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ABSTRACT

AN EDITION OF BRITISH MUSEUM MANUSCRIPT ADDITIONAL 37049: A RELIGIOUS MISCELLANY

By

Brant Lee Doty

British Museum manuscript Additional 37049 has been familiar to medievalists by name since its acquisition by the Museum in 1905. Various selections from the manuscript attracted attention in scholarly journals and books, but the manuscript has never before been edited in its entirety--the objective of this dissertation.

Initial work, begun from an early microfilm, encountered several difficulties. Some pages were not completely photographed. The black-and-white reproductions made it impossible to distinguish the rubricator's work, and the coloration of illustrations. The manuscript has suffered damage from liquid and grease stains, torn and badly worn pages, and careless handling. The trimmer has removed portions of a few lines at top, bottom, or both sides. To complete the study, it became necessary to study the manuscript in the British Museum.

At least four writers contributed to 37049, each employing an easily distinguishable hand. The primary scribe, whom I have dubbed 'A', is careless, irregular, often difficult to read, and he commits numerous errors of every description. His style is that of the 'bastard' hand, of which 37049 may be considered a most elementary example. The secondary scribes contribute less substantially, although "The Desert of Religion", the longest single item in the manuscript, is the work of 'B'.

Some of the items have not yet been identified, either by myself, or the Catalogue, or by Brown and Robbins' Index. These are usually minor and brief.

The primary purpose of this work is to present an accurate, literal transcription of the text of 37049, preserving both the intent and the integrity of the original. Verse is transcribed in stanzaic forms according to rhyme schemes, excepting for the extensive couplets. Pictures are plentiful, and each one is described in detail. More than 1200 scribal and authorial errors have been documented; they are noted where they affect the text materially. Unusual words, or common words^{not} in usual forms, are footnoted and entered in the glossary.

Major findings of the study indicate that the manuscript has been properly classified as a Northern work, probably produced in one of two Carthusian monasteries (Mount Grace or Kingston-upon-Hull) in York, with

the latter location more likely. At least four scribes wrote portions of the manuscript, providing an interesting study in writing styles of the day. While the manuscript is not distinguished for its great literary value, it provides an important dialectal study, with numerous interesting examples of Northern vocabulary and word forms. In addition, as a religious sampler, 37049 well represents several contemporary works advocating the ascetic Christian life.

This dissertation makes further scholarly research, analysis and identification of the seventy-one items immediately available without the necessity of consulting the original.

AN EDITION OF BRITISH MUSEUM MANUSCRIPT
ADDITIONAL 37049: A RELIGIOUS
MISCELLANY

By
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A THESIS

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DEDICATION

To my wife, Ruth, and to my family, from whom I have stolen many irreplaceable hours in order to complete this work, this volume is most affectionately dedicated.

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Without the extensive, courteous and efficient assistance of numerous individuals and institutions, this thesis would have been infinitely more difficult to produce.

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TABLE OF CONTENTS

	Page
INTRODUCTION	1
TEXT	36
GLOSSARY	539
BIBLIOGRAPHY	548

INTRODUCTION

British Museum Manuscript Additional 37049 has never before been edited in its entirety. A few articles from the volume have been read, edited, or reviewed by various writers during the sixty-four years since its acquisition by the Museum, but by far the bulk of the manuscript has escaped careful scrutiny. Because of the dialectal, literary, religious and historical significance, 37049 is worthy of scholarly attention.

It is the controlling purpose of this dissertation to make available an accurate transcription of the entire contents of the manuscript, and to present at the same time preliminary research in various areas touched by the contents. Fidelity to the original intent of the writer is a primary objective at all times.

For the most part done crudely in distressingly poor scripts, the manuscript offers several problems in transcription. I first attempted to edit from a microfilm copy. When this proved to be inadequate, it was necessary to spend six weeks in the British Museum with the original. Although most of the difficulties were resolved as a consequence, a few problems remain--those caused by irrecoverable loss to the book itself, those

encountered in illegible portions, and miscellaneous matters which will be noted in the text. Nevertheless, it is possible to present a transcription of sufficient accuracy to assure that no violence has been done to the extant text. The product is, I hope, a work which may be used by others for their individual purposes.

Provenance of the Manuscript There are immediate difficulties in attempting to establish the provenance of the manuscript. Records of the Museum simply show that 37049 was purchased from one L. Rosenthal of Munich on 13 May, 1905. Nothing more could be learned of its prior history of ownership.

Carthusian Origin Hope Emily Allen has proposed that 37049 was produced by a Carthusian monk late in the first half of the fifteenth century.¹ The hypothesis is consistent with the data at hand. Since, as will be shown later, the manuscript is of distinctly Northern origin, we are at the moment concerned essentially with those monasteries in the northern area of the country. Between 1422-1500 there were nine Carthusian monasteries and nine nunneries in Britain, with a total of 182 monks and 175 nuns as regular members of the order.² Monasteries in the North of England were Axholme, founded in 1397-8 in Lincolnshire; Beauvale, founded in 1343 in Nottinghamshire; Kingston-upon-Hull, founded in 1377 in

East Yorkshire; and Mount Grace (or Mountgrace), founded in 1398 in North Yorkshire.³ Because of the fundamental concept behind the order itself, they were quite small in comparison with those of other orders. Beauvale, for example, housed only the prior and twelve monks at its founding; forty years later, provision was made for the addition of two more. Mount Grace was begun with one prior and sixteen monks, with the number increased to twenty-one in 1420.⁴

The Carthusians were never a popular order in England, and there were never more than eleven houses simultaneously in the country.⁵ Peter the Venerable, whose writing in the Patrologiae Latinae is widely cited, said the houses regularly had no more than twelve monks with the prior, along with eighteen lay brothers and a few paid servants. He notes their unique and identifying customs: they wore their hair shirts of the most severe kinds; their fasting was almost continuous; they never ate meat, and ate other foods but once daily; they lived in separate little houses.⁶ The tonsure of the order allowed a narrow strip of hair around the head, and no beard. The habit was of white, a scapular with attached hood.

The Carthusians have been associated with a large body of ascetic writings, as well as mystical theological works. 37049 gives a history of the founding

of the Charterhouse (ff. 22^{r,v}), in 29-couplet verse. It is directly followed by a succession of verses stressing the Passion.

Richard Rolle It is possible that a few of the verses of Hampole in 37049 are actually the work of Richard Rolle of Hampole or are later versions of Rolle's writings. The matter is well discussed by Miss Allen in the work cited.⁷ More probably they are products, for the most part at least, of his 'school', of which the best known are Walter Hilton, William Nassyngton and Juliana Lampit.

Description of The Catalogue of the Additions to the
the Manuscript British Museum gives, at the end of the portion dealing with our manuscript, a very brief description: "Paper (except ff. 1,2)); ff. 3. + 96. First half of the xv. cent. The coloured drawings are in the crudest style. On f. 1. is an old number 94. 10 3/4 in. by 8 in." ⁸ Folios 1 and 2 are vellum, much darkened by age and use. The paper is usually well preserved, although the lower outside corner shows damage rather consistently. Toward the end of the volume, the damage becomes rather severe, resulting in the loss of an increasingly large portion of the text. Because the writing often approaches all margins, some material has been lost in the process of trimming and binding (see esp. 72^r, 91^r). Loss of full lines or portions of lines, and marginalia has

resulted from such trimming, as well as from the more common factors of natural deterioration of the paper, or from ordinary wear in use, or from tearing.

These damages cause frequent problems for the reader of 37049. Folio 1^r is marred by some kind of liquid, making some of the original Latin undecipherable, even under ultra-violet light. Apparently the stain has been left from the moist bottom of a circular container. The primary portion of the stain is crescent-shaped, and beyond the crescent there is irregular dispersion of the mark. The text is elsewhere troubled at times by stains from liquid or what might have been, in some instances, bits of meat or grease dropped upon the pages.

The vellum of ff. 1 and 2 is reasonably well preserved. Irregularly throughout the paper pages (ff. 3-96) various other difficulties are encountered. Both lower corners of ff. 11-22 are torn, bordering upon the text, but without any great loss. Folio 26 is torn diagonally from the lower left to within about one inch of the outer margin. Approximately two-thirds of the bottom line of f. 30^v is ripped off and lost. Folio 32 is torn horizontally just below the center, from the outer edge of the interior margin, but without loss.

The binder has carelessly trimmed away an inscription above the title on 36^r, leaving only the barest lower tips of some letters remaining. The line cannot be

deciphered. A similar misadventure has eliminated much of the top line of 45^V, and the bottom line of 46^R. In defense of the trimmer, it should be said that the original scribe(s) extended the writing most irregularly in all directions.

Folio 59^V loses up to half of its first five lines in the upper left from a rip. An unusual tear, rectangular in shape, leaves a large hole in the lower center of f. 65. The lost portion measures approximately three inches in width and three and one-half inches in height, at the interior margin. The title on 82^R is trimmed, but the text may be reasonably inferred. From this page to the end of the book, the corner damage becomes progressively worse on both sides of the bottom until, at the end (f. 96), the outer corner is lost to more than four and one-quarter inches from the outer edge inward, and to about six inches upward at the outer edge; nearly one-fifth of the page is missing as a consequence. The rip along the inside corner is much the smaller, and runs diagonally across the interior. It affects the final four lines of f. 96^V, and smaller portions of the preceding pages. Spotty damage from tearing can be seen in many other places, but without important effects upon the text.

The rubricator's ink often soaks through the paper. This may be seen especially where the title on 87^V

is legible in reverse on 87^r. The black ink, although less prominently than the red, is often visible from this cause. Sometimes such bleeding makes the reading difficult, but nowhere does it become obliterated or undecipherable.

Contents of
37049

The Catalogue briefly describes the contents of the manuscript: "The Desert of Religion and other poems and religious pieces, etc., mostly illustrated, in Northern English."⁹ Then follows a listing of each of the seventy-one separate articles. In some instances, where a work is known from other sources, the description gives aid in further research; in others, so little is known that a brief sentence suffices. Few if any of the articles are unique.

The book is, nonetheless, an interesting collection of religious miscellany done in both prose and verse. All articles are of a religious nature. The verse differs widely in type, topic, and literary merit.

Many of the items in 37049 have not been found in any other manuscripts. The Index of Middle English Verse gives other manuscript sources for most, but not all, of the verse. Some articles are very well known and were widely distributed before the end of the fifteenth century. Mandeville, and the Horologium (both relatively short in 37049), are well known in their entirety elsewhere,

as is the "Desert of Religion." Several disputations and other verse have come to us from well-known works.

Viewed according to types, the prose articles of 37049 are legends, travelogues, chronicles, treatises, disputations, meditations, miracle-tales, dialogues, and visions. The verses include meditations, dialogues, mimes, songs, moral distiches, emblem poetry, and general religious verse. Some thirty pages are filled with illustrations, crudely done and colored with red, blue, green, brown and shades of gray and black inks.

Drawings Drawings are common in the manuscript.

They may be found on virtually every page.¹⁰ Some are tiny and some are large enough to fill entire pages, like the full-page spreads of the Blessed Virgin and the Christ (ff. 1^V, 2^R), or the double page layout of the Seven Sacraments (72^V, 73^R). Texts of the "Disputacion Betwyx þe Body and Wormes," (ff. 33⁴-35^R), and of the Horologium (ff. 39^R-43^V) are interspersed with small repetitive figures throughout. Most of the drawings of any size are given some coloring, but there is little consistency; and the predominant color, besides basic black, is red. Nothing of the ornately artistic drawings or illuminations of the better manuscripts of the period will be seen in this one.

The "Desert of Religion," extending from 46^r to 66^v, devotes each verso to a divided page, with the text of the poem occupying the left half and an illustration filling the right half. Each recto of the folios is filled with a full-page drawing of one of the many trees of the desert, upon whose leaves, trunks and branches are inscribed alternately the vices or the virtues represented by the tree. This is the same pattern used by other manuscripts which preserve the poem, although the illustrations do not always follow the same order in all sources. The technique is not used with any other article in 37049.

Prose in 37049 The longest prose works in 37049 are the "Book of John Mandeville" and "Agayns Despayre." The former extends from f. 3^r to 9^v; the latter occupies ff. 89^v to 95^r. Much of the attention of the prose is directed toward the ascetic and mystical; all is of a religious nature, a fact which harmonizes with the verse content of the manuscript. Reverence for the Blessed Virgin is strong and consistent, and the wounded and bleeding body of Jesus is a common topic. Both topics are reproduced frequently among the drawings, with the crucifixion scene of Jesus the most common single subject. The several saints' legends, the disputations, the chronicle and the exempla are highly didactic

and hortatory in nature. All are told with a totally reverent manner; indeed, there is nothing anywhere in the entire manuscript which would offend the tenderest conscience or the most rigid religious code of the contemporary fifteenth-century orthodox Christian.

Far from being literarily meritorious, however, the prose works are, by twentieth-century standards at least, stilted and at times incredibly banal. Since these certainly are not all original compositions, whatever blame or credit may be accounted to the contents of 37049 must be given further to the sources from which the writers of 37049 drew.

Original Order of the Contents of the Manuscript	There is some evidence that the seventy-one items bound together in this manuscript have not always been a part of the same volume; or, if they have, that they have not always been arranged in the present order. Clearly f. 11 is much more severely damaged than is f. 10; in addition, it is much darker from handling and is badly smudged, whereas f. 10 ^v appears comparatively clean and relatively undam- aged. Both lower corners and both upper corners of f. 10 show diagonal rips, but the loss is minimal. The four corners of f. 11 are also torn, but the rips are not similar in size or shape to those of f. 10, as are the rips at the edges of the immediately preceding pages.
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Damage to the folios immediately following f. 11 follows the same general shape and size, in diminishing scope. It may be fairly concluded that folios 10 and 11 have not always been neighbors, and perhaps that folio 11 may have served at some time as the opening page of the book. This division coincides with a break between Articles 3 and 4, which makes their separation logically possible. Both seem to have been done in the same hand, indicating they are part of the same author's work, if not always of the same volume.

The next, and perhaps most significant difference is to be noted in the end of Article 42 (f. 45^V) and the beginning of Article 43 (from f. 45^X). One would first notice the obvious fact that they are done in different hands (see prefatory discussion to Article 43). In addition, f. 45 has a very irregular horizontal tear across the bottom of the page, reaching up as much as 1 1/2 inches. There is no other damage. Folio 46 shows no damage whatever. This factor is significant when it is pointed out that the damage to f. 45 can be traced back consistently to f. 31; its abrupt ending, along with the fact that no page from f. 46 through 56 is similarly damaged shows again that ff. 45 and 46 probably have not always been immediate neighbors.

The next location where such a differential may be seen is at folios 66 and 67. The former shows damage

at the lower left corner--a diagonal rip causing no loss in the text, and a long, narrow rip up the interior margin which is also without effect on the text. Folio 67 also shows a rip along the interior margin, but it is dissimilar to that of f. 66, being longer and wider; this type of rip continues on the folios following, and may have run the height of the entire page, as indicated by repair work on 67.

Since ff. 46^r-66^v precisely include the "Desert of Religion," and since, at both its end and at its beginning there is evidence that it has not always fit between the articles preceding and following, it may be inferred that this Article, (43), has been moved at some time. There is little likelihood that Articles 42 and 44 were neighbors, since the pages are not at all similarly damaged or stained.

Similar arguments to demonstrate an earlier, different arrangement in 37049 could be adduced from evidence that ff. 73 and 74 are differently damaged; this division coincides with the break between Articles 52 and 53. From this point to the end of the manuscript it seems unlikely that the arrangement has been altered.

Scholarly Uses
of BM Add 37409

The official record of the Museum
shows fifteen listed scholarly uses
of the manuscript prior to 1968. Each citation makes it

evident, however, that scholars who consulted the text were concerned with single items or with themes which necessarily limited their interests in the manuscript to a small portion of its contents.¹¹

Broader interests in 37049 have largely centered about the "Desert" poem, the version of Mandeville's journeys, various poems ascribed to Rolle and his 'school', and some of the lesser verse. The inevitable consequence is that the manuscript has been only spottily reproduced for study outside of the Museum itself. Microfilms of the manuscript were in existence some years ago, but the official and recorded microfilm copy was not undertaken until I requested it in August of 1968.

Even so, enough of 37049 had become known through scholarly reproductions and citations to generate an interest in the entire manuscript, the rationale for the present volume.

Various Hands BM Additional 37049 appears essentially
Used in the
Manuscript to have been the work of a single scribe,
whom we shall call 'A'. However, there are portions which
are dissimilar enough to the main body to suggest that
other hands contributed to its compilation. Criteria used
to make this judgment include writing styles; an analysis
of the number and types of errors observed and classified;
the vocabulary; traits of dialect; variations in types of

abbreviations and cancellations; and, otherwise unaccountable differences, such as size of letters and the work of the rubricator. We are here concerned primarily with the writing styles as distinguishing bases for our judgment.

The 'bastard' hand¹² accounts for the overwhelming bulk of this manuscript. Used by scribe 'A', in 37049 it becomes at times cramped, irregularly sized, sometimes sloping downward and sometimes climbing upward on the page; and it is generally lacking in neatness. Errors are very common, and the general impression one must get from even a casual examination is that 'A' was careless. The pages were never lined. Words are often cramped, although the right-hand margin is not well justified. 'A' always cancels by drawing several lines through the portion to be deleted. This may be done in the original black ink, or in both black and red ink, or in red only. Often the deletion is so complete that the original cannot be read with the unaided eye. 'A' may insert his correction in the margin, above the appropriate place, or in both spots; or he may write below the line, if he is at the bottom of the page. He usually uses the caret for such insertions (\wedge), but is not consistent.

Mechanically, 'A' has further singular traits. The letters 'b', 'd', 'l', 'h', and 'w' are always looped, as is the tail of the 'g'. Initial 's' is nearly always 'ſ', with the tail extending below the line. 'F' also is

elongated below the line. It is relatively easy to distinguish between 'p' and 'y'--the latter usually has a longer, more slender tail, and usually ends with a small curl to the right. The top of the 't' extends upward higher than the spine of the 'c', thus helping avoid a problem sometimes encountered in distinguishing these two letters. The ampersand of 'A' is a consistent 'q'. The 'r' commonly used by 'A' is 'γ', with an occasional 'ʁ'. 'Yodh' is always rounded (3), regardless of its use.

Scribe 'B', who did "The Desert", (ff. 46^V-66^V), consistently uses a block form for his letters, rather than the loosely rounded style of 'A'. He consistently lines his pages, making his line of writing much more nearly straight than is that of 'A'. Unlike 'A', 'B' often cancels by dotting beneath the letters to be removed, and he indicates inverted word order by short parallel lines before and after the word to be moved (as 'Pryde ~~men~~ makes'). 'B' loops none of his letters excepting the tail of 'g'. At times it is difficult, if not impossible to distinguish between 'thorn' and 'y'. Both his 'f' and his tall 's' usually stop at the line of writing, with a terminal slant at the base; they may be differentiated only when he uses another form of 's' (\$), or by the horizontal line through the 'f'. A slight outward curl may be found at the base of his 'h', below

the line of writing. The common 'r' is 'ʀ', with an occasional 'ʀ'. Ampersand is written 't̄'. The vowels 'e' and 'o' are often joined to the vertical lines of letters where this line forms the right side of the letter (as 'd', the most commonly used letter). 'Yodh' is angular at the top, ('ʒ'). Initial 'v' is ordinarily quite distinct (ʋ); medially, it is usually like 'u'. The numeral 'x' is written in a single stroke: 'ʁ'.

There are few dialectal differences between 'A' and 'B'; 'B' interchanges plural endings '-es' and '-is'. Northern forms prevail in most instances in 'B', as in 'A'. See the following section for a more complete discussion of dialects.

The second obvious exception to 'A' may be found in Article 22, ff. 26^v-27^r, where a book style appears for a total of 48 lines. The initial capital letters are much more elaborately drawn than elsewhere. Capital 'S' is 'ʃ'; capital 'P' is 'ʃ'; capital 'A' is 'A'--all distinctive from every other hand. The tail of small 'g' is not looped, nor is the top of 'd' ordinarily; when it is, it is broadly flared. Small 'h', 'k', and 'b' are looped at the top; 'w' is not. The ampersand is distinctly different, 'ʌ', as is the small 'a' ('a'). Medial 'v' has a long initial stroke consistently ('v'). Cancellations are by subscript dotting only or a single line through the erroneous portion, or both. Ligaturing is

common, giving a semi-cursive appearance to the writing. Many words have '-ys' endings for plural nouns or third person singular present verb forms, alongside both 'is' and '-es'; but '-ys' predominates here, and nowhere else.

At the bottom of 30^r, a 32-line poem is written with a small, fine script. Occupying less than half of the page, Article 29 represents the fourth hand, 'D'. Two columns are separated by a drawing of Christ on the cross. The drawing is done in the familiar manner used throughout 37049, but the script is quickly identified in a number of ways. Two uses of capital 'W' appear, and neither is blacked in, as would be done in all other places. The 'y' lacks the pronounced curl at the end of the tail. Small 'd' is usually unlooped at the top, with a single downward stroke sufficing. The 'h' curls beneath the body of the letter to the left, as may be commonly seen in 'A', but here the tail is much shorter and stubbier. 'Thorn' and 'y' are not always distinguishable. Ampersand is uniquely '②'. The forms of 'u' and 'v' are interchangeable. The piece is generally much neater than other portions of the manuscript, and the lines, although no linings are visible, are uniform and straight. The writer makes use of the preverb once ('ybled')--its sole use in 37049; but this is for metric purposes.

Dialectal Analysis
of the Manuscript

The dialect of MS 37049 is
consistently that of the North,¹⁶

with the single exception of Article 29, (q. v.). There is evidence of the expansion of certain traits of the standard London dialect, a fact to be expected by the time the manuscript was produced.

The Northern dialect is indicated in many ways, but never so clearly as in the consistent retention of OE long \bar{a} , which was being replaced by open \bar{o} (ə) in other sectors of the country. One commonly encounters 'stane' (stone), 'ald' (old), 'ath' (oath), 'bath' (both), 'awne' (own), 'whas' (whose), 'pas' (those), along with 'pos' and 'po', 'wha sa' (whosoever), 'faas' (foes), 'hame' (home), 'lawer' (lower), 'mare' (more), 'anly' (only), 'gastely' (ghostly), 'nathing' (nothing), 'salde' (sold), 'wa' (woe), and numerous other instances of this phenomenon. Many, if not all of the OE Class I strong verbs reflect this characteristic: 'bare', 'hald', 'rase', 'smate', 'behald', 'drafe', 'knawe', and others.

Scandinavian forms of the third person plural pronouns are consistent; none of the old native forms appear. Our manuscript has 'pai', 'pei', 'pem', 'pair', 'pir', 'pairs', 'peir(e)', 'paim', and 'pos'; but one never finds Southern forms, 'heo', 'heom', 'hy', or 'he' in this use. Southern 'Ich' never appears; it is always 'I'; other first person forms are standard.

The common ending for third person singular and plural, present tense verbs is 's' or 'es', with an occasional 'is' in the singular. The 'en' plural ending of the Midlands and South is unknown. In the "Desert", the writer uses 'es' instead of 'are': 'wher many rampand lyon es.'

The Northern participial form 'and(e)' alternates with the encroaching standard 'ing' or 'yng'. We encounter 'mystrowand (unbelieving) men', 'brynnande (burning) lawmpes', 'brynyng luf', 'slepand (sleeping) Saynt Iohn', a stream 'ful of grauel schynyng', 'eyne (eyes) so sprykland' (sparkling), and a place which is fair and 'lykand' (beautiful). Distribution of the two forms is relatively even throughout the writing of 'A'. Scribe 'B' is more restrictive, using only 'and': a 'floryschand (flourishing) tree', 'rampand (rampaging) lyon(s)', 'brenand (burning) bands of iron', a 'sorowand' (sorrowing) heart, and 'lastand' (lasting) joy, among others. He has no uses of the 'ing' form.

As if to underscore this difference between the two basic scribes of 37049, immediately after 'A' resumes writing, on 67^r, the next verse says, 'ðat hyll is noght els to vndirstandyng/Bot holy þoght and byrnyng zernynge.'

There are no participles in the portions written by 'C' or 'D'.

Apocopation, another Northern characteristic, occurs in several verbs, such as 'ta' (take), 'mas' (makes), 'ha' (have), and 'sla' (slay). Northern forms 'sal(1)' and 'suld' appear beside an occasional standard 'shal(1)'. The Scandinavian 'gart' is not rare, although it had long since disappeared in the South.

The common plural for substantives is standard, 'es', with Northern 'is' or 'ys' seen often, especially in the "Desert": 'kyngis', 'monasteris', 'bodis', 'chekys', and 'couetosnesis'.

Northern numerals are seen in 'o', 'an', and 'a' for 'one'. 'Twa' occurs, as does 'two(o)'. The distinctively Northern 'aght' or 'eght' may be found, along with 'aghtent' (eight and eighth). Typical examples of the Northern vocabulary may be seen in 'till' (to), and 'syne' or 'sen' (since), 'whawe myre' (quagmire), 'whik-kand' (living), and several instances of 'qw' where the standard 'qu' or 'wh' had prevailed in the South: 'qwere' (choir), 'qwhykke' (alive), 'qwhen' (when), and 'qwhilk' (which).

Considering the evidences of dialect and the locations of the Carthusian monasteries in which the manuscript might logically have been produced, we may suppose that the source of 37049 was either Mount Grace or Kingston Upon Hull.¹³

The Alphabet
in 37049

The writers of 37049 use the same letters as our own, with minor exceptions. There is usually no distinction between 'i' and 'j', and seldom any distinction between medial 'u' and 'v'. The thorn ('þ, þ') appears frequently. It is regularly transcribed as a thorn rather than as 'th' to distinguish its use from those occasions where the manuscript actually uses 'th'. 'Yodh' is transcribed 'ȝ' regularly, although it is used to represent such varied modern sounds as 'z', 'gh', 'y', 'i', or 'j'. The use of 'ȝ' in 37049 varies widely. It is most commonly a velar spirant, as in 'ȝe', and other forms of the second person pronoun, as well as in such words as 'ȝonder', 'beȝonde', and 'ȝalow'. As a palatal spirant, it occurs in 'ȝates', 'forȝefe'; medially, it often has the value of 'z': Nazareth', 'lyȝerd', and 'baptyȝed'. In all instances, its value should be evident. 'Edh' ('ē') appears once, on 74^v ('feēyrd').

Abbreviations

Numerous abbreviations are used throughout 37049, both in the English and Latin portions. There is some variety from scribe to scribe, but for the most part the abbreviations are common and standardized. This is especially true of the shortened English words. The writers seem to follow no set pattern in the use of specific types of abbreviations,

however. Some words appear in both abbreviated and full forms with apparent indiscrimination: 'our(e)', 'and', 'pat', 'with' and 'per' are examples. The full form of any word is usually found at the beginning of a sentence in English; in the midst of a sentence, abbreviations follow the choice of the scribes.

The macron(¯) signifies several different abbreviations. It may denote a doubling of 'n' or 'm': 'soñes': 'sonnes'; 'cūmes': 'cummes'. It may signify the absence of an 'n' or 'm': 'pā' for 'pan'; 'pāī' for 'paim'. It may denote the abbreviation of a longer word familiar to the reader: 'Ih̄c' or 'Ihū' alternately are used for Ihesus or 'Ihesu'; 'Ierlm̄' signifies 'Ierusalem'. It may signify the need to supply an 'i' ('fūndacon' for 'fundacion').

A reverse apostrophe (ʼ) signifies an 'r' to be supplied with a preceding or following vowel: 'p̄son' is 'prison' or 'person', according to context. 'V̄tew' is 'virtew' or 'vertew'; 'breṑ' is 'brepir' or 'breper'; 'p̄ched' is 'preched', 'parched', or 'perched'; 'm̄uel' is 'maruel'; 'p̄fore' is 'perfore'.

A short horizontal line intersecting the tail of the 'p' signifies 'ar' or 'er'. It may be found in the initial or medial position in the word: 'p̄tes' is 'partes'; 'deṑtes' is 'departes'; 'p̄ses' is 'Perses'.

A wavy loop intersecting the tail of the 'p' or of the elongated form of 's' signifies 'ro', 're', or 'er': 'puyces' is 'prouynces'; 'pphet' is 'prophet'; 'spent' is 'serpent'; 'p^uued' is 'preserved'.

A small loop following the final letter of a word adds the plural 'es' or 'is' form to nouns, or the third person singular to present tense verbs: 'light^e' may be either the noun or the verb at different places. A small upward curl following the final letter adds an 'er': 'toged^e' is 'togeder'; 'man^e' is 'maner'; the form occurs medially but seldom: 'ou^ecū' is 'ouercum'.

Occasionally the scribe indicates that an 'm' must be supplied by his use of the fermata: 'h^hy' is 'hym'.

A subscript attached to the elevated macron has different uses: 'Abrah^m' is 'Abraham'; 'pylg^mege' is 'pylgramege'; 'sa^mcmet' is 'sacrament'.

Ampersand is common, with the forms 't', 't', and 't'. 't^c' appears, with the obvious meaning et cetera.

Miscellaneous superscripts are used for purposes other than the above; they are less common. 'Very' appears as 'v^y'; 'p^a' as 'thus'; 'Romul^a & Rem^a' is 'Romulus and Remus'; 'Preter' is abbreviated to 'p^a t²'.

Many short, common words are seldom written in full; 'wt' ('with'); 'pt' ('pat'); 'pu' ('pu' or 'pou'); 'I' ('in'), and numerous others.

Latin abbreviations are frequent, and usually consistently orthodox. Cappelli is indispensable here.¹⁴

Scribal Errors in the Manuscript

Nowhere is the non-professional nature of the work in 37049 so apparent as in the matter of scribal errors, which are both frequent and variable. They result from nearly every conceivable cause, and include all the common mistakes of omission and commission and carelessness. Some are corrected; others remain to be detected by the reader. The more common types are abundantly represented: confusion between similar words; substitution of familiar and habitual words or thoughts for the unfamiliar; transposition; dittography; haplography; and, misreading of the source.

When detected, the errors are usually corrected by cancellation, either by lines through the wrong portion or by dots beneath. Those corrections may be made by the original scribe, by the rubricator, or by both. Careting into the text, or into the margin above, below or beside the error is usual. Omissions are usually careted into the text, most frequently above the line of writing; sometimes the insertion is here and in the margin

as well; it may be in the margin alone, with a caret designating the proper place of insertion.

Misspellings are common. With unstandardized forms of most words prevailing, this is to be expected; sometimes the product is difficult to recognize. Ink blobs result from carelessness or from overloading the pen--these are frequent. I have found and classified more than 1200 errors of all types, from which are extracted those which follow.

1. Omissions, whether letters, words, phrases, or clauses, are inserted or careted into the text. The correction is placed above or below the proper place, or in the margin, or both.

- a. "...for it helpe^s many one of seknes..." 6^r
- b. "And þer oure Lord transfigured hym
be^{fore} Saynt Petyr..." 5^v
- c. "And for als mykil^{as} many^{not} go and fele..."
6^v
- d. "...his hors^{at bare hym} of one of þe nayles" 4^r
- e. "Gyf vs þe mercy her or we^{passe}." 4^r
- f. "For^{hence} wan al þe landes of Assye..." he
4^r

2. Ordinarily, mistaken words, letters, phrases or clauses are cancelled by horizontal lines drawn through the error.

- a. "...pat was Sodam and Gomor..." 5^V
- b. "Her sal ~~sa~~ I telle 3ow..." 6^r
- c. "...pan come a-wharie-wynde ane erth
whake..." 4^r

3. Many times the scribe corrects his spelling, indicating the correction by cancellation or simple inversion.

- a. "...and before þe awter ~~lygh~~ lygges
Godfray..." 3^V
- b. "An þe cyrcuyt abowte it was fyfhundreth..."
(on the margin is written): ~~h~~"(f)yfe
hundreth" 9^V

4. There are misquotations. The scribe is unfamiliar with Greek, and errs in the few instances where he attempts to quote the language. He is much more accurate with Latin. Biblical references are usually correct, but not invariably.

- a. "Etheos basileon ysmon presinas ergaste
sothias eyes." 3^V The Paris text accurately gives Etheos et basileon ysmon
proseonas ergogaze sochias et mosotis gis.
- b. "And as þe Apostyl Saynt Paule says, 'Vs
nedys to be angyrd in þis warld þat þe
profe of oure faythe be more precieuse
þan þe gold þat is profet in þe fyre,'" 92^V
The reference is actually to I Peter 1:7.

- c. "...as Haly Wrytt says, 'When þe Iewes, God's enmys, had schamfully bettym þaim, þai went away myry and glad,'" 93^r. Essentially correct from Acts 5:40, 41, this citation shows extensive interpolation.

5. There is occasional dittography of words, phrases and clauses.

- a. "...and toward/ And toward..." Final two words at the end of 5^r are repeated at top of 5^v.
- b. "...wher/þe pyler ~~wher--e-pyler~~ lygges..." 3^v
- c. "An þe cyrcute abowte it was fyfhundreth and foure score stages, þe whilk ~~eyreuyte~~ abowte goyng was..."

6. Obvious omissions are not always detected, either by the scribe or the proofreader.

"And þe tempyl [is] lxiiii cubytes and v." 4^v

7. The correct letter may be superimposed directly upon a wrong one.

"...wher alle þe appostyls on ~~Wh~~ysonday..." 5^r; Correct 'h' is written over the incorrect 'y'.

8. Numerous ink blots appear throughout the manuscript. They often obscure single letters, brief words, or portions of words.

- a. "...a chapell þat men cald Betanya, and þer dwelt Symon Legos..." 5^r. Probably a 'p', but obscured by ink.
- b. "...and fro þence men may go ~~by~~ many townes..." Doubtless the first effort was 'by'; it is obscured by an ink blot.
- c. On 7^v, 'þence' is virtually blotted out when red ink cancelling 'Þypre' on 8^r opposite has coincided with the word on the previous page.

9. Omissions may be inserted in the wrong place, and later properly located.

go go
"Also who so wil^{go} þ^{go}row..." 7^r

10. The final letter of one word, being identical with the opening letter of the succeeding word, is shared.

"Also he þat will go to Tartary or to Persye or Caldee or Inde, hentyrs into þe see..."
(for 'he entyrs') 8^r

11. Writing may be caretet into the text, then cancelled.

þat-is-ful-hote
"And it is cald Inde^{þat-is-ful-hote} þe more and it is dyuyded..."

12. An omitted letter or word may be supplied without caretet.

- a. "...Noe had thre sonne^s." 8^v
- b. "...bot þat way may gode Crysten go
þorow þe vayle..." 9^r

13. Words, letters, or phrases may be anticipated, and inserted prematurely into the text.

- a. "...and four iornayes þens is h a hyll..."
9^r
- b. "...his paleys is so ryche þat ~~is~~ it is
maruel to tell..." 9^r
- c. "Nakyd in to þis world ~~I-am~~ borne am I..."
28^v
- d. "This is þe warke þat-moste-pleses-God
of þe saule þat moste pleses God." 89^r

14. An explanatory word may be given for one assumed to be unfamiliar to the reader.

- "...(þai) war lyke bestes and ete appyls
aakorns
of okes..." 9^v

15. A lengthy passage, omitted from its proper location, is encircled, and its spot indicated by a connecting arrow.

On 10^v nine lines, given below on the same page, are to be inserted near the end of line seven, as shown by an arrow drawn from the omitted section along the left margin, then across the page to the point of its correct insertion.

16. Portions of two words become tangled together.

"And for mercy tod-~~de~~ God dos crye..."

17. Cancellation of an entire line is not unusual, especially in the verse sections.

~~"be whawe is to be vndyrstand~~

be whawe myre is to be vndirstande..."

18. In limited sections of the manuscript, cancellations are indicated by subscript dots under the letter, word, or words to be stricken. Rarely, both dots and cancellation marks occur.

a. "And for ~~f~~ sakes þat þe flesch lofes
maste..." 48^v

b. "Þan commes pryde after þe^t victory..."
('t' is correct) 49^v

c. "Thurgh whytyng of al þat dett i~~s~~ es..."
48^v

19. The correct word may be cancelled or blotted; it remains visible, and no other change is made.

"Fast to his mayster he hastes ~~to~~ go" 28^r

20. Words are directly inverted.

"And ~~gude~~ ~~all~~ werkes þat men dose..." 49^v
('all gude werkes')

Besides true scribal errors, the ms. contains examples of authorial mistakes: erroneous quotations or the wrong attribution of a source.

1. "...wittness Salomon þer he says þus, 'Deus ab incipio fecit hominem et reliquit...' 96^r. Attributed to Solomon, this reference is actually found in Deuteronomy 30:15.

2. Words of Christ in 38^r are attributed to the gospel of John; they are, in fact, in all of the other three gospel accounts, but not in John; cf. Matthew 19:21, Mark 10:21; Luke 18:22.

Als says Saynt Ion þe euangelist/"If þou wil be perfyte in Criste,"/ He says, "Go, selle al þat þou has/ And gif it to pore..."

For sheer number of errors, no section in the manuscript can compare with folios 78^{r,v} and 79^r, which have, respectively, 26, 27 and 25 mistakes of all kinds.

Pagination System

Since the major aim of this dissertation is to present a faithful reproduction of the various contents of BM Additional 37049, the work is divided according to its component items. Each item is preceded by a preface which draws primarily upon material available from the Catalogue, and is supplemented by my own research, as well as by those who have investigated individual items for their various purposes. Other

comments appear in cumulative form at the conclusion of the individual articles.

Pagination is determined by the articles, which are numbered according to the order in the Catalogue. Any portion of the manuscript may be quickly found by consulting the two numbers in the top right corner of the page. The number to the left of the slash (/) identifies the number of the article in the Catalogue. The number to the right of the slash indicates the sequence of pages from the preface, through transcription and closing comments and references for the article. Hence, 43/16 would be the sixteenth page of Article 43.

To facilitate the location of each folio of the original manuscript, the end of the transcription of each folio is bracketed in its proper place--(f. 7^V] appears at the end of the seventh folio, verso. Consecutive page numbers are used, and may be found at the bottom center of each page.

Methods of
Transcription

Punctuation has, for the most part, been modernized in transcription. In 37049 such marks are either non-existent, irregular, ambiguous or inconclusive, making them of little real value to the contemporary reader. Of note is the fact that the apostrophe was never used in the original; where the text indicates a possessive such as would

require an apostrophe in modern usage, it has been supplied. Quotations cannot always be accurately isolated, especially with reference to the point where they end; quotation marks are supplied where they may be reasonably inferred.

Comments within brackets [] set apart insertions I have made. These are emendations, corrections, or other points requiring explanation.

Bibliographical footnotes occur commonly in the various prefaces. They are indicated by superscript letters (^a), with the information supplied at the close of the article. Comments upon the content of the text itself are indicated by superscript numerals (²), and are supplied in the form of footnotes on the pages of occurrence.

Words of interest or unusual form are glossed, often in the textual footnotes. A more complete glossary has been incorporated in the Appendix. Since such a compilation necessarily represents much personal judgment, its value must be relative. Words listed in the Oxford English Dictionary or the Middle English Dictionary are usually not included in the glossary unless they are found in an unusual form in 37049 or have special meanings determined by the context.

FOOTNOTES

¹Writings Ascribed to Richard Rolle, Monograph Series No. 3, Modern Language Association of America, Oxford, pp. 306-311.

²Summarized from pages 362-364 of Volume V, History of the Christian Church, by Philip Schaff.

³David Knowles and R. Neville Hadcock, Medieval Religious Houses, England and Wales, Longman, Green & Co., N. Y., 1953, p. 360.

⁴David Knowles and J. K. S. St. Joseph, Monastic Sites from the Air, Cambridge U. Press, 1952, pp. 234, 235.

⁵Schaff, op. cit., p. 364.

⁶"The Carthusian Order," Lionel Lindsay, pp. 388-392, Vol. III, The Catholic Encyclopedia, New York, The Encyclopedia Press, Inc., 1913.

⁷Pages 54, 55, 306-311.

⁸The Catalogue, p. 332.

⁹Ibid., p. 324.

¹⁰There are drawings on 114 of the 192 folios, illustrating both prose and verse, and ranging from two-page spreads to numerous small insets throughout.

¹¹The list of acknowledged scholarly uses of 37049 may be found on the inside flyleaf. Fifteen citations had been made through the summer of 1968.

¹²Cf. Plate XIIa, p. 80 in Hector's The Hand-writing of English Documents for a sample similar to the writing in 37049; see pp. 57-59 for a discussion of the bastard hand.

¹³The dialectal maps of Moore-Meech-Whitehall, as reproduced by Mosse' in his Handbook of Middle English, as well as Mosse's own dialectal analyses (pp. 1-86) establish the criteria for suggesting that 37049 was produced in Area V (north of the Humber), and in the southeastern section. Kurath's fascicle introductory to the Middle English Dictionary reproduces these maps, and refines certain boundaries from more recent research.

¹⁴Adriano Cappelli, Dizionario Di Abbreviature, Latine et Italiane, Ulrico Hoepli, Milano, 1961.

ARTICLE 1a, f. 1^r

A brief, imperfect fragment, this Latin portion may be from some unidentified legend or apocryphal gospel.^a It is written on the recto of the first of two vellum leaves.

The fragment has suffered severe liquid damage. A crescent-shaped stain has blurred many of the words badly--it is as if a wet goblet had been placed upon the text--and the original cannot always be deciphered, even under ultra-violet light.

Because of this deficiency, and because of the very brief nature of what is legible, the fragment has little value, and seems a disparate element in the manuscript. It does not resemble any of the later articles in content.^b What does remain is centered at the top of the page, and the lines are unusually short, occupying less than half of the width of the page. Nowhere else in the manuscript is this profligate use of the page to be seen; and it is even the more curious since ff. 1 and 2 are vellum, whereas the remainder are paper. It would appear that the final page of some other manuscript may have been removed to be used as a binding for 37049; however, the hand is similar to the basic script of 37049,

and the pictures of 1^v and 2^r, as well as the picture and the opening text on 2^v are apparently done by the same scribe as the immediately following folios.

The TEXT:

.
atus et pase-
bant. Et sultoriens. omnia
terrestria et urindana octis suis
subiecta clare videre. Sicut
. . .tis signie Iunius ex parte frequen-
tissimo. De. . parentis eius fa-
mani ipsi audientes reli
patria sua ad eum veniebat. [f. 1^r]

^aCatalogue of the Additions to the Manuscripts
in the British Museum in the Years 1900-1905, p. 324.
 Hereafter, The Catalogue.

^bAlthough there are Latin citations, inscriptions and quotations found frequently throughout this manuscript, nowhere else is there an isolated, unidentified portion such as this. Latin passages are, to the body of the book, references rather than items standing alone; and none of them are of any length.

ARTICLE 1b, ff. 1^v, 2^r

Folio 1^v portrays a bust of the Blessed Virgin, occupying the full page, and without inscription of any kind. From the standpoint of artistry, it is perhaps the best drawing in the manuscript. Even so, it cannot be classed as a work of great merit. Byzantine influence is evident in the technique, as well as the Greek Byzantine script which surrounds the head of Christ on 2^r. He is portrayed lying upon the cross, with pierced hands folded across the chest. The drawing lacks finesse, but is typical of the period. It occupies the entire page. The brief superscription on 2^r is the only writing on either page. Both drawings are in color.

The INSCRIPTION:

'I[E]SO[US], 'O BASILOUS 'IOUDŌN [T]ŌN CH[RI]S[TOS].¹

¹The corrupt inscription is based upon the title assigned to Jesus by Pilate; this version most closely resembles Matthew 27:37:

'Outos 'estin 'iesous, 'o basileus tōn 'ioudaion.

ARTICLE 1c, f. 2^v

About three-quarters of this page is taken up with a "circular map or diagram showing the elements, fire as a crescent at the top, air a zone beneath it, then earth divided by water (in the shape of a T) into three continents, with note how 'The thre sonnes of Noe dyuyded þe warld in pre partes emange þaim'".^a

Typical of medieval lessons in geography and a form of anthropology, the map and following text allocate the territory of 'Asya' to 'Sem'; and the territory is then divided into fifteen provinces. 'Cham' is given 'Affrica', with twelve provinces, and fourteen provinces of 'Europa' are assigned to 'Iaphet'. Among the provinces of Asia are listed 'Egiptus' and 'Libia', while Samaria is assigned to Africa. The purpose of the lesson is to show how the various nations of the world descended from the sons of Noah.

Handling, aging, and natural darkening of the vellum have made some of the writing difficult, and small portions illegible.

The TEXT:

[The four points of the compass, at the outer

perimeter of the circle, are labelled]: Oriens, Meridi-
iens, Occidens, Septentrio.

[At the top, within the circle]: Þis is þe
element of fyre.

[Closely beneath]: Þis is þe eliment of þe ayer.

[Next below, left]: Meotis. [At center, in a
vertical column, are listed the following]: Þe este,
India, Inde, Asya, Iudea, Ierusalem, Syria.

[Opposite, right]: Þe Red Se, Egiptus.

[Center, on horizontal lines]: Þis is þe ely-
ment¹ of erth. Medius mundus. Þis is þe eliment of
watyr.

[In lower left of circle]: Europa. Alpes.
Roma. Hispana. Pirinei Mountes.² Gallia. Inferior
Hispana. Alpes.

[Bottom of circle, center]: Gades. Hercules.

[In lower right of circle]: Affrica. Cartago.
Ethiopia. F__ida.³ Amedo. Medi. Acclas. Ciraiien.⁴
Catabatinen. Philemonare. Libies. Perse.

[Beneath the circle, the text proceeds

¹In three appearances, the word 'element' has
been spelled differently each time. This is rather more
typical than unusual.

²Written: P^linei; obviously, the Pyrenees.

³Undecipherable.

⁴Not clear. The fourth letter is unclear: 'o'
or 'a'.

uninterrupted]: The thre sonnes of Noe dyuyded þe warld
 in þre partes emange þaim after þe gret flode. Þies ar
 þair names: Sem, Cham and Iaphet. Sem in Asya, Cam in
 Affrica, Iaphet in Europa. So spred þai obrode þer cerms
 into thre partes, for so many breþir war þai. In Asya
 ar 15¹ prouynces: Inde, Achaya, Parthia, Syria, Persya,
 Medya, Mesapotamya, Capadocia, Palestina, Armenia, Sili-
 cia, Caldea, Surya, Egiptus, Libia. In Affrica ar 12
 prouynces: Lyddia, Cirini, Pentapolis, Ethiopia, Tripol-
 itania, Buþaoa, Getalia, Natabria, Neumedia, Samaria,
 Sutes, þe mor and þe les. In Europa ar 14 prouinces:
 Roma, Calabria, Yspanya, Alemany, Macedonia, Tracia,
 Dalmania, Pannonnia, Colonia, Gallia, Acquetanya, Buitan-
 nia, Hibernia, Aquilonaria within þe Grett See. [f. 2^v]

¹Here, as elsewhere, the number is in Roman
 numerals; no Arabic numerals appear in the text.

^aThe Catalogue, p. 324.

ARTICLE 2, ff. 3^r-9^r

In describing this item as "The Book of Mandeville, an abridgement of the mutilated English version... in a perturbed order," The Catalogue refers the reader to the Roxburgh Club edition, 1889.^a Since that time, Letts' modernized text, volumes 101 and 102 of Series 2, done for the Hakluyt Society,^b is the standard edition and the version which appears in Additional 37049 is transcribed there.

Without consulting a standardized edition, as of the Paris text, it would be impossible to emerge from 37049 with anything other than a confusing jumble of rambling commentary upon fancied travels to Jerusalem and parts of the East. The writer of the manuscript jumps about from place to place without any apparent plan or logic, making it extremely difficult to follow him. Something of this problem will be noted in the transcription.

The geographical information from this article is both interesting and confusing. Again, without help from other sources, many of the cities, countries or

incidents would be all but indecipherable. Even so, not all of the places cited are positively identified.

The primary purpose of the writer in 37049 seems to be to set forth the various routes by which pilgrims may make the journey from Europe to Jerusalem; and the knowledgeable reader must sometimes wonder what would happen if he were to attempt the trip with no information available beyond that supplied by this manuscript.

The top half of f. 3^r is devoted to a medieval-styled drawing of Jerusalem. Circular in form, the city is labelled "Ierusalem...Civitas Sancta." The drawing is rudimentary, and consists of numerous buildings, nearly all of which are capped with crosses.

The TEXT:

The cyte of Ierusalem standes fayr emange hylles. And þer is no ryuer ne welles, bot watyr cummes be condeth fro Ebron. And ₃e sal vndyrstand þat men calde it fyrst Ieru, and aftyrward it was cald Salem vnto þe tyme of Kyng Dauyd. And he set þo two wordes togedir and cald it Ierusalem, and so it is cald now. Abowte Ierusalem¹ is þe kyndom of² Surye. And þerby is þe land of Palestyne, and Ascalon. Bot Ierusalem is in þe lande of Iude. And it marches estward to þe lande Araby, and on þe sowthe

¹The text abbreviates: 'Ierl^m', and this abbreviation alternates with the full name throught the text.

²Text: 'of of'.

syde to þe land of Egypt, and on þe weste syde to þe lande of Egypt, and þe Gret See, on þe northe syde to þe kyngdom of Surye and þe se of Spyre.

