
 Antichrist
 shall come.

THat tyme when god wil suffre, before the [day] of
 dome 955

To tempte & pursue cristen men anticrist 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]¹ 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 sauyn ; 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.

The sinful
 shall cry for
 the moun-
 tains to fall
 on them.

Ilk a man then sal se his dome *verrailly*
 & 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-uten* ende we are lorn, for nothing may vs
 sauc. 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 sais¹ that then al sal brenne ^{1 2 Petr. 3, 10.}
 Erth & water & al the warld, & al that is ther-Inne.

fire shall
 cleanse the
 world,

Heuens & ayr & añ the elements
 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, ^{1 1021-4 added.} 1023
 & ful hard pyne thaim that dedly [syn] is lüne ;¹

Hit sal fordo thing that sal noȝt endure,
 And make al the remanant of fairer figure. ^{1 1027-42 added.}

all living
 beasts shall
 die,

¹Then 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, ^{1 cf. v. 1005.}
 ffor to punish thaim in heñ, sal down then synk.¹

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 Iseiah 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.
 ffirst, 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-outen 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,
 heuen,
- That, befor the warld was made, [was] ordaynd zow
 ful euen.
- ze gaf me mete whan I was hungry,
 ze gaf me drynk whan y was thristy ; 1056 because on earth they helpt 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."
 Then wikked men for heuenes of synne poor for His sake.
- SaH nozt agayn crist in to the aier wynne, 1064
 Bot thai on the erth [sal] cristes wordes here,
 That sal be to thaim with-outen ende a lere,
 When he sais : "go, waried, in to the fire of helle,
 Thar ze in payne with-outen ende with the fend sal But sinners He shall send to Hell.
 dweH. 1068
- ze serued neuer ioye aylastandly, ¹ 1071-1090 added.
 ffor ze fulfilled nozt the warkes of mercy."— ² MS. men
- ¹Take now gode kepe here, wardly cristen man,²
 & do thi saule profit als wele as thou can ! 1072 Therefore, worldly men, do works of mercy here.
- Thurgh warkes of mercy may men heuen wynne,
 & thai that dos thaim nozt, sal nozt come ther-Inne.—
 Bot ther are seuen warkes of mercy bodely,

& also other seuen warkes of mercy gastly ; 1076

Thurgh trewe keypyng of any of this seuen

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.

¹ The next passages are treated freely: most of the particulars are added.

¶ *Of the paynes of heH.*¹

TVrne 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 brenmand fire *with-ouen* 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,
heart sick.

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 aȝ paynes ay be to thaim a sore. 1112
 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

The worm of
conscience
ever bites
them.

¶ *Of the ioyes of heuen.*

THair 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 saȝ 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

Christ as
Prince
of Peace.
The blessed
in Heaven
shall

¶ ffirst the body sal be [so] parfit there,
 That no thing in al the world myȝt him there [dere],
 Aȝ the fir of heȝ myȝt him neuer brenne,
 If he neuer so lange were laide ther-Inne. 1128

have 4 joys :

1. their
bodies shall
be perfect ;

¶ The second dower of the body sal be briȝtnes
 That man sal haue that dede¹ in gastly clenness ;
 Ilk a body sal be there seuen-[fold]¹ more briȝt
 Then the sunne is here when it most list ; 1132
 & this gret briȝtnes of the body
 Sal euermore cleth hit fair & honestly.

2. they shall
be sevenfold
brighter than
the sun ;

¶ The third dower of the body sal be sutilnes,
 ffor hit sal be so clensid of aȝ rudnes 1136
 That non erthly body may lette hit to passe,
 More then the sunne-beme is lettid be the glas.

3. they shall
be subtle,
able to pass
thro' any-
thing, and

¶ The ferth dower of the body sal be deliuernes,
 ffor hit sal be clensid so wel of alkyn heuynes 1140
 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 aȝ erthly ioye of hit sal be delit. ¹ 1145-1172 added.

¹Thre gastly parties of thi saul ioye sal fulfiȝ :

Thes are vnderstanding, a mynd, & a wiȝ.

Vnderstanding that here was in trewth stedfast 1147

Of poyntes of oure faith that manes [reson past],¹ ¹ om.

The Saints'
souls shall
have 3
dowers :
1. the Under-
standing
shall see

what on
earth it could
only believe,

Sul in clere siȝht of god al that he troweð se,
& in that souerayn fair siȝt al ful of blis be.
Aȝ wysdam, al godenes, aȝ fairnes, al myȝt
Sal rauyssh man to the loue of god in that fair siȝt.
Man sal se in god as in a myroure 1153

Aȝ that he wil or may be to his honour.
Ilk man as he deserued mor or lesse here,
Sal haue *ther* ay the siȝt of god more or lesse clere;
Bot al sal be so fully payeð in that siȝt 1157
That couayt clerer siȝt non sal haue no myȝt.
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 wiȝ 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 ȝernyng sal be ful of delit;
That loue sal be ay so gret, so gode, & so faire
That nothing that may befaȝ sal hit oȝht 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 ȝerñ thare that hit may mys.
He has *parfit* blis that has al his wiȝ,
& so be that he then¹ nothing wiȝ iȝ. ^{1 MS. then} 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 & siȝt.

