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   bothe meke and mylde
   Alles he 2 baptise for thi sychyn
   plos plos apertely ye ppynety of pece
   to berode and herodias his Bye sychyn
   Pasones and right plos sychynde on rye
   £ says ful sharply in pi sychyn
and stote secessafly I thought not to sse
he fed hym not laftfully in his sychyn
for philip his brothre Bye he to hym thes
ye Bye j he thes 3 grete gan hym grewe.
sychyn on Bye
Saxe made his 3ochtre mye and byg od giit hym seur
pi shene f3 to hanp
3 6is 6e plos baptise pi name is fulcathry
It betheneth gosse fere as atkeco hir lepe.
And of many moo mardys men may it hit;
Who s til kyspe 3isten and bepe.
baptise for baptyn y fere th p story
of y sowth y Ghost y hath no pepe
apshet and angel he may be calth a holy.
And lanteyn of light y synyeth til dpe.
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EDITED WITH INTRODUCTION AND NOTES

BY

MABEL DAY, M.A.

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

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
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1921.
PREFATORY NOTE

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

I. G.

October 28th, 1920.
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PREFACE

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

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

Of the ordinary abbreviations, both use p^t, p^n, w^t, for pat, pou, with, and employ the ordinary signs for er (re after p; also, by B, in “where,” 76/3, “here,” 76/4), ra, ur, ro after p. A stroke through the stem of p denotes a following er or ar, but B also uses a dot on each side of the stem: peresche, IV, 753, perseyue, IV, 842, parties, 77/9, peraunenture, 79/6, 80/17, temperal, 90/20, paradys, 92/29, as against the bar in persoonys, IV, 952, peraunenture, 80/33, departe, 85/17. The abbreviated form Ihesu is written by A with a stroke vii
through the \( h \), by B with a mark over the \( u \); in IX, 11, the form is ih\( \acute{e} \). Neither scribe distinguishes between capital \( I \) and \( J \); small \( j \) is used by B alone, in the combination \( ij = \tilde{v} \).

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

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

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

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

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

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

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

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

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

Final syllabic-e is preserved; masculine and feminine endings do not rhyme, with the exception of: knowe, owe, 75–6; blys, is, 99, 100, compared with blys, ryches, 113–4. Some lines show hiatus,
e. g. 30, 31, 65. As the lines are not strictly octosyllabic, it is impossible to say whether every final -e was pronounced.

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

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

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

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

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

III. Hymn to St. John the Baptist.—Of this interesting poem no other manuscript is known. It bears a close resemblance to the poem entitled “Of Sayne John pe Euaungelist” in the Thornton MS., printed in Religious Pieces in Prose and Verse, E.E.T.S., p. 97. Each has eight long alliterative lines, rhyming alternately, a phrase
from the end of the last line being caught up to begin the "bob" which follows, but whereas the Thornton poem varies it slightly, our poem repeats it literally, making the eighth and ninth lines rhyme. Hence, where the Thornton rhyme scheme is ababababdecde, ours is ababababbbedc. Again, in the Thornton poem the long lines alliterate in pairs, the only exceptions being ll. 199–200, and ll. 45–6, where four lines have been telescoped into two. Our poet makes an evident attempt to do this, especially at the beginning of each verse, but in half the verses there is no sign of it. He is also much more partial to lines alliterating aabb, e.g. II, 1, 8, of which there are 11 or 12 cases; the Thornton poem, nearly double the length, has but three. The "bob," here and in the Evangelist poem, differs from all the other arrangements of short lines in the rhyming alliterative poems by rhyming in pairs instead of triplets, thus following the ordinary Romance 6-line stanza of Sir Thopas. The metre is, however, distinctively alliterative, and the lines have but two stresses.

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

Jon Baptist.
1–2. borne & forth broght
   Of a byrde baran.
20. Ne no man markyd on molde
26–7. He bring vs to pat blys
      þer myrthes non nys

Sayne Iohn þe Euangelist.
7. That in Bedleme was borne of a
   bryde bryghte.
2. And of þe molde merkede
8–9, 12. brynge vs to blysses þare bestes
to byde;
   To byde in his blysses . . .
   Whare myrthe may noghte
   mysses.
106–7. Pou broghte thaym to blysse
   Thorowe mendynge of mysses.
156. Then blyssede þe body, bare þare
it laye.
184. þat ilke body þat hym bare.

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

73. Bathe frenchipe and faythe to
    frayste it bese fun.
237–8. to frayste in þaire fare
    Faythefull and frendely.
84. þe poyntis of his preuaté.
153. thi derlyng so dere.
138 Thi name es Goddes grace.

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

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

IV. The Seven Penitential Psalms.—Of this poem there are several MSS.: at Oxford, Digby 18 (D), Rawlinson A 389 (R), Ashmole 61 (A), Laud Misc. 174 (L), Digby 102 (D₂), Douce 232 (Do.); at the British Museum, Harley 3810, pt. I (H) (two pages are missing, containing stanzas 50–55, and stanza 92.7 to the Latin of 99); Royal 17. C. xvi (Ró), Add. 11306 (Ad) (this MS. is complete, except for stanza 15), Add. 36523 (Ad₂), and the MS. here transcribed, Add. 39574 (W); at Trinity College, Dublin, MS. 156 (D. 4.8.) ending at Ps. xxxix. 13 (so Carleton Brown; (t) xxxviii. 13); also the Longleat MS., in the possession of the Marquess of Bath, the Pertonkington MS. 20, belonging to Lord Harlech, Quaritch MS. Item 584, Sale Catalogue 328, ending imperfectly, and in America, J. Pierpoint Morgan Lib. MS. 95 (K). This was edited by Ellis and published by William Morris in the Kelmscott Press under the title Psalmt Penitentiales, 1894. D, with full collations from R and A, is edited by Adler and Kaluza in Englische Studien, Vol. X, p. 215–55 (Studien zu Richard Rolle de Hampole, III). These three, as can easily be seen, diverge very greatly from our text. Ps. li. (Vulg. I.) also exists in five MSS.: Oxford Douce 141, Vernon (V), edited by Horstmann, E.E.T.S. 98, Cambridge Dd.11, British Museum Add. 10036 (Ad₃), edited by Furnivall, E.E.T.S. 15, Edinburgh, Advocates MS. 19.3.1.

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

¹ In Ps. cxxx (vv. 98–105) the very distinct breaks regularly found after the fourth line would make it extremely easy for A to omit the last four lines of each stanza; while a comparison of stanza 53 in A and W shows the different rhyme scheme of the former to have arisen from a corruption of the latter.
there are at least four different versions, (1) W, K, Ad, D₂, Do, followed by A with different rhymes in the even lines, but the
same sense; (2) R, Ro, V, Ad₃; (3) D, L; (4) Ad₂; v. I04 has three

Differences such as these are probably due to individual devo-
tional taste, others are due to scribal errors and misinterpretations.

1. 278, “I stumble as thei that blynde be” becomes in Ad “as de
(= the) blynde be,” and in Ad₂ “as doth pe blynde be.” Again,
1. 839 reads in Ad, “And we schulle up to heuene hulle,” H “hylle,”
Ro “helle,” where the meaning is clearly “hill,” and the rhyme is
Kentish. In R the line becomes “And we schul up to heuene &
hel,” D “telle.” With editorial daring, the scribe of the original
of W and K emends to “And gode men schulen in heuene dwelle,”
while A₂, less metrically, has “And crist with is peple to heuen shall
go snell.” Many of the variations seem to be caused by imperfect
memory, the rhyming words being retained, e.g. stanzas 12, 13, 19.

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

Of the various versions, K approaches far more nearly to our text
than any of the others I have seen, though neither is derived from
the other. It is in a Southern dialect, with, as a rule, pr. pl. ind. in
-eth, and several pps. in y-. The only considerable variants it gives,
apart from small scribal errors and variations, are : 572 as scrachenis
(for “Ry3t as a ping”), 600 Yblessed be that ylke deth, 616 The
turmenturus upon me tere, 687 For he was nothir starke ne stef
(the rhymes are: seeth, beeth, pr. pl. fleeth, stef), 693 How he was
for us, 748 as clerkis calle (for “grete and smalle”), 774 Forsake
us noght wan have nede, 782 My gostly fo wan y schal fle. K
alone agrees with W in 11–16, 75–6, and in the order of 221–4,
where all other MSS. read correctly 223, 224, 221, 222.

In the other large divergences of W and K from D, i.e. 103–4,
231–2, 418–24, 452–6, 477–80, 492–6, 515–8, 719–20, 765–8,
787–92, 826–32, 919–20, Ad always agrees; D₂, Do always agree,
except in 452–6, where they follow R; H agrees, except in Ps. li.,
where it agrees with D; Ro always agrees with D₂ as do Ad₃ and
V, which comprise Ps. li. alone. Ad is in the Kentish dialect, and
the earliest of the MSS. I have seen; it is ascribed in the British Museum catalogue to the fifteenth or latter part of the fourteenth century; D₂, Do are Southern, D₂ belonging to the beginning of the fifteenth century; H is E. Midland, Ro of a more northern type. L is almost identical with D, and has the prologue stanza.

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

Lord, I hertili þee biseke;
The þeues trespasse, it was forçene,
Hangynge on tre his bones breke;
A sorrowful herte & a clene sehrene (D₂ & clene yshryue)
Saueþ soule & body eke.

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

103-4. Aþen himsylf his wepyyn he wetteþ,
That casteþ his herte to suche perile (cp. Note on this passage)
418-24. & wickedly wronge aþeyn þi glory
Wiþ wordes and wiþ tricchery,
Þou demest riþt & hast victory;
Þerfore þi blis now biseche I,
For tolde hit is in mony a story,
Þat who so trusteþ to þi mercy,
Haþ endeles blis in memory.
477-80. A blisful brid was brouþt in cage,
Couþe & kid in eþery coost,
Whanne we ben drawen in tendre age,
To drive adoun þe fendis bost. (The meaning of this seems altogether obscure.)
492-6. And þenke on Cristis heued & herte!
Boþe breste, bodi & bak was bleche,
How it was bete wiþ scourgys smerte;
To rewe on him I wolde reche,
Alas! þer may no ter out sterte. (This is an echo of v. 59.)
515-8. But certeynly noon such offryng
As of hymsilf plesaunt may be.
Thi sif was offrid child ful stone
And aftir don on rode tre. (Here ours gives the better sense
and is nearer to the Latin.)

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

826, 828– And raumsome eke in grete plente . . .
32. That owyte be take in greet deynte.
His blood he schedde wilfulli,
To make oure former fadir free,
And alle oure raunsomes bi & by
He quitte himselff and non but he.

919–20. Late neure pe fend oure soulis schende, (see Note.)
But helpe us alle bope now and etfe!

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

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

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

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

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

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

(5) drede 13.

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

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

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

(9) adverbs : depe 22, dere 15, 184, 536, more 336, oute 72, sore
494, 695. (It is significant, however, that all these except "sore" 494, and the comp. "more" precede a pp., which probably had an original prefix ge-.)

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

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

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

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

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

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

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

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

**Authorship.**—The opening verses of R attribute the authorship to Richard Maydenstoon (see Note 1), who was born at Maidstone, and became Bachelor and Doctor of Divinity at Oxford, dying at Aylesford in 1396. He was a theological writer of note, the confessor of John of Gaunt, and the reputed author of a collection of Latin sermons, *Sermones dormi secure*. Although one must not lay too much weight on the statement in R, the East Midland dialect with its occasional south-eastern rhymes is just what might be expected from an ecclesiastic of Kentish origin, who was mainly connected with Oxford and the Court. A striking parallel between these
Psalms and the *Sermones dormi* secure is pointed out in the note on 571–2. On the other hand, the symbolism of the sparrow, 601–4, is different, the 21st Sermon explaining this verse to mean that the sparrow watches her nest lest the sparrow-hawk should take her young. 245–6 is paralleled in the *Sermones*, as in many other medieval writings: "Nihil certius morte et nihil incertius hora mortis. Unde ait poeta, Hoc scio quod moriar vbi quando nescio." This does not appear to be Latin poetry; can it conceivably be a translation of these lines, and is the preacher referring to himself? It is, of course, very common, cp. *Parlement of the Thre Ages*,

"Ne noghte es sekire to youre self in certayne bot dethe;  
And he es so vncertayne that sodaynly he comes,"  
11.635–6;

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

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

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

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

or stanza 101 with Brampton, v. 106:

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

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

"Of my modyr I,was conceyved  
In synne, and so was every chylde  
(After that Adam was dysceyved)  
Sauf Cryist alone and Marie mylde."
Another typical passage is v. 48:

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

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

"oure kyng, be trewe fay,
That schal heretykes alle distrye,"

and priests (vv. 87-96). The only point of contact between the two versions, beyond commonplace phrases like v. 55, "And lese no3t that thou hast bow3t" (cp. 24), is quoted in the Note to 361-8.

V. Lessons from the Dirige.—This piece consists of the Lessons of the Dirige, i.e. Matins of the Office for the Dead, with the Responsories and Versicles, and the Canticle of the Last Judgment which concludes the Office, following the Use of Sarum. The Office itself is found in English in the Prymer, ed. Littlehales, E.E.T.S. 105, pp. 56-70, and in Maskell's Monumenta Ritualia, Vol. III (in both of which, it may be noted in passing, the translation of the Lessons is taken from Purvey's revision of the first Wycliffite Bible), and in Latin in the Sarum Breviary, ed. Procter and Wordsworth, Vol. II, pp. 274-9. Our version is the same as that found in an English MS. Primer in the British Museum, Add. 27592, the notice of which in the Catalogue states that it differs from that printed by Maskell, and agrees more with Camb. Univ. MS. Dd. xi. 82, and Bodleian Douce MSS. 246, 275. The translator used a Latin Primer, with the help of Purvey's text. As a rule, he retained Purvey's vocabulary, but brought the order of the words much closer to the Latin, e.g. wheпер as dayses of men pi dayes, 60/9; for I haue no wickid ping doon, 60/11-12; and similarly in the Versicles and Responses the Latin order is preserved, e.g. my trespasse I dreede, and before pee I am a-schamyed, 60/32, cp. Prymer, p. 60. In a very few cases this practice leads him into pedantry, as in 61/2o and 63/7, but as a rule it only imparts a poetical character to his style. In many cases he substitutes a simpler English word for a Romance word in Purvey, e.g. "heuy" for "greouse," 59/9; "seeke" for "enquerre," 60/10; "ransake" (Norse) for "enserche," 60/11; "schopyn" for "formed," 60/21; "goost" for "spirit," 60/28. Several of these, as the first two quoted, are found in the earlier text
of Hereford, but this is natural, and probably due to coincidence. Where he varies from Purvey in sense, it is for the worse, as in his translations of Job xvii. 14, 62/29–31, and his rendering of mercenarii as "of a merchant," 61/30, and of os as "mouth," 63/7. Both these latter are of course possible, but the sense is not to be commended. His rendering of immutatio as "goostly liknesse," 62/8, points to a variant reading imitatio, and testifies to his careful use of his sources. It should also be recorded that the translator of the Prymer, who follows Purvey very closely, was not entrapped by Job xvii. 15, where the text of the Office differs from that of the Vulgate.

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

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

VII. A Prayer for Mercy.—The dialect of this is also East Midland; the strong pp. has lost -u; the Southern ind. pr. pl.
"askip" appears once, 20. Final -e is much more often syllabic than in the previous poem.

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

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

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

Of the Oxford MSS., Bodley, which belongs to the early fifteenth century, is almost identical, except for its omission of 1. 28, with our text, and might be derived directly from it, but that it has the correct reading "boght" in 1. 2. The other two are late and inferior, Douce omitting stanzas 6 and 9, and reversing stanzas 4 and 5.

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

XII. Hymn from the "Speculum Christiani."—This was evidently an exceedingly popular poem in the Middle Ages. The British Museum has ten MS. versions: Harl. 206, 1288, 2382 (edited by Patterson, The Middle English Penitential Lyric, pp. 139–41), 5396, 6580, Lansdowne 344, Royal 8. E. V., 17, A. xxvii, Add. 10052, 15237, 21202, 22121, 37787. In addition, there are at Oxford Laud Misc. 104, 513, Hatton 97, Ashm. 61, 750, Rawl. C. 401, Bodley 89, 61, 830, Rawl. lit. g. 2, Add. A. 268, Eng. th. e. 16; at Cambridge Dd. 14. 26. III, Ff. 1. 14, 5. 48 (printed in Reliquiae Antiquae II, 212), Hh. 1. 13, Li. 6. 43, Jesus Coll. 51 (Q.G. 3), Pembroke 285, St. John's Coll. 176 (G. 8), Sidney Sussex 55; also Trin.

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

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

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

¹ E. g. an interesting poem, never printed since the first edition of 1480, on the magnificence of Jerusalem, and its destruction as God’s punishment of the covetousness of the Jews. The fire of covetousness, says the poet, still throws up so great a smoke that nearly all men of high rank are bleary-eyed or blind (B. M. Add. 15237, 276-286).
113, where the poem is printed. In the later editions these English elements do not appear.

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

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

XIII. Life of Adam and Eve.—Other MSS. of this version are: British Museum Harl. 4775 (H, printed Archiv 74, p. 353), Harl. 1704 (H₂), Harl. 2388 (H₃), Egerton 276 (E), Oxford Bodl. 596 (B, printed Archiv 74, p. 345), Douce 15 (D), Douce 372 (D₄), Ashmole 802 (A), Lambeth 72 (L). Other versions are: MS. Auchinleck (Au, ed. Horstmann, *Sammlung Altenglischer Legenden*, 1878, p. 139), *Canticum de Creatione* (C, ib. p. 124), MS. Vernon (V, ib., p. 220). The sources of our version are: (1) the Latin *Vita Adae et Eva*, (2) a Latin account of the traditional derivation of Adam’s name, and of the materials of which his body was made, (3) connecting parts of the Bible narrative to make this into a continuous story.

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

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

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

The derivation of Adam's name from four Greek words evidently comes from a Hellenized Jewish source. It makes its first appearance in literature in the Slavonic Book of the Secrets of Enoch, xxx. 13–14
(Charles, Ἀποκρύφα, etc., II, 449): "And I appointed him a name, from the four component parts; from east, from west, from south, from north. And I appointed for him four special stars, and I called his name Adam." The book is dated by Dr. Charles at about the beginning of the Christian era, the place of its composition being Egypt, and its author or final editor being a Hellenistic Jew. The derivation is given in full in the anonymous De Montibus Sina et Sion, 4 (Migne, Patrologia, IV. 912), formerly attributed to St. Cyprian, where the names of the points of the compass are taken as being those of the stars: Invenimus in Scripturis per singulos cardines orbis terrae esse a Conditore mundi quatuor stellas constitutas in singulis cardinibus. Prima stella, orientalis, dicitur a ἀνατολῇ, etc. So also in the Commentary on the New Testament ascribed to St. Jerome (Works, ed. Marcianaeus, 1706, Vol. V, p. 847): Adam à quattuor literis, & à quattuor stellis nomen accepit, quod est, etc., and in the O.E. prose Salomon and Saturn (ed. Kemble, pp, 178, 180). For other accounts, where the stars are not confused with points of the compass, see the Sibylline Oracles, III, 24–6, St. Augustine, In Joannis Evangelium Tractatus IX, § 14, Ven. Bede, In Genesim Expositio IV.

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

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

The Anglo-Saxon Ritual, quoted by Dr. Charles, has a different account, which is also found in the prose Salomon and Saturn, p. 180;
the former reads as follows: Pondus limi, inde factus est caro; pondus ignis, inde rubeus est sanguis et calidus; pondus salis, inde sunt salsae lacrimae; pondus roris, inde factus est sudor; pondus floris, inde est varietas oculorum; pondus nubis, inde est instabilitas mentium; pondus venti, inde est anhela frigida; pondus gratiae, inde est sensus hominis.

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

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

This was by no means the first time that the Corpus Adae, the Vita, and Genesis had been combined. Meyer notes that in Cod. germ. Monac. 3866 three chapters of the Vulgate precede the Vita, i.e. the story is brought up from the beginning to the expulsion from Paradise, and another piece is interpolated after the Vita's brief mention of the slaying of Abel. Except for the Corpus Adae, this
must cover the same ground as our present text. Jean d’Outremeuse (1338–1400) in *Ly Myreur des Histor* s, Vol. I, pp. 308–24 (ed. Borgnet, Bruxelles, 1864), where the story is related in order to explain the genealogy of St. Joseph, combines a different form of the *Corpus* (the Latin of which is found in MS. Harl. 956, F. 103), which he gives on the authority of St. Jerome, with the *Vita* and the story of Cain and Abel rendered freely after the Bible. There are also other English forms of the story which must now be considered in detail.

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

In the same volume, p. 220, Horstmann has published a prose life of Adam and Eve from the Vernon MS., f. 393 (denoted by V)
This was originally a poem in long lines; for example, p. 223, 14–8 can be read, by slightly altering the order of the words within the lines:

“So Jhesu Crist bi penaunce hap vnderfonge(n),
For pou wold so bleñeliche dwelle þer-in so longe.
I am set to bringe yow þer þe schul hane mete,
Such as in paradys þe were wont to hane & eete(n).”
þe corsud angel nom Eue vp bi þe hond
& ladde hire . . . to druye londe;
As soone as Eue comen vp of þe water was,
Hire bodi . . . was grene as eni gras.

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

The rendering of the Vita which we have here closely resembles that in Au; here again the details from the Latin MSS. do not appear. There are many omissions, such as the vision and prophecy of Adam, also passages after p. 222, 42, p. 223, 32. Two legendary additions appear, the thunder-clap at the begetting of Cain (p. 223, 37), and the Divine institution of tithe (p. 224, 15). There are also additions from the Legend of the Rood (E.E.T.S. 46, p. 19; 87, p. 1). In this story Adam sends Seth to Paradise for the oil of mercy, directing him to follow the track left by the footsteps of himself and Eve. Seth sees a vision through the gates of Paradise and is given by an angel three kernels of an apple, which he places under Adam’s tongue when he is dead. Adam is buried in Hebron, and henceforth the legend traces the story of the rods which grew from the kernels. In the Vernon text Seth and Eve go, as in the Vita, but Seth is given directions as in the Legend, though they are here unnecessary. The vision is omitted, there being only a few lines describing the beauties of Paradise, we are told of the kernels, and of the burial of Adam and Abel by the angels in Hebron. Two lines (rhyming) connect the kernels with the Rood. The interpolations are so short that the piece may have been written as a companion to a Rood Legend, and may even have formed a part of the Southern Legendary, providing the account
of Creation and of the early life of Adam which the Rood Legend omits. In the same way, in the *Northern Homilies*, the Rood Legend (E.E.T.S. 46, p. 62) is interpolated with the *Vita*, from which it takes Adam's speech to his children, St. Michael's speech to Seth at the gates of Paradise, and the burial of Adam's body by angels (in Hebron, to suit the Rood story).

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

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

The interpolation with the Rood Legend begins at l. 619, where Adam, as in *V*, directs Seth how to find the way to Paradise, though
its independence of V, and of V's source, is shown by l. 640, "And al to-bot Seth in pe face." We also have the vision of Seth at the gates of Paradise, and the gift of the kernels. As a result of the incorporation of the Rood Legend, it was impossible, as in V, to keep the burial of Adam in Paradise, consequently he is buried in Hebron by Seth alone. The prophecy of Eve and the making of the tables by Seth and their finding by Solomon are related, and then the Rood Legend is continued.

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

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

The second version (H) stands in very close connection with the present version (W), E (incomplete, extending to "doun," 92/12 only), L, H₂, Ḥ₃, D, Ḍ₂. All of these omit "ponysclid," 97/19, and "lest" 80/17. In four of these, H, E, L, and Ḍ₂, the story is attached to the end of the Golden Legend, forming one of the additional legends which appear in the English versions only (Legenda Aurea—Légende Dorée—Golden Legend, by Pierce Butler, Baltimore,
1899, p. 69).\(^1\) H\(_2\) and D, as stated above, prefix the Purveyite version of *Genesis* i. 1—ii. 3, and then begin the ordinary text, hence repeating i. 26–31. This is evidently a later addition. The intermediate pages of H\(_3\) are supplied in a later hand from a text very like B; they comprise the part of the text (without the Biblical additions) from “forp,” 77/13, to “beynge,” 85/4. The same hand has altered “in the vale of ebron,” the place of Adam’s making, to “In the same place that J[hesu] was borne in, that is to seye in the Cytie of bethlehem, which is in the middle of the earth,” also from the B-text. E and L are both found in MSS. of the *Golden Legend*, the former following on the Advent discourse, and breaking off at “falle down,” 92/12, and L following the Concepcion Marie, and followed by “5 Willes of Pharao,” and “3 Kinges of Collin.” H\(_3\) is the nearest to W, but has more scribal omissions. Neither is derived directly from the other.

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

Other points in which W offers a better text than H are as follows: 76/26 “po” for “3e,” so all other MSS.; 77/6 “Geon” for “Seon,” so all others; 79/32 “soule hauers” for “souls heiris,” so E, H\(_3\); L “souls of heven”; 80/17 “put” for “puttith,” so E, H\(_3\); L “puttith”; 81/20 “Oure Lord God delyueride mete to bestis but to us he delyueride mete of angells” for “Oure lorde god deliuerid vs mete of aungellis,” so all others; 81/33 “suffre as manye and” for “suffre and,” so H\(_3\), E; L “suffre and”; 86/14 “hir

\(^1\) The note at the end of the “Wiles of Pharao” in D\(_2\): “Here endith the v. wills of kinge Pharao . . . and also here endith the lives of Seintis that is callid . . . the gilte legende . . . and here endith the life of Adam and Eve” shows the process of accretion; similarly, in MS. Balliol College 228, a fifteenth-century Latin *Golden Legend*, the *Vita* follows, though separated from the *Golden Legend* proper by a blank page, and not mentioned in the Table of Contents.
brest” for “the brest,” so all others; 87/36 “vaacuant” for “but be
vacant,” so all others; 88/34 “inwardly” for “in worde,” so all
others; 89/20 “conuerte” for “comforte,” so H₃; H₂, E, L as H; 90/2
“whanne” for “whom”; H₂, H₃ “wha”; E, L “whom”; 91/8
“saaf” for “faire,” so all others; 99/15 “hem” for “hym,” so H₃; H₂, L “hym.”

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

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

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

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

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

I

Hesu pat haste me dere bought,
Write now gostely in my thought,
That I may with deuocion
Thynk apon thy passion.

(2)

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

(3)

Write in my hert thy speches swete
Whan Judas pe traytour can pe mete;
That traytour was ful of pe feende,
And 3it thow callyd hym thy freende.

(4)

Swete Ihesu, how myght thow soo
Calle thi freende so felle a fo?
Bot, sithen pou spakak so louely
To hym pat was pine enemy,

(5)

How swete shal pi speche be
To them pat hertly louen the,
Whan they in heuene with pe shul duelle
Forsote the per may no tonge telle.
Write how pow were bounden sore
And drawen forth Pylat by fore,
How swetely pou answerde pou
To hym pat was thi felle foo.

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

Write vpon myne hert[e] booke
Thy fayre and thi rewely looke,
For schame of ther hydouse crye
pat walden of pe haue no mercy.

Write, whanne pe crosse was forth broght,
And pe nayles of yren wroght,
How pow began to chyuer and quake,
Thi hert was woo if pou noght spaak.

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

Ihesu, write in my hert depe
How pat pow began to wepe
Whan pi baak to pe rode was [b]ent,
With rugged nayles thi handes rent.

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

43. MS. lent.
I. AN ORISON ON THE PASSION

(13)
Ihesu, write hit in myne hert
How bloode oute of pi woundes stert;
And with pi blood write thow so oft
In myne hert to hit be soft.

(14)
Ihesu, pat art so mykel of myght,
Write in myne hert pat rewful syght,
To loke on thi moder fre
Whan pou were honged on roode tre.

(15)
Write thi swete modres woo
Whan sche sawe [the] to deeth[e] goo;
I-wys if I write al my lyue
I schuld neuer here woo dyscryue;
In myne hert ay mot hit be,
That harde knotty roode tre,—

(16)
The nayles and the spere also
That thow were with to deth[e] doo,
The croine and pe scourges grete
That thow was with so sore bete,

(17)
Thi wepyng and thi woundes wyde,
The bloode pat ran doun by pi syde,
The schame and scorne and grete dispite,
The spatil pat foulid pi face white,

(18)
The eysell and pe bettir galle,
And other of thi peynes alle;
For, whiles I haue them in my thought,
The deuyl, I hope, sal dere me nought.