In þat cuntre abowte Ierusalem ar þies cytes:
Ebron at 8 myle; Iericho at 6 myle; Barsabee at 8 myle;
Ascolon at 18 myle; Iaffe at 25 myle; Ramatha at 3 myle;
Bedleem.¹

Þis land ₃erusalem has bene in many men's handes, as Iewes, Cananees, Assyryens, Perses, Medoynes, Grekes, Romaynes, Sar₃ynes, barbarynes, Turkes and Cristen men, and many opir [f. 3^r] nacyons. Nowe has mystrowand men þat lande in þair handes many þeres; bot þai sal not halde lange, yf God wyll.

When men cummes to Ierusalem, þai go þe fyrst pylgrimege to a kyrke wher þe graue or sepulcre of oure Lord þat was oute of þe cyte opon þe northe syde, bot it is nowe closed in with a walle of stone of þe towne. And þer is a ful fayr kyrke rownde opyn abowne and thekyd with lede and on þe weste syde is a fayr towre and stronge for belles. And in þe myddys of þe kyrk is a tabernakyl, as it was a lytel howse in maner of a cowmpas right wele and rytchely of gold and syluer and aysure and opir

¹Seven cities are listed, but only six mileages. The distances are very inaccurate, however they are assigned. This is quite typical of the geographical confusions.

colours wele dyght. And on þe right syde is þe sepulkyr of oure Lord. And þe tabernakyl is eight foote longe and five foote wyde and eleuen foote on hegthe. And also it is not lange sen þe sepulkyr was opyn þat men kysse it and towche it, bot for men þat come þider pyned þaim to breke þe stone in pecys or in powdyr; þerfore þe sodan has gart make a walle abowte þe sepulkyr, þat men towche it not, bot on o syde. And on þe tabernakil is no wyndow, bot þer ar many lawmpes light brynnande. And one of þe lawmpes gos oute on þe Fryday be it selfe, and lightes agayn be it selfe at þe same houre þat oure Lord Ihesu Criste¹ rase fro deth to lyfe in. Also withouten þe kyrk on þe right syde is þe Mounte of Caluery, whe[r]² oure Lord was done on þe cros. And þe cros was set on a morteyns in þe rotche þat was whyte of colour and a lytel rede menged with alle. And opon þe rotche droppyd þe blode of oure Lorde when he way pyned on þe cros. And þat is cald Galgatha on Greke. And in þat mort³ was Adam hede fun after Noe flode,³ in token þat

¹The form of the name 'Jesus Christ' varies in the manuscript. Here it is written 'Ih̄c Criste'.

²The manuscript omits the 'r'.

³Zero endings for the genitive are common in this ms. As in the Latin Vulgate, there are instances of such endings, (Genesis 5:1, Hic est liber generationis Adam) and of the regular genitives, (Genesis 29:12, ... Frater esset patris sui, et filius Rebecca).

þe syn of Adam suld be boght in þat same place. And
 opon þat rotche made Abraham sacrifyce to oure Lord. And
 þer is ane awter, and before þe awter lygges Godfray de
 Boleyne, and Bawdwyne, and opir þat was Cristen kynges
 of Ierusalem. And þer wher oure Lord was done on þe
 cros is wrytten Grewe, Hebrewe, and Latyn: Etheos basil-
eon ysmon presinas ergaste sothias eyes,¹ þat is to say
 in Latyn, Hic deus noster ante secula operatus est salu-
tem in medio terre, þat is in Ynglesche, "Þis oure Lord
 before þe world has wrought heele in myds of þe erthe."
 And also on þe rotche wher þe cros was fest is written
 within, Cyros gust rosis thon pestis thay they moysy,²
 þat is to say in Latyn, Quod vides est fundamentum tocius
munde, et huius fidei, þat is to say, "þat þou sees is
 grownde of al þe world and of his faythe." Also within
 þe mounte of Caluery at þe right syde is ane awter wher
 þe pyler lygges þat oure Lorde was bownden to [f. 3^v]
 when he was scowrged. And þer besyde ar four stones þat
 alway droppes watyr. And sum men say þai grete for oure
 Lord's deth; and nere þis awter in a place 42 degres
 depe was fonden þe very cros of oure Lord, þe whilk was

¹The Paris text gives Etheos et basileon ysmon
proseonas erogaze sochias et mosotis gis.

²The Paris text reads Cyos nist basys ys tou
pysteos thoy chesmosy.

hyd vndyr a roche, wher Iewes had hyd it. And þerby is þe place wher þe 3 nayles of oure Lord war hyd.

And in myddes of þat kyrke is a cowmpes þe whilk Ioseph of Aramathy layd oure Lord on when he had takyn hym of þe cros. And sum men says þat þat compas is in þe myddys of þe warlde. And in þe kyrke on þe north syde is þe place wher oure Lord was done in prison. And þer is parte of þe chyne þat he was bun with.¹ And þe Emprour of Constantynople made a brydyl to his hors þat bare hym of one of þe nayles þat oure Lord was fest to þe cros with, hoping to þorow virtew þerof² þat he suld overcum his enmys in batell. And when he had þat on hym he sped þe better, for he wan al þe landes of Assye, Turkey, Amasoyn þe more and þe les, Surry, Ierusalem, Arabye, Perse, Mesopotayne, þe kyngdom of Alape, Egypt, þe hyer and þe lawer, and opir kyngdoms many vnto þe feldlawe in Ethyope and into Inde þe les. And now ar þai in paynymn handes and Sar3ynnes, bot when God wyll, right as þe landes ar lost þorow oure syn, right so sal þai be wonne agayne by Cristen men.

In þe kyrke of þe sepulkyr was wont to be chanons, and þe patriarch was þair souerayne. And withouten þe

¹This sentence, originally omitted, was written between the lines.

²Sic. Probably should read: "hoping þat þorow virtew þerof..."

dores of þe kyrke on þe right syde as men gos vppe 18 greces, þer went oure Lord vp when he bare þe cros on his scholder. And vnder þies greces is a chapell. And þer nere is þe place where oure Lord restyd hym when he was beryng þe cros.

And on þe este syde withouten þe wailles of þe cyte is þe vale of Iosaphat, þat cummes to þe walles of Ierusalem. Withouten þe cyte is þe kyrke of Saynt Stefen wher he was stoned to deth. And þerby is þe Gylden gate þat may not be opynd. Forow þat oure Lord entyrd on Palme Sonday, and þan þe gate opynd agayn hym when he wald go into þe tempyl. And a lytell before þe kyrke of þe sepulkyr toward þe myddes twoo hundreth pase is a gret hospytall of Saynt Ion, where þe hospytalers had þer fundacioun. And to toward þe este fro þe hospytalle is a right fayre place þat is cald Notre Dame de Graunte.¹ And þan is þer ane opir kyrke þat is cald Notre Dame Vytaynes,¹ and þer drewe Mary Cleophe and Mary Mawdleyne þair hare when oure Lord was done to dethe. And fro þe kyrke toward þe este at eght score pase is þe Tempyl Domini. And it is a rygth fayre howse, and alle rownde and hye, and couerd with lede, and it is wele paued with whyte marbull. Bot þe Sarzynes wil suffer no Cristen men to cum þerin.

¹The Paris text shows, respectively, Notre Dame la Grande, and Nostre Dame de Latins.

Bot 3e sal vndyrstande þat it is noght þat tempyl¹
 þat Salamon made, for þat tempyl lastyd bot a thowsand
 and a hundreth and twoo 3ere, for Tytus gart byrne þe
 tempyl and cast it downe.² And after þat þe Iews made
 þe tempyl of Ierusalem agayn and þan come ane erthe whake³
 as God wold and keste al downe þat þai had made.⁴ And
 aftyr þat [f. 4^r] Adrayne þe emprour þat was of Troy made
 Ierusalem agayne in þe same maner þat it was made. And
 þis kyrke þe Emprour gart close and walle þe kyrke of þe
 sepulkyr within þe cyte. And þe tempyl [was] sixty-four
 cubytes of wydnes and als mykil on lenthe, and of heght
 sex score cubytes and five;⁵ and it is within alle abowte
 with pyllers of marbul.

And in myddes of þe tempyl is a stage fowre and
 twenty greces of hyght and gode pylers al abowte. Þis

¹The scribe's knowledge of this temple, and of the two temples built after Solomon's, is grossly inaccurate, as is his knowledge of the chronology. Solomon's building stood from B.C. 970-586, and was destroyed by Nebuchadnezzar.

²The temple destroyed by Titus was the third, and had been built by Herod the Great. The second temple, built by Zerubbabel, does not figure in this account. It is unlikely the scribe thought of it.

³Originally the scribe wrote 'a whorle wynde', which he cancelled.

⁴This traditional incident is said to have occurred during the time of Julian the Apostate, Roman emperor from A. D. 361-363.

⁵The height, 97 1/2 feet, is grossly exaggerated.

place þe Iewes calle Sanctum Sanctorum, þat is, þe Holy of Halows. And in þat place cum none bot onely þair prelates þat makes þair sacrifice. And þe folk standes al abowte þe stages after þai ar of dignyte and worschip. And þer ar fowre entrys to pat tempyll, and þe dores ar of cypyr. And in þe northe syde within þe dore is a watyr þat rynnes, of whilk holy writte says, Vidi aquam egredientem de templo, that is, "I sawe þe watyr cum oute of þe tempyll."¹ And in þe toþir syde is a rotche of stone þat men calles Moriache.

The arke of God led Tytus with relykes to gret Rome when he had scomfet all þe Iewes. And opon þat stone slepyd Iacob when he sawe angels go vp and downe by a leddy,² and þer þe angel held styлле Iacob and turned his name and cald him 'Israel'.³ And in þat place sawe Dauyd þe angel þat smote þe folk with a swerd and put it vp in þe schethe bloody.⁴ And in þat roche Saynt Symeon was when he receyfed oure Lord into þe tempyll,⁵

¹The reference is obscure; it may refer to Revelation 22:1, where water is said to proceed from the throne of God.

²Jacob's dream, recorded in Genesis 28:10-22, occurred to the north at Bethel.

³This incident, from Genesis 32:24-28, happened far to the northeast and across the Jordan at Peniel.

⁴Probably a reference to I Chronicles 21:27.

⁵There is no mention of a rock in the account of Luke 2:25-35.

and þer was oure Lord circumcysed.¹ And þer offerd Melchisadech bred and wyne and watyr in tokynyng of þe sacrament þat was for to cum.² And withouten þe dore of þe tempyll is ane awtere wher Iewes war wont to offer dowfes and trutylys.

And fro þis tempyl a lytel in þe right syde is a kyrke thekyd with lede, and it is cald þe Scole of Salomon. And toward þe north syde is þe tempyl Salomon, and in þat tempyl dwells chanons. And nere besyde is þe towmbe of Saynt Symeon. And withouten þe cloystyr of þe tempyl, toward þe northe, is a fayr kyrke of Saynt Anne. In þis kyrke is a welle that is cald Probatina Piscina, and into it was wont ane angel to descende and mofe þe watyr, and what man þat bathed hym fyrst þerin was hoole of what seknes sumeuer he had.³ And on þe toþir syde toward þe sowthe as men gos to Mount Syon is a fayre kyrke of Saynt Iames wher he was hedyd. And þan is þe Mounte Syon, and þer is a kyrke of God and oure Lady wher sche was dwellyng and dyed; and fro þat place sche was borne with þe apostyls to þe vayle of Iosaphath. And þer besyde is þe 3ate wher oure Lady met with Elyzabeth

¹It is to be inferred from Luke 2:21, 22 that the circumcision occurred in Bethlehem.

²From Genesis 14:18ff.

³The tradition of such healings is recorded in John 5:2ff.

when sche went with chylde to Bedleem.¹ Also at þe entre of Mounte Syon is a chapell and þer [f. 4^v] is þe stone with þe whylke þe sepulkyr was couerd when Crist was layd þerin. And þer is a lytel pece of þe pyler to þe whilk oure Lord was scowrged. And þer is a parte of þe tabyll opon þe whilke oure Lord made his mawndy. And þer apperyd Criste first to his discipuls after his resurreccion. And in þat same chapell were² alle þe appostyls on Whysonday when þe Holy Goste descendyd. And þer slepyd Saynt Iohn þe euangelist on oure Lord's kne and sawe slepand many fayr thynges of heuen.³

Mounte Syon is within þe cyte. And it is a lytil hygher þan þe topir syde of þe cyte. And at þe Mounte Syon fote is a fayre castel and stronge. And at þe Mounte Syon was Dauyd þe kynge and Salomon grafen and opir many. And a stone caste fro þat chapel is ane opir chapell wher oure Lord was iuged. And vndyr þe Mounte Syon toward þe Vayle of Iosaphath is a welle þat men called Natatorio Syloe. And in Ierusalem is a fayr kyrk of our Lady wher þe tre grewe of þe whilk þe holy cros was made. And þer nere is a kyrk where oure Lady mette

¹Luke 1:39 states simply that Mary visited Elizabeth at her home in "a city of Juda". This was not Jerusalem, as may be inferred from 1:23.

²The text reads "wher", which cannot be correct.

³Clearly a reference to the Revelation; and perhaps confused with John 13:25.

with Elizabeth. And vnder þe awtere is a place wher Saynt Iohn Baptyst was borne. And þerby is þe castelle of Emaus.

And fro Ierusalem twoo myle is þe Mounte Ioy þat is a fayre place and lykand. And þer lygges Samuel þe prophet in a fayr towmbe, and it is cald Mownte Ioy, for þer sees pylgreds first Ierusalem. And in myddes of þat vayle of Iosaphath is a lytel ryuer þat is cald Torrens Cedron. And þer nere is a chapel wher oure Lord swette blode and watyr.¹ And on þe tone syde of þe vayle of Iosaphath is þe Mounte Olyuete, and betwyx þat hille and Ierusalem is noght bot þe vayle of Iosaphath, and þat is noght ful large. And on þat hille stode oure Lorde when he ascended vnto heuen,² and 3it ar þe steppes seen þer of his fete in þe stone. And a lytel³ þence is a chapell, and þer is a stone on þe whylke oure Lord sat and preched and sayd, Beati pauperes spiritu, "Blyssed ar þai þat ar pore in spyrit, for þairs is þe kyngdom of heuen."⁴ And þer he taght his discyples þe Pater Noster.⁵ And

¹The site is that of the Garden of Gethsemane, Matthew 26:36; Luke 22:39-44.

²The ascension occurred in Galilee, Matthew 28:16ff.

³'A' is ligatured to 'lytel', doubtless in error.

⁴Matthew 5:3.

⁵Matthew 6:9-13.

þer toward þe este is a chapell þat men cald Betanya,
 and þer dwelt Simon Leprros¹ þat herbard oure Lord.²
 And after he was baptysed he was cald Iulyan. And þer
 is þe Mounte of Galele. Also fro Betany to Iericho is
 5 myle. Of þat cyte or it was distroyed was Raab þat
 receyfed þe mesyngers of þe childer of Israel.

Also fro Betany men gos to Flom Iordayne þorow
 wildernes. And it is nere a day's iorney betwene. And
 toward [f. 5^r] And toward³ þe est is a gret hylle wher
 oure Lord fastyd fourty dayes when þe fende bad hym make
 brede of stones.⁴ Also fro Iericho twoo myle is Flom
 Iordan. And þe falle of þe see departes þe lande of
 Iude and of Arabye. Also Ierusalem is thre hundreth
 furlongs fro þe se þat is cald þe Ded See,⁵ for it rynnes
 noght, ne no man ne beste may lyf þerin. And þer growes
 froyte þerby fayr of colour and semes rype and when men
 brekes it, it is ful of asches or cols, in token þat

¹The name is badly written. It appears the scribe first wrote 'Legrros', then superimposed a 'p' upon the 'g', leaving a mutilated spot.

²Matthew 26:6.

³Sic. The final two words on 5^r were written as a continuation of the previous sentence. On 5^v 'And' is capitalized.

⁴Matthew 4:3, 4.

⁵This distance is nearly double the actual mileage.

þorow vengeance of God for þe fowle syn agayns Kynde,
 fyfe cytes war byrnt with þe fyre of helle and sanke down
 þer. Þer was Sodom and Gomor, Aldena, Salame, Segor;¹
 3it Segor þorow prayer of Loth whas² safed a gret whyle.
 And now it is distroyed. And in to þat Ded See rynnnes
 Flom Iordayne. And it cummes fro Munte Lybany fro twoo
 welles þat men cal Ior and Dan,³ and of þaim takes it þe
 name þat is Iordan.

And on þe toþir syde men gos to Mount Lybany.
 þis Flom Iordan departes Galilee and þe lande of Ydumee,
 and þan gos men to Nazareth. And fro Ierusalem to Nazar-
 eth is thre day iornays. Men gos þorow þe prouynce of
 Galile, þorow Ramatha and Sophyne, and þorow þe hye hylles
 of Effraym where Anna, Samuel þe prophet moder, dwelt.⁴
 And þan men cummes to Sobola, and þere nere is Sabaon,
 Ramatha, and Beniamyn. And þan cumes men to Sychem þat
 men cals Sycar. And þer is a towne þai calle Neopyl.
 And fro þence is o iornay to Ierusalem. And þer is þe

¹The record of Genesis gives only Sodom and Gom-
 orrah: Gen. 19.

²Obviously a scribal error; should be 'was'.

³The etymology of the word 'Jordan' is still a
 matter of dispute. If the origin is Indo-Aryan, the words
 'yor' and 'don', meaning respectively 'year' and 'river'
 indicate a 'perennial river', in contrast with most of
 the Palestinian streams, which flow only during the rainy
 periods.

⁴I Sam. 1:1,2.

welle wher oure Lord spake with þe woman of Samarytane.¹
 Sychem is 10 myle fro Ierusalem.² And it is cald Neople,
 Newe Towne. And þer ner is þe tempyl Ioseph, Iacob son.
 And þer nere is þe tempyl Dotaym. And þer is þe cisterne
 þat Ioseph was put in. Fro þence men gos to Bobaste.
 Fro Bobast to Ierusalem is 12 myle. And betwyx þe hylles
 of þis cuntre is a welle þat men cals Fons Iacob, þat
 chawnges thre tymes in þe ȝere [h]is colour. For sum
 tyme it is rede, sumtyme grene, sumtyme þykke.³ þe Cane
 of Galile is foure myle fro Nazareth. And fro Nazareth
 to Mounte Thabor is 4 myle. And þer oure Lord transfigured
 hym before Saynt Peter, Saynt Iohn, and Saynt Iames.⁴ And
 þer þai saw gostly Moyses and Helyas þe prophets. Also
 fro Mounte Thabor a myle is þe Mounte Ermon, and þer was
 þe cyte of Nayin. And on þe See of Galile is set þe cyte
 þat is cald Tybor. And þer is þe tabyll þat Criste and
 his discipyls ete opon after his resurreccion. And ȝe sal
 vndyrstande þat þe lande of Beheste begynnes at þe kyngdom
 of Surye, and it lastes to þe lande of Arabye. Now who
 so wyll turne fro þe lande of Galile þat I spake of to
 cum to þis syde, he sal go þorow Damaske, þat is a fayre

¹John 4:5 ff.

²Actually, about 30 miles.

³The writer probably intended 'pykke', or black.

⁴Matthew 17:2-8.

cyte. Fro Damaske men cummes to a place þat is cald Notre Dame de Saradamach, five myle fro Damask. And þer is a fayre kyrke. And behynde þe hygh awtere in þe walle is [f. 5^v] a tabyll of tree opon þe whilk oure Lady was paynted þat many tymes turnes to flesche and blode. Bot þe ymage is sene bot lytyll. Bot euer more þorow grace of God þe tabyll droppes oyle as it war o lyfe. And of þat oyle þai gyf to pylgreds, for it helpes many one of seknes. And he þat kepes it clenly o 3ere, it turnes to flesche and blode after þe fyrst 3ere.

Here sal¹ I telle 3ow schortly how 3e sal go to Ierusalem. A man þat cummes fro þe weste part of þe warlde, he gos þorow Burboyne, Lumbardy, or Venyse to Gene or sum opir hafens of þos marches, and takes þer a schip and gos by þe se to þe yle of Gryff, and so ryfes he vp in Greke or els at Port Myrrok or Valon or Duras or sum opir hafens, and gos to lande to reste þaim, and gos þan agayne to þe² and ryves³ vp in Cypre and cum not in þe yle of Rodes, and ryfes vp at Famagost, þat is þe chefe hafens of Cypre, or els at Lamaton, and entyrs to schip agayne and passes be syde þe hafens of Tyre and cummes to lande. And so passes he in to all hafens of þat lande

¹'Sal' is repeated and cancelled.

²The author's thought here is not clear; probably 'to þe se' is intended.

³'v' and 'f' are used interchangeably here.

vnto he cum to port Iaffe, þat is þe next hafēn to Ierusalem, for it is 28 myle betwene. And fro port Iaffe men gos to þe cyte of Rames þat is a lytel þence. And besyde Rames is a fayr kyrk of oure Lady. And þer nere is a kyrke of Saynt George, wher he was hedyd. And þan to þe castel of Chynay,¹ and þan to þe Mounte Ioy; and fro þens pilgrims may fyrst see Ierusalem. And at þe Mounte Modyn lygges Machabe, and over Ramatha is þe towne of Dauke² wher þe prophet Amos was.

And for als mykil as many [may] not go³ and fele þe savor of þe see, bot is levyr for to go by lande þof al it be more payne, a man so gos to a hafēn of Lumbardy as Venyse or ane opir hafēn. And he sal go in to þe Gret See at Port Myrrok and so go to Constantynople. And þan sal he passe þe water þat is cald þe Brace Saynt George þat is a hafēn of þe see. And fro þence he cum to Puluerhall, and syne to þe castell of Synopyll. And fro þence he sal cum to Capadoce þat is a gret cuntre, and þer is many gret hylles. And he sal go þorow Turkeye to þe cyte of Nyle,⁴ whilk þai wan fro þe Emprour of Constantinople,

¹The Paris text reads 'Emmaus'.

²The Paris text gives 'Temque', or Teuke. Amos' home was Tekoa, near Bethlehem.

³One or more words are omitted in the clause.

⁴'Nyke', or Nicea, according to the Paris version.

and it is a fayr cyte and wele walled. And þer is a ryuer þat men cals þe Lay. And þer men gos by þe alpes of Morramit, and by þe vayle of Ynglebrys, þe vayle of Aermes, and so to Antyoche the better þat standes on þe Rychay, and þerabowte ar many hylles and fayr, and many fayr woddess and wylde bestes. And he þat wil go ane opir way, he gos by þe playne of Romaines, costyng þe Romaine See. Of þat coste is a fayr chapell þat is cald Florache. And when a man is oute of þos hylles, he passes þe cyte of Morache and Artais, wher is a gret brygge on þe ryuer of Ferne, þat men cals Farsare¹ and it is a ryuer beryng schips. And besyde þe cyte of Damas is a ryuer þat cummes fro þe mountaynes of Lybany þat men cals Alban, and it gos þorow þe playne Arcades and so to þe Rede See. And so gos men to þe [f. 6^r] cyte of Ferne, and so to þe cyte of Antyoche. Antyoche is a fayr cyte and wele walled and two myle of lenthe. And þer is a brygge, and on euere pyler is a gode towre. And þis is þe best cyte of Sury. And fro Antyoche men gos to þe cyte of _bachno,² and þan to Gelboe and þan to Turtons, and þerby is þe lande of Cumbre, wher is a stronge castell þat is cald Mambrokes. And fro Turtons men gos to Triple, and on þe se men gos

¹The Biblical Farphar, or Orontes.

²The initial letter is completely obliterated. Letts gives "Caouse" or "laouse".

to Dacres, and þar ar twoo ways to Ierusalem. Of þe lefte way men gos to Damas fro Flom Iordan to þe cyte of Cayphas.¹ And sum men gos to þe castel of Pellirens,² and fro þence it is thre day iorneys to Ierusalem. And on þe toþir rygth syde þai go þorow Cesarea Phylipp, Iaffe, Rames, and Synay³ and so to Ierusalem.

Also if a man cum fro þe weste syde of þe warld and wil go to Ierusalem, as Inglande, Ireland, Scotland, Wales, Norway, he may if he wyll, go by and þorow Almayne and þorow þe kyngdom of Hungry þat marches to þe lande of Poyle⁴ and to þe lande of Paymayne⁵ and of Ylsey,⁶ Sonay,⁷ Cananye⁸ and a gret parte of Bulgarie þat is cald þe lande of Bugres,⁹ and parte of þe kyngdom of Rosse and þat lastes to þe Myflonde¹⁰ and marches on Sprues;¹¹ and men gos þus þorow þe lande of Hungry and þorow þe cyte þat

¹Haifa, which was founded by Caiaphas.

²'Pilgrims' in Letts.

³The castle of Emmaus in Letts.

⁴Poland.

⁵Pannonia.

⁶Silesia.

⁷Savoy (Slavonia).

⁸Comany, or Cumania.

⁹The Bulgars.

¹⁰Livonia.

¹¹Prussia.

men cals Typaym,¹ and þorow þe castell of Newbourgh. And also men passes by þe ryuer of Daniby, and þat ryuer gos þorow Almayne vnder þe hylles of Lumbardy. And it takes in to hym fourty opir ryuers, and it rynnes þorow Hungry, Cresses,² and þorow Crochye.³ And after þat men gos to Balgraue⁴ and entyres into þe lande of Bugres. And þer men passes a brygge þat is cald Marrok. And þan men passes þorow þe lande of Pynceras⁵ and cum to a cyte þat is cald Stermys,⁶ and to þe cyte of Affynpane,⁷ and sythen to þe cyte of Constantynenople. And þer is þe beste kyrke of þe warld and þe fayreste, and it is of Saynt Stephen.⁸ And vpward to þe see opon þe watyr was þe cyte of Troy þat was dystroyed with þe Grekes. And þer is ane yle þat is cald Lempne, and in þis yle ys Mounte Athos⁹ þat passes þe clowdes. And toward þe ende of Macedonye is a gret hill þat men calle Olympus, and it beres vp to þe clowdes.

¹Chippron, or Soprony.

²Greece.

³Thrace.

⁴Bulgaria.

⁵Tetscheney, a land south of the Danube.

⁶Modern Sophia.

⁷Philippopolis. There is great variation here in various mss.

⁸St. Sophia must be intended here.

⁹Elsewhere, this is Olympus.

Also he þat wyll go fro Constinople to Ierusalem, he may go þorow Turkey toward þe cyte of Inke,¹ and passes þorow þe 3ate of Chenetot² þat ar right hye, and by þe Brace of Saynt George and by þe Grekes See, wher Saynt Nicholes lyes.

First men cummes to þe yle of Syle³ and after þat men gos to þe yle of Pathmos and fro Pathmos to Epheson, a cyte wher Saynt Ion þe euangelist was beryd behynd þe awtere. Also Assye þe les is cald Turkey. Fro Epheson men gos þorow many yles in þe see, vnto þe cyte of Pateran, and so to Martha,⁴ and so to þe yle of Grece. Also þorow þe yle of Gosfos⁵ and Lango,⁶ and fro þence to þe yle of Rodes, and sumtyme it was cald Colys. þis yle is nere⁷ 800 myle longe; and fro þence [þai gos] to Cypre. And so men passe be a place wher sum tyme was a cyte þat was cald Satyllay.⁸ þer is many perlyous passages fro Rodes

¹Misspelled; It is Nike, or Nicaea.

²Chienetout; now Gemlik.

³Chios.

⁴Myra.

⁵Cohos, or Calcos.

⁶Cos was known as Lango at this time.

⁷The first two letters are 'nr', an uncorrected error.

⁸Correctly, the Gulf of Satalia, now Adalia, which has a notoriously treacherous harbor.

to Cypress, 500 myle and more. Bot men may go to Cypre and cum noght at Rodes. Cypre is a gode yle and a gret. [f. 6^V] And þer is many gode cytes in þat lande; at Famagoste is one of þe beste hafens þat is of þe see þat is in þe warlde.

And fro Egypt men gos to Ierusalem by þe see in a day and in a nyght. And he þat has a gode wynde may cum to þe hafens of Tyre þat is cald Surye. Also men myght go right nere to þe hafens and cum not in Cypre. Bot þai go gladly to Cypre to reste þaim on þe lande. Who so wil go longe tyme on þe se and cum nere to Ierusalem, he sal go fro Tyre by þe see; fro þat haven is none bot one day iorney and a halfe to Ierusalem and þe hafens is cald Iaffe, and þe towne Affe, and þat is þe eld towne of al þe warld. And who so ryfes vp on þe fyrst hafens of Tyre and of Sury before sayd, he may be lande to Ierusalem. And he gos to þe cyte in o daye. And fro Venyse to Acon on þe see is 2,040 myle of Lumbardy. And fro Calabre or fro Cesyly is to Acon¹ a 1,300 myle of Lumbardy, and þe yle of Grece² is myrdward. And besyde Acon to ward þe se 800 furlonges³ on þe right syde toward þe southe is þe hyll of Carmele wher Helyas þe prophet dwelt.⁴ Also bysyde

¹Acre.

²Crete.

³The distance is nearer 80 furlongs.

⁴The scene of Elijah's famous contest with Jezebel's priests: I Kings 18.

Acon is a gret hyll þat hight Scala de Tyrys. And besyde of Acon rynnes¹ a lyte water þat men cals Relion.² And þer nere is³ a dyke of Mynoner al rownde, and it is ful of grauel schynynge, of þe whilk men makes gode glasses. Also fro Acon is to go thre iorneys to þe cyte of Gaza, wher Sampson toke away þe gates. And fro þence men sal go to Cesar and to þe castel of Philiriens, and so to Scalon, and þan to Iaphet, and so to Ierusalem. Also who so will go þorow þe lande of Babyloyne, wher þe soldan dwelles and for to go to Mounte Synay before he cum to Ierusalem wher þe pilgramege of Saynt Kateryne is, he sal go fro Gaza to þe castel Dayre. And after a man cums oute of Sury and gos vnto wildernes þat lastes 8 day iorneys wher men fyndes al þat þaim nedes of vytayles, and þat wildernes is cald Achilley, and fro þence a man entyrs in to Egypte canopate,⁴ and þan to a towne þat is cald Beleth, and þan to Babyloyne, and þer is a fayr kyrk of oure Lady; and þer lygges Saynt Barbara þe virgyn, and þer dwelt Ioseph when he was salde of his bredir.⁵ And þer wer be Nabugodenezor wher Anania, Azaria, and Mysael

¹The writer makes two false starts on the word before getting it correct.

²Belyon.

³'Is' is repeated and uncanceled.

⁴Canopak.

⁵Genesis 39ff.

put in þe chymney of fyre,¹ and he cald þaim þus, Sydrak, Mysaak, and Abdenego, þat is to say, "God glorios," "God victorius," "God ouer al thynges," and þat was for þe myrakyl þat he sawe how God presyerued þos thre childir in þe fyre. And þan when a man cums to Saynt Kateryne, he gos opou Mounthe Saynt Kateryne, and þat is mykil more hyer þan þe Mounthe Moyses. And þer as Saynt Kateryne was grafen is no kyrke nor chapell ne none opir place, bot þer is a hylle of stones gedyrd to geder abowte þe place wher sche was grafen of angels. Þer was wont to be a chapel, bot it is castyn downe. Þat cuntre abowte is cald Mount Synay. Nowe when a man has vysit þis holy place of Saynt Katerynes he takes his lese at þe monkes þat dwels at þe hylle foote. [f. 7^r] And þies same monkes gyfes vitayles with gode will to pylgrems to pas þorow wyldernes with to² Surye. And þat laste wele 12 iorneyes. And when men ar past þis wildernes to Ierusalem, þai cum to Barsabee,³ a cyte. And fro þence men gos to þe vayle of Mambre, and also it is cald Ebron, þat is fro

¹The incident, from Daniel 3, occurred in Babylon. The account here is confusion, and seems to locate this with Joseph's residence in Egypt.

²Not clear here; the 'with' probably should be deleted.

³Beersheba.

Ierusalem more þan 12 myle. And þer is þe grafes of patriarkes Adam, Isaak, and Iacob, and þer wyfes, Eua, Sarra, and Rebecca,¹ and þai ar in þe hangyng of þe hyll. And vnder þaim is a fayr kyrke. And right nere þat place is a caue on a rotche wher Adam and Eue dwelt after þai wer dryfen oute of Paradyse. And as it is sayd, Adam was made in þat same place. Þe vayle of Ebron lastes to Ierusalem, and twoo myle fro Ebron is þe grafe of Loth and a lytel þens is Mounte of Mabyll; and þer is þe oke of þe drye tre þat Sarzyns cals it Dipre. And þof þe tre be drye, 3it it beres gret vertew, for he þat has a lytel þerof it heles fro þe fallyng euyll. And mony opir vertews it has, and þerfore² it is holden right precious. Fro Ebron men gos to Bedlem on halfe a day, for it is but 5 myle perlyos way, and roghe with woodes ful thykke. And it is a lytel cyte long and narowe and walled on euer syde. And toward þe este ende of þe cyte is a fayr kyrke. And bysyde þe qwere of þe kyrk at þe right syde as men cumes downe seuenteen greces is þe place wher oure Lord was borne þat is ful wele dyght with marbyl and rychely paynted with gold and syluer and opir colours. And a lytel pence thre passes is þe crybbe or mawnger of þe ox and þe

¹The names of Adam and Eve are anachronisms; the field was not procured until Abraham's day, see Genesis 23:8-20.

²Ms: 'þerfofore'.

asse. And besyde þat place fell þe sterne þat ledde þe thre kynges Iasper, Melchior, Belthasar. Bot in Greke þai ar cald Galgalath, Galgath, Saraphyn. Þies thre kynges offerd to oure Lord ensence, gold, and myrre. And also vnder þe cloyster of þe kyrke on þe right syde 18 greces is þe charnell of þe innocentes bones þat was martyrd. And before þat place wher Crist was borne is þe towmbe of Saynt Ierom, þe holy and glorios doctour. Also besyde is a kyrke of Saynt Nycholes. And fro Bedleem to Ierusalem is bot twoo myle. And in þe way to Ierusalem is a kyrke halfe a myle fro Bedleem wher þe angel teld þe scheppardes of þe byrth of Criste. And in þat way is þe towmbe of Rachell þat was Ioseph moder, þe wyfe of Iacob. In þis way to Ierusalem ar many kyrkes by þe whilk men gos to Ierusalem.

Here is dyuysed of þe holy lande and þe cuntres abowte it and many ways þider and to þe Mounte of Synay to Babylon and to opir places. Now is to speke of opir cuntres, for þos cuntres ar departyd with foure floddes þat cummes out of Paradyse erthly. For Mesopotayne and þe kyngdom of Calde and Arabye are betwene twoo flodes, þat is Tygreand Eufraten. And þe kyngdom of Medye and Parsaye ar betwyx two flodes þat is Tygris and Nyle. And þe kyngdome of Surye and Palestyn and Synes ar betwyx Eufrate and þe se Medyterane. And it is full longe fro Marrok on þe se of Spayne vnto þe Grette Se, and so lastes

it [f. 7^v] beþonde Constantynenople thre thowsand and fourty myle of Lumbardy. And to þe see Occeane¹ in Inde is þe kyngdom of Sychy² þat is closed emonge hylles. And in þos cuntres ar many yles and landes. Also he þat will go to Tartary or to Persye or Caldee or Inde h[e] entyrs into þe see at Gene or Venyse or at sum opir hafen and so passes þe see and ryfes vp at Tropsand.³ Þat is a gode cyte. Þer is þe kyng of Persyes and Medoynes. In þat cyte lyes Saynt Athanasyus, bischop þat made Quicumque Vult, etc.⁴ Tropsand was sum tyme cald Porte de Ponte. And fro þence men gos þorow lytel Ermonye.⁵ And fro Tropsand men gos to þe gret Ermonye to a cyte þat is cald Arthiron. And þer nere is a hylle þat is cald Arrarache⁶ wher Archa Noe restyd; þat is, Noy schyp.

Fro þence men gos to a cyte þat is cald Tauriso.⁷ And fro þence may men go by many townes and castels toward Inde, and so gos to a fayr cyte þat is cald Cassake.

¹Mare Oceanum--usually the great outer sea surrounding the earth; Mandeville usually speaks of the Indian Ocean, but here it is the Caspian Sea.

²Scythia.

³Trebizond.

⁴The Athanasian Creed, beginning: Quicumque vult salvus esse...

⁵Armenia.

⁶Ararat.

⁷Tauris, or Tabriz.

And fro þence men gos to þe cyte of Carmas, and þer endes þe lande of þe Emprour of Persye.

And on þe topir syde of Carmas men gos into þe lande of Iob, and it is cald þe land of Swere.¹ Þis lande marches to þe lande of Caldee. And after þe lande of Calde is þe lande of Amasoyne,² and besyde þat is þe lande of Turmagut. And on þe topir syde of Calde to þe sowthe is þe lande of Ethyope in þis land on þe sowthe syde are folkes right blake. In Ethyope ar folk þat has bot o foote and gos right fast þerupon. And in þat Ethiope is þe cyte of Saba³ wher one of þe kynges of Colan come fro. Fro Ethiope men gos to Inde þorow many dyuerse cuntres. And it is cald Inde þe more, and it is dyuyded in thre partyes, þat is to say, Inde þe more þat is ful hote, Inde þe les þat is temperate, and þe thirde to þe northe is right colde. And þan men gos and fyndes þe yle of Ermes,⁴ to þe whilk marchandes of Venyse, Gene, and opir partyes of Cristendom gos to by marchandyse. Fro þence men gos to þe cyte þat is cald Sarchy,⁵ and fro þence men gos to þe lande of Lombe, þer is þe cyte of Polome,⁶ and

¹Sweze.

²Amazon.

³Cassan.

⁴Chermes, or Ormuz.

⁵Apparently the Paroche of Odoric.

⁶Polumbum, or modern Quilon in Malabar.

þer is a hylle, and at þe hylle fote is a fayre welle with a swete sauour and smels wele of alle of alle spyces. And who so drynkes of þat welle thrys on þe day, he is made hole of alle seknes þat he has, and it is sayd þat þis welle cumes fro Paradyse erthly for it is so vertewos. And fro þence men gos to þe cuntre of Mabron.¹ In þat lande lygges Saynt Thomas of Inde in a fayre tombe in þe cyte of Calamee.² Also þer is a lande in Inde þe moste þat is cald Mansy,³ and þer is moste delytabyll and most godes of þe warld þer ar in man's power. Also þer is a cyte þat is cald Latorym, and fro þis cyte men gos to þe cyte of Cassy,⁴ and þat is þe moste cyte of al þe warld, for it [is] fyfty myle abowte. Þer ar in þat cyte twelfe þowsand gates, and on euere gate a gode towre. Þan cumes men to þe cyte Chibens.⁵ In þis cyte ar threscore fayr stone brygges. And þan men cum to þe lande of þe gret Cane, and þan trauels mony iornes to þe cyte of Menkes,⁶ and fro þence men gos on þe ryuer of Coromason þat rynnes þorow Catay, þe whilk is [f. 8r] is [sic] a fayr cuntre and a grete.

¹Mobar.

²Mailapur--now Madras.

³Manzin.

⁴Censcalan in Odoric; modern Canton.

⁵Chilenfu; modern Nanking.

⁶Menzu; perhaps Ningpo or Chin-kiang.

Marchandes þat cumes fro Venyse or Gene or oþir places of Lumbardy, þai go by þe se ll monethes or þai cum to Catay and in þat prouynce of Catay made þe Tartarynes a cyte þat is cald Codome.¹ And it has twelfe gates, and it is a myle euer betwene twoo gates. In þis cyte is þe sege of þe gret Cane in a fayr pales and a grete, and it is þe fayrest þat may be fonden in any place. Within þe halle of þe pales ar foure and twenty pylers of gold, and al þe walles ar couerd with² rede skynnes of bestes þat ar cald Panter, and þai wele smellyng and, þai schyne agayns þe son þat vnethes may men loke on þaim. Þai ar rede as blode, and men prayses þes skynnes als dere as siluer or gold, and it is maruel to telle þe ryches þat is þer of siluer and gold and precious stones and perle þat is in anowrmeteres of þat paleys and how þe Cane his³ arayed and his coppys and oþir thynges abowte his tabyll and al oþir thynges.

Noe had thre sonnes, Sem, Cham, and Iaphet. And thyes thre bredyr had al þe lande of þe world. Sem in Asya este, Chem in Affrica, and⁴ Iaphet in Europa. Cham made hym selfe Emprour, bot now is þe Emprowre in þat lande cald Cane. And þe kyngdom of Catay is cald þe moste

¹Taitu, or the Great Court, northeast of Peking.

²'With' is repeated, uncanceled.

³Unclear; may simply be an error for 'is'.

⁴'And' is repeated, uncanceled.

kyngdom of al þe world, and þer ar twelfe kynges vnder þe gret Cane. Catay is in þe lande of Asye þe depe lande þerof marches to þe weste on þe kyngdom of Tarcys¹ þat was one of þe kynges of Calayne.

And on þe northe syde of Catay is þe land of Coraisym. And þerby is þe lande of Concayne. Þis lande descendes toward Spruys and Rossye. And þorow lande rynnnes Echyles² on of þe gretest ryuers of þe world, and a lytel fro þence is þe see Occeane þat is cald Maure,³ and betwyx Maure and Caspye is a ful strayt passage to go toward Inde. Þe principal cyte of Concayne is cald Sarache⁴ þat is one of þe thre ways þat gos to Inde. Þis passage is cald Barbent.⁵ Ane opir way is to go to Turkstone þorow Persye. And þe thyrd way cumes fro Cosmayne and þat gos þorow þe Gret See and þorow þe kyngdom of Abkar.⁶ Now here is declared of þe kyngdomes toward þe north. To cum fro Catay to Pruys and Rossye þe gret Cane has twoo kyngdomes. One begynnes estward at þe kyngdom of Turkstone. And it lastes westward to þe cyte of Caspye,

¹Tharse, or Tarse.

²Ethill--the Volga.

³The Black Sea.

⁴Sarak, on the Akhtuba, a branch of the Volga.

⁵Derbent.

⁶Abcaz, on the Black Sea.

and sowthward to þe lande of Inde. Þe toþir kyngdom of Persye lastes fro þe ryuer of Physon vnto þe gret Ermonye and sowthward vnto þe Inde. And byȝonde Catay is þe lande of Caldehyll, and in þat lande ar þe hylles of Caspye, wher Gog and Magog is closed, þe whilk men cum oute afore domes day. And fro þis lande gos men to þe lande of Bakarye.¹

And þan fro þis lande is þe lande of Pretyr Ion, þat is lord and emprour of Inde. And þis lande is cald þe lande of Pentexer.² Þis lande of Inde is parted in many yles because of gret flodes þat cumes out of Paradyse. Preter Ion has vnder hym many kynges and many dyuers folkes. His londe is gode and ryche, bot no so ryche as þe gret Cane land is. Þer is a cyte þat is cald Sobothe³ on ane arme of þe see and þer is al merchandys and popin-ayes [f. 8^v] als gret plente as larkes in oþir cuntres. Þe gret Cane weddes commonly þe doghttyr of Preter Ion, and Preter Ion his doghtyr. Þe popinaes spekes þorow þer awne kynde als apertly as a man. And þai þat speke wele has lange tonges and large, and ouer euere fote fyfe toos. And þer ar sum þat has bot thre toos, and þai speke bot yll or lytell. Preter Ion has vnder hym thre score and

¹Bactria.

²Pent exoire, a remote island.

³Cambray.

ten prouynces, cuntres, and ilkone has a kynge. In þis lande is þe grauel see þat ebbes and flowes, and no water þerin. And foure iornayes þens is a hyll þorow þe whilk cumes a flode out of Paradyse ful of precious stones. When Preter Ion gos to batel, he has thre crosse of fyne gold borne before hym, dight with precious stones. Also he has one cros borne before hym of tree, not paynted and with outen gold and precious stones al playne, in token þat oure Lord Ihesu Crist sufferd deth opon a cros of tree. Also he has borne before hym a plate of gold ful of erthe, in tokenyng þat his lordship sall turne to erthe. He dwels commonly at þe cyte of Susee. His paleys is so ryche þat it is maruel to tell it. Þe forme of his bed is al with saphyres bonden with gold to make hym to slepe and also to distroye lychery, for he lyes be his wyfes bot thrys in þe 3ere. He has euer more seuen kynges in his court to seryf hym and threscore and twelfe dukes and thre hundreth erls and 13 archiebisshops. His lande lastes foure monethes iornayes. In þis cuntre besyde þe ryuer of Physon is a gret myrk valle betwene twoo hylls þat is foure myle longe. In þis vayle ar many tempestes and gret noyse and hydos euere day and nyght. Þis vale is ful of deuels, and has bene alway for men says þer is ane entre into helle in ytt. And in myds of þis vale on a roche standes a vysage of a deuel bodely right vgly and dredfull to see, and þer is no thyng seene bot þer hede

to þe scholders. But þer is no man in þe warld, Cristen ne opir, so hardy bot he suld be aferd to loke on hym. His eyne ar so sprykland lyke any fyre, and he chawnges so often his cowntenance þat no man dar cum ner hym for al þe warld. For oute of his nose and mowthe cums gret plenty of fyre of dyuers colours, bot þat way may gode Cristen men go þorow þe vayle if so be þat þai schryfe þaim wele and be stabyl in þe faythe withouten harme if þai blysse þaim wele with þe token of þe holy cros, for þan sal þe fende hafe no power ouer þaim.

Beyond þe yles of Preter Ion and his lordschip este sal men fynde noght bot hylles and gret roches and myrk lande wher no man may see, on þe day ne on þe nyght, and þis wildernes and myrknes lastes to erthly paradyse as it is sayd. Also it is sayd þat erthly paradyse is so enclosed al abowte with a walle þat men wote not wher þe gates ar. And þe walle is al couerd with mosse as it semes þat men may se no stones ne noght els wher of it is.

And in þe hyest place of Paradyse is a welle þat cast oute foure flodes þat watyrs þe erthe. Þe fyrst is cald Physon, or Gamgas, þat rynnnes þorow Inde. Þe secund is cald Gyon, or Nylus, and þat rynnnes þorow Asye and Ermony þe gret. Þe thyrd is cald Tygris, and þat rynnnes þorow _____.¹ And þe fourt is cald Eufrates, and

¹Nothing follows the preposition. There is no punctuation, and only a normal space separates 'þorow' from the next word, 'And'.

þat rynnes þorow Ermonye and Persye. It is sayd þat no man may go to Paradys by lande ne be watyr, for be lande he may not go for wylde bestes þat ar in wyldernes, and for hylles and roches þat no man may passe by; ne be watyr may no man passe, for þe watyr cumes down with so gret wawes þat no schip may go agayns þaim. Bot if any man hafe any special grace gyfen of God_____.¹ [f. 9r].

¹This abrupt ending ends folio 9^r, without punctuation and with an incomplete thought. The fact may support the hypothesis that at one time the articles were bound differently--at least in a different order.

^ap. 324.

^bMalcolm Letts, Sir John Mandeville: The Man and his Book, London, Batchworth Press, 1949.

ARTICLE 3, ff. 9^v-10^v

This is a series of extracts from Higden's Polychronicon. While most of the incidents related here can be found in Lumby's edition,^a the treatment resembles that of the previous selection (Article 2). The scribe jumps about from place to place in the narration, and is difficult to follow. There is something of a chronological thread, giving a better continuity than does the treatment of Mandeville; but it is far from reliable, and certainly was not copied from the same text as was Lumby's, unless it was done in a random fashion.

The chronicles here treat with both Babylon and Rome, especially the emperors Tiberius and Maurice, and with the Saracen invasion of Italy in the ninth century. Folio 9^v has two drawings--insets on the opposite margins--depicting Babylon and Rome. The drawing on the left is a single tower, with the caption 'Turris Babilonis' to the left of the top. The drawing on the right shows a wall enclosing several buildings, and on the parapet above the gate is written: Roma Caput Mundi.

The handwriting of Article 3 is that of Scribe 'A'. It is typically careless, with frequent cancellations

and marginal corrections. The three pages show a total of fifty-seven errors, making it the most concentrated example of the copyist's deficiencies in the entire manuscript.

The TEXT:

þe cronykyls tels þat þe cyte of Babylon in brede of þe felde was þorow þe nature of þe place set vn ylk syde schynynge, and it was made foure cornerd. þe walles of it was fyfty cubys on hyght, and in brede foure cubys. þe syment was mengyd with terre.¹ And þer was on þe fronte of þe walles a hundreth gates of brasse. In þe cyrcuyte abowte it was fyfhundreth and foure score stages, þe whylk abowte goyng was contened one and fyfty myle.

þe tyme in þe whilk Rome began was after þe creation of þe world foure thowsand fyfe hundreth and foure score 3eres. After þe distruccion of Troy, fyfe hundreth fyfty and foure. Quinque quatuor mille centum octogina quatuor anni. Sunt a principio dum, surgeret vrbs caput orbis.