Al other ioye toward this [is] of lital myȝt,
As he that has the sunne-lyȝt vpon a fair day,
ffor many torches if he lyȝt no better se he may; 1184
Noȝt more lyȝt, bot more maners of lyȝt he has,
& that may be to him a maner of solace.
Clere siȝt of god sal *ther* be mannes fode

The sight of
God shall be
man's food.

And briȝtnes of body sal be clething gode.	1188	
Wark sal be thare, of god a mery louyng, That neuer <i>with-ouen</i> end ^ð sal haue irking. If adam hade lyued to the warldes ende And al the wittes of aH men god had <i>him</i> send ^ð ,	1192	
3it myȝt he noȝt 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] ¹ 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	¹ MS. four 3 kinds of men shall have a special Coronall 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, Noȝt to the ioie before euen mykilnes. After degre of loue of god that man hade here Sal his ioie be mesurd, <i>with-ouen</i> any were.	1208	
Man sal haue <i>souerayne</i> ioie in siȝt of godhede, And sithen a gret ioie of crist[es] manhede, That he is both god & man that boȝt <i>him</i> <i>with</i> his blode & deyned 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-ouen</i> 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, With thair gret myrth & ioifulnes that thai may neuer	1224	by the 9 Orders of Angels,
mys;		
Sithen al maner of men that to blis wendis, And specialy aH gode men frendes		by good friends,

Ekys¹ his ioye & confort when thai are mette, ^{1 MS. Ek ys}
 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^e ioye & leth, 1233
 Aboue him, *with-Inne* him, aboute & beneth.
 Ay, sais seint austyn sothfastly,
 Man suld^e forsake resonably 1236

To have the
 Joy of Heaven
 for a day,
 men should
 forsake the
 world for
 ever.

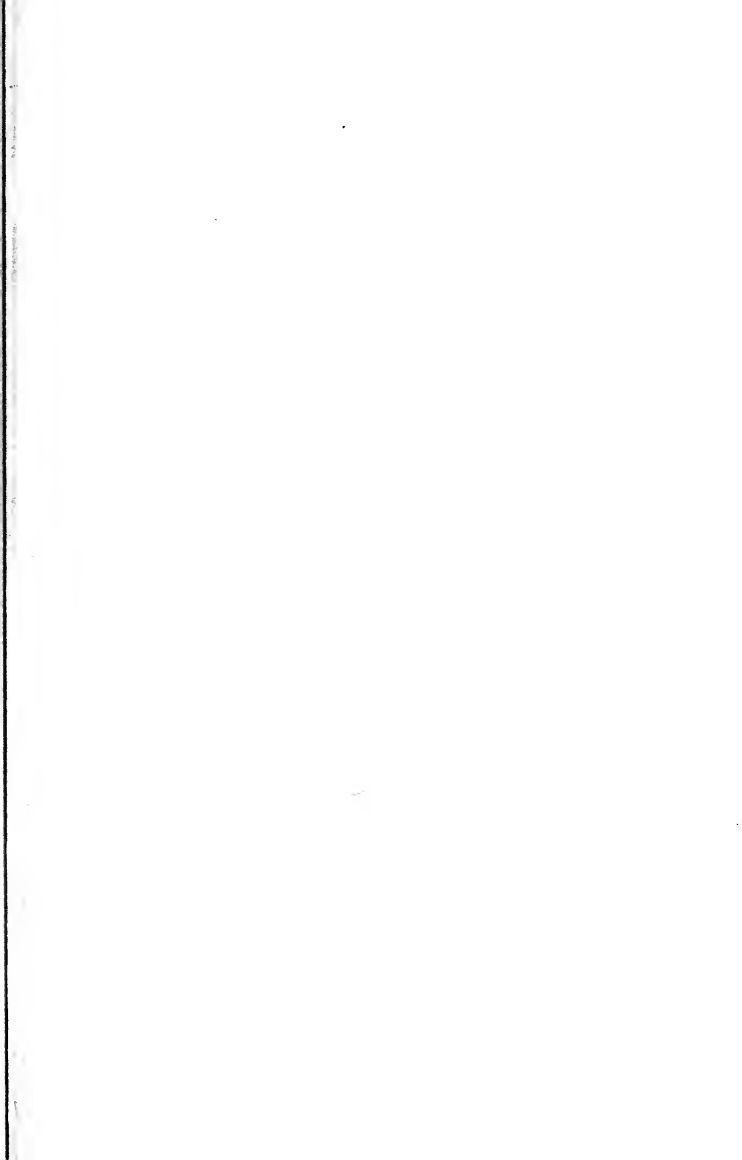
AH the welthes of this world euermore & ay,
 ffor to haue the ioye of heuen only a day.
 How mekil more then suld man ay forsake synne
 While he lyued in erth, that blis for to wyne?
 The godenes of god, the fairnes, the wysdam, the myzt,
 The ioye, the solace, the confort that ay is In his sizt,
 Passes 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^e bozt,
 Thurgh his *grace* & mercy graunt vs that ioye to se,
 How thre persones are aH on god in trinite. 1248