(19)
Ihesu, write pus, pat I may knowe
How mykel lone to the I owe,
For, if pat I wil from the fle,
Thow folowest ay to saue me.
(20)
Ihesu, when I think on the,
How you was bounden for loue of me,
Well ought I to wepe that stounde
That pow so sore for me was bounde.

(21)
Bot thow that bare upon thin handes
For my synnes so bytter bandes,
With loue bondes bynde thow so me
That I neuer depart from the.

(22)
Ihesu, that was with loue so bounde,
That suffered for me dedes wounde,
At my dying visite me,
And make the feend away to fle.

(23)
Ihesu, make me glad to be
Symple and poure for loue of the,
And lat me neuer for more ne lasse
Lone good to mykil that sone sal passe.

(24)
Ihesu, that art kyng of lyfe,
Teche my soule, that is thi wyfe,
To loue best no thing in londe
Bot the, Ihesu, here dere housebonde.

(25)
For othir joye and othir blys,
Wo and sorow forsothe it is,
And lastis but a litil while,
Mannes soule for to bygyle.

(26)
Lat me fele what ioye it be
To suffre woo for loue of the,
How myry it is for the to wepe,
How soft in harde clothes to slepe.

98. MS. adds: For othir blys and othir bewte
Is bot soule and sorow to se.
I. An Orison on the Passion

(27)
Lat now loue his bowe bende
And loue-arowes to my hert sende,
That they peers[e] to the rote,
For swilk woundes schuld be my bote.

(28)
When I am lowe for thi loue,
Than am I moost at myne aboue,
Fastyng is feest, mornyng is blys,
For thi loue pouert is ryches;

(29)
The hard heyre schuld be more of pryse
pane soft sylk or pelour or byse,
Defaute for thy loue is plente,
And fleschely lust ful loth schuld be.

(30)
Whanne I am with woo bystad,
For thi loue thanne am I glad;
To suffre scornes and greet dispite
For loue of the is my delyte.

(31)
Ihesu, make me on nyght to wake
And in my thought thi name to take,
And, whethir the nyght be schort or longe,
Of the, Ihesu, ay be my song,

(32)
And this prayer a cheyn[e] be
To drawe the doun of thi see,
That thow may make pe a duellyng
At myn hert at thi lykyng.

(33)
Ihesu, I pray, forsake nought me
Gyf I of synne gyltie be,
For to pat theef pat honge the by
Redily pow gaue hym pi mercy.
Ihesu, pat greet curtaskye
Maketh me bolde on the to crye,
For wele I woot with-outen drede
Thi mercy is more pane my mysdede.

Ihesu, pat art soo leue and dere,
Here and spede this poure prayer;
For Paule, tha[t] was so fell and woode
To spille Cristen mennes blode,
To the wolde he no prayer make,
And 3it thou wolde hym nought forsake.

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

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

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

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

Hail, Mary, Queen of Heaven.

H Ayle, bote of bale, blessed Qwene!
To sight so semely is noon sene;
Lady of angels, qwene of heuen,
Emprice of helle is pat I [n]ene[r].
Haile Mary, modir of grete mercy,
To the with hart I calle and cry,
On hast thou here pis wrecched thing
That maketh to the this pure pra[i]yng;

141. MS. thas. 4. MS. mene.
II. A PRAYER TO THE BLESSED VIRGIN

For sere thynges me hath vmset,
That prey to the me wille lett;
For in erthe, in welthe and woo,
Thow haue[s] pi freende and I my foo,
Thow art syker and I am in drede;
Too deeth my synnes wil me lede,
And saith me it is no bote
Though I falle the too foote.
If I myne eghen vn-to the cast,
Ther-agayne my synnes er faast,
And saith me pat I doo nought ryght,
For I wreted the with my sight
Whanne I behelde wantonnes
And sett my thought o[n] wykkednesse.
How schal I thanne be so boold\(\)
The with myne eghen to be-holde,
That haue the wreted wrangly,—
How schal I of the gete mercy?
A ! Lady, what schal I doo
If I dar nought loke the too,
Or how schal I on the eghen caste
That I wote to the haue trespast?
Thus my synnes will me feer
For sight that I may nought for-bere;
But here-agayne I wend to say
That the, Lady, loue I ay;
And, how soo I me mys-bare,
On the my troost was ener-mare.
But sone come it in-to my thought
That this answere avayleth nought,
For Ihesu thi sone hateth al synne
And alle the folyes that men lyf inne.
For-why our synne that we nought leue,
It is no drede that we hym greue.
Lady, who greueth hym and payith the?
How schul his fomen on the see?
For they greu hym so rightwisly,
And thow louyst hym so tenderly.

12. MS. haueth. I written above the line. 22. MS. of.
Whenne he is wrothe pou art nought blythe,
Alias, alias, that hard syth!
That may I say, alias, alias,
For now is warre thanne ere was. 50

If ye both be against me,
Who can help me?

Wo to you,
My sins; ye have deceived me. First ye seemed small, now ye are great.

F. 6b.

Ye have deprived me of my friends.

Not in sight alone have I sinned, but in all my other senses.

F. 7.

Whenne I wrought ye seimed light,
But whenne I w[cie]de my trespass,
Neuer no leede so heuy was.
Wele I wote I was a bonne

Whenne I troosted yow vpon.
For pat I ere loghe, now I grete;
Alias, I wroght yow euer yette!
First were ye soft, and now ye prik;
A, wist I nought ye were soo wyk!
First were ye stille, now are ye hye;
First ye glo[per]ed, now ye wrye.

My frendes haue ye made my foon;
To whom for help may I goon?
Me schames to loke vp-on brade,
And haue wrechid synnes made.

Wer-to for syght schuld me schame?
I haue no lyn with-outen blame.
I wolde be blynde as any stane,
Soo pat othir synnes hade I nane;
But with my handes I haue done ille,
With mouthe synned agayne skille,
With heryng lyked my wantonnes
And hirked sone to here goodnesse;
In hert haue I halden pryde

Night and day many a tyde;

54, 55, 56, 58. MS. the. 59. rest crossed out after me.
61. MS. wolde, 70. MS. gloryed.
II. A PRAYER TO THE BLESSED VIRGIN

On fleshly lykyng haue I thought, 85
Of couatyse qwyt am I nought,
My feete to ille haue gane, I knowe,
And vn-to goodnesse been ful slawe;
Dauid worde haue I vp-tane,
Pat says, "In my flessh is heel nane."
A ! Marye qwene, of wymen flonre,
Cristes modir, Goddes bour,e,
Neuer noo synne in the was;
What may I praye the for my trespas?
Alle thing pat I knawe in me
Is welatesom to thi sone and to the;
My handes ar lothe, my monthe is filde,
My wikked hert hath ben to wylde,
Alle thing pat I J?ere-of [t]elle
Is filed of pat foule welle.
Lady, whethir is better I liald me stille,
Or with my mouthe speke the vn-tille?
Or what wille pow amendes take
For my sinnes grete and blake?
Hert, if thow thi peril wist,
It were no wondir if pou woldist brest.
What goodnesse fyndist pou in synne,
That thow lyked soo ther-inne?
Thow hast fordone thin owen state
And take to helle the euen gate,
Thow hast wrethed Ihesu and swete Mary;
Therfore the agh't to be sory,
For to alle in heuene art thow lothe
Whiles thoo too ar with the wrothe,
Dar noon schewe the lightsom mode
Whiles thei be wrothe pat be so good.
Hardely synnes haue sorowful eendes,
Pat maken a man lese swich too frendes,
For more likyng is on hem to se
Than a thousand wynter in synne to be.
Hert of ston, wilt thow nought melt?
For sorow me thynk the agh't to swelt;

99. MS. helle. 113. To written above the line.
Thou canst not gain Heaven till thou hast made peace with them.

Thou art a tree that brings not forth good fruit; thou wilt be cast into hell.

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Bot to syker stede it schal be brought,
And gyuen agayn whan it were sought.
But Lady, byfore Ihesu face,
Sayde the angel, thow hast founde grace;
And I haue lost grace for my trespas,
Therfore to the I come pat funden it has.
Of thi grete grace geete me a droope,
And thool me never falle in wanhope.
Lady, mankynde trowen it wele
That thow was haylsed with Gabriel
And glathed wt'th the Holy Gaste
When thow couceyued God of myghtes maste.
I pray pe hartly for that grete blys
Forgyf me that I haue don amys;
For the angel taught the al holynes,
And I was egged to wikkednes.
Sithen vmthenk the pat [pou] was fayn
When thow bare Ihesu with-oute payne,
And onely a child, as clerkes rede,
With-oten losyng of thy maydenhede.
For that joy and blys pat thow had there,
Haue pite of my rewful fare,
For I brought forth wikkednesse,
And lost al my clennes.
Mary, who myght thy joyes telle
Whanne Ihesu thi sone heriyd helle
And rose froo deeth on sonnes morne,
That he tholed for vs beforne?
Lady, what blys had thow thanne,
Whanne thi sone roos bothe God & man,
F[rom] deeth pat he tholed thare,
That thow loked on with sorow & care!
For that grete blys I the beske
With worde of monte and hert meke,
Reyse me fro deeth, pat ille has wrought,
And bryng to Ihesu pat me dere bought.
Lady, who may wete how pou were glad,
Or telle with tong what ioye'pow had,
When thou sawe with thy bodily sight
Thi sone stegh vp with his bodily myght,
And sett hym on his fader right hand
To be Lorde and God alle weldant?
Of joye, Lady, the vmbethyng,
And thole me neuer to helle doun synk
For my synnes heuy as the leede,
That me wil drawe to sorow steede.
Thow were glad, Lady, as telleth the boke,
Whenne thi sone Ihesu to hym the vptooke;
Glad thow were whanne 3e two mett,
Abouen aungels kynde there he the sett.
Whanne pow sittist coronde in heuene,
To the I pray with mylde steuen,
Haue pite of me in thi wel-fare,
That left is here in sorow and care.
Vmthynk the, Lady, thi sone me wrought,
And sithen on roode me dere bought,
Thi sone made me to his lykiiesse,
Though I fyled me with wykkednesse.
For lone of thi sone visage
Haue rewthe on me, his fyled ymage;
Of synne and filthe thow make me clene,
For mercyful thow art and myghty qwene.
If thow say, Lady, thi sone is wrothe,
And synne to hym hath made me lothe,
I wit wele I haue wreted hym ille,
But thow may saughtil vs if pow wille.
Schew hym pi eghen pat for hym greete
Whenne he on rode panne payed oure deet;
Schew hym thi mouthe pat kissed hym swete
Whanne he was 3onge and litle 3ete;
Schewe hym thi pappes for my trespas,
That he soked whenne he 3onge was;
Schew hym thi handes pat handild hym soft,
And thi armes pat hym bare oft;
And wele I wote saughtilde I be,
If pese tokynes of love thow schewe for me.

If the Father be angry,
Lady, 3it if it be sayde
That the fader of heuenne be myspayde
For my synnes pat I haue wrought
In wil, in werk, in worde and thought,
Pray thi some schewe hym for me
What Payne he tholed on rode tre,
And sone I hope to gete forgynes
Of my synnes more and les.
Lady, ther is no thing pat me may dere,
If thow aboute be me to were†.
Alle sary hauen ioy of thi gode fame,
To them is ioye pi blisful name;
For wele is thi name made, swete Lady,
Of M and A, R and I.
M is medycyn to alle seke
Pat it wil pray with hert meke.
Thi medycyn, Lady, to me pow schewe,
For my grete sekenes wele I knowe.
To the I selde me, fayr pray[ande],
Lat me neuer perisshe vndir pi hande.
If thow for sekenes wil forsake,
Wil noon to hele me vndirtake.
A is autour of holynes,
Where Ihesu goodnesse offyrde is.
To pat auter I wil my offryng take;
If ther were any pat wolde it take;
But the auter is ryche, pe keper is grete,
With my pore offryng wele may th[am] w[1]ete;
But Ihesu in the gospel boke
Pe wedow offring to pe most thank toke,
Two mytes of a ferthing prys,
For pe maner was gode and wys.
But, swete Lady, pow me nought wyte,
I haue now a-nother myte;
†Body and soule ar mytes two,
Omange pi offryng thole pam goo,
And, whethir pat I wake or slepe,
On thise two mytes gyl pow kepe.
The thred lette of thy name, Lady,
R, is ryuer of mercy.

pray thy Son to intercede for me.
Thy name is joy to the sorrowful:
F. 11.
m is medicine for the sick;
Grant me that medicine.
A is the altar of holiness;
Like the widow in the gospel, I will offer my two mites,—my body and soul.
R is the river of mercy;
My lyf and hele is al in waght
But of *pat* water I haue a draght.
Lady, wha[m]e wil pow mercy bede,
If thei *pat* pray pe may not spede;
Or, if pe wille of mercy be any tyme dry,
Who to pe for mercy wil any tyme cry?

Perfore, Lady, schewe thi godenes,
Lat me not in *pis* thriste goo dryngles.
I, Lady, is pe ferthe lettre, I wote;
*Pat* wele acordes vnto *pi* state;
For als justice of lyueraunce we pe calle,
*Pi* commission is trewe and large,
Perfore to me be schelde and targe,
And thole neuer dome passe me agayn,
Bot saue me euer fro endles payn.
Lady, I am fayn *pat* pow fares wele;
Haue reuth of my wo *pat* I sore fele;
And a thyng, I pray *pe* to hert *pow* take,
*Pat* Ion *pi* cosyn in his book spake:
He says, "Who-so haues pe worldes gode,
And to pe nedful noght turnses his mode,
Of hym *pat* can I not telle
How charite in hym schalle dwelle."

A, Lady, what blys has pow and wel-fare!
What sorow hane I and whatkyn care!
How schuld charite in the be
*3if* pow haue no-kyn reythe of me?
Lady, comly qwene of hey state,
*Dis* begger mesil crieth at thi 3ate;
Sende to me some almes deele,
Or elles I perische in sorow and ned.
Lady, pow art called my sister in pe book,
*Pi* someoure brother *pat* oure kynde took,
Brothir and sister, I can na mare,
But bryng me oute of my [mys]fare,
And, if 3e brotherhede wil me warne,
Help me als a godesluf-barne.
A, Lady, graunt me my bone,
For his loue pat made bothe sone and mone,
Pat alle pat wil pis lere or rede
Pow be per help at her moost nede,
And forgyf hem pat haues done mys,
And bryng vs alle to pi sone blys. Amen.

III.

[HYMN TO ST. JOHN THE BAPTIST.]

(1)

Blessed be thow, Baptist, borne & forth broght
Of a byrde baran, bales to bete.
Gabriel ful godely to thi fader soght,
And seid to pat semely sawes ful swete.
“Pi wyf schal conceyue a child, doute pe nought,”
Thorgh pe grace of grete God pus he gan hym grete,
“His name schal be calde Ion, take it in thoght;
Many men in his birth with myrthe schul mete.”

With myrthe to mete,
To the soule sete,
Nedeful to neuen,
When we awey wende
*p[er] we schal long lende,
He bring vs to heuen.

(2)

Blissed be pou, Baptist, most witty in wone.
Was neuer wight in pis worlde more worthi in wede,
Ne neuer body better of blode ne of bone,
But Crist pat for vs his blode wolde blede;
Ne neuer non gretter on ground myght gone,
Ne no man markyd on molde more myghty in mede.
Pow art stalworth in stowre & stedfast als stone;
Stande stifly with vs and neghe vs at nede.

None save Christ was ever greater than thou;
be thou our protection!

13. MS. pat. 22. MS. and crossed out before at.
23. MS. je.
Of God to gete grace.

He bring vs to pat blys

per myrthes non mys,

Before his own face.

(3)

Blissed be pow, Baptist; when pou were borne bare

Of pat buxum body pat pow with-in bredde,

When pou were come to pis world & combrid with care

For sorow and for synne pat men were in stede,

For [gamen] to-gedir pei busked hem ful ʒare,

Ful many [burnes] aboute pe ġare p[e]i w[ere] sprede,

Cosyns kyde of pi kyn, pat wist of pi fare,

As pe lawe was in land pi der were pei lede.

As thei toke to rede

When pei gan hem lede,

pei fraynd [a] no[m]e

[Po] child for [t[o] calle;

He wrote to pem alle,

"His name is callid Ioou."

(4)

Blissed be pou, Baptist, roser of ryght.

When pat me[ns]keful Mary with pi moder mett,

& sche had conceyued Crist pat [maste] isʃof myght, 45

pat swete ful semely here sawes sche sett.

Sche kist here cosyn pertely a-plight,

& thorgh pe grace of here sone ful godely here grett.

Pere sche cawte in clothes pat ilk swete wight,

pat loutid to Ihesu with-outen any lett.

With-outen any leet,

Men said, or thei mett,


God kepe vs with wyn

And saue vs fro synne

pat we be noght lorne.

34. MS. jam was. 39. MS. o none.
40. MS. A child forth pei calle. 45. MS. pat is ful.
53. MS. our fadres be borne.
Blissed be 
Baptist, I grete pe with good,
Al hoth my hert pow hast in pi ho[ll]de,
Pow forgoer of Crist pat restid on rood,
Bothe in wele and in wo pow wroght as he wolde.

pat messager pat tolde Mary with ful mylde mode
pat Goddes Sone wolde be bourn of pat body bolde,
p[at] aungel schewed panne in pat stede per pei bothe stode,

& broght worde of pat bright, & trewly panne tolde.
Trewly he tolde
To pi fader many solde, -
And nenened [a] no[m]e.
For he wolde pe aungel noght leue
Ful sore it gan hym greue,
He stode doumbe as ston.

Blissed be 
Baptist, to many folk a frende,
Oure iewel of ioy iugged be lawe,
Faythful in freestyng, oure foos fro vs fende,
Solace to the sory, s[e]kir in thy sawe;
S[aghtyng] to synful, socour pow sende
At pe dredeful day whenne † bemes schul blowe,
pou pat mylde Mary held in bir h[e]nde
First whan pow were born, as clerkes wele knowe.

As clerkes wele knowe,
pi fader in a throwe
[A poyn] til hade he hent;
Thorgh myracle of pi birthe,
In pat tyme of myrth
His speche was hym sent.

Blissed be thow, Baptist, so ware & so wys.
In wode and in wildernesse was pi wonyng;
In the desert
thou didst
refuse soft
raiment and
rich food.
Neythir purpil ne palle ne pelle[s] of price,
But of camel skyn pou toke pi clothyng.
Hawes pou [hente] and rotes of pe ryse
With borion-and bere in the blomyng,
Hony comes [for] ryche mete,—wanted pe pis;
Folk louely pou lerned vn-to pi lykyng.
Vn-to pi lykyng,
Watir drynkynge,
[Dou] toke it in thoought;
Sydir ne wyne,
Were it neuer so fyne,
Pou neghed it nght.

Blissed be pou, Baptist, bothe fer and nere,
Dwellyng in deserte with ful gode wille;
Pouw baptist Ihesu with-outen any were
In pe flume Iordan, pe faith to fulfille.
F[ro] pe incarnacion † the thre[tte] 3ere,
As fel on pe twelth day, he peryd [pe tille];
†Pe Holy Gost of heuene he come to pe þere,
And as a dowfe on pe he satt panne ful stille.
He sat on pe ful stille,
As it was his wille;
A voyce sayde in haast,
"Pis is my child
Bothe meke and mylde,
In whom me liketh moost."

Blissed be pou, Baptist, for thi prechyng,
Pou profet apertely pe poyntes of pees;
To Herode and Herodias his dere derlyng
Resones and right pou rekynde on ryse.
Pou sayd ful scharpily in pi saiynge,
And stode stedfastly & thoght not to sesse,
IV. THE SEVEN PENITENTIAL PSALMS

He led hym not lawfully in his likyng
For Philip his brothir wyf pat he to hym chese. 120

Pe wyf pat he chese,
Sittyng on deyse,
Gretly gan hy[r] greue.
Sche made hir doghter craue
Pi heued for to haue,
And Herod g[rau]nt hy[r] leue.

(10)
Blissed be pow, Baptist, pi name is ful worthy,
It betokenith Goddes grace as clerkes vs [c]lere,
And o[n] many moo maners men may it discery,
Who so wil lully listen and [l]ere.

Baptist for baptim, so saith pe story,
Of pat worthy wight pat hath no pere;
Prophet and atangel [pow] may be callyd holy,
And lantern of light pat scyneth ful clere.

Pow pat schinest so clere,
Goddes darlyng so dere,
As we in bokes rede,
Seint Ion pe Baptist,
Prey for vs to Crist
Pat heuen be oure mede.

IV.

[THE SEVEN PENITENTIAL PSALMS]

(1)
[To Goddis worschipe, pat dere us bouzte,
To whom we owen to make oure mone
Of alle pe synnes pat we haue wrouzte
In joupe, in elde, many oone ;
In yse psalmys pei ben poruz souzt,
In schame of all oure goostli foon,
And in to Englische pei ben brout,
For synne in man to be fordon.]

123. MS. hym. 126. MS. gurant hym.
130. MS. bere. 133. MS. he.
1–8. Supplied from D.
Lord, visit me not with Thine anger; I acknowledge my sin, and fear Thy vengeance.

Miserere mei, Domine, quoniam infirmus sum; sana me, Domine, quoniam conturbata sunt omnia ossa mea.

And my soule is disturbld sore;
But, Lord, how longe schal it be so?
If I do synnes more and more,
Thanne me must suffir peynes moo.
[1] lede a lyfe agayn thy lore
So wrecchiedly pate me is woo;
But thy mercy may me restore,
Ther is no help whanne it is goo.
IV. THE SEVEN PENTITENTIAL PSALMS

(5)

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

Turne pe, Lord, my soule outhe wynne,
Make me saffe for thy mercy;
For fowle with fethir ne fysch with fynne
Is noon vnstedfaster panne I.

When I thenk what is me with-inne,
My consciens maketh a careful cry;
Therfore thy pytee, Lord, vnpynne,
That I may mende me ther-by.

(6)

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

For in deeth is noon pat the thenkith on;
Who schal knowlech to the in helle?

Whan bodyes stynek[n] vnder stone,
Where soules been no man can telle;
Therfore, Ihesu, thow felleoure foon,
That al day on vs [y]elpe and [y]helle,
And graunt vs, or we hennes goon,
Pat we be waschen in mercy welle.

(7)

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

I haue trauaylid in my waylyng;
My bedde schal I wasch euery nyght,
And with pe terys of my wepyng
My bedde-straw water, as it is right.

Synne is cause of my mornynge,
I fele me feynt in goostly [f]ight;
Therfore I wepe and water wryngge,
As I wele owe and euery wight.
(8)

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

Myne eghe † for angi disturblid is,
   I eeldid myne enimys amonge;
Wele I wote I haue doo mys
   And greuyd God with werkes wrong;
And ener when I thenk on this
   I crye on Criste with steuen strong,
And say, "[Lord Ihesu], kyng of blys,
   To thy mercy me vndirfonge!"

(9)

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

Ye pat doon wrong, gooth fro me alle,
   For God my wepyng voys hath herde.
To his fote fayn wil I falle,
   And be chastied with his serde.
Now, curteys Kyng, to the I calle,
   Be noght vengeable, put vp thy swerde!
In heuen when thow holdist halle,
   Lat me noght be ther-oute sperde!

(10)

Exaudiuit Dominus deprecationem mean; Dominus oracionem mean suscepit.

Oure Lord hath herkenyd my preyer
   And receyuid my oryson;
Therfore I hope to hane here
   Some p[rof]t of his passion.
He sweet[te] blood and water clere,
   For betyng was his body broune;
Thow that boghtist man soo dere,
   Lat neuer feend drawe vs [a]doun!

76. So K.; MS. part. 80. So K.
IV. THE SEVEN PENITENTIAL PSALMS

(11)

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

Sore a-stonyd and a-schamyd
Worth alle they pat myn enemys be!
Turnyd and with schame a-tamyd
Right sone be they, pat I may see!
The world, the feend, the flesch [be] namyd
Ayens man-kynde enemys three;
That I be noght thorgh hem defamyd,
Derworth Lord, I pray to the. Amen.

(12)

B eati quorum remisse sunt iniquitates, & quorum tecta sunt peccata.

Blissed be thei whos werkes wrong
Be forgiuen and synnes hydde, 90
For [thei] pat God hath vndirfong
In heuen blys ben couth and kydde;
But thei pat ben in lustes long,
And doon no better than beest or bridde,
Thei may be sekir of stormes strong;
Thoo wrecches are ful woo bytidde.

(13)

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

Blissed be he to whom God re[tt]ith
No synne, ne hath in goost no gyle;
For at grete prys [the gode Lord] settith
The man pat meneth neythir wrong ne wyle. 100
Bot he pat conscience vnknotitith
And yeuth no force it to defyle,
Ayens hym God his wepy whettith
To wrekyn hym a litel while.

91. MS. hem. 97. MS. rekkith; K. rettyt.
99. MS. god lord it.
(14)

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

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

I heele my pees, perfore my bones; Eldyd while I schuld cry al day;

I cry, and yet mooste more panne ones,

To gete forriiifnes if that I may;

I haue mister to make mones,

That haue doon many a wylde outray;

I cry the mercy, Kyng of Thones,

I haue trespassed, I say not nay.

(15)

Quoniam die ac nocte gravaata est super me manus tua,

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

I knowen, and I haue noght liydde fro the my wrong;

In shrift shal I be alle a-knowen

Alle my mysdede, and morne among.

For certys, Lord, we trist and trowen

The welle of grace with stremys strong

Oute of thy faire flessh gan flowen,

When blood oute of thy hert[e] sprong.

113. MS. lothe. 114. So K.; MS. was. 115. So K.; MS. I.
116, 117. MS. prykked; K. prikket, prickith.
121. myght crossed out after my.
IV. THE SEVEN PENITENTIAL PSALMS

(17)

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

"To God I schal," I seide, "knowlech Agayns my-self my wrong with-inne," And thou, Lord, as louely lech, Forg[a]f the trespas of my synne. 

\[130\] Pane spethid it noght to spare speche, To cry on Crist wil I not blynne That he ne take on me no wreche 135 For wordes ne werkes pat I begynne.

(18)

Pro hac orabit ad te omnis sanctus in tempore opportuno. Therfore byseke schal every seynt In tyme pat [is per-to] conable; For pei be trewe & I am ateynt, Thei ben stedfast and I am vnstable. 140 Ther frenschip fonde I neuer feynt; Thanne wil I pray, as thei ben able, That thei wille mouthe my compleynt To God pat is so merciable.

(19)

Verunptamen in diluuio aquarum multarum, ad eum non approximabunt. Bot in the floode of waters fele 145 The saints have no need To hym schal [thei] noght neghe nere, But we that alle day fro hym stele, To hym seale [thei] noght neghe nere, And wrath[en] hym that hath no pere, If he wil vs fro harmes hele, Vs nedith to [w]epe water clere.

132. MS. forgyf. 138. So K.; MS. pere is so.
152. So K.; MS. kepe.
Tu es refugium meum a tribulacione que circumdedit me; exultacio mea, erue me a circumd[antibus me].

Thou art my refuge, deliver me from the fiends!

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

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

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

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

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

Be not foolish, like dumbbeasts, remember that death must come!

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

155-6. So K.
170. MS. be crossed out after whiche.
IV. THE SEVEN PENITENTIAL PSALMS

(23)

In chamo & freno maxillas eorum constringe, qui non approximant ad te.
In bernacle or bridell thow constreyne
[The] chekes of hem pat neghes pe noght!
For certys, Lord, bot thow refreyne,
We schul do synne in euery thought.
The world is noght but synne and peyne
And wrecchednesse pat men han wroght;
Of this meschief I me compleyne
To Ihesu that hath me dere boght.

(24)

Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.

Manyon is pe sadde betyng
That to the synful schal be-tyde,
Bot he that is in God trostying
Shal mercy kepe on euery syde;
Whan wrecches schul ther hondes wryng,
That were so ful of pompe and pryde,
Than schul the sauyd soules synge
For blys that they schul in abyde.

(25)

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

In oure Lord be mery and gladde,
3e that of ryghtful hert[e] be,
For he pat was on the rode spradde
Now sitteth in his fadres see.
In sight of hym schul we be [c]ladde
As angels that bee † bright [of] blee;
Ihesu, graunt vs to be ladde †
So that we may that sight[e] see! Amen.

(26)

D

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

Lord, blame me noght whan thou art wrothe,

Vptake me noght in thy hastynesse,

If I haue lyued as the is lothe,

Vnkynde azeins thy kyndenesse.

For wanton worde and ydel othe

And many a werk of wyckednesse,

I drede thy dome azeins me goth

Bot grace go ♦ with rightfulnesse.