The maner of þe byg and disposicioun of Rome schewes Estodius þus: Aftyr þat þe sonnes of Noee had byggyd þe toure of confusion þat was Babylon, with pepyll come Noe in schyppe in to Ytalye noght far fro þe place

¹'Pyke' is cancelled, and 'terre' written above.

wher nowe is Rome, and he bygged þer a cyte of his name in þe whilk he endyd his lyfe. And lange before þe cyte of Rome was byggyd, þar reyned pepyll in Ytalye abowte þe place wher þe cyte of Rome is made. And Saturnius come fro Cretis into Ytalye ner war Rome is be schyp¹ and lurgyd in woddess and buskes and hydde hym for his son Iubiter Iouem.² And þer fore Latyn folk cald aftyr þat regyon Ytalye. And afterward Saturnius taght þan þe pepyll to byg howses and to tylle þe erthe and sett vynes and lyf lyke men. For before þai cowthe not labyr, bot war lyke bestes and ete aakorns, appyls of okes,³ and dwelt in caues and couerd with bewes of tres. And for þis he was made þair prynce. And aftyr Saturne reyned hys son Pytus, and after Pytus reyned his son Farnis, his son þat was þe fadyr of Latyne. And þan after reyned Latynus, þe whilk mendyd Latyne tonge; and Latyn folk ar cald Latyny be þair name. Þies forsayd kynges reyned a hundreth and fyfty 3ere before þe cumyng of Enee, of whome þai come of þat byggyd Rome. Þis Enea was þe duke of Troy. Þis Enea and his son come by schip in to Ytalye,

¹The line is so sadly written that one can only suppose this is the author's thought.

²'Iubiter' is glossed in tiny script, not caretet, above the interval between the two words. The hand differs from 'A'.

³'Aakorns' is written above 'appyls of okes' as a most interesting gloss.

and helpyd þe kyng Euandrus¹ þat reyned in þe place wher now is Rome made hym to feght a agayne þe kyng Latyne.² And aftyr þe [f. 9^v] deth of Latyne he held þe kyngdom of Latynes. And after Enea reyned Ascanius his son. And after þies reyned many kynges. An[d] þan reyned Amulius, þe whilk put oute fro þe kyngdom Munytorem, of þe whilk Munytorus Rea, his doghtyr þat was a mayden, conceyfed preuely twoo childer of Mars; and þai war cald Romulus and Remus. And þan þair moder, be cause sche brake hir maydynhede again þe lawes þat was þan vsyed, sche was beryd qwhykke.³ And hir childer Remus and Romulus was casten in buskes be syde Tyber and gyfen at sowke with a sche wolfe. And a hyrdman fand þaim and bar þaim to hys wyfe, and sche noreschyd þaim vp, and þe sayd Romulus and Remus after gedyrð hyrd men to gedyr and thefes and slewe Amilius þe kyng and restoryd agayn Munytorem into þe kyngdom.

Of þies twoo, þat is to say, Romulus and Remus þat come of Enea of Troy, was Rome byggyd and named, and þai had fyrst lordship þerof. And þe thyrd 3ere after þe

¹Poorly written, this is Evander, who came from Troy to settle on the Palatine hill.

²A badly written line. 'Agayne' follows 'a', dareted beneath it in the bottom margin.

³Elsewhere, the word is spelled without the 'q' " 'whilk', and 'whikkand', as well as without the 'h': 'qwykke'.

byggyng of þe cyte was Remus slayne of Fulno, þe duke of Romulus. And þe sayd Romulus walled Rome rownde abowte and cald it Rome after his name. And it has threhundreth towres and fourty and one. And þe cyrcuyte þat is abowte Rome is twoo and twenty myle. By syde þat is bezonde Tybyr and þe cyte of Leoning,¹ with þe whilk is sayd þat it is thre and fourty myles. And þe pryncypall gates of þe cyte ar 18. And palasces thyrtty and one and thyrtty tempyls. And be syde þe tempyl Solis et Lune is Sancta Albinna in Albstone, and þer was a candilstyk made of albestone; and þat and it be ones lyghtyd and put vnder þe ayer, it wil be no crafte be slokynd. And in þat place after is ane ymage of oure saueour Crist heuenly paynted. And when Remus was ded, þan reyned onely Romulus his bro-pir. And he chesyd to hys cownsell a hundreth aged men and þaim he called senatours. And a þowsand feghtyng men he chesyd and for þe nowmer of mille he cald þaim mylites, knyghtes. And aftyrward at a myddow Romulus was, and þer felle tempest of weder and thoneryng, and þer come abowte hym a clowde and lappyd hym in, and he apperyd no more after.

And many 3eres aftyr þis, þar was gret pestylence in Rome and deth, and in þe myddes of þe cyte þe erthe

¹A final letter, which may be an 'e', is obscured by being superimposed upon at least one other letter; or the scribe may have intended to cancel.

opynd and soudanly as helle apperyd, and mykyl folk war slayne with þe stynke þat come oute þerof.

The ymperial gouernyng of Rome began of Octouyane þat was fyrst emprour and August of þe cyte and of þe world, and he sett al men in pes by al þe cyrkyl of þe occeane. In his tyme was Crist borne. Þan come two gouernances, one spyrytual and one opir temporal. Þe fyrst of Criste þat was byschop of present thynges, and of gode thynges for to cum; an þe bischop kyngdom by Criste, and þe emprour kyngdom be Octouyane.¹ Huius sunt duo gladii, etc., "Thies ar þe twoo swordes," þat is to say, þe spiritual and þe materiall, þe whilk sufficys to þe gouernyng of þe kyrke. Petyr² sayd to Cryste, Ecce duo gladii, "Behold twoo swordes," and Cryst sayd, "It suffices."³ Þies are þe twoo gret lyghtes þe whilk God put in þe firmament of heuen, þat is to say in alle þe kyrke þat is þe auctoryte of þe pope, and þe power of þe emprour. For as þe lyght of þe son is more and þe lyght of þe mone is lesse, so þe sprytual power is more and þe imperiall, þat is þe emprour power, is lesse. [ff. 10r.]

It is red in cronykils how þat Tyberius þe emprour of Rome delt in almos to pore men þe tresours of his

¹The sense must be inferred; the scribe has poorly condensed his source.

²In the margin to the left, just ahead of 'Petyr', the word 'Apostil' appears.

³Luke 22:38.

palace, and when his wyfe Augusta reprofed hym for he gaf to pore folk al his tresours as he war a distroyer of¹ þe common profet, þan he awnswerd agayne and sayd, I trayst in God þat oure pursse sal not be withouten money, bot of þies thynges þe whilk oure Lorde has gyfen in doying almos, we gyt tresours in heuen.² And when þe forsayd emprour Tyberius went be one of his palaces, he sawe a marbyl stone in þe whilk a cros was wroght. And when he had gart lyft vp þat stone, and sayd it þat was not worthy þat þe cros þe whilk aght to be prynted in þe brestes and fronts of men suld be troden opon with men's feete. And þan vnder þat stone ane opir stone on þe same with a cros he fand, and þat he gart lyft vp also, and þan aperyð þe thyrd stone lyke þe toþir. And when þe emprour merueled of þis, gart lyft vp þat he fand ane infynyte multitude of tresour.²

Also on a tyme aperyð a man in a monke abytt goyng abowte þe cyte with a drawen swerde in his hande and sayd, þis ȝere sal Mawrys þe emprour with swerde is to be slayne. And when þe emprour heryng þis he dyd penance for his yll dedis³ and was sorry. And be hymselfe and by opir he prayd

¹'Of' is repeated, and not cancelled.

²The section between the two numerals is written at the bottom of 10^v, and is caretred into the text by red ink.

³One of the few places in the earlier part of the manuscript where the '-is' plural occurs.

God þat þis sentence myght be withdrawne. And when þis was done, he hard in slepe a voyce saynge, Vnethes here or in þe dome to cum I sal spare þe. And þan awnsverd þe emprour, O þou God, lufer of wretches, ȝelde here yll to me, þat þou spare me in þe dome to cum. Afterward when þe emprour Mawris was ordand in þe est when he restrenyd his knyghtes fro rauayne and þeft, nor gaf þaim noght þair hyre, þan þai made one þat þai cald Phoke þe prynce opon þaim. And when Maurys þe emprour herd þis he fled in to ane yle, and þer with his wyfe and his twoo childir he was slayne by þis sayd Phocam. Also it is red in cronykils þat sum wykkyd men of þe Romaynes sent to þe soldan þat he suld cum to Rome and hafe it and Ytalye. And þan þer come swylk a multitude of Sarȝyns þat þai segyd Rome and toke þe cyte Leonyng, and þai spoyld Saynt Petyr kyrk and made it a stabyl to þair hors, and distroyed þe cuntre. And þan at þe last and askynge of þe pape come Marchio with Lombards after Lowys with Franche men, and with gret scheddyng of Crysten men's blode þe Sarcyns was chast away. [f. 10^v.]

^aPolychronicon Ranulfi Higden Monachi Cestrensis; together with the English Translation of John of Trevisa and of an unknown writer of the fifteenth century. Ed. Rev. Joseph Rawson Lumby. London, Longmans and Co., 1865-66.

ARTICLE 4, ff. 11^r-16^v

The source of Article 4 is Methodius' "Þe begynnyng of þe warld and of þe endyng....," edited for the EETS by Aaron Jenkins Perry.^a It is principally a translation of Royal MS. 8 F. viii., f. 170 and elsewhere," from Pseudo-Methodius.

With the selection following, this item constitutes a deliberately chosen pair of hortatory messages designed both to inform Christians and to judge them, and to urge them to steadfastness of faith against the day of the ultimate judgment.

Rapidly summarizing various Biblical incidents from Adam to Gideon, the writer springs from the historical narratives to a vigorous exhortation lest the reader be unaware of subsequent fulfillment of various prophecies which may bring about his doom. The great and impending struggle between Gog and Magog receives special attention; and this account reaches its climax ultimately in a detailed description of "þe day of dome," at which time the prose flows logically into the setting for the Doomsday poem, Article 7.

Bearing no title in the manuscript, this poem is

directly tied to the final line of the prose: "...of
 þoes thynges þe whilk þai sal se before þe day of dome,"
 and the opening line of the poem: "When þe day of dome
 sall be...."

In form, Article 4 follows a regular pattern. Nearly one half of the top of the pages are occupied by pictures illustrating the text. Some pages have but one picture, filling all of the area; others have two or three illustrations. Folio 11^r, for example, shows three illustrations: God speaking to Eve in Eden as Adam slumbers in the foreground; the Angel of God driving Adam and Eve from the fenced Garden; and, Cain standing over a kneeling, imploring Abel, whose head is slashed and dripping blood as Cain wields what appears to be the jawbone of an ass. The illustrations are usually quite vivid and self-explanatory, and depict incidents narrated on the page below. Beginning with 12^v, and extending through 15^r, all pictures show armed knights at deadly combat, and there are captions on some. Lest the full impact be missed, from the appearance of the wicked Gog and Magog on 15^v, each picture is labelled.

Folios 13^v, 14^r, and 16^v are examples of the careless trimming of this manuscript. In each instance, the trimmer has removed some of the caption. Fortunately, most of the writing can be deduced from the lower halves of the letters; but this is not always true.

Article 4 offers an excellent study of the hypothesis that some of the writings of 37049 were at one time separately bound, or that they may have been given in a different order. The last preceding folio, 10^V, is quite well preserved. It has insignificant diagonal tears in both lower corners. None of the text suffers. The page is quite light in color, as if it has received little wear. By contrast, 11^r is very dark, is torn at all four corners, and may have been written by another scribe. F. 11^V is much lighter in color than is 11^r, which might be harmonized with the hypothesis that 11^r was at some time an outer page. The damage to the successive pages increases in severity, however, which would probably not be true if they were protected by being farther from the opening page of a previous binding. The damage does impose a hardship upon the text, with losses occurring at the ends of the lines, and along the bottom of the pages at 15^V and 16^r.

The possibility of this section's having been written by a second scribe is discussed in the Introduction. The data are not entirely convincing, but may be considered compatible with the hypothesis proposed.

The TEXT:

[Above the text, written within the boxed area of the first picture on this page]: In nomine Christi.

In nomine Christi, incipit liber Methodii episcopi
eccelesie paterensis martiris Christi. This tretys is
drawen oute of Latyn into Ynglysche, þe whilk a holy bis-
chop and martyr drewe oute of Hebrew and Greeke into
Latyn, and it tretys of þe begynnyng of þe warld and of
þe endyng, and also of þinges þat has fallen and sal
falle.

It is to be knawen to vs, dere breþer,¹ how þat
God in þe begynnyng made heuen and erthe, and by hym al
þinges ar formed, and how he made man, and a helpe lyke
vnto hym, and put þaim in Paradyse. And he cald þe names
of þaim Adam and Eua, þe whilk afterwarde with þe serpent²
gylefulness war disceyfed, and þai beyng vergyns, castyn
oute of Paradyse. In þe thyrty 3ere, aftyr þai was castyn
oute of Paradys, þai gat Caym, þer fyrst son. And in þe
hondrethe and thyrty 3ere of Adam slewe Caym his broþer
Abel, and put his hande opon³ hym. And in þe two hundreth
and thyrty 3ere of þe lyfe of Adam was borne his son Seth,
lyke vnto hym. And after þai gat doghtyrs and sonnes.
In þe sexhundreth 3ere of þe lyfe of Adam began þe sonnes

¹In this section, 'er' prevails in the text when the final syllable of such words as 'breþer', 'childer', and 'oþer' is written out; hence this spelling is adopted when abbreviations occur.

²The abbreviation 'ſ' occurs here for the first time in the ms.

³Perry misreads this 'vpon'; the ms. is clearly 'opon'.

of Caym to myshuse þe wyfes of þair breþer in gret forny-
caciouns of lychery. And in þe eght hundreth 3ere of þe
lyfe of Adam war spred obrode¹ gretly fornycaciouns and
vnclennes of þe childer of Caym. In þe neyne hundreth
3ere and thyrty, Ada[m] dyed, and [was] beryd in Ebron.²

In þe fyrst þowsand 3ere of þe warld, þan was þe
generaciouns þat is þe kynredyn of Seth [f. 11^r] dyuydyd
fro þe generacioun of Caym. And Seth toke his genera-
cioun agayns þe este in to a mownte þat is next vnto
Paradyse. And Chaym dwelt þer as he slewe his broþer
Abel vnlefully; þat is to say in Ynde, in þe same place
of delicousnes wher he fyrst made a cyte and cald it
Effrem. And þis was fyrst byggyd before Noe flodde.

In þe fourty 3ere of Iareth, in þe secunde thow-
sand of þe warld, war wykkyd men and of ylle craft þe
fynders of þe sonnes of Chaym, and of vnclennes and
filthe, þat is to say Obal, Tobal, þe sonnes of Lamech þat
was blynde, þat was first blynde man, þe whilk slewe
Chaym. Þir men fand þe werkes of yren and bras and gold
and syluer to be made soft. And þir men fand fyrst al
þe craftes of musyk. And after seuen hundreth 3ere of
þe lyfe of Iareth in þe secund þowsand 3ere of þe warld

¹Perry misreads this 'abrode'.

²The end of this thought, and beginning of the
next paragraph, is indicated by a disproportionately large
capital 'i' following 'Ebron'.

began wars þan þe first for to grow mykil ylle and malyce
 opon erth, þe whilk we lefe now on spokyn of.

Þan oure Lord God was greued and bad Noe make a
 schip and bryng in his wyfe and his thre sonnes and þair
 wyfes, and safed fro drownyng of þe flode. And þer was
 made a flode opon þe erth. And þan Noe toke into þe
 schip of al lyfyng þinges both of fewles and of bestes,
 and al þinges þer war oupon erth; þai wer kepyd in þe
 schip. In þe sex hundreth 3ere went Noe oute of þe schip,
 with al þat war with hym. Þan mad[e]¹ Noe offerand to
 God, and God blissed Noe and his childer. In þe sex-
 hundreth and twelft 3ere of þe lyfe of Noe, in þe thyrd
 þowsand of þe warld, began Noe and his childer new [f.
 11^v] possession in erthe. And þai cald þos regions Tam-
 non, after þe callyng of þe nowmer of þaim þat come oute
 of þe schip, þat is to say eght.

In þe thre hundreth 3ere in þe thyrd þowsand of
 þe warld, gat Noe a son, and cald hym Ionitum. In þe
 threhundreth and fyfty 3ere after þe flode gaf Noe þe
 lande of Etham, þat is to say þe este parte, into gyft
 of his son Ioniti[m].² And Noe dyed when he was neyne-
 hundreth and fyfty 3ere. After his deth in þe thyrd
 þowsand 3ere of þe warld his childer descendyd into þe

¹A tear in the corner has removed the 'e'.

²The 'm' is entirely deleted, and not replaced.

lande of Sennarr, and began to make a towre of whos hyghnes suld towche vnto heuennes. And þer dyuydid God his ire opon þaim þat began to bygge it. And þai war sparpyld¹ opon þe face of al þe erth, and þai war dyuydyd opon al erthe. Ionitus, þe son of Noe, entyrd into þe erth of Eotham, þat is to say þe este, wher þe son sprynges vp, and dwelt þer. And he toke wysdom of God. And he fand e al astronomy and þe sterres² of heuen. Sem, þe son of Noe, toke þe lande of Asye, and Cham þe land of þe sowthe vnto þe weste. Ionitus, þe son of Noe, gat Nembrot, a gret man and a strang hunter. And þat Nembrot after þe flode byggyd a cyte þat was cald Babilonia.

In þe seuenthundreth 3ere, in þe thyrd þowsand of þe warld, was byggyd gret Babilon. And after þis þe sonnes of Cham made þaim a kyng whos name was Pontubus. Afterward þe sonnes of Iaphet sent to Ionitum men and craft men of theker craft, and byggers, and þai come into Eotha[]³ to Ionitum, and þai byggyd þer a cyte þat was cald Ionita. And þer [f. 12^r] was pes⁴ betwyx þe kyngdom of Nembrot and þe kyngdom of Pontubi, þe sonnes of Cham.

¹Scattered widely.

²Ms. is clearly 'sternes'; Perry gives 'sterres'.

³The corner is torn following the 'a'; however, the macron, indicating final 'm', is still visible, although the letter over which it is written has been lost.

⁴Perry reads this 'pees'. There is but one 'e' in the copy.

And fro þan forth þai began for to make batell ilk one with oþer. And when Ionitus hard þis, he wrote a pystil¹ to Nembrot, þe whilk held Bobilon, and þat was written for why þe kyngdom of þe sonnes of Iaphet began fro þine to do away þe kyngdom of þe sonnes of Cham. Her apperyd fyrst batels betwyx kyngdom and kyngdoms opon erthe.

In þe eght 3ere in þe fourte þowsand of þe warld, alway þai faght with manly power. And þe kyngdom of Cham was ouercummen of² þe kyngdom of Nembrot. And þe kyngdom of Nembrot opteyned þe principalite vnto Esdrem kyng. Esdres byrned þe kyngdom of Cham, and put in thraldom al þat war dwellyng, Iebuseos, Amorreoos, Palestinos, and Affros, þe whilk was at þe weste. After Esdres gat Cusdrum þe kyng. And þan þe childer of Cham gydyrd þaim to geder threhundreth and twenty þowsand of fote men, and when Cusdro hard þis, he left þaim to þai war past þe flode of Tygyr. And þan sent Cusdro his company agayn þaim with elyfantes and slewe þaim al þat neuer one scapyd of þaim. And þan was þe warldes made byttyr.

In þe fyft 3ere in þe fyfe þowsand of þe warld descendyd Sannsab, kyng fro Eotham, with a gret compeny, and destroyed þe pepyl of many cytes, þat is to say

¹The 'a' is not joined, and the second vowel is an 'i'.

²'With' is cancelled, and a caret follows; however, the 'of' is inserted before the 'with'.

seuenty and eght regions of hym. And he went vnto þe
 thyrd kyngdom of Y[nde].¹ [f, 12^v.] And when he turned
 fro Ynde, he come into Araby and went into desert Sabia
 in þe lande of Ismael and put þer his hostes of pepyl in
 þe lande of þe childer of Ismael. And þer was Sannsab
 þe kyng ouercummen of þe Sarsyns. And yer fell þer many
 þowsandes, and oper fledde. And þan at fyrst went þe
 sonnes of Ysmael oute of wildernes to fecht with batels.
 And þai entird into þe kyngdoms of folk after þat God be-
 heste vnto Ysmael þat in þe region of his breþer he suld
 fest tabernakyls. Þair compenys wer gret multitude. And
 þai began to fecht agayn þe este lande and þe sowth, and
 þai began to make cytes desolate. And þai made þaim schips,
 and þai come vnto þe weste kyngdoms nere vnto Rome, and
 þai had lordyschip of landes þat tyme. And þai ete vnclene
 bodys, þat is of camels and hors, and þai dranke blode of
 bestes mengyd with mylk. Than made þai to þaim of þaim
 selfe foure princes, Oreb, and 3eb, and 3ebbee, and Sal-
 mana. And when þai entyrd opon þe childer of Israel,
 oure Lord stroke þaim euen þer, and toke þaim into þe
 handes of Gedeon Eberrie, þe son of Ioer.² Þer was þer
 a hundreth and fourty þowsand. And [þair]³ prynces

¹The manuscript is torn.

²Perry reads 'Ioel'; the ms. is 'Ioer'; Judges 6:11 gives Gideon's father's name as 'Joash.' Vulgate, 'Ioas'.

³The ms. is torn, and 'þair' must be supplied.

feldowne þer. And Gedeon persewed þaim to þair awn cuntre, and God delyuerd þe childer of Israel fro þe thraldom of þe childer of Ismael.

It is to cum þat þai sal do swilk ane oper lyke vnto þis þing, and make destitute þe erthe, and opteyne al erthe, and oper kyngdoms fro þe rysyng of þe son vnto þe weste [and] fro þe sowthe vnto þe north, and vnto Rome. And [þer 3ok]¹ [f. 13^r] sal be greuos to al folk. And þer sal be no folk or kyngdom þat may feght with þaim to þe nowmer of þair tymes. And after þai sal be ouer-cummen of Cristen men. And þe sonnes of Ismael sal be subiect to þe kyngdom of Romaines, and þe kyngdom of Rome sal be gret, abowne al kyngdoms of folk when þai er brokyn done to þe Romaine empyre. Than agayne sal ryse þe childer of Israel oute of wildernes, and withstande þe kyngdom of Romaines, þe whilk scriptur makes mencion of Australia, Brachia, Danyel hoc preuidens, and þai sal gayne say þe kyngdom.

In þe laste sext² þowsand 3ere of þe warld sal þe childer of Ysmael go out of wildernes. And þair chastysyng sal be withouten mesure and withouten mercy. And God sal gyf in to þair handes al þe kyngdoms of folk for synnes þat we wyrk agayns þe commawndmentes of God.

¹The words are obscure. Perry's emendation 'þer 3ok' appears to be correct.

²Careted into the line above is the numeral: 'vii'.

þerfor God has taken vs into þe handes of barbarynes of
 hathen men, for we hafe forgytten þe commawndmentes of
 God. Cristen men dos mykil vnlefull þinges, for þai fyle
 þaim selfe with syn þat is fowlest to be spokyn. Þerfore
 God has taken þaim in to þe handes of Sarzynes. Persida
 sal be in captyuyte and in slayng and Capadoce also. Þe
 lande of Syrie sal be made waste, and þe dwellers of it
 put in thraldom. Cicilia and þe dwellers in it sal per-
 ysche with swerde. Grek sal be in slayng and thraldom.
 Affrica also. Egypcianes and þe Este and Asia sal be vnder
 tribut greuos in siluer and gold. Spayne sal perysche
 with swerde, and þe dwellers of [f. 13^v]¹ it put in
 thraldom. Frawnse, Germany, Agothaina with diuers batels
 be deuoured and put in thraldom. Þe Romaines sal be in
 slayng and turned and fle in yles of þe se in dissolu-
 cion. And þe sonnes of Ysmael sal opteyne fro þe north,
 fro þe este, and fro þe sowthe, fro þe weste. And Ieru-
 salem sal be fyld of al pepyll þat sal be led in captiuyte.
 And þe land of beheste sal be fyld of al folkes. And
 þer² 3oke sal be heuy opon al folkes, and þai sal be vndyr
 þe 3oke of þaim, and tribute. And al anournmentes of

¹Above the picture of armored men fighting at
 top left: "ismalytes agayns Gentyles." Over fighting
 men, top right, most of the superscription is cut off.
 The remainder reads: "Sarzy[ns]...and ouercume þaim."

²Perry transcribes 'þe'; the ms. gives 'þ',
 'þer'.

ryche men sal be pairs, and þa þat was in þe kyrk of Sayntes, owder gold or syluer or precious stones, and al þe anournmentes of þe kyrk sal be pairs. And þai sal distribut þe mynyster þinges of God, and þe prestes sal be as þe pepyll sal be when þe kyrkes sal be byrnt, and þer sal be gret tribulacioun. And þai sal cast þe bodyes of þaim in þe streetes¹ or in þe ways, and none for to bery þaim. And þe way of þe Sarzyns sal be fro se to se, and regions sal be þe way, and þe way of þaim sal be cald sorowe. And þai sal go to geder, 3ongmen, rychemen, and pore men, and old men with turmentyng and sorow, and þai sal say, Beati sunt qui de hac luce nos processerunt.²

"Blissed ar þai þat went before vs fro þis light of þis warld." Þis Saynt Paule sayd before, Cum venerit discessio primum, et reuelatus fuerit homo peccati et perditionis.³ What is fyrst depertyng bot disciplyne, þorow þe whilk al þe dwellers on erth er chastyd of þe sonnes of Ismael. Þerfore, Onagrum deus appellauit Ismaelem,⁴ God cald Ismael þe fader of þaim a wylde asse. Þies pepyl ar not as opir folk[es]⁵ [f. 14^r]. Bot þai ar sonnes to cum oute of wildernes, and þai ar hateful to

¹Perry reads 'stretes', incorrectly.

²This quotation is not identified.

³II Thess. 2:3.

⁴Gen. 16:11,12.

⁵The corner of the page is torn.

men. Here þe folowyng¹ of þaim þat ar to cum oute of þe wildyrnes, þai sal sla women with childe, and prestes in holy places þai sal kille, and in þe kyrkes of Sayntes þai sal lyg with þair wyfes. And þer bestes þai sal bynde at þe grafes of sayntes as it wer to a mawnger. And þer sal be gret tribulacion upon Cristen folkes þat dwels upon þe erth. And þan sal þai appere þe trew men þat ar to trow in Criste. God sendes not þerfore þies tribulations upon Cristen men, þat rightwisemen be done away þat ar to trowe in Criste, bot þat þai be schewed þat ar for to trowe faythfully in Criste. As veritas ait, Beati eritis cum persecuti vos fuerint propter nomen meum etc.,² "Blissed sal 3e be when þai persewe 3ow for my name, etc., So hafe þai persewed prophetes þat war before 3ow." "Bot he þat perseuers vnto þe ende he sal be safe."³ And after þe tribulacions of þe dayes þat sal be done of þe sonnes of Ismael, al erth sal be made desolate of þaim. And þai sal be cled with ornamentes of gold and purpyll, and with schynyng clothes, saying þat Cristen men may not be delyuerd [f. 14^v] fro oure handes. And þai sal ioy in þair victorys and say, "Behold, we hafe ouercummen þe erth in our strengthe, and al þat dwels in it." Than sal

¹Perry: folewyng.

²Perry omits the 'etc.' Matt. 5:11.

³Matt. 24:13.

rememmyr our Lord God after hys beheste, þe whilk he
 hyght to þaim þat lufs hym and ar to trow in Criste, and
 he sal delyuer þaim fro þe handes of þe Sarzyns. The
 Cristen pepyl sal ryse vp and feght¹ with þaim, and sal
 kyll þaim with swerde, and lede þer wyfes into thraldom
 and sla þair 3ong childer. And þe childer of Ismael sal
 descende into swerde and tribulacion and affliccion. And
 oure Lord God sal 3eld to þaim þe ylls þat þai dyd to
 opir, and þer sal falle opon þaim seuen tymes als mykil
 malyce als þai dyd to opir. And God sal take þaim into
 þe handes of Cristen pepyll, and þe kyngdom of Cristen
 pepyll sal be exaltyd abowne al opir kyngdoms, and Cris-
 ten men sal put a heuy 3oke on þaim, and al þat sal be
 left of þaim sal be seruandes.

And þan sal þe erth be made pesabyl þat was dy-
 stroyed of þaim. And þai þat wer in captiuite and thral-
 dom of þaim sal cum agayne into þair awne lande, and man
 sal be multiplyed opon erth, and gret indignacion sal be
 to þe kyng of Romaines opon þaim þat denyed Crist.
 Egipcii and Arabes has denyed Crist. And þer sal be pese
 and gret reste opon erth, swilk as has not bene before,
 ne 3it sal be lyke it afterward, [f. 15r] for þat þat
 it is in þe ende of þe warld, and þer sal be gladnes and
 pes opon þe erth, and þai sal hafe reste of þer tribulacions.

¹Perry shows 'fight'; the vowel is an 'e'.

þis is þe pes of þe whilk þe Apostil says, Cum fuerit tranquillitas et securitas, tunc veniet repentinus interitus: "When it is reste and sykyrnes, þan sal cum sodan dethe."¹ And men sal be in þos dayes as it was in þe dayes of Noe, etyng and drynkyng and weddyng, and þer sal no drede be in þe hertes of þaim. And when pes is þus, þan sal be opynd þe 3ates of Caspy in þe syde of þe northe, and þai folkes sal cum oute with God and Magog, and al erthe sal be strykkyn for drede of þaim. And al men on erth sal drede and hyde þaim in mowntes and caues and dennes fro þe sight of þaim. Þai ar of þe kynryden of Iaphet, and a plag sal go oute of þe north, and þai ete þe flesche of men and serpentes and bestes, and women with childer þai sal ete. And þer sal be none þat may feght with þaim. And aftyr seuen 3ere þai sal entyr into cyte of Iosaphen. And þan sal oure Lord sende one of hys princys, and he sal stryke þaim with leuenyng and fyre in a moment. And þe emprour of Greke sal cum and sytt in Ierusalem seuen 3ere. And þan sal apere þe son of perdicion, þat is to say, Antecrist. He sal be borne in Coro3aym, and he sal be noresched in Bethsayda and reyne in Capharnaum as oure Lord say in þe gospel, Ve tibi, Coro3aim, ve tibi Bethsayda, ve tibi Capharnaum, "Wo be to þe, Coro3aim, wo be to þe, Bethsayda, wo be to

¹I Thess. 5:3.

þe Chapharnaum, for if þu sal be exalted vnto heuen,
into helle þow sal [be] [f. 15v]¹ drowned."²

Afterward þe kyng of Romaynes and of Greke sal
ascende in Golgatha in þe place wher oure Lord Ihesus
Crist vowchedsafe to suffer deth³ for vs opon þe cros.
And þe kyng of Romaynes sal take þe crowne of his hede
and put it opon þe cros, and hald⁴ vp his handes vnto
heuen and 3eld his spirit vnto God, þe kyng of Cristen
men. And þan sal appere þe tokyn of þe holy cros in
heuen. After þis sal cum þe son of perdicion, Antecrist.
And he sal be trowed as he war God, and he sal do many
tokens and wonders. Dede men sal seme as þai rase vp,
and blynd men as þai sawe, and halt men go. And he sal
entyr into Ierusalem and sytt in þe tempyl of God, semyng
as he war God, and his hert sal be exaltyd gretly dis-
puttyng as he war God, and he sal be fals and wyrk with⁵
disceytfulnes and begyle many one. He sal be of þe
kynredyn of Dan, werof Iacob sayd, Fiat Dan coluber in
via, etc., "Dan sal be a serpent in þe way," et cerastes
in semita, "and a horned serpent in þe strayt way."⁶

¹Over the illustration at top left: "Here weds
Cristen and makes festes and myrghe." Above the illus-
tration at right: "Gog and magog cummes oute of þe
mountes of Caspy and etes man's flesche and drynkes man's
blode."

²Cf. Matthew 11:21-23.

³Written: 'sufferd deth'. The 'd' of 'death' ap-
parently is anticipated.

⁴Perry reads: 'hold'.

⁵Quite badly written.

⁶Genesis 49:17.

And after þis sal oure Lord send his two seruandes, Enoch and Hely, þat ar left in his witnes to reprove þis enmy, and þai sal reprove hym before al þe pepyl, and schew hym a lyer and fals and confused, and when folks sees þus confused and made lyer of þir¹ holy sayntes, þai sal do penance. And þan sal þe Iewes of ilk a kynryden of Israel trow in Crist, and þan sal þer be slayne for Criste a hundreth and foure and fourty þowsand in þais days. And þan [sal A] ntecriste be f[ild] with wodnes and commande to sla þe sayntes [f. 16^v]² of God and al þat ar to trowe to þaim. And oure Lord Ihesus Criste sal cum, þe Son of God, in þe clowdes of heuen with compenys of angels and heuenly ioy. And onone he sal sla þis beste Antecrist, enmy and disceyfer, with þe swerd of his mowthe, and al þat consentyd vnto hym. And þe endyng of þe world sal be, and þe dome wher þowsandes of þowsandes and ten tymes hundreth þowsandes of archangels, cherubyn and seraphyn sal be þer, and þer sal be compenys of sayntes of patriarchs, prophetes, apostils, martyrs, confessours, virgyns, and of al sayntes. þar sal be rightwismen, and synners sal 3elde a cownte and reson before þe sight of God how ilk one has done.

¹Perry mistakenly reads: 'þin'.

²In the top right picture, above armored soldiers, "Antecriste gart sla Cristen pepyl." In the same picture, on the far right, seated on a throne, is a figure by whom is written: "[An]tecrisť."

And þe right wisman sal be departed fro þe wykidmen.
 And þe right wismen sal schyne as þe son, fowlowyng þe
 lamme of lyfe, and þe kyng of heuen seyng alway þe
 clernes of God in heuen, and þai sal be felischipd þer
 to euermore. Þe wykkyd men sal descende with þe beste
 Antecriste into helle. Þe rightwis men sal lyf euer and
 with þe kyng of heuen sal ioy withouten ende. And wikkyd
 men withouten end sal be ponesched, fro þe whilk oure
 Lord vowtschesafe to delyuer vs þe whilk lyfes and
 reynes with Fader and Son and Holy Goste, God by infynyte
 warldes of warld. Amen.

^aDialogus inter militem...and Methodius' 'þe
 bygynnyng of þe world' ed. Aaron Jenkins Perry, London,
EETS, No. 168.

ARTICLE 5, ff. 16^V-17^V

This typical Meditation is expressed in the special form of a lengthy prayer. It concerns the Last Judgment, and reflects a kind of preoccupation with the general theme of the bliss awaiting the saved, and the doom and punishment confronting the damned at that great Day.

Once attributed to Methodius, the meditation has a distinctly medieval tone and frame of reference. The most obvious evidence, however, is the anachronistic appeal to 'Saynt Austyn'--hardly possible since Methodius' death preceded that of Augustine by nearly a century. The bulk of the Meditation is a version of Hilton's Qui Habitat and Bonum Est.^a No slavish copy, nevertheless the parallel is unmistakable.

The Meditation begins at the bottom of 16^V, where there are only six lines of the text. Because a drawing fills most of 17^r, only eleven lines are found here. But 17^v is entirely devoted to the text, as is the top half of 18^r, where it ends. The picture of 17^r depicts the Last Judgment. Jesus is seated on a small stool in the center at top, with a band of saints and angels on either

side. Above are two scrolls, that on the right reads "Cum þe blyst into þe kyngdom of my fader," (Matthew 25:34); the one to the left says "Go 3e cursed into euerlastyng fyre," (Matthew 25:41). One of the angels on either side is blowing a horn to depict the ending of time. Below, those on the Lord's right are shown rising from their graves, ascending a stairway into the company of the saved. Those on the left are mourning as they enter the open mouth of a large dragon in the bottom corner; the devil supervises. The drawing is done in the same manner as are most of the others in 37049: though crude, the meaning is immediately clear.

The TEXT:

Almyghty God, for þe gret godenes, hafe mercy of Cristen pepyll, and graunte þaim grace to stande strongly in þe trewe fayth and belef of holy kyrk in kepyng þi commawndements right and fulfylling of þe seuen warkes of mercy, of þe whilk þai mon be accused at þe gret dome, how þai hafe fulfyld þaim after þair gode will and power and degre. And also to consyder inwardly gret vengeaunce [f. 16^V] and poneschements þe whilk has fallen opon þe pepyll for syn sen þe begynnyngs of þe warld, and nowe is fallyng and sall falle, þat þai may hafe sum grace to amende þair synfull lyfe, þat þai may be of whome þe prophet says þus, Plantati in domo domini in atriis domus dei nostri

florebunt, þat is, "Plantys in þe hows of oure Lord sal floresche in þe halles of þe hows of oure Lord God."¹

þe hows of oure Lord is holy kyrk, and it may be cald a wyntyr halle, for it is ordaynd for pylgryms trauelyng in þis lyfe, and safes rightwis men fro colde of wykkydnes. Bot þe hygh hows of oure Lord God is þe blys of heuen, and it may be cald a [s]ommer halle wher men sal reste þaim esely in þe hete of blyssyd [f. 17^r]² luf.

And þan þe rightwisemen þat ar plantyd in haly kyrk þorow stabyll trowthe withouten errours or herysyes or fals fantesyes, and ar whikkynd and rotefest in luf and charite, noght blendyd with pryde nor couetyce of þe warld, nor with oþir fleschly synnes, and lyfes vndyr þe sacraments of holy kyrk with meknes and pacyence, and by þe virtew of þe sacraments kepes þaim fro cold of þe fende al þis tyme of wyntyr, sothly þai sal floresche in þe hygh summer halle of oure Lord God, for trowthe sal be fully turned into lyght of knawynge, withouten vayle of myrknes, and luf of God sal fully be felyd withouten mellyng of oþir affeccion. And þan sal al fygyres of sacramentes cesse, for sothfastnes sal opynly be sene, and so sal þai

¹This quotation, from Amos 3:15, opens a brief version of a portion of Walter Hilton's Bonum Est Confi-teri Domino. See Wallner, pp. 86-90.

²The drawing which fills most of this folio is intended to illustrate the entire poem, since no others are found.

floresche in ioy and blys lastyngly. He þat is not planted in þe wyntyr halle, þat is holy kyrk, for defawte of trowthe, as ar paynymys, Iewes, and herytykes, or els if he be plantyd be fayth in yt, nerþeles he is not whykkynd¹ for defawte þat he has no charite, as ar þe luffers of þe warld, þat trowes vnschaply in God and holy kyrk and lygges in dedly syn, þai sal not floresche in þe sommer halle þat is in þe blys of heuen.

Many rightwis men herbefore has bene planted be trowthe and rotefest be chartye in þe hows of holy kyrk as þe apostyls, martyrs, confessours, and holy virgyns, and al apir rightwisemen withouten mowmer² þorow þe grace of God þat floresches now in þe hyge kyrk of heuen. And 3it is it not al done, for why Ad huc multiplicabuntur in senecta uberi et bene pacientes erunt, ut annuncient, "3it sal þai be multiplyed in plentyvos³ elde and wele sufferyng sal þai be þat þai may schewe." The elde of holy kyrk is þe last ende of þis warld, and þat ende sal be plentyvos, for 3itt sal chosyn saules be multiplyed in þe eld of holy kyrk be fulnes of gyftes of grace, als

¹'Made alive.'

²'Number.'

³In this word, appearing four times in close proximity, the 'v' is very evident in the manuscript. It seems to have been pronounced so: c.f. Chaucer, CT, A. 344.

plentyvosly as þai wer at þe begynnyng for grace of God was neuer better chepe þan it sal be 3itt, and þat is not for þe worthynes of men's desertes, bot for þe endles godenes of God, for as men waxis wayke for frelte of þaim selfe, right so more abundantly falles grace to þaim wher oure Lord vowtchessafe. Holy kyrk began with martyrs, and so it sal ende, and þat plentyvosly, for charite sal abownde in þaim þat sal be martyrs, more þan it was in opir before, for it sal be more nede. Þis sal fale in þe tyme of þe last persecucioun, as holy doctours says. Bot nerþeles or þat tyme cum grace sal no[t] dye, bot it sal multiply preuely in menn's herts and kyndel [f. 17^V] þe desyres of þaim þorow brynyng luf and make saules redy and gredy agayn þat tyme cum. It sal drawe sodanly chosyn saules fro al þe luf of þe warld to þe serves of God. And þan sal þai be wele sufferyng þat þai may schewe, þat is þat þai sal be made myghty in faythe and brynnynge luf, so fully þat þai sall pryste for to dye þat þai myght se God. And so sal þai pacyently and gladly suffer bodely deth, for luf of hym þat þai moste couettyd. And þan may þai schewe þe gret mercy of God done specially to þaim before al opir saules, etc.¹ Þerfore euer creature take hede and dispose hys lyfe to God's lofyng and consyder how sone deth ravesches man's lyfe fro hym, and whyder

¹At this point, the ms. departs from Hilton.

he sal go he is vncertayne. Nerþeles Saynt Austyn says, Qui bonum vixit non male moritur, "He þat wele has lyfed, dyes noght ylle." Also scriptur says, Qui bona egerunt ibunt in vitam eternam, qui vero mala in ignem eternum, "Þai þat has done ylle þinges (withouten þai hafe grace of amendment of þai dye)¹ sal go into euerlastyng fyre"² fro whilk oure mercyful Lord Ihesus Crist þat sched his blode opon þe cros and dyed for vs safe vs all. Amen.

¹The portion within the parentheses is not in the Latin, although the scribe makes no distinction in his translation. Parentheses are supplied by the editor.

²A summary of Matthew 25:41, 46.

^aSee Björn Wallner, An Exposition of Qui Habitat and Bonum Est, Lund Studies in English, 23, C. W. K. Gleerup, Lund, 1954.

ARTICLE 6, ff. 18^r-18^v

Article 6 is titled in the manuscript, "Of þe Cumym [sic] of þe Day of Dome," the title being written in red ink. The final words of Article 5 are separated from this title, and from the body of Article 6, by a red line, having been squeezed into the final third of the line opposite the title.

Similar to the preceding article in style and content, this essay purports to detail the events of Doomsday.

The TEXT:

The ordyr of þe dome sal be swylk: In þe day of dome, oure Lorde cumyng to þe dome, fyre sal go before hym with þe whilk þe face of þis warld sal be byrntt. Heuens and erthe sal peresche, noght aftyr þe substance, but after þe kynde. Heuen, þat is to say þe ayre, and noȝt þe ethere wher þe sternes ar, for so hyghe sal þe fyre in þe dome ascende vp as watyr dyd at Noye flode. And þe fyre sal be þe wastyng of yll men and women þat ar þan fon whykke. And in gode men and women þat thynges þat is to be purged or clensyd in þaim sal be clensyd by þat fyre. To opir perfyete gode men and women it sal

no3t noye. Bot as Saynt Austyn says, "þat sal be þe byrnyng of þe warld, þat is to say, as þat chymnay of Babylon was to þe thre childer, fro þence sal þat gret voyce with þe whylk alle ded men and women sal ryse be."¹ And [þat] þorow angel mynystracioun þai sal be takyn and [send forth]² .vnto Criste in þe aere. And oure Lord cumyng vnto þe [dom]e, þe son and þe mone ar sayd to be made dyrke, no3t [with] outen þe puttyng away of lyght, bot for clernes cumyng of more lyght; and þe virtews of heuens and angels sal be mefed, no3t with mofyng and trobyll, bot by mynysterynge [f. 18^r] of þoes thynges þe whilk þai sal se before þe day of dome.³

¹There is no punctuation for any quotes, here or elsewhere. This appears to be the end here.

²'Send forth' is written above a severe rip in the margin.

³The final line of Article 6 comes at the top of 18^v, and is a very logical antecedent to the poem following, which begins, "When þe day of dome sall be/ It is in God's priuyte."

ARTICLE 7, ff. 18^v

Flowing without break from the preceding prose, Article 7 presents a full-page poem concerning the day of Doom--that its time is known to the heavenly Father alone. The poem is in couplets. The first four couplets are bracketed; then the practice is abandoned for the remainder of the lines until it is resumed for the final three couplets. In three places the writer includes Latin passages, which are written as if they were a part of the poem. They do not rhyme, of course, but are set in the same pattern as are the couplets.

The TEXT:

When þe day of dome sall be
 It is in God's pryuyte;
 For al þe prophets þat men may neuen
 And al þe halows and angels of heuen
 My3t neuer none wytt þat preuyte
 What time þat day of dome sal be;
 For God wil þat none before wytte
 Bot hym selfe þat ordand it.
 Perfore Crist to his dyscipylys says þus,
 As þe boke of þe Apocalips schews vs,

Non est vestrum nosce tempora momenta

Que Pater posuit in sua potestate;¹

"It fals not 3ow to knawe þe tyme of pryuyte
þat þe Fader has sett in His powste."

þerfore no man suld aske ne saye

Howe mykil we hafe to domesday;

Ne we suld not desyre it to lere,

To wytt, whedyr it war far or nere.

Bot we suld make vs redy all,

As þe day of dome to morne suld falle,

And þinke ay on þe dredful dome

As þe holy man sayd, Saynt Ierome,

þat ay þerupon thought nyght and day,

And þerfore þus in a boke gan he say,

Sive comedam, sive bibam, sive aliquid

Aliud faciam, semper mihi videtur illa tuba

Sonare in auribus meis: Surgite mortui venite ad
iudicium.²

He says, "Wheder I ete or drynke,

Or els do ay, me thynke

þat þe beme þat blawe sal at domesday

¹The actual reference is Acts 1:7, not the Apocalypse.

²As if to enforce the regularity of the length of the lines of the poem, the final three Latin words in this line are added to the end of the English line following, set off by a red bracket.

Sowndes in myne ere, and þus says ay,
 'Ryse 3e vp þat ar ded and come
 Vnto þe gret dredful dome.'
 Now mercyfull God, þou graunte vs here
 Grace of gode lyfyng þat we may appere
 By fore þi face to oure saluacyon
 At þe gret dome before ilk nacyon.
 Now Lord, þi grace þou schews be meny ways,
 Þerfore þe prophet Dauyd says,
Misericordia domini plena est terra,¹
 "Þe erth," he says, "is full of God's mercy."
 Þan may men here it fynde plentyfully,
 And he þat has mercy or he hence wende,
 Sal fynde Criste at þe gret dome his frende,
 Wher rightwysnes onely sal be hawntyð,
 And no mercy þan be graunted.
 Þerfore, gracios God, þat alle goodenes hasse,
 Gyf vs þi mercy here or we hence passe. [f. 18^v.]

¹Ps. 118:64.

ARTICLE 8, f. 19^r

A full-page drawing occupies f. 19^r, depicting a dialogue between the Soul, God, Jesus Christ, an Angel, the Blessed Virgin, Death, and Satan. Each of the characters speaks once, as indicated by a scroll which unfolds from the vicinity of the mouth. A severe rip across the bottom of the page has resulted in the loss of the speech of the Corpse. There remains, however, a fragment of the tail of the scroll, reaching down from the Corpse.

The same drawing is to be seen in Cotton MS. Faust. B. vi. part ii, f. 2, and Stowe MS. 39, f. 32^v. Aside from the fact that these two pictures are much more carefully drawn, there are no significant differences among the three.

The TEXT:

[Soul, depicted as a Child rising from the Corpse, speaks]:

O hope, in nede þou help me,
God's Moder, I pray to þe.

[Angel, standing beside the head of the Corpse]:

Al if þis saule synned hafe,
Oft tymes forgyfnes he gun crafe.

[Christ, nailed to the cross by one hand and both feet; the other hand clutches at the wound in His side]:

I pray þe, Fader, graunt þi Son

For my sake, my moder bone.

[God, seated above all on a throne, holds an open book in His left hand, and holds His right hand upraised in the sign of blessing]:

Son, als þou byddes sal al be;

No thyng wil I denye þe.

[Flying toward the throne as if bearing the petitions in the picture of a dove, obviously representing the Holy Spirit; but there is no dialogue with this figure.]

[Standing somewhat above the Corpse, with her left hand to her bared right breast, is the Blessed Virgin]:

For þis þou sowke in þi childhede;

Son, forgyf hym his mysdede.

[At the foot of the bed, pointing a long spear at the breast of the Corpse, is Death]:

I hafe þe sought many a day;

For to take þe to my pray.

In heele þou myght hafe taken hede

Þus whyte/.....¹

¹The final words have been trimmed by the binder.

[Satan, standing beside Death, glowers at the
Corpse, holding an ugly club on his shoulder]:

Þis saule I chalange for to wyn,

Þat I knawe is ful of syn. [f. 19^r.]

ARTICLE 9, f. 19^v

The ancient allegory of Barlaam and Josaphat is written here as an emblem poem. The body of the poem occupies all but about one-third of the page, with a drawing in the right margin depicting a man in a tree (man's life), threatened by a rearing unicorn (death), as the man takes honey (the vanities and wealth of this world) from one of the branches. At the bottom of the tree, a white mouse (day) and a black mouse (night) gnaw at its base, beneath which are four serpents (the four elements). The tree is set in a quagmire (depicting the world's instability), and beneath the entire picture is a huge gaping dragon.