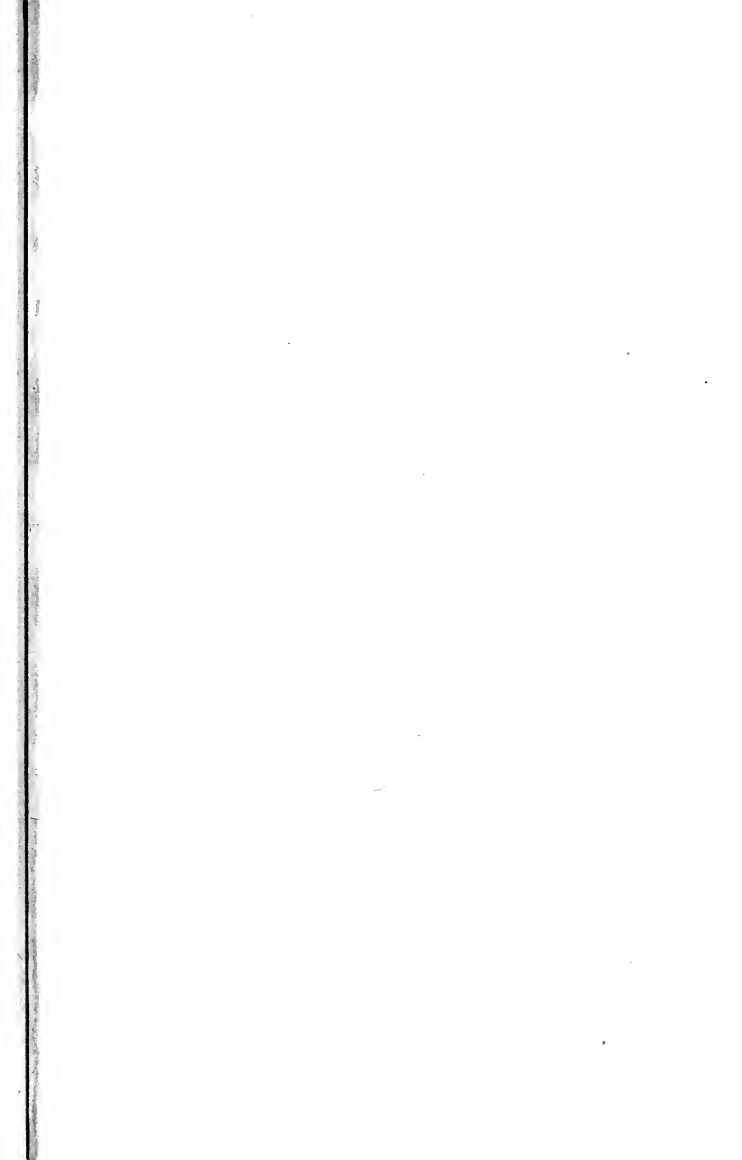
May God
 grant us to
 see how 3
 persons are
 1 God!