(27)

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

For thin arowes ben in me pight,

Thow hast seet fast on me thin honde;

And, as man with-oute myght,

I wexe weyk as is the wonde.

Bot, Lord, meyntyn thou thi right,

Supporte thi man that may not stonde,

And comfort thou thi febil knyght

That fer is flemyd oute of thy lond.

(28)

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

For in my flesche ther is no hele

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

To my bones is pees ne wele

For synnes that me thus deface.

Therfore, when deth schal with me dele,

I se no help, Lorde, bot thi grace;

My wyld[e] will, my wittes frele

Rencombe me when I trespace.
IV. THE SEVEN PENITENTIAL PSALMS

(29)

Quoniam iniquitates mee supernesse sunt caput meum, sicut onus [graeu] grauate [sunt super me].

For now aboue my heued ere growen
The werkes of my wykkednesse,
And vp-on me synnes be throwen
As birdeyn of grete heuynesse.
I may me no[wehr] now bestowen
To hyde me fro thy hastynesse;
Neuertheles 3it, as we trowen,
Thi mercy passeth rightwisnesse.

(30)

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

Now be my woundes roten and rank
Before the face of my foly,
And, sithen I [fir]st in synne sank,
Can I noght bot mercy cry.
Now, Crist pat reysed hym pat slank,
The brothir of Marthe an[of] Mary,
So bryng me fro this brery bank
To heuen blys aboue the sky.

(31)

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

I wexe a wrecche in-to the last ende,
Croked and careful yede al day;
Myrth may noon come in my mynde
When I thinke on my longe way.
I wote wele I mote henys wende,
Bot whedir and when I can not say;
Therfore my boxom bakke I benve
That Crist me kepe, for he best may.
Help me by Thy grace to flee the temptations of the world, the flesh, and the devil!

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

For ful of fayry be my reynes, And in [my] flesch ther is noon helth;
Therfore of grace sende me greynes, That I may fle all fleschly felth.
Let neuer the feende with [al] his traynes Stert vpon me with his stelthe,
To sett on me his firy ch[ey]nes, For welyng of this worldes welleth.

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

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

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

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

Lorde, alle my desire is the byforne, My sorow is noght fro the hydde;
For, if my soule schuld be forlorne, What were I better than beest or brydde?
Therfore, Ihesu, of Iewis boorne, God and man in erthe kydde,
Lat neuer that tresoure be to-toorne, That thow were fore soo sore betydde.
IV. THE SEVEN PENITENTIAL PSALMS

(35)

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

My hert in me disturblyd is,
My vertu hath forsaken me,
Myn eghen sight with me now nys,
My Saueour may I noght see;
I erre al'day and do amys,
I stomble as thei that blynde be,
And synne ywys is cause of this;
Mercy, Ihesu, for thy pitee!

(36)

Amici mei & proximi mei aduersum me appropinquuerunt & steterunt.

My neighbors and thei that frendes were
Neyghden and a-zeinst me stode;
In welth a man may wysdom lere,
Bot wele were hym that vnderstode.
[N]ow frendes flokken euery-where,
As fowlys doon aftir ther fode;
Bot, be a man dede and broght on bere,
Many be feynt and fewe be gode.

(37)

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

Thei stode afer that where me nygh,
Thei strenghed hem that my sowle sought,
The world was fals, the fend was slygh,
The flesch dide so that me forthought.
Therfor to Godde than y fleygh
With lowly herte, and him besought
To yeve confort fro hevene an heegh
Of werkis that i hadde myswright.

275. MS. is crossed out before nys.
285. MS. how.
289-96. So K.
(38)

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

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

(39)

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

Bot I as deef man no-[ping] herde,
And, as doumbe that [no mouth vndoth],
So sp[a]ryd I, and speche sperde ;
Bot when I spake Iseyde soth ;
For [he] that Iewes so foule with ferde,
That vote how euery gyl[e] goth,
Ful sore wil Smyte with his zerde,
Bot men [a]mende hem put mys-doth.

(40)

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

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

300. on added above the line.
301. MS. moght and written over mothe and crossed out.
305. MS. noght.
306. MS. vndoth no mouth.
309. So K.
310. So K.; MS. gylt.
312. So K.
313. So K.
IV. THE SEVEN PENITENTIAL PSALMS

(41)

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

Lorde, for I haue trest in the,
My Lord, my God, thow schalt me here,
For reverence of that Lady fre
That 3af the soke and hath no pere.
To that Lady betake I me,
That woneth aboue the clowdes clere;
For, while sche sitte[th] neghe th[i] sec,
I hope to spede of my preyer.

(42)

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

For I haue seyd, "Lord mercyable,
Let noght [vp me] my foos be gladde!"
For, while I stere my feet vnstable,
Vpon me thei grete wordes made.
Bot Crist, that art so comfortable,
Make her flouris falle and fade,
And the to plese make me able:
In synne wil I no more waade.

(43)

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

For I am redy to be betyn,
My sorow is euer in my sight,
To do [h]is wille wil I gode letyn,
A3eins my God wil I noght fight.
Now, Lord, pat woldest blode [out] sweten
For hem pat to deeth were dight,
So sende me grace for to gretyyn
Water pat may my hert[e] light!

327. So K.; MS. sitte, the.
329. MS. supergaudiant.

WHEATLEY MS.
Pride, lecher, envy and wrath imperil the soul at death.

For I my wrong schal tellen oute,
And for my synne thynk I schal

How it is perilous to be prow[e],
And lecherie may lesyn alle.

Enuye and wrath of hert[e]e stoute
Shal stand a man in litel stalle,

When he is clothed in a clowne,
To wonne [with]-in a wormys walle.

But myn enemyes ben quyk and bolde,
And strenghed on me myghtily;

Thei be encresyd many folde
That haue me hatyd wrongfully;

But Godlys Lombe, pat Iudas solde
For thritty pens unjustfully,
[I] will praye to be in his folde,
To do his byddying boxomly.

Thei pat for good euel quyten,
For I good folowed, bakbytid me;
Bot thei pat thus falsly bakbyten,
Ful dredeful may ther hertes be;
For God schal alle ther wordes writen,
And schewe, pat alle the world schal see,
How scharply he schal [al] them smyten,
That wolde noght that vice sle.
IV. THE SEVEN PENITENTIAL PSALMS

(47)

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

My Lord, my God, forsake me noght,
Depart thou me neuer the fro,
Hold vp thi hous pat thou hast wroght,
Forsake noght, Lord, my soule so!
This is thi woorde, thow hast it boght;
Elynges it were if thow were goo;
Therfore, Ihesu, lett neuer thougth
Ne worde ne dede part vs a-two.

(48)

Intende in adiutorium meum, Domine, Deus salutis mee.

To my helpyng take thow hede,
My Lord, my God, and al my helth!
Be neghe me, Lord, when I haue nede,
And wysse me when I am in welth.
With gostely food[e] thow me fede,
And kepe me from al flesshly felth,
And graunt me grace for some gode dede
To se the fruyt of goostly telth.

(49)

Miserere mei, Deus, secundum magnam misericordiam tuam.

Mercy, God, of my mysdede,
For thi mercy that mykil is;
Let thi pite spryng and sprede,
Of thi mercy that I noght mys.
After goostly grace I grede;
Gode God, thow graunt me this,
That I mote here my lyfe lede
So that I doo no more amys.
THE WHEATLEY MANUSCRIPT

(50)

Et secundum multitidinem miseracionum tuarum, dele iniquitatem meam.

And, aftir thi mercyes pat ben fele,
  Lord, for-do my wykkednesse ;
Help [me] for to hyde and hele
  The blames of my bre[c]helnes.

Do away my misdeeds, and guard me from temptation !

Wys me, Lorde, in wo and wele,
  And kepe me for thi kyndenes.

(51)

More-ouere wasche me of my synne,
  And fro my gyltes clese me ;
Ensereche my soule bothe oute & ynne,
  That it no more defoulyd bee ;
And, as thyn hert[e] cleef a-twynne
  With doolful deth on the rode tre,
So let me neuer werke begynne
  Lorde, bot if it lyke the.

(52)

Quoniam iniquitatem meam ego cognosco, | & peccatum meum contra me est semper.

For alle my wykkednes I knowe,
  And my synne is euuer my sight agayne ;
And therfore let thi pite growe,
  Ihesu, pat were of Iews slayne ;
For ryche and pore, hygh and lowe,
  And euery wight, I am certayne,
On domesday, whan thou schal blowe,
  Of thi mercy wil I be fayne.

397. K. strynge. 416. So K.; MS. wil I be
IV. THE SEVEN PENITENTIAL PSALMS

(53)

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

To the onely trespassyd haue I,
Wroght wikkedly and the not qwemed;
Po werkys askys rightfully
Thow hast pe victory when pou art demed.

Demyd thou were wrongfully
For me pat haue [thi] f[ei]h for[y]emed;
Bot, Lord, let me neuer doo why
That I be fro thi face flemed.

(54)

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

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

(55)

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

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

422. So K.; MS. my flesch forphem.
432. MS. on; K. to.
433. MS. dilexixisti; & in occulta.
437. So K.
Asperges me, Domine, ysopo, & mundabor; lanabis me, & super ninem debalbar.

If I sin, grant me repentance, for Thou art dearer than worldly joy.

With holy water thou shalt me spryng,
And as the snowe I schal be quyte;
For, if my soule in synne synk,
With wepying water it may be qwyte.
Deedly draghtes if I drynk,
Of repentaunce gyf me respyte;
For, on the trestly who-so thynk,
In worldes welth is no delyte.

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

To my hering thou schal yeue
Gladnes, to glade my booness meke;
In lowenes lerne me to leue;
Be noght to fer when I the seke;
And let me noght to deeth be dreue,
Derworth Lorde, I the beske,
Til my synnes be foryeue
Of thoght and worde and dede[s] eke.

Look not on my syns; I trust in Thy moyre, and repent.

Fro my synnes turne thi face,
Put al my wykkednes awey;
Greet is my gilt, gretter thi grace,
And elles fayleth oure f[ey].
Defautes many pat me deface
Makes me syng welaway
And crye mercy when I trespasse;
I woot ther is noon othir [wey].

IV. THE SEVEN PENITENTIAL PSALMS

(59)

Cor mundum crea in me, Deus, & spiritum rectum
innoua in uscerebis meis.
God, make my hert[e] clene,
A rightful goost in me renewe,
Fro seuen synnes make me schene,
Where-so thow goo pat I may sewe.
Allas! thi[our]ment and thi tene
Made thi brest and bak al blewe;
Now g[rau]ut[e], Crist, it may be sene
With-inne† my hert, thy hydouse hewe!

(60)

Ne proicias me a fac[e] tua, & spiritum sanctum tuum
ne auferas a me.
Cast me noght fro thi visage;
Take noght awey thi holy goost;
For in the sight of that ymage
Is fulsomnesse and myrth[e] moost.
I hane ben wylde & doon outrage,
Vnwisely wroght, as thow wele woost;
Therfore sende me some corage
To fight agaynes the fendes oost.

(61)

Redde michi leticia salutaris tui, et spiritu principali
confirma me.
Of thyn hele zelde me blisse,
And strenght me with thi spirit cheef;
Alle my fyue wittes thow wyssse,
That I may lyf as the is leef;
And, as thow may my langour lysse,
That brogtest man to grete bonchef,
So lat me neuer mercy mysse
When I am greuyd with goostly greef.

469. MS. turment.
472. So K.; MS. with inne with my.
477. outrage written twice and crossed out the first line.
483. me crossed out after alle.
465. Cleanse me from my sin, and let Thy Passion be seen in me!
470. F. 39.
475. Cast me not away from Thy sight, though I have sinned against Thee.
480. F. 30 6.
471. MS. gurant.
473. MS. facias.
485. as inserted above the line.
THE WHEATLEY MANUSCRIPT

(62)

Docebo iniquos uias tuas; & impij ad te convierentur.

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

The wyked I schal the[i] weyes teche;
Th[e] synful schal to the convier;

Synful man, beware of wreche,
And thenk on Crist with al thin hert,
How he become thi lonely leche,
And for thi sake ful sore smert;
Ther was no scorne ne spytouse speche,
Dispte ne strook pat hym astert.

(63)

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

Deliver me from blooeful bloodiness,
Almyghty God of alle my helth;
Than schal my tonge be myry of moode
To telle[n] of thi ryghtful telth.

Thy ryghtful bloode ran doun on rode,
That wasshe vs fro our fleshly felth,
And many a storme agayne [thow] stoode,
To wys vs fro the worldes welth.

(64)

Domine, labia mea aperies; & os meum annun[ciat baudem tuam].

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

My lyppes, Lorde, thow schal vndoo,
And my mouthe schal thi preysyng spelle;

Thi mercy and pi myght alsoo
Parfitely can no man telle;
For, whanne we dedely synnes doo,
Thei vs denien to goo to helle;
But, whanne we sees & can sey ‘hoo!’,
Thi mercy is oure wasshyng welle.

489. So K.; MS. the. 503. MS. vs; K. the.
507. pi inserted above the line.
IV. THE SEVEN PENITENTIAL PSALMS

(65)

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

For, yif thou woldist haue had offryng,
   I had it 3euen with hert[e] fre ;
Bot thow schal haue† noon lykyng
   In sacrifice of that degree ;
For thow were offrid vp hongyng
   For mannes sake on rode tree,
And of thin hert gan bloode oute sprynge,
   Wherfore my hert I offre the.

515  Thou gavest Thy Heart for man, I give my heart to Thee.

(66)

Sacrificium Deo spiritus contribulatus ; eor c[ontritum et humiliatum, Deus, non despicies].

To God it is a sacrifice,
   The goost pat is [a]greuyd sore ;
Meke hert schal thow noght despice,
   Whiles repentance may it restore.
I haue forslowthid, Lorde, thi service,
   And litel leuyd aftir thi lore,
Bot now I repent and aryse ;
   Mercy, Ihesu, I wil no more.

525  I have not served Thee aright ; but Thou desir-est repent-ance, and I will return to Thee.

(67)

Benigne fac, Domine, in bona voluntate tua [Sion, ut edificentur muri Jerusalem].

With benigne wil do to Syon
   Pat Jerusalem walles were vp wroght ;
Ierusalem, as saith seint Ion,
   Is Holy Chirche, pat errith noght.
To testamentes coryng in oon,
   Thise were walles to-gedir broght,
When Crist hym-self was corner stoon,
   That mannes soule had dere boght.

530  Thou art the Corner-Stone of Holy Church, whose walls are the two Testaments.

535  F. 32.

515. MS. haue a noon ; K. have no.
521. MS. is crossed out after God.
(68)

Tune acceptabiz sacrificium justicce, [oblaciones et holocausta; tune imponent super altarem tuum vitulos].

Thou, Who
wert sacrificed for man, shalt accept men's sacrifices.

Thanne shalt thou sacrifice accepte
Of ryghtwysnesse and treuthe entier,
And caluere aftir thy precepte
Sall men leyn on thine autier.
On Caluarie a calf there crepte,
Crist on crosse both elene and elere;
For teris that his modir wepte,
He schild vs fro the feudes fere! Amen.

(69)

D

Omine, exaudi oracionem, & cha[mor meus ad te
nehiat].

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

Lord, thouken my preyer,
'And to the lat come my cry;
Wouchesauf to lysten and here
The moon that I make mekely.
To cry on the with careful chere
There [nedith] noon † so mykil as I;
Therfore my steuen strenght and stere,
That I noght speke vnespedely.

(70)

Non anertas faciem tuam a me; in quacunque [die
tribulator, inclina ad me 'aurem tuam].

Turne noght, Lord, fro me thi face,
Bowdow thin ere when me is wo,
Lat growe greynees of thi grace
That quencheth synnes and peynes also;
In wey of charite thow me chace,
[Thi] feyth lat me noght falle fro,
And help me pat I noght trespace
Up hope of mercy neuer moo.

544. fed erased after feudes. Amen written in a less formal hand.
550. MS. there noon doth; K. that nedith no man.
558. So K.; MS. in. trespace crossed out after noght.
IV. THE SEVEN PENITENTIAL PSALMS

(71)

In quacunque die inuocauerō to, velociter [exaudi me].

Every day when I the calle,
Redely thou listen me,
For ryghtful ere thi werkes alle,
Bot mercy is thy propyrte;
Therfore if I frely calle
In-to synnes that I schuld fle,
Putt me noght oute of thy halle,
But help me turne agayn to the.

(72)

Quia defecerunt sicut fumus dies sicut cremium arierunt, mei [et ossa mea sicut cremium aruerunt].

For my lijf-daiyes are liyk smoke
That faylide and a-weyward hyzede;
My boones [ben] dryede and forsoke,
Ry3t as a ping pat is forfryede:
Of Crist may wele pese wordis be spoke,
That on the crois was doon and driede;
Whanne his blysful brest was broke,
For drouthe and priste lowde he cryede.

(73)

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

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

569. MS. diei. Catch-words For my. Here the handwriting changes.
571. K. beth drie.
(74)

A noce gemitus mei adhesit os | meum carni mee.

For the voys of my weylyng

Vn-to my fleisch my boones can schrynk;

[Y say my cosyn Jon mornyng],

I say my modir in swownyng synk;

I herde a theef me scoornyng;

Galle and eisel was my drynk;

I wepte as a child of 3eris 3ing,

On pis myscheef whenne I can pink.

(75)

Similis factus sum pellicano solitudinis ; factus sum
sicut nicticorax in domicilio.

"Like the pelican I gave My self to death ;
like the night-crow I saw through the darkness of man's sin
My plan of salvation."

I was maad lyk the pellycan,

That vpon wyldefes hym-sylf sleepe,

So redily to the roode I ran,

For maunys soule to suffre deepe ;

And, as pe nyȝt-crowe in hir hous can

By nyȝt[e] se to holte and heepe,

So purposide I to saue man,

For hym I 3af my goost and breepe.

(76)

Vigilaiui, et factus sum sicut pas[s]er solitarius in tecto.

I wook, and was maad liyk a sparowe

That in pe roof restip † solitarye ;

Vpon pe tre my neest was narowe,

There-on myȝte I no briddis carye.

As erpe is hurlyd vndir harowe,

So was pe fleisch pat sprang of Marye ;

In pis world [is] noon so scharp arowe

As was pe turment that [me gan tarie].

587. So K. 594. So K.
602. MS. restip so solitarye. 607. So K.
608. So K. ; MS. hadde le.
IV. THE SEVEN PENITENTIAL PSALMS

(77)

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

For al the day they [hadde] me [in] scoorne,
Men that myn enemys were, 610
And ḫ po that preysiden me biforme
Aftirward aȝeyns me swere.
Thanne was I to-tuggid and to-torne,
Foot and hond, ȝen and eere,
To ech a lyme lijf [hadde] lorne;
Myn heed pei corownyd wip porn of brere.

(78)

Quia cinerem tanquam panem manducabam, et potum meum cum fletu miscebam.

For askis as it were breed I ȝe,
Wip wepyng I mengide my drink among,
For loue of man me pouȝte it swete
To suffre scoorn and sorowe strong;
620
For, sipen Adam the lawe lete
Thoru hir pat of his rib[be] sprong,
Was neuere man to mercy meete
Til I hadde suffrid wo and wrong.

(79)

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

A-fer fro pe face of pi greuaunce
Thow droue me down wip vprisyng,
Fadir, I was to thi plesaunce
Lyfte up as God in God dwellyng;
But, for to stynte al disturbauce
Of man pat synnde not ceesyng,
630
Thow droue me adoun to chese a chaunce,
As man for man the deep' takyng.

"My enemies scorned Me,
My friends turned against Me;
I endured My Passion."

"I suffered for love of man; I alone could atone for Adam’s sin."

"I was lifted up before Thee, Father, and cast down for man’s sake.

609. MS. exprobrabrant; [hadde] me [in], so K.
615. So K.; MS. and.
(80)

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

My dayes passiden as schadow of li3t,
And I wexide drye as doop the gras;
I wente as man with-outen my3t,
Where-so I trad was blody tras.
Whanne I pus deolfully was di3t,
That neure dyde ony trespas,
Centurio seyde, "We doon vri3t,
For truly Goddis Sone this was."

(81)

Tu autem, Domine, in eternum permanes, & memoriale tum in generationem et generationem.

Thou art God for ever, as Man Thou wert s'ain by men.
For ceertis, Lord, pou dwellist euere,
Thy mynde abidip in every kynde;
For thi Godheed was noyed neure,
There was no ping pat pee my3te scheende.
Th[i] manheed my3te men wel disseuere,
Therof pei made a ruful eende,
Therfore eeh man is pee the leuere,
That pis mater hap wel in mynde.

(82)

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

Have mercy on Holy Church!
Thow schalt vprise & Syon ruwe,
For tyme is come of hir mercy;
Syon is Holy Chirche trewe
Of men pat lyuen Cristenly.
A stidefast seed in hir pou sewe,
And tau3tist hir so tendirly
How pat sche schulde synne eschewe
And lone thee moost hertily.

641. permanes; s added above the line.
645. So K.; MS. the.
IV. THE SEVEN PENITENTIAL PSALMS

(83)

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

For pi seruauntis [hir] stoonys lykide,
And oon hir pei schulen haupe pyte;
Crist, corner stoon, xij stoones pykide,
[His] xij apostlys for to be.
They haue hem-silf a dounceun dikide
In Syon, as men may se,
That whoso † be with synne entrikide
May sauely to pat strengpe fle.

(84)

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

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

(85)

Quia edificavit Dominus Syon, et videbitur in gloria sua.

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

657. So K.
660. So K.; MS. and.
663. So K.; MS. whose not be.
660-80. So K.
(86)

Respexit in oracionem humilium, et non spreuit pre
cem eorum.]

God hears the humble, but loves not the proud.

The orisoun of pe meke he si3;
And not dispiside her preyer;
But hem pat are of herte hi3
Ne be not to him so leef and dere
As tho pat alle vices fli3.
Of Ihesu Crist a man may lere,
For he to noon estaat ne sti3;
But euere was low in word & chere.

(87)

Scribantur hec in generacione altera, populus qui cre-
abitur laudabit Dominum.

For our sins was Christ so sorely afficted.

In anoper kynrede lete pese be writen,
Thanne schal preise God pe peple vnborne,
For who-so may pese wondris wyten
Ou3te to panke God perfore ;
And pat is for we falsly flyten,
Hys fair[e] flesch was al to-tore ;
For mannys sake so sore smyten
Was neuere noon sipen ne bifore.

(88)

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

For he say fro his holy heizt,
To erpe our Lord say out of heuene,
He say man walke vndir pe weizt
Of alle pe deadly synnes seuene ;
He say man poru pe feendis sleizt
Lygge slepynge in [a] synful swenene ;
Therfore he vouchide saaf to fi3t
To God and man were oonyd euene.
IV. THE SEVEN PENITENTIAL PSALMS

(89)
Ut audiret gemitus competitorum, ut solueret filios interemptorum.
To heere the weilynge and pe wo
Of hem that were in care bounde,
And to vnbynde the kynde of po
That were killid wip deedly wounde,
For pese causis and for mo
Was God maad man to go on grounule;
Therfore men schulden not falle him fro,
For he suffride for hem many a stounde.

(90)
Ut annunciat in Syon nomen Domini, & laudem eius in Iherusalem.
For they schulden in Syon teche
Oure Lordis name pat holy is,
And in Ierusalem hys preisyng preche,
Hym-silfe he cam and tauzte pis.
There may no witz wipstonde his wreche,
There is no nay pere he seith 3his;
Therfore preise we hym wip speche,
And drede we him to doon amys.

(91)
In con[u]eniendo populos in vnum, et reges ut serviant Domino.
In gaderynge of peplis in oon,
And of kyngis God to serue,
To be stidefast as is the stoon,
In his service pat we not s[w]erue,
The wey of truthwe we schulde goon,
To treechery we schulde not [t]erue,
And, if we dide puseuerichoon,
There schulde no care oure cumfort kerue.
(92)

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

He answeride in pe wey of myȝt,
"Telle me pe lytilheed of my dayes."

Ius answeriþ ech a Cristen knyȝt
That ȝeȝp no force of riche arayes;
For he pinkip how deep is diȝt,
To a-saye ech a man with scharpe asayes;
He haldip to God his herte vprimt,
And feri[p] him not of siche afrayes.

(93)

Ne reuoces me in dimidio dierum meorum; in generationem et generationem anni tui.

Ne calle me not in pe [halfundele]
Of my dayes þoru-out þe ðeer,
For þei slyden as mydday mel,
And passen as þe cloudis cleer.
There ys no surete [ne] no seel
Of mannys lijf while he is heer;
Therfore, Ihesu, þat knowist me freil,
Wisse me whanne I am in weer.

(94)

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

For, Lord, þou bigunne þe grounde;
Thin handwerkis ben heuennes alle,
Al þis world, þat is so rounde,
Of creaturis grete and smalle.
Thou hast hem pyyned in a pounde,
Wip-oute warde of wouȝ or walle,
And, while þou list, þou sauest hem sounde
And, whanne þou wilt, þei schulen douȝ falle.

IV. THE SEVEN PENITENTIAL PSALMS

(95)

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

Thei schulen peresche, but pou schalt dwelle,
    Alle schulen eelde liyk a cloop,
Al vanyte pou schalt down felle,
    And make it leef pat now is loop;
For pere is no tunge that can telle
    What peyne it is to se pee wroop,
Whanne pou schalt close pe gates [of] helle,
    And curse[n] alle pat pidir goop.

All things pass away, but Thou remainest; Thou wilt cast the wicked into Hell.

(96)

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

And pou shalt as a couerlyte
    Hem chaunge, and pei schulen chaungid be;
But alwey pou art rist parfi3te,
    Thi 3eeris schulen not fayle pee;
Perfore whanne pou hast maad us qwyte
    Thoru my3t of inmortalyte,
Danne schalt pou be al oure delyte
    To se pi my3tful magiste.

All will change, but Thou remainest; we shall rejoice in heaven in Thy glory.

(97)

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

Thi seruauntis soues schulen dwelle & dure,
    And in al pe world her seed schal sprede;
For ceertis pei ben not [v]ensure,
    That pee wil serue in.word & deede.
Perfore now, Ihesu, do pi cure,
    Ne dampne us not whanne we ben dede,
But, eer we passe, make us pure,
    To pe lond of lijf [pat] pou us lede.

Thy servants shall flourish; grant, Lord, that we may be saved!

753. permanes: s added above the line.
759. K. yate of.
771. So K.; MS. ensure.
DE profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Lord, take me out of prison, remember not my sins!

F. 39 b.

Fiant aures tue intendentes in uocem deprecacionis mee.

Late pin eeris be maid listnyinge

Vnto pe voys of my preyere,

For wel I woot pou hast likynge

In man [pat] pou hast bought so dere;

Therfore, what euere I rede or synge,

Listen it, Lord, wip louely chere,

And vouche saaf at myn askynge

My conscience to dense and clere.

Si iniquitates obsenaeris, Domine, Domine, quis sustinebit?

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

If pou rewarde al wickidnesse,

Lord, Lord, who schal susteyne?

For, by pe lawe of rjtwijssnesse,

Eendeles panne were oure payne.

But euere we hope to pi goodnesse,

Whanne pou schalt al pis world affreyne,

With mercy and wip myldenesse

Thi rjtyful doom pou wilt restreyne.

784. K. agenis. 788. So K.
IV. THE SEVEN PENITENTIAL PSALMS

(101)

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

For wip pee is forgisnesse,
   I haue pee suffrid, Lord, for pi lawe,
Thi lawe schal al vuriȝt redresse,
   Was neuere seyd no sopir sawe;
Therefore, whanne thou schalt bodies blesse,
   And deede men out of her dennys drawe,
Ihesu, pat sauerist al swetnesse,
   Lete no feend oure goostis gnawe.

(102)

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

My soule hap suffrid in his word,
   In God my goost hap had his trist;
For synne is scharp as knyues oord,
   And makip hem lame pat liggip in lust;
Therfore, Ihesu, thou louely lord,
   Pere I am roten, rubbe of pe rust,
Or I be brouȝt to schippis bord,
   To sayle in-to pe sale of dust.

(103)

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

Fro pe morn ward into pe nyȝt
   Lete Israel triste in God and trowen.
Israel bitokenep ech a wiȝt
   That God shal se and goostly knownen.
To pis ech Cristen man hap riȝt,
   Pat woled his strengpe wel bistowen;
He may be sikir, as God hap hiȝt,
   That heuene blisse schal be his owne.

801. sustinui te written as one word and divided by a stroke.
Our Lord suffered His Passion that sinners might have mercy.