The allegory itself is from an ancient oriental tradition, and has appeared in virtually every country of Christendom, "from Iceland to Ethiopia, from Poland to the Philippines...."^a

Barlaam is listed as a saint of India. Numerous books, manuscripts and writings of nearly every sort have been found treating the legend in early ages. It was long believed that Barlaam had, indeed, been a prominent saint in the East in early years. But, as Lang has shown, about a century ago this story was proved to be a mythical

tale based upon similarities between Gautama Buddha and a genuine St. Josaphat.^b The most helpful English works are Lang's translation and historical tracing of the Balavariani^c and René Lavaud's edition and translation, Les Troubadours.^d

Brown and Robbins list the poem as No. 491, p. 80.^e Brunner edited it from this manuscript in Archiv., 167.^f Ross includes it as one of five emblem poems from 37049,^g entitling it "The Unicorn." There is no title in the manuscript.

The poem itself consists of twenty-one couplets of more or less regular meter. The scribe uses brackets to indicate rhymed lines--a common practice in 37049. Line twenty-one was deleted when the scribe wrote only 'whawe' instread of 'whaw myre'; the corrected line follows. The paper is torn in both lower corners, affecting the final line at bottom left and the final five lines in the lower right corner.

The TEXT:

Behalde here as þou may se

A man standyng in a tree

And ane vnycorne fast¹ perseyng hym²

¹'Fast' is written twice; the first word is cancelled, although it may be read easily.

²Spelled 'hy'; the fermata indicates 'm'.

þat caused hym in þe tre to clym;
 And be nethe hym was a dragon fell,
 Gapyng hym, redy for to qwell;
 And whyte mowse and a blak þe tre gnaw yng,
 Besily hym downe for to bryng.
 And also vndyr þe rote of þis tre
 Foure serpent¹es¹ loke oute sawe he.
 þe tre stode opon a sodde al grene,
 And a whawe myre abowte it seene.
 3itt for al þe perels² þat he standes in
 A hony drop he hastes hym for to wyn;
 And lytel hede of al þir perels dos he take
 For with þe³ ony drop he purpos mery to make.
 þis man betokens both man and⁴ wyfe,
 And þe tre betokens of þaime þe lyfe.
 þe vnycorne þat hastes man for to kyll
 Betokens deth þat sla hym⁵ wyll.

¹Spelled 'serpent^o'; the final loop is transcribed 'es' since this is by far the most common form of the plural, rather than the northernmost 'is', which is relatively rare.

²Following 'perels', 'he' is written out of order, anticipating its appearance two words later.

³'þe' was first omitted, and has been caret^ed into the text.

⁴Written with the common ampersand (&).

⁵The final 'm' is here indicated by the more common macron (h̄y).

Þe whawe myre is to be vndirstande¹
 Þis warld þat euer is fals and flowand;
 Þe turfe² opon whilk growes þe tre,
 With þe foure serpentes, as 3e may se,
 Betokens man's body in þis warld here
 Þat is made of foure elymentes sere.
 Þe whyte and þe blak mowse is þe nyght and³ þe day
 Þat man's lyfe fast wastes a way.
 And þe gapyng dragon as I 3ow telle
 Is vndirstand þe mouthe of helle,
 Euer man's saule besy to wyn
 Þat her dos dye in dedly syn.
 And þe hony drop vndirstand may be
 Þe warldes welthe and vanyte,
 For þe whilk men labours both day and nyght,
 And for to gyt it with alle þair myght.
 And þus paim selfe þai forgett,
 And al þe perels þat þai ar in sett.
 It is⁴ my cownsel ma....

¹The previous line, still easily readable, has been cancelled.

²Following 'turfe', a false start is cancelled. It could be the initial mark of the 'p' in 'opon', which immediately follows.

³This line is badly crowded by the picture. Consequently, the ampersand is set off from the words preceding and following by bars: 'nyght/&/þe day'.

⁴Careted into text.

In gode lyfyng....

Or fro pi....

....pu..../F. 19^v/

^aDavid Marshall Lang, The Balavariani, a Tale from the Christian East, further adds that the Ahmadi sect of Islam have created a legend that a certain holy man named Yuz Asaf, whom they identify with our Lord Jesus Christ, came to Kashmir and died there. The ramifications of the various versions of the tale are almost unlimited in scope, p. 8.

^bIbid., p. 10.

^cThe conclusion by Lang is that Barlaam and Josaphat were not actual Christian saints at all, but fanciful characters based upon old stories about the Bodhisttva Indian prince and his great renunciation, p. 10.

^dBruges, Desclée de Brower, 1960. A helpful Provencal version.

^eAn Index of Middle English Verse, Columbia University Press, N. Y., 1943.

^f(1935), p. 24.

^gSpeculum, xxxii (1957), "Five Fifteenth-Century 'Emblem' Verses," pp. 274-282.

Article 10, f. 20^r

The Querela Divina and Responsio Humana are two of the better-known short poems found in this manuscript, although they are known from only two other sources, Bodleian 819, f. 14^v and BM. Add. 36505. Morris edits the poem from one of the "very remarkable verses" abounding "round the roof-plate of the nave" among several others, in the village church at Almondbury, West Riding.^a It has also been printed by Stevick,^b and by Comper,^c the latter attributing it to Rolle.^d

More than three-fourths of the page is taken up with a drawing, which shows a man kneeling at the feet of Jesus. The Lord is shown standing, with the five wounds especially prominent; blood is dripping from each. Centered in the drawing, above the head of the man, is a large heart with wounds at each side of the top, and each side of the bottom, and an especially large wound spanning the center. Parallel lines above and below this large would contain the inscriptions noted. Beside Jesus' head is a scroll, with dialogue as indicated below. There is a caption at the top, but it has all but disappeared from trimming.

The drawing on 20^r is very similar to that on 24^r, and the poems begin similarly; however, their purposes are different, and they are altogether dissimilar after the second verse.

The TEXT:

[The Latin caption, all but removed in trimming]:
Beati [mundo] corde [quoniam ipse Deus videbunt].¹

[Above the opening stanza of the poem]:

Querela Divina

O man vnkynde
 Hafe in mynde
 My paynes smert;
 Beholde and see
 Þat is for þe
 Percyd my hert.
 And 3itt I wolde,
 Or þan þou schult
 Þi saule forsake,
 On cros with payne
 Scharp deth agayne,
 For þi luf take;
 For whilk I aske
 None opir taske
 Bot luf agayne

¹Matthew 5:8.

Me þan to luf
 Al þyng abofe
 Þow aght be fayne.

Responsio Humana

O Lord right dere,
 Þi wordes I here
 With hert ful sore,
 Þerfore fro synne
 I hope to blynne,
 And grefe no more.
 Bot in þis case,
 Now helpe þi grace
 My frelnes,
 Þat I may euer
 Do þi pleser,
 With lastyngnes
 Þis grace to gytt
 Þi moder eke¹
 Euer be prone,
 Þat we may alle
 In to þi halle
 With ioy cum sone.
 Amen.

¹The word should certainly be '3itt' and Stevick gives 'yet', from the other mss.

^aJoseph Ernest Morris, Guide to the West Riding; Annals of the Church and Parish of Almondbury, pp. 81, 84. In this version, the poem begins: "Thou man unkynd/
Have in thy mind/ My bloody face:/...."

^bRobert D. Stevick, Ed., One Hundred Middle English Lyrics, pp. 96, 97.

^cFrances Margaret Mary Comper, The Life of Richard Rolle, p. 317.

^dOp. Cit., p. 133.

ARTICLE 11, f. 20^v

The Ten Commandments, in English verse, derived from the Speculum Christiani, of doubtful authorship. From this source has sprung a family of verses with greater or lesser similarity. Holmstedt edited the Speculum Christiani,^a and reports an English version in thirteen mss. Latin quotations, preceding the verses as in 37049, are used with relative regularity, although the use of such device varies from ms. to ms. In some, only the Latin occurs; in others, there is no Latin at all. Some precede one or a few of the commandments with Latin, but not all ten. Holmstedt gives his textus receptus, footnoting all variants, and established familial relationships among the versions.^b

The treatment in 37049 is regular; after a Latin introduction, each commandment is given first in Latin, which is followed by an English quatrain making application of the commandment. An illustration in the upper left quarter of the page shows Moses kneeling on the mountain as he is ready to receive what must be an inscribed stone from God. Moses has the familiar 'horns', and a mandorla radiates from the figure of the Deity.

The text itself begins at the top right, continues until it reaches the level of the illustration, then switches to the left column. From the bottom of this column, the writing is continued below the writing on the right half of the page. The writer has indicated this switch, from right to left, by a line. Following the final commandment and quatrain there is a concluding passage in Latin.

The TEXT:

Ecclesiastici duodecimo.¹ De[um time]² et
mandata eius obserua; hoc est [enim] omnis h[omo].³
Glos[s]a ad hoc omnis homo est creatus. Ambro,⁴
Grauiissime peccas duum⁵ ignoras.

Primum mandatus. Non habebis deo alienos. De

fyrst comawndment:

Thow sal luf God with hert intere,
 With al þi saule and al þi myght;
 Oþir god in no manere
 þow sal not hafe, be day nor nyght.

¹An error; the reference is not to Ecclesiasticus, but to Ecclesiastes.

²Here, and in the line below, a rip in the upper right corner has removed some letters.

³Ecclesiastes 12:13.

⁴Ambrose.

⁵Ms.: quum.

Secundum mandatum. Non assumes nomen deitui in
vanum.

Thy God's name in vanyte
þow sal not take in wele nor woo;
Wayne sweryng and fals loke þat þou flee,
Yf þou to heuen thynke for to go.

Tercium est. Sabbata sanctifices.

þi haly dayes kepe wele also;
Fro warldly warke take þou þi reste;
Alle þi howsald þe same sal do,
Both wyfe and childe, seruand and beste.

Quartum mandatum est. Honora patrem tuum et
matrem.

þi fadyr and moder þou sal honowre,
Not onely with reuerence;
In þair nede þow þaim socowre,
And kepe vnto þaim obedyence.

Quintum. Non occides.

Yow sal sla none of mankynde borne,
Ne harme with worde, wyl, nor dede,
Ne suffer none to be forlorne
Yf þou wele may help hym at nede.

Sextum enim. Non mechaberis.

þi wyfe þou may in tyme wele take,
Bot none opir woman lawfulle.

Lychery and synful lust fle and forsake,

And drede ay God, wher so þou be.

Septimum enim. Non facies furtum.

Be þou no thefe ne thefe fere.

Ne no thyng wyne þorow trechery.

Okyr nor symony cum þou not nere,

Bot conscience clere kepe ay trewly.

Octauum enim. Non loqueris contra proximum falsum
testimonium.

þow sal in worde be trewe also,

And wytnes fals þou sal not bere;

Loke þou not lye for frende nor foo,

Lest þou þi saule ful gretly dere.

Nonum enim. Non desiderabis vxorem proximi tui.

Thy neghbor wyfe þou not desyre,

Ne woman none þorow syn couet;

Bot as holy kyrke wold it were,

Right so þi purpos loke þou sett.

Decimum enim. Non concupisces rem proximi tui.

Hows nor lande ne opir thyng

þow sal not couet wrangfully,

Bot kepe wele God's byddyng,

And Cristen faythe luf wele stedfastly.

Ista sunt omnino credenda, scilicet baptismus,
confirmacio, penitencia, eukaristia, ordo, matrimonium,

extrema vnccio, cum articulis in simbalo cum tentus.

Paulus, Sine fidem impossibile est placere Deo. Ieroni-
mus, Domine oculi tui respiciunt fidem; Nichil est bonum
homini isto mundo absequius fide. Seneca dicit, Nichil
retinet qui fidem perdidit. [f. 20^v]

^aSpectum Christiani, EETS, no. 182, pp. 16-39.

^bIbid., pp. clv-clvi.

ARTICLE 12, f. 21^r

An unassigned prose tract of one page, Article 12 is written of the Blessed Virgin, discussing her three "fairnesses". The tract is accompanied by a drawing in the upper left quarter of the page. Here Mary holds the Infant Jesus with her right arm, and a scepter in her left. The title is rubricated. The interior margin is torn, damaging the initial portions of the words in the final four lines.

The TEXT:

[Title, in red ink]: Of þe Fayrnes of Saynt Mary, God's Moder, oure Lady.

Oof [sic] þe fayrhed of Saynt Mary, Alexander says þat thre fayrnesses is; one is natural, ane opir is spryitual, þe thyrd is essencyal. Fayrhed natural worscheipt hyr body. Fayrhed spiritual anowrnyd hir mynde. þe endles fayrnes þat is essencial inhabyt bodely in þe chawmer of þe vyrgyn wome.

Mary¹ has swylk natural fayrnes þat I hope neuer woman in þis lyfe has swylk fayrnes. For þi it is sayd

¹Although the name 'Mary' occurs in the middle of the line, it is rubricated--a rarity in this ms.

of Saynt Ignacius þat of tymes wrote pystyls to þe Blyssed Virgyn, and sche to hym agayne; þat when he sawe þe Blyssed Virgyn he felle to þe erthe for þe fayrnes he sawe in hyr face and in hyr body. And when he rose at hyr byddyng, it is sayd þat he sayd, if he had not bene certyfyed by hyr and by Saynt Ion þe euangelist, and verely bene informed in þe faythe, he had trowed þat no oþir god had bene bot sche, for þe wondyrful schynyng of hyr face and excellent fayrnes. And be certayne argument we may profe þat sche was fayrest of body, for it is written of hyr Son Ihesus þat he was fayrest before þe sonnes of men. And certayne soþe moder was fayrest before þe doghtyrs of men, for þi ilk deuowte seruant to hyr says, Quam pulchra es amica, etc., þat is, "How fayr art þu, my frende. How fayr and how semely."

It is sayd þat fro þat tyme þat sche had conceyfed þe son of rightwysnes þat a brightnes of þe son schane in hyr face, þat Ioseph myght not se in hyr face before sche was delyuerd. If þe face of Moyses so [sc]hane for þe compeny of þe wordes of God þat þe sonnes of Israel myght [n]ot luke in hys face, how mykil more þis Blyssed Virgyn þer was [a]mbyschadowed¹ of þe virtewe of þe aller hyghest, and þat þe Holy Goste [dely]ghtyd in. [f. 21^r.]

¹Encompassed, surrounded.

ARTICLE 13, f. 21^V

This unassigned article occupies the first fifteen lines of 21^V. The 'Frebertus' to whom the writer attributes the opening would be Fredebertus, an eighth-century bishop of Angouleme who is said to have obtained a charter from Pippin.^a

The TEXT:

Frebertus says, "A Mary, a þou gret, a þou mylde, a þou onely lufabyll, Mary, þou may neuer be neuynde bot þou kyndels, nor þought but þou comforths and fedes þe affeccious of þi lufer." Also Acomuers¹ sayd, "A þou glorios lady, Saynt Mary, Blyssed Virgin, moder of God, Doghtyr of Ihesu, hande mayden of Ihesu, Moder of Ihesu, nures of Ihesu, Syster of Ihesu, frende and lufer of Ihesu, luf of Ihesu, swetnes of Ihesu, a Mary of Ihesu, for þou dwels in Ihesu, and Ihesu in þe."² For þi he þat lufes Ihesu, he lufes þe, and he þat lufes þe, lufes Ihesu. For by inseparabyl luf 3e ar ioyned togedyr. For þi by grace I couet to hafe in my mynde þe name of Mary

¹Reference is probably to Michael Akominatos, d. 1215, onetime archbishop of Athens. Cf. The Catholic Encyclopedia, Vol. I, pp. 239, 240.

²Neither here nor elsewhere does the writer indicate the end of the quotation.

closed with in þe name of Ihesu, and þe name of Ihesu
 closed within þe name of Mary. And so by þe name of
 Ihesu, and þe name of Mary I sal hafe þe Moder and þe
 Son, þe Fader and þe Holy Goste. For none may say "Lord
 Ihesu" bot in þe Holy Gost, and wher þe Holy Gost is,
 þer is þe holy Trynyte, indyuysibill, incomprehensybyll,
 o God almighty.

^aWilliam Smith and Henry Wace, A Dictionary of
 Christian Biography, Vol. II, p. 560.

ARTICLE 14, f. 21^V

Thirty-four lines are devoted to a miracle-tale, relating the punishment upon a "seruand of Saynt Ancelme" who was slothful on Sunday. By intercession of the Blessed Mother, his punishment was cancelled, and he was saved from the snare of the fiend. No sources are indicated.

The TEXT:

þer was a seruand of Saynt Ancelme þat, when his felos bad hym ryse of his bed opou a Souday and go to þe kyrk with þaim, ha¹ lay styll and wald not ryse for þaim, and bard þe chawmer dore after þaim, þat þai suld not let hym to hafe his ese. And þan come þer a fende to a hole, and cald opou hym, and sayd þat he had broght hym a gyft. And þan he rase naked and come to þe hole þer as a child myght not pas forth at, and þer he sawe when he put forth his hande ane vgly roghe deuyll with byrnand eene sprenkylland mowthe and nose thyrls, lowande lyke to a bere, þat toke hym by þe arme.

¹A rare, but not unexpected form of the pronoun. Usually from south of the Thames, though, where it is not rare.

And he wald hafe crost hym, but he myght not, for he was flayd oute of wytte; and þan þe fende puld hym oute at þat lytel wyndow withouten any horte and keste hym opon his bake and flow forthe with hym sum tyme in þe ayer and by þe erthe and þorow woddes. And when he felde it was a fende þat bare hym, he gret and made gret sorow, blamyng his slewthe, tellyng his synnes, and behest to a mende hym if he myght scape þat perell. And þan he aske help of saynts to pray for hym before þe maieste of God, be whome he conired [be] fende to tell hym whyder he wald bere hym, and þe fende sayd to hell. þan þe fende bare hym þorow clewes and craggess depe and strayte.

And þan he cryde and sayd, "Lord Ihesus Criste, by þe virtew of þi passion and þe prayer of þi blissed moder, haf mercy on me, wretche." And, "Glorios Virgyn Mary, hafe mercy on me, in þis gret nede lyke to perresche," and sone þe enmy stode stil and sayd, "þou synge to me a bytter sange þat rehersys¹ þe name of Mary." And þan with a gret [cr]ye² he kest hym downe opon a hepe of stones and vanysched away.

¹'Rehersys' is the badly written word in the text; caret into the left margin is 'rehersis'.

²A rip obscures the first letter(s). The rip continues down the right margin, causing loss as indicated later.

þan wȳst he not wher he was, and made gret sorow and prayed. And son come in a man's lyknes ane angel and askyd whyne he was and why he was nakyd. And þan he teld hym al how he was delyuerd by þe help of Saynt Mary. And þan sayd þe angel, "And þow had not cald þe name of oure Lady, þou had entyrd into helle. [And] fro now forthe, be deuowte to þi delyuerer and forgyt not þat þou suffers. þou [are] so fer fro home þat be man's helpe þou cummes neuer agayne."

And þ[an] he was made slepyng, [and] with þe angel help, broght to þe same in war he was layd in a hows opon a hyghe valle. And when he felt hym selfe þer, he [cald] of þe name of Saynt Mary besyly. And when his felows soght [hym], þai hard hym cryyng þf þe name of Saynt Mary, and with mykil lab[our] gat hym downe, and warmed hym at a fyre, for he was ner hard lost...And þan þe remelande of his lyfe he led in þe drede [of God]. [f. 21^v.]

ARTICLE 15, ff. 22^{r,v}

In twenty-nine couplets, Article 15 gives a resumé of the history and work of the Carthusian order. It is one of the more metrically regular poems in the entire manuscript. Above the opening eight couplets on 22^r is a drawing which fills about two-thirds of the page. It is actually four drawings depicting incidents in the life of Saint Hugh and the founding of the Charterhouse.

The poem pays high tribute to the founders of the Order, and extols the virtues of the ascetic, contemplative life demanded. The standard work in English on the Carthusians is that of E. Margaret Thompson, The Carthusian Order in England.^a

The presence of this poem is a strong argument in favor of a Carthusian origin of 37049.^b No other Order receives any such attention; indeed, no other is mentioned by name.

The TEXT:

At þe begynnyng of þe chartirhows God dyd schewe

To þe byschop of Gracionapolitane, Saynt Hewe,¹
 Seuen sternes goyng in wildernes to þat place
 Wher now þe ordir of þe chartirhows abydyng has.
 And when þes sternes at þat place had bene
 At þe bischop's fete, þai felle al bedene;
 And aftyr þis visione þe sothe for to saye,
 Þe doctor Bruno and sex felows, withouten delay,
 Come to þis holy bischop, counsel to take,
 To lyf solytary in wildernes, and þis world to
 forsake.
 And at his feete mekly downe þai al felle,
 Praying hym of informacioun and his counsell to
 telle.
 Þan confyded he wele þe vision of þe seuen sternes
 þat he sawe,
 When þe doctor of diuinite, Brune, with his sex
 felos cumyng ou rawl²
 And how þe seuen sternes signyfyed þies seuen
 persons alle,
 Whome of his gret mercy Almyghty God dyd calle.
 [fol. 22^r]

¹Although the order was founded by Bruno, it is natural that the English should especially recognize Hugh, who, although born in Normandy, is noted for his staunch work as bishop of Lincoln from 1181 until his death in 1200. His unyielding stands against Kings Henry II and Richard I were typical of the Carthusians' rigidity and discipline.

²The ms. is torn here.

To begynnyng of þe chartyrhows, þe holy ordir
 clere,
 Aftyr þe insawmpil of Antony and Arseny and opir
 þat holy men were,
 And at Saynt Ion Baptiste þat into wildirnes
 fledde,
 Þe whilk fro þe warld went, and holy lyfe ledde;
 þus þis holy bischop Hew þies persons gon lede
 To þat place where þe chartirhows þai made with
 gode spede.
 Of þis holy ordir Carthusiens has bene holy men,
 Saynt Hewe, Saynt Ancelme,¹ Basilius, Budus, and
 Bouo² þen,
 And opir many of whome þe writtynges of bokes
 makes mencion,
 Þe whilk þe ordir kepyd in solytary lyfe and
 trewe intercioun.
 Solytary lyfe is þe scole of doctryne þat ledys
 vnto heuen,
 And wildernes is þe paradyse of deliciousnes to
 neuen.

¹Probably Anselm of Laon, d. 1117. Educated at Bec, he met and associated with Bernard of Chartres, becoming one of the 11th century's finest teachers. See the New Catholic Encyclopedia, vol. 1, p. 584.

²This is the form in the verse: 'Bruno' is written in the margin to the left of the line.

To holy men þat þis warld for Cristes luf dos flee,
 And solitary in cells besily seryfs God with
 hert fre.

þe celle is þe grafe fro þis trobyld lyfe vexacioun,
 And of heuēly lyfe þe entre and consolacioun.
 Solitary lyfe gretly holy doctours commends it
 in bokes,

As men in writtyngs may fynde þat þer after lokes.
 In þe name of God and oure Lady and Baptyst Sayn
 Iohan,

By Saynt Hewe and Bruno þe chartirhows beganne;
 And for to withchewe perels and þe more surte,
 It is ordande of ordirs in maners thre,
 In þe cloyster, fratour, and kyrk, monkes rewle
 þai kepe;

And in þe wilDIRNES þai lyfe þe lyfe of hermete.
 In þe celles solitary ankyrs þai ar calde,
 þer besily contemplatylfe lyfe stedfast to halde.
 þis holy ordir Carthusiens standes in grace of
 þe court of Rome,

For it grauntes al opir ordirs lycence þider for
 to come

Ordynatly for hele of saule and more perfeccioun
 To lyfe contemplatylfe lyfe and of þair maners
 correccioun.

In commendacion of solitary lyfe I fynde

How þat perfyter persons was wont with deuoute
mynde

To go forth of monasteris into solitary place,
þat þai myght tent to contemplacioun by God's
grace.

Bot now gos none so wele luf þai
þe vanytes and solace of man þat wyttes away;
þerfore fro gostly myrht withouten dowte,
And solace of angels þai ar put oute;
þerfore who so contemplatyfe wil veryly be,
Alle erthly myrthe and melody must flee,
And set his hert and mynde deuoutely
Opon þe luf of Ihesu Crist, God almyghty.

^aNew York, The Macmillan Co., 1930.

^bIt is interesting to notice that 'Saynt Hewe' is the first-mentioned of the 'holy men' of the Carthusians (22^v, l. 8), while Bruno's name is last, and misspelled.

ARTICLE 16, 23^r

"The Charter of Human Redemption," here with elementary drawings of the symbols of the Passion, appears as a poem, but is given with the lines continuously written across the page. The universal mark of the scribe's punctuation (·) specifies the end of each line of verse, and all lines start with capital letters. Eighteen couplets constitute the poem, and the couplets are separated by Latin phrases at irregular intervals. "The Charter" is found in at least three other manuscripts, Additional Ms. 24143, f. 6^v; Harleian Ms. 6840, f. 239^v; Additional 5960.

The TEXT:

Sciant presentes et futuri.

Wets now al þat ar here,

And after sal be lefe and dere,

þat I, Ihesu of Nazareth,

For luf of man has sufferd deth

Opon þe cros with woundes fyfe,

Whils I was man in erth on lyfe.

Dedi et concessi.

I hafe gyfen and made a graunt

To al þat asks it repentaunt,
 Heuen blis withouten endyng,
 Als long as I am þair kyng.
 Kepe I no more for al my payne smert,
 Bot trew luf man of þi hert;
 And at þou be in charite,
 And luf þi neghbour as I luf þe.
 Þis is þe rent þou sal gyf me,
 As of þe chefe lord of þe fe.¹
 If any man wil say now
 þat I ne hafe dyed for man's prow,
 Rather or man suld be forlorne,
 3it wald I eft be al to torne.
Hiis testibus,
 Witnes þe erth þat þan dyd qwake,
 And stones gret þat sonder brake;
 Wittnes þe vayle þat þan did ryfe,
 And men þat rose fro ded to lyfe;
 Witnes þe day þat turned to nyght,
 And þe son þat withdrewe his light;
 Witnes my moder and Sayn Ion,
 And opir þat wer þer many one.
In cuius rei testimonium.
 In witnes of whilk þinge

¹'Fe' was omitted from the original writing, and is caretred into the left margin.

My awne seal þerto I hynge;
And for þe more sikirnes,
þe wounde in my syde þe seal it is,
With perchyng sore of my hert,
With a spere þat was scharpe.

Datus.

þis was gyfen at Caluery,
þe fyrst day of þe gret mercy, etc. [f. 23^r]

ARTICLE 17a, f. 23^v

The description of Article 17 in The Catalogue^a contains two minor errors: the opening poem consists of four couplets rather than five, and is followed by three prose notes rather than one.

Preceding the poem, at the top of 23^v, the words Iesus Nazarenus are written in large illuminated letters, filling more than one-fourth of the page. The first prose article begins without real warning, and might be easily mistaken for a continuance of the poem but for the bracketing of the couplets and a minor enlargement of the first capital letter. The writer left no space between the two, and the item is untitled. The second prose bit, like the first, bunches closely to the preceding line, and is untitled. Again, the first capital letter is enlarged, and the final line of the prior line ends before reaching the margin; but the scribe put no period there.

The TEXT:

Our Lord Ihesu Crist dyd apere

To Saynt Edmunde þe archebischoþ clere,

And bad hym writ nyghtly in his forehede
þe name þat safes fro sodan dede:
þat is Ihesu Nazarenes, for to say
If he it wryte withouten delay,
þus to hym God his grace dyd graunte,
And also to oþir þat wil þis writtyng haunte.

^ap. 326.

ARTICLE 17b, f. 23^v

This brief selection, with the preceding poem and the small tales to follow, has as its purpose to introduce the very graphic Folio 24^r, which is designed to express love and reverence to Jesus Christ and to His Passion. A certain mystical aura attached to the reverent repetition of this name, and to the devout contemplation of the Lord's suffering.

The TEXT:

It is written þat þer was in gret paynes a saule
þe whilk a monke saw in a vision and askyd þe saule how
men myght be delyuerd fro sodan ded and swylk paynes.
þe saule awnsword and sayd, "O, if I had knawen when I
was in þe warld þat I know now, I suld hafe desendyd and
informed how sikyr þai myght hafe bene, and safe fro þis
chawnce and ingruens þerof; þat is, if þai wald dayly
writte in þair forehedes and abowt þe place of þair hert
with þair fynger, or on any opir maner þir two words þat
are þe mystery contenyng of man's hele, þat is to say,
'Ihesus Nazarenus,'¹ withouten dowte þe trew pepil of

¹The complete name is rubricated.

God suld be safed fro þis perell." And eftyr þair ded,
þe fygure of þos letters, þe places in þe whilk þai war
wonnte to be written in when þai lyfed, suld be made
nobil with fayr clernes.

ARTICLE 17c, ff. 23^v, 24^r

The TEXT:

Also in Yreland was a combyrd man in malyce to
 whome when men sayd, "Forgyf þi rankor and hattryden,"
 he awnswerd and sayd, "þer to sal I not be broght, nowder
 for God ne for þe deuel, þof I sal be in hell withouten
 [f. 23^v] ende. Þan a frere come with devocion, and
 wrate in his forhede with his fynger, Ihesus Nazarenus.¹
 And þan onone þe synful man began to hafe sorow and sayd,
 "For þe luf of Ihesu sal I forgyffe."

¹Written out in full, and rubricated.

ARTICLE 17d, f. 24^r

The final words of this brief bit flow smoothly into the effusive expression of devotion in the famous poem which follows. There is an extraordinary space left between the prose and the poem, as if it were originally intended to insert a title for the poem.

The TEXT:

Also when a deuoute knyght dyed as it war sodanly, his felows and his serfnads broght a leche, þat þai myght witt how þat be felle. Þe leche askyd of what condicioun he was. Þai sayd, ful ioyful, "He was in þe luf of God." Þan þe leche sayd, "For mykil ioy his hert is clofyn." And þan þai opynd his syde, and fand it so. And in his hert þai fand written, Amor meus Iesus. "Ihesu is my luf."

ARTICLE 18a, f. 24^r

The impassioned words which conclude Article 17 blend logically into the theme of the three articles classed together on the remainder of folio 24^r, all of which present the appeal of Christ to Man by virtue of His Passion. Article 18a, consisting of six lines, is similar, but not identical to Article 10, q. v. Besides its appearance in 37049, it is found in Bodleian 10234, f. 52^v, and Trinity College Cambridge 1157, f. 69^r. There are minor spelling variations among these sources, but the verse is virtually identical.

There is a clear difference in the sizes of the letters and writing between Articles 18a and b, and they are considered to be separate poems. The six lines of Article 18a are written in the manner of "The Charter," Article 16; that is, they actually occupy but two lines in the manuscript itself, but versification is indicated by the universal punctuation mark and capitalization; however, even this latter point is much less obvious in Article 18a.

When Ross edited this poem for Speculum, he attached it substantially to 18b, and not without reason.

The two items are intimately related in subject matter, and the large illustration, or emblem, to which 18b is inseparably attached crowds 18a somewhat on the lines it occupies; that is, approximately one and one-half inches of space which might have been used for the poem has been appropriated to the head of the figure of Christ. It is clear that the writer, while writing the poems as separate entities, intended the illustration to be associated with both of these poems.

All three of the items in this Article are considered among the large body of writings attributed at one time or another to Richard Rolle; it is safe to assume, on the basis of the research of various scholars,^a that they have at least issued from his school.

Folio 24^r, as has been noted, begins with the final portions of Articles 17b and c in prose at the top. A figure of the Christ is centered under this prose, extending somewhat below the middle of the page. The five wounds are prominent, and the entire body is perforated, as the illustrative poem indicates. Directly adjoining the figure of Christ, and centered to the page, is a large heart which becomes the 'emblem' for 18b. A broad gash spans nearly the entire width of the heart, and from the gash, drops of blood and water radiate above and below. Written above these drops is the number of wounds; written below is the number of drops of blood.

To the left and to the right, there is the title 'Ihesu, Mercy' written. The outer border of the heart is adorned with radiating drops of blood. Below and to the right of the heart is the figure of a kneeling monk, while the final twelve lines of Articles 18b and 18c are written directly below the heart.

The TEXT:

O man kynde,
 Hafe in þi mynde
 My passion smert,
 And þou sal fynde
 Me ful kynde;
 Lo here my hert.

^aThe standard work for this study is that of Frances Margaret Mary Comper, The Life of Richard Rolle. See also M. R. James, The Western Mss. in the Library of Trinity College, Cambridge, on Trin. C. 1157, Volume III, and Writings Ascribed to Richard Rolle, by Hope Emily Allen.

ARTICLE 18b, f. 24^r

The number of the wounds of Christ, and a kind of fascinated, awesome concern with the precise number of drops actually shed by our Lord exercised a mysterious influence upon speculative religious thinkers during the Medieval period. Of the fact, Huizinga says, "Such mechanical multiplication of symbols from the original five wounds is found particularly in the Middle Ages, when the excesses of decadent sensationalism sometimes reduced Christian symbolism to 'nothing more than arithmetical exercises'."^a It is suggested by Malé that the theme of Christ's wounds "may be traced back to St. Bernard in a hymn..."^b which would have the exercise being practiced for approximately two and one-half centuries by the time of the writing of 37049.

In this version of the bleeding heart, there are some staggering suggestions, as the number of wounds is increased from five to "fyve þowsande foure hondreth sixty and fyftene," and the count of the drops of blood reaches "Fyve hundreth thowsand...and seuen and fowrty þowsand...Fyve hondreth."

Ross classifies this work as the second of five 'emblem verses' in this manuscript.^c The relationship is

self-evident, and the inferences of the drawing reach beyond the actual content of the poetry itself.

The TEXT:

Be nowmer of Ihesu Criste's wowndes
 Ar fyve þowsande foure hondreth sixty and fyftene,¹
 Be whilk in His body war felt and sene.
 The nowmer of our Lord's droppes alle²
 I wil reherse in generall:
 Fyve hundreth thowsand, for to say,³
 And seuen and fowrty þowsands, withouten delay,
 Fyve hondreth also, gret and small;
 Þis is þe nowmer of þaim alle. [f. 24^r.]

¹The number is written on the heart in Roman numerals: "V. ^lccc. lxxv. woundes."

²There is no little confusion in reading the poem because the writer has crowded the opening three lines into a small space between the heart and the first poem (Article 18a); the final six lines are dropped to the very bottom of the page, and follow Article 18c. It is as if the poem (Article 18b) were written into the manuscript after the others were finished. The hand is the same.

³'Telle' is cancelled, and 'say', which is correct, is written in. The writer, depending upon his memory, or with the previous rhyming words 'alle' and 'generall' in mind, first wrote 'tell'; then he corrected himself to anticipate the rhyme with 'delay'.

^aIn The Waning of the Middle Ages, p. 185.

^bL'Art religieux de la fin du moyen age in France, Paris, 1905.

^cSpeculum, xxxii (1957).

ARTICLE 18c, f. 24^r

In his edition of the Works of Skelton (i. 144, ff.), Dyce attributed this poem to Skelton.^a This has been disproved by F. Brie.^b With much more convincing rhetoric, Allen has ascribed it to Rolle,^c and Comper concurs.^d

The TEXT:

Ihesu, my luf, my ioy, my reste,
 bi perfite luf close in my breste
 pat I þe luf and neuer reste;
 And make me luf þe of al þinge best;
 And wounde my hert in bi luf fre,
 pat I may reyne in ioy euer more with þe.¹

¹A line of demarkation separates this poem from the final lines of Article 18b, which follows immediately, and might otherwise appear to be a continuation of 18c.

^aThe text in 37049 is defective, but nothing similar is found in the authentic works of Skelton.

^bEngl. Stud. xxxvii., 22-26.

^cWritings Ascribed to Richard Rolle, p. 307.
 This is an abridgment or imitation.

^dLife and Lyrics of Richard Rolle, p. 318; see also Early English Carols, p. 401, by the same author.

ARTICLE 19, 24^v

Sixteen couplets tell of "þe relefyng of saules in purgatory." The right margin--nearly one-half of the page--is given to an illustration showing a large bucket containing four people who are being lifted from Purgatory below to Heaven above. The rope is drawn through two scenes, one of three priests kneeling before the chalice and the wafers; the other has a man doling alms to two figures before him. The inference is obvious. At the top, 'Heuen' is depicted as a cluster of people gathered about the Christ, enclosed in a walled fort-like circular structure. The poem is unassigned.

The TEXT:

þe saules þat to purgatory wendes
 May be relyfed þorow help of frendes
 þat almos for þaim dos and prayes,
 For þe holy man Saynt Austyn says,
Non est negandum spiritus defunctorum
Pietate suorum amicorum posse releuari.
 Foure maner of helpes ar generall
 þat in purgatory avayles þaim alle,
 þat is to say Pater Noster, and fastyng,

Almos dede, and mes syngyng.
 þerfor men when þi frendes ar past,
 To help þaim hye þe fast.
 Also I rede þou take gode hede
 To git þe pardon þou spede
 For al þe synnes þou has done here,
 And with parfite penance not made þe clere,
 For so mykil pardon may a man
 Purches þat he may þan
 In purgatory whyte¹ al þe dette
 þat fro blis may drawe or lett;
 For so large is holy kirk² tresor
 þat it is ynogh to pay þe fore,
 And for al þe payns þat det be
 Of al þe men of Cristiante.
 þus pardon in purgatory avayles,
 Bot sum clerks þus cownsayles
 þat we it spare and kepe holy
 To þat we cum to purgatory,
 And do here penance whils we may,
 þat sone fro purgatory we wyn away.
 Her may 3e se pardon more worthy to gess
 þan is al warldly rytches. [f. 24v.]

¹'Quit.'

²'Kirk' is careteted into text, having been omitted in the first writing; 'Kyrk' is written into the right margin.

ARTICLE 20, f. 25^r

The Catalogue lists Article 20 as the "last forty-five lines of a poem. . . describing the appearance of Christ(?), with a drawing (Arbor Amoris)."^a Brown and Robbins, too, consider it an acephalous work, and list it in the appendix.^b Bowers agrees, showing a likeness between this poem and the prose description of Christ in Cursor Mundi.^c

Untitled, Article 20 presents an enigmatic first line. It has no apparent connection with the following lines on the page, although it is done in the same hand, and at the same margin. It cannot be joined to the preceding poem, which is an entity; and there is enough room on 24^v to have written more than half a dozen additional lines. The line cannot be a title to Article 20, being substantially irrelevant. It is uncanceled, thus increasing the mystery. Perhaps the solution is that it was a false start which the scribe did not correct, and which also escaped the rubricator.

The most probable answer, however, is that the single line concludes a previous article, and that the two items have been separated when the order of the

contents was rearranged in rebinding. One or more folios may have been lost in the process. The line does not supply any of those missing from other articles in the ms. A final possibility, but one which is much less likely, is that the scribe copied from a defective source, making no attempt to correct or supply the missing portion.

Ross dismisses the first line entirely, considering it irrelevant; then he breaks with the other scholars in maintaining that the rest of the lines (44) form eleven quatrains, and a complete unit. He, too, accepts the work as a description of Christ, and titles it "The Appearance of Christ."^d Interestingly, Ross classifies the poem as an emblem verse. Folio 25^r does contain an illustration, but it has nothing to do with the poem itself. Ross maintains that the very mode of description used in the poem makes it logical to assume that it had originally been done with an illustration; but that the picture was not used in 37049 for some reason. If one is to accept this position, he must account for the following: Ms. 37049 is profusely illustrated, and probably a majority of the illustrations are well known, having been copied from other sources, and readily recognizable; there is ample room on 25^r for an illustration--indeed, there is an irrelevant illustration on the page; and, no other manuscript has yet been found where the poem and the illustration which Ross proposes may be seen.

There remains the slight possibility that the illustration was intended to accompany the unidentified work introduced by the mysterious first line. However, we have not enough facts at hand upon which to base a logical conclusion.

Numerous terms are used in this poem which are unusual enough to warrant extensive footnoting. Generally, the hypotheses of Bowers or Ross will be followed where there is doubt about a particular term.

A final word is appropriate about the illustration on this folio. It is done in the same elementary manner as are the other illustrations, and depicts "þe Tre of Luf" at the top, with three clusters of branches. The central cluster is labelled first in Latin, then English: Dilige deum patrem fortiter, and beneath is the English translation, "Luf God þe Fader strangly." The cluster on the left, written in English only, says, "Luf God þe Son wysely." On the right, the cluster syas, "Luf God þe Holy Gost of al þi mynde swetly." Written at the base of the tree is a Latin inscription, Dilige deum super omnia, and the English, "Luf God abowne al thynges." Directly below is the title, Arbor Amoris, also with its English translation, "þe Tre of Luf." At the bottom of the margin is an angel, speaking to a soul kneeling at his feet: "Luf God with þi hert fre,/ O God, and parsons thre."

The TEXT:

If þai do so he wil þaim safe.¹
 As walnot barke his hare is² 3alowe,
 In summer ceson when it is grene,
 Playne downe to þe eres þai can folow,
 And wele þai seme al be dene.³
 Abowte þe cowmpes of þe hede
 Þe hare is blayk forth fro þe eres,
 And sumwhat lokyrd⁴ wele on brede,
 And also schynyng fro þe scholders,
 Lyke a wyndgale⁵ þai ar scheddyng
 Vp ouer þe hede by þe myddes,
 As of a custom I fynde writtyng
 Of pepyll of Nazareth þat so byddes;
 A playne front also he has,
 And face ful clere withouten spotte,
 Modyrd⁶ ful wele and ful of grace,

¹That this line stands in isolation is immediately apparent.

²Written 'io'; no doubt the writer did not add the final flourish: 'ſ'.

³Appropriately fixed.

⁴Curled.

⁵A fragment of the rainbow.

⁶Perhaps 'restrained' or 'tempered'.

And freschely vttrand¹ wele, I wote.
 No reprefe² was fun þare,
 In nose nor mowthe, cheke nor chyn;
 His berd was multiplyed wele with hare
 Like to downe both fayr and clene;
 Noght to bostos,³ þot longe and smaylle,
 With oder hare was mykil less,
 And his berd is forgyd⁴ with alle,
 And in his face ful mykil clernes,
 With cowntenance swete and schynyng eene,
 With dyuers fayrnes in þaim beyng;
 In his correccion is oft tymes seene
 Ferdful⁵ and dredfull, as wele is semyng,
 And in his tretty⁶ ful of plesaunce,
 And vere blithe when he is plesyd,

¹Probably, as Bowers suggests, a participle meaning 'uttering' or 'expressing'; Ross gives 'outer', or 'sincere', which seem less appropriate.

²Probably 'reproof', i.e., 'ground of reproof'; alternatives would be 'repression', or 'wrinkle'.

³Bowers suggests, 'not too embossed or rounded'; Ross proposes 'coarse'; MED gives 'big', 'coarse', or 'crude' ('boistous').

⁴Forked.

⁵Awe-inspiring.

⁶Bowers gives 'trettys', meaning 'handsome'. The form of the word, being a noun, would require an extension of the meaning to the Mod. Fr. trait, 'lineaments', or perhaps 'character as expressed by the lineaments.'

Both sad and stabyll in his demenaunce;¹
 And neuer wald laghe, bot of[t] tyme wepyd.
 As for is stature wele lettyn on brede,
 And streyght vp gangyng on his feete;
 His handes, his armes ar semely in wede,
 And seldyn spekyng, as 3e may wete;
 When he is noght plesyd ful graciously,
 On þe, þou man, þan will he loke;
 He is most curteys, now sothly,
 Of al þe creatures, as says þe boke.
 Now God, as þou art Lord and Kynge
 And maker of man into þis warld,
 Vnto þi blis þou vs brynge
 Wher þou art emprowre, kyng and lorde. Amen.
 [F. 25^r]

¹Behavior.

^ap. 326.

^bAn Index of Middle English Verse, p. 694.

^c"Middle English Verses on the Appearance of Christ," Anglia, Band 70 N. F., p. 58.

^d"Five Fifteenth-century 'Emblem Verses' from British Museum Additional Manuscript 37049," Speculum, Vol. xxxii, No. 2, April, 1957, pp. 274-282.

ARTICLE 21, ff. 25^v, 26^r

The Quia Amore Langueo, or "Lament of the Blessed Virgin," as it is alternately called, is found in eight manuscripts other than 37049. In its complete form, it is composed of twelve 8-line stanzas with the refrain, Quia amore langueo.

Most of the extant copies have at least one of the stanzas missing, and there is wide diversification in spelling, wording, word order, and stanza order. Furnivall edits the poem in EETS No. 15, using Lambeth MS. 853 as the standard form,^a although this manuscript contains but eight of the stanzas. Our manuscript has eleven stanzas, as does Douce MS 322 (RL xiv, no. 132), which is the basic text used by Stevick in One Hundred Middle English Lyrics.^b Lines 1-63 are parallel in Douce 32 and 37049, after which there are variations, often of major character. Lambeth 853 parallels 37049 through stanza 6, after which the divergencies are frequent. Lambeth concludes with two stanzas which are not in 37049, and 37049 gives three stanzas of irregular length which are not in Lambeth. The Lambeth text is assigned to about 1430 A. D.; the Douce to about 1400.

Perhaps the most regular version is that of Harleian MS 1706, whose meter is generally more careful than that of the other versions; the stanzaic forms, too, are less irregular. It is in a Southern dialect, in contrast to the others.

Both 25^V and 26^R have illustrations, with the Blessed Virgin holding the infant Jesus in her arms, while standing within an enlarged door of a castle on 25^V. Beneath is a monk, who says, "O Maria, þe flowre of virgyns clere,/ In al oure nede our prayer þou here." The picture and inscription on 26^R is treated with the text.

The TEXT:

In a tabernakil of a towre,
As I stode musand of þe mone,
A crowned Qwene most of honour
I sawe, syttyng on a trone.
Sche complaynted by hyr one¹
For man's saule so wrappyd in woo:
"I may not lofe² mankynde allone."

¹In lines 4 and 5, the Harleian MS reads:
Aperd in gostly syght ful sene.
Sche made compleynt by hyr one. . .

²The Harleian here has 'lefe'.

Quia amore langueo.

I lang for luf of man my broþir,
 I am his vocate to voyd his vice;
 I am his mediatryce and his moder;
 Why suld my dere son hym dyspyse,¹
 If he me wrathe in dyuers wyse?
 þorow fleschly frellte sal me fro,²
 3itt bus me rewe to he wil ryse.³

Quia amore langueo.

I byde, I byde in gret langyng;
 I loke my luf when men wil craue;
 I pleyne for pyte of his pynyng.
 Whald he ask mercy, he suld it hafe;
 Pray to me⁴ and I sall þe safe;
 Byd me my barne, and I sal goo;
 Þou prayed me neuer, bot I forgafe.

Quia amore langueo.

O wretche, in þe warld I loke on þe;
 I se þi trespass day be day,
 With lytchery agayn my chastite,

¹Harleian gives 'chylde' for 'son'.

²The Harleian reads 'Though' rather than 'fro'.

³Harleian: '3itt must we rewe hym tel he ryse,'
 certainly much better.

⁴Harleian: 'Say to me....'

With pride agayne my pore aray.

My luf abydes; þine is away.

My luf þe cals; þou stels me fro.

Turne to me,¹ syner, I þe pray.

Quia amore langueo.

Moder of mercy I was for þe made;

Who nedys it? None bot þou allone;

To gyf þe grace I am more glad

þan þou to ask it; why wil þou none?²

When sayd I 'Nay', tell me onone;

For sothe, neuer 3itt to frende ne foo;

When þou askes not, þan make I mone.

Quia amore langueo.

I seke þe in wele and wretchydnes,

I seke þe in ritches and purte,³

þan man, behold wher þi moder is;

Why lufs þou not me as I luf þe? [F. 25^V]

Synful or sory, how euer þou be,

So welcom to me þer ar no mo;

I am þi syster; þou traystes on me.

Quia amore langueo.

¹Harleian: 'Shewe to me....'

²In this, and the previous two lines, the Harleian
is:

Medeth hit but thow allone;
To gete þe grace I am more glad
þan þou to ask it; why tell me one?

³Harleian: 'pouerte'.

My chyld is outlawed for þi syn,
 My barne is bett for þi trespas¹
 It prykketh² my hert þou art so nere my kynne
 Suld þou be dysessed or dampned, allas,
 Þou art his broþir; þi moder I was;³
 Þou sowkyd my pappe; þou luf man so;
 Þou dyed for hym; my hert þou has.

Quia amore langueo.

Man, lefe þi syn for my sake;
 Why suld I gyf þe þat þou not walde;
 And if þou syn, sum prayer take,
 And trayst on me as I haf talde.
 Am I not þi moder cald?
 Why suld þou flee? I luf þi pees;
 I am þi frende; I helpe þe now by halde;
 Þerfore man, fro synnes þou cesse.
 When þat I say '3aa', will þou say 'nay'?
 I may be helpar of þi blis;
 Hertly to me if þou wil pray,
 I sal forgyf þe al þi mysse.

¹Harleian gives the line: 'Mankende ys bette for hys trespas.'

²Harleian: 'Þet prykketh my hert....'

³Harleian: 'his moder I was.' Written in the left margin, just before this line, are the words 'O Iesus.'