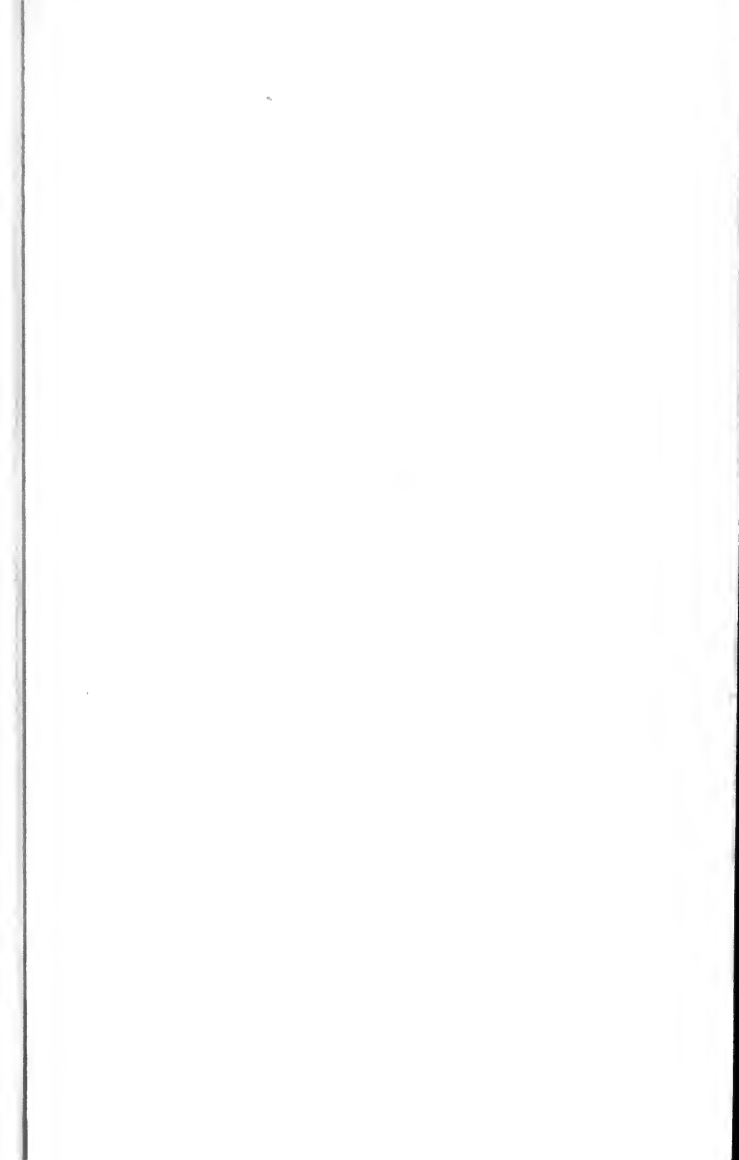
Amen.

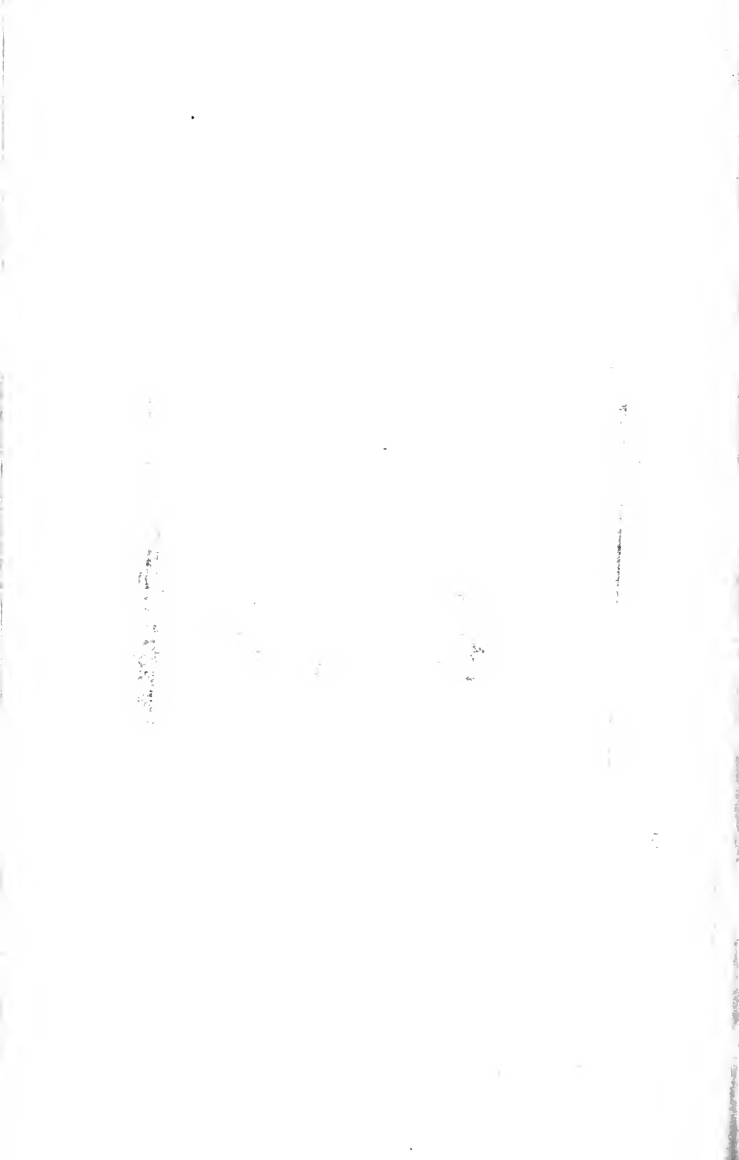
Here endes the myrour of lewed men.

A Munk made this myrour, only for lewed mennes sake.
 Thou that wiH se saule-hele, this thi myrour thou take!









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