F. 41.

(104)

Quia apud Dominum misericordia, & copiosa apud cum redempicio.

For atoure Lord is greet mercy,

And plentenuous rausum is hym wip;

He payede for us his owne body,

In foorme of breed bope lyme and lith;

Ceertis for oure sake only

He was feynt as fowen in frith,

So pat synful may sikirly

At hym gete grace and grith.

Et ipse redimet Israel ex omnibus iniquitatibus eius.

And he schal bye[n] Israel

Fro hise mysdeedis euirkone,

Whanne we schal rise in flesch & felle,

And etfe be clopid in blood and boone.

Thanne schal pe feend, pat is so felle,

Fer be fiemyd & alle oure foone,

And gode men schulen in heuene dwelle;

God 3eue us grace pat we so doone!

(106)

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

Lord, listne pou mynorisoun,

Wip eiris my preyer pou perseyue,

In sopfastnes pou heere my soun,

And in pi ript pou it resseyue!

Ihesu, pat regnest in pi regyoun,

For hir loue pat pee can [con]seyue,

Late neuere pe feend us drawe dow,

Ne dreadful deuel us disseyue!

IV. THE SEVEN PENITENTIAL PSALMS

(107)

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

Come not in doom with pi servaunt,
   For no lijf schal be iustifyed
   In pi sizt, ne nouzt [p]e faunt
   That pis day first in cradil cried.
   For us schal plete no seriaunt,
   Al sotilte schal ben a-spyed;
   So wel is hym pat kepip couena[un]t,
   For word and werk al schal be tryed.

(108)

Quia persecutus est inimicus meus animam mean,
   humiliauit in terra [uitam mean].
   For-whi myn enemy hap pursued
   My soule, and lowide my lijf in lond,
   For, [when] I my3te symne haue eschewid,
   My wil to wi[r]k[e] wolde I not wond.
   But, Lord Ihesu, pat art endewid
   Wip grace, pou brynge me out of boond,
   And sende me grace to be vertued,
   So pat I may pe feend wipstoond.

(109)

Collocauit me in obscuris, sicut mortuos seculi. Et
   anxiatus est super [me spiritus meus; in me turbatum est
cor meum].
   He put me in [placis derk] to be,
   As sei pat in pis world ben dede;
   My goost was greenyd vpon me,
   Astonyed was myn herte for drede.
   This ilke sorowe anoon I se,
   Whanne I haue doon a deadly deede;
   Therfore, Ihesu ful of pytee,
   In pis myscheef me rule and rede!

859. So K. 860. So K.; MS. wickidnes
865. MS. derk placis. 867. goost altered from goost.
(110)

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

I remembered how Christ, betrayed by Judas, gathered his flock.

I hadde mynde of dayes oolde,
Of alle pi werks I me bipou3te,

How synfully pat Iudas soolde
Hym pat [pis world with hondis] wrou3t.

With greet penance gaderide his foolde
That scheparde pat oure soulis bou3t;

De comfort of oure cares coolde,
Of [C]rist it cam, for he it brou3t.

(111)

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

Grant me, Lord, sor row for sin!

To pee myn hondis, Lord, I spradde;
My soule is lijk lond watirles;
I may not wepe, I am so badde,
So bareyn and so sorowles.

Synne constreynep me ful sadde;
Therfore I preye pe, prince of pees,
Helpe me pat I summe teris hadde,
That goostly fruyte [my3te haue] encrees.

(112)

Uelociter exaudi me, Domine; defecit spiritus meus.

Listne, Lord, and heere me zerne;
The goost of me forsope hap failid,
For I haue ben ful loop to lerne
Ding pat my3te me haue avayled;
But, Lord, pat openest pi posterne
For hem pat for pee han trauaylid,
I hope pou wilt no bonde sperne,
Pat is wip sorowe of synne assayled.

876. So K.; MS. with hondis pis world.
880 So K.; MS trist.
888. So K.
(113)

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

Thi face turne not me fro!
I schal be lijk hem pat fallen in lake.
Pe dampnyd men may wel sey so,
That are bitauzt pe feendis blake.
But lete me, Lord, be noon of po;
Thinke how pou diedist for my sake,
And graunte me grace, eer pat I go,
Of my trespas amendis make.

(114)

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

Thi mercy make me heere a-morowe,
For I haue had on pee myn hope.
Helpe pat I were out of [h]orowe,
And alle pat pere-ynne are lope.
Lord, pou suffridist schame & sorowe,
And bled[dist] manye a blody drope;
Fro goostli bondis pou me borowe,
That I were out of synne crope.

(115)

Notam fac michi uiam in qua ambulem, quia ad te leuaui animain mean.

Teche me pe way pat I schal weende,
For I my soule to pee haue lift;
Pis worldis welpe hap [soone] an eende,
And takip a-wey [a] manuys prift.
Perfore, Ihesu curteys and kynde,
Whos herte was on cros [y]-clift,
Late neuere feendoure papis blende,
Ne us bitraye neuere eff!

907. MS. Lorowe. 910. So K. 915. So K.
916. So K.; MS. soone. 918. So K.
(116)

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

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

Delyuere me, Lord, fro my foos felle!
For strenge to pee fled am I;
Teche me pi wille to fulfille,
For-whi þou art my God oonli.
Down myn enemieþ þou felle;
Resseyue me, Lord, to þi mercy,
That I may dreedles in þee dwelle,
And þou, Lord, in me eendeleesly.

(117)

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

Thou shalt lead me to Heaven, where is all joy.
F. 44b.

Thou shalt lead to heaven, where is all joy.

Thi good goost, [Lord], schal me lede
Strieþ in-to þe lond of riþt,
And, for þi name in riþtfulheede,
Thou schalt me make qwike & liþt.
Danne schal I dwelle[n] out of dreede
Where euere is day and neuere nyȝt,
For grisly goost schal þere noon grede

(118)

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

My soule þou schalt brynge out of care,
Wip mercy my foo-men disp[arpl]ye,
And make þe deuel droupe & dare,
That he drawe me to no folye;
And, God, þat I be not [maad] bare
Of alle goodnes þat I can aspie,
[þit], þit, Lord, abyde and spare,
þat I be amendid or I dye.

941. So K. 943. MS. and.
Et perdes omnes qui tribulant animam mean, quoniam ego seruus tuus sum.

And pou schalt lese hem that dislesen
My soule, for I serue thee;
Late no more vppon me resen
pe goostes pat han greued me;
Sende me grace thee to plesen,
And vouche saaf, whanne doom schal be,
In-to pe kingdom of heuene me sey[se]n;
Pus graunte me, God in Persoonys pre!
Amen.

Parce michi, Domine. Leccio prima.

V.

[LESSONS FROM THE DIRIGE.]

Parce michi, Domine. Leccio prima.

Pare me, Lord; forsope my dayes ben nouz.t. What is man, pat pou magnifiest hym, or wherto settiste pou pin herte towardis hym? Pou visitist hym in pe 5 dawenynge, and sodeynli pou prouest hym. How long sparist pou not me, ne suffrist pat I swolewe my spotil? I haue synned; what schal I do to pee, O pou keper of men? Whi hast pou sett me contrarye to pee, and I am maad heuy to my-silf? Whi takist pou not awey my synne, and wherfore berist pou not awey my wickidenesse? Lo now I slepe in poudir, and, if pou seke me eery, I schal not with-stonde.

Responsorium. I bileue pat myn azeinbier lyuep, and I schal rise of pe erpe in pe laste day, and in my flesch I schal se God my Saueour.

Ver. Whom I my-silf schal se, and noon oper, and myn ijen schulen se hym.

And in my flesch I schal se God my Saueour.

951. So K.; MS. resseyuen.
The Wheatley Manuscript

**Tedet animam meam vite mee.** Leccio iij.

*Job x. 1-7.*

It anoiep my soule of my lijf, and I schal leue my speche a3eins me, in bittirnesse I schal speke to my soule. I schal seye to God: Wil pou not dampne me. Schewe to me whi pou wilt deeme me pus. Whepir it pinke pee good if pou chalen|ge and bere down me pe werk of pin handis, and pou helpist pe councelyl of wickide men? Whepir fleischly izen ben to pee, or pou seest as a man? Wheper as dayes of men pi dayes, or pi \_zeeris ben as meanys tymes, pat pou seeke my wickidnesse and ransake my synne? And [wite] pou for I haue no wickid ping doon, sipin \_pere is no man pat may ascape fro pin hond.

R. Thow pat reisidist up a3ein Lazar of pe monument stynkynge, pou, Lord, \_zeue hem reste and space of for3euenesse.

Ver. He pat is to come to deeme qwike and deede, and pe world bi fier.

Pou, Lord, \_zeue hem rest and space of for3euenesse.

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**Manus tuæ fecerunt me.** Leccio iij.

*Job x. 8-12.*

Thyne hondis maden me and schopyn me al in cum-pas, and so sodeynly pou castist me down. Haue mynde, I biseche pee, pat as myre pou hast maad \_ me, and in-to poudir pou schalt a3ein lede me. Ne hast pou softid me as mylk and cruddidist me as chese? Wip skyn and fleischis pou clopidist me, wip boones and wip senewes pou joynedist me to-gydere, lijf and mercy pou zaf me, and pi visitacioun hap kept my goost.

R. Lord, whanne pou comest to deeme pe erpe, where schal I hyde me fro pe face of pi wrappe? For I haue synned ri3t myche in my lijf.

Ver. My trespasse I dreede, and bifore pee I am a-schamyd. Whanne pou comest to iuggement wil pou not condempe me.

For I haue synned ri3t myche in my lijf.
Quantas habeo iniquitates. Leccio iiiij a.

S grete wickidness and synnes, felonyes and trespassis, I haue, schewe pou me. Why hydist pou pi face and deemest me pin enemy? Azein pe leef pat is taken of pe wynd pou sche[wist [pi myȝt], and pe drye stabil pou pursuest. Pou wrytist fersoppe azeins me bitternessis, and pou wilt waaste me wip pe synnes of my soupe. Pou hast sette my foot in stockis, and pou hast kepte alle my by-papis, and pou hast biholde pe steppis of my feet, and I schal be wastid as rotenesse, and as cloping pat is eten of a moppe.

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

Ver. My soule is mykil troublid, but pou, Lord, be helper per-to.

Whanne pou comest in pe laste day.

Homo natus de muliere. Leccio v a.

An born of a womman, lyuynge a schort tyme, is fullillid of al wickidnesse: which goop out as a flour and is troden, and sleep as pe schadowe, and | dwellip neure in pe silue staat, and pou leetist pece worpi to opene pin iȝen vpon sich oon, and lede hym wip pe in-to pe iuggement. Who may make hym clene pat is conseuyed of vnclene seed? Whepir pou pat art aloone? Schorte are a mannys dayes, and pe noumbre of hise monepis is at pee, pou hast sette hise teermys pat mown not passe. Go awey perfore a litil fro hym, pat he reste til pe day desirid come, and as of a marchaunt pe dayes of hym.

R m. Haue no mynde of my synnes, Lord, whanne pou comest to deeme pe world by fier.

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

Whanne pou comest to deeme pe world by fier.
Quis michi hoc tribuat vt inferno protegas.

Leccio vi

Job xiv. 13-16.
F. 48.

W

Ho 3euep to me ̌at pou defende me in helle, and pat pou hyde me til pi|wrā́ppe be passid, and ̌at pou sette to me a tyme in whilk pou schalt bere recorde of me? Trowist pou ̌at a deed man schal lyue æȝyn? Alle pe dayes in pe whiche I now fiȝte, I abyde til pe tyme pat my goostly liknesse come. ̌ou schalt calle me, and I schal answere to p̛e; to pe werk of ̌in hondis ̌ou schalt putte ̌ute pi riȝt half. ̌ou forsope hast noumbrid my goygins, but spare my synnes.

R. Lord, aftir my deede wil pou not deeme me. Noping worpi haue I doon in pi siȝt, perfore I praye pi mageste pat pou, God, do awey my wickidnesse.

Ver. Moore-onere waysche me, God, of myn vnriȝt-
wijsnesse, and of my trespasse clense pou me, for to p̛e alone I haue synned.

Perfore I praye pi maieste pat pou, God, do awey my wickidnesse.

Spiritus meus|attenuabitur, dies mei. Leccio vi

Job xvii. 1-3, 11-15.
F. 48 b.

M

Y goost schal be maad pinne, my dayes schulen be schortid, and oonly a biryel ouer-bileuep to me. I haue not synned, and myn iȝe dwellip in bittirnesse. Delyuere me, Lord, and sette me bisidis p̛ee; and whos hond pat pou wilt, fiȝte æeins me! My dayes are passid,† my pouȝtis are waȝ[s]tid, turmentynge myn herte. Pei turnyd nyȝt to day, and thanne aftir derknesse I hope liȝt. If I susteyne, helle is myn hows, in derknes I haue beddid my bed. I seyde to rotennessce: ̌ou art my fadir and my modir, and to wormes I seyde: ̌ou art my sistir. Where is ̌anne myn abidynge and my pacience? ̌ou art, Lord my God!

Rm. The dreede of deep troublide me, synnynge eچ

25. MS. passid, written on a slightly longer word which has been erased.
26. MS. waȝtid.
day and not repentynge, for in helle is no redempcyoun. Haue mercy on me, God, and saue me.

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

5 For in helle is no redempcioue.

Pelli mee consumpt[i]s. Leccio octaua.

My mouth cleued to my skyn, pe fleisch wastid, and al oonly pe lippis are left a-boute my teeth. Haue rupe on me, haue rupe on me, namely ze my frendis, for pe hond of oure Lord hap touchid me. Whi pursue ze me as God, and ze ben fulfillid wip my fleischis? Who schal 3eue to me pat my wordis ben writen? Whoo schal 3eue to me pat pei ben grauen in a book wip a poyntel of irun and in a plate of leed, opir pat pei be grauen in a flynt wip a chisel? I woot forsope pat myn aȝeynbier lyuep, and in pe laste day I am for to ryse fro pe erpe, and eft | I schal be lappid in my skyn, and in my fleisch I schal se God my Saueour, whom I my-silf schal se, and myn ijen are to byholde on hym, and noon opir. Pis is myn hope put up in my bosum.

R. Lord, 3eue hem rest wip-outen eende, and pe list pat euere lastip listne to hem.

Ver. Thou pat reridist Lazyr fro pe monument stink-ynge, 3eue to hem, Lord, reste.

25 And the list pat euere lastep listne to hem.

Quare de vulua eduxisti me. Leccio ix*.

Why led[d]ist pou me out of pe wombe? Wolde God pat I hadde be fordoon, pat noon ize hadde seen me! Panne hadde I ben as pou[3] I hadde not ben, fro pe wombe boren to pe biriel. Whepir pe schort-nesse of my dayes schal not ben cendid in schort? Late me, Lord, pat I weyle a litil while my sorowe, or pat | I go, and turne not aȝeyn, to pe derk erpe, keuerid wip pe derk cloude of pe deep, pe lound of wrecchidnesse and of
derkenesse, where is schadowe of deep and noon ordir, but euerlastynge [o]rrour with-in dwellynge.

§ Delyuere me, Lord, of cendelees deep, in pat dreadful day, whanne pat pe heuenys schulen be stirid fro pe erpe, whanne pou schalt come to iuge pe world by fier.

§ That day schal be a day of wrapppe, and ful of myscleef and of wrecchidnesse, a greet day and rist bittir.

Whanne pou schalt come to iuge pe world by fier.

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

Whanne pou schalt come to iuge pe world by fier.

§ Now Crist, we aske pee, lauue mercy, we biseke pee. Pou pat cam to byen us pat were loren, wil pou not dampne hem pat pou hast bouzt.

Whanne pou schalt come to iuge pe world by fier.

Ver. Brennyngesoulis wepen wip-outen ende, walkinge by derknesse, and pei seyen echoone of po: Wo! Wo! Wo! how grete are pese derkenesses pere we go!

Ver. Schapper of alle pingis, God pat foormedist me of pe sliym of pe erpe, and wondirly wip pin owne blood haist bouzt us, if my bodi rotye now, pou schalt make it arise of pe sepulcre in pe day of doom. Heere me, heere me, pat pou comaunde my soule be put in pe bosum of Abraham pi patriarch.

Whanne pou schalt come to iuge pe world by fier.

Rym. Delyuere me, Lord, of pe weyes of helle, pou pat brake pe gatis of bras, and visitist helle, and zaf lizt to hem, pat pei pat we|ren in peynes mysten se pee, criynge and seiynge: Pou art come, oure a|eynbier. Delyuere me, Lord, of pe weyes of helle. Reste pei in pees. Amen.

2. MS. errour.
VI.

A SONG OF MERCY AND JUDGMENT

(1)

There is no creatour but oune,
Maker of eech a creatour,
Ooone God, and euere oune,
For pre in oune alwey endure.
To pat Lord we make oure moone,
In whom is al cumfort and cure;
To pinke how fre[e] we ben echoon!
pis world ne is but hard aventure;
For whose moste per-yyn[e]s sure
Suanest [schal he be] schamyd and schent;
Whanne pou pis world wip fier schalt pure,
Do mercy bfore pi iuggement.

(2)

§ We asken mercy or pou deeme,
Leste pou dampne pat pou hast i-wrouȝt.
What ioye were it pe deuel to qweme,
To seue hym pat pou hast bouȝt?
And, of pi siȝt if pou us fleeme,
We weren but lost riȝt as nouȝt;
Now make us lijk siche as [pe]e seeme,
In loue and dreede pou sette oure pouȝt.
For synne us hap so poru-souȝt,
 phys is no trist in oure entent;
Vnto acount or we ben brouȝt,
Do mercy bfore thi iuggement.

(3)

§ For pou hast biden us aske and haue;
That zeuep us cumfort for to calle;
And pou hast ordeyned, [man] to saue,
† Mercy abone pi werkis alle.

7. MS. frely. 9. MS. assure. 10. MS. is. 19. MS. we.
27. MS. for. 28. MS. man mercy. The stop marking the end
of a line is after saue.

WHEATLEY MS.
Also pin herte blood for us pou gaue,
To make us fre pat eer weren pralle;
Late neuere pe deuel pat soule depraine
That wayschen was in holy walle.

Oure fleisch is frecle pat makip us falle;
Wip grace we a-ryse and schulen repente,
And pus we hope pat we schalle
Haue mercy bifo^r pi iuggement.

§ We asken mercy of al ping,
Thou art kynde in ech degre,
For pou gaue us wip stoones beynge,
And wip pi spiryt endowid us fre;
With trees pou gaue us growyngue,
Wip beestis, feelynge lijf haue we,
Wip angells, vndirstondyngue.
Wip bilecne weddid vnto pee,
And wip pi blood boujt be we;
3[i] we ben fals and neglectent,
That we mowen neuere clymbe ne fle
Pi mercy ne thy iuggement.

§ Wherfore oure soulis & oure lijf
Into pin hondis we biteke,
Out of temptacyoun and strijf
To saue us whanne we slepe or wake.
Now, Ihesu, for pi wounds fijf,
And also for pi modris sake,
Pe deuel awey fro us pou drijf
Whanne deep schal hise maystryes make.
Thou saydist pou woldist us noujt forsake
Whanne pou on rode were al torent;
Agayn pi doom we crye and qwake,
Do mercy bifo^r pi iuggement.
VII. A PRAYER FOR MERCY

§ And, yeue pou deeme us riȝtfully,
3eue mercy þe execucyoun,
And, if we haue seruyd þee vnkyndely,
Take heede to oure entencyoun.
We ȝeelde us synful and sory,
Wip knowleche and contricioun ;
Oure baptym and þi mercy
We take to oure proteccyoun.
Bileene is oure saluacyoun
By lawe of þi commaundement ;
Now, Crist, putte al [þi] passyoun
Bitwixe us and þi iuggement.
AMEN.

VII
[A PRAYER FOR MERCY]

(1)
A Lmy3ti God, maker of heuene,
Eyr and erpe, watir and wynde,
To þee I calle wip mylde steuene,
That flesch and blood took of mankynde.
Out of synne my soule vnbynde
Pat for me diedist on þe tre ;
To ryken I am ful for bihynde,
But, Ihesu, þou haue mercy on me.

(2)
§ If I schulde riȝtwijs rikenyng make
Fro þe tyme þat I was bore,
þanne woldist þou veniame[ce take,
þanne were I lost [for] cuernoore.
Thou hast ordeyned salue for elke a soore,
And mercy soulis leche to be ;
That þou hast bouȝt late neuer be lore,
But, Ihesu, þou haue mercy on me.

71. MS. oure.
Grant me, WiJ?Olltell J>66
110 man
mercy
Pore ne riche, lowe ne hi;e;
Pinke pou hast mercy biihit
To alle pat it askip mekelv.
Wip woful herte and wepinge i3e
I 3eelde me, Lord, pus vnto pee,
And for my mys mercy I crye;
Now, Ihesu, haue mercy on me.

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

Wip-outen pee no man halp>my3t,
Pore ne riche, lowe ne hi;e;
Pinke pou hast mercy biihit
To alle pat it askip mekelv.
Wip woful herte and wepinge i3e
I 3eelde me, Lord, pus vnto pee,
And for my mys mercy I crye;
Now, Ihesu, haue mercy on me.

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

Wip knowleche and contriciow
Of alle | my synnes in [y]out[h] and eckle,
[Grant], ri3twijs God, remyssyoun
And space of satisfaccyoun;
As pou art prync of al pytee,
On my beere or I be bo[un],
Ihesu, haue mercy on me.

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

Thy ri3t name pat is Ihesu,
That is to seye,oure saucour.
Panne I aske it as dewe,
Of pin help and socour
Now sende me help fro heuene tour,
Pat li3tist in a mayden fre;
Now, Marye mayde, swete flour,
Praye Ihesu haue mercy on me.

35. MS. pou3t.
39. MS. bore.
VIII. GOD'S COMPLAINT

§ Now mercy, I am in wille no moore
Fro hennys forth to [do] tresp ace,
Now mercy, pat I be not loore,
Now mercy, Lord, and graunte me grace
Pat I may se pi swete face
Th[er] pou art God in Trynyte,
And in heuene to haue a place;
Now, Ihesu, pou haue mercy on me.

AMEN.

VIII

[GOD'S COMPLAINT]

(1)

This is Goddis owne compleynt
Fro Man to man pat he hap [b]ouzt,
And pus he seith to hem [a]teynt:
"Myn owne peple, what haue I wrou^t,
[Pat thou] art to me so feynt,
And I pi lone so fer haue sou^t?
In pin answer no ping pou peyt
To me, for-whi I knowe pi pouzt.
Haue I not do al pat me ouzt?
Haue I left ony ping bihynde?
Whi wrappist pou me? I greue pee nouzt.
Why artow to pi Lord vnkynde?

(2)

I sou^te pi lone, and pat was scene
Whanne I made pee lijk to me;
On erpe my werkis hope quike & greene
I putte hem vndir pi pouste;
Fro Farao pat was so kene
Of Egypt I delyueride pee,
I killide hym and hise bidene;
The Reed[e] See atwyne to fle
I led thee through the wilderness; I became Man and died for thee.

And fourti yeer in wildirnesse
Wip angels foode I pee fedde;
In-to pe lond of greet richesse
To schewe pee lone, pere I pee ledde;
To do pee moore of kyndenesse,
To take pi kynde I no-ping drede,
I lefte my myst and took mekenesse,
Myn herte blood for pee I bledde.
Thi soule to saue, my lijf I ledde;
I boonde my-silf pee to vnbynde;
Pus wip my wo pi nedis I spedde;
Whi art pou to pi Lord vnkynde?

For the I ordeynede Paradys;
Fre wille was pin affeffement;
How myyst pou me moore dispise
Panne breke my owne comamidement,
And synue in seuene maner wyse,
And to myn enemy so soone assent?
He put pee dow, pou myyst not rise;
Pi stenkpe, pi witt away was went.
Pore, nakid, schamyd and schent,
That frendship myyste pou noon fynde
But me pat on pe rode was rent;
Why art pou to pi Lord vnkynde?

Man, I lone pee ; whom lonest pou?
I am pi freend; whi woltow feyne?
I for3af, and pou me slou3;
Who hap departid oure lone in tweyne?
Turne to me, bipinke pee how
Pou hast goon mys, come hoom a3eyne,
And pou schalt be as welcome now
As he pat neuere dide foreyne.
Wayte how dide Marye Maudeleyne,
And what [I] seyde to Thomas of Ynde.
I granutide pee blis, whi honest pou peyne?
Whi art pou to pi Lord vnkynde?

(6)
Off a freend pe fairist preef
Is loue wip drede and not displese;
Was neure no ping to me so leef
As mankynde pat no ping may pese †.
I suffride for pi synnes repref,
In hi; heueno pi soule to cese;
I was hangid as a peef;
Pou didist pe dede, I hadde pe dissece.
  Pou canst me neiuer panke ne plese,
  Ne do good decde, ne haeve me in mynde;
  I am pi leche in pi dissece;
  Whi art [pou] to pi freend vnkynde?

(7)
Unkynde, for pou killidist pi Lord,
And every day pou woundist me newe;
Pou3 we ben brou^t to oun a-coord,
In couenaunt-briche pou art vntrewwe,
And redy æeyn to resoort
To folowe vicis and fle vertuwe;
Al ribaudrie pou canst repoort;
Wo is hym pi wrappe may not eschewe.
  Pou art redy to pursuwe
  The pore peple wip sley^tis blynde;
  Pou schalt out of pis world renewe,
  By-cause pou art to pi freend vnkynde.

(8)
The deuel tempted me neuere but prie,
And pou [the temptist] fro day to day;
Wip cursyng aftir veniaunce to crye,
To stire [my] wrappe pou wilt assay.

58. MS. he.  64. MS. plese.
86. MS. temptist me.  88. MS. wip.
po woldist, and ony wolde me bye,
Wel wors pan Iudas me bitray;
At my werkis pou hast envye;
Wele neiper wo may pee noon pay.
And pou me mystist, as I pee may,
Wel bittirly pou woldist me bynde;
I forzaf, and pou seidist may;
Thus am I freend and pou vnkynde.

I haue bought pi lone ful dere.
Vnkynde, whi forsakist pou myn?
I zaf pee [myn] herete and blood in fere.
Vnkynde, whi woldist pou not 3eue me pin?
Thou art an vnkynde homagere,
And with my foo pou makist pi fyn,
And seruest me with feble chere,
To hym pin herte wolde holly enclyn.
And I am lord of blisse and pyne,
And al[le] ping[is] may lese and bynde;
Aseyms pee my gatys I wil tyne
Al pe while pou art vnkynde.

Man, bipinke pee what pou arte,
Fro whens pou cam, and whidir pou art boun;
If pou pis day be hool and quarte,
To-morowe I may put pee doun.
Lete mylde and mekenes melte pin herte;
Pou ruwe vpon my passyoun,
My wyde woundis depe and smerte,
Wip cros[se], naylis, spere, and coroun.
Late drede and good discrecyoun
Thyn herte holly vp to [me] seende;
Pou hast fyue wyttis and resoum,
And, if pou wilt, pou may be kynde.”

114. Catch-words My wyde.
IX. TO GOD

(11)

A, Lord! with ye we wolen not plete,
But, as thou seist, it is and was;
We haue disserned helle heceto,
But now we sellede us vnto pi gras.
We wolen bowe, and pou schalt bete
And chastise us for oure trespas;
Late mercy for us so now entrete
Pat neuere no feendis oure soulis chas.

A, blissful Lady, fayre of fas,
Helpe, for we ben fer bilynde;
Or wepyngwe mown seye, "Alas,
Why were we to oure freend vnkynde?"

Amen.

IX

To God

God, pat madist al ping of nouzt,
And with pi precious blood us bouzt,
Mercy, helpe, and grace!
As thou art verrv God and Man,
And of pi syde pi blood ran,
Forceme us oure trespas!

Pe world, oure flesch, pe feend oure fo,
Makip us mys-pinke, mys-speke, mys-do;
Al pus we falle in blame;
Of alle oure synnes lasse and moore,
Swete Ihesus, us ruwep soore;
Mercy for pin holy name!

X

To oure Lady

Mary, Goddis modir dere,
Socoure & helpe us while we ben here,
Gouerne, wisse, and rede;
As thou art modir, mayden, and wijf,
Clense us fro symne and graunte good lijf,
And helpe us in oure nede!
XI
To Seynt John

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

S
Eynt Iohn, for grace pou craue 
pat of his mercy he wole us sane, 
As pou nexst hym were boren [on] [r]este ;
And whaanne we schulen fro hens weende,
Thou gete us grace to make good eende,
In heuene blis wip hym to reste !
Amen.