O synful man, I say þe þis,
 A hondreth þere, if þou war me fro,
 Aske mercy and I sal graunt þe blis.¹

Quia amore langueo.

I am soker² to man knowlegyng,
 When þai wil calle, I wil restore;
 I luf to safe my of spryng.

Now wil I tell of þis mater more:
 No wonder if my hert on Ihesu³ hyng,
 I am his moder; what may I doo
 For hym, if hafe þis worschyppyng.

Quia amore langueo.

I was crowned and made a qwene;
 Why was I cald of mercy þe welle?
 Why suld any erthly woman clene

¹This portion is incorrectly written. Whereas the other stanzas consist of seven English lines each, concluded by the refrain Quia amore langueo, we have here 15 English lines without interruption. Consistently throughout the poem, excepting here, all stanzas have an eccentric sixth line rhyme--the 'o' sound ('woo', 'fro', 'goo', etc.)--which rhymes only with the corresponding lines of other stanzas. Line six breaks this pattern, closing with 'pees', and the eighth line, normally the Quia..., instead is English, and rhymes line six with 'cesse'.

The final seven lines resume the uniform stanzaic structure, with the 'o' rhyme picked up in 'fro', line 14.

²In the margin: 'sokyr'.

³Poorly written in the text, 'Ihesu' is in the margin.

So hye in heuen besett abowne angell,
 Bot for þe, man[k]lynde¹ þe trewth to tell.
 þerfore aske mer[cy] and I sal doo
 þat I was o[rda]nd to helpe þe fro hell.^c
Quia am[o]re langueo. [F. 26^r]

¹Here and following, a severe rip obscures certain letters, although it has been repaired.

^aFrederick James Furnivall, Political, Religious and Love Poems, EETS 15, 1903, pp. 177-179.

^bRobert D. Stevick, ed., One Hundred Middle English Lyrics, 1964, pp. 84-87.

^cThe illustration and marginal writing on 26^r are only topically related to the poem: they suggest the identical thought of the efficacy of the name and veneration of Mary. The illustration is elementary. It is a crude tree, with MARIA inclosed by the main body of limbs. Single small isolated branches spring off to both sides, each one having a flower. Within the flower to the left is the word 'luf', and to the right 'Maria'. The prose inscription beneath the tree reads:

Luf wele þis blyssed name Maria, for Saynt Bern-
 arde says, 'So mykil dredes not visibyll enmys,
 ilk multytude of hostes, as invisibil vnseabyl
 enmys; þat is to say, fendes, dredes þe name and
 þe helpe [the manuscript actually reads 'þelpe',
 with the correction obvious] of Mari.' þerfore
 þat lytell þat þou desyres to offer, take it to
 be offerd to þe worthyest and þankfulest and al
 acceptabylnes handes of Mary, if þou will not
 suffer puttyng bakke.

ARTICLE 22, ff. 26^v, 27^r

The presence of Article 22 is somewhat enigmatic. There are numerous important differences between it and anything else to be found in the manuscript. It is done in a book hand, rather than the disorderly bastard hand which characterizes nearly all of the rest of 37049. It is distinctly different in dialect, as is noted in the Introduction. Aesthetically, it is the finest writing of the entire manuscript, but it occupies a mere one and one-half pages. The writing is uniform in size, a trait not seen in the work of the major scribe (A); and the lines of writing are quite straight, although unruled. The left margin is uniform, and the right margin shows some effort at compensation, another trait missing in the work of 'A'.

Article 22 discusses the granting of indulgences by Pope Clement I^a upon various conditions. The Catalogue does not assign the article.^b

At the conclusion of this item, a line is drawn beneath the text, and the writing reverts to that of scribe 'A', whose writing is found in the preceding articles.

A rip spans the lower portion of the page, from the left margin to the lower right corner, beginning nearly one-third of the way up from the exterior side of the left margin. The page has been repaired, and although some letters are read with difficulty, they may be logically supplied. Nearly the right third of the page is used for writing, in enlarged letters, the key opening phrases of the various passages which are to be repeated in order to attain the indulgences. There are five of these on 26^V: Verbum caro factum est; Et homo factus est; Te ergo quius familis; Gloria Patri; and, Ave Maria. There are no accompanying pictures. On 27^R, in the right margin, there is no writing; there is, however, a cross formed by crossed tree branches, whose limbs are roughly trimmed, standing in a squared base.

The TEXT:

This Pope Sant Clement þe fyrst grantyd a 3er and 40 days to pardon to all yam¹ þat byne confest and contryte, and also devoytly hers or says Sant Iohn gos-
pell, þat ys to say, 'In principio erat verbum,'² And
yen to ye end whenne 'Verbum caro factum est,'³ is sayd,

¹In this section, 'y' and 'þ' are at times almost indistinguishable; and they are often interchangeably used. In the transcription, the writer's 'y' is transcribed 'y'; the 'þ' is transcribed 'þ'.

²John 1:1.

³John 1:14.

and declynes dewotely or knyellys or kyssys þe erthe, or ye wayll, or a stolle, he sal haue ye pardon as it is be for sayde.

Also ye forsayd pape Clement efte sonys granttyd a 3er and 40 days tyll all yam yat herys in ye cred of ye mess þat is sovng or sayd þes wordys, 'Et homo factus est,' and yan inclynys dewotely or knelys and kyssis a forme or þe erthe, he sall haue ye forsayd pardon as it is grantyde. Also ye pope Iohn ye 22nd grantyd 20 days to pardon tyll all yam yat in yis Psalme of 'Te deum laudamus' sayis, or ellys herys dewotely yies wersse, 'Te ergo quius familis tuus, etc.,' and yan with gud dewocyon knellys down to all ye wersse be sayd, he schall haue ye forsayd pardon. Also ye forsayd pope Iohn grantyd 40 days to pardon tyll all yam þat als oft tymys as yis worschipfull name 'Ihesu' is namyd or sayd dewotely of any man or woman, as oftyng tymys yey schall haue ye forsayd pardon.

Also ye forsayd pope Iohn grantyd 40 days to pardon tyll all yam yat deuotely inclynes whyles þis wersse Gloria patri, etc., ys in syngyng or sayng etc. Also mor ower þe forsayd Pop Iohn grantyd 40 days to pardon tyll all yam þat dewotely knellys downe at 3

kneyllyngis¹ of ye bell, and says thre Aue Marys in ye worschip of our Lady, Goddis moder, at euyng and at ye morne schall haue ye forsayd pardon, etc. And also who so þat sayis yis orysone þat folowys efter when he seys A cros, he schall noght dey yat day no sadayn deth.

[f. 26^v]

And also Pope Innocent² gravntyd to ylke a mane or woman yat sayis yis oryson with contryte hert and deuocyon, 40 days to pardon in remission of yer synnes versus, 'Adoremus te domine Ihesu Criste, et benedicimus tibi quia per crucem et mortem tuam redimisti mundum. Oremus, etc.

Domine Ihesu Christe, fili dei propter illam amaritudinem mortem quam tu in nomine sustinuisti propter nos et maxime quando anima tua egressa est de corpore tuo. Miserere anime mee in egressu suo, domine deus meus.

¹Throughout Article 22, the 'is' or 'ys' ending is used for plurals or for the third person singular, indicative active, presnet tense of the verbs; hence it is used to transcribe the familiar ending ' '.

²This would be Innocent III, in 1215. See 'Indulgences', The Catholic Encyclopedia, Vol. VI, pp. 783-88.

^aIndulgences were proclaimed by various ones of the popes bearing the name Clement; but none as early as Clement I (probable date of whose death is about A. D. 99). Perhaps the writer was actually referring to the Bull 'Unigenitus', proclaimed by Clement VII on 27 January, 1343. See preceding footnote.

ARTICLE 23, 27^r

A miracle tale concerning a clerk whose devotion to the Blessed Virgin diminished after he had seen her image at Rome. The Catalogue points out that a similar story is told in Wynkyn de Worde's Miracles of Our Lady, dated about 1514.^a

In the left margin is a picture of the Virgin, standing above the bed in which the clerk lies. The story is done in the bastard hand of scribe 'A'.

The TEXT:

It is red in þe myrakils of oure Lady þat a clerk luffed wele oure Lady þat insomykil þat he went vnto Rome of deuocion þat he myght se þe ymage of oure Lady, þe whilk as it is sayd, Sayn Luke purtred. After h/¹ when he had sene þat ymage, hym þoght it was no3t so fayre as it was before, or he sawe þat ymage. Nerþeles he luffed hyr, bot not so intentyfly as he dyd before.

¹The 'After' is uncanceled; the 'h' ends our page, which has been trimmed to this letter. The text makes sense if this is deleted, and 'when' is made to open the sentence.

At þe last he fell seke and as he lay be hys one in his chawmer opon a day, oure blissed Lady apperyd vnto hym and sayd vnto hym, "Þou went vnto Rome þat þou suld se me in myne ymage. And for þe fayrnes of it plesed þe no3t, þe whilk þou sawe in þe ymage, þi luf and þi deuocyon is lessend to me."

Þe blyssed Virgyn was cled in a blak cote, and abowte hyr a gyrdyll, and a bende in hyr hede and bare fote. And þan sche sayd to þe seke clerke, "Þus was I anowrned when Gabriel schewed vnto me þe incarnation of þe Son of God. And wer not bot at þi luf and þi deuocion had bene to me, þou suld no3t hafe bene in heuen with me before my Son. And for þi luf was lessend to me, þou sal not be vnponesched with þis seknes vnto þe thyrd day. And þan sal I mete þe. And fro þan forth þou sal be in ioie."

And so sche went fro hym. [F. 27^r]

^aP. 327. For a good summary of English tales of this nature, see Beverly Bond's Middle English Miracles of the Virgin, Huntington Library, San Marino, Calif., 1964.

ARTICLE 24, f. 27^v

Carleton Brown says this poem was not printed prior to his publication of Religious Lyrics of the Fifteenth Century.^a Brunner had, in fact, edited it from our manuscript in Anglia LXI, pp. 145, 46.^b

The Museum's Catalogue lists no sources other than 37049,^c nor does the Index of Middle English Verses,^d published four years later than Brown's Religious Lyrics.

Brown remarks that "despite the Latin title which stands at the head of these verses, they are very loosely related to the Hymn Ave Maris stella." This may be one of the reasons that Ross did not include the poem among his selection of 'emblem verses' from 37049.^e Otherwise, it would qualify as well as do the others. The figure of the sea is quickly incorporated in lines 3 and 4, "lyke vnto þe se/Ebbyng and flowyng ful of vanyte...." After this, the likeness is dropped.

The text of the brief poem fills only about one-third of the page. At the top is an illustration showing Mary, kneeling before the enthroned Jesus. A circular frame surrounds them. Within this circle several angels rim the border. On the exterior, radiant beams,

as of glory, surround the circle. Beside both figures are scrolls, but they are empty. In the lower right corner is the figure of a man standing at waist-level in water--apparently to catch the significance of the title--looking up at the throne. He, too, has an empty scroll beside him. The scribe left the page unfinished, perhaps intending to write couplets later inside the scrolls, as he has done in most of the previous illustrations.

Had the writer of this portion of 37049 been copying from another manuscript, it seems improbable that both he and the rubricator would have left the scrolls unfinished. One may suppose that it is simply an unfinished, original work.

The TEXT:

[Above the poem, this title is enlarged letters]:

Aue Maris Stella Dei Mater Alma.

Hayle se sterne, God's modyr holy;

Pray þou þi swete son safe vs fro foly

þat walks in þis warld lyke vnto þe se,

Ebbying and flowyng ful of vanyte;

For to al wretches þat wil for sake þair syn

þow schynes as a sterne þaim redy to wyn,

And euermore redy for vs to pray,

To gytt vs forgyfnes withouten delay.

Of al oure synnes¹ and gret trespes
 þat we hafe done, both more and les,
 Now swete lady, both meke and mylde,
 And Moder of God, mayden vnfyled,
 Crowned abofe al angels gwene of heuen,
 Blyssed art þou þerfore euermore to neuen.
 Þow pray þi son to gif vs grace, oure lyfe to mende,
 And his byrnyng luf in to vs sende;
 Thyнк on gode Lady, þus for vs to praye,
 Þat we with þe may dwelle for euer and ay. Amen.
 [F. 27v.]

¹The words 'oure synnes' are inverted in the text, and corrected by two subscript parallel dashes (// //).

^app. 35, 36. Brown says this is 'the unique text of this piece,' and associates it with the poem on 22^r, the founding of the Carthusian order. He assigns a date of about 1450 to the poem and manuscript.

^bBrunner assigns a much later date, c. 1475, to this work.

^cp. 327.

^dPrinted in 1943; with supplement issued by the University of Kentucky Press, 1965.

^eSpeculum, XXXII, (1957), 274-82.

ARTICLE 25, f. 28^r

The five couplets forming this poem are quoted from the Horologium Sapientiae,^a with no specific reference in the source identified. The piece is topically related to the works of this section of the manuscript, but stands isolated otherwise. Lines 7 and 8 were omitted in the original writing, and have been caretred into the right margin.

The TEXT:

Who so rememors Cristes passion deuoutely,
 To hym profets specially two þinges in hye:
 Þe tone is if a man be put in heuynes,
 It remefes a way his gret distres;
 Also, ane opir, it dos and helps certainly
 To relese þe bitter paynes of purgatory.
 If a man conforme hym þer to right,
 And luf God with al his myght,¹

¹This couplet is caretred into the text following 'purgatory', being written in a cramped manner in the margin to the right of the preceding couplet.

his affermes þe boke Horologium Sapiencie cald,
To þaim þat deuoutely Cristes passion in mynd
wil halde.

^aSee The Catalogue, p. 327.

ARTICLE 26, f. 28^r

Based upon the reference to 'þe fawconnere,' and line 7, 'as 3e may see,' Ross speculates that this poem existed in an earlier version with a picture of a falconer and Christ on the cross.^a Such a figure of comparison--Christ to the falconer--is admittedly obscure, and the poem requires nothing more than the reader's imagination to supply the proper meaning.

Since the manuscript is so profusely illustrated elsewhere, it is difficult to explain the absence of an essential picture in this instance, unless it is missing from the copy from which our scribe worked. The poem consists of fifteen couplets on the topic of self-crucifixion.

The TEXT:

Also take hede to þis insawmpyl here
 þat is lykend vnto þe fawconnere,
 þe whilk, when his hawke fro hym dos flee,
 Schews to þe hawke rede flesche to see,
 And when þe hawke lokes þer vnto,
 Fast to his mayster he hastes to¹ go.

¹The 'to' is cancelled, but belongs in the text.

Pus dos Criste, as 3e may see,
 Hynge bledyng opon a tre,
 Hys body with bloody woundes schewyng
 For to reduce to hym man's saule and brynge,
 Þe whilk fro hym by syn dos fle away,
 And to hym wil turne agayn, withouten delay.
 Þus he has his armes spred, man to hals and kysse,
 Þat to hym by luf wil turne, repentyng his mys.
 þerfore of saluacion if þou sur wil be,
 Þe cros of penaunce þou take on þe;
 Þat is, be discret poneschyng of þi body,
 And nayled þorow þi left hande for þi foly,
 With schame and displesaunce of al þi syn
 Þat letts þe alway heuen to wyn,
 Þe nayle in þe right hande also sal be
 Desyre and luf of heuenly þinges in þi hert fre;
 Þe nayle sal be drede þat þorow þi fete sal go,
 Þat in dedly syn þou be not dampned to endles wo;
 And þe spere þe whilk sal perche þi hert
 Sal be contricion for syn with sorow smart;
 Þe blode and þe watyr þat fro þe hert ryngs clere
 Sal be wepyng for þe syns þou has done here.
 Þus þi selfe here þou sal do crucifye,
 Þat aftyr in blis þou may be set full hye.
 [F. 28^r.]

^aSpeculum, xxxii, (1957), pp. 278, 279.

ARTICLE 27, ff. 28^v, 29^r

Certainly one of the very interesting articles in this manuscript, a crudely done dialogue here gives account of the continuing efforts of 'þe fende' to ensnare the soul of a man at various stages of life, from early youth until death. The man's feeble efforts are abetted by the presence of 'þe gode angel,' who intervenes with necessary counsel at the propitious moment.

The dialogue is introduced by a kind of title, rubricated, at the top of 28^v: 'Of þe Seuen Ages, Note Wele þe Sayng of þe Gode Angel and þe Yll.' Beneath this, the principals appear. The good angel, the child and the devil stand, in that order, beneath a reclining body or corpse, unidentified. Throughout the article appear illustrations, drawn in either or both margins, or between segments of the dialogue. The final illustrations show the deceased lying on his death-bed as the good angel rises, carrying away his soul. Opposite, a snarling fiend departs, lamenting his lost cause. Many of the speeches are connected by lines drawn from the speech itself to the illustration of the character to which it is assigned.

Mechanically, the instructions to the actors are all rubricated, while their actual dialogue is in the customary black. There is an exchange of dialogue for each of the seven ages of the man, running to a total of fifty lines. The Catalogue gives no source for the article.^a

The TEXT:

Of þe Seuen Ages, Note Wele þe Sayng of þe Gode
Angel, and þe Yll.⁺¹

þe childe spekes to hymselfe, and says, as is
written beneth.⁺

þe goode angel says to þe childe, and awnswers.⁺
Nakyd⁺² in to þis warlde borne am I.

Angel:⁺ Loke Cristes commawndements þou kepe for
þi.

þe fende says:⁺ When þou art a lytell more and
more,

þan sal you lerne on my lore.

þe childe:⁺ I wil go play with my felowe.

þe angel:⁺ To goode vertews loke þou drawe.

¹Excepting where noted, Lines or words followed by the symbol (+) are rubricated in 37049.

²The 'N' only is rubricated here, probably by mistake. It is the only instance in which red ink appears in the dialogue itself.

þe fende:⁺ '3onge saynt, alde devell' is ane
alde sawe;

Begyn not¹ iat to kepe God's lawe.

3outhen spekes to his selfe and says:⁺

With women me lyst both play and rage.

Angel:² To þi saule it is gret damage.

þe fende:⁺ If þou be holy in þi 3ong age,

þi sorow sal increas and þi myght swage.

Man spekes to hym selfe and says:⁺

Now I am in strenthe; who dar to me
say 'Nay'?

Angel:⁺ Man, hafe mynde of þine endyng day!

þe fende:⁺ Whils þou are 3onge, be ioly and lyght,
With al ryall and ryche aray;
When þou art olde, and fayles myght,
þan is tyme to do foly away.

Angel:⁺ Be war of þe fendes cownsell, I þe say,
And of þine amendment make no delay.

[F. 28^V]

Age:⁺ Of þies ryches I hafe gret wone.

¹Following 'not', there has been an erasure, which is undecipherable. Then comes, uncanceled, 'Iat Iape'. If the 'Iape' is considered erroneous, and 'Iat' is taken for 'yet', the line is sensible. The OED does not list 'iat' as a form of 'yet'; however, 'yate' is given, and the Old Frisian forms 'ieta', 'eta', and 'ita' are also shown.

²Not rubricated; again, by error.

Angel:⁺ Do þou almos dede, or you hense gone,
 If þou wil hafe lyfe in eternalyte;
 And euer in ioy and blis wil be.

Þe fende:⁺ Lat þine executours þerwith allone,
 For þai wil do right wele for þe;
 Do not away þi goode onone,
 Lest in age þou falle in pouerte.

[In the margin on the right]:

Þe Crepyl Spekes to Hymselfe:⁺

Þe Crepil:⁺ Now must I beddes byd þof my bones
 ake:

 I drede þat ded persewes me fast.

Angel:⁺ Goode prayers sal þi paynes slake,
 And safe þi saule so at þe last.

Þe fende says:⁺ When þi syn has þe forsake,
 þan for þi bale þou ask heuen blis,
 And þan may þou amendes make,
 For at þou has done mysse.

Angel:⁺ At þis tyme þou hast grace
 If þou will for mercy crye;
 Þe fende fro þe I sal do chasse,
 And bere þi saule to blis on hye.

Þe last old age says:⁺ I deelee my godes for God's
 sake now sone in hy.

 And amendes me life whils I hafe space,
 And for mercy to do God dos crye,

To send me his godenes and his grace;
 Perfore my saule to hym I take,
 And dos goode werkes whils þat I may,
 For lytel wil men do for my sake
 When I am hence past away.

þe fende:⁺ Here þe saule is gone fro me, allas;
 Al my labour is turned in vayne
 þat I purposed in many a place,
 And supposed hafe getyn hym to payne;
 Bot mercy has taken hym to grace,
 For þat he has lyfed in þis world here,
 And els in helle he hade had a place
 Emange fyre and fendes of vgly chere.

[F. 29^r]

^ap. 327.

ARTICLE 28, ff. 29^v, 30^r

In his expansion of the Salve Regina in Religious Lyrics of the XVth Century,^a Carleton Brown says this item appears in Ms. 37049 only, adding that there is a 'macaronic version' in Balliol College MS 354, 'In which the English lines begin with verbal parallels between the two pieces....(and) the Latin is incorporated into the structure of the line,'^b whereas in this text the Latin is merely placed opposite the corresponding phrase in the English.

The Latin in the left margin is written in red ink, whereas the text is in black. An illustration fills the upper half of the page. In it, the Blessed Virgin is seated with the Infant Jesus upon her lap. She holds a scepter in her left hand, while He has a ball. A monk kneels before her, at the left, and the Infant is extending the right arm in blessing. Their speech is recorded with the text.

The TEXT:

[The monk addresses Mary]:

O suete lady, mayden mylde,

Pray for me to Ihesu Criste, þi childe.

[Mary responds]:

I am redy for all to pray,
 Pat my Son wil luf god aray.

[The poem beneath the picture]:

<u>Salve</u> ¹	Hayle, oure patron and Lady of erthe,
<u>Regina</u>	Qwhene of heuen, and emprys of helle,
<u>Mater</u>	Moder of al blis þou art, þe ferth
<u>Misericordie</u>	Of mercy and grace, þe secunde welle;
<u>Vita</u>	Lyfe come of þe, as þe sownde of a bell;
<u>Dulcedo</u>	Swetnes, þou art both moder and mayde;
<u>Et spes nostra</u>	Oure hope with þe, þat we may dwelle.
<u>Salve</u>	Hayl, ful of grace, as Gabriel sayd.
<u>Ad te</u>	To þe, our socoure, oure helpe, oure trust;
<u>Clamamus</u>	We crye, we pray, we make oure com- playnt,
<u>Exules</u>	Exylde to pryson fro gostly lust,
<u>Filii</u>	[þe] ² childer of Adam, þat so was ataynte
<u>Eue</u>	Of Eue oure moder, here, ar we dreynte.
<u>Ad te</u>	To þe þat byndes þe fendes whelpe,

¹Here and in all lines following, the Latin is rubricated.

²Supplied from Brown's text, p. 302.

Suspiramus We sigh, we grone, we wax al
 faynte,

Gementes Wepyng for sorow gode lady now
 helpe

[Et flentes]¹ Wepyng for syn and for oure
 payne

In hac In þis derknes oure tyme we
 spende;

Lacrimarum Of teres þe comforth is a swete
 rayne [f. 29^V]

Valle In þe wayle of grace it will
 discende.

Eya Hafe done, gode lady, grace is
 þi frende;

Ergo þerfore send vs sum of þi grace;

Aduocata Our aduocate, make vs afore oure
 ende

Nostra Oure synnes to wesche whils we
 hafe space.

Illos tuos m[isericordes] o[culos]²
 þi mercyful eene and lufly loke,

Ad nos conuert[e] Cast opou vs for oure disporte,

¹37049 omits this phrase, which is supplied from Dyboski's standard text of the Salve Regina, from Songs, Carols, and Other Miscellaneous Poems from the Balliol MS. 342, EETS Extra Series 101, pp. 60-61.

²The scribe has abbreviated here, apparently to allow space for the English verse.

<u>Et Ihesum</u>	And Ihesu þi babe, þat þi flesche toke,
<u>Benedictum</u>	So blyssed a Lord make vs supporte,
<u>Fructum</u>	þat fruyt of lyfe may vs comfort.
<u>Ventris tui</u>	Of þi wome þe fruyt may suffyse
<u>Nobis</u>	To vs, wherby we may resorte,
<u>Post hoc</u>	Aftyr þis exyle, to paradyse;
<u>Exilium</u>	Exyle is greuos in þis derk werre;
<u>Ostende</u>	Schewe vs þi luf, ¹ þe stronger to fyght,
<u>Benignum</u>	Benygne Lady, and oure se sterre; ²
<u>O clemens</u>	O buxum lanterne, gyf vs þi lyght;
<u>O pia</u>	O meke, o chaste, o blistfull syght;
<u>O dulcis</u>	O swete, o kynde, o gentyll and fre,
<u>Maria</u>	Mary, with Ihesu þat ioyful ³ knyght,
<u>Salue</u>	Hayle and fare wele, and þinke on me. Amen. ⁴

¹Brown gives 'þi lust.'

²Note similarity to 27^v here, both in content and in the structure of the works.

³At first, 'gentyl' was written, then deleted, and 'ioyful' has been squeezed between the lines.

⁴The standard text closes: ...O clemens, O dulcis, Virgo Marya. Salue, Mater, Salue.

^aPp. 47, 48.

^bIbid., in the notes, pp. 302-303.

ARTICLE 29, f. 30^r

The Catalogue lists this entry as a poem of sixteen couplets.^a More accurately, Brown and Robbins says it is composed of eight quatrains.^b At first glance, the couplet arrangement seems adequate, since the author has bracketed the lines in successive pairs. A more careful examination of the text will show the proper stanzaic form, which is first indicated by an enlarged capital letter introducing each fourth line, and by the marginal notes.

Written into the left margin, at each fourth line, is an unusual series of comments. Opposite the first quatrain are the words 'Contra Superbiam'; opposite the second, 'Contra Invidiam', etc., for the four quatrains occupying the left column of the page. Brown and Robbins has interpreted this to mean that the poem points to the wounds of Christ as remedies for the seven Deadly Sins, and that the final, or eighth quatrain, is a consolidation. There are minor problems in holding this position: traditionally there were but five wounds, and these are not given successive treatment in the opening five stanzas, although each stanza is associated with one of

the Sins by marginal notation. An exact alignment is therefore not intended. The second problem is caused by the trimmer of the manuscript who has removed virtually all of the right margin. None of the marginal notation of the original remains in the text today. Instead, in a much later hand, and crowded at the tops of the first three quatrains are the final three Sins. They are all but illegible, having been faintly printed, in contrast to the very clear list in the left margin.

A tear across almost the entire width of the page has removed more than one-half of the final line of the fourth quatrain, which occupies the bottom of the left column. The final line of the eighth quatrain, at the bottom of the right column, is not affected.

Between the two columns is a drawing of the Christ on the cross. It is done in the familiar pattern used commonly throughout the manuscript, with the body profusely spotted as by blood, while the hands and feet are spiked to the cross and a gaping wound shows on the right breast.

Because of obvious differences in the printed letters, because of a clearly more Southern form for several of the words, and because of certain more refined techniques, all discussed in the Introduction, Article 29 is not the work of the basic Scribe 'A'. No other portion in the manuscript is done in the same hand,

hence the work is unique in 37049. It is quite reasonable to suggest that this poem could have been added at a later time, as well as by a different author, since Article 28 left nearly one-half of the page unfilled. Scribe 'C', to whom we attribute No. 29, writes in an unusually fine, neat hand, and his lines are much more nearly straight than are those of Scribe 'A'.

The TEXT:

[In the left margin, opposite the top line of the poem]: [C]ontra¹ [S]uperbiam.¹

Wyth scharp þornes þat beth kene,
 Mye hede was crowned, 3e may sene;
 My blode ranne down be mye cheke;
 Thowprowde man þerfore be meke.

[In the left margin, opposite the first line of the second quatrain]:

Contra Invidiam.

Wyth a spere þat was fulle grylle
 Mye harte was perchydd--þat was my wyl;
 For luf of man þat was my dere,
 Envyouse man, of luffe thow lere.

[In the left margin, opposite the first line of the third quatrain]:

¹The initial letters are removed from the margin in both of these words, written one above the other.

Contra Gulam.

In al my þriste vpon þe rode,
 Men gaffe me drynke þat was not gode;
 Eyselle and galle for to drynke;
 Gloton, þeron I rede thow þinke.

[Opposite the fourth quatrain]: Contra Luxuriam¹

Offe a clene madyn I was borne
 To saue mankynde þat was forlorne,
 And sufferde deth for mannes synne,
] of lustes þer offe [.....

[Above the final word in the first line of the
 right column]:

Contra i[ra].²

Iffe þou be wrothe and wolde take wreke,
 Be holde þe lesson þat I þe teche:
 Thorow my ry3t hande þe nail it gothe;
 Þerfore for3effe and be not wrothe.

[Almost totally faded, but still legible above
 the last word, sixth quatrain]:

Sloth.

¹Contra Luxuriam is inserted. The list of the Seven Deadly Sins here corresponds with Gregory's, although it is quaintly a mixture of Latin and English terms; the order in which they are given is exceptional. See Bloomfield's excellent study, The Seven Deadly Sins, Michigan State Press, East Lansing, Michigan, 1952, esp. pp. 69, 77 and 104.

²Written in a blacker ink, and a much later hand. The trimmer has cut the paper at the 'i'.

Aryse vp, vnlustye, oute of þi bed,
 And beholde mye fete þat ben ybled
 And nailed faste to the tre;
 Thanke me þerof; al was for þe.

[Badly faded, and almost indecipherable above
 the next quatrain]:

Couetousnes.

Thorow my left hand a nail was dryne;
 Thynke þeron, 3ef þou wylle lyue;
 Helpe þe pore with almys dede,
 And þou in heuen schal hafe mede.
 Ihesu, for thye woundes fyue,
 Thow be þaim wele in al þer lyue
 That þis lesson euer wyl rede,
 And þerwith here pere saules fede.

^ap. 327.

^bReligious Lyrics of the Fourteenth Century, p. 674; see also pp. 227, 28.

ARTICLE 30, ff. 30^v, 31^r

Four paragraphs are extracted from a tract bearing the title attached to this article: Ego dormio, et cor meum vigilat. Horstmann has edited the tract in Yorkshire Writers: Richard Rolle of Hampole.^a The four paragraphs are run together in 37049, but each is introduced by a Latin preface which is rubricated.

Comper has also treated this article, erroneously assigning it to 31^v and 'the opposite page,'^b which would in actuality refer to 32^r. It is a minor error, since the reference is obviously to 31^r and its opposite, 30^v.

Of major interest is the large drawing on 30^v. Covering nearly the entire page, it leaves room for just four lines of the text at the bottom. The illustration is that of a reclining figure below, clutching a rolled scroll in the right hand. Although the eyes are open, the text describes him as sleeping. Above him, the infant Jesus sits upon the lap of Mary. Stars surround them, and an embellished circle rims the illustration, with the familiar radiant beams shining out to all points of the compass. There is a scroll above the reclining figure, and Jesus holds one end of another. The contents

are given below. A bad tear has removed more than half of the fourth line on 30^V.

The TEXT:

[On the scroll above the reclining figure]:

I slepe and my hert wakes to þe

Swete Ihesu, þe son of Mary fre.

[On the same scroll, but separated from the English]:

Ego dormio et cor meum vigilat.

[On the scroll unrolling before the Infant]:

If þou my trewe lufe wil be,

My selfe to reward I sal gyf þe.

[On this scroll, again separated from the English]:

Fili, probe mihi cor tuum.

[Below the reclining figure, the main text]:

Ego dormio, et cor meum vigilat. I slepe, and my hert wakes. Þat is, I slepe gostly when þorow grace þe luf of þe warld is slayne in me. And wikkyd styrrynges of fleschely desyres ay did, þat vnethes I fele þaim, I am n [.....]e.¹ And þan it wakes, [f. 30^V] for it is scharp and redy for to luf Ihesu and se hym. The more I slepe fro owtward þinges, þe more waker am I in knawying of Ihesu and inward þinges. I may not wake to Ihesu bot if I slepe to þe warld. And þerfore þe grace

¹The bottom line is damaged by a severe tear.

of þe Holy Gost speryng þe fleschly ee, makes þe saule to slepe fro worldly vanyte. And opynyng þe gostly ee wakeng into þe sight of God's maiste couerde vnder þe clowde of his precious manhede, as þe gospel says of þe Apostils when þai wer with oure Lord Ihesu in his transfiguracioun, first þai slepyd and þan Euigilantes viderunt maiestatem.¹

In cantico amoris dicitur, 'Ego dormio, et cor meum vigilat.'² In þe sang of luf is written, 'I slepe and my hert wakes." Þe fyrst degree of luf is when a man kepes þe Ten Commawndmentes, and kepis hym fro þe seuen dedly synnes, and is stabil in þe trowthe of holy kyrke, and when a man wil not for no erthly þinge grefe God, bot trewly standes in his seruys and lastes þer into his lyfes ende. Þis degree of luf behofes euer man to hafe þat wil be safed, for no man may cum to heuen bot if he luf God and his neghbour. When þou has wele lyfed in þis degree, avyse þe þat þou wil more luf God and do better with þi saule, and becum perfyte, and þan entyrs þou into þe topir degree of luf: þat is, for to forsake al þe world, and þi fader and þi moder and al þi kyn, and folow Criste in pouerte. In þis degree þou sal stody how clene þou may

¹There is no clear distinction, excepting in the context, between the first and the second paragraphs, since the first ends, and the second begins, with the Latin quotations.

²Song of Solomon 5:2.

be in hert, and how chaste in body, and gyf þe to meknes,
sufferyng and bowsumnes, and loke how fayr þou may make
þi saule in vertew, and hate alle vices.

Psalmista dicit, In decacordo¹ psalterio, cum cantico
in cithera. Þat is, "With þe ten-strynged sawtre, with
songe in þe harpe, þe rightwis man makes myrth vnto God,"²
for he schewes to hym his mercy and his rightwisnes in
þe ten-stryngyd sawtre, þat is in fulfylling of his Ten
Commandments for þat is þe fyrst fyt of his myrthe, for
to luf and kepe al þe byddynges of oure Lord. And after
þis, he makes myrth with þe sange in þe harpe, for noght
onely he kepys þe commawndmentes of God, bot settes hym
also for to kepe his counsels, for he forsakes fully þe
lust of þe warld, and offers hym interly, in wil and
in warke to þe seruys of God, for sothly he moste lufs
God þat þorow grace is moste departed fro luf of þe warld,
for he has leste of pride and moste of meknes; moste
myght and strenthe agayns synne and al þat may falle.

Clamavit ad me, et exaudiam eum cum ipso sum in
tribulacione.³ Þat is, "He cryed to me, and I sal here
hym. I am with hym in tribulacion." I sal oute take
hym, and I sal glorifye hym. He cryed to me not onely

¹Miswritten in the text: 'decatordo'.

²Essentially, from Psalm 143:9.

³Psalm 117:5.

by voyce of þe mowthe, for þat crye is common to gode
 and to badde; bot be desyre of hert. For a meke desire
 to God in a clene hert is a gret crye in þe eyes of oure
 Lord God sumtyme when þe tunge stylles. Sotly he cryes
 to me with a wonder hye voyce, for al his life in worde,
 in will and in warke is a contynewal crye vpstyng to me.
 And þerfore I sal here hym and fauourabilly helpe hym.
Hec de iusto in glos[s]a super psalmum.

^aPp. 50, 415.

^bThe Life of Richard Rolle, Together with an
 Edition of His English Lyrics, New York, 1929, p. 315.

ARTICLE 31, f. 31^v-32^r

The "Dawnce of Makabre" here is given in twelve stanzas of seven lines each, in rhyme royal. The "Dawnce" has been edited for the EETS by Florence Warren^a from Ellesmere 26/A13 and BM Lansdowne 699, where a collation with other sources is included.

The poem stresses the transitory nature of life, the certainty of death, and the urgency of avoiding spiritual sloth and various other sins. Line 22 poses the question, 'Wher is Salomon now, with al his prudence,' from which point the 'Ubi sunt' motif is employed to catalogue numerous mighty and noble men of the past who could not escape inexorable Death.

More striking than the poem itself in 37049 are the two leering death's head depictions of 'Macabre'. He wears a crown on 31^v, and a tall derby-like hat on 32^r. He is barefooted and unclothed on 31^v, and has on a pair of long pointed slippers on 32^r. The imagery set forth shows that death visits king, priest and commoner alike; the hat may well represent the clergy, and the slippers are suggestive of the Pope, familiar in French versions of the dance.

While the drawings in this ms. doubtless were grisly and awe-inspiring to the early 15th century reader, they scarcely carry this impression to the contemporary eyes, which might well consider the leering grin and cadaverous body a rather stark but humorous caricature, popping in and out of the pages of the text. Unlike the illustrations in other mss., 'Macabre' appears alone in 37049 rather than in the company of the various people upon whom he intrudes unexpectedly as an unwelcome guest.

A rip runs across f. 32 at the center from the right margin to within about an inch of the left margin. Expert repair has made it possible to read the entire line it affects with a minimum of difficulty.

The TEXT:

O 3e al whilk¹ by me cummes and gothe,²
 Attende and behold þis warldes vanyte;
 To lyke symylitude, be 3e lefe or lothe,
 Sal 3e cum, for al 3oure warldly prosperite.
 Þine abydyng here is in no stab[i]llite;³

¹'þat' has been caretet into the text after 'whilk'.

²This unusual form of the verb is correct, as may be seen both in the rhyme scheme ('lothe'), and in the later occurrence of the same form in the final stanza.

³The 'i' is omitted in the text, and is not supplied anywhere.

3owthe sal passe, and his virtevs¹ swage;
 Deth sal cum, and lyfe sal hafe passage.²

Why art þou so sett in prowde elacyon,
 And with þe desyres of worldly couetyse?
 Why in wrathe has þou syche disturbacion,
 With invyos swellyng of gret malyce,
 Glotony vsyng wher les wald suffyce;
 Brynnynng in slomer and slawly in corayge,
 Or to be lycheros for al syche lofe has sone
 pasayge.

Pogh gleteryng þou be as byrnysched gold bright,
 None of þe lyke þe semes in lusty purtrature,
 Ilk membyr³ stowte in his perfyte right,
 Enformed with bewtes by nature,
 And with strenth also to fortifye þi fygure,
 Þe day sal cum þou sal out of þis warld wende;
 Þi mortal fayte of þe sal make ane ende.

Wher is Salomon now, with al his prudence?
 Or myghty Sampson, duk invyncybyll?

¹An unusual occurrence of the medial 'v' form.

²Lest the reader should miss the subtle rhyme scheme, the writer has bracketed rhyming lines, with the final couplet making a distinct close for each stanza.

³Brunner has misread this as 'men byn'; the letters are quite poorly written.

Jullyus¹ þe retrysciane with al his eloquence?
 Or Arystotil, in witt moste sensybyll?
 Or þis emprour Octauyane and þe Sybyll?²
 Or swete Ionathas ful amyabyll?³

Wher bene þies clerkes so experte in clergy;
 Þies kynges and prynce myghty and stronge?
 Al ar þai gone and close with twynkillyng of ane
 ee.

Of þis warldly ioy þe feste dures not longe,
 Pat ioy is endyd as a schadow vs emonge.

¹'Julius the rhetorician' may be Caius Julius Octavianus, or Augustus, representing the Golden Age of the Roman rule.

²The ms. cryptically reads: 'Octauyane and pessybyll'; Brunner has proposed 'Octavay mest pessybyll.' But Octavian is here being identified through a legend associated with him by Caxton in the Golden Legend. Beverly Boyd alludes to the tale, 'Octavian and the Sybil' as the first miracle tale in the Legenda (see pp. 132-133, The Middle English Miracles of the Virgin, Huntington Library, San Marino, California, 1964). The scribe of 37049 has misread his source, at first substituting a 'p' for the article's 'thorn', then combining the article with the noun to produce what he has assumed is an appositive and title for Octavian, 'Peaceable'. Mary McLeod Banks edited the story in An Alphabet of Tales, EETS, Original Series, Nos. 126, 127, London, 1904-05, pp. 369-370.

³The friendship of Jonathan, son of King Saul, with his father's enemy, David, is suggested here. Following this line, there is a verse missing. The rhyme in the stanza is an unusual ababbb-; the regular pattern otherwise is ababbcc.

Here is no lastyng ese, ne no tranquyllite,
Bot labour, trauell, and myche aduersyte.

Remembyr þi selfe here is no sykyr abydyng,
And se how þis world is so transitory;
Þou must departe; here is no long dwellynge,
As Iob says in his funerall obsequye,
'In whos seruyse þou may lerne to dye,
Whos tretys is a perfyte euydence
To schew what sal be after þine existence.'¹

O erthly man, why reioyces þou þe of gudes erthly,
Sen erthe sal to erth, what is þi cause? [f. 31^v]
Remembyr þi selfe on ilk syde verely;
No chartyr may help, byll strow,² ne clawse;
Þine abydyng here is bot a lytel pawse--
It vanysches away, and þat hastely,
As³ teches experience dayly.

¹The quotation from Job is not literal; it seems to be a summary of thoughts found in chapters 7, 14, and 30, loosely spun together.

²A variant of 'bill scrow', a kind of itemized receipt.

³Brunner reads 'And at' instead of 'As'; again, the writing is very poor, but there is an unmistakable flare stroke rising from the body of the 's', which is all but obliterated, and the single character following is a cancelled 'o'.

We þat wer sum tyme in þis warldes passayge
 War myghty streng and replete in ryches,
 In to powdyr we sal fall, be we neuer so sayge;
 Of warldly ioy syche is þe progresse;
 O barayne saule, þat is so witles
 þat in þe lyfes space can not remembyr,
 þi selfe safe, þat sal be dust ilk membyr.

Why is þi hert so sett in gladnes,
 For to wormes mete þou art grathed and made,
 For erth is gifen to erth, so in sothfastnes
 þe flesche is borne into dethe to be hade;
 O wretchyd man, whi art þou so glad?
 With syche daliance and fals elacioun,
 Why wantes þou reson and discrecioun?

Man, remembyr of þe dawnce of makabre,
 How lordes spiritual and also temperall,
 3owthe nor age, þer has none lyberte,
 Bot must passe be dethes dedes mercyall;
 Wher fore lat it be oft in þi memoriall,
 For þe tyme sal aproche hence for to wende,
 And to a lyke semblande be brought to ende.

When deth sal smyte þe with his mercyal darte,
 By paynes strong þroghe þe hert rote,
 Mynysteryng þe poyntes of his sore arte,

No help ne socour þan nedes to mote,
 Resembyl þis fygyre, þer is none oþir bote,
 And þi reward hafe owþir gode or yll,
 When þe tyme cummes Ite venite to fulfyll.

Who sum euer it be þat by þis cummes and gothe,
 Stande and behold þis litterall scripture,
 And it se and ouer rede be þou lefe or lothe,
 Þi wepyng teres fest¹ sched in gode vre,
 Þou art now as I was in warldly² fygyre;
 I was as þou art sum tyme be dayes olde;
 O pray 3e al for me, I pray 3ow a þowsand folde.

[f. 32^r]

¹Brunner reads 'fast', incorrectly.

²Brunner: 'in wardly'; the ms. is clearly 'in warldly.'

^aTwelve mss. are listed for the English version of the Danse Macabre in The Dance of Death, EETS, original series 181, Oxford U. Press, 1931, in the Introduction, pp. xxiv, xxv. 37049, which is incomplete, is not included. Karl Brunner reproduces the text from 37049 in 'Mittelenglische Todesgedichte,' Archiv fur das Studium der neueren Sprachen und Literaturen, 167 (1935), pp. 26-28.

ARTICLE 32, ff. 32^V-35^R

32^V, introducing the body of the longer work which follows, is done uniquely. Three-fourths of the page at top contains an ornate illustration of a noble lady lying in a magnificent coffin. The coffin is elaborately decorated with several different coats of arms circling the sides. Directly beneath is a deteriorated corpse, among whose bones numerous worms and bugs are crawling. The impression is far more grisly than that left by the previous selection.^a

The 'Disputacion betwyx þe body and wormes', opening on 33^R, is much more pleasant, with the right margin given to a monk kneeling before the customary figure of Christ on the cross. On the following page, however, 'Makabre' reappears, and he is to be found in various situations on each of the successive pages, attacked alternately from above and below by the 'wormes', of serpent size, and possessing eyes and mouths.

A curious 'Catalogue of Varmints' appears in the 'wormes' speech on 34^R, immediately after a list of the 'nine worthies'--exemplary men--and four women of beauty who have fallen alike to death. The object of the poem

is summarized at its close, lines 39-41, 35^r: '...a mony-
scyon both to styre and to mefe/ Man and woman to be
acceptablyl/ Vnto oure Lord, and for al lustes for to
lefe/ Of worldly þinges....'

The 'Disputacion' consists of thirty-one stanzas
of rime royal. It has been edited by Brunner in Archiv.^b

The TEXT:

Take hede vn to my fygyre here abowne,
And se how sumtyme I was fresche and gay;
Now turned to wormes mete and corrupcion;
But fowle erth and stynkyng slyme and clay.
Attende þerfore to þis disputacion written here,
And writte it wysely in þi hert fre
At þer at sum wisdom þou may lere,
To se what þou art and here aftyr sal be.
When þou leste wenes, venit mors te superare;
When þi grase grenes, bonum est mortis meditari.¹
[f. 32^v]

A Disputacion Betwyx þe Body and Wormes²

In þe ceson of huge mortalite

¹The final double-rhyming couplet is inscribed upon a banner beneath the eight-line stanza. It is a logical bridge to the main poem.

²This title is separated above the poem, and is rubricated. In its opening, the poem has a marked similarity to Chaucer, both in verse form and concept.

Of sondre disseses with þe pestilence,
 Heuely reynand whilom in cuntre,
 To go pylgramege mefeld be my conscience,
 And on my way¹ went with spedily diligence,
 In a holy day afore me I sawe a kyrk
 Wher to go I dressed my bedes to wirk.

In a wilsom² felde standyng desolate,
 Vn to here a messe was my hole intent.
 It was done and sayd be I come þer at.
 Oppyn I fand þe dore, and entre sone I hent.
 I knelyd me downe and to my prayers went
 With lawe obeysance mekyd³ [we]nte downe
 To ane ymage with gret deuocione.

Bysyde me I sawe a towmbe or sepulture,
 Ful freschly forgyd depycte and depynte,
 Compassed and made be newe coniecture,
 Of sondre armes þer many a prynte;
 þe epytaf to loke was I not faynte,
 In gylt copyr with goldly schewyng þan
 With a fresche fygyre syne of a woman

¹'Way', originally omitted, is caretet into the line, and is also written into the left margin.

²'Lonely and wild.'

³'Made humble.'

Wele a tyred in þe moste newe gyse,
 With long lokkes of þis disceyfing.
 In a slomer I slept, taken I was in syche wyse,
 Rapt and rauesched fro my selfe beynge
 Betwyx þis body and wormes hyr fretynge,
 Strangly ilk one opir corespondynge
 In maner of a dyaloge it wente;
 Perfore to þis insawmpyl 3e take intente.

þe Body Spekes to þe Wormes¹

Wormes, wormes, þis body sayd,
 Why do 3e þus? What causes 3ow me þus to ete?
 By 3ow my flesche is horribilly arayed
 Whilk was afygure whylom, fresche and feete,
 Right amyabyll and odorus and swete--
 Beste beloved of any creature.
 Lady and soferayne cald I 3ow ensure;
 Of bewte I was a lady precious,
 Of gentil blode descendyng of right lyne,
 Of Eve and of trewe begynnyng generows;
 Al hertes glad my plesannce to dyuyne,
 Men of honour and of gret worschip al dyd declyne.

[F. 33^r]

And nowe here in erth mortal deth come me to;
 Emang 3ow wormes nakyd lyg I loo,

¹Rubricated.

Most vnkynde neighbours þat euer war wrought,
 Dynner, mete, and sowper al to lyte,
 3ow fretynge and etynge 3e haue me þorow soght
 With ane insaciabyll and gredy appetyte--
 No rest, bot alway 3e synke, sowke, and byte;
 Day tyme ne houre with 3ow is no abstynence,
 Bot ay redy agayne me with vyolence.

When 3e fyrst began to drawe me to,
 It semes me 3e wer fed in a faynt pasture;
 Now fatte waxen and vgly, rownde and gret also,
 Of curtasy and gentilnes lefe of me 3ou eure,
 And with sum opir dwelle and endure,
 Whilk may 3ow rewarde with better war done,
 For ner am I wasted, consumed, and gone.

Wormes Spekes to þe Body¹

Nay, nay, we will not 3it departe þe fro
 Whils þat one of þi bones with opir wil hange
 To we haue scowred and pollysched to,
 And made als clene as we can þaim emange.
 For oure labour we aske no maner of þing to fange:
 Gold, syluer, ryches, ne no opir mede,
 Bot onely vs wormes on þe to fede,

¹Rubricated.

Whilk may not sauour ne smell in no wyse
 Pine orrybill flesche rotyng and stynkyng;
 Of al creatures hated to devyse
 Safe onely of vs wretchid wormes beyng
 If we as bestes had smellyng and tastynge,
 Trows þow þat we wald towche þi caryone playne?
 Nay, parde, we wald it voyde for certayne.