XII

[HYMN FROM THE SPECULUM CHRISTIANI]

Mary, Virgin 
and Mother, 
protect and 
help me ;

M
Arye modir, wel pee be !
Marye m[ayden], pinke on me !
Modir and mayde was neuere noon
To-gyder, Lady, but pou aloone.
Ma[rye] modir, mayden clene,
Schildde me to-day fro sorowe & tene.
Marye, out of synne helpe pou me
And oute of dette for charyte.
Marye, for pi ioyes fyue,
Help me to lyue in clene lyue.
For pe teeris pou weptist vndir pe rode,
Sende me grace of lynes foode,
Wherewip [I] may me clope and feede
And in trupe my lijf lede.
Helpe me, Lady, and al myne,
And schilde us alle fro helle pyne ;
Schildde us alle fro wordli schame
And fro al[le] wickid fame ;
Schildde us fro vilanye
And fro al wickid cumpanye.
Swete Lady, mayden mylde,
A3eyn pe feend[e] pou me schilde ;
Pat pe feend me noone dere,
Swete Lady, pou me were *

2. MS. modir. 5. MS. mayden. 13. MS. me.
Bope bi day and by ny3t, 25
Dere Lady, fair and brijt.
For my freendis I bidde pee
That pei [mut amendid] be
Bope to soule and to lijf,
Marye, for pi ioyes fijf.
For my foo-men I bidde also
That I and pei may so do
Dat I ne pei in wrappe dye,
Swete Lady, I pee preye.

[And] po pat ben in good[e] lijf;
Marye, for pi ioyes fijf,
Swete Lady, pere-yune hem holde,
Be pei zonge or be pei oolde;
And po pat ben in deedly synne,
Ne late hem neuer dye pere-yune.
Swete Lady, pou hem rede
That pei amende her mysdele;
Marye, for pi ioyes alle,
Ne late hem neuer in synne falle.
Preye pi sone, heuene kyng,
Sende me schrift, housel, & good cendying.
Sende me, Lady, sich grace
In heuene blis to haue a place.
Marye, as I triste now to pee,
These preyers pou graunte me,
And helpe me to haue pat ilk blisse
That neuer [more] schal [ne] mysse.

AMEN.

Pater noster. Ave Maria. Credo in Deum.

28. MS. amendid mut. 35. MS. for.
XIII

[ LIFE OF ADAM AND EVE ]

Here bigynne a tretys of Adam and Eve, oure former fadir & modir, how pei weren maad, where & where-of, how pei offendiden God, & what penaunce pei suffriden here perfore, how manye sones & dou'tris pei hadden, & how longe pei lyuened in pis world, & of her eende.

Now takip hede pat, whanne oure Lord God hadde maad heuene [and erpe] and alle pe ouren-ments of hem, God say pat pei weren gode, and | seyde:

"Make we man to oure ymage and liknesse, and be he souereyn to pe fischis of pe see and to pe volatils of heuene and to pe vnresonable beestis of erpe and to ech creature & to ech reptile which is moued on pe erpe."

And God made of nouzt a man to his ymage and liknesse; God made of nouzt a man to pe ymage of God; God made of nouzt hem male and female. And God blesside hem & seyde: "Encreesse 3e & be 3e multiplied, and fille 3e pe erpe and make 3e it soget, and be 3e lordis to pe fischis of pe see and to pe volatyls of heuene and to alle lyuynge beestis pat ben vpon erpe." And God seyde: "Lo, I haue 3ouun to you eech eerbe berynge seed vpon erpe and alle trees pat han in hem-silf seed in her kynde, pat po be in-to mete to you and to alle lyuynge beestis upon erpe and to ech brid of heuene and to alle pingis pat ben | mouyd on erpe and in which is a lyuynge soule, pat po haue to ete." And it was doon so, and God say alle pingis whiche he made, and po weren ful gode (Genesis j). § The Lord God paume foormede man of pe slijn of pe erpe and spiride in-to pe face of him an entre of breep of lijf, and maad is man into a soule 2euynge lijf. § Adam was maad in pe same place of oure Lord God where pat Ihesu Crist was borun ymne, pat is, in pe cytee of Bethleem, which is in pe myddil of pe erpe; and pepe, of foure corners of pe
world, Adam body was maad. § And anngels brouzten pat erpe fro pe four parties, pe whiche anngels ben Mychael, Gabriel, Rafael, and Uryel. And pe erpe pat pese anngels brouzten was brizt & schynynghe as pe sunne, and pat erpe was brouz out of four floodis, pat is to seye, Geon, Phison, Tygris, and Eufrates. § Thanne is man lijk to pe ymage of God maad, and God blew in his face ensprynge of lijf, pat is to seye, his soule. § So as he was maad of four parties of pe erpe, also of four maner of wyndis he was enspirid. § Thanne oure Lord, whanne Adam was maad, hadde seue him no name; and þanne he seyde to pe fourangels pat pei schukden seche hym a name. § And Mjchel wente forþ in-to pe eext, and pere he saye pe sterre pat hizte Annocolun, and he took pe firste lëttrþ perof. § And Rafael wente forþ in-to pe south, and foond pe sterre of pe south pat hizte Dysis, and he took pe firste lëttrþ per-of. § And Gabriel wente in-to pe north, and foond pere pe sterre of pe north pat hizte Arthos, and he took pe firste lëttrþ perof. § Þanne wente Vriel in-to pe west, and foond pere pe sterre of pe west pat hizte Mensembryon, and he took pe firste lëttrþ perof. § The þese lettris weren brouz to oure Lord, and he bad Vriel reden hem, and he radde hem, and seyde, "Adam," and oure Lord sayde, "So schal his name be calld." Versus: Annotele dedit A, Disis D, A contulit Arthos, M Mensembrion; collige, fiét [Adam]. And þe schulen vndirstonde þat Adam was maad of eizte pingis. O partye was of pe slym of pe erpe, where-of his flesch was; and pere-of he is slouy. § Anopere partye was of pe see, where-of his blood was; and pere-of he is couetous and bisy. § Pe priddle partye was of stoonys of pe erpe; and perefore he is hard and bittir. § The fourpe partye was of pe cloudis, where-of ben hise pinkyngis wrouzþ; and pere-of he ys leccherous. § The fiþpe partye was of pe wynd, where-of is maad his breþ; and perof he is liþt. § The sixte partye was of pe sunne, and perof ben hise

27. fiét has been added in the margin by the same hand. There is not room for Adam.
35. was added above the line.
i3en; and perof he is fair and | cleer. § The seeupe partye is of pe li3t of pe world, where-of he is maad glad; and per-of he hap his vndirstondynyg. § The eis3pe partye is of pe Holy Goost, and perof is mannys soule; and perof ben pes holy profetis and alle Goddis children. § Forsope pe Lord God plaunte Paradys of delyte fro pe bigynyng, in pe which he sette man whanne he hadde foormyd hym. And pe Lord God brouæte forp of pe erpe ech tre fair in si3t and swete to ete, also pe tre of lijf in pe myddil of Paradys,† and a 10 tre of knowynge good and yuel. § Thanne pe Lord God took man and putte hym in Paradys of delyte, pat he schulde worche and kepe it; and he comaundide to hym, seiynge: "Of ech tre of Paradys ete; of pe tre of knowynge good and yuel ete pou not; and what 15 euere | day pou etist perof, wip deep pou schalt dye." § The Lord God forsope seyde: "It is not good to man to be aloone; make we to hym an help lijk to him." § The Lord God foormede of pe moist erpe alle pingis of pe erpe hauynge soule and al volatyyl of heuene; pe 20 Lord God brouæte hem to Adam, pat he schulde se what he schulde clepe hem. Al ping forsope of soule lyuynge, aftir pe kynde and pe propirte of it he zaf it name, and ri3t as Adam clepide hem, sikh is pe name of hem; but to Adam forsope was not founden an helper lijk to hym. 25 §Thanne sente pe Lord sleep in-to Adam; and, whanne he was a-slepe, he took oon of hise ribbis and fillid flesch for it. And pe Lord God edifyede pe rib which he took of Adam in-to a womman, and brouæte hir to Adam. § Thanne Adam seyde: "Dis is now a boon of my 30 boonys and flesch of my flesch; pis schal be | clepid mannys deed, for sche is taken of man." Wherfore a man schal forsake his fadir and modir, and schal drawe to his wijf; and two schulen be in o flesch. § Eipir forsope of hem was nakid, pat is, Adam and his wijf, and 35 pei schameden not (Genesis iiij). § But pe addir was feller pan, ony lyuers on erpe pe whiche pe Lord God made. Pe which seyde to pe womman: "Whi comaun-

10. MS. a"lds and took man and put hym in paradys.
dide God to sou pat 3e schulden not ete of ech tre of Paradys?" To whom answeride pe womman: "Of pe fruyt of pe trees pat ben in Paradys we eten, but of pe fruyt of pe tre pat is in pe myddis of Paradys comaundide us God pat we schulden not ete, and pat we schulden not touche it, leste peraunenture we dyen." § Forsope pe addir seyde to pe womman: "Poru deep 3ee schulen not dye. God forsope woot pat in | what enere day 3e eten pereof, soure i3en schulen ben openyd, and 3e schulen be as goddis, knowynge good and yuel." § Thanne pe womman say pat pe tre was good and swete for to ete, and fair to pe i3en, and delytable in pe sijt; and sche took of pe fruyt of it, [and eet], and 3af to hir man, pe which eet; and pe i3en of bope ben openyd. § And whazne pei knewen hem-silf to be nakid, pei sewiden to-gydere leuys of fyge trees and maden hem brechis. § And whazne pei herden pe vois of pe Lord goynge in Paradys [in] pe schynynge aftir myyday, Adam and his wijf hidden hem fro pe face of pe Lord God in pe myddil of pe trees of Paradys. And pe Lord God clepide Adam and seyde to hym, "Where artow?"; which seyde: "Pi voys I herde in Paradys, and I dreedde poru-poru pat I | was nakid, and I hidde me." To whom seyde pe Lord: "Who forsope schewide pee pat pou were nakid, but pat pou eet of pe tre of the which I comaundide pee pat pou schuldist not ete?" And Adam seyde: "Pe womman pat pou 3auest felawe to me, 3af to me of pe tre, and I eet." And pe Lord seyde to pe womman: "Whi didist pou pat?" Pe which answeride: 30 "Pe addir bigylide me, and I eet." And pe Lord God seyde to pe serpent: "For pou hast do pis ping, pou schalt be cursid among alle pe soule-lauers and beestis of pe erpe; vpon pi brest pou schalt go, and erpe pou schalt eete alle dayes of pi lijf. Vrestete I schal put bitwene pee and pe womman, and pi seed and hir seed; sche schal trede pin heed, and pou schalt aspie to hir hele." § To pe womman forsope God seyde: "I schal multiplie pi dissesis and pi | consequynges; in sorowe
pou schalt bere children, and pou schalt be vndir pe power of pe man, & he schal haue lordschip on pee."
§ To Adam forsope he seide: "For pou hast herd pe vois of pi wijf, and pou hast ete of pe tre of pe which I comauudide pat pou schuldist not ete, cursid is pe erpe in pi werk; in trauiele pou schalt ete of it alle pe dayes of pi lijf; it schal buriowne to pee porners and breris, and pou schalt ete pe eerbis of pe erpe; in pe swoot of pi face or cheer pou schalt ete pi breed, vnto pe tyme pat pou turne a3cyn in-to pe erpe of pe which pou art taken; for poudir pou art and in-to noodir pou schalt turne." § And Adam clepide pe name of his wijf Eue, poru pat pat sche was modir of alle pinges lyuynge. For pe Lord God forsope made to Adam and to his wijf leperen cootis and clopidi hem, and seyde: "Se, Adam is maad as oon of | us, knowynge good and yuel. Now panne [lest] perauntiure he put out his hond and take also of pe tre of lijf and ete and lyue eueremoore,—" And pe Lord God sente hym oute of Paradys of delyte pat he worche pe erpe of pe which he was taken; and he prew out Adam, and he se[t]le cherubyn biforn Paradys of delyte, and a flawnynge swerd and plyaunt to pe wey of pe tre of lijf to ben kepte.

This pat suwip now aftir was doon aftir pat Adam was cast out of Paradys in-to pis woful place. 25

A Ffir pat Adam and Eue were cast out of Paradys, pei wenten in-to pe west, and maden hem pere a tabernacle, and pere pei dwelten seuene dayes, wepinge, sorowynge, and criyenge in grettist tribulacyoun. Aftr pe seuene dayes pei bigumen to hungir; pei sousten mete and foun|den noon pat pei my3ten ete. § And paune seyde Eue to Adam: "My lord, I hungre soore. Whi go pe not to seke ping pat we my3ten ete and pereby lyue, if peraunteure oure Lord God wole loke on us, and haue mercy on us, and elepe us a3ein to pe stide pere we woneden first?" § Thanne aroos Adam aftir pe seuene dayes, and 3ede aboute in pe lond opere seuene dayes, and fooned

no sicht mete as pei hadden in Paradys. § Thanne seyde Eue to Adam eft: "My lord, I dye for hungur. Wolde God pat I myȝte dye, or ellis pat I were slayen of þee, for-whi for me is God wroop wip þee." And panne

5 seyde Adam: "Greet is in heuene and in erpe his wrappe; wheþir it be for þee or for me, I noot." § And eft seyde Eue to Adam: "My lord, sle me, pat I may be doon awey fro þe face of God, & fro þe sît of his ængels, so þat our Lord þe forgáete to be wroop wip þee,

10 so þat he myȝte lede þee æcyn in-to Paradys; for-whi for þe cause of me þou art put out þerof." § Thanne seyde Adam: "Eue, speke no more so; lest þou Lord God seunde his malysoun upon us. How myȝte it be þat I schulde putte myn hond in-to my fleisch, þat is to seye,† how myȝte it be þat I schulde se my fleisch? But arye, go we and seke we where-wip to lyue, and ne stynye we not to seche." § Thanne þei wenten and souȝten nyne dayes, but þei founden not siche as þei hadden in Paradys; naþeless siche þei founden as beestis ceten. § Thanne seyde Adam to Eue: "Oure Lord God delyueride mete to beestis, but to us he delyueride mete of ængels. But make we sorowe [and doo penance] bifoer þe sît of our Lord þat made us fourty dayes, if happily our Lord God þat made us forȝeu us and

20 ordeynye us where-wip to lyue." § Thanne seyde Eue to Adam: "My lord, sey me what is penance, or how we schukden do penance; lest happily we taken upon us þat we may not fulﬁlle, and our preyers be not herd, and God turne his face fro us, if we fulﬁlle not þat we han bihote. § Thou, my lord, why scíst þou so? Whi þouȝtist þou to do penance, for I haue brouȝt þee to tribulaciouw?" § Panne seyde Adam to Eue: "Myȝtist þou nott sufere as manye dayes as I may; sufere as manye, and þou schalt be saaf. I schal sufere fourty dayes and seune, for al þing was maad, confermyd, and blessid in seune dayes. Arise, and go þou to þe ﬂood of Tygre, and bere a stoon wip þee, and stonde þere-on in þe watir vp to þe necke, and lete no word come out

14. MS. repeats How myȝte it be ... þat is to seye.
15. soule crossed out before fleisch.

WHEATLEY MS.

F. 66.

They do penance in Jordan and Tigris.

F. 66 bu
Se now the sorowynge of Adam here.

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

Se now how alle lyuyenge pingis sorowiden to-gydere wip Adam.

Whanne Adam hadde maad al pi lamentacioun wip sikynge and soruful teeris, panne alle lyuyenge pingis on erpe, fisch, foul, and beest, cam[en] aboute hym makyng sorowe wip hym, and pe watir also soruyngly stood stille in pat tyme of preiynge. § Thanne Adam wip teeris criede to pe Lord fro day to day, so pat his vois wexide hors. § And whanne nyntene dayes of sorowynge weren fulfillid of Adam and of Eue and alle lyuyenge pingis pat sorowiden wip hem for her synne, panne his aduersarye pe feend, stirid wip wrappe and enuye to hemward, transfyguride hym in-to a fyr ymage, and wente to pe flood of Tygre pere Eue was sorowynge, and cam to hir and wepte wip hir.

16. MS. for.
17. MS. for.
18. MS. for.
24. MS. came.
Now se how pe feend trecherously spak to Eue.

§ Thanue cam pe feend to Eue and seyde: "Come out of pe flood and wepe no more, for pou art dischargid of al pin opir penaunce, for God hap seen 30ure sorowis, and hap for3ene 3ou 30ure trespassis at pe preyer of me and of alle opere aungelys. Perfore come now out, for Adam pi lord is out, and God sente me to pee, to lede Adam and pee to 30ure sustenaunce 3aeyn which 3e hadden in Paradys, and losten for 30ure synne. And perfore come out, pat 3e weren at 30ure mete 3at is maad rey."

§ Thanne Eue wente out of pe wa|tir, and hir flesch was greene as gras for coold of pe watir, and whanne sche cam to lond sche fel down for feblenesse, and lay pere stille as deed almoost a day; and pe deuel took hir up and cumfortide hir, and brou^te hir to Adam.

§ And whanne Adam say hir, he cryede wepyngge: "O Eue, where is pe werk of pi penaunce; how is it pat oure enemy hap pus bigylid pee, pe which bigylide us fro oure dwellynge place in Paradys and oure goostly ioye?" § Whanne Eue herde pis, sche knew hir-silt bigylid poru pe feend, and fel grouelynge to pe erpe, and panne was hir sorowe doublid. § Thanne Adam fel down, and his sorowe doublide, and cryede and seyde: "Curside be pou, deuel; what cyclide pee at us; what haue we doon to pee; why doost pou sich malice to us; haue we ou3t bynome pee pi | ioye or pi honour; whi f3tist pou pus azeins us, pou envious deuel and wickid?"

Se now pe answer of pe deuel to Adam.

§ Thanne answeride pe deuel sorfully and seyde: "O Adam, al myn envye, malyce, and sorowe is poru pee, for poru pee I am kepte fro my ioye and cast out of myn heritage pat I hadde in heune among aungels, and for pee I am cast out in-to erpe."

§ Thanne answeride and seyde to pe deuel: "What haue I do to pee, or wherfore blamest pou me? Pou were vnknowen to me, ne I wiste not of pee."
Now pe answer of pe deue] to Adam.

The deuel seyde to Adam: "Jou woost not what jou seist, for in pat day pat jou were maad, I was cast down fro heuene; and whanne God blew in pee pe spiryt of liif, and jou were majad to pe liknesse of God, and Mi]hel le]de pee biforn God, and God seyde: 'Lo, I haue maad Adam as oon of us,'"

Se now how Mi]hel wolde haue Adam to be worschipid by Goddis ordynaunce.

"Mi]hel went forp and clepide alle aungels, and seyde: 'Worschipe see pe ymage of God, as God hap com-

mandid.' And pilk Mi]hel firste honouride him, and clepide and seyde to me: 'Honoure pe ymage of oure Lord God.' And I answeride and seyde: 'Nay, nay; I haue not to doone to worschip Adam.' § Whanne Mi]hel chargide me to worschip pee, I seyde to hym: 'Where-wip chargist pou me? I wole not worschip a foulir pin I am. I am fairer pin he, and I was afore alle creaturis; and eer he was, I was maad; and perfore he schal worschip me, and I not hym.' And opere aungels pat herden pis wolden not worschip hym.

§ Than]ne seyde Mi]hel: 'Worschipe pou pe ymage of God, or God wole be wrooj wip pee.' And I seyde to hym: 'If God be wrooj wip me, I schal sette my seete on pe sterris of heuene, and be lijk to hym pat is alpir hi]este.'"

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

§ "Thanue God was wrooj wip me, and comaundide pat I schulde be dryuen out of heuene, and out of my ioye, wip myz aungels; and so by pe cause of pee we ben cast out of oure dwellynge, and put here in-to erpe, And anoon I was brou^t in sorowe and angre, for I was put out of al my ioye, and pou were put yn alle delycis and murpis. And perfore I bigan to be envyous to pee-ward, and I myzte not suffre pee to be so in ioye, ne
lyue in so myche muple. But panne I wente and bigilide the | womman, and wip hir I bigilide pee s[ro] alle pi delicis, murpis, and ioyes, riȝt as I was put out of my glorious beynge." § Whanne Adam herde pis, he criede wepyȝe, and seyde: "Lord God, my lijf is in pin houdis; make pat pis wickid aduersarye be fer from me, for he sekip euere in al pat he may to spiille my soule. Lord, graunte me pe ioye pat he lees!" § Whanne Adam pis lamentacyoun hadde maad, pe deuel vaneschide away fro his siȝt, and Adam truly fulfillide þere fourty dayes and senene in penaunce in þe watir of Iordan.

Now se here firpirmoore how Eue spak to Adam.

§ And Eue seyde to Adam: "My Lord God lyuep; to pee is grauntid lijf, and my lijf is grauntid to pee; for at þe firste tyme, neipir at þe laste, pou were not cursid; but I am cursid and bigilid, for I kepte | not þe heestis of God. And now deporte me fro þe list of þis lijf, for I wole be deparid fro þe siȝt of þee, for I am not worpi to se þee, neipir to hame murpe of þee ne cumfort for my wickidnesse; but I wole weende as fer as I may in-to þe west, and dwelle þere til pat I dye." And sehe wente forþ in-to þe west wip greet sorowe, and made hir a wonyinge styde to dwellen ymne, and wepte þe-ymne bittirly; and þat tyme sehe hadd go wip childe þre monepis. § And whanne þe tyme cam of birpe, sehe was truelid wip manye dynerse sijknissis. And sehe mette wip oure Lord, and seyde to hym: "Lord, haue mercy on me and helpe me," and God herde hir not, neiper hadde mercy on hir. § And sehe seyde to hir-silf wip moornynge cheere: "Who schal now do my lord to wyten of my wo? I preye [þou], liȝtis in heuenes, whanne ȝe turnen aȝeyn in-to þe eest, þat ȝe schewe my sorowes to Adam myn husbonde." As soone as sehe hadde þus preyed, hir disseis gewer openyd to Adam. § And whanne Adam knew hir sorowes, he seyde: "Pe dissese of my wijd Eue is comen to me, and þerfore, lest þe wickid addir þe feend come

2. MS. for. 31. MS. þe.
and fiȝte wip hir, I wole go and visyten hir." And he wente forp, and foond hir in greet sorowe and disesse. § And anoon whanne Eue say him, sche seyde: "My soule and lijf is wel refreyschid pou pe siȝt of Adam." Daunce seyde Eue to Adam: "Now, good lord, preye for me, pat I myȝte be delynerid fro pese worste peynes." And Adam preyede to God for hir.

Se now here of pe midwyues of Eue and of pe delyuerance of Caym hir child.

And panne pe were camen twelne aungels | and two 10 vertunes, pat is to seye, two opere ordris of aungels, stondynge al aboute hir, hope on pe riȝt syde and on pe lift syde. § And Michaƚ stood on pe riȝt syde and touchide hir face and hir brest, and he seyde to hir: "Eue, nou art blessid for Adam, pat is, for the penaneunce and pe preyers of hym; for pou hise preyers we ben sent to pce, pat pou myȝte vndirstonde help and soconr of Goddis aungels. But ryse pou, and make pe redy to pe birpe, for pi tyme is nyȝ." And sche made hir redy perto, and sche childide a sone wip sorowe. § And anoon pe child roos up and ran forp and took gras in hise hondis and ȝaf to hise modir, and pei clepiden his name Caym. § Thanne Adam took Eue and hir child, and ledde hem in-to pe eest. And oure Lord God sente Michaƚ pe archaungel to sowe dynseer seedis, | and 25 ȝaf hem to Adam, and tauce Adam to wirke and to tilye pe lond and to haue fruyt to lyue by, and alle pe generacionis aftir hem.

The birth of Abel.

Now anoon suwynge here aftir Adam cumpanyede wip his wijf.

§ Thanne Eue conseynede and bare a sone pat hiȝte Abel, and Caym and Abel woneden to-gydere. And Eue seyde to Caym: "My dere sone, as I slepte my-pouȝte I say pe blood of Abel pi broȝpir falle in pin hondis." And pe same sche tooke to Adam, and Adam 35 seyde: "I drede pat Caym schal sle Abel; perfere pei schulen be departid and dwellen a-sundir." And pei
maden hem dwellynge placis pat oon fer fro pat opere, and maden Caym a tylier of erpe, and Abel a scheperate. And zit aftirward Caym slo3 Abel.

Se how Caym slo3 Abel.

§ That tyme pat Caym slo3 Abel, thanne | Adam was an hundrid and pritti 3eer oold. Aftir knew Adam Eue his wijf, and gate a sone pat hi3te Seth. Panne seyde Adam to Eue: “I haue bigeten a sone for Abel, pe which Caym slo3.” § Thanne lynede Adam aftir he bigat Seeth ei3te hundrid 3eer, and bigat pritti sones and two and pritty dou3tris. Alle his children weren sixti and fyue, whiche multiplieden greetly on pe erpe.

§ This pat suep tellip how Caym slo3 Abel, and of pe veniaunce pat God took of Caym (Genesis ii[ij]).

F. 78.
The birth of Seth.

AFTIR manye dayes, Caym schulde offre of pe fruylitis of pe erpe and jiftis to pe Lord; Abel forsope ofride pe firste bigeten of hys flok and of pe fatnesse of hem. And pe Lord biheld to Abel and to hise jiftis; to Caym forsope and to hise jiftis he bihelde not. And Caym was greetly wro3p, and pere-wip fille his cheer. And pe Lord seyde to hym: “Whi artow wro3p, and whi pere-wip fallip pi cheere? Schaltow not resseyue, if pou doost wel? ellis forsope yuel, anoon in pi 3atis pi† synne schal be at pee. But vndir pee schal be pe appetyte of him, and pou schalt hane pe lordship of him.” And Caym seyde to Abel his bropir, “Go we out,” and whanne pei weren in pe feeld, Caym aroos a3eins his bropir Abel and slo3 him. And pe Lord seyde: “Caym, where is Abel pi bropir?” Which answeride: “I woot nere where; am I pe keper of my bropir?” And he seyde to hym: “What hast pou do? Pe vois of [pe blood of] pi bropir criep to me fro pe erpe. Now panne pou schalt be cursid upon pe erpe, which openede his moup, and took pe blood of pi bropir of pin hond. Whanne pou worchist pe erpe he schal not zeue to pee | hyse fruylitis; vagaut and fer fugytif pou schalt be on erpe alle pe dayes of pi lijf.”

5. Catch-word Adam. 24. MS. pi pi synne.
Se pe answer of Caym to his Lord God

§ Thanne Caym seyde to pe Lord God: "Moore is my wickidnesse pan pat I disserne foryeunenesse. Se, pou caste me out pis day fro pe face of pe erpe, and fro pi face I schal be hid, and I schal be vaganunt and fer fugitiij in erpe; alle panne pat schal fynde me schal se me." And the Lord seyde to hym: "It schal not be doon so, but al pat schal sle Caym schal be seuenefoold poneschid." And pe Lord sette a signe in Caym, pat ech pat fyndijp hym schulde not sle him. § And Caym 10 passide out fro pe face of pe Lord, and dwellide fer fugitiij in pe erpe at pe eest place of Eden. Caym forsope knewe his wijf, which conseuyede and bar Ennok; and he billdide a cytee, and | clepide pe name of it afuir pe name of his sone Ennok. § And Ennok 15 gate Irad, and Irad gaat Mauyael, and Mauyael gaate Matusael, and Matusael gate Lameth, pe which took two wyues, pe name of pat oon Ada, and pe name of pat opere Sella; and he gaat Iabel, pat was fadir of dwellers in tentis and of schepardis; and pe name of his bropir 20 Tubal, he was pe fadir of syngers in harpe and organ. Sella gate Tubalcaym, pat was an hammer-smyth and a smyth into alle werkis of bras and of irun, and pe sistir of Tubalcaym, Noema. And Lameth seyde to his wyues Ada and Sella: "Heere 30 my voys, wyues of 25 Lameth, and herkne 3e my word; for I slou3 a man in-to wounde, a zonge wexyuge man in-to my wannesse. Veniaunce schal be 3unne of Caym seuenefoold, of Lameth forsope | seuentisithe seuenfoold." § Forsope 3it Adam knew hys wijf, and sche bar a sone and clepide 30 pe name of hym Seeth, seiyuge: "God sente to me anopir seed for Abel, whom Caym slou3," But and to Seth is boren a sone, whom he clepide Enos; pis bigan inwardly to clepe pe name of pe Lord (Genesis iiiijto). § And Adam seyde to Seeth: "Sone, heere me, and 35 I schal telle to pece what I say and herde aftir pat we weren cast out of Paradys. I and pi modir as we weren in orisoun, Mijhel pe archaungel, Goddis messanger, cam to me, and I say ordris of annegels as picke as wynd beynge
in a fair cercle, and I say a charc, and pe whelis pere of as fier. 

\( \text{\textit{Panne I was raneschid into Paralys, and pere I say oure Lord, and his semelaunt was as fier brenynge, and his cheer was so brizt pat I mizte not endure to}} \) 

\( \text{\textit{loke pere-upon; and a greet multitude of aungels were}} \) 

\( \text{\textit{a-boute pe beemys of pe briztnesse of hys semelaunt.}} \) 

\( \text{\textit{\& And I say a-nofer wonderful cumpanye of aungels beynge on his ri\textstyle{\textit{z}} syde and lift syde; and I was in greet dreede, and made my preyer to God in erpe. And my Lord God seyde to me: \text{\textit{\'Wyte pou wel pat pou schalt dye, for pou forzete my commaundement, and herdist pe word of pi wijf which I zaf to pee to be pin vndirlyng and pi soget at pi wille, and pou obeyedist to hir and not to me.'}} \) 

\( \text{\textit{Se now here pe preyer of Adam folewinga.}} \) 

\( \text{\textit{\& Thanne seyde Adam: \text{\textit{\'Now whanne I herde pese wordis, I fel down to pe erpe and seyde: \text{\textit{\'Lord moost myztful and moost merciable, God bojije blessid and meke, ne forzete not pe worschipful name of \textit{pi} dignyte, but convurte pou my soule, for I dye, and my spiryt passip out of my moup. Ne caste me not a-vey fro \textit{pi} face, which pou hast maad of pe sliym of pe erpe; neipir putte pou hym biynde, pat pou hast norischid wip \textit{pi} grace. Bihold on me, Lord, how pi wordis brennen me.'}}} \) 

\( \text{\textit{Lo now, how God speki} to Adam.}} \) 

\( \text{\textit{\textit{\& And oure Lord God seyde: \text{\textit{\'For pi herte is sich pat pou louest science and goodnesse, and repentist pee, pou schalt not be doon away fro \textit{pi} knunnyg, and pe seed pat comep of pee, pat wolde serne me, schal neuere be lore.' \& And whanne I herde pese wordis, I honouride hym lowly on pe erpe, and seyde:\text{\textit{ \textit{\'Dou art God withoute bigwynnyng and eendyng, and efuer} creature owip to worschippe pee and loue pee. Dou art aboue alle li\textstyle{\textit{z}}is s[chy]nyngye, pou art very li\textstyle{\textit{j}}f, pou art sich pat no tunge may telle ne comprehenden in witt.}}} \)
pilk greet vertu of God, alle creaturis ÿeuen to þe honour and preising; whanne þou hast maad mankynde þoru þi greet vertu, it bihoueþ þee to be worschipid.' § And anoon as I hadde preyed þis,† Mijhel þe arch-æmangel of God took myn hond and caste me out of Paradys in þe visitaciouns fro þe siȝt of God. And Mijhel helde a þerde in his hond, wip which he touchide þe watris þat weren in þe circuyte of Paradys; & wip þe which touching of þe forceid þerde þei congyliden to-gydere in-to yse. And I wente vpon hem, and Mijhel wente wip me, and ladde me aþeyn in-to þe place of Paradys þe þe which he raueseide me, and efte aþeynward | he ledde me to þe lake þere he raueseide me.”

Se now how Adam schewide to his sone Seeth þingis 15 þat weren to-comynge after.

§ “Now, my sone Seeth, heere me, and I schal scheewe to þee þe Pryuytees þat ben to come, and þe sacramentis þat ben schewid to me; for whi I vndirstood and knewe þingis þat ben to come in þis world tempera! þe whiche God made for manmys kynde, þat is to seye, I hadde my knowinge and myn vndirstondynge of þing þat is to-comynge by þe etynge þat I eet of þe tre of vndir-stomlynge. § Also I vndirstood þat God schal scheewe him in foorme of fier, and go out of þe seete of his maieste, and he schal ÿene to men his heestis, and make hem holy in the hows of his maieste. And God schal sche|we to hem a meruelous place of his magiste, vpon whiche þei schulen make dwellynge placis in erþe; and þere þei schulen bigge an hous on erþe to her God. And þei schulen breke hise comauandementis, and her holy place schal be brent, and her loud schal be forsake, and eeh of hem schal be dryn[eu] fro opir, for þei wolen wrapþe God. And þe seueþe day God schal make hem saaf, and brynge hem aþei in-to-gydere, and eft þei schulen bigge newe housis to her God, and panne schal þe laste hous of God be betir saued þan þe þer first. And

4. MS. þis þis Mijhel. 33. MS. dryue.
eft soone schal schrewidnesse overcome riëtwijsnesse, and eft schal God dwelle with men in erpe to be seyen, and panne schal riëtwijsnesse bigynne for to schyne, and [en]emyes schulen no moore power hame to [noy] ony man pat trówip in God. And he | schal sane his folk, and he wickid men schulen be poneschid and departid from God, for pei wolden not kepe hise heestis ne his lawe, and God schal reyse a saaf peple to be maad wiëp-outen eende. And wickide men schulen put Adam out of his kyngdom, and afterward who pat wole of pat kyngdom lone heuene and erpe, nyës and dayes, and alle creaturis worschipynge to pe Lord; and pei schulen not breke hise comandementis, ne pei schulen not chaungid hise werkis. And men forçetyng pe comandementis of God, pei schulen be chaungid; for God schal putt out wickide men, and riëtwise men schulen dwelle as riëtwijsnesse in pe siët of God. And in pat tyme men schulen be purifyed of her synne by watir of Cristendom, not | willynge to be purifyed by watir. Wijs is pat man pat amendip his soule, for whi Pere schal be a greet day of iuggement a-mong synful men, and her deeds schulen ben enqwerid of riëtwijs God her inge.”

Se now how Adam clepide to-gydere alle hise children, and enfoormede hem of manye pingis, and schewide hem pat he was ny; pe deep.

And whanne Adam was of nyne hundrid and pritty zëer oold, he wiste wel pat hise lijf dayes schulden soone eende. He seyde to Eue: “Gadere to-gydere alle my children bfore me, pat I may speke to hem and blesse hem eer I dye.” And pei camen to-gydere in pre partyes bfore his preiynge place where Adam hadde preyed to oure Lord God, and pei camen to-gydere wië o vois, seiyng; “What sey se to us, fadir? Whi | ben we gaderid hidir, and whi liggist pou in pi bed? Sey to us what is pi wille, pat we do it.”

4. MS. faded.
Now Adam spak to hise children.

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

How Seeth spak to Adam his fadir.

§ Thanne seide Seeth to Adam his fadir: "Lord my fadir, happily pou hast desyrid for to ete of pe fruyt of Paradys, of pe which sunytyme pou eete; and perfore, I suppose, pou liggist pus in sorowe. Willow pat I go 10 and neijhe pe zatis of Paradys, and do dust on myn heed, and falle down to pe erpe biforn pe zatis of Paradys, and crye in greet lamentacion, preiynge oure Lord, and happily he wole heere me and | seende hys aungel to me, to brynge me pat pou desirist?"

Now Adam spak to Seeth.

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

The answer of Seeth to Adam.

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

Se whi Adam was put in Paradys.

§ Thanne seyde Adam: "Heerip, alle my children, whanne God made me and 3oure modir, and putte us in Paradys, and 3af us alle pe trees berynge fruyt to eten of whanne we wolden, but oonly of pe tre of knowynge good and yuel, pat stondip in pe myddil of Paradys. § Pus God putte us in Paradys, and 3af me power in pe eest and in pe partye pat is aens pe norp, and to 3oure modir he 3af fro | pe south vnto pe west, and 3af us two aungels to kepe us. Pe tyme cam pat pes aungels wenten in-to pe sijt of God hym to honoure. 3anne anoon pe feend found a place in 3oure modir, and counsellide hir to ete of pe forbidden tre; 35 and sehe eet, and profride me to ete, and I eet. And
anoon our Lord God was wroop to us, and seyde to me:  
'For pou hast forsake my commaundementis, and pat  
I ordeynede to pee pou hast not kepte, se, now I  
schal caste in-to pi body seuentye woundis of dyuerse  
sor[o]wes; fro pe coroun of pin heed vnto pe sole of pi  
f[oo]t alle dyuerse membris of pi body be pei turmentid.'  
Lo, manye sijknessis God ha}ordeyned us, and to alle  
oure ospryne." § This Adam seiynge to hise sones,  
he is taken wij?greet sorowis, and he cri[c]ede wij?greet  
vois and seyde: "Wh[at] | schal I, wrecche, do pat am  
putt in pese sorowes?"

Se now pe lamentacyoun of Eue.

And whanne Eue hadde herd pis sorowe of hir hus-  
bonde, sche began to wepe and seyde: "Lord God,  
putte p[ese] sorowes in me, for whi I haue trespassid,  
and nott he." And sche seyde to Adam: "Good syre,  
3eue me part of 3oure sorowes, for my defautis maken  
pee to haue sorowes." § And Adam seyde to Eue:  
"Arise and go wip pi sone Seeth, and neizhe 3e to pe  
3atis of Paradys, and caste erpe on 3oure heedis and  
fallip doun and maki[p sorowe in pe sizt of oure Lord God,  
if happily he woole haue mercy on us, and happily he  
wole commaunde an aungel to go to pe tre of mercy, fro  
pe which rennep oyle of lijf, and happily he schal 3eue  
3ou of pat medicyn, pat 3e may pere-wip a-noynte me,  
pat I my3[te be lissid of pese sorowis, in pe whiche I  
brenne and am ful wery of."

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

§ Thanne Seeth and Eue his modir wenten towarde  
Paradys in haaste. And while pei 3eden by pe weye,  
sodeynly pere cam an addir, a foule beeste wip-outen  
pyte as it were a feend, and boot Seeth wickidly in pe  
face. And whanne Eue say pat, sche began to wepe  
bitterly and seyde: § 'Allas is me, wrecche, for I am  
cursid, and alle pat kepen not pe commaundement of God.'
And sche seyde to pe addre wip a greet voys: "O pou cursid beest, whi douitist pou not to hirte and to a-noye Goddis ymage, and how artoaw hardy to fiȝte wip it, or pi top to greeue so worpi a creature?" And pe addir answeride and seyde wip a greet voys: "O pou Eue, 5 whepir our schrewidynes be not a-fore God, ne hap not God stirid our woodnesse æzëius 3ou? Sey, pou Eue, how were pou so hardy to ete of pe tre which our Lord God comaundide pee to ete not of? For bifore hadde we no power in 3ou, but aftir þat 3e hadde broke 10 Goddis bidding we hadden power in 3ou."

Se now how Seeth spak to pe serpent.

§ Thanne seyde Seeth to þat cursid worm: "Cursid be pou of God! Go awey fro þe siȝt of men, close pi mouþ and waxe pou doume, cursid enemy and distrier 15 of riȝtwiȝnesse; go fro þe siȝt of Goddis ymage til God calle þee æzeyn to be prouyd what pou art. § And þe worm seyde to Seth: "I may not wipstonde þi biddynge, but now I go awey fro þe ymage of God."

| § Seeth and Eue hys modir wenten to þe gatis of 20 Paradys, and þei tooke þe dust of þe erþe and casten on hir heedis and on her facis, and þei fillen grouelynge to þe erþe and maden greet sorowe,† preyinge God to haue mercy on Adam, and þat he wolde sende an angel to brynge hem of þe oyle of þe tre of mercy to hele wip 25 Adam.

Seep þe answer of þe angel to Seeth.

§ The angel Mychael appeareide to hem and seyde: "I am [þe] archaungel Mychael, þat am ordeyned of God keper of maunys body. I sey to þee, Seeth, wepe no 30 moore, preyinge for þe oyle of mercy to auoynte wip þe body of thi fadir Adam, for þou myȝte not haue of þat oyle of mercy til fyue þousinde þeer, two hundrid, and eiȝte and twenti be cendid."

23. MS. sorowe and preyinge.
27. First þe above the line.
29. MS. an.
Se here pe profecye of Cristis co\mynge.

§ “Thanne schal come on e\pe Ihesu Crist, Goddis sone, and schal be baptisid in \pe flum Iordan, and he schal dye and rise a\je\yn and go to helle and anoynte per Adam pi fadir and brynge him [to blisse] and alle feipful deede men wip hym, whiche anoyntyng schal dure wip-outen eende. § Thanne schal Crist Ihesu sty\pe up, and he wolde lede pi fadir in-to Paradys to his tre of mercy. And go piu now to pi fadir and sey to hym, pe tyme of hise lijf-dayes ben doon, for aftir sixe dayes his lijf schal passe, and piu schalt see grete wondris in heuene and in e\pe among pe bri\zt aungels of heuene.” § Whanne Mi\zhel pe archaungel hadde seid pis, anoon he vaneschide awye. § And Eue and Seeth turneden a\je\yn hoomward, and too\ken wip hem swete oynementis | (odoramenta†), pat is, Nardum and Crocum and Calamynte and Cynamoniuw and Canel. § And whanne pei camen hoom to Adam, pei teelden how pe serpent hadde byten Seeth his sone.

Se now how Adam spak to Eue.

§ And Adam seyde to his wijf: ‘Biholde what piu hast do to us. Piu hast brou\zt to us a greet disse\sea, and syne to aloure kynde. But sopl\pe al pis pat piu hast do to us, and alle pingis pat ben doon, schewe to oure children aftir my deep, pat pei pat schulen come of us here-aftir ne shulen not ben wroop to bere pe disse\sis pat pei schulen haue, ne pe sorowis; panne pei schulen curse towards us, and seye: § ‘These disse\sis han oure former fadir and modir brou\zt us to, pat weren in pe bigynnnyng afore us.’” § Whanne Eue herde pis, sche bygan to \pepe and make doel. § And, as Mi\zhel seyde bifo\re, aftir sixe dayes Adam diede, and eer he diede, he seyde to hise children: ‘Biholde pe now on me, my children, and se\ep now how I dye, and pe noumbre of my dayes in pis world ben nyne hunbrid zeer and thrity. § Whanne I am deed, bire\ep me a\je\ns Goddis 3erd in pe

16. MS. orderamenta.
25. MS. to expunged, and of added above the line.
feeld of his dwellynge place." And whanne he hadde seyd pis word, he 3eclldide up pe spirit, and pe suzne waxide derk, and pe moone and pe sterris e3tę dayes lastyne.

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

§ And whanne Seeth and Eue his modir hadden leyd forp the deed body of Adam, panne pei kneliden a-down oon tyme and saten anopir tyme, and pei greetly sorowiden upon pat deed body, and euere pei lokiden 10 downward towards pe erpe, clappynge her hondis vpon heedis, and pei puttiden down her heedis to her knees score wepynge, and alle her children also.

Se now how My3hel pe archaungel spak to Seeth.

§ And panne Mīchael pe archaungel spak to Seeth 15 and to Eue his modir as pei were stondyng at Adams heed. And he seyde to Seeth: "Aryse up fro pe body of thi fadir, and come to me that pou may se pi fadir, and pe ordynaunce pe which our Lord God purposide to do wi) hym, for he hap mercy on hym at pis tyme." 20 Th[an]ne alle aungels trumpiden vp, seyinge: "Blessid be [pou], God, of pi makynge, for pou art now merciable on hym." § Thanne s[ay] Seeth pe hond of God holden up and [hel]de hys fadir soule, and took it to Sey[nt] Mychael, and seyde: "Lete pis soule be [in] | thy 25 kepynge yn tormentis in-to pe laste day of dispensacyoun, and panne schal I deluyere hym of hise sorowis. For sope, panne he schal sitte on his ioynful trone, pat hap cast hym so lowe." And 3it seyde God a3eyn to Michael: "Brynge to me pre clopis of sendel and 30 bismos, and ley oon ouer Adam, anopir ouer Eue, and anopir ouer her sone Abel." And alle pe ordis of aungels wenten before Adam, and blessiden pe sleep of pe last eende of hys deeth.

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

§ And archaugels bireyen pe body of Adam on pe body of his sone Abel in Paradys. § Seeth and [his] modir sayen pat the aungels dide, and they merveylyden greetly. Thanne seyden the aungels to hem: "As see han seen these bodyes bireyd, yn the same maner birieþ 3oure dede bodyes aftirward." § Thanne sixe dayes aftir that Adam was deed,—

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

†Eue knew that deeth was comynge towards hir faste. Sche gaderyde to-gydere alle hir sones and douȝtris, and seyde: "HeeriJ? me, my sones & douȝtris, what I schal telle to 3ou. Aftir the tyme that 3oure fadir and I hadden passid Goddis comaundementis, Mychael the archaugel seyde pu[s] to us: 'For 3oure synne God wolde d[istrie] 3oure kynde, firste by watir; aftirward by fier; and yn these tweyne alle man[n]ys kynde ben [ponyschid] of God.'"

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

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

4. MS. faded. 10. MS. childre.
11. MS. see now how Eue. 16. MS. faded.
17. MS. faded. 18. MS. faded.

WHEATLEY MS.
3. MS. faded.

F. 86.

St. Michael tells Seth to mourn but six days.

Se now here how Michael the archaungel technp Seth 5 how he schulde moorne and how longe.

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

Seth makes the tables.

Seth methake þe two tablis biffer comaudid to hym.

§ Thanne Seeth made twayne tablys of stoon and of erthe, and wroote þere-yynne the lijf of hys fadir and of 15 hys modir; and whanne þo weren maad, he leyde hem yn hys fadir oratorye, where hys fadir was wont or vsyd to | worshipen almy^ty God yyne. § And aftir Noe flood þo tablis weren founden and seen of manye oon, but þei weren not red. § Afterward by longe processe of 20 tyme cam Salamon the wiys kyng, and say þese tablis and the wrytyng þere-yynne, and he preyede to God that he myȝte vndirstonde the wrytyng of þe tablis. § Thanne appeeride to hym the aungel of God, seyinge: “I am þe aungel that helde the hond of Seth whanne 25 he wroote þis wip an irun, haldynge it in his riȝt hond. And yn þese two tablis weren wryten manye wondirful profecyes; and I sey to thee, Salamon, thow schalt knowe þe scripture þat is wryten in þese tablis. And þese tablis weren in þe place where Adam and Eue 30 weren wonyd to preye God, | therfore it bihoueþ thee to make there a dwellynge place to God.” § And þanne Salamon clepide þese lettris on þese tablis Achiliacos, that is to seye, wip-outen techyng of lyppis wryten wip þe fyngir of the riȝt hond of Seeth, the aungel of God 35 holdynge it. § Thanne made Salamon an hous in the
name of God, men to preyen ymne; and in tho tablis was founden wryten pat pat was profecyed of Adam seene sythis. § And Ennok also profecyede of Noe flood, and of pe comynge of oure Lord Ihesu Crist. 5 “Lo,” he seyde, “oure Lord schal come in hys holy knyȝt青岛市 to make iuggement of men, and to dis[c]ryen alle the wickide men of her werkis, and of alle the spekyngis of hem with synners. Wickide men and gruch|chers, thei seken for to speke aftir her owne coueitynge; thei entriden and spaken proudly.” § This is the book of pe generacyoun of Adam.† In the day in which God made man of nouȝt, to the ymage and the liknesse of God he made hem, male and female he made hem of nouȝt, and he blesside hem, and he callide the name of hem Adam in the day in which they weren maad of nouȝt. § Adam forsothe lyuede an hundrid þeer and pritty, and he gate a sone to the ymage and his liknes, and callide the name of hym Seeth. § And the dayes of Adam ben maad aftir that he gate Seth eiȝte hundrid þeer, and he gate sones and douȝtris; and al the tyme in which Adam lyuede ys maad nyne hundrid 3 þeer and pritty (Genesis v). And all the sones of Adam weren þre and pritti, and douȝtris two and pritty; and so alle hise children weren þre score and fyue. Blessid be oure Lord God.

AMEN.

Thus eendith thys blessid tretys of oure Fadir Adam.

6. MS. distryen. 11. MS. repeats Adam.
23. in crossed out after weren.
XIV.

[A PRAYER AT THE ELEVATION.]

Here bigynne a deuoute preyer and an excellent, that schulde distynctly ben seyd and with great deuocyoun betwene pe Leuacioun of pe Blessid Sacrament and the thriddle Agnus Dei.


AMEN.

12. MS. brid.
NOTES

I. AN ORISON ON THE PASSION.

34. "And the nails of wrought iron."

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

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

55-6. MS. Bodley 850 reads:

"When þou loked on þi modir fre
The tym þou hing vpon þe rode-tre,"

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

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


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

II. HYMN TO THE BLESSED VIRGIN.


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

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

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

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

90. Psalm xxxviii. 3.
91-2. Cp. Godric's Song to the Virgin:

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

99. "But those things which proceed out of the mouth come forth from the heart; and they defile the man," Matt. xv. 18.
103. Unless the line is corrupt "amendes" = "to amendes."
169. The first of the Five Joys.
287. justice of lyneraunce: a justice sent under commission of gaol delivery to try prisoners awaiting the assizes.
297. 1 John iii. 17.
309-10. Matt. xii. 50; Mark iii. 35; Luke viii. 21. Cp. Wright, Reliquiae Antiquae, II., 227, "Thou my suster and my moder, and thy sone ys my broder;"
Quia Amore Languo, MS. Harl. 1706, F. 10 b.: "Thy syster ys a quene, thy brother ys a kyng."
312. [mys]fare: the two words beginning with my caused scribal confusion.
314. i.e. as a base-born brother. The compound "luf-barne," an illegitimate child, is not found in N.E.D.; but cp. E.D.D.

III. HYMN TO ST. JOHN THE BAPTIST.

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

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

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

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

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

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


49. Cp. Cursor Mundi, 11062-4:

"Maria ... was hir-selfe be first womman
bar lifted fra be erth iohan."

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

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

63. bei bothe: one would expect "bi sire."
NOTES. 103

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

104. As fel on |e twelft day, i.e. Christ manifested Himself, as at the Epiphany.
[|e tille]: these words have been transferred to the beginning of the next line, and changed to "vn-to |e."

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

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

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

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

132. |at worthy wight, i.e. Christ.

IV. The Seven Penitential Psalms.

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

"Here bigynne|b |e prologe of |e seuene salmys in englysche by Richard Hampole heremyte."

R substitutes for l. 8:

"By frere Ricarde Maydenstoone,"

and adds the verse:

"In Mary ordre of |e Carme,
|at bachilere is in dyuynite;
Sheo bar Jesu in wombe & barme,
|at moder is and mayden fre.
To |at childe ben in hir arme,
Whickle for vs henge on rode tre,
|at he for wreche do vs no harme,
Hym to queme |ese salmys saye we."
NOTES.

It is not probable that these verses belonged to the original. The words, "to make oure mene," should be compared with the phrase, apparently peculiar to this poem, "to make mones," 20, 109. It is also improbable that the author should divide his name and description between two verses. The original poem probably had no prologue; the first form of the prologue was that of D, a later innovator changed the last line and added another verse. Ll. 1-8 are printed here in order to make the numbering of the lines the same as that in Adler and Kaluza's text.

11-16. K, W, differ from all other MSS. here. Presumably the MS. from which they are derived had lost the opening verse.
21. cast in oreke: so K, Ad, R, A; D, L, read "dyke"; D₂ has "greet"; Do, "But whanne my body y* badde & weke." The word appears to be identical with "cratch" in N.E.D. and E.D.D., a rack, hurdle or bier, but the derivation from Germanic *crippja is not easy to reconcile with the present form. Except for the wealthy, coffins were not commonly used for burials until about the seventeenth century, the body being wrapped only in a winding-sheet (see J. E. Vaux, Church Folk Lore, 1902). In Brand's Popular Antiquities of Great Britain, 1905, Vol. I., p. 250, there is an illustration of such a burial from a Breviary in the British Museum. Brampton, however, has "whan I am lokyn in leed," v. 47.
85. [be]. So all MSS. but K, which has "flesch ynamed."
89. Psalm xxxii., Vulgate xxxi.; against Pride.
99. The MS. reading seems to have arisen from a confusion between "the gode lord" of A, H, Ad₂, and "oure lord god" of R, Ro.
104. The original reading may be D₂, "to worperere werk in litul whyle," corrupted in A to "God wyll be wroth ryght in a whyle."
118. pyne: the other MSS. read "peyne"; cp. 181.
123. R, A, Ro read:

"Pourse shrifte wol I from me browne
Alle my misdede," etc.

This evidently represents the original version. Cp. Ad:

"In shrifte schal y ben aknowe
Of my misdede."

132. Forgi[af]: Vulgate, remisisti. Ad, forgi[af. All other MSS. have imperative sg. here.
155-6. The scribe has omitted these two lines, misled by the similar endings
of 154, 156. The original ending of 156 was probably, as in D₂, "wiþinne & oute."


"In herte thei may be merye and glad,
That ryftfully here lyf lede."

197. sight: D₂ has "suyte," R, "sute," probably the original reading.

201. Psalm xxxviii., Vulgate xxxvii.; against Gluttony.

217. Cp. Brampton, xxxiii., In my fleisch I have non hele.

218. wren[th]i: so Ad, A; H, wroþely; D₂, Do, worþeli.

235. [f+r]st: so all MSS. except K.

249. fayry: so R, H, D₂, Do; Ad₂, faire; A, freylty; Ad, hurtynget; D, L, disseïtes.

259. fadres: so K; Ro, fader; all other MSS., frendes.

266. Cp. Brampton, xxxix., My sorwe I may noþt fro the hyde.

289-96. The scribe has omitted this verse, misled by the fact that both it and the following verse begin with Et qui.

303-4. "Then shall the Truth unvel Himsele, (showing) how sin," etc.

Perhaps the nearest to the original is Ad₂:

Pan wil þe sothe it-self vnswathe,
And shewe þþ envy hath many slayn.

Cp. Ad, And schewe þourþw wham þe soule ys sclayn.

305. noþ[ing]: so D, R, A, L; D₂, nowþ y hurδ.

310. gy[e], MS. gylt. This reading is also found in Ad, but the metre requires a dissyllable.

314. opynnyng: perhaps a corruption of "upmenyng" in K; cp. D₂, vpmemyng; Vulgate, redarguciones. This word is omitted in the MS., although there is plenty of room for it in the line.

331. stere: so D, translating Vulgate commoventur.

339. gode: K, H, Ro read "not"; Ad, good, D₂, god.

341. [out]: so R, A, Ad, H, Ro, Do.

342. nat to deeth were: K, "that the to dethe," and so all others, except Ad₂, which has a different verse, and L, which reads, "On olyne mount when it was nijd."


Now I am ful lytel bounde
To manye, that were to me beholde;
When I am deed, and leyd in grounde
Here love is waxen wonder coide.
They bakbyte me manye foldes;
Evyl for good thei quyten me:
I am aferd thei be to bolde
Of 'Ne reminiscaris, Domine!'

With the first four lines of this verse, compare stanza 36.

385. Psalm li., Vulgate l.; against Lust.

397. strength[e]: K, stryngye; A, Ad₂, D₂, Do, steryngye; D, Ad₁, strenghe; R, Ad₂, Ro, fonyng.
419. K, Thi wordis asketh; so Do. This approaches nearer to the Vulgate.

422. [th]i [fe]ith: MS. ny flesch; K, Ad, D, thy feyth; Do, by fey. Cp. Numbers xv. 31, "Because he hath despised the word of the Lord . . . that soul shall be utterly cut off."

437. This line is also omitted in Ro. Here the scribe has added an eighth line: I pray to bothe day & nyght. In both cases he has been misled by the similarity of "knytte" and "knyght"; there is no near relation between the MSS.

448. is: so Ad, H, D, D, Ad; K, Ro, V, R, A, L, Do, has. For the construction, see Kellner, Historical Outlines of English Syntax, p. 76.

503. [thow]: so R, Ad; MS. vs; K, V, Ad, H, the; L, 3ow (probably for jou); Ro omits the pronoun, and D has a different line. The syntax evidently puzzled scribes. D, keeping the reading of W, changes 504 to "To washe vs from pis worldly welthe."

522. [ag]renyd: so A, Ad; Do, y-gryuyd.


532. This is not stated in Revelation, but was a commonplace of medieval theology; see Richard Rolle, Libri Psalmorum Enarratio, and St. Remigius, Enarrationum in Psalmos David Liber.

533-4. The walls are made up of the members of the Church; these lines are therefore probably a corruption of D:

T[w]o (MS. tho) testamentis acordep in (MS. into) oon;
The wallis were togidere brou3t, etc.