Þe Body spekes to þe Wormes¹
 Parde, vn cortes 3e be vn to me
 Þus heuely to threte me and manace,
 And þus me lefe bot bare bones to see.
 Now where be 3e knyghtes cum forth in place,
 And 3e worschipful sqwyers both hye and base,
 Þat sumtyme to me offerd 3oure seruyse,
 Dayes of 3oure lyfes of hertes frawnchsyse,

 Sayng permyttyng 3oure lyfe to myne avyse,
 To do me seruys, cum and defende now me
 Fro þies gret horribil wormes, vgly to se,
 Here gnawynge my flesche þus with gret cruelte,
 Deuowryng and etyng nowe as 3e may se,
 Þat sum tyme 3e lufed so interly;
 Now socour and defende here my body. [f. 33^V]

¹Rubricated.

þe Wormes Answers to þe Body¹

What suld þai do lat se vs vnto
 Of þaim drede we noght, ne of þair mone,
 For at þe vtteraunce we hafe had to do
 With alle þatwer myghty passed forth and gone
 Afore þis tyme, hafyng þair dominacyone:
 Emproure, kynges, and congwerours alle,
 Lords temperall and spyritualle--

þe neyne worthy, Iudas Machabeus sure,
 Iulyus Cesar, Godfray de Bolayne,
 Alexander, Dauyd, Ector, and Athure²
 Kyng Charls, Duk Iosue, þe captayne
 With al þe Troiane knyghtes most souerayne,
 With fayr Elyn bewtyuows of vysage,
 Pollysene, Lucres, Dydo of Cartage;

þies and opir war also fayr as 3e,
 3it durst þai not styr ne mofe in no wyse
 When possession on þaim taken had we;
 For al venomos wormes to devyse,
 Acowmpenyd ar to þat seruyse
 With vs for to halde ar þai set fully,
 3ow vnto devowre and waste vttyrly:

¹Rubricated.

²King Arthur.

þe cokkatrys, þe basilysk and þe dragon,
 þe ly3erd, þe tortoys, þe coluber,
 þe tode, þe mowdewarp, and þe scorpyon,
 þe vypera, þe snake and þe eddyr,
 þe crawpande, þe pyssemoure and þe canker,
 þe spytterd, þe mawkes, þe evet of kynde,
 þe watyr leyche and opir ar not behynde.

þe Body Spekes to þe Wormes¹

Remedy can I fynde none in no wyse,
 Socowre ne no relese in no stownde;
 Bot in þis case must I go after þair devyse--
 þorowly gnawen my flesche and sore bownde,
 For þai ar hateful to lyfes kynde fownde.
 What sal I do bot lat þaim hafe þair wyll?
 Aventure me must abyde þof þai do me spyll?

þe Wormes Answers to þe Body¹

þe fyrst day þow was borne, oure mesyngers we sende;
 Vnto þaim we gaf in oure commawndement
 As in charge þai suld vs not offende,
 Ne not departe fro þe to deth on þe went;
 þe to frete and to gnawe was oure intent,
 And after come with þe to oure regyowne,
 Þi flesche here to hafe for þair warysowne,

¹Rubricated.

Whilk has obeyde oure commaundment,
 Of þis may þou on no wyse say nay,
 Bot þat sum both þi wombe and stomak hent,
 Owdyr lyce or neytes in þi hede alway. [f. 34^r]
 Wormes in þe handes flees in þe bedde, I þe say,
 With opir venomosnes dyners and sondry,
 To warne 3ow of vs to make 3ow redy.

þe Body Spekes to þe Wormes

Now knawe I wele youre mensyngers; þai were
 þe whilk with me in lyfe kepyd resydence.
 No langer wil I dispute þis matere,
 Nor debate, bot suffer 3our violence.
 Do 3our will with me at 3our beneuolence;
 Bot 3it in þe sawter, Dauid says þat alle
 Sal be obedyent vn to man's calle.¹

þe Wormes Awnswers to þe Body²

þat power dures whils man has lyfe.
 In þis wretchid warld here ar þai þe apon;
 Now þi lyfe is gone, with vs may þou not stryfe.
 Þou art bot as erthe and as þinge to noght gone,
 Lyke as I þe sayd was in þine aduencione,
 Of Lentyn comynge þe Ask Wedynsday
 When þe preste with asses crosses al way,

¹Probably a reference to Ps. 8:6-8.

²Rubricated.

And with asses blisses to hafe rememoraunce
 What þou art and wher to þou sal turne agayne,
 For asses þou was afore þis instaunce,
 And asses sal þou be after for certayne.
 Be þou Lord, Lady, or hye sufferayne,
 To powder and dust in tyme to cum þou sall;
 Of warldly goynforth, swylk is þi entyrvall.

þe Body Spekes to þe Wormes¹

Allas, allas, now knaw I ful well
 þat in my lyfe was I made lewyd and vnwyse
 With a reynawnde pryde so mykil for to mell,
 For myne abowndant bewte to so devyse;
 To prowde hafe I bene, to wanton, and to nyse,
 In warldly plesaunce gret delyte hafyng;
 To be my comper none worthy þinkyng;

 And now soget to wormes I am beyng,
 Beryng þair prive mensyngers dayly,
 As loppes and lyce and opir wormes right commerowsly,
 Vnknawyng fro whyne þai come trewly.
 To þis can I say no more vttyrly,
 Bot agine me I must with gode sufferauce
 Oure Lordes will to abyde with al þe circumstaunce.

¹Rubricated.

þe Wormes Awnswers to þe Body¹

By þis sufferance of vs no thanke gyt 3ee,
 For by 3oure wil lyfed hafe ever 3e walde;
 Rememor 3e sal with will of 3oure hert fre,
 In holy Scripture, and 3e wele behalde
 þat þe fayrnes of women talde
 Is bot vayne þinge and transitory;
 Women dredyng God sal be praysed² holy. [f. 34^v]

þe Body Spekes to þe Wormes¹

3a now is to late tyme paste to call agayne,
 As now at þis stownde, bot put me onely
 In þe mercy of oure Lord God most sufferayne,
 Whilk is for þe best so to do sothely,
 And þat þos on lyfe may hafe space to be redy
 To rememor in þe same wyse also,
 Contynewly þinkyng in þe tyme to cum þerto
 What he sal be, and also what is he,
 Be it he or sche, be þai neuer so fayr, be war
 Of pryde with his felows þat noght be,
 þe whilk oft men brynges in to care,
 As scripture mencion makes, þe soth to declare,
 þerfore gode is to avoyde fleschly temptacion
 By þe feende, oure foo, both wroght and done;

¹Rubricated.

²'Lofed' is deleted, and 'praysed' supplied.

þis þat I hafe complened and sayd,
 In no displesyng take it 3ow vnto;
 Lat vs be frendes at þis sodayn brayde,¹
 Neghbours and luf as before we gan do;
 Let vs kys and dwell to gedyr euermore
 To þat God wil þat I sal agayn vpryse
 At þe day of dome before þe hye iustyse

 With þe body glorified to be;
 And of þat nowmbyr, þat I may be one
 To cum to þat blis of heuen in fee,
 Þorow þe mene and þe mediacione
 Of oure blissed Lord, oure verry patrone,
 Þar in abilite to be for his hy plesaunce,
 Amen, amen.² Pour chartie at þis instaunce.³

Now Spekes He Þat Sawe þe Vysion⁴
 With þis, I woke fro slepe sompnolent,
 Or of a slomery meditacion;

¹That is, cast together by a swift action of chance.

²The second 'amen' is caretred into the text; [p^a]

³'Pour chartie', with the remaining words of this line, serves two purposes: it completes the poem's rhyme scheme, and it serves as a kind of benediction to the speech. The same technique may be seen in the closing line of 'the Merchant's Survey,' f. 125^v, Ms. Vernon Bodleian Library, reproduced on p. 49, Beverly Boyd's Miracles of the Virgin, Huntington Library, San Marino, Calif., 1964.

⁴Rubricated.

To a holy man of hye excellent
 Mefed I þis dreame and strange vysion,
 Whilk bad me put it vndir scripcion
 Als nere as I cowde remembyr me verely,
 In als fayir langage as I cowde godely,

 Vn to þe reders þinge delectabyll,
 And a monyscyon both to styr and to mefe
 Man and woman to be acceptabyll
 Vn to oure Lord and al lustes for to lefe
 Of warldly þinges, whilk dos þaim grefe,
 And þe more rather to call vn to mynde
 Oure Saueour, and to hym vs bynde. Amen. [f. 35^r]

^aThe motif here parallels that found in mural paintings of the period, as seen in Painting in Britain: The Middle Ages, by Margaret Josephine Rickert. Discussion touches the point on pp. 148, 157, 163 (no. 45), and 164 (No. 89). The illustration in this book shows three ladies, the first set in a pair entitled "Three Living and Three Dead"; the second set is not shown.

^b"Mittelenglische todesgedichte," Archiv fur das studium der neueren sprachen und Literatuien, 167 (1935), pp. 30-35.

ARTICLE 33, f. 35^v

Two prose bits fill this folio. The first, which occupies all but the final eight lines of the page, has as its purpose to guide men to 'couet God's luf and to desyre þe ioy of heuen...to dispise þe vanytes of þis world...(by) þinkyng of þe disese and of þe woundes and of þe ded of Ihesu Criste.' The Catalogue^a gives no source, and lists no other manuscripts where it may be found.

The smaller article on 35^v is set apart from the preceding prose by a line drawn around and under the final two words of the first piece. This technique is common in 37049. The two words thus set apart are put at the right margin, and the succeeding brief article is clearly indicated as a separate work by a somewhat embellished capital 'C', rubricated, at the beginning of the first line. Topically, this article may be likened to Article 68, ff. 87^v-89^r, a more lengthy discussion of the relative merits of the active and of the contemplative lives.

[A rubricated title precedes the text]:

Note þis wele, of Dispisyng of þe Warld.

Werely¹ I knawe no þinge þat so inwardly sai take

¹'w' and 'v' are interchanged uniquely in this article: 'werely', 'svete', 'svetnes'.

þi hert to couet God's luf, and to desyre þe ioi of heuen, and als to dispise þe vanytes of þis warld, as stedfast þinkyng of þe disese and of þe woundes and of þe ded of Ihesu Criste. It wil rayse þi þoght abowne erthly þinge and make þi hert to byrne in þe luf of God, and purches þe swetnes¹ and savour of heuen in to þi saule. Bot peraventure þou wil say, "I may not dispyse þe warld and ponesche my flesche, and me behofes luf my fleschly frendes and take myne ese when it cumes." Now I pray þe þat þou wil avyse þe fro þe begynnyng of þis warld wher þe warldes lufers ar becummen now, and whar þe lufers ar of God. Sykirly þai war men and women as we ar, and ete and dranke and loghe as we do. And þe wretches þat lufed þe warld to ese to þair body, and lifed as þaim lyst in lykyng of þair wikkyd wil, and þai led þair dayes in lust and delycousnes, and at þer dying in a poynte, þai felle in to helle, þer to dwelle with outen ende. Now may þou se þat þai wer foles and fowle glotons, þe whilk in a fewe 3eres of þis warld, wasted and distroyed endles ioi, þe whilk was boght to þaime if þai wald hafe lufed² God and done penaunce for þair synnes. Þou sees with þine eene þat þe godes of þis warld and þe ese and þe lykyng of any creature þat here lyfes, vanysches

¹Written 'svetnes'.

²'Lyfed' is cancelled, and 'lufed' follows.

away and cumes to noght; for soth, so dos al þair lufers.
 Þair bodys ar gyfen to wormes in erthe, and þair saules
 to devyls of helle with þaim to dwelle in endles fyre.
 Bot al þou þat studyed nyght and day to luf our Lord
 Ihesu Criste in al þair myght, and sett þair lykyng in
 hym, interly forsakyng vnskilfull ese of þair flesche and
 rakyd not of erthly þinge, and stode strongly agayns al
 temptacions, and endyd in þe luf of God, þai ar now in
 ioy and þai hafe þair herytage in heuen to be in þat
 wonnyng stede in endles lyfe, for þi yll and gode lyfe
 and dede is schewed to vs so þat we may put forth oure
 hande and take whilk we wille.

Dis fowle þi flesche, and luf noght þe warld,
 and hate synne, and so sal þou cum to þe blys þat neuer
 more sal blynne.¹

Contemplatife² life has twoo partes, a lawer and
 a hyer. Þe lawer parte is meditacion of holy Scripture,
 and opir gode þoghtes and swete,³ as of þe passion of
 oure Lord Ihesu Criste, and opir swete³ þoghtes abowt his
 luf and his lofyng in Psalmes and ympnes⁴ and opir gode

¹'Sal blynne' is bracketed in red at the right margin, shortening the first line of the succeeding article.

²The capital 'C' is rubricated, and enlarged to the size of two lines of writing, indicating, along with n. 2 supra, that a separate article is beginning here.

³Written 'svete'.

⁴'Hymns.'

prayers. Ye¹ hygher parte of contemplacion is behaldyng
 and desyring of þe þinges of heuen in ioy in þe Holy
 Goste, þof al þat þe mowthe be not praying, bot onely
 þinkyng of God and of þe fayrhed of angels and holy
 saules. [f. 35^v]

¹The 'p' is rubricated; this is rare, since it is well within the line of writing and does not begin a new article.

^aThe description of Article 33 is one of the briefest in the Catalogue, simply noting the title and the opening line, with a word which identifies it as 'a prose note.' See p. 328.

ARTICLE 34^a, f. 36^r

Two articles share f. 36^r. The first, which occupies the greater space, consists of twenty-three couplets from the Pricke of Conscience, (lines 1090-95; 1358-61; and portions from 1516-1603).^a It is introduced by a line which has been almost totally removed by the trimmer; none of the writing can be deciphered, since only the barest bits of the tails of some letters remain on the paper. Below this trimmed portion is a Latin inscription, serving as the title.

The TEXT:

[The Latin inscription:]

Apostolus dicit, Civitatem hic manentem non
habemus¹

Sed futuram sum inquirimus.

Behold howe in þe wildernes of þis warld men gase,
Bot þer in place of abydyng none has;
3it many to þe warld fraystes,²

¹Heb. 13:14--Non enim habemus hic manentem civitatem, sed futuram inquirimus.

²'To put to a test', or 'learn by trial.'

Bot he is noght wyse þat þer to traystes,
 For þe warlde laghes on a man and smyles,
 Bot at þe last, it hym begyles.
 Þerfore I hold þat man vnwyttý
 Þat to þe warld is over besý
 More þan trewe conscience wil and nede,
 And hym self be God's lawe wil not lede.
 Bot now, allas, for sorow I may say
 Of þe myschefes þat reynes þis daye,
 For þe warld, as we may se,
 Is noght bot pompe, pride, and vanite,
 Lustynes of lychery, and couetyce,
 Vayne sleghts and fals malyce.
 Now men may se oft chawnychyng
 Of sere maner of clethyng,
 For men wers clothes now schort, now wyde;
 Now uses men narrow, now syde.¹
 Sum has þair clothes schapyn on sere manere,
 And sum gos tatyrd as þai foles were;
 Som gos wrentchand to and fro,
 And sum gos hyppýng as a ro
 þorow swylk vncumly pompe and pryde,
 þat þai schewe wheder þai go or ryde.

¹A synonym here for 'wide'.

So mykyl pryde as nowe is, as I wene,
 Was neuer afore þis tyme seene,
 Of swilk vncumly disgyses as I see,
 Bot I drede þat þai may tokens be
 Of gret and hasty myschefes to vndirstande
 Þat to þe warld ar nere cumande.
 Now is vertew turned to vyce,
 And witt and wisdam in to couetyce.
 Now is foly halden wysdom,
 With prowde men and vnbuxsom;
 Now is luf torned to lychery,
 And rightwisnes to tyranny.
 Þus is þe warld turned vpsodowne,¹
 To many man's dampnacyone,
 Þe whilk to þe warld makes þaim gaye,
 And turnes þaim fro God awaye.
 Bot þis men þat ar witty and slee
 Consyders, and þat þai sal dye,
 And amends þaim or þai hense wende,
 þat² þai go not to payne with outen ende. [f. 36^r]

¹Upside down.

²'þat' is poorly written and, though legible, is doubled in the text.

^aBrown and Robbins gives this as item No. 492, p. 80, listing only 37049 as the source for this fore-shortened version.

ARTICLE 34b, f. 36^r

Crowded into the right margin of f. 36 is a series of three pictures, one above another, depicting successive dialogues between the Spearman Death and a king, a clerk, and a knight. Death appears only in torso, with two spears levelled at the figures. He is behind and above the left shoulder of each. On the opposite side appear three scrolls, in each of which a quatrain is written--one scroll per character.

The device is the common Vado Mori.^a This article is well known from other mss.: in Latin in Royal MSS. 5 E. xxi, f. 126^b; 7E. vii., f. 177, etc.; in English in Cotton MS. Faustina B. vi., pt. ii, f. 1^b; and in Stowe MS. 39, f. 32. In Faustina, the knight, king and clerk (or bishop) are standing side by side, with the figure of Death to the right of the page. In Stowe, the same alignment is used as in Faustina, and Black Death leers at the trio. The quatrains are printed overhead, and there is an eight-line verse given with Death. In these two mss., the illustrations are beautifully done; in 37049, it is quite crude. The dialects differ in all three mss., although all are Northern. They are given in parallel lines with our text.

Carleton Brown lists the article in Religious Lyrics of the Fifteenth Century, and it is one of Brunner's items in Archiv fur das Studium der neueren Sprachen und Literaturen, clxvii (1935), pp. 21, 22. The final line must be supplied for 37049, from which it has been trimmed by the binder.

The TEXT:

[The words beside the king]:

37049 I wende to dede a kyng, ywys,
Faust. I weende a kyng, I wisse,
Stowe I wende to ded a kyng, I wys,

37049 What helps honour or warlds blys?
Faust. W. helpis honor or werldis blysse?
Stowe W. helpis here h. or worldis blys?

37049 Ded is to man þe kynde way;
Faust. Ded i. t. mane þe wai.
Stowe (This, and the next line missing.)

37049 I wende to be cled in clay.
Faust. I w. t. b. clade i. c.

37049 I wende to dede clerk, ful of skill
Faust. I w. t. d. c. f. o. s.
Stowe I w. t. ded c. full o. s.

37049 Þat cowthe with wordes men make and styll;
Faust. Þ. couth w. worde m. mare and dill;
Stowe Þ. couth w. word mate men at will;

37049 So sone has þe dede me made ane ende,
Faust. Sone hath me made þe d. ane e.,
Stowe Sone h. me m. þe ded an e.,

37049 Bes war with me to dede I wende.
Faust. Beese ware w. m. t. d. I w.
Stowe Be war w. m. t. ded I w.

37049 I wende to dede knyght styf in stowre;
Faust. I w. t. d. knight stithe i. stoure;
Stowe I w. t. d. k. styffe in stoure;

37049 Þorow fyght in felde I wan þe flowre;
Faust. Thurghe fyghte i. f. I wane þ. flour;
Stowe Thurgh fight i. f. I w. þ. floure;

37049 No fyghts me taght þe dede to
 qwell;
Faust. Na fightes m. t. þ. d. t. quell;
Stowe N. feghtis m. t. þ. ded t. q.;

37049 /...../ tell.¹
Faust. I weend to dede, soth I 3ow tell.
Stowe I wende t. ded, soth I 3. t.

¹Torn from the bottom.

^aSee The Catalogue, p. 328.

^bp. 249, No. 15; the corresponding Faustina and Stowe versions are on pp. 248.

ARTICLE 35, f. 36^V

'Ihesu est amor meus' is a 45-line meditation on the Passion. It has been edited by Comper in Spiritual Songs.^a Although it is verse, the lines are written across the page like prose, with each verse's ending shown by the universal punctuation mark (.), and the beginning indicated by a capital letter. The author's divisions are followed in the transcription.

The top half of 36^V has the title, illustrated with 'Ihesu' written in large letters at the top. In the center, on the 'h', Jesus is nailed as if on the cross. Directly below the name is a heart, with a banner piercing its center. On the banner to the left is 'est amor'; to the right is 'meus'. A monk kneels to the left of the heart.

The TEXT:

þe luf of God who so will lere,
 In his hert þe name of Ihesu he bere,
 For it puts oute þe fende and makes hym flee,
 And fils a man with charyte.

Perfore to purchē[s]¹ þe ioy þat euer sal last,
 Deuoutely in Ihesu youre herts 3e kast.

Ihesu, receyfe my hert
 And to þi luf me bryng,
 Alle my desyre þou art;
 I couet þe, my kyng.

To thynk is gret pyte,
 How demed þou art to ded,
 And nayled on a tre,
 Þe bright angels' brede.

Dryfen þou art to doole
 þat art oure gastly gode,
 And fowled as a fole,
 In heuen þe halows fode.²

Allas, my ioy and my swetyng
 Is demed for to hyng.

Nayled is his hend,
 And nayled is his fete,
 And þirled is his syde
 So semely and so swete.

¹Ms.: 'purchē,' or 'purchase'.

²'Angels fode' is cancelled.

Nakyd is his whyte breste,
 And rede his bloody syde;
 Wan was his fayr hewe,
 His woundes depe and wyde.

In fyfe stedes of his flesche
 Þe blode gan downe glyde,
 As streme dos of þe strande;
 Þis payne is noght to hyde.

A wondyr it is to se
 Who so vndyrstode
 How God of maieste
 Was dyng on þe rode;

Bot sothe þan is it sayd
 Þat luf¹ ledes þe ryng,
 Þay hym so lawe has layd,
 Bot luf it was no thyng.

Now Ihesu with þi blode me boght,
 Þat fro þi hert gon ryn,
 Þow make me clere of al my syn,
 And fest þi luf into my þoght
 So þat we neuer more twyn. Amen [f. 36^V]

¹'luf', omitted in the text, is caretred into the right margin.

^ap. 133.

ARTICLE 36, f. 37^r

The Catalogue provides this description:

"'Ihesu est amor meus': another version, with a drawing, of the same poem differently arranged, with preface, beg.

'Whils I satte in a chapel in my prayere
A heuenly sounde to me drewe nere.'

The poem (52 lines) beg.

'I knawe no þinge þat so inwardly þi
luf to God wyl brynge
As of Cristes passion and deth deuoute
þinkynges.^a

With Article 35, this Meditation is discussed in Comper's Life of Rolle, p. 315.^b They are called two slightly different versions of the same poem, which is really a composite of Rolle's verse, starting with a paraphrase of Chapter XV of the Incendium Amoris. On the other hand, Allen's Monograph^c says that although these poems use some lines from Rolle and echo others, they were probably composed in the present form by the scribe of 37049, hence are unique.^d

A drawing fills two-thirds of the upper left column. At the top is Jesus on the cross. At the base of the cross is a heart, through which a banner is drawn, with the inscription, 'IHC est amor meus.' Below the heart is a long narrow sheet of music containing four

staves, three of which contain notes, and between which is written 'Sanctus,/ Sanctus,/ Sanctus.'/ Three angels cluster about the music as if singing. Below this, a white-robed monk sits with an open book in his lap. His breast shows the letters 'Ihc'. The text of 'I know no þinge...' immediately follows, filling the remainder of this column.

The major work, 'Whils I satte...' occupies the right column excepting for a small rectangular area in the bottom right where, within a box, 'IHC' appears in large capitals, followed by an obscure symbol which is largely torn away; above this symbol rests a crown. Beneath the writing is a Latin inscription, 'Est amor [meus]', with the final word lost in the torn corner.

Comper points out that the monk depicted here is not dissimilar to the well-known picture, supposed to be Rolle, in the Faustina MS. B. vi. 2 of the 'Desert of Religion.'^e Her transcription differs in several places from our ms., with numerous spelling variations. In the same source, nothing is said of the poem beneath the seated figure of the hermit-monk.

[Text of the briefer piece, lower left corner]:

I know of no þinge

þat so inwardly þi luf to God wyl brynge

As of Cristes passion and deth deuoute þinkyng,

For fro þo be vsed þer in hawntyngly,
 Þe wil þinke it more swete þan al erthly melody,
 For erthly solace and myrth is bot noysum þinge;
 Sa a man's hert þat in luf of God is brynyng,
 For he þat lufes God brynyngly euer amange¹
 Has myrth and melody in angell sange;
 Þerfore þe luf of God who so wil lere,
 In hert þis name Ihesu he bere;
 For it putts oute þe fende and makes hym flee,
 And fils a man with chariyte;
 Þerfore to purches þe ioy þat euer sal laste,
 Deuoutely in Ihesu goure hertes 3e caste.

[The major work, in the right-hand column]:
 Whils I satte in a chapel in my prayere,
 A heuenly sounde to me drewe nere,
 For þe sange of sanges I felt in me,
 And my þoght turned in to luf dyte
 Of þe heuenly and sweetest armony,
 Þe whilk I toke in mynde delitabylly.

Þerfore I sytt and syng
 Of luf langyng
 Þat in my breste is bred:
 Ihesu, Ihesu.

¹Written: 'euere mange'.

Ihesu, my kynge and my ioynge,
 When wer I to þe ledde?
 Ihesu, receyfe my hert,
 And to þi luf me brynge;
 Al my desyre þou ert;
 I couet þi cumynge.

In luf þou wounde my boght,
 And lyft my hert to þe;
 Þe saule þou hast dere boght,
 Þi lufer make to bee.
 Bot þe I couet noght;
 Þis warld for þe I flee.

When wil þou cum to comforth me
 And brynge me oute of care,
 And gyf me þat I may se,
 Hafyng þe euer mare?

Ihesu, my saule þou mende;
 Þi luf in to me sende,
 Þat I may with þe lende
 In ioy withouten ende.

A wonder it is to se
 Who so vnderstode
 How God of mageste
 Was dyinge on þe rode;

Bot sothe þan it is sayd
 Þat luf ledes þe ryng
 Þat lym so lawe has layd;
 Bot luf, it was no þinge.

In fyfe stedes of his flesche
 His blode gan downe glyde
 As stremes dos of þe strande;
 Þis payne is noght to hyde.

To þinke is gret pyte
 How demed he is to dede,
 And nayled on a tre,
 Þe bright angels brede. [f. 37^r]

^aP. 328.

^bComper writes (Appendix II), that the ms. is 'carelessly written, on paper, and is full of abridgements and imitations of Rolle's writings.'

^cHope Emily Allen, Writings Ascribed to Richard Rolle, MLA Monograph Series No. 3, Oxford, 1927, pp. 306-311.

^dThe uniqueness, then, becomes one of poetic expression and structure rather than of intrinsic thought. Witnessing against the uniqueness, or at least against the absolute originality of the poem, would be the errors of lines 9, 10, 17, and 20. These appear to be more the errors of a copyist than of a composer.

^eOp. cit., p. 315.

ARTICLE 37, ff. 37^v, 38^r

Forty-five couplets constitute this poem, 'Of þe State of Religion.' No other source is given for the work,^a which advocates a rigorous, self-disciplined life of denial on this earth in order to gain heaven's bliss. On the interior margin of 37^v is a drawing labelled 'Þe Mounte of Perfeccioun,' depicting a ladder whose rungs are inscribed, from bottom to top, with the words 'Meknes', 'Pouerte', 'Obediens', 'Chastite', and 'Charite'. At the left of the ladder stand three monks clad in brown; to the right are two monks in white robes. The ladder reaches to a scene of heaven, in which Christ holds a sheet-like enclosure, within which are seven saved souls. At the immediate top of the ladder, and just beneath the nest of the souls 'Þe Mounte of Perfeccioun' is inscribed. Rays of glory encircle the top scene.

The TEXT:

Of þe State of Religion

The state of religioun: suld be þorow right
intencione.¹

¹The previous line serves as a title. This line, which must have been the opening couplet, is written continuously across the page, and is punctuated by the rare colon.

Far fro þe warld, as þe boke telles,
 Als in deserte þer no man dwelles,
 Þat he þat þis state kepis wele
 Þe maners of þe warld noght fele,
 For whi he þat is in þat state,
 He is as þies clerkes wele wate,
 Ded as anence¹ þe warld, namely,
 And lifes in God al myghty,
 As says Saynt Paule in a stede,
 "For als a man þat is dede
 Bodyly þorow deds dynt²
 Has al bodely wittes tynt,"³
 Þat is to say, sight and smellyng,
 Heryng, speche and felynge.
 Right so sult þe religious man
 As to þe warld be ded þan
 Þat he fele no þinge with in
 Þat suld falle to any syn,
 Bot be⁴ as ded in þat party,
 So þat he may sothfastly
 Say þes wordes þat ar mykil to prayse,

¹Against.

²'Cut off', 'overcome'.

³'Cared for', 'attended to'. The reference is a summary of the thoughts generally expressed in Romans 6:12 and 8:13; Cf. I Corinthians 12.

⁴Written 'he'.

Þe whilk Saynt Paul þus says,¹
 'Þe warld is hyngyd to me,
 And I to þe warld,' þus says he;²
 Þat is, he³ held þe warld dispysabil,
 And hym to it abhomynabyll
 Als men dos a hynged man
 Þat is a thefe or a lurdan.⁴
 Right so he held þe warld for vyle
 Þat is ful of falsed and of gyle,
 Als men dos hym þat hyngyd es
 For his trespes and wikkydnes;
 Right so he suld þorow right intencion,
 Þat is in state of religioun,
 Þe warld for ay hate and flee,
 Þat is couetyce and opir fole,
 And his conuersacion suld be
 In heuen before þe Trinite,
 As Saynt Paule þus says,
 "[O]ure⁵ conuersacion is in heuen" in God's palays⁶

¹An open space follows this line for no apparent reason. It is almost wide enough to insert another line, although nothing can be missing from the text at this point.

²Galatians 6:14.

³Omitted in the text; caretred into the left margin.

⁴A dullard, or a slothful person.

⁵Here, and in the two following lines, a rip has removed some letters and words. The line is written poorly, is deleted, and written a second time.

⁶Philippians 3:20.

[.....] if þe body in erthe be right
 [.....] is hyghe in heuene bright. [f. 37^v]
 Þe gode religious suld no þinge hafe
 Propyr in erth for hym selfe to safe,
 Bot he suld do al his tresour¹
 In heuen þat is sykiest þerfore.
 Als says Saynt Ion þe euangelist,
 'If þou wil be perfyte in Criste,'
 He says, 'go selle al þat þou has
 And gif it to pore þat abowte þe gase.'²
 Þe tresour of a man religios³
 Is clene pouerte þat is precios,
 If it cum of a gode will,
 And without grotchyng, lowde or stylle;
 Wherefore God says þus, 'Blissed ar þai
 Þat pore ar in spyrit nyght and day,
 For þairs is as falles þorow right
 Þe kyngdom of heuen bright';⁴
 For sothe, who so is pore in gaste,
 Þat is wyll þorow grace to taste,

¹'In heuen' erroneously followed on this line,
 and was deleted. The thought is from Matthew 6:19, 20.

²Jesus' counsel to the rich young ruler, Matthew
 19:16-22.

³Originally written 'of a religios man'.

⁴Matthew 5:3.

He sekis noght in þis warld here,
 Nowþir gret worschips ne powere,
 Ne ritches ne delyces to profe,
 Bot forgites al þat for God's luf,
 Right so suld do þe man of religion
 Pat clym wil on þe hylle of perfeccioun;
 For he þat is gone þorow deuocioun
 Oute of þe warld's conuersacion,
 He sal noght nere þe warld hym hald,
 Þorow desyryng þat warldly is cald;
 Bot he suld drawe hym far away
 Fro þe warld in al þat he may
 To he be with right intencion
 Opon þe hylle of perfeccioun.
 Þer suld he tent to his hele souerayne,
 And noght behynde hym loke agayne,
 And lefe haly byhynde hym ay
 Al warldly godes þat wittes away,
 And endles godes þat ar hyghe,
 He suld hafe ay before hys eghe,
 And lefe þaim not behynde hym,
 Bot ay fro vertew to vertew clym
 To he cum to þat mowntayne;
 Þar endles ioy is souerayne
 Þer sal he se ay clerly
 Oure Lord Ihesu Crist, God Almyghty,

And he sal luf perfitely þare,

And hafe hym pan foreuer mare. Amen.¹ [f. 38^r]

¹A 'tree of religion' is drawn in the right margin of 38^r. It anticipates a pattern which will become common in article 43, the 'Desert of Religion,' where such trees are found on alternate pages, opposite the text of this poem. Here the tree is labelled at the bottom: 'Þe Froyte of Relygyon.' Seven clusters of leaves are attached to the trunk of the tree, one at the top and three on either side. They read, from top downward and left to right: "Luf to God and to his breþir"; "To desire and praye for heuenly þinges"; "To hafe deuotion of hert"; "To hafe gode condiciouns and maners"; "To oyse ['use'] besely prayer"; "To kepe wele þe obseruance of religion"; and, "To forsake erthly þinges."

^aThe Catalogue, p. 328. This is entry number 3478 in Brown and Robbins, p. 556. Neither book gives any additional data.

ARTICLE 38, f. 38^v

Of the folio, The Catalogue simply says, "Drawing of a death-bed. The verses are inserted later."^a The familiar skeletal figure of Death stands at the right with a long spear thrust into the right side of a man who is lying on his bed. Above the man is a monk, and in the upper right corner a mandorla surrounds Jesus. Scrolls are drawn for all the figures excepting that of the man. The writing on the scrolls is dissimilar to any other hands in the manuscript, and is clearly done much later than the drawing itself. Each of the three scrolls contains a couplet. Death says, "I haue sought the many a day,/ For to have the to my pray." The words of the monk are "Comitt thy body to the graue;/ Pray Crist thy soule to saue." Jesus is saying, "Tho it be late ere thou mercie craue,/ Yet mercie thou shall haue."

The writing from 38^r bleeds through badly here, with much of the poem being legible in reverse on the upper half of the page. The purpose of the folio seems to be introductory, serving 39^r in this capacity.

^aPage 328.

ARTICLE 39, ff. 39^r-43^r

Chapter v. of the English abridged version of the dialogue Horologium Sapientiae is taken from Lib. ii, cap. ii of the original Latin work, composed by the Dominican St. Amandus (Heinrich von Berg al. von Seuss).^a Horstmann edited the same extract, in another version, in Anglia, x., p. 357. Elsewhere, the chapter occurs in Harl. MS. 1706, f. 20^r, - 24^v in a different dialect; and the French version is extant in Harleian MS. 4386.^b

The TEXT:

It is written in þe boke þat is cald Horologium Diuine Sapientie how a man sal lerne for to dye and desyre for to dye for þe luf of Ihesu, lyke as 3e may fynde here fylowyng.¹

Sen it is so þat deth gyfes noght to man, bot rather takes fro hym of þat he has, wher of profets þis doctryne of deth, it semes wonderfull. And þerfore teche me, heuenly mayster, wysdam.

Mayster:² Thow sal vndirstonde þat it is a scyence

¹The sentence is rubricated, and stands as a heading.

²Rubricated.

most profetabil and passyng al opir scyences for to cun
dye. For a man to knawe þat he sal dye, þat is comon to
al men, in als mykil as þer is no man þat may euer lyfe
or hafe hope or tryst þer of. Bot þou sal fynde bot fewe
þat has þis connyng to cun dye, for þat is a souerayne
gyft of God. Sothly, a man for to kun dye is for to hafe
his herte and his saule in al tymes vpward to þo þinges
þat ar abofene. Þat is to say, þat what tyme deth cummes,
it fyndes hym redy, so þat he receyfes it gladly withouten
any withdrawyng. Right as he þat abydes þe desyred
cumyng of his dere lufed felowe, bot allas, for sorow þou
sal fynde in sum religious als wele as in vayne seculeres,
ful many þat hates so mykil þe deth þat vnethes wil þai
hafe it in mynde or here speke þerof, þai wold not go fro
þis warld; and cause is, for þai lerned not to kun dye.
Þai spende mykil of þair tyme in vayne spekynges and
harlotryes and opir swwylike¹ vayne þinges, and þerfore
what tyme deth cummes so sodanly, for als mykil as he
fyndes hym vnredy, he drawes oute of þe body þe wretchid
saule and ledys it to helle, as he wald of sythes hafe
done to þe, had not þe hand of þe gret mercy of God with-
standen hym. Wherefore, leve þou vayne þinges to þaim
þat ar vayne, and gyf gode intent to my techyng, þe

¹Doubling the 'w' occurs only here in the mss,
and is probably an uncanceled error.

whilk sal profet þe more þan choys gold and þan þe bokes of alle filosofres þat hafe bene. And þat þis techyng of me more feruently mefe þe, and þat it be al way dwell- yng fest in þi hert, vndyr a felabil insawmpyll I sal schewe þe þe priuete of his doctryne, þe whilk sal pro- fet þe gretly to þe begynnyng of gostly hele, and to stabil grownde of alle vertewes. Se now þan lyknes of a man dyinge, and þer with spekyng with þe.¹

And þan þe dyscipil, heryng þis, began to gedyr al his wittes fro outward þinges, and in hym selfe besily consyderd and behelde þat liknes set before hym, þe lyknes of a fayre yonge man, þe whilk was sodanly ouercome with dethe in hasty tyme for to dye, and had noght disposed for þe hele of his saule, before þe whilk with a carfull voyce cryed and sayde, Circumdederunt me gemitus mortis dolores inferni circumdederunt me.² Þat is, þe wementynges³ of ded has vmbylapped me, and þe sorowes of Helle has gone abowte me. Allas, my God euerlastyng, wher to was I borne in to þis world? And why, after þat I was borne, had not pereschyd onone, for loo, þe begynnyng of my lyfe was with wepyng and sorow, and now þe ende and þe passyng is with gret care and mournyng. O dethe, how bytter is þi mynde to a lykyng hert and noresched vp in delycousnes!

¹The text seems to indicate an illustration at this point. Apparently the drawing on 38^v serves this purpose. Small marginal pictures dot the other pages of this article excepting for this page and 40^r.

²Ps. 17:5, 6.

³"Laments."

O how lytel trowed I þat I suld so sone dye! Bot now þou, wretched deth, sodanly as lyggynge in wayte as a thefe, has fallen opon me. Now for sorow wryngynge my [f. 39^r] handes, I zelde owtward goynge, desyryng to fle dethe, bot þer is no place to flee fro hytt. I loke on euere syde, and I fynde no cownseller nor comforther. It is vttyrly fest and sett, and þerfore it may not be chawnged in hyr, þat horribil voyce of dethe saying in þis maner, "Þow art þe son of dethe, for ritches nor reson nor kynsmen nor frendes may delyuer þe fro my handes. Þe ende is cummen. It is demed, and þerfore it must be done." O my God, sal I nowe nedes dye? May not þis sentence be chawnged? Sal I nowe so sone go fro þis warld? O, þe gret cruelte of dethe, spare, I praye, to þe 3owthe; spare to þe age þat is not 3it fully ripe. Do not so cruelly with me, not so vnpurveyd fro þis lyght of lyfe.

Discipul,¹ heryng þies wordes, turned to hym and sayd, Frende, þi wordes semes to me not saueryng dyscipline. Wotes þou not þat þe dome of dethe is euen to alle? For it outtakes no person be fore opir, and it spares no man. It has no mercy, nowþir of 3onge nor olde. It slees als wele þe ryche as þe pore. And soth it is þat ryght many before þe profitabil fullyng of þair 3eres ar

¹'Discipul' is rubricated.

drawen away fro þis lyfe. Trowe þou þat ded suld hafe spared þe allone? Nay, for þe prophetes be dede.

The lyknes or þe ymage of deth awnsword and sayd,¹ Sothly he sayd þou art ane heuy comforthour, for my wordes sownden folly; bot þai ar rather lyke fooles, þe whilk has lyfed ylle² vnto þair dethe, and þat has wroght þoo þinges þat ar wothy dede. And 3it þai drede not dede when it neghes þaim. Þai ar blynde, and lyke to vnresnabil bestes þat sees not before þair last ende, and þat is to cum after dethe. And þerfore I wepe not sorowyng þe dome of dethe, bot I wepe for þe harmes of vndisposed dethe. I wepe not for þat I sal passe hence, bot I am sory for þe harmes of þe dayes þat ar past³ spendyd vnprofitably and withouten any froyte. Erravimus a via veritatis etc. in libra sapientie.⁴ Allas, how hafe I lyfed.⁵ I hafe erred fro þe way of sothfastnes, and þe light of rightwisnes has not schyned into me. And þe vndirstandynge was not receyfed into my saule. Allas, what profettyd to me pryde or þe boste of ryches? What has þat helpyd

¹None of this line is rubricated, unlike most introductory words in the article.

²'ydell' is cancelled, and is replaced by 'ylle'.

³'Past' is written above 'spendyd'; it is not caretated, but should precede this word.

⁴Wisdom 5:6.

⁵The scribe starts poorly, cancelling out 'I hafe er' before the correct word 'Allas'; immediately following, he has cancelled 'I hafe what.'

me? Alle þies ar passed as a schadowe, and as þe mynde of a gest of o day passyng forthe. And þerfore now is my worde and my speche in bittirnes to my saule, and al my wordes ful of sorow, and myn eyne dasewed. O, who sal now gyf to me, þat I myght be after myne old dayes when I was clothed strengthe and with bewte, and had many 3eres before me to cum, þat I myght knawe þe ylle þat has sodanly fallen upon me in þis houre? I toke no fors to þe gret worthynes [f. 39^V] of tyme, bot frely gyfyng me to lustes, I led my lyfe and spendyd my dayes al in vanyte, and þerfor now right as a fysche taken with a hoke, and as byrdes ar taken with þe snare, so am I taken in ane ylle tyme, þat has cummen upon me sodanly. Þe tyme is passed and slyden away, and may not be cald agayne of any man. Þer was no houre so schort bot þat I myght þerin hafe gettyn gostly wynngnges þat passes in valow al erthly godes withouten comparison.

Allas, I wretche, why hafe I dispendyd so many gracios dayes in moste vayne and longe spekynges, and so litell fors hafe I taken of my selfe? O þou vnspekabil sorow of my hert, why hafe I so gyfen me to vanyte, and why in al my lyfe lerned I not to dye?

Wherfore, 3e al þat ar here and sees my wretchidnes, 3e þat ar mery in þe floure of 3owthe and has 3it tyme abil, behold me, and take hede of my myschefes and sorowes, and eschewe 3our hayme in my perell. Spende 3e

in godenes þe floure of 3our 3outhē, and occupy 3e þe tyme in holy werkes, lest if þat 3e do like to me, 3e suffer þe paynes of me.

O, euerlastyng God, to þe I knowledge compleynyng þe wretchidnes þat I suffer þe wanton 3outhē in me, hated wordes of blamyngē for my trespas. I wold not obey to þaim þat taght me, and I turned away þe ere fro þaim þat wald godely cownsel me. I hated disciplyne, and my hert wald not assent to reprehencions. And þerfore now I am fallen into a depe pytte, and is taken with þe gyn of deth. It had bene better to me if I had neuer bene borne,¹ or els þat I had perreschid² in my moder wome¹ þan þat I had so vnprofetably³ spendyd my tyme, þat was graunted to me for to do penaunce, and mysused it in pride.

Discipu[1]:⁴ Loo, we alle dy, and as watyr falles downe into þe erthe turnes noght agayne,⁵ and God wil not man's saule perresche, bot he with drawes his stren3te þat he be not fully loste, þat is of hym selfe abiecte.

¹The exact quotation is found in Matthew 26:24, for the first portion of this thought; the general message is from Job 3:3, 10 and 11.

²'Preshid'.

³Two words appear with 'vnhappely' on the line and 'vnprofetably' written directly above; again, neither is cancelled, and there is no caret. 'Vnprofetably' fits the context better.

⁴The word is rubricated, and the final letter (l) is trimmed from the right margin of the paper.

⁵Isaiah 55:10.

Where fore, here now my cownsell, and forthynke þe and do penaunce for þe mysdedes þat ar past and turne þe to þi Lord God, for he is ful benyigne and mercyfull. And if it so be þat þe ende be gode, it suffices to þe hele of saule.

þe ymage of dethe sayd, What word is þis þat þou spekes? Sal I turne me and do penaunce? Sees þou not þe angwys of deth þat ouerlays me? Loo, I am so gretly afferd with þe drede and horror of deth, and so bunden with þe bandes of dethe, þat I may not se or knawe what I sal doo. Bot right as þe partriche,¹ contreynd vnder þe clawes of þe hawke is as halfe dede for drede and angwys of deth, right so al witt is gone fro me, þinkyng noght els bot how I myght in any maner askape þis perell of dethe, þe whilk neuerþeles I may not askape. O þat blissed penaunce and turnyng fro syn be tyme, for þat is sikyr. For sothe, he þat has late turned hym and gyfes hym to penance, he sal be in dowte and vncertayne, for he [f. 40^r] wote not wheder his penaunce be trewe or feyned. Woo to me þat so longe sufferd to amende my lyfe, for I hafe so longe taryed to get me hele. Loo, al my dayes ar past and loste, and wretchidly perysched, and ar gone so negligently þat I wote not wheder I hafe dispendyd o day of þaim al in þe wil of God and excercyes

¹'Is' follows 'partriche', but is apparently a mistake.

of virtews, so worthily and perfytely as perawnter I myght or sulde hafe done, or els if I euer dyd to my maker so plesyng seruys and acceptabil as myne astate askys. Allas, for sorow þis it is for wherefore al my inward affeccions ar so wounded. A, God euerlastyng, how schamfastly sal I stande at þe dome before þe and al þi sayntes, when I sal be compeld to gyf awnswere and reson of al þat I hafe done, and left vndone.

And what sal I say her to? Bot at þe next is my tribulacion þat I sal passe forth fro þis warld; take hede of me now besyly, I pray 3owe. Loo, in þis houre I wold hafe more ioy of a lytel schort prayer, as ane Aue maria,¹ sayd deuoutly of me, þan a þowsand pownde of syluer or golde. O my God, how many godes hafe I negligently loste. Sothly, I know nowe þat as to þe gretnes of heuenly medes, it suld more hafe avayled me a besy kepyng of my hert and al my wyttes with clenness of hert þan þat left, or be inordynate affeccion in fecce² thyrty 3ere, in þe whilk any opir man had bysed hym by prostracions for to get me reward of God here or in blis.

¹Rubricated.

²'During a period of thirty years.' 'Feece' < 'fee', OE fæc, 'a specific interval or period.'

O 3e al þat sees my wretchidnes, hafes compassione of me and mercy opon me, and al þe whyle 3our strenthes ar sufficient and þe tyme helpes gedyr into heuenly tresour, þe may receyfe and take 3ow into euerlastyng tabernakils. What tyme þat 3e falle and þat 3e be not left voyde, in syche ane houre þat is to cum to 3ow as 3e se me now, voyde. and of al godes dispoyled.

Discipul,¹ My loued frende, I se þat þi sorow is ful gret, and þerfore I hafe compassion of þe with al my hert, adiuryng þe be God almyghty þat þou gif me counsel wherby I may be taght, þat I fal not in syche perell of my disposed dethe. Here to sayd þe ymage of dethe, þe best counsel and souerayne prudence and most prouidente standes in þis poynte, þat þou dispose þe whils þou art hole and stronge, be trewe contricion and clene and hole confession, and be dewe satisfaccioun, and al wykkyd and noyos þinges þat suld withdrawe or lette þe fro euerlastyng hele; þat þou caste away fro þe and þat þou kepe þe so in al tymes as þof þou suld passe oute of þis world þis day, or to morne, or, at þe vttyrrest, within þis seuen nyghtes. Put in þi hert as þof þi saule war now in purgatory, [f. 40^v]² and had in penance for þi

¹Rubricated.

²On 40^v, and on each page following to the conclusion of this selection, rectangular marginal drawings occupy a portion of either side of the page. In all instances, the figure on the left is that of a monk, whose

trespas lyggen þerin ten 3ere in þe fowrnes of brynyng
 fyre, and onely þis 3ere is graunted þe for þi helpe.
 And so behold oft tymes þi saule amonge þe brynyng coles
 crying, "O þou beste beloued of al frendes, help þi
 wretchyd saule. Hafe mynde of me now þat is in so herd
 prison. Hafe mercy on me al desolate, and suffer me no
 longer to be turmenttyd in þis dirk prison, for I am for-
 saken of þis warld. Þer is none þat schewes kyndnes or
 þat wil put to hande to help me in my nede. Ilkone sekas
 þer awne person, and has forsaken me and left me in þe
 vengeabil byrnyng flawmes alle desolate."

Discipyl¹ awnswerd, Sothely þis doctryne of þe
 wer most profetabil. Who so had it be experyence as þou
 has it? Bot þof it so be þat þi wordes ar sene ful
 styrryng and byttyng, nerþeles þai profet lytel as to
 many folke, for þai turne away þair face, þat þai wil
 not se in to þair ende. Þai hafe eyen, bot þai se noght,
 and þe eres heres not.² Þai wene to lif longe, and for
 þai dred not vndisposed deth, þa grutche to se before þe
 harmes þerof what tyme þat þe messynger cummes of deth,
 þat is to say, hard and gret seknes. Þan cummes frendes

pose is almost inert; on the right, the Disciple alter-
 nates between his death-couch, and standing in various
 torments by fire and by the figure of Death, with his
 familiar spear.

¹Rubricated.