544. the fendes fere: so K, Ad, Ad, Ad; D, Do, pe feneed fier; R, H, Ro, helle fyre; V, helle fere; A, cursyd fere. Possibly "helle" was altered to "fendes" by a scribe or scribes who did not recognize "fere" as the Kentish form of "fyre."

545. Psalm cii., Vulgate ci.; against Covetousness.

550. There [nedith] noon: so all other MSS.


571-2. "Similiter cremini est lardum adustum: a quo scilicet omnis pinguedo recessit. Corpus ergo cristi in cruce fuit . . . sicut cremini: quia sanguine suo preciosissimo fuit eauacatum" (Sermones dormi secure, fol. xlii., 1523, attributed to Richard Maydenstoon). I have not found this in the Commentaries of St. Augustine, Richard Rolle, St. Remigius, or Peter Lombard. The sermon is said to be "collectus ex libro Jacobi de Voragine," but I have not found it in the Golden Legend.

587. The scribe omitted this line, being misled by the two consecutive lines beginning with the same three words.

589. The metre requires "theues," as in R, Ad, Ro, H, (?) pe uyse, or "Jues," as in A. Probably "theues" was the original word, altered to "thief" under the influence of Luke xxviii. 39.

593-4. The story of how the pelican slays its young, and, after mourning over them for three days, revives them with its own blood, is found in St. Augustine (Migne, Tom. 36, 37, p. 1299) and in Peter Lombard (Glossa psalterii David, 1478), under this verse. Trevisa, Bartholomeus Anglicus, 1582, p. 186, says that the young birds are bitten by the serpent; similarly, Dives et
NOTES.

Pauper, Tenthe Precepte, ciii. St. Augustine doubts the truth of the legend, and explains the allusion as referring to the Virgin Birth of Christ: "Solus enim sic, ideo solitudo: in solitudine natus, quia solus ita natus."

597–600. Cp. St. Augustine: "Post nativitatem ventum est ad passionem: quibus crucifigebatur! nunquid ab stantibus? nunquid a lugenibus? Ergo tanquam in nocet ignorantiae ipsorum, et tanquam in parietinis ruinae ipsorum. Ecce nycticorax et in parietinis, amat et noctem. Nam nisi amaret, unde diceret, Pater, ignosce illis, quia nesciunt quid faciunt (Luc. xxiii. 34)?" In Ad2 we have a different idea:

"And as pe nyght crowe dwell can
In an rewayn place or in an heth,
So all pe tyme here jet Crist was man,
Fulfewe men hym knewe vnethe."

602. As "so" has no equivalent in the Latin, it probably arises from a scribe's repetition of the first two letters of "solitarye." D3, Do, read "resteth solitary."

603–4. The reference is to Psalm Ixxxiv. 3, "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young." Cp. St. Augustine, p. 1068: "Dixerat exultasse cor suum, et carnem suam, et his duobus reddidit passerem et turturem, cor tanquam passer, caro tanquam turtur. . . Turturi autem dedit et pullos, id est carni."

608. MS. hadde Ie; so D3.

626. wip vprisyng: "through my being raised up on the Cross." Other texts read "uplyftyn." The commentaries do not take this verse as referring to Christ, but to man exalted by being made in God's image, and cast down in his fall.

659–60. Cp. Rev. xxi. 14. According to St. Augustine, the stones of Sion were the prophets. So Peter Lombard: Lapides sunt prophetae; ibi premissa est predicatio inde sumptum est evangelicum officium. Serui ergo i.e. apostoli agnoscent in lapidibus, i.e. in prophetis, eloquia dei. So also St. Remigius: apostolis tuis intelligibiles erant prophetae.

665. The scribe has omitted two verses, continuing from the Latin of this stanza to the English of stanza 56.

681, etc. The rhymes in K are: seeth, beeth (pl.), fleeth (?pl.), stef (= stiff), which show its southern type. The present version is corrupt in that it has no pause after 684. Cp. D:

At him, bat alle vices fleye,
Crist Jesu, etc.,

and K, Of hem, etc.; Do, H, of hym.

693. flyten: the rhymes point to a short vowel. The reading of K is therefore probably correct: How he was for us, etc.; all MSS. agree with this.

702. [a]: K, D3 also omit this, but all other MSS. have it.

736. feri[p]: so D3; Ad, feride.

737. [halfundele]: the difficult word caused trouble; cp. Do, pe mydyl del; L, Calle me not in half dayes of hele.

739–40. "For they pass as imperceptibly as the sun crosses the meridian, or the clouds move in the sky." Ro gives a different version:

For of tyme or it be mydday melle
Pai glidyn als pe clowdes clere;
i.e. many are cut off in middle life. D, L, substitute, "Mi dayes ben schort, \[iti\] dayes ben fele."

767. schalt, \[jou\]: K reads "schal hit"; but Ad, "\[jou schalt ben."

776. [\[jat\]]: so D, R, A, Ad, Ro, L.

777. Psalm cxxx., Vulgate cxxix.; against Env.

816. sale: so L; all other MSS. read "dale" here; probably a reference to the valley of bones, Ezek. xxxvii.

828. boje lyme and lith: so also K, evidently a corruption of Ad, lyct eryt lith; H, lype eryt ly\[t\]lth. The reference is to the Real Presence, cp. Prayers at the Elevation, E.E.T.S., 98, pp. 24, 25. In MS. Harl. 3810, Pt. 1, pp. 10b-13, there is a Miracle of the Blessed Sacrament, in which the refrain of each stanza is:

"God is very God in forme of brede."

The meaning is brought out at the expense of metre and rhyme by $D_2$: In forme of breed \[at\] on \[pe autere\] lith; and Do, in auter \[pat\] lyth.

839. R, A read, And we schul up to heneue & helle; this is an emendation of "heuene helle" found in $D_5$, and as "heuene hylle" in Ad and H. This adds another to the examples of Kentish rhymes.

841. Psalm cxliii., Vulgate cxlii.; against Sloth.

907. \[hjorowe\]: so D, R, H.

915-6. soone has been transplanted from 915 to 916 by scribal error.

919. blende: the original reading was, I think, "pende," as in R, a Kentish form of O.E. pyn\[d\]an, to enclose, confine, dam up (of water). The readings of Do, peynes pende; H, pa\[p\] pynde; $D_2$, peys schende; and finally D, soulis schende, show the difficulty this word gave.

929. [\[Lord\]]: so D, L, R, A, Ad, H, $D_5$, Do.

936. MS. of; so Ad, $D_2$.

941. This is corrupt. Except K, all MSS. read "\[pogh\]" for "\[jat\]" and "now" for "\[not\]" ($D_2$, al).

943. \[jit\]: so Ad, H, Ro, $D_2$, Do.

Ro has an additional verse:

Gloria patri & filio & spiritui sancto.

To \[pe\] fadyr, sone, & holy gost
Be ioy & blys withouten hende,
\[pat\] o god es of myghtes most;
He fende vs fro \[pe\] fals fende,
Kope vs fro conburanc in eure coste,
\[pat\] syn no senschyp vs noght schende,
And graunte vs grace we be not loste,
Owte of \[bis\] warld wen we sal wende.


V. LESSONS FROM THE DIRIGE.

59/12. with-stonde: Vulgate subsistam; Purvey, abide; Hereford, stonde still; Up. Lessons of the Dirige, 32, "I ne may withstonde \[pe\] y-wisse."

60/3. to my soule: so Hereford; Vulgate, in amaritudine animae meae; Lessons, 35, To my soul y wole speke in bitterness.

60/4. Wil \[jou\] not: Vulgate, noli.
60/11. [wite] 109 for: so Add. 27592 and Hereford; a literal translation of Vulgate, et scias quia; Purvey, wite that.

60/26. fleischis: Vulgate, carnis; Purvey and Add. 27592, fleisch.

61/5. [hi my3t]: so Purvey; Vulgate, potentiam tuam.

61/8. in stockis: Vulgate, in nervo; Purvey, in a sloc, but the sg. form is very rare, only one other example being noted in N.E.D. The word presented difficulties; cp. Pety Job, 265, In a synew thow hast my feet sette; Lessons, 153, In synne þou settest my fot and hede.

61/23. and þou leetist þeo worþi: Vulgate, et dignum ducis; Purvey, and gessist thou it worthy.

61/28. at þee: Vulgate, andú te.

61/29. of a marchaunt: Vulgate, mercenarii; Hereford, of an hirid man; Lessons, 204, of harde man.

62/8. goostly lironesse: Vulgate, immutatio, (!) v.r. imitatio; Lessons, 234, Tyl my folwynge come to myn insit; Purvey, chaungynge.

62/12. after my deede: secundum actum.

62/29. I seyde to rotennesse . . . þou art my sistir: Vulgate, Putredini dixi: Pater meus es; mater mea, et soror mea, verminibus. Lessons, 267-70, I sayde to styanke and rotenesse, “My fader and moder are and; and to wormes y sayde þysses: “My systren and my brothern both be and.”

62/31. Where is þanne myn abidynge and my patience? þou art, Lord my God. The office here differs from the Vulgate text; cp. v. 44, Pety Job.

63/7. My mouth: Vulgate, os meum. The same mistake is made in Pety Job, 529-30:

To my skyn my mouth ys, lo,
And cleued fast, as ye se may.

Je fleisch wastid: this represents the ablativus absolute; Purvey, whanne fleischis weren wastid.


64/2. [o]rrour: so Hereford; MS. erour, so MS. Add. 27592; Purvey, hidoussesse; Vulgate, horror.

64/4. fro þe erþe: et terra; Lessons, 333, from erþe breþe.

64/10. Whanne þou . . . fier: Sarum Manual, Quando caeli movendi sunt et terra; so Prymer, p. 69.


64/16. wil þou not: noli.

64/18. The Sarum Breviary here repeats the Responsory, Libera me, etc. (64/3).

64/19. Brennyng soules, etc. This and the following Versicle form the special commemoration for All Souls’ Day. After the Repetition, “Whanne þou,” etc., the Sarum Breviary repeats the Responsory, Libera me, etc.

64/21. here we go: This should read, “Whanne þou schault come,” etc. Sarum Breviary, quantae sunt tenebras! Dum veneris. So in Lessons, 370, Allas in þysternesse we go; MS. B.M. Add. 36683, an English Primer closely following Purvey’s text, omits these words.

64/31. in peynes: in poenis tenebrarum.
criyng and seyng . . . a;esynber: this should be the Versicle.

64/32. Deluere me, Lord, of þe weyes of helle. Sarum Breviary has here: Qui portas.

VI. A Song of Mercy and Judgment.


19. siche as [þe]e seeme: such beings as besem thee. The line as written in the MS. is found in Add., but not in Lambeth, which evades it by a non-rhyming line, “þi passioun make us brijt & schene.”

27-8. The MS. being written as prose, “man,” first displaced within the line, was easily transferred to the next one.

37. of al þing: especially.

57-8. Hebrews xiii. 5. This had probably been included among the Words from the Cross in some “Complaint” poem. Cp. the Northern Passion, 1755-60, where Matt. viii. 20 is so reckoned, also Cursor Mundi 24284-6 (The Sorrows of Mary):

For wite þou well, i am wit þe
Wit-vten tun, and sua sal be
Fra nu for euer mare.

VII. A Prayer for Mercy.

12. [for]: so Ob. MS.

28-48. Ob. MS. substitutes:

Mercy for þy comauedement
That I haue ofte-tymes þy-brok, And in þy seruyse be neolygent
And mony a wylde word haue spooke. What were to þe to ben a-wrooke
On hym þat may noþer fyþt ne fleþ?
Lette neuer thyn Eris fro me be loke,
But euer, good Lesu, haue merci on me.

50. [do]: so Ob. MS.

52. Ob. MS. But part with me al of þy grace.

54. Th[er]: Ob. MS. as.

55. Ob. MS. In Heuene þer to haue a place.

VIII. God’s Complaint.

3. Ob. MS. enteynt. Following on this, Bodley 596 reads “entent.”


“Myne awne pepill, quhat have I wroucht
To the, that is to me so saynt?”

15. boþe quike & greene: i.e. both the animal and the vegetable world. Cp. Genesis i. 29, 30.


25-28. Reproaches: Quia eduxi te per desertum quadraginta annis, et manna
cibavi te, et introduxi te in terram satis bonam, parasti crucem Salvatori tuo...
Ego te pavi manna per desertum, et tu me caesisti alapis et flagellis.

33. *ledde*: Douce 78 reads “To by thy soule my lyfe y bedde,” so also Rawl. C. 86. Though these are both late MSS., they seem to give the best line.

36. MS. Adv. inserts a verse here:

“My wyneyhard I plauntit the,
Full of gude sauer and swetnes
And nobil seid of all degre;
Bettir in erd nevir sawin wes.
Quhy suld thou thus-gat fra me fle,
And turne all in-to bittirnes?
The croce, for my reward, to me
Thou grathit and gaif,—this is no leis.
Yhit had I evir to the grete hers,
Resistand thame that to the rynd,
And puttand the of mony a pres;
Quhy arttow to thy freind unkynd?”

Cp. *Reproaches*: Ego quidem plantavi te vineam speciosissimam, et tu facta es mihi nimis amara, aceto namque sitim meam potasti, et lancea perforasti latus Salvatori tuo... Ego te exaltavi magnæ virtute, et tu me suspendisti in patibulo crucis. After this point there is no more connection with the *Reproaches*.

38. *Fre wille*: so Harl., Bodley, Douce, Rawl., Adv.; the two Lambeth MSS. read “ful riche,” but the next two lines point to ours as the correct reading.

56. *foreyne*: so Bodley; Lambeth 853 reads, “As he that synne neuere dide steyne;” Lambeth 306, feyne; Adv., As sum with syn that nevir did nane. The allusion seems to be to the Parable of the Prodigal Son, and the rare word “foreyne” is therefore the original reading. It is not elsewhere recorded in this signification.

57. *How dide Marye Maudeleyne*: i.e. she turned from a life of sin, and came to Christ. Lambeth 853, however, reads, “what y dide to.”

58. *And what [I] seyde to Thomas of Ynde*: John xiv. 6, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

77. *ajeyn*: the reading of the Lambeth MSS., “also,” would improve the metre.

87. “With cursing sufficient to cry out for vengeance, thou wilt assay,” etc.

XII. HYMN FROM THE SPECULUM CHRISTIANI.

2. *m[ayden]*: so Add. 37781, Roy. 17 A. xxvii.; Rawl. liturg. g. 2, mayde, Vernon, Modur and Mayden mylde: Marie, þenk on me!


8. *oute of dote*: i.e. out of sin. The Lambeth scribe has emended to “fro wicked dethe.”

10-14. These lines in the *Speculum* are as follows:

Gete me grace in thys lyue
To knowe and kepe ouer all thyng
Cristen feith and Goddes byddyng
And trewly wynne alle that I nede
To me & myn clothe and fede.
NOTES.

19–20. In the other MSS. these lines are placed before ll. 17–18.
26. In the other MSS. this line is, “Helpe me lady with alle thy might.”
32. In the other MSS. this line is, “That thei mow here so do.”
35. [And]: so Lambeth, Add. 37787; Royal, Rawl. liturg. omit.
35–8, 43–4: the Speculum MSS. omit these lines.
46. A better reading is given in Dr. Patterson’s text: shrift and houling.
50. After this point the Speculum MSS. add 10 lines, omitting 51–2.
52. So Royal.

XIII. LIFE OF ADAM AND EVE.

76/7–9. whan we ore Lord . . . of hem: cp. Genesis ii. 1, a summary of
Genesis i. 1–25, given in full in H₃ and D.
76/8. [and er]e: so all MSS. except D₂.
76/28–31. The Lord God . . . sole ;euynge lijf: Genesis ii. 7, Hereford’s
version.
76/31–78/6. Adam was maad . . . alle Goddis children: cp. MS. Harl.
526, ff. 76–77.
76/34. of foure corners of the world: the reason is given by Rabbi Eliezer:
“If a man should come from the east to the west, or from the west to the east,
and his time comes to depart from the world, then the earth shall not say, the
dust of thy body is not mine, return to the place whence thou wast created” (ed.
Friedländer, 1916, p. 77).
77/9. of foure maner of wyndis he was enspirid: Cp. Secrets of Enoch, xxx. 8,
his spirit from my breath and from the wind.
77/17. Dysis: Latin MS. stellam miridiam nomine Dysis, Gk. δύω, to set.
This should of course be the west, as it is in the Vernon text and in Jean
d’Outremeuse.
77/19. Arthos: Latin MS. Arthos, Gk. ἄρπτος.
Again, naturally, the Vernon text and Jean d’Outremeuse are correct.
77/27. [Adam]: “fet.” has been added in the margin, but there was not room
for “Adam.” The error, therefore, appears here for the first time. The same
mistake is found in A, which is thus almost certainly descended from our text.
See also Notes on 92/10, 96/8, 16, 31. The Latin verse does not appear in any of
the Latin MSS. of the Vita in the British Museum. MS. Harl. 956, however,
which gives the account of the making and naming of Adam followed by
Jean d’Outremeuse, has the following:

Anathole, disis, arthon, mesembrion, omnes
Quatuor hec partes esse feruntur Adam.
Anathole dedit A, disis D, contulit arthon
A, mesembrion M; collige, fet Adam.

The last two lines (with “et” in mistake for “A”) are found in Harl. 3362,
preceded by a four-line Latin rendering of “When Adam delved and Eve span.”
77/31. couetous: Latin vagus, apparently confused with “avarins.”
77/32. stooons of pe ors: Latin adds: vnde sunt ossa eius.
77/33. bittir: Latin avarus, evidently written or read as “amarus.”
78/5. Tese holy profetis and alle Goddis children: Latin episcopi & sacerdotes
& omnes sancti et electi. E, H, L, D read "goddes chosen," H, D simply "goodis." Hence there was probably an illegible word in the English MS. from which both H and this text descend, of which one scribe was able to read the first two letters. A also reads "children," and adds, "The 9 parte is of fier wher-of he is angrit and moved to wrath." 

78/6-11. Forsöpe be Lord ... good and yuel: Genesis ii. 8-9, Hereford's version.

78/10. Paradys: MS. adds, "and took man and put hym in paradys," which has been caught up by a scribe from the following line. H tries to rationalize it by adding "and he plantid the tree," etc.

78/11-80/23. Thanne be Lord ... to ben kepte: Genesis ii. 15-iii. 24, Hereford's version. The description of the four rivers, ii. 10-14, is omitted, probably because they have already been enumerated.

78/22-4. Al ping forsope ... name of hem; Hereford, "al thing forsothe of soule lyuyenge that Adam elepid, that is the name of it. And Adam elepide alle thingis hauynge soule, and al volatile of heuene, and alle beestis of the erthe, bi her names." 

78/27. fillid: Hereford, fullfyllid; Purvey, fillide; Vulgate, repelit.


78/37. lyuera: Vulgate, animantibus. L emends to "liberd." 79/13. [and eet]: scribal omission due to the many short clauses beginning with "and." The words are found in all the other MSS.

79/18. [in]: MS. and, so also E, H, L, D, D2; Hereford, at; Vulgate, ad; H2, yn. A scribe may easily have confused "in" and "&." 

79/34. Vnreste: other MSS., enemeytes; Vulgate, inimicitias.

80/17. [lest]: supplied from Hereford; Vulgate, ne forte. Petrus Comenestor in his Historia Scholastica, Liber Genesis, Cap. xxiv., quotes this as an example of aposiopesis. H, L, D2 have further disguised it by making the verbs indicative.

80/21. set[te]: so the other MSS.; MS. sente.

80/23. to be wey of be tre of lijf to ben kepte: so Hereford and H, L, D, H and D2 read, "to kepe the weie towards the tree of line," following Purvey.

80/26. bei wenten in-to be west: this is not in the printed Vita, but appears in all the Latin MSS. of it in the British Museum. In the Greek Apocalypse of Moses (Charles, Apocrypha and Pseudepigrapha of the O. T., II. 138), they go into the east, as is presumed by this version, 85/32, 86/24. In the Book of Adam and Eve, translated by Malan from the Ethiopic, 1882, a Christian work of the 5th or 6th century, God sent them out towards the west, "because on that side the earth is very broad." They could not go out towards the east, because the Garden itself was on the border of the world eastward, beyond which there was nothing but water encompassing the world and reaching to heaven. God would not send them out towards the north, because on that side there was a sea of water, in which the righteous should be washed from their sins at the last day, and if they washed in this they would be cleansed from their sin and forget it; nor would He send them out towards the south, where the north wind would bring them the smell of the trees of the garden, for in that delight they would forget their transgression.

81/6. wra[p]e: so all the English prose versions, but the Latin MSS. read WHEATLEY MS.
“creatura” (the passage does not appear in the printed Vita). Cp. C, 70, His creature is great. Evidently “creatura” is corrupted from “creata ira.”

81/22. [and doo penance]: so H, E, L, D, D₂; H₃, A, omit.
81/32-4. Mystist þou not... schalt be saaf: Vita, non potes tantum facere quantum ego, sed tantum fac ut salveris. So H, E, H₂, D, D₂, following a MS, with “et” in place of “ut.” B follows a MS. with the reading of Harl. 526, Numquid potes in tantos dies facere & non facis. Dico tibi tantos fac vt volueris.

82/16, 17, 18. f(ro): MS. for (three times), the same error occurs the first two times in H₂.
83/30. This version of the Fall of the Angels is that of the Koran, Chs. 7, 15, 17, 18, 38.

84/8. Here the rubric breaks into a sentence.
84/24-6. Ischal setto... is albur hijeste: Isaiah xiv. 13-14. Cp. Cleanliness:

“I schal telde vp my trone in þe tramouatayne & by lyke to þat lorde þat be lyft made,” ll. 211-12.

85/13. My Lord God... grauntid lijf: Harl. 526, Viuit dominus deus meas, tibi concessa vita. H, my Lorde god leueth to the grace and is graunted to the life; this shows a scribal attempt at emendation consequent on the corruption of “lyueth” into “leueth.”

85/27. And sche mette wip oure Lord: this picturesque detail is found in all MSS. of this version, but is not in the British Museum Latin MSS.
86/20. wip sorowe: Latin MSS. et erat lugidus, Vita et erat lucidus, referring, of course, to Cain, and to the legend which made him the son of Satan. See Palestinian Targum, Genesis iv. 1, and Pirké de Rabbi Eliezer, ed. Friedländer, p. 150.

86/23. Caym: a play upon the similarity of the name to the Hebrew word for a reed, Kânêh (Wells in Charles’s Apocrypha, etc.).
86/32. And Eue seyde to Caym: in the Vita and in B, C, she tells the dream to Adam only.
86/34. in þin hondis: Latin MSS. add: et ore suo deglutivit. This is found in B and C, but not here or in the other prose MSS. There are many variants in the earlier MSS., see Meyer. The passage seems to be founded on a misreading of Genesis iv. 11.
87/6. an hundrid and þrîtt þeer oold: H, H₂, L, D add, “For s[o]th Abelle was slaine of Cayme in the yeers of his age an hundrid and twoo yere.”
87/6-9. Aftir knew Adam... which Caym slou: Genesis iv. 25.


87/15-88/34. Aftir manye dayes... of þe Lord: Genesis iv. 3-26, Hereford’s version. The result of this interpolation is that the story of the birth of Seth is told twice, almost in the same words (87/6-9, 88/29-32).
87/23. ellis forsoþe yuel: but if indeed (thou dost) evil.
87/36. vagaunt: H, but be vacant. Consequent on the error of “vacaunt” “vagaunt” (Vulgate, vagus), a scribe has inserted “but be.”
NOTES.

88/27. songe wexynge: so Purvey; the earlier version reads "little waxen";
H, litille wexinge, so H2, H3, E, L, D.
88/34. inwardly: so Hereford; H emends to "in worde"; "inwardly to
clepe" translates the Vulgate "invocare."
88/35. And Adam seyde to Seeth: both Latin and English texts of Adam's
vision are very confused.
88/39. and I say ordris ... as fier: Vita, et vidi currum tamquam ventum
et rotae illius erant ignea; Harl. 526, & vidi choros tanquam ventos & rota
illius erat ignea. The English version seems to comprise both these, "fair"
being originally "fiery." B, who is a careful translator, and uses a different
MS., omits the chariot.
89/2. Paradys: in paradiso iusticie, i.e. the Paradise of the just; B, right-
wise paradys. This is the highest of the seven heavens, in which is the
dwelling of God, and where the just can hear the voice of God. See Weber, Jüdische
Theologie auf Grund des Talmud und verwandter Schriften, Leipzig, 1897,
. 162.
89/20. converte: so H2; other MSS. "comforte"; Vita, converte.
90/3. it bihousp pee to be worschipid: this is not found elsewhere. It seems
to be a repetition of "e[very] creature owjp to worschipe pee," above.
90/5. out of Paradys ... sijt of God: Vita, de paradiso visitationis et
iussionis (v.r. visionis) dei. Harl. 526 reads: in medio p., etc., hence B, in to
the mydel of p. But the reference is to the heavenly Paradise, separated from
the world by waters.
90/11. in-to be place of Paradys: so the Latin MSS.; but Vita, in locum.
Adam was outside Paradise when Michael ravished him into the Paradise of
Justice.
90/13. to be lake: this seems to have arisen from confusion in the Latin
source between "locum" and "lacum," which has led to the repetition of the
whole sentence. It does not appear in B.
90/28. vpon whiche pei schulen make dwellynge placis in erpe: an anticipa-
tion of the following sentence, not found in Latin or B.
91/9-12. And wickide men ... to be Lord: Vita, et impii punientur a deo
regis suo qui noluerint amare legem illius. celum et terra noctes et dies et
omnes creaturae obedient ei. This has become in Harl. 256: et impii ponent
Adam regno suo et qui noluerunt amare regni illius celum et terram, etc. The
correct version appears out of place three lines earlier, "and pe wickid," etc.
This points to its having been a marginal correction, which has been taken by a
抄ist as an addition. It does not appear in B.
91/17. as ri3twijesmesse: Harl. 526, sicut iusticia; it is not necessary to add
"askith" from H, which must be a scribal addition, and appears in no other
MS. except L and D2.
91/18-20. men schulen be purified ... purified by watir: Vita, purifi-
cabuntur homines per aquam a peccatis. condempnati erunt nolentes purificari
per aquam. "Condempnati" has in some way become "of Cristendom." The
MSS. read "consequenti" or "consequentes."
91/32. And pei camen to-gydere in þe partyes: cp. Apocalypse of Moses,
v. 3. And all assembled, for the earth was divided into three parts.
92/10. I suppose: these words, which are exceedingly difficult to read in
the MS., are only found here and in A.
92/18–19. **greet penaunce**: cp. B, gret sorwes and deses. Probably l. 21 should read "penaunce."

93/6. f[oo]jt: so II.

93/15. [ese]: MS. ïj; B, his; other MSS. ïse.

94/28–95/9. Interpolated from the *Gospel of Nicodemus*, ch. xix.; cp. Meyer, p. 204. The differences are very great, and the version of the prophecy found in B is much nearer the Latin, which reads: *Tune veniet super terram amantis-simus Christus filius dei resuscitare corpus Adae, et cun eo resuscitare corpora mortuorum. Et ipsæ filiæ dei veniæ baptizabitur in flumine Jordanis et, dum egressus fuerit de aqua Jordanis, tune de oleo misericordiae suae perunguet omnes credentes in se; et erit oleum misericordiae in generationem et generationem eis qui renascendi sunt ex aqua et spiritu sancto in vitam aeternam. Tune des-cendens in terris amantis-simus filiæ dei Christus introducit patrem tuum Adam in paradïsum ad arborem misericordiae.*

95/5. [to blisse]: cp. C, 793–4, "He shal fordon. þe fendis myȝt And leden þy fader to blesse bryȝt;" *Gospel of Nicodemus*, 1275–6, And be baptisiz in þe flome To bryngye þi fadres bale to blysse (E.E.T.S., Extra Series, C., p. 103); and *Story of the Holy Rood*, 211–12 (E.E.T.S., 46, p. 68), "And till all þat will sese of sin Sål he gif blis þat neuer sal blin," in each case after the mention of the oil of mercy. Cp. also *Chester Plays*, XVII., 193 (The Descent into Hell), "To blis[se] now I will you bringe." The sentence is probably misplaced, and therefore left unfinished and undeleted by a scribe.

95/16. _odoramenta_: so L, D, A; MS. _odoramenta_, so B, H₂, H₃; H, D₂, _odoramenta_.

95/17. _Canel_: originally a gloss on "Cyanamionium"; as is "swete oymentis" on "odoramenta." Neither of these appear in B.