²Mark 8:18; from a theme common to the book of
 Isaiah.

and felows to þe seke man for to visit hym, and comforth hym. And þan al prophecyes and behestes þe goode, and þat he nedys not to drede þe dethe, and þer is no perell þer offe, bot at it is bot a rynyng of þe humers vnkyndly, or stoppyng of þe synowes or veynes þat sal sone passe ouer. Þus þe frendes of þe body ar enmys to þe saule, for what tyme þe seknes contynewly encresses, and he þat is seke euer hopes of amendment, at þe laste sodanly he falles and withouten froyte of hele, ȝeldes vp þe wrettchyd saule.

Right so, þo þat here þi wordes, þe whilke lenys al to geder to man's wysdom, þai kast behynde þer bake þi wordes and wil not obey to þi helpful cownsell.

Þe ymage of dethe sayd þan, þerfore what tyme þai ar taken with þe snare of dethe, when þer fals opon þaim sodanly tribulacion and angwys, þai sal crye and not be harde, for als mykil as þai had wysdam in hatredyn and dispysed to here my cownsell. And right as now ful fewe ar founden þat ar compuncte þorow my wordes for to amende þaim and turne þair life into better, so for sothe for þe malyce of þis tyme and defawte of gostly feruour and þe wykkynes of þe warld [f. 41^r] now is in elde, þer ar ful fewe so perfitely disposed to deth, þe whilk gret withdrawyng fro þe warld, and deuocion of hert, couets to dye for þe desyre of euerlastyng lyfe, and with al hir inward affecciions desyres to be with Criste.

Bot rather agaynward for þe most party, þai so sodanly with þe bytter dethe ouercummen, be founden at þat al indisposed tyme, in maner as I am nowe ouercummen. And if þou wil knawe þe cause of so gret and so comon a perell, loo, þe inordinate desyre of worschip and ouermykil takyng hede of þe body and erthly luf, and to mykyl besynes abowte warldly lyfyng blyndes many herts of þe commonte, and brynges þaim at þe laste in þies myschefes.

Bot sothely, if þou with fewe desyres to be safed fro þis perell of vndisposed dethe, here my cownsell, and oft tymes set before þine eene þis þat þou nowe sees, my sorowfull person, and besyly brynge in to þi mynde, and þou sal fynde sone þat my doctrynce and techyng is to þe most profetabil, for þou sal so profett þerby þat not onely þou sal not drede to dye, bot also þat dethe þat is to alle lyfyng men dredfull, þou sal abyde and receyfe with þe desyre of þi hert, in þat, þat¹ it is þe ende of þi travell and þe begynnyng of happynes euerlastyng. Thys þinge onely I do, þat þou euere day bryng me inwardly to þi mynde, and besily take intent to my wordes, and writt þaim sadly in þi hert, of þe sorows and angwishes þat þou sees in me, take hede and þinke opon þo thynges þat ar to cum in hasty tyme opon þe. Hafe mynde of my dome, for syche sal be þi dome. O how

¹So written, and so punctuated in the text.

blis art þou euer þou had þis houre of dethe before
þine eene. And so blis is he, þe whilk what tyme þat
is Lord cummes and knokes on þe 3ate, he fyndes hym redy
to lat him in, for þe what maner of deth he be ouerlayd,
he sal be purged and brought to þe sight of almyghty
God, and þe passyng oute of his spyrit sal be blyssed
entre of euerlastyng blis.

Bot woo is me, wretche, wher trows þou sal abyde
þis nyght my spirit, who sal take my wretchyd saule, and
wher sal it be herbard at nyght in þat vnknawen cuntre?
O how desolate sal be þan my saule, and abiect passyng
al opir saules! Þerfore hafyng compassion of my selfe
amonge þies bitter wordes, I schewe and¹ wepes oute teres
as þe ryver, bot helps it to wepe or multiply many bytter
words. It is concludet and may not be chawnged.

O my God, now I make ane ende of my wordes and
may no longer make sorowe, for lo, now is [f. 41^v]² þe
houre cummen þat wil take me fro þe erthe. Woo is me
nowe. I se and knawe þat I may no longer³ lyfe and at dede
is at þe nexte, fo[r]⁴ lo þe handes vndedly begyn for to

¹The 'and' is cancelled improperly.

²The Disciple, on the right, standes in the picture amid the flames of torment, representing Purgatory.

³'I se and knawe at I may no longer' is written twice consecutively, and both writings are uncanceled.

⁴There is no 'r' in the text.

rankill, þe face to be pale, þe sight to wax derke, and þe eene to go in. Þe light of þe worlde I sal no more se, and þe astate of a nobir warld before þe eene of my saule in my mynde I begyne to behalde.

O my God, how dredful a sight! Loo þe cruel bestes, þe horribill faces of devells and blake forschapyn þinges withouten nowmber has gone abowte me, aspyng and abydyng my wretchyd saule þat sal in haste passe oute, if perauentour it suld be taken to þaim for to be tormentyd as for þair lote.

O þou most rightwis domesman, how strayt and herd, demynge me wretche in þo þinges þe whilk few folk charges or dredes, for as þai seme bot small and lytell. O þe dredful sight of þe rightwis iustyse þat is now present to me by drede and sodanly to cum in dede. Lo, þe swete of þe deth perchyng þe membyrs is cummen, þat witnesses þe kynde pereschyd and ouercome þe spirite.

Now farewele, felows and frendes moste dere, for now in my passyng hence I caste þe eye of my mynde into purgatory, whyder I sal now be ledde. And oute þerof sal I not passe to I hafe ȝeldyd þe leste farthyng of my dett for syn.¹ Þer I behalde with þe eye of my hert wretchidnes and sorow, and manyfald payne and tormentyng.

¹Matthew 5:26. The reference is to the common practice of imprisonment for failure to pay a debt.

Allas, me wretche, þer I se amonge oþir paynes þat longes to þat place, rysyng vp flawmes of fyre, and þe saules of wret[c]hid¹ folk casten þerin, vp and down and to and fro þat ryn as sparkyls of fyre in myddes of þe fyre, brynyng lyke as in a gret towne al on fyre, and in þe fyre. And þe smoke, þe sparkyrlls ar borne vp and downe; so þe saules [f. 42^r]² wemettyng for sorow of þair paynes, cryes ilkone and says þies wordes, Miseremini mei, misere-
mini mei saltem, vos amici me, þat is, "Hafe mercy on me, hafe mercy on me at þe leste, 3e þat ar my frendes."

Wher is nowe þe helpe of my frendes? Wher ar now þe gode behestes of oure kyns men, and oþir by whos inordinate affeccion we toke no fors of oure selfe? And so incresed we þis payne to oureselfe. Allas, why hafe we done so? Lo, þe leste payne of þis purgatory þat we now fele passes al maner of paynes of þis temporall warld; þe bitternes of payne þat we nowe fele in ane houre, semesals gret as al þe sorow of þe passyng warld in ane hundrethe 3ere. Bot passyng al oþir maner of tormentes and paynes it grefes me moste þe absence of

¹The 'c' is torn from the text.

²There are two small drawings at the bottom of 42^r, in addition to the customary pair in the right and left margins. They are largely redundant, although beneath the Disciple's bed in the right margin is a cluster of demons, and in the lower right picture, several souls are in the torturing flames.

þat blissed face of God. Þies þat I hafe now sayd in my laste passyng, I lefe to þe as for a mynde and so, passyng, I dye.

At þis vision þe discipill made gret sorow, and for drede al his bones qwakyd, and þan turnyng hym to God, he sayd þus.

Discipil,¹ Wher is euerlastyng wysdam nowe? Lord, has þou forsaken me, þi seruant? Þow wold teche me wysdam ynoghe. I am broght into þe dethe. O my God, how mykil byndes me þe presence of dethe þat I hafe sene. þe ymage of dethe has so raueschyd al to geder þat vnethes wote I wheder þat I hafe seene it be so in dede or elles by liknes. O Lord of lords, dredful and merciful, I þanke þe with al my hert of þi special grace. And I behest amendment for I am made afferde with passyng gret drede, for sothe I perceyfed not al my lyfe þe perels of dethe vndisposed so opynly as I hafe now in þis houre. I beleve for certayn þat þis dredful syght sal avayle to my saule for euer. For certayn now I knawe þat we hafe here no lastyng cyte, and þerfore to þe vnchawngeabil state of þe saule þat is to cum, I dispose me with al my myght. I purpose me for to lerne to dye, and I dispose me to amende my lyfe withouten any

¹Rubricated.

withdrawynge, for sen I am so made aferde onely of þe mynde, what sal be of þe presence?

Wherefore now, do away fro me þe softnes of beddyng, þe precioste of clothyng, and slewthe of slepe me lettyng. O þou holy and mercyful Saueour, put me not to so bitter a dethe. Loo, I fallyng downe before þe with wepyng teres. I aske of þe þat þou ponesche me here at þi will, so þat þou reserve not my wykkyd dedes in to [f. 42^v]¹ þe laste ende, for sothly in þat vgly place þer is so gret sorow, and payne, þat no tunge may suffys to tell it. O, how gret a fole hafe [I]² bene vnto þis tyme, in als mykil as I hafe so litel fors taken of indisposed dethe, and of þe payne of purgatory þat is so gret, and how gret wysdam it is to hafe þies þinges of before þe eyne. Bot now sen I am so faderly admonesched and taghte, I opyn myne eene and drede it gretly.

Sapiencia.³ Wisdam awnsweynge sayde, þees þinges þat ar sayd, my son, in al tymes hafe þou in mynde whils þou art 3onge and hole and myghty. Amende þi selfe,⁴ for what tyme þou cummes to þat houre in sothnes, and

¹The paired illustrations are typical: A monk kneels on the left below a vision of Jesus; Spearman Death threatens the Disciple on his bed, on the right.

²'I' is omitted in the text.

³Rubricated.

⁴'Lyfe' is cancelled, and 'selfe' is the replacement.

may no opir wyse helpe þi selfe, þan is þer none opir remedy,¹ bot þat þou commytte þe to þe mercy of God onely, and [þ]at² þou put my passion betwyx þe and my dome, lest þat þou, dredyng more þan nedes my rightwises, þou falle downe fro þi hope. And nowe for als mykil as þou art efferde with passyng drede, be o gode comforth, vndirstondyng þat drede of God is begynyng of wisdam.³ Seke þi bokes, and þou sal fynde how many godes and profetes þe mynde of dethe brynges to man. Wherefore hafe mynde of þi creator and maker in þe day of þi 3outhe,⁴ or þat þe power turne agayne into his erthe whens he come fro, and þe spirit turne agayne to þe Lord þat gafe hym.⁵ And blis þou God of heuen with al þi hert and be kynde, for þer ar ful fewe þat perceyfes with þair hert þe vnstabilnes of þis tyme, þe disceyte of dethe þat al tyme ligges in wayte, and þe euerlastyng hapynes of þe cuntre to cum. Lyft vp þine eene and loke abowte bysily, and se how many þer ar blynde in þair saule, and closes þair eene þat þai loke not vnto þair laste ende, and stops þair eres þat þai here not for to be conuertyd and helpyd of þair syn.⁶ And þerfore þair los and dampnacion

¹Written twice, with the first word cancelled.

²The 'þ' is omitted.

³Proverbs 1:7.

⁴Ecclesiastes 12:1.

⁵Ecclesiastes 12:7.

⁶A loose paraphrase of Matthew 13:15.

sal not long tarye. Also behold þe compeny with nowmer of þaim þat ar now loste, þorow þe myschefe and vndisposed dethe, nowmer þe multytude of þaim if þou may, and take hede how many has bene þe whilk in þe tyme dwellyng [f. 43^r] with þe, now ar dede and past hence fro þis erthe. How gret a multitude of breþir and felows and opir of þi knowlege in so fewe 3eres ar gone before þe þat art 3it bot a 3onge man and left 3it o lyve. And if þou gart aske of þaim and serche of euerilkone, and þai sal teche þe and awnswer to þe wepyng and mournyng and say þus, "O how blist is he þat sees before and purveys for þies last þinges and kepes hym fro syn and dos after my counsel and in al tyme disposes hym to his laste houre.

Wherfore, puttyng abake al þinges þat suld withdraw þe her fro, ordan for þi hows and make þe redy to þat last way of euere man, and into þe houre of dethe. For in certayne þou wote not in what houre it sal cum,¹ and how nere it is. And þerfore right as a trauelyng man, standyng in þe haven beholdes besily a schyppe þat swyftly sayls toward fer cuntres þat he suld go to lest þat it suld ouerpasse hym, right so al þi lyfe and al þi

¹The central thought here expressed is a recurrent thought in the twenty-fourth chapter of Matthew, see vs. 36, 42, 44, 50; also Matthew 25:13. Matthew refers specifically to the second coming of Jesus.

wyrkyng be drest and sett to þat ende þat þou hafe a
blyssed obet and dyenge so þat þou may cum at þe laste
to þe place of immortalite, vndedlynes and euerlastyng
felicitie and hapynes. Amen.

^aThe Catalogue, p. 328.

^bIbid., pp. 328-29.

ARTICLE 40, ff. 43^v-44^v

A continuation of the Horologium, from chapter iv. It has been edited by Horstmann^a in the original order of the source. The work is much abridged. Folio 43^v alone has an illustration. It is located in the lower left corner, and shows the familiar monk as the personification of Wisdom, kneeling beneath the same representation of Jesus above.

The TEXT:

Formula compendiosa vite spiritualis.¹

It is written in Horologio, Diuine Sapiencie, how sapiencia, wisdom, teachis his discipul.¹

In þe felischip of saynts, whilk as þe morne sterne schane in þe myrk nyght of þis warld, and as gret lyghtes sched oute þe bemes of þair clere knawynge, þou sal fynde sum þat passyngly war perfytely grownded not onely in actyf lyfe and virtew, bot also in contemplatyfe lyfe, off whos techyng and insawmpyll þou may take þe most perfyte doctryne and luf of trewe gostly lyfe. Neuerþeles I, willyng and condescendyng to þine vnexperiens

¹Rubricated.

and vnkunnyng, sal gif þe sum pryncipals of gostly lyfyng, as for a mynde to hafe al way at hande for to sett þe in þe right wyrkyng. Wher fore, if þou desyre for to hafe þe perfeccion of gostly life, þat is to be desired of al men, and if þou will and has affeccione to take it opon þe manfully, þou sal fyrst withdrawe þe fro alle felischyps and noyus hamelynes of al men þat wald lett þi gode purpos, sekyng [f. 43^V] alway oportunyte whar and what tyme þou may fynde a place of reste, and þer take þe priue sylence of contemplacion, and flee þe perels and trobyls of þis noyus warld. Alle tymes it longes to þe principally to stody for to hafe clenness of hert, þat is to say, þat speryng þi fleschly wittes, þou be turned into þi selfe, and [þ]at¹ þou hafe in als mykill as is possibill þe dores of þi hert besily closed fro þe formes of outward þinges and ymagynacion of erthly þinges, for sothly emang al opir gostly exercyses, clenness of hert has þe soueraynte as afynyal intencioun, and reward of al þe trauels þat a chosyn knyght of Criste is wonnte to receyfe. Also þou sal lesse þine affeccion with al bysynes fro al þo þinges þat myght lett þe fredom of it, and fro euere þinge þat in any maner has myght and power for to drawe downe þine affeccion to it after þat it is writtyn in Moyses' lawe þus, Maneat

¹Again, the 'þ' is omitted.

vnusquisque apud semetipsium, et nullus egrediatur ostium
domus sue die sabbati.¹ "Euere man dwelle by hym selfe,
and no man passe oute at þe dore of his hows opon þe
sabot day." þat is þus mykil to say, "A man for to
dwell with hym selfe" is þat he gedyr al þe varyant
boghtes and affeccions of his hert and hafe þaim knyht²
togedyr in to one sothfast and souerayne God þat is God;
and "for to kepe þe Sabot," þat is for to hafe þe hert
fre and vnbun fro al fleschly affeccion þat myght defowle
þe saule, and fro alle warldly cures and bysynes þat
myght distrac³ it, and so rest swetely in pes of hert as
in þe hafeuen of sylence and in þe luf and felyng of
his maker, God. Abowne al opir þinges, lat þis be þi
pryncipall intent and bysynes, þat þou hafe alway þi
sawle and þi mynde lyftyd vp in to contemplacion of
heuenly þinges, and erthly þinges⁴ frelte lest it be
besyly⁵ drawne vp to þo þinges þat ar abowne, and what

¹Based on Exodus 12:22. The Scriptural reference is to the day of the Passover as the Israelites prepared to leave Egypt.

²Originally 'knyttt'; the final 'tt' is cancelled, with the single 't' written above.

³Badly written in the text; caretred into the margin at right.

⁴The text is imperfect. Carets after both 'þinges' lead to the marginal writing to the right: 'þat to g[...]
þinges [. .]god þe[...]
alway[...]
here.' Trimming has removed whatever else might have been written here.

þinge so euer it be þat is dyuers fro þies, þof it seme gret in it selfe, as chastysyng of þe body, fastyng, wakyng, and swylke oþir exercyses of virtew, þai sal be takyn and demyd as secundary and les worthy. And so mykyl onely expedient and profetabyll as þai profet and help to clennes of hert. And herfore is þat so fewe cumes to perfeccioun, for þai dispende þair tymes and þair myghts in mene þinges þat ar not [f. 44^r] not [sic] mykyl profetabil¹ and þe dewe remedyes þai lefe and put behynde.

Bot if þou desyre to cun þe ryght way to þe ende of þine intent, þou sal souerayndly desyre to contynual clennes of hert and rest of spirit and tranquillyte, and for to hafe þi hert lastyngly lyft vp to God.

Discipil,² Who is he in þis dedly body þat may alway be knytt to þat spyritual contemplacion?

Wysdom,² Þer may no dedly man be alway fest and sett in to þis contemplacion bot by þis cause þe sentence-before is sayd, þat þou may knawe wher þou sal fest and sadly sett þine intencion of þe spyrit. And to what marke þou sal alway drawe þe behaldyng of þi saule, þe whilk what tyme þe mynde may gett, þan is he glad and when he is dystract and drawen away, þan is he sory and syghes als oft as he feles hym selfe departed fro þat

¹In the ms., 'profetabit'.

²Rubricated.

beholdyng. Bot if þou wil peraventure cum agayns me and say þat þou may not lang abyde and dwell in one maner of astate þou sal knawe and vndyrstand þat myght of God may do and wyrk more þan any man may þinke. Wherefore it fals of tymes þat þat þing þat a man byndes hym to at þe begynnyng with a maner of violence and difficulte, afterward he sal so it lightly, and at þe last with gret likyng, so þat if he contynow and lefe not of fro þat he hafe first begun.

Here now, my dere son, þe techyng of þi fader; take hede besyly to my wordes and writ þaim in þi hert as in a boke. Folow þou not þe multitude of þaim þat gos abake after þe desyres and lustes of þair hertes, in þe whilk deuocion is slokynd, chartye made cold, and meke obediens is castyn downe, þe whilk couet to be ouer opir men in prelacy, and sekis, besily worschips and delicatly serues to þer bely, þat ouer mesure sekis gyftes and folows rewardes in þis warld, receyfes þat þai couet as for mede of opir werk. Bot in ane opir warld þai sal be¹ left voyde of euerlastyng ioy. And folow þou not þies maner of folk, bot hede besily to þe worthy flowres, þat is holy faders, þat spred out þe swete sauour of þer sufferayn holynes, and besy þe to take þair purpos with swilk intent and conuersacion as is now schewd to þe.

¹'Be' is written twice in the text.

Wherfor, wheder þou ete or drynke, or any oþir þinge,
do lat euer þis voyce of þi svete fader sownde in þi
eres þus saying, "My son, turne agayn into þi hert, with-
drawyng þe fro al outward þinges, in als mykil as is
possibyl to þe, and with a feruent luf clefyng ay to þe
souerayne Gode þat is God, and hafyng alway þi mynde
liftyd vp into contemplacion of heuenly þinges, so þat al
þi saule with þe myghts and strenthes gedird to geder
into God, be made in spirit with hym, in whome standes
souerayne perfeccioun of way and lyfyng in þis warld."¹

Þis schort doctryne for forme and maner of lyfyng
is gifen to þe in þe whylk standes þe soueraynte of al
perfeccioun, and in þe whilk and þou wil besyly stody,
and trewly fulfil it in effect, þou sal be blissed. And
in þis maner begyn here in þis frele body euerlastyng
felicity. Þis is þe helpful way þat Arseny,² taght of
þe angel, kepyd hym self and bad his discipyls kepe,
þat is to say, Tace, fuge et quiesce. "Flee and kepe
sylence and be in rest." Þies he said, ar þe pryncipals
of gostly hele: Hec in h[o]rologio³ diuine sapientie, deo
gratias. [f. 44^v]

¹The end of the quotation is not indicated by any method. It must be inferred. The technique is usual in the ms.

²S. Arsenius (d. 450), anchorite in Egypt, much admired for his rigid, ascetic life and humility. The Catholic Encyclopedia, p. 754.

³A small hole in the ms. has removed the 'o'.

^aFrom chapter iv of the Horologium, which Horstmann published in Anglia, x, p. 353. The original is in lib. ii, cap. iii. See The Catalogue, p. 329.

ARTICLE 41, f. 45^r

From an unidentified source, Article 41, in this manuscript, consists of fifty-eight lines of irregularly rhymed verses. An analysis is difficult, since the text is clearly corrupt. There is duplication of lines (lines 1-3 are almost literally reproduced in lines 16-18); there are lines without companion rhymes (lines 31, 54); lines appear to be missing (between lines 52 and 53--the scribe has, in fact, drawn half a bracket to indicate a line which should rhyme with line 54); there is a very irregularly recurring refrain (line 13, "Now gode God, þou here my oryson," which is repeated in this form in line 29; a second form occurs in line 39, "And gode God, þou here myne orison", a form seen again in line 48; and a third variation appears in line 56, "And þat 3e here my oryson," followed by the concluding three lines).

The scribe of 37049 consistently utilized brackets to call attention to the rhyming technique he used. The poem is written in two columns on 45^r, and in the first column the bracketing is done on a simple every-other line basis, alternate lines rhyming. At the bottom lines 29, 30 and 31 are broken up, with line 30 actually rhyming

with line 33 at the top of the second column, although this is not indicated in any manner. Column two begins with the first seven lines consecutively bracketed, although the rhyming is still alternated. The following nine lines are arranged as they should be if we accept the hypothesis that the body of the poem was originally done in 9-line stanzas. Lines 40-43 are alternately bracketed; lines 44-47 are also bracketed by pairs, while the refrain, line 48, is joined by a final line to the preceding pair, with which it rhymes. The rhyming pattern thus established is ababababb.

The TEXT:

Thy myghty mercy, kyng of blis,
 My syn and me be þu ay betwyx;
 For in al my care my moste comforth is
 Þe conseyt I hafe of þe crucifix.¹

Þe cros and þe kyng I behold
 In fygour of þe blissed passion;
 I am fed with ioy many fold
 For þis conceyt and þis reson,
 For wele I wote to mak vs bold;

¹The opening quatrain is probably intended to stand alone as an introduction to the theme of the entire poem.

Þi hede is ay inclyned downe,
 Redy to here what þat we wold
 When we pray þe with deuocione,
 "Now, gode God, þu here my oryson."¹

And at þi blissed moder reueraunce
 In þi luf graunt gode conclusion
 To þine honour, laude, and plesaunce;
 Þi myghty mercy, þu king of blis,
 My syn and me be ay betwyx,
 For in al my care my comforth is
 Þe trest I hafe in þe crucifix.²

Þine armes brode I se displayd
 With lust and delectacion
 For to embrace, redy arayed,
 Þe folkes of þi redempcion,
 Sen þu þus, Lord, as I hafe sayd,
 To take vs art ay redy bowne,
 Of my saule þorow syn affrayd,
 To þe I make my oblacion;
 Now, gode God, þu here my orison.

¹The original poem was probably composed of 9-line stanzas, as this one, and has been corrupted in transmission.

²A corrupt 7-line stanza, as may be clearly seen in the isolated, unrhymed second verse, whose essential rhyming sound ('-ione') or its approximation is found in all the other full stanzas.

Þi fete, festynd to þe tre,¹
 Þat has þis signyfication
 Þat þu, Lord, wil not fro vs fle
 And lefe vs here in oppression,
 Sen þu with vs list stabil to be
 In welthe and in our tribulacon,
 I pray þe, Lord, for þi pyte;
 With me þu make þi mansion,
 And, gode God, þu here myne orison.

All open now I se þi syde,
 With pyte and compassion
 Redy to gif and noght to hyde
 Þi hert for folkes here in presson.
 Sen þat þus þou list opyn so wyde
 Þi syde to hald for oure redempcion,
 I pray þe make it with þe to abyde,
 Þi grace and þi luf and þi beneson,
 And, gode God, þou here myne orison.

Mary, moder, mayden so fre,
 And þou, Saynt Ion² in heuen abowne,
 To whome we oft crye for 3oure pyte,
 And for þe luf and þe gret compassion,
 Hafe vs alway in 3our commendacion;

¹The line was first written 'þi festynd to þe tre.' It was cancelled.

²'Ion' is caretated into the right margin.

And, I pray 3ow two to pray for me,
 Pat Crist be my saluacion,
 And pat 3e here my oryson¹
 And [p]at al þe saynts reuerence
 Hys luf, he graunt me in conclusion
 To his honour, lofyng and complacense. Am[en.]
 [f. 45^r]²

¹The stanza form breaks down here. In previous instances there would be a line between the rhymes of 'compassion' and 'commendacion', and it would rhyme with 'fre', 'pite', and 'me'. Furthermore, the thought is unbroken after therefrain 'And pat 3e here my oryson,' with this line actually incorporated into and coupled by the scribe with the final lines as a concluding quatrain.

²A drawing, illustrating this poem fills the top one-third of f. 45^r. It depicts Jesus nailed to the cross in the center--the figure quite overshadowing all else. Kneeling at lower left is a white-robed monk. He prays to Mary, who stands beneath the left arm of the cross. On the right, John stands alone.

ARTICLE 42, f. 45^V

A Meditation by Christ on the Cross, in the form of a complaint. In 37049, the poem is arranged as if composed of twelve double tercets. Because the fifth line consistently rhymes its end with the sound occurring at the verse's caesura, the stanzas could be construed as having seven lines. This is the 'master stanza' of Towneley Play XXVI.^a

The poem appears in Arundel 285, f. 164^V, and Edinburgh b, 205, f. 200^V. The latter is imperfect at its end; the former consists of 23 7-line stanzas.^b The poem has been wrongly attributed to Skelton; some of the stanzas are incorporated into the Towneley Play.

The top line on 45^V is partially trimmed, and line 50, which is at the top of the second column, is lost almost entirely, with only the tails of seven letters remaining. In the center column, at mid-page, a hand with extended index finger points to a verse dialogue found in the lower right half of the folio. Beneath the dialogue in the bottom margin a second drawn hand points upward to the dialogue. Beside it are the words Nota bene. The lines of the dialogue are badly cramped and are written consecutively across the lines,

with the universal punctuation mark indicating each separate verse's ending. Brief prose bits precede and follow the dialogue as orientation to the rhymed conversation.

The TEXT:

On galows hy.....¹

3it stand a while and þink no lange

Behold my body, how Iewes it dange²

With knotty scourges and whyps strange;

On ilk a syde

Wher knots hitt, wele may þou witt

Made woundes ful wyde.

And þerfor sal þou vndirstande

In body, in hede, in fete, in hande,

Foure hundreth woundes and fyfe þowsand,

And woundes sixty

And 3it fyftene, was tald and sene

On my body.

No þinge hale on me was left,

And 3it or þou war fro me reft,

All þies paynes I wald þole³ eft,

¹Apparently a title, this line is lost in trimming.

²'Scourge' or 'beat'.

³'Endured', 'suffered'.

And for þe dye;
 Here may þou se þat I luf þe,
 Man, faythfully.

Sen I for luf boght þe so dere,
 Als þi selfe may wele se here,
 I pray þe hertly and with gode chere,
 Luf me agayne,
 Þat it like me þat I for þe
 Þold al þis payne.

If þou þi lyfe in syn hafe ledde,
 Mercy to aske be noght adred;
 Þe leste drop I for þe bled
 May clense þe sone
 Al þe syn, þis warld within
 If þou had done.

I was wele wrother with Iudas
 Þat he wald noght mercy asse¹
 Þan I was for his trespas;
 When he me sold
 I was redy to schewe mercy--
 Ask none he wolde.

And Caym, when he his broþir sloghe,
 Myght hafe had mercy wele ynoghe,

¹Varying form of 'ask'.

Bot wanhope hym fro mercy droghe;
 He wald aske none;
 Perfore to hell, euermore to dwelle
 His saule is gone.

Bot Paule, Mawdelayn and Egypciane
 And opir synful many ane,
 Mercyles fro me gos nane
 When þai it aste,¹
 Al þair ȝernyng and al þair askynge¹
 Þat had als fast.

[.....]²
 A lytell before þat he dyed
 Desyred mercy, and to me cryed
 In rewoffull wyse,
 Perfore with me þat day was he
 In Paradyse.

Loo, how I hald my hands onbrade³
 Þe to receyfe, ay redy made,
 Þe gret luf I to þe hade;
 Wele may þou knawe
 Sum luf agayn; I wald ful fayn
 þou wald me schewe,

¹Varying form of 'ask'.

²Trimmed from the top right column.

³'Extended' or 'outspread'.

For luf no els ask I þe
 Bot [þ]at þou fande fast syn to flee;
 Payne þe to lif in honeste
 Both nyght and day
 Þan in my blis, þat neuer sal mys,
 Sal þou dwell ay.

Ihesu, for þi gret godenes
 Þat for mankynde þold swilk hardnes,
 Wele for to lyf and in clennes,
 Grace þou vs len,
 And graunt vs grace to se þi face
 In heuen. Amen.

[The 'verse dialogue' between St. Peter, a Dominican,^C and the crucifix follows]:

It is sayd of Saynt Petyr of þe ordyr of pre-
 chours þat when he was emange gret persecucion and
 tribulacion, opon a nyght before a crucifyx he made
 gret lamentacyon. And ane opir stode in a hyrne¹ and
 herd his lamentacion. And Petyr sayd þus,

"Ihesu, Criste, God's Son,
 Þat on þe rode wald be done,
 What woo and wretchydnes hafe I wroght
 Þat in swylk perels I am broght?

¹'Corner' or 'nook'.

I frayst to flee all maner of syn,
And 3itt my angwys wil not blynne."

Pan sayd þe ymage þus to Petyr,

"Petyr, why wald I be slayne
þat neuer deseruyd to suffer payne?
Was I owder prowde or couetowse,
Enuyos, slawe, or lycherowse?
Þis sorow I sufferd and wykkyd woo,
Þi saule to safe and opir moo
Swylk payne sen I profed for þer prowse,
For þi selfe sumwhat sal þowe."

And after is myrakil, Petyr toke swylke hardy-
nes at he was alway eftyrward for Criste redy for to
dye. [f. 45^v]

^aSee Brown and Robbins, Index, p. 686; also, p. 177, item 119.

^bIbid., p. 686.

^cPietro Martire, or Peter Martyr, OP, d. 1252; feast day, April 29. See Butler's Lives of the Saints, Vol. II, pp. 186, 187.

ARTICLE 43, ff. 46^r-66^v

Occupying 22 pages of Ms. 37049, the poem on the 'Desert of Religion' is easily the longest selection in the ms. The Catalogue describes it as 'a poem in about 470 couplets (exclusive of the verses attached to the drawings)...,' and takes note of the drawings of the symbolical trees, the pictures of hermits, ascetics, and others, as well as other sources of the poem--Cotton MS. Faustina B. vi. pt. ii and Stowe MS. 39.^a

Much of the material for the poem comes from the Speculum Vitae, with some passages from The Pricke of Conscience.^b Hübner edited the poem in Archiv.^c

The work here is substantially parallel to Faustina and Stowe, but no two mss. agree on all details, either in the wording of the text, the illustrations to the poem, the order in which various hermits and others are presented, or the exact order of appearance for the symbolic trees of vice or virtue. All adopt the common system of giving one-half page of the verso to the text of the poem, with an illustration occupying the other half; and, all give the poems alternating with the trees. The poems consistently occupy the verso (with the exception of the first page in Faustina and 37049, which open with a page

of the poem on the recto, followed by a second page on the verso--then the first tree appears opposite), and the trees occupy the recto.

The artistic quality of 37049 is quite inferior to that of Faustina and Stowe. The latter two are delicately done, with finely shaded colors and carefully drawn figures; by comparison, 37049 is crude both in concept and in execution.

The scribe of Faustina is more careful in his effort to identify the various characters used in the illustrations than are the other two. He identifies Paul the Hermit on 3^V, St. Antony on 4^V, Mary of Egypt on 5^V, Mary Magdalene on 6^V, Saint Egidius (more commonly known as St. Giles) on 7^V, Richard the hermit on 8^V, St. Hilarius (St. Hilarion) on 9^V, John the Baptist on 12^V, Moses on 13^V, The Blessed Virgin and Jesus on 16^V, St. Benedictus on 19^V, and Saint Hilda on 21^V. The scribe of Stowe is least careful about identifications, labelling only David on 10^V, Mary Magdalene on 14^V, and Moses on 21^V. Hence, only Mary Magdalene and Moses are held in common by all three mss. The scribe of 37049 identifies the monk on 52^V as Richard Hampole; in Faustina the identification is simply 'Richard hermite'.

The TEXT:

Elongavi fugiens; et mansi in solitudine.¹

¹Psalm 54:8. The verse opens with 'Ecce,' omitted in this reference.

Daudy þat prophet was ay,
 In þe sawter boke þus we here say,
 "Fleand I fled fra mare and les,
 And dwelled in herd wyldernes."
 Þis wyldernes be takens wele
 Herd penaunce þat men suld fele
 Þat fleys fra þe werld, þat es, þe flesch,
 And groves in gastely wyldernes
 Als men of religioun dose
 Þat fleys þe flesch and þe saule fylose.¹
 For qwen man thurgh deuocioun
 Enters in to religioun,
 He es als man þat suld wende
 In to þe felde to fyght with þe fende;
 Whare for God blyssed mot he be,
 Qwen he of þe fende faund wald be;
 He went in to deserte to dwell,
 Als itt is wryten in þe gospell,
Ductus est Iesus in desertum a Spiritu ut
tentaretur² [a diabolo].
 For þe deserte of religioun

¹'Follows'--this form evidently developed from the earlier 'filien'.

²Matthew 4:1. The opening 'Tunc' is omitted here; the manuscript also does not give the final two words of the verse, 'a diabolo'.

Is cald a felde of temptacioune.
 Religioune þat gude men suld hald
 May be gude skylle deserte be cald,
 For als deserte¹ comonly is sene
 In stede whare no dayntes bene,
 And far fra men deserte it es,
 Þar for men calles wyldernes;
 Ryght swa þe state of religioune
 þat falles to þe lyfe of perfeccioune²
 Suld be scharpe in all thynges,
 Thurgh scharpenes of strayt lyfynges,
 þat es als a thorne garth to tell
 Agayn þe wykkes gaste of hell,
 With þe whilk þe herte is closed about,
 To hald þas wykkes bestes owt.
 And 3it in wyldernes men sees
 Many wykkes wylde bestes,
 As beres,³ wolves and lyouns,

¹The scribe here joins his 'e' unto the spine of the elongated 's', and uses no 'r'. While this technique is not consistently used, it is common in Article 43; the omitted 'r' must be inferred only from a proper identification of the word.

²Uniquely, written 'pfeccioune'. This method of supplying the 'er' by subscript dots is not seen elsewhere in the ms.

³'and lyo' is cancelled. In Article 43, cancellation is done either by the common method of cancellation or by subscript dots; in this instance, and often elsewhere, both techniques are used.

Beir er bot fendes temptaciouns
 Bat þe gude religioun with his myȝt
 Kepes hym fra, both day and nyght.

In þis gastely foreste groves
 Trees with braunches and boghes;
 Sum groves to heuen and sum to hell;
 Sum to stande and sum to fell;
 Sum to grove in gastely garthe

[And sum to grub awai with þe swarth.]¹ [f. 46^r]

[The right half of each page containing the poetry of "The Desert of Religion" has an illustration. Folio 46^r depicts a white-robed monk kneeling before an angel above, who is behind a shield with the inscription "Ihc", a standard abbreviation. A scroll above the angel contains the inscription, Qui confidet in Deo, fortis est vt leo. Below the monk, a wolf, a lion and a bear bare their teeth and their claws at the monk. Surrounding the illustration on either side is the following poem, written on an upward vertical line to the left, and downward vertically to the right:]

Ihesu Criste graunt me grace to dres
 All my dedes with delyte,
 Bat no beste of þis warldernes
 Bytterly me byte.

[F]le² into þis wyldernes
 If þou will be perfite,
 And hald þe þare in halynes
 Als falls to gode hermites.

¹This line is trimmed from 37049; it is supplied from Faustina.

²The 'F' is not supplied, although there is more than enough room.

[Cotton Faustina, 3^r, has a similar illustration without the beasts; Stowe 39, f. 11^r resembles 37049.]

Be fyrste tre of þis forest schene
 Is þe tre of vertus þat ay is clene,
 Þat in mekenes festis his rotes;
 Of hym vertus vpwarde schotes
 And sprynges and spredes his leues and groles
 And buriones bath with braunches and boghes.
 Þis tre be takenes men þat ar mylde,
 And debonere als a chylde;
 Swylk ar þe varay scolers right
 Of our mayster God of myght.
 Mekenes falles in hert to dwell,
 Through þir four thynges to tell,
 Through oft be thynkyng vp and doune¹
 And through veray contrycioune,
 Through sufferance withouten gruchyng,
 Through haly delyte withouten changyng,
 Or thynkyng of his wrechenes,
 Or what God has done hym, mar or les.
 Þis thoght, if he lat noght pas,
 And vmthyngkyng what he was,
 And wheyne² he come and ryght se,

¹The line immediately following, is cancelled;
 it is most of the third line following, misplaced:
 'Through haly delyte withouten.'

²Faustina: 'When then'.

And what he is, and wheyder sall he,
 And what he sall be at his ende,
 And whyderward þat he sall wende.
 Hee sall be many skylles knaw
 Hym for to meke and for to law
 For out of mekenes of dede and thoght
 Comes all þe vertus þat euer was wroght.
 In seuen braunches of þis tre,¹
 In seuen vertus may men se,
 And out of ilk a vertu euen
 Sprynges other vertus in leues seuen
 Þat forth brynges þe froyte of lyfe
 Þat bath suld couayt, man and wyfe;
 Þis is þe tre of whylk we here
 Þat Dauyd of spekes in þe sawtere,
 "Þe ryghtwys is als a tre þat standes
 Besyde þe course of þe water strandes,
 And gyfes his froyte in conabill² tyme;
 His lefe sall nother fade ne dwyne."³

¹From f. 46^v forward, each portion of the poem stands opposite a tree on the recto of the following folio. These trees illustrate the texts, alternating from those trees which produce wholesome fruit to those whose fruit is worthless or evil, and back again. This pattern is held in common with the versions in Faustina and Stowe, although the order of the poems, and hence, of the trees, cannot be consistently depended upon. See the review of 47^f below.

²'Appropriate' or 'suitable,' from 'covenable'.

³Psalm 1:3. 'Dwyne' here means 'wither'.



[On the right half of this folio appears a drawing of 'Paulus, þe first Hermet,' who is clothed in a green robe of leaf-like design. A red halo surrounds his head. Above, a dove flies toward him from the angel of 46^r, now behind a shield which bears marks similar to the five wounds of Christ on 20^r. In this illustration, which has no inscription, the wounds have no logical connection with the text of the poem. The picture is similar to Faustina, 3^v, and to fol. 11^v of Stowe 39. Surrounding the picture, written vertically as on 46^r, and above the picture on this folio, is the following]:

Fourty 3er in wyldernes
 I dwelled in a caue
 Whare God of His gret godenes
 Graunted me for to haue,
 And ilk day to me gun dres
 With a raven halfe a lafe;
 Þar my clathes ware mare and les
 Of leues þat me gun save. [f. 46^v]

[The first of the trees of the forest makes its appearance on f. 47^r, occupying the entire page. At the base is a banner with the inscription]:

þe rote spryngand is meknes,
 Of al vertewes mare and les.

[Written vertically on the trunk of the tree is this couplet]:

In verteus suld al men floresche,
And froyt bryng forth as þar trees.

[Above the couplet, on the trunk is the word]:

Charite.

[From the trunk of the tree spring seven branches.
In clockwise order, they are]: Qwayntnes,¹ Rightwisnes,
Faythe, Charite, Hope, Mightfulnes, and Strenthe.

[Each of the branches has seven leaves. They are
labelled, in clockwise order]:

Qwayntnes: Prouidence, Cownsell, Diligence,
Drede of God, Reson, Tractabilite, and Discrecion.
Rightwisnes: Keping of right, Dome, Lawe, Sothfastnes,
Correccioun, Severite, Right. Faythe: Chastite, Contyn-
ence, Clennes of þoght, Maydenhede, Clennes of body,
Deuocion, Sympilnes. Charite: Forgifnes, Concorde,
Pees, Pyte, Compassion, Mercy, Grace. Hope: Disciplyne,
Ioye, Pacience, Contemplacion, Contricon, Confession,
Penaunce. Mightfulnes: Despite of þe Warlde, Sobirnes,
Fastyng, Dedlynes, Modenes, Blissednes, Tholmodynes.²
Strenthe: Lastandnes, Silence, Stabilnes, Reste, Per-
seueraunce, Vnhyghyng in Welthes, Vnfallyng in aduersites.
[f. 47^r]

¹'Qwauntnes' here means 'wisdom'. 'Rightwisnes'
is cancelled on this branch and written on the next above.

²'Patience' or 'meekness'.

Þe secund tre of þis foreste fayre
 Is þe tre of vices, þat may enpayre,
 Þat groves and festes his rotes on pride,
 And boghes and braunches on ilk a syde;
 Þat dounward groves ay in to hell;
 His froyte is bath bytter and fell,
 For out of pride comes all wykkenes
 Þat euer was wroght her, mare or les.
 For pride þat comes of herte and thoght
 Was þe fyrste synn þat euer was wroght.
 Pryde was begynyng of all ill;
 Pryde is contrarius to alkyn skill;
 Pryde brake fyrste þe company
 And þe ordour in heuen þat was semely,
 Þar for fra heuen doune he fell
 Into þe depeste pytt of hell.
 Þe syn of pryde full perlyous es¹
 Of wham sprynges al wykkednes.
 It blyndes a man and reues hym syght
 Þat he knawes noght hym selfe ryght.
 Pryde may be lykkende wele
 To þe fendes awne wyfe,² as I fele

¹The word is first simply written 's'; this is cancelled, after which the scribe wrote 'is', cancelled the 'i', and wrote 'e' in superscription.

²So, also, in Faustina. The context would seem to indicate an emendation to 'wine'.

Pat semes gode and delycyous,
 And is straunge and perlyous,
 Through þe whilk þe fende he can
 Make here dronken many a man
 Pat ar reche her, wyght and myghty,
 Nobell, wyse, balde and hardy,
 And communly to vnderstande
 All maner of men here lyfeande.
 In seuen braunches of þis tre,
 In seuen vices may men se,
 And out of ilk vice doune euen
 Sprynges other vices in leues seuen,
 Pat forth brynges þe froyte of dede;
 Tast itt noght, man, I þe red.
 Þis is þe tre pat in sermoune
 God bad fell and hew it doune,
 And cast itt in a fyre to bryne,
 For no froyte itt will begyne
 To bere--¹ þat is at say,² of lyfe,
 Nother to man ne to wyfe.
 Par for grub itt vp be þe rotes,
 And all þe braunches þat of hym schotes.

¹Condensed from John 15:2-6.

²Faustina: 'is at sai'; the text is corrupt.

[The illustration on 47^V has two parts. In the upper half, the hermit Antonius¹ is seated, looking upward toward an angel in upper left. There is a small dog beside him. In the lower half of the margin is a characterization of Pride. He is a dashing figure--a young man of splendid physique and fine dress, at whose sides two demons clutch and pull. Again, vertical lines of writing occupy both the left and right edges and the top of the marginal illustration]:

Went in to wyldernes,
 And closed me in a caue,
 And lyfed þar in grete halynes,
 Als God voched saue.
 To me come fendes, mare and les,
 Als wylde bestes þay me raue;
 Bott Ihesu seand my dyses,²
 Sentt angels me to saue. [f. 47^V]

[The tree of vice on 48^R is drawn similarly to that on 47^R with two notable differences: all of the leaves hang downward, as if in shame; and the leaves

¹See the Catholic Encyclopedia, Vol. I, pp. 553-55. St. Anthony is credited with giving the great initial impetus to the monastic movement, having withdrawn from society in about 270 A. D., and remaining a recluse almost continuously until his death, ca. 356, at the age of 105 years.

Antonius is also pictured on Faustina again with a dog beside him.

²'Seeing my troubles.'

appear at irregular spots on the down-sweeping branches, rather than uniformly spaced. The top of the tree is split, showing three leaves to the left and four to the right of the trunk. The inscription on the trunk of the tree]:

Vices ar growyng euer downe;

þe froyt is mannes dampnacion.

[The banner intersecting the base of the tree reads]:

þe rote of þis tre downe springand

Is pride þat synnes is vpberand.

[Again reading in clockwise order, from the lower left of the page, the seven branches, each with seven leaves, are labelled]:

Couetyse: Rauyn, Traytury, Okyr,¹ Symony, Mansweryng, Thefte, Fraude; Ire: Boluyng of þoght, Indignacioun, Wodnes, Hateredyn, Gret noyes, Blasfeme, Stryfyng; Glotony: Vnclennes, Mikil speche, Foule conscience, Drunkynhede, Outrageness, Harlotry, Dulnes of witte; Lychery: Vnconsideraun, Incontinence, Fleschly luf, Castyng downe, ioy of ille, vnstabilnes, Torment o þe warlde; Slewthe: Lyghthede, Erryng in þe faythe, Lefyng of gode, Despayre, Heuynes, Idelnes, Wauyryng of þoght; Pryde: Presumpcioun, Rosyng, Discorde, Vnfaythfulnes, Ypocrisy, Frawardnes, Vnbuxsumnes; Inuy: Bakbytyng,

¹'Usury'.

Sorow in welfare, Ioy in yll fare, Manslaghtyr, Fals re-
profe, Ilfyndyng, Ouerleyng. [f. 48^r]

In þis wod here may þou se
Spryngand full fayr a nother tre
Wyth leues on ilka syde be dene,
þat wynter and somer is ay grene,
And beres froyte þat is ay rype,
þat nane bot meke with hend may grype.
þis is þe tre of medenes gode
þat Our Lady vnder stode¹
In mouthe mekenes schew itt may
Thurgh four thynges þat I sall say:
Thurgh oft wreyng in schryft of ill,
Thurgh deuote prayer, loude or still,
Thurgh hert contynuel lowynge,
Thurgh gode schewyng and techynge.
In werk, mekenes may be sene
Thurgh four thynges þat here bene:
Thurgh whytyng of all þat dett es²
Thurgh lely³ body burionnes,⁴

¹'Gode' and 'stode' are clear in 37049; Faustina gives 'gude' and 'stude'.

²'Is' is cancelled, and 'es' supplied.

³A figurative use: 'pure'.

⁴Faustina: 'buroinnes'. See 51^v, line 7.

Thurgh wyrkyng of gode werkes namly,
 Thurgh herd lyfe þe flesch to chasty;
 For when a man is penaunce lyfes,
 And thurgh penaunce his flesch grefes,
 And fleys delyte, and kepes hym chaste,
 And forsakes¹ þat þe flesch lofes maste,
 And chastis itt and puttis itt law;
 Þan may men mekenes in hert kaw.
 Þir tuelf degrese þat I now neuen,
 Ledes uerry mekenes euen
 Be thre partes and makes itt lyght
 In hert, in mouthe, and wark ryght.
 Withouten þir tuelf in þir thre,
 Verray mekenes may noght be.
 Þis tre floryschand þat þou sees;
 Of mekenes is þe tuelf degrees
 Þat in a meke hart fyrst begynnes,
 And sythen vp ward spredes and sprynges,
 And beres þe froyte þat ay is swete
 And delycyous for to ette.
 Þis suld men sett in þair orch3arde,
 Þat groves or clymbes² to heuen warde,

¹The scribe mistakenly stroked through the 's' following 'for', then cancelled the letter with a subscript dot.

²Ms.: 'clymles'.

And dyke itt with depe deuocioune
 Pat wynd of pryde dryfe itt not doune,
 Ne stele¹ þe froyte þat on itt groves,
 Ne breke þe braunches ne boghes.

[The illustration on 48^v is of 'Mary Egyptiane',
 d. about 421, who, after 17 years as a prostitute, was
 converted while plying her trade among pilgrims aboard
 ship en route to Jerusalem. She then retired to a soli-
 tary life in Arabia for 47 years.² She is entirely en-
 shrouded in her long hair as she kneels in prayer before
 a small inset at top left depicting the Blessed Virgin
 seated with the baby Jesus on her lap. Mary of Egypt
 speaks]:

O swet Mary, God's modyr clere,
 I beseke þe my prayer to here,
 And þis warld I wil forsake,
 And to lyfe mast me redy make.³

[Above, Mary says]:

If þou wil ouer flom Iordan go,
 þou sal be safe fro lastyng wo.