In the *Apocalypse of Moses* these spices were taken from Paradise by Adam after the Fall, that he might have wherewith to make offering to God.

95/36. _aens Goddis jerd_: *Vita*, contra ortum dei (v.r. dic). "Ortum" has been read as "hortum."

96/8. _panne þei kneiden a-down oon tyme and saten anopir tyme_: this is peculiar to this MS. and A. It does not appear in the Latin, but the reading of H₂, H₃, D, which preserve the following "and," suggests that it has been omitted from these texts.

96/16. _as þei weren stondynge at Adams heed_: the first three words are a scribal addition which destroys the sense; *Vita*, et ecce Michahel angelus apparuit stans ad caput Adae. They are only found in this MS. and A.

96/21–3. _Blessid be [jou], God, . . . merciable on hym_: *Vita*, benedictus es, domine, quia misertus es plasmac tuae.

96/23. _Thanne s[ay] Seeth . . . hys fadir soule_: *Vita*, tune vidit Seth manum domini extensam tenentem Adam.


"& afterward þan schal he
Sitten in þilke selue se
Pat Lïþbern sat, min angel briþt,"

also C. 889–90:

"þanne shal he sitten wip herte glad
In his tron pat him made,"

which seems to come from a reading "plasmavit."
96/30. Pre clothis of sendel and bimos: Harl. 526, tres pannos de sindone bissinos. "Bimos" is not recorded in N.E.D., the ordinary form being "bis", from O.F. bysse, as in V. The word is omitted in H, D₂, and may well be due to a mis-reading of the Latin adjective as "bissmos." 

96/31. anojir ouer Eue: only found in this MS. and A, and apparently due to the scribe's unwillingness to waste a cloth. In V there are only two cloths. The Vita reads: afferte mihi tres sindones bissinas et expandite super Adam. et alias sindones super Abel filium eius. Harl. 526 turns this into: vnum super corpus Ade & alium super corpus filij eius Abel. 

In the Book of Adam and Eve, Bk. I., ch. lxxix., when Cain had murdered Abel, the earth would not receive his body, but threw it up again three times, the first time because he was not of the first creation, the second time because he was righteous and good, and was killed without a cause, the third time that there might remain before his brother a witness against him. So in the Apocalypse of Moses, the first reason only being assigned (§ 40). See Au. 569-73; Cursor Mundi, 1075-84. 

96/33. of he last enede of his death: Vita, dormitatio mortuorum. The reading of H, L, D, D₂, H₃, of his last enede of his death, suggests that the three last words are a gloss on the first expression. 

97/3. on he body of his sone: so B, A. Harl. 526 reads: & corpus filij eius Abel. A scribe has written "super" for "et," catching the word from a few lines above. H, H₂, H₃, L, D, D₂ read: in the vale of Ebronne as the maister of stories tellith. 

97/10. The rubric here breaks into a sentence. 

97/11. Eue: MS. se now how Eue; this scribal repetition shows that this is not the first MS. to insert the rubrications. 

97/17. firste by watir, afterward by fier: so the Vita, but in this case there would be no need for tables of earth. The most reasonable account is in Jean d'Outremeuse: sains Mychiel ly avoit dit que Dieu feroit II jugement, dont ly uns sieroit par aighe et ly aultre par feu; mains nuls ne savoit liqueis sieroit devant. In C the judgment is to be by water or by fire. 

97/18. ben [ponyschid]: H, H₂, H₃, L, D, D₂, A, have the same omission. 

97/28-30. thanne wole [the tablis of stoon loose, and] the tablis of erthe endure: H₂, H₃, L, D, have the same omission. H, D₂ read: than wille the tablis of stone abide and endure; A, then will those tables endure. B is correct; the passage is a good test of accuracy for a medieval scribe. 

98/14-99/10. Thanne Seeth made ... and spaken proudly: this passage is only found in MSS. of Class II. of the Vita. 

98/14-99/3. This passage differs so greatly from B, as regards language, that it must have been a fresh translation. The prophecy of Enoch is, however, exactly the same. 

98/33. Achliacas, that is to seye, wib-ouaten techynyng of lyppis. On this passage Meyer gives the following note: "Achliacas. ἀνυλιακάς = ἀναποτέλεστος." The word is first found in the Paris MS. 5327, of the eighth or ninth century, where the passage runs: "achylicas quod est in latino inlabicas hoc est sine labore doctrina scriptas," and next in MS. Clm. 17151, of the thirteenth or early fourteenth century, as, "achylicas quod est latina lapides id est sine labisis doctrina scripta." The whole passage, though not a part of the original Vita, is evidently translated from the Greek, and the original Greek word was probably
NOTES.

ἀναλίκας, i.e. not made of matter, of heavenly origin. Corrupted to "achylicas," it was then Latinised as "inlabicas," from the Greek χιαλκός, a lip; this coined Latin word was afterwards glossed, rightly or wrongly, by various scribes, and also itself either corrupted, or, as in our text, omitted entirely. Of the two MSS. quoted above, the first is wrongly glossed, and the second has the wrong Latin word, taken by the scribe from the description of the making of the tables above. In the fourteenth and fifteenth centuries the confusion grew worse. Meyer quotes "sillabicas hoc est sine librorum doctrina scriptas" (MS. Clm. 5865), and Harl. 495 reads: "aquillicitas quod est lateine inlapidatas id est sine labiis doctrina scriptas." It should be noticed that the Auchinleck MS., which is based on a very early form of the Vita, omits all mention of the angel's having assisted Seth, and consequently of the letters. From the account in 98/14-16 we may conclude that this represents the first form of the story.

99/2-4. ἦτα ἦτα was profeced . . . Ihesu Crist: Vita, quod prophetavit septicus ab Adam Enoch dicens ante diluvium de adventu Christi. Cp. Jude 14-16; Enoch i. 9.

99/10-22. This is the book . . . slee and pritty: Genesis v. 1-5, Hereford's text.


XIV. A PRAYER AT THE ELEVATION.


17. Weye of swetnesse, Trist of soothenes: via recta, veritas perfecta.
above, at myn a, in an exalted position, I, 112

Achiliacos, 98/33, v. Note

affeference, estate, possession, VIII, 38; cp. med. L. affeventus, affeudamentum, etc. Not recorded in N.E.D.

affreyne, inf. question, IV, 798

agayne, against, IV, 503

aghtil, inf. to direct one’s course or endeavours, II, 123

aknown, pp. confessed of, IV, 123

alMr, of all, 84/25

among, adv. at the same time, IV, 124; euer among, continually, IV, 176

and, if, VIII, 89

a-plight, assuredly, III, 47

a-tamyd, pp. tamed, IV, 83

[ateynt, convicted, VIII, 3

autow, altar, II, 259

a-wreked, pp. avenged, IV, 14

[burnes], men, III, 34
busked, _pt. pl._ prepared, III, 33
but, unless, IV, 31
bute, _buxum, v._ bote, boxom
byname, _pp._ deprived of, 83/26
byrde, lady, III, 2
byse, fur, I, 116
bytide, _pp._ ful woo _b._, wofully
afflicted, IV, 96; betyddde, IV, 272. _The phrase is generally used in impersonal construction_

calamynte, an aromatic herb of the
genus _Calamintha, 95/17_
calueren, calves, IV, 539
can, _pt._ did, I, 10; IV, 592; _pl._
IV, 586
camel, cinnamon, 95/17
cavte in clothes, _pt._ 3s. swaddled,
III, 49
ceesside, cese, _v._ sees, _sey[s]en_
chace, _imp._ _s._ drive, IV, 557
chalenge, _pr._ 2s. subj. accuse, 60/6
chare, chariot, 89/1
chastiad, _pp._ chastised, IV, 68
chauosse, lot, fortune, IV, 631
chese, _inf._ choose, accept, IV, 631
chyer, _inf._ shiver, I, 35
cleef, _pt._ 3s. broke, IV, 405
[cl]ere, _pr._ _pl._ explain, make clear,
III, 128
clowte, cloth, shroud, IV, 351
conable, suitable, IV, 138
cordyng, _pr._ _p._ agreeing, IV, 533
couth, _part._ _adj._ familiar, at home,
IV, 92
couenante-briche, breaking of cove-
nant, VIII, 76
creke, a hurdle or bier on which
bodies were carried to the grave,
IV, 21; _cp._ _"cratch," N.E.D. and
E.D.D._
crocum, saffron, 95/17; _acc. sg._ of
L. _crocus_
crop, _pp._ crept, IV, 912
cruddidist, _pt._ 2s. didst curdle,
60/25
cure, _do_ _pi_ _c._, give thine attention,
IV, 773
dare, _inf._ lie hidden in fear, IV,
939
deed, death, 83/14; _gen. s._ _dedes_,
I, 88
deede, act, 78/32
dee, debt, II, 228
defaute, lack, I, 117; _pl._ defautes,
faults, IV, 461
der, _inf._ injure, I, 74
derworth, dear, IV, 88
dewe, _n._ right, VII, 43
diit, _pp._ appointed, IV, 733; dealt
with, IV, 637
dikide, _pp._ built, IV, 661
discry, _inf._ describe, III, 129
discryen, _inf._ denounce, 99/6
disp[arp]lye, _inf._ scatter, IV, 938
dissesen, _pr._ _pl._ molest, IV, 945
doluen, _pp._ dug, buried, IV, 22
dongeon, castle keep, IV, 661
dooy why, _inf._ act so (that), IV, 423;
dat. _inf._ _I have not to doone, it is
not my affair, 84/15; _pp._ _dooe,
done, IV, 59_
drede, wonder, I, 137, II, 42
dredeful, full of dread, IV, 364
driede, _pp._ drained of blood, IV,
574
dryngles, without drink, II, 284
dyscryue, _inf._ describe, I, 60
echoone, each one, 64/20; _echoon,
VI, 7_
eeldid, _pt._ _s._ grew old, IV, 58; _pl._
eldyd, IV, 106
eft, again, IV, 920
egh, eye, IV, 57
eisel, vinegar, IV, 590; _eysell, I, 71_
eke, _pr._ _i._ _add._ IV, 261
elke a, each, VII, 13
ellis, _if._ 87/23
eylinges, tedious, lonely, IV, 374;
ælengae _+-es._ _This form is not
given in N.E.D., and should
possibly be emended to eylinge,
as in the other texts._ _Ad._ reads
alone, _Ro elong_
enquererid, _pp._ examined, 91/22
entençoeur, intention, VI, 64
entent, mind, will, VI, 22
entrikide, _pp._ ensnared, IV, 663
ere, _pr._ _pl._ are, IV, 225
euen, straight, II, 110
enene, in exact agreement, IV, 704
ernichoon, everyone, IV, 727
_eysell, v._ _eisel_
faast, firm, strong, II, 18
fare, state, III, 35
GLOSSARY.

faint, infant, IV, 851
fayn, glad, II, 293
fairy, enchantment, illusion, translating Vulgate illusionibus, scornings, IV, 349
feer, inf. terrify, II, 31; pr. 3s. fer[?]y, IV, 736
fele, many, IV, 145, 393
felth, filth, IV, 382
ferde, pl. pt. dealt, IV, 309
fere, company, IV, 544; in fere, together, VIII, 99
f[ey], faith, IV, 460
filde, pp. defiled, II, 97
fillid, pt. 3s. supplied, filled in, 78/27
fleeme, subj. pr. 2s. banish, VI, 17; pp. fflyeyd, IV, 838
fil3, pr. pl. flee, IV, 685
flum, river, 95/3; flume, III, 102
flyten, pt. pl. wrangled, IV, 693
f[odes] children, III, 53
fonde, pt. 1s. found, IV, 141
fonne, fool, II, 63
foorme, adj. first; f. fadres, first parents, IV, 259
for, because, IV, 693
force, yeinith no f., attaches no importance, IV, 102
for-do, imp. s. do away with, IV, 394; pp. [fordon], IV, 8
foreyne, inf. wander abroad, VIII, 56; cp. med. Latin foraneus, canonicus qui non facit residen-
tiam
forfryede, pp. over fried, IV, 572
forslowthid, pp. neglected through sloth, IV, 525
forsoke, pp. entirely drained of moisture, IV, 571; O.E. for- + sican
[forthought], pt. impers. it repented me, IV, 292
[for]warde, covenant, IV, 259
for-whi, because, II, 41
for[y]emed, pp. despised, IV, 422
fowen, fawn, IV, 830; O.F. foun
fraynd, pt. pl. asked, III, 39
fre[e], frail, VI, 7
frel[y], frailly, IV, 565
frestyng, verbal n. proving, III, 73
frith, wood, IV, 830
fulfillid, pp. filled full, 63/11
fulsomnesse, abundance, IV, 476
fyn, fee; pou makist bi f., makest terms of peace, VIII, 102
[gamen], mirth, III, 33
gan, pt. 3s. did, III, 69
gate, path, II, 110
glated, pp. made glad, II, 171; O.N. glâða
glo[per]ed, pt. pl. flattered, II, 70
gode, wealth, IV, 339
godesluf-barne, illegitimate child of God, II, 344
goost, spirit, IV, 466
grede, inf. weep, IV, 343; pr. 1s. grete, II, 65
grith, peace, IV, 832
gruchchers, murmurers, 99/9
3af, 3oune, 3yuen, v. yeve
3are, readily, III, 33
3ede, 3eden, v. yede
3erde, rod, IV, 68, 311
3erne, willingly, IV, 889
zing, young, IV, 591
[halfundele], half, IV, 737
halle, assembly, hall-moot, or court of the lord of the manor, IV, 71
happily, perchance, haply, 82/4, 92/8
hard, pp. heard, II, 125
hardenly, assuredly, II, 117
hatte, pr. 2s. pass. art called, II, 138; pt. 3s. hite, 86/31
hawes, oats, III, 89
hayised, pp. greeted, II, 170
heestis, commandments, 85/17
heete, heat, VIII, 123
hele, health, IV, 217, 481; heel, II, 90
hele, inf. cover, IV, 151, 395
h[e]jnde, hands, III, 77
here-agayne, against this, II, 33
heriyd, pt. 3s. harrowed, plundered, II, 186
hi3te, v. hatte
hirked, pp. grown weary, II, 82
holy, wholly, III, 58, 133
homagere, vassal, VIII, 101
hoo, interj. halt!, IV, 511
hool, whole, VIII, 111
[h]orowe, filth, pollution, IV, 907; O.E. horu, horw-; also horh, phlegm
housel, the Holy Eucharist, XII, 46
hurlyd, pp. scarified, torn, IV, 605; (?) cp. Sc. harl, to scrape roads with a "harl" or scraper (N.E.D.)
hyle, imp. s. conceal, 92/22
into, in (translating Latin in with accusative), 88/23; in-to, to, 88/27; until, 96/26
kerue, inf. cut, injure, IV, 728
knowleche, acknowledgment, confession, VI, 66; VII, 34
kydde, well known, IV, 92; manifest, IV, 270
kynde, generation, IV, 642; offspring, IV, 707; nature, VIII, 30
ladde, pp. led, IV, 199
lappid, pp. wrapped, 63/17
lat, late, v. letyn
law, custom, III, 36
leche, physician, IV, 493; lech, IV, 131
lende, inf. remain, III, 13
lere, cheek, I, 40
lere, inf. learn, IV, 283; l]ere, III, 130
lese, inf. destroy, IV, 945; imp. s. IV, 24; pt. 3s. lees, lost, 85/8; pp. loore, VII, 51; loren, 64/16; lorne, III, 56
lese, inf. loose, VIII, 106
lett, hindrance, III, 50; leet, III, 51
lett, inf. hinder, II, 10
letyn, inf. leave, IV, 339; pr. 2s. leetist, considerest, 61/23; imp. sg. lat, let, IV, 546; late, VII, 15; liberate, 63/31; pt. 3s. lete, left, IV, 621
leuaciouis, elevation, 100/3
leue, beloved, I, 139
leyyd, pp. lived, IV, 526
liggip, pr. pl. lie, IV, 812
ljetist, pt. 2s. didst descend, VII, 46
lisse, inf. relieve, IV, 670; lyssse, IV, 485
lith, joint, IV, 828
loghe, pt. 1s. laughed, II, 65
loore, loren, lo.n.e, v. lese
lope, pp. leaped, fallen, IV, 908
loutid, pt. 3s. bowed, III, 50
loue, inf. praise, dant laudem, 89/34
lovely, loving, IV, 131, 493
lowide, pp. brought low, IV, 858
lufty, lovingly, III, 130
lust, pr. impers. it is pleasing, IV, 669
lykide, pt. pl. pleased, IV, 657; pp. lyked, II, 81
lyme, limb, IV, 828
lysse, v. lisse
lyueraunce, deliverance, II, 287
malsyoun, curse, 81/13
manyon, many a one, IV, 185
mare, more, II, 148
markyd, pp. made, III, 20
mathe, worm, IV, 301
meel, time, IV, 739. The simple noun in this sense does not seem to be otherwise recorded in M.E.
me[nj]keful, noble, III, 44
mesil, leprous, II, 306
mister, need, IV, 20
mode, mind, II, 298
moght, moth, IV, 301; O.E. mohne
moost, pr.Is. must, IV, 107
more, inf. mourn, IV, 124
mote, pr. Is. subj. may, IV, 391; pl. mut, XII, 28
mouthie, inf. voice, IV, 143
mute, assembly, II, 154
myld, mildness, VIII, 113; O.N. mildi
mynde, memory, IV, 642
mys, fault, VII, 23
mys, pr. pl. fail, III, 27
mys, amiss, IV, 172
[mys]fare, misfortune, II, 312
nardum, nard, 95/16; acc. sg. of L. nardus
napeless, nevertheless, 81/19
neghe, inf. approach, IV, 146; pr. pl. neghes, IV, 178
neuen, inf. name, III, 11; pr. Is. [ne]ue(n), II, 4; pt. 3s. neuend, III, 67
no-kyn, no kind of, II, 304
noon, not, VIII, 92; non, III, 27; not recorded in N.E.D. before 1651
Glossary.

noot, pr. 1s. know not, 81/6, 92/21
noyed, pp. injured, IV, 643
of, above, VI, 37
omange, among, II, 272
only, alone, II, 179
oonyd, pp. made at one, IV, 704
oord, point, IV, 811
oord, host, IV, 480
or, ere, III, 52; IV, 47, 815; 63/32
[o]r[r]our, hideousness, 64/2; Vul.
gate
os, as, I, 151
osprynge, offspring, 93/8
ouyt, at all, 83/26
outrage, wrong, injury, violence, IV, 477
outray, deed of violence, IV, 110
owe, pr. 1s. ought, IV, 56
pail, fine cloth, III, 87
passid, pp. transgressed, 97/15
pelle[s], furs, III, 87
pelour, fur, I, 116
pertyly, straightway, III, 47
peryd, pt. 3s. appeared, III, 104
pese, inf. satisfy, content, VIII, 64
peynt, pr. 2s. subj. colour, depict falsely, VIII, 7
pight, pp. set, IV, 209; pyght, IV, 439
plenteous, plenteous, IV, 826
plet, inf. plead, IV, 853
pouert, poverty, I, 114
pouste, power, VIII, 16
poyntes, distinguishing qualities, III, 114
[poyntill], pencil, III, 81
prow[te], proud, IV, 347; I. O.E. prut
pure, poor, lowly, II, 8
pyght, v. pight
pykide, pt. 3s. picked, chose, IV, 659
pyne, suffering, punishment, IV, 118
quarte, sound, VIII, 111
quyte, white, IV, 442
quyten, pr. pl. require, IV, 361
qweme, inf. please, VI, 15; pp. qwemed, IV, 418
qwyte, free, IV, 444, 765
ransake, pr. 2s. subj. search out, 60/11
rathe, early, IV, 299
rede, n. counsel, take torede, decided, III, 37
rede, imp. s. counsel, X, 3
refute, refugee, IV, 153
regyoun, realm, IV, 845
remew, inf. depart, VIII, 83
repoort, inf. relate, VIII, 79
rezen, inf. rush, IV, 947
resoort, inf. return, VIII, 77
respyte (delay providing) leisure, IV, 446
re[tt]ith, pr. 3s. imputes, IV, 97
rewarde, pr. 2s. subj. regard, IV, 793
rewly, wretched, IV, 160
ribaudrie, coarse language, secur-
ility, VIII, 79
rightwisly, justly, deservedly, II, 45
riot, justice, IV, 844
riot half, right hand, 62/10
rkenyunge, rendering of account, VII, 9
roser, rosebush, III, 43
ruwe, inf. have mercy on, IV, 649
ryches, s. wealth, I, 114
ryken, inf. make payment, VII, 7
ryse (r. w. pees), rows, order, III, 116; O.E. raw. Cp. York Plays, XX, 50; Rede youres resouns right on rawes
ryse, brushwood, III, 89
sadde, strongly, IV, 885
saghtil, inf. become reconciled, II, 124; reconcile, II, 226
s[aghynge], reconciliation, III, 75
sale, hall, VIII, 816
sauerist, pr. 2s. art redolent of IV, 807
saw, saying, II, 158
say, pt. 1s. saw, IV, 588; 86/34; pl. sayen, 97/5; pp. seyen, 91/2; sowen, IV, 674
scheende, inf. harm, IV, 644; pr. 3s. subj. schende, IV, 167; pp. schent, VI, 10; VIII, 45
schene, pure, IV, 467
schewed, pr. 3s. appeared, III, 63
schopyn, pl. pl. shaped, 60/21
schynynge, brightness, 79/18
seche, inf. seek, 81/17
see, seat, throne, I, 128; IV, 327
seel, a promise given under seal, IV, 741
seeme, pr. pl. befit, VI, 19
sees, pr. pl. cease, IV, 511; pt. s.
ceesside, IV, 333
seke, sick, II, 251
sekir, v. syker
semelaunt, appearance, 80/3
sendel, fine linen, 96/30
sene, visible, I, 8; II, 2; IV, 471
sere, various, II, 9
seet, fitting, III, 10
sett, pl. 3s. directed, ordered, III, 46
seyen, v. say
sey[en], inf. to put in possession,
establish, IV, 951; cese, VIII, 66
silue, same, 61/23
skille, reason, II, 80
skilwys, rational, II, 59
sleep, pr. 3s. slays, IV, 504; pt. 3s.
sluo, 87/13
softid, pp. made soft, 60/25
soget, subject, 76/18
soke, n. suck, IV, 324
sonnes morn, Sunday morning,
II, 187
sotilte, subtlety, IV, 854
sowen, v. say
sp[al]ryd, pt. 1s. refrained, IV, 307
spatil, spittle, I, 70; sputil, 59/6
spedith, pr. 3s. profits, IV, 133; pt. 1s.
spedde, brought to an end,
VIII, 35
sperde, pt. 1s. shut in, IV, 307; pp.
shut, IV, 72; cp. M.L.G. speren
sperne, inf. reject, IV, 895; O.N.
sperna
spille, inf. slay, 85/7
spiride, pt. 3s. breathed, 76/29
spotil, v. spatil
spryng, inf. sprinkle, IV, 441
stall, stable, IV, 430
steder, place, II, 161; stide, 80/35;
styde, 85/23; steede, II, 206
stedie, pp. beset, III, 32
steph, inf. rise, II, 200; pt. 3s. sti3,
IV, 687
stere, pr. 1s. move, stir, IV, 331
steuen, voice, II, 212
stide, v. stede
stoode, pt. 2s. stoddest, IV, 503

stounde, hour, I, 81; hard time,
pang, IV, 712
strenghted, pp. strengthened, III,
354; O.E. strengan
strenght, imp. s. strengthen, IV,
551; O.E. strengðu, n
styte, v. stede
stynent, pt. pl. stopped, I, 47
suffrid, pp. borne, endured, IV 802,
809
swele, inf. die, II, 122
swerp, pt. pl. swore, IV, 612
sweuene, sleep, IV, 702; N.E.D.
records no example of this meaning
between 1000 and 1645
swilk, such, I, 110
syker, secure, II, 13; sekir, sure,
IV, 95
sylth, time, II, 48; pl. sythis, 90/3
[tarie], inf. weary, harass, IV, 608
tearmys, limits, 61/28
telth, tillage, cultivation, worship,
IV, 384, 500; O.E. telþ
tene, suffering, IV, 469; XII, 6
[t]erne, inf. turn, IV, 726
thank, n. to be most thank, most
gratefully, II, 266
ther, pr. impers. there is need, II,
123
ther-agayne, against that, II, 18
there, whereas, IV, 166
tho, those, 98/16, 23
thole, imp. s. suffer, II, 204; thool,
II, 168
throwe, instant, III, 80
tyle, inf. till, 86/26
to, till, I, 52; IV, 615, 704; in the
presence of, III, 10
to-toorne, pp. torn to pieces, IV, 271
to-tuggid, pp. torn to pieces, IV, 613
tour, tower, VII, 45
trayn, deceit, IV, 300; pl. traynes,
IV, 253
trist, pr. pt. trust, IV, 125; pp.
trest, IV, 321
twynnyd, pp. separated, VII, 25
tyne, inf. lose, II, 143
tyne, inf. shut, VIII, 107
pere, these, II, 146
put, she whom, II, 4
pilk, the same, 84/12
poo, then, I, 23
GLOSSARY.

porou-sout, pp. penetrated, VI, 21; [porou; sout], thoroughly examined, IV, 5; throgh seght, IV, 11
prie, three times, VIII, 85
prise, thirst, IV, 576

vmbethyng, imp. s. bethink, II, 203
vmset, pp. surrounded, II, 9
vmthink, imp. s. bethink, II, 177
vndirfonge, imp. s. receive, IV, 64
vndirstonde, inf. receive, IV, 86/17
vnreste, strive, 79/34
vn-tille, unto, II, 102
vp, upon, IV, 560; [vp], IV, 330; O.E. uppan
vptake, imp. s. rebuke, IV, 9, 202; pp. vptane, taken into possession, made my own, II, 89

vagannt, wandering, 87/36
vertu, divine power, II, 137; strength, IV, 274
vetued, pp. endowed with virtue, IV, 863. The earliest example of this in N.E.D. is 1609
volatils, birds, 76/11

waght, instability, II, 277; cp. O.E. wagian, to totter
walle, well, VI, 32
wanhope, despair, II, 168
wannesse, lividness, Vulgate livorem, 88/27
ward, watch, IV, 817
ware, prudent, III, 85
warne, inf. refuse, II, 313
warre, worse, II, 50
wasshe, pr. 3s. washes, IV, 502; pp. wayschen, VI, 32
wayte, imp. s. watch, observe, VIII, 57

wede, apparel, in w. used as expletive, III, 16
weer, doubt, IV, 744; were, III, 101
w[ciele]de, pt. 1s. weighed, II, 61
welatesom, disgusting, II, 96
weldant, pr. p. ruling, II, 202
weldyng, verb. n. wielding, IV, 256

wele, weal, prosperity, VIII, 92
wend, pt. 1s. thought, II, 33
were, inf. defend, II, 246; pr. 2s. subj. XII, 24
wexe, pr. 1s. grow, IV, 212; pt. 1s. IV, 241
whatkyn, what kind of, II, 302
wisse, v. wys.
with, by, II, 170, 171
with-stonde, inf. stand firm, 59/12
wittes, minds, IV, 668
witty, wise, III, 15
w[le]te, inf. impers. cause nausca, scorn, II, 264; O.E. -wlætan root of O.E. awlætan, gewlætan, to defile; ep. O.E. wliatian, to despise
woltow, wilt thou, VIII, 50
wond, inf. turn, IV, 860
wonde, wand, IV, 212
wone, dwelling-place, III, 15
woneth, pr. 3s. dwells, IV, 326; pt. pl. wonden, 80/35; pp. wonyd, accustomed, 98/31
wonyng, dwelling, III, 86
woode, furious, I, 141
woodnesse, fierceness, 94/7
woorde, world, IV, 373
worth, pr. pl. subj. may (they) be, IV, 82
wou, wall, IV, 750
wreche, vengeance, IV, 491, 717
w[re]lth[li], wrathful, IV, 218
write, pt. 1s. subj. I, 59
wrye, pr. pl. accuse, II, 70. O.E. wrægan; v. Note
wyk, wicked, II, 68
wyn, joy, III, 54
wys, inf. guide, IV, 504; pr. pl. wisse, IV, 668; imp. s. wisse, IV, 380; wys, IV, 399
wyte, pr. 2s. subj. blame, II, 269

yede, pt. 1s. went, IV, 242; 3s. 3ede, 82/5; pl. 3eden, 93/31
[yeve], inf. give, IV, 295; pr. 3s. yeuith, IV, 102; pl. 3ynen, IV, 171; pt. 3s. 3af, IV, 324; pp. 3ouun, 76/21