[Beneath the figure of Mary of Egypt]:

¹Very poorly written, the 'Ne' must be emended.
 It bears little resemblance to the same word below.

²Catholic Encyclopedia, Vol. IX, pp. 763, 764.

³Following 'mast', which is dim and irregularly
 written, 'I wil' is cancelled.

Mary Egypcine fourty 3ere and seuen
 Dwelt in wildernes ful euen,
 Doyng penaunce for hir trespesse
 Seyng no man more ne lesse.
 Now, swete Ihesu, þou gyf vs grace
 To mende our lyfe whils we haue space.

[Written clockwise around the illustration, from
 lower left]:

þe tyme þat I of my mysdede
 And of my trespas me repentt;
 Into wyldernes I 3ede,
 To suffer penaunce and tourment.
 My hare to hape me was my wede;
 Amange þe risse me raffe and rentt;
 A monk þat Iosmas¹ hight in lede;
 To my endyng God hym sentt. [f. 48^V]

[The Tree of Virtew on f. 49^r has the customary
 banner at the base and vertical inscription on the trunk.
 Unlike the previous trees, however, there are six large
 leaves in either side of the trunk, and the labels are
 more lengthy]:

¹St. Zosimus, who, according to tradition, served
 Mary of Egypt the Blessed Sacrament exactly one year
 prior to her death; then returned to find her corpse at
 the spot. Ibid., p. 763.

Noght to luf þi propir wille; To be pacient in
 hard and scharp þinges for obedience; To trow and graunt
 þat þou art vnworthy to al þinges; To lif aftir þe comon
 lyfe of þe place; Noght to be oft redy in laghyng; To
 schewe meknes in hert and in body with mylde lokyng; To
 speke fone¹ wordes and resnabil and noght crying; To
 halde þe stil bot if þou be askede; To trow and hald þe
 wars þan any opir; Verry schrift of þi synnes; To be
 buxum and obedient to alle men; To kepe þe ilk houre fro
 syn, with drede of God.

[On the banner at the foot of the tree]:

Be rote of meknes þat þou sees

Schotes oute of hym þir trees.

[The vertical writing on the tree trunk]:

Be twelffe degres of meknes

Growes in þe tre þat here is. [f. 49^r]

3itt groves here in þis wylldernes

A tre of grett wykkednes

Þat beres froytte bitter als gall,

Þat itt tastes itt poysonus all.

Þo man þat thoght hym for to schryfe,

Braunches and boghes a way suld ryfe,

For pride agaynes God weres all ways,

And his godes, als clerkes says;

¹Faustina: 'foine'.

And God weres agayn pryde,
 And abates hir myght on ilka syde.
 Pryde is quene of all vyces
 þat to al wykkednes vs entices
 þat all gode swelous as I gesse.¹
 Pryde for does all grace and vertose,
 And all gude² werkes þat men dose.
 Pryde is þe fyrste þat asayles faste
 Goddes knyght and leues hym laste.
 Pryde is þe gredy lyonesse³
 For when he has ouercommen ryght,
 All other synnes thurgh grace and myght,
 þan commes pryde after þat⁴ victory
 And assayles hym maste stalworthly,
 Pryde makes a man to wyn hell sone,
 And wastes all þe gude þat he has done.
 Pryde makes men hey state to convayte,
 And mastry ouer all other to layte.

¹The fifth line below should be inserted following 'gesse'. It is so found in Faustina, preserving the rhyme scheme.

²'All' and 'gude' are inverted in the text. This is indicated by the usual double set of short parallel lines stroked at an angle above and before the words.

³The ms. does not indicate in any way that this line is misplaced.

⁴Bunched all together, the ms. shows 'p^te'; evidently the 'e' is cancelled.

Bott pride, as clerkes in bokes cane rede,
 May be for done thurgh gyfte of drede.¹
 Þis spryngand² tre þat þou now sees,
 Of pryde is called þe tuelfe degrees.
 Þe fyrste in proude hert festes his rotes,
 And sythen vpwarde his boghes schotes.
 Grub and graue als gode gardynere
 Abowt þe rote bath day and zere,
 And fell itt doune³ in to þe fyre;
 Heuen þar for sall be þi hyre.
 Unto þi Lorde, if þou be trew,
 In his erbere latt it noght grew;
 In to his gardyne when he will ga,
 His dyssporte þar in to ta.

[On this page the illustration is the 'Scala celi', with a nine-rung ladder reaching from the monk below to the angel with spread wings at the top. Progressively upward the rungs are labelled]:

¹This line is entirely omitted in Faustina.

²Written 'spreyngand', with the cancelling dot beneath the 'e'.

³Apparently first written 'douse'; then an 'n' was superimposed upon the 's'. Faustina reads 'downe'.

Humiliacione, Conuersacione, Meditacione, Contricioune, Confession, Satisfaccion, Orison, Deuocion, Contemplacion.¹ [f. 49^v]

[Again, the tree on 50^r has but twelve leaves, evenly divided on the right and on the left, with the banner beneath reading]:

Oute of þe rote of pride growes

Þir degres set in þe boghes.

[Vertically on the trunk of this tree]:

Þe twefe² degres of pryde here

In a lefe ilk one grows sere.³

[The twelve leaves contain these inscriptions, again in clockwise order from lower left]:

A fredom of synynge; Feyned Confession; Surquidry;⁴ Syngularite; Vnmesurd gladnes; Curiosite; Lightnes of þoght; Rosynge; Auawntyng; Defence of defawtes; Rebellyng in sufferaynes and in sisters; Custom of synne. [f. 50^r]

¹On the corresponding page, Faustina pictures 'Marie Magdalene'.

²'Twelve'.

³Written, and cancelled, above this line: 'Þe twefe degres of pride growes/ Þir degres set in þe boghes.'

⁴A form of pride.

In þis deserte is a nother tre
 Sprynges and spredes as men may se,
 Þat nother groves in cite ne in towne,
 Bott in places of relygioune.
 Itt beres froyte þat is full soure
 And full bytter of sauoure;
 For þe state of relygioune
 Suld be thurgh right intencioune,
 Far fra þe werld, als þe boke telles,
 Als in deserte whar¹ na man dwelles;
 For he þat kepes þat wele
 Þe maners of þe werld suld not fele,
 For man thurgh right intencioune
 Þat is in þe state of relygioune
 Ay þis werld suld hate and fle,
 Þat is ay full of vanyte,
 Swa þat his conuersacioune be
 In heuen² before þe trinyte,
 For he sult putt all his tresore
 In heuen þat sekyrest is þar fore;
 Swa may he þan his tresore saue,
 And in heuen itt fynd and haue.
 Þe tresore of men relygiouse

¹The 'h' is very dimly caretet in.

²Phil. 2:20.

Is poruertt þat is precieuse,
 If itt come of a gode will
 Withouten gruchyng loude or styl.
 Bott þe relygiouse þat loues his saule
 Suld take insampell at Saynt Paule,
 And als he dyd þe werld forgett,
 And all þat may relygioune lett.
 Þir ar þe tuelfe abusyouns
 Þat groves in relygiouns;
 Þis tre suld þai nyght and day
 Be a boue to hew a way,
 With his boghes and with his braunches
 Þat in relygioune makes dystaunces
 Whar þe saule suld duell in wildernes
 Þat has forsaken þe werkes of þe flesch.
 Þis tre has poysound¹ and broght doune
 Many a man of relygioune.

[The top portion of the illustration on 50^V depicts Mary Magdalene between two angels; directly below is the verse, and at the bottom is a small chapel. Both Faustina and Stowe also give this illustration--the former on 6^V and the latter on 14^V. The verse]:

¹The 'y' is very poorly drawn, resembling a thorn more than the conventional 'y'.

In wildernes dwelt thyrtý 3ere

Mary Mawdleyñ vnknawen clere;

And seuen howres of þe day

Was borne vp, þe sothe to say,

With angels into þe ayer ful clere,

Þir heuenly melody to here.

Þus in contemplacion God hir dyd fede,

Þat of erthly mete sche had no nede. [f. 50^v]

[Six leaves hang downward on each side of the tree on 51^r. The inscription in the banner at the base]:

Þe rote of þis unthriftý tree

Spredes of hym þis ill men3e.

[This couplet is written vertically on the trunk of the tree]:

Þir ar þe twefe Abucions

Þat growes emange religiounes.

[Following the order of previous pictures, the leaves of the tree]:

Dissolucion in þe qwere; New tydynges in cloyster;
Ane habyt precieuse; A mownke¹ courtyoure; A 3ong man
ydill; A prelate negligent; A discipyl inobedient; Ane
ald man obstinate; A mounke pleture; Mete dayntyvos;
Strifyng in þe chapitoure; Vnreuerence abowte þe awtere.
[f. 51^r]

¹Written first as 'monke', and cancelled.

3itt groves here in þis wildernes
 A tre of gret wykkednes.
 In tuelfe degrees of þis werlde
 Als ilka day is sene and herde,
 Þe rotes of þis tre sees men sprede
 Ouere all þe werld on lenth and brede.
 In hey states þis tre buriounes,
 And all þe werld swa confundes,
 For þe þis werld is our passage
 By þe whilk we make pryualage,
 For þe þis way behoues gange;
 Bott be wele ware we ga not wrange.
 Certis þis werld is nothyng elles
 Bot wildernes þat men in dwelles,
 And a stede of wrychednes,
 Of trauels, angers þat ay here es,
 Of payne, of syn and of folly,
 Of senschypp and of velany,
 Of lettyng and of taryinge,
 Of frowardnes¹ and of scornynge,
 Of fylth and of corrupciounes,
 Of violence and of oppresciounes,
 Of gyllori and of falshede,
 Of tresone, discorde and of drede,

¹'Of' is anticipated, and follows 'frowardnes';
 it is cancelled.

Of pompe and pryde and couatyse,
 Of vayne sleght and of qwayntyse.¹
 In þis werlde noght els² we see,
 Bot wrychednes and vanite.
 Þis is þe tre þat groves not euen,
 For itt groves dounward fra heuen;
 Þe same tre þat no froyte walde bere
 When itt was watterd all a 3ere.
 Þis tre called Austyn in his sermons
 Þe tre of tuelfe abusyouns,
 Þat groves and spredes in þis werlde here
 In tuelfe degrees³ both fer and nere.
 Þe⁴ froyte of þis tre oft has marred
 And poyssound many men of þe werld
 Þat has bene in any degree
 Wryten in leues of þis tree.

[A monk, probably St. Antonius once more, sits
 with his dog, looking upward toward an angel, which
 holds an open book with the following Latin inscription]:

Vir fidelis coronabitur in celis Humilis⁵ homo
triumphat in deo.

¹'Wisdom', 'skill'.

²'See' is anticipated; 'se' has been written and cancelled after 'els'.

³'Fer' was anticipated and written before 'degrees'; then cancelled.

⁴Following 'þe', 'rott' is written and cancelled.

⁵A minim is omitted, leaving the word 'hunilis'.

[Above the monk's head, between his figure and the angel]:

þis warld for Cristes luf I forsake,
 And in wilDIRNES myne abydyng I make,
 Penance for to do for my trespes
 And for my synnes, both more and les. [f. 51^v]

[Although the twelve leaves on the tree of 52^r do not have the pronounced droop seen in the previous trees of evil, there is a decided downward slant. In clockwise order, the leaves are labelled]:

Pepyl withouten rewle; A pore man prowde; A
 lord withouten vertew; A riche man with outen almos; Ane
 ald man with oute religion; A bischop negligent; Ane
 ald man withouten gode warke; A 3ong man vnbowxsum; A
 woman with outen clenness; A man stryfyng; A wikkyd kyng;
 Pepyll withouten lawe.

[On the banner at the bottom of the tree]:

þe rote þis tre sprynges,
 þis yll compeny forth brynges.

[Vertically on the trunk]:

þir ar þe twelfe abucyons hard
 þat ar growyng in þe warld. [f. 52^r]
 In þis wyldernes here groves
 A tre þat has fourtene boghes,
 Seuen on þe right syde for to rede,

Þat are þe seuen poyntes of þe godhede,¹
 And seuen apon þe left syde, þat es
 Seuen poyntes of þe manhede of his flesch.
 Þir ar ground of þe trouth to se,
 Þat founded is in þe Trynite,
 For why als þe apostell telles,
 Criste in þe trouth ay duelles,
 Ande þe trouth is in þe thoght,
 And thoght is in þe hert broght,
 And þe hert is within þe breste,
 And þe body aboute itt neste;
 Ande þat is þe warde of þe castell
 Of þe herte whar trouth² suld duell,
 For men suld on þis maner wirke
 Thurgh þe trouth and be noght irke.
 Right trouth, als says þis clerkes,
 Is begynnyng of all gode werkes.
 Trouth withouten werkes is ded;³
 Of all gude werkes itt is þe hed.
 Thurgh werkes anly na man may,
 Withouten trouth, God wele pay;

¹Faustina. 'Þat is seuen pointes of þe crede.'

²Written 'trought'; the 'g' is cancelled.

³A reference to James 2:26, 'Faith without works is dead.'

Parfore we suld trow in mynde
 In his manhede of our kynde,
 For men suld trow with all þar myght
 In his manhede, day and nyght;
 Þat Ihesu Criste, of myghtes maste,
 Was consaued thurgh þe Haly Gaste,
 And¹ of a virgyn Mary borne,
 Elles had we al bene for lorne;
 And for to trow arly and late
 Þat Criste tholed vnder Pounce Pilate
 Mikell reproue and vilany,
 And ded thurgh þe Iues' envy,
 And als swa as I schew 3ow now,
 In all haly kyrke to trow,
 And we sall trow if we vs kepe
 To commun with all haly felawschepe.
 Þis tre be houes be rotede wele
 In our faith, if we will fele,
 And² taste þe froyte of itt in heuen,
 Þat is þe ioy þat name kane neuen.

[A man seated in white occupies the lower half of the illustration on 52^V. Bearded, he wears a brown

¹Omitted from the regular line, an ampersand is written in the margin preceding this verse.

²Following 'And', 'sta' has been written and cancelled.

head covering, and holds an open book in his lap. On his breast are the letters 'IHC'. At the extreme lower right the name 'Richard Hampole' appears, rubricated. The hand is very similar to, if not identical with that of the verse written beneath the figure]:

I syt and synge
Of luf langyng
þat in my breste is bred;
Ihesu my kynge and my ioyinge,
When wer I to þe ledde.

[A choir of six angels at the top of this illustration sings]:

Sanctus, sanctus, sanctus,
Dominus deus omnipotens.

['Hampole' is seated inside a cubicle with tall spires. These words appear between the spires]:

Armonia; Odas; Canora. [f. 52^v]

[Fourteen leaves grow from the tree on 53^r. They have a slight upward slant]:

To trow þe Trynyte thre in persons, and one in
beynge; To trow þe Fadyr vngetyn; To trow þe Son onely
getyn; To trow þe Holy Gost not getyn, ne vngetyn bot
fro bothe passyng; Maker of heuen and erthe; In al holy
kyrke; Commonyng of halows; To trow he sall cum to deme;
To trow he sty to heuen; To trow he rose fro ded to life;
To trowe he went to helle; To trow he sufferd dede; To

trow he was borne of a mayden; To trow in his incarnation.

[At the base of the tree]:

Þe rote of þis tre for to wirke

Is festynd in al holy kirke.

[On the trunk of the tree, this inscription]:

Þis is þe first tre and also þe last

Þat in oure fayth sadly suld be feste. [f. 53^r]

Itt standes þar in þis foreste fayre,

A tre þat groves vp into þe ayre;

[And]¹ has² fourtene braunches bryght,

Seuen on þe leftsyde, and seuen on þe right.

Þe rottes of þis tre euer to last,

In haly kyrke er festend fast,

And in þe hertesof haly men

Þat couaytes vertuse to kene

Of þe poyntes of trouth þat men to tentes

Hynge al þe seuen sacramentes,

In þe whilk men aw to trow,

Þat in þe tre³ groveand ar now:

Baptem fyrste is called ane,

¹The left margin is very closely trimmed, and the first word must be supplied.

²Written 'as', and cancelled.

³'Kyrk' was first written, then cancelled.

Þat is taken at þe fountstane;
 Þe secunde is to vnderstande
 Confermyng of byschope hande;
 Þe thyrd is penaunce, mare or les;
 Þe ferth is¹ þe sacrament of þe mes;
 Þe fyft is ordur of gret myght;
 Þe sext is matrymone ryght;
 Þe seuent is last a noyntyng.
 Þir seuen in our trouth suld hyng
 With haly werkes þat strengthes² wele,
 And gode vertus³ als we may fele,
 And namely with þir vertus seuen
 Þat in þis tre groves vpward euen,
 Þat is, fayth, hope, and charyte,
 And sleght þat thurgh grace bus be⁴
 Rethfulnes, strenght and ryghtwisnes,
 Thurgh whilk ilk gode man gouernd es;
 Þir three deuyne vertus men calles,
 And þir four efter cardynalles.
 Dyuyne men calles þe fyrst thre

¹'Þe' is anticipated, and written before 'is'; then cancelled.

²Written without the 'h' at first; the omitted letter is caretred between 'g' and 'e'.

³'And s' precedes 'vertus', and is cancelled.

⁴Faustina also gives 'grace bus be'.

Fayth and hope and charyte,¹
 For þir thre ordayns specialy
 All þe hert to God all myghty.
 He þat had þir vertus all,
 A perfite man men myght hym call,
 For why he suld be in gode wharte,²
 And ay at rest in pees of herte,
 Þan suld hym faylle here nathyng
 Þat gode ware to his lyuyng.
 Þis is þe tre of þe sacramentes,
 And þe vertuse þat men to tentes,
 Þat men sall excuse and saue,³
 And bryng to blys als God⁴ vouchesaue.

[Faustina also identifies the figure which matches the illustration here as that of John the Baptist. A man clad in a hairy garment stands with a small lamb and a cross-staff held in his left arm. He is barefoot. He wears a cloth robe over his hairy garment. Above him is written]:

Sanctus Iohannes Baptista vocatur Helyas raconne⁵

¹I Cor. 13:13.

²'Health.'

³Faustina: 'þai sall men excuse and saue.'

⁴Faustina: '...as gud vouchesaue.'

⁵Written raconne; apparently the scribe's form of ratione.

situs, quia ambo in deserto. Raconne¹ victus quia ambo
victus para. Raconne¹ cultus, quia ambo vestitu inculti,
Raconne¹ officii, quia ambo precursores, cuius² ille
precursor indites, Iste saluatoris, etc.

Sayn Ion Baptist in to desert gun fle,

To forsake þe warld's vanyte,³

And serifed þer God in gret straytnes

In puttyng his body to dystres;

For wyne ne sydir he drank none,

And he with scharpe clethyng was ouer begone.

In sawmpyl þerfore at hym we take:

Þis warldes lust and vanyte to forsake. [f. 53^V]

[Fourteen leaves adorn the tree of virtues on 54^R]:

Matrymony; Ordyr, Anoyntyng; Howsylllyng, or com-
momone;⁴ Penaunce; Confermyng; Baptyme; Faythe; Hope;
Charite; Prudence; Strenthe; Rightwisnes; Temporance.⁵

[At the base of the tree, this inscription]:

Þe rote of þis tre þat here growes,

Oute of hym schotes þir virtews.

¹Written raconne; apparently the scribe's form of ratione.

²Written 'suius.'

³The 'a' has been caretred into the word.

⁴The Communion, or Eucharist.

⁵This interesting juxtaposition of the seven sacraments and the seven virtues also appears in Faustina and Stowe.

[In the trunk of the tree]:

Þe seuen sacraments seere,

And þe vertews ar spryngand here. [f. 54^r]

Here in þis foreste and in þis fryrthe,¹

Groves a tre þat getes men gryrthe

Þe tre of mercy, men itt calles,²

And of pite þat to all Cristen falles.

Of þe tre of mercy, als telles clerkes,

On ayther syde groves seuen werkes;

On þe right syde, gastely sprynges,

And on þe lyft syde, bodely hynges,

Þe whilk I will rekken on raw

Þe gastely werkes ar to know³

Þe fyrst gastely werke es⁴

To cownsayle⁵ þaim þat ar redeles;

Þe secunde es at vnderstande,

To teche and lere þe vnconande;

Þe thyrd werk als swa es þis,

¹The rhyming words are spelled 'firth' and 'girth' in Faustina.

²Faustina reads:

Þe tre of mercy men it callis righte,
And of pite also it highte;

³'Kaw' is deleted; 'know' supplied.

⁴'Is' is deleted; 'es' supplied.

⁵Faustina gives 'comforth', which is emended to 'counsail' in the margin.

þe saules in payn may stand in sted.

Als men may here in sentence say,

God hym seluen on dome day,¹

When he sall deme to hell or heuen

þir werkes of mercy sall be neuene.

[The marginal picture on 54^v depicts a monk seated beneath a tree. At the top of the tree is a nest, within which a large bird stands above her young, pricking her breast to feed them on her flood. Although labelled a pelican, it bears no resemblance to that bird, having a short, narrow and sharp beak and a long, slender body. Above the drawing]:

þe pylicane hir blode dos blede,

þerwith hir byrds to fede.

So Ihesu Criste opon þe rode

For vs sched his precious blode. [f. 54^v]

[Matching the text of the poem on 54^v, the tree illustrated on 55^r shows on its fourteen leaves the seven spiritual and seven corporal fruits of the tree of mercy]:

To pray for oure enmys; To hafe pyte of men in
dysese; To forgyf þe trespesande; To comforth þe sorowful;
To chasty mysdoers; To teche þe vnconnyng; To counsel

¹The final three lines in Faustina:
þat Gode selfe on domes dai
þere wordes of mercy fall neuene
When he sall deme to hell and to heuene.

þe redles; To fede þe hungry; To gyf þe thristy drynke;
 To clethe þe nakyd; To herber þe howsles; To viset þe
 seke; To viset prisonners; To bery þe dede.

[The couplet at the bottom]:

þe rotes of þis gastly tre
 Is mercy, pyte and charite.

[The couplet on the tree's trunk]:

þe seuen gostly warkes here growes,
 And þe seuen bodely in þir bowes. [f. 55^r]

Here groves in þis forest a tre
 þat Crist sett thurgh his sciens sle
 On þe mounte of Synay for to grew
 Bath¹ in þe ald law and in þe new.
 þe rote of þis tre is full swete,
 And full delycius for to ete
 þat ar þe commaundmentes ten
 þat ar boden to all Cristen men.
 þe first is withouten erroure
 þat þou sall na fals goddes honoure;
 þe secunde is trew and certayn,
 þor sall noght take Godes name in vayne;
 þe thryd is, þi haly day þu kepe;

¹'þe ro' was first written, then cancelled. It anticipates the line following. With the correction, the text agrees with Faustina.

þe ferth, þi fader and moder worschepe;
 þe fift, þou sla na man wilfully;
 þe sext, with na woman do folý;
 þe seuent, stele noght þat other men's es;
 þe aghtent, bere no fals wittnes;
 þe neyent, loke þou covayt noght
 þi neghbur wyfe thurgh dede ne thoght;
 þe tent, couait noght whar þou gase,
 Na thyng þat þi neghbur hase.
 Þir ten commaundmentes on raw
 Ar taken oute of þe ald law,
 And closed in twa of þe new,
 Þat in þe rote þou se grew
 Þat is, þou lufe God þat þe boght
 With all þi hert and all þi thoght,
 And all þi vertu and þi witt,
 And all þi mynde to gedyr knytt.
 Þis tre groveand standes ay nere
 þe course þat rennes fra þe gode ryuere.
 Þer for he gyfes in gode sesoune
 His froyte to ilka nacioune.¹
 þe froyte þat groves apon þis tre
 Was gyfen to Moyses meine
 þat dulleð in wildernes

¹Revelation 22:2.

Was fourty 3ere and na les.
 Dis tre is roted swa fast
 Pat na wynd doune may it cast.
 If his rotes in þis forest
 Stalworthly be knytt and fest,
 Pan may it spryng and spr[e]de¹ and grew,²
 And burion and bere fair froit and new.

[The picture here shows a monk kneeling beneath seven labelled banners, each of which is to represent a special gift of the Holy Spirit. The symbol of the Holy Spirit, a dpve, perches upon each of the banners with the exception of the second, 'pyte', whose dove is fly-
 ing. From the top downward, the banners and gifts]:

Be seuen giftes of þe Holy Goste, þat is wisdom;
 Be gift of Pyte;
 Be gyft of strenthe;
 Be gyft of counsell;
 Be gyft of vndirstandyng;
 Be gyft of connyng;
 Be gyft of drede.³ [f. 55^v]

¹The 'e' is omitted and not supplied.

²Faustina reads: '...sprede in fere,/ ...(froite and) ful dere.'

³Moses appears in all three mss. at later points: 13^v in Faustina, 21^v in Stowe, and 66^v in our ms. At none of these points does his appearance harmonize with the text of the poem at that page.

[The tree on 56^r has ten leaves, each one identified with one of the Ten Commandments. From the top leaf, left, downward, then downward on the right]:

Hafe no God bot one;

Take not God's name in vayne;

Kepe wele þi haly day;

þi fader and moder worschip þou ay;

Sla þou no man;

Luf þi Lord God of al þi hert, of þi saule, and
of al þi vertew;

Syn þou noght with no woman;

Take no man's gode ne stele;

Bere no fals wittnes, bot lele;

Couet not þi neghbour wyfe;

Couet no gode þat he has;

And luf þi neghbour as þi selfe.

[Written on the banner at the bottom]:

þe rote of þis tre here growande

Is þe grownde of þe Lawe to vnderstande.

[Vertically, on the tree trunk]:

þir two commaundements in þir ten,

In þis tre growes as þou may reken. [f. 56^r]

In þis gastely foreste groves

A tre þat hase bot fyue boghes,

And fyue leues þat ay ar sene,

Wynter and somer elyke grene.

If þis tre be sadly sett,
 And fra enmys grathly gett,
 Þar is nathyng men saule may greve
 Bott if þis tre graunt þaim leve.
 Þir fyue leues hase office sere,
 Þat men kepes on sere manere;
 Þis phylosofers þat war wyse,
 Of þaim spekes apon þis wyse;
 Fra vanytes with all þi myght
 Þat ar valeffull, kepe þi syght;
 Fra vnlefull heryng, þin eres
 Kepe, and ditt man saule þat deres;
 Þi nese fra all vnlefulnes
 Of smellyng wele kepe with stres;
 Be wise in hert ouer all thyng,
 To kepe þi mouth fra vayn spekyng;
 Kepe þi fete fra wanton wayes,
 Bath be nyghtes and be dayes;
 Fra thyng þat is vnlefull
 To kepe þi hend is nedefull.
 All þat God bath lofes and hates,
 In hert and oute, gase be þir gates.
 Þir ar þe fyue nobill besaundes
 Þat our Lord be taght to his seruaundes,
 Þat whar a seruaunt of þaim toke,

And dowbell[ed]¹ þaim, als says þe boke.

He gafe hym powere and hym made

Keper ouer ten citees brade.²

A castell mannes hert here is called,

Þat with vertuse wele is walled,

Or els a cite þat hase gates;

Þir fyue be takens þe 3ates

Be þe whilk men gase oute or in,

Or þai þe cite lose or wyn.

For if yaites of any cite

Be wele sperd, als þai suld be,

Þar is na enmys þat may dere

Nane þat within þe cite ere.

[The picture on 56^V shows a monk kneeling upon the ground under an angel, who holds an inscribed banner.

The inscription]:

Qui bonum operatur,

A Deo benedicatur.

[Beneath the monk]:

For to kepe my fyfe witts clene and fre,

In to wildyrnes God to seryf I flee. [f. 56^V]

[As the text of the poem on 56^V indicates, the

¹The suffix is omitted; Faustina gives 'dowbeld'.

²Based upon Jesus' parable in Luke 19:11-27.

tree on 57^r has but five leaves, each treating one of the five 'witts'. In clockwise order, from lower left]:

Of mouthe vnleful tastyng;
 Of eene vnleful seyng;
 Of eres vnleful heryng;
 Of neyse vnleful smellyng;
 Of fete and hende vnleful towchyng.¹

[The banner at the base of the tree]:
 Þe rotes of þis tre for to rest
 In man's hert ar sadly fest.

[The inscription on the trunk of this tree is a quatrain, written in two vertical lines]:

Here growes a tre of leefes fyfe
 Þat euer elyke is grene;
 It is þe tre for to dyscryfe
 Of þe fyfe inwyttis clene. [f. 57^r]
 In þis forest 3itt groves a tre,
 Als telles þe boke of pryuate,
 Þat God þat is maste of myght
 Þus says to hym þat kepes itt ryght,
 I gyfe to ete with outen stryfe
 Of þe froyte þat sprynges of þe tre of lyfe

¹A similar treatment may be seen in C. Horstman's "Sins of the Five Wits", Minor Poems of the Vernon Ms., Part II, p. 35.

Þat standes in myddes Paradyse,¹
 Itt passes all þe froyt of pryse;
 And he þat kepes noght þis tre,
 Of þat gude froyt sall noght se,
 For wha sa is synfull and ill,
 Þir thre names he beres be skill:
 Godes thefe and thefes fere,
 And mortherer of his doghter dere,
 And Godes traytour men hym calles,
 Þe synfull man þat in syn falles.
 First, God thefe he may be knawen,
 For he wastes þat is noght his awen,
 Þat he hym tok to kepe and welde,
 Of þe whilk hym buse a counte 3elde;
 Mortherer he hym self mase,
 Þat thurgh syn his saule slase;
 For God ordayned it to blys
 Þat thurgh grace his doghter ys;
 Godes traytour he is be resone,
 For he dose God grett tresone
 When he 3eldes to þe fende haly,
 Þat is Godes maste enmy,
 Þe castell of his hert so qweme,

¹Revelation 22:1,2, with inferences from vv. 14 and 19.

Þe whilk God toke hym for to 3eme,
 For he þat in schryfe his hert lawes,
 Spekes to God þat itt wele knawes,
 For þe preste þat is of schryfte herer,
 In schryfte is called Goddes awn er.
 Þis tre sprynges of a mannes hert
 Þat vn to God is convert
 Fra all wikkednes and his synnes
 When he with sare herte on þaim mynnes,
 And schryfes hym clene and tase pennance,
 And for þaim haues verray repentaunce,
 And thynkes na mare to do þa synnes.
 Þis tre to florysch þan be gynnes;
 Þe froyte is satisfaccioune
 Þat commes oute of confescioune.

[A white-robed monk, with hood, kneels beneath
 an angel, who holds a banner with an inscription, first
 in Latin, then in English]:

Angelus: Me ama dicit tibi deus. Non ad me
amabitur per aliquem ipse amor tui presentem me facit.
 Luf me, says God, for þat luf makes me present to þe.
 [f. 57^v]

[The tree on 58^r uses a different technique from
 those preceding: each of the six branches has three
 leaves, illustrating the thought of the inscription on
 the branch itself]:

þir thre beres vp schryft: Satisfaccion, Contricion, Confession;

þir thre lets schrift: Drede of penaunce, Dyspayre, Schame of syn;

þir thre amendes syn: Prayng, Faystyng, Almusdede; þou synnes in þir thre: Thynkyng, Wirkyng, Spekyng;

Syn begynnes in þir thre: Suggestion, Consentynge, Delytyng;

Our thre enmy: þe flesche, þe warlde, þe fende.

[The top of the tree sends forth three leaves which are labelled]:

God; Oure neighbour; Oure selfe.

[On the banner at the base of the tree]:

þe rote of þis tre þan begynnes
To grow when men lefes þair synnes.

[The couplet written vertically on the trunk of the tree]:

þis tre may be gode reson
Be called þe [tre]¹ of confession. [f. 58^r]
In þis forest groves a nother tre
þat in wyldernes sprynges full hee,
þe whilk tre als I vnderstande,
Sathanas sett itt with his hande.

¹'Tre' is omitted, and not supplied.

In þe fyrst braunche þu may se
 Sex thynges þat ar gode to fle;
 Þir sex ar full mykell in vse
 Þat gode begynnynge of lyfe for does.
 Ane is dasynes of hert anelny;¹
 Þe secunde is tenderes of body;
 Þe thryd² is idelnes of man in qwart;
 Þe ferth is hevines of hert;
 Þe fift is lythern³ of hert within;
 Þe sext is arghnes⁴ to be gyn.
 Other sex in a braunche ar sett,⁵
 Als tariyng and reklesnes,
 Sone forgetyng and slawnes,
 Lachenes, alswa, and faylyng.
 Þir sex mase a grett lettyng.
 Other sex ar spryngand þan
 Þat till ill endyng brynges a man,

¹A badly written line. 'itt' is cancelled after 'Ane', as in a false start on 'dasynes'--'dasa'. Faustina gives the final word 'anely'.

²First written 'thyrde', and cancelled.

³'Wickedness'.

⁴'Neglect'.

⁵These lines interrupt the regular flow of couplets. The scribe has bracketed rhyming lines throughout; here, he uses a special symbol to call attention to the rhymes which are separated by three couplets, a marginal 'a'; a marginal 'b' occurs seven lines later.

Þat amendment of life may lett.¹
 Þir ar þa sex þat ar noght gode:
 Vnbuxsumnes and vntholemode,
 Gruchyng alswa, and drerynes,
 Langour, wanhope þat werst es.
 Þir sprynges and spredes on ilka syde
 Oute of þe tre þat is called accyde,
 Þir ar þe vices aghten to know
 In whilk men falles þat ar slaw,
 For þe fende thurgh idelnes can
 Lett þe gude lyfe of a man,
 And occupie hym in his nedes
 If he fynd hym idell in gode dedes.
 Þis tre, with braunches and with boghes,
 And with leves þat on hym groves,
 Ware gode to grub and grave away
 Oute of gastely gardyn for ay;
 For itt is nawther gode ne abell
 To bere thyng þat is perfectabell²
 To man þat gode lyfe walde lede;
 Itt sall hym fayle in his maste nede.³

¹'Hinder'.

²Faustina: 'profitabill'.

³Faustina: 'For it will faile him in his nede.'

[The picture on 58^v has no writing. It shows a brown-clad monk kneeling below a drawing of the crucifixion, done on a gray-shaded shield. The background is dotted with drops of blood, after the common order elsewhere.] [f. 58^v]

[The tree of vices on 59^r has four deeply sagging branches, two on each side. The lower branches have six leaves; the upper, three. The lower branches are inscribed. There is no inscription on a small three-sided shoot at the top of the tree. Branches and leaves read, clockwise]:

Þir sex lets gode lyfyng of life: Dasynes, Tendyrnes, Idilnes, Heuynes, Lythernes, Arghnes; Grutchyng, Vnpacience, Vnbuwxsumnes; Wanhope, Langour, Drerynes; Þir sex lets amendement of lyfe: Taryng, Reklesnes, Forgyttyng, Slawnes, Lachenes, Faylynge.¹

[The banner at the base reads]:

Þe rote of þis tre may be called

Despayre of þat ar ouer balde.

[Vertically on the trunk is this couplet]:

Þis tre þat þou may se spryng

Is þe tre þat fordos gode lifyng. [f. 59^r]

¹Many of the leaves in Faustina are differently labelled, or interchanged. 'Dasynes' and 'Idilnes' are interchanged. 'Vnpacience' here is 'Untholmodnes', and 'Wanhope' and 'Languor' are interchanged. The leaves in lower right read, successively, 'Faillynge', 'Slawnes', 'Lachenes', 'Reklesnes', 'Forgetting', and 'Tarynge'.

[In þis]¹ forest of delite²
 [Growes a tre] þat is full white
 [And, clen]e³ and honest, day and houre,
 [And f]ull delycious of savoure,
 [A]pon þe qwhilk þe Haly Gaste
 Makes duellyng for itt is chaste;
 For chastite men calles right,
 A tre of grete vertu and might,
 Þe whilk has seuen degrece sere,
 And seuen braunches spryngand here:
 Þe fyrst degre is to be gyn
 Clene consciens of hert within;
 Þe secund aght to be full couthe--
 Þat is honest speche⁴ of mouthe;
 Þe thryd is kepyng of þe wittes fyfe;
 Þe ferth is straytnes here of lyfe;⁵
 Þe fift is felyng of ill company,
 And þe encheson of grete foly;
 Þe sext is gode occupacioune;
 Þe seuent is prayer with deuocioune.

¹The top left corner is torn, damaging the first five lines on 59^v. The text is supplied by Faustina.

²Faustina: '...forest of grete delite.'

³Ms. torn; supplied from Faustina.

⁴First written 'spek', and cancelled.

⁵Faustina: '...straytnes in hert of lyfe.'

Now will I schew efter my witt
 Þe seuen braunches þat commes of itt:
 Ane is of maydens þat will fle
 Flescly dede to þai maryd be;
 Þe secund is of anlapy¹
 Þat has bene filed and left foly;
 Þe thryd is þas þat wedded bene;
 Þe ferth is state of wydouse² clene
 Þe fift state is of maydens schene,
 Þat whils þai lyfe thynkes schast to bene;
 Þe sext state of clerkes may be,
 Þat ar ordand in haly degre;
 Þe seuent als boke mas mencioune,
 Is þe state of men of religioun.
 Þis tre to men is full profytabill;
 It festens þair herttes and mas þaim stabill
 Als tre in þe erth roted fast
 Þat wyndes ne stormes doune may cast.
 Þis is þe gode tre of continence
 Þat men suld kepe with diligence
 Fra fleschly filth þat itt may fyle,
 And fra þe fende þat has many wyle.

¹An unmarried state.

²Wrong beginning; 'wo', is cancelled.

[The kneeling figure on 59^V is that of a nun in a dark brown habit, with a white hood. A white inner garment shows beneath the opening of the brown robe in front. Above, the Virgin Mary stands with four angels about her, two on each side. Beneath her is the inscription]:

O swete Virgyn, God's moder fre,

Pow art þe flowre of virginite;

Pow grawnt me grace of þi godenes

To kepe me chaste and in clenness. [f. 59^V]

[The tree of chastity is drawn on 60^R. Seven branches, each with one large leaf, bear the inscriptions]:

Gode occupacion: Maydenhede keped to maryage;

Kepyng of þe fyfe wittes: þat has be fylde and
left foly;

Clene conscience: Þe state of martirdom;

Prayer with deuocion: Maydenhede of lyfe;

Honest speche: Maydenhede of religious;

Straytnes of lyfe: Maydenhede of clerkes;¹

Fleyng ill compeny: Chastite of wydows.

[On the banner at the bottom]:

Þe rote of þis tre þat is here seene

Sprynges in hert honest and cleene.

[On the trunk of the tree]:

¹Faustina: 'Clergi'.

Þis is þe tre of chastite
 Þat sprynges and spredes in honeste. [f. 60^r]
 In þis forest a nother tre sprynges
 Þat many scharpe thornes forth brynges,
 Þat many prykes and makes wrath,¹
 Þat deserues full litell schath.
 Bot men may vnderstand and se
 Þar wikked tonge is þe tre,
 And þe leues in haly writt
 Is vnderstanden þe wordes of itt,
 And lange itt is to tell þe² talle,
 All þe leues grete and smale.
 Bot men may ten braunches know
 Þat on þis tre groves hye and law,
 And þas may be cald skill,
 Þir ten synnes þat I neuen will:
 Idell speche and vayn a vauntyng,
 Losengery and bakbiteyng,
 Leyng and floryschyng³ thurgh ath,
 Stryuyng and gruchyng bath,
 Frawardnes and sclaunder to neuen,

¹A false start on 'wrath' ('war') precedes this word.

²Faustina reads: '...to tel bi tale,' which is to be preferred.

³'For', a false start on 'floryschyng' precedes.

To God and to his halows in heuen;
 Here may men se spryngand wyde
 Þe tre of þe tonge þat noght can hyde
 Þat men may call and halde be skill,
 þe tre of þe tonge þat is ill;
 And on þis tre ten leves hynges,
 þat oute of wikked tonge sprynges,
 þe qwhilk may a man lede
 To þe pitt of hell þat is to drede.
 Þis tre beres full many leves
 Þat many sakles oft tyme greves;
 Þis is þe tre þat God in yre
 Bad hew doune and cast in fyre,¹
 For þe froyte of itt was full soure
 And byske² and bitter of odoure.
 A mange thornes þis tre sprynges,
 For of itt commes alkyn synnes
 Þat dyseses bath man and wyfe.
 Þis tre sprynges now full ryfe;
 Itt ware gode to hew itt doune
 And putt itt oute of religioun,
 And all swa oute of all þe werlde,
 For itt fra heuen has many marrede.

¹Based loosely on Matthew 7:17-19.

²Written 'baske'; the cancelling dot is written beneath the 'a', and 'y' is written above the cancellation.

[A kneeling, white-robed monk prays beneath a shield, upon which are displayed the implements of Jesus' torture. An angel stands above the shield, looking downward upon the monk. The monk's prayer, written above him and beneath the shield]:

Arme me, Ihesu, with þis schelde,
My faas þat I may fell in felde.

[Surrounding the entire illustration, written in clockwise order about the sides and top]:

For heuen God sendes þe here
A schelde to hafe in wildyrnes
To feght when þou wendes into þe felde;
Þis scheld on þe þou dres,
For it may gar þine enmys 3elde,
Þaim both more and les.
Þe victory may þou welde
Be þis gere, as I gesse. [f. 60^V]

[The tree of the wicked tongue, portrayed on 61^r, produces ten drooping leaves]:

Leyng, Losyngery, Bakbytyng, Vauntyng,¹ Idel
speche, Floreschyng, Stryfyng, Grutchyng, Frawardnes,
Sclawnder.

[The label on the banner at the tree base]:

¹The scribe has unnecessarily inserted the 'n' in 'vaunting'.

þe rote of þis tre is growand
 In hert wher inuy is spryngande.
 [The vertical couplet on the trunk]:
 þis tre spryngyng to behalde,
 þe tre of wykkyd tonge is calde. [f. 61^r]
 In þis deserte sprynges a tre
 þat spredes his boghes bath wyde and hee.
 þis tre is called prowes be name;
 Many braunches beres þe same,
 For prowes is a vertu pryse;
 Itt mase a man hardy and wyse.
 Seuen braunches has þis vertu,
 And seuen leves of grete valu.
 Þir ar þe braunches first to knaw,
 And ay ar groveand on a raw:
 Nobelnes of hert in ilk a chaunce,
 Trayst þus sekyrnes and sufferaunce;
 Stedfastnes þat mekyll may wayle,
 And lastandnes withouten fayle;
 Hunger and thurst of rightwisnes,
 And ilk ane of þir a vertu es;
 Bot seuen leves sprynges of itt,
 Þat men calles and haldes thurgh witt;
 Seuen victories þat here awayles
 Of seuen manere of batayles,
 Thurgh qwhilk a man may not mys

Of seuen crounes in heuen blys:
 Þe fyrst batayle to be gynne
 Is þe batayle of dedely synne;
 Þe secund is penaunce harde;
 Þe thryd is of þe flesch frawarde;
 In þe werld is þe ferth and þe fift twa,
 Þat ane is welth; þat other is wa;
 Þe sext is wikked men and fell;
 Þe seuent is þe fende of hell.
 Þir ar called þe seuen degrese
 Of prowes þat a man may chese,
 And seuen braunches of victory
 Þat men suld couayte for þe maystry,
 Þat may hym lede þe right way
 To heuen blys, þat lastes ay.
 Þir bataylles suld a man a byde,
 And fyght fast on ilk a syde,
 And stande stalworthly in þat stoure;
 God will hym helpe and socoure,
 And saue and kepe hym and defende,
 Fra þe begynnyng vnto þe ende.

[A monk in white kneels below a shield upon which there is an unusual portrayal of Jesus' suffering: the nailed hands are in the upper corners of the shield, and the nailed feet in the lower. In the center is a large heart, pierced by a spear. Only these portions of the

body appear, and they are disconnected. The shield is dotted with drops of blood. Above the shield is the customary angel. There is no writing anywhere.] [f. 61^v]

[The tree of spiritual battles has seven branches, each with one leaf. Consecutively and clockwise, the labels read]:

Lastandnes:¹ Batell of wikkyd men;
 Sufferaunce: Batell of þe warld with welthes;
 Traystyng: Batell of dedly syn;
 Nobilnes of hert: Batell of penaunce;

[The leaves on the right side of the tree are labelled; the branches are not. On the leaves]:

Batel of þe flesch;
 Batell of þe warld with wathes;
 Batel of þe fende.

[On the banner at the base of the tree]:

þe rote of þis tre þat here sprynges
 In gostly batel þe baner brynges.

[Written on the trunk of the tree]:

Here growes a tre þat gracious es,
 þe whilk men calles þe tre of prowes. [f. 62^r]
 In þis wylde foreste is a tre
 Grovand þat gracijs is to se;

¹First written upside down, the scribe cancelled the word, made the branch broader, and rewrote the word.

Þis tre may be gode resoune
 Be cald þe tre of perfeccioune
 Þat groves in gastely lyuyng here,
 And is grene all tymes of þe 3ere.
 Of perfite lyuyng tuelf degrese
 Groves in þe tre þat þu here sese:
 Conuersion is þe fyrst þat is herd;
 Þe secund is despite of þe werld;
 Þe thryd is pouert of man and wyfe;
 Þe ferth is setting of gode lyfe;
 Tribulacioune þe fift is þan;
 Þe sext is penaunce of man;
 Þe seuent is orisone, as telles þe text;
 Meditacione þe aghtent is next;
 Þe neyent is lessone wysly soght;
 Þe tente is clennes of dede and thoght;
 Þe elleuent is lufe of Godes Sonn;
 Þe twelfe is contemplacioun.
 Þir groves in ilk a man and wyfe,
 Þat thynkes to begyn perfite lyfe;
 Þis tre groves and festes his rotes
 In meke hert þat vpward schotes
 His leues, þat is to vnder stande
 Þe vertu of þe contynuande.
 Þai sprede in vs if we þaim kepe
 Besely with deuocioune depe,

Pat perfecciounne gers vs profe,
 And on perfite lyfe to sett oure lofe,
 And als þe tre rotet in þe erth fast
 Pat na tempest may itt doune cast,
 Swa serues men God withouten fall,
 For we suld be his seruandes all.
 Sum begynnes God wele to pay,
 And faylles lang or þe terme day;
 Bot he is worthy to haue na mede
 Pat wele begynnes and fayles in nede.
 He groves noght in þe tre of lyfe,¹
 For man þat wele endens² sall wende
 To ioie þat neuer sall haue ende,
 Wheþer itt be man or wyfe.

[Clad in white, a monk kneels beside a large
 heart labelled 'Contemplacion', out of which grows a
 tree with twenty leaves, all labelled. Above, Jesus
 stands, holding his right hand under the wound of the
 spear in his side, from which blood flows. An angel
 stands on either side. The leaves of the tree read]:

Reson, Meknes, Simpifnes, Prayer, Tractabilite;
 Luf, Mercy, Charite, Fayth, Sobirnes, Drede, Hope,

¹The scribe has again indicated alternately rhym-
 ing lines here by writing an 'a' in the margin to the
 left and a 'b' before the final line on the page.

²The scribe surely intended 'endes'.

Chastite, Pyte, Obedience, Stabilnes, Modenes, Desire,
 Pouerte, Myldnes. [f. 62^v]

[63^r depicts the tree of twelve degrees of perfection. Six leaves grow on each side, two from each of three branches.¹ The branches are unlabelled; the leaves, from bottom left, clockwise, read]:

Penaunce, Tribulacioun, Setyng of gode lyfe,
 Pouerte, Despisyng of þe warlde, Conuersacioun, Prayer,
 Meditacion, Redyng, Clennes of thoght, Luf of God, Contemplacion.

[At the base of the tree]:

þe rote of þis tre if it spryng
 In stabil trowthe, behoues it hyng.

[On the trunk of the tree]:

þis is þe tre of twelfe degrees
 Of perfyte lyfyng þat þou sees. [f. 63^r]
 In þis deserte 3itt groves a tre
 Of tuelfe vertus, as men may se.
 þis deserte call I noght elles
 Bot gastely lyfe, als scripture telles.
 When we forsake þis werldly dedes,
 And gastely lyfyng lely ledes,
 þan wende we vnto wildernes,

¹The corresponding tree in Faustina shows all branches and leaves individually, rather than paired.

Whare hard lyfyng and penaunce es.
 Þir ar þe tuelfe degrese of vertus
 Þat groves in þe tre þat here feelus:
 Þe first is verray trouth of Criste;
 Þe secund is to be baptyste;
 Þe thryd is fornycacione to fle;
 Þe ferth is couetus noght to be;
 Þe fift is glutorie¹ to refreyne;
 Þe sext is penaunce withouten feyne;
 Iastandnes þe seuent is calde;
 Hospitalite þe aght we halde;
 Þe neyent is godes to full fill;
 Þe tent, to lefe our propur will;
 Þe elleuent is chastite to spyr;
 Þe tuelft² is besynes of all þir.
 Þir grefe of vertus men³ may fynde
 In þe lyfe of Saynt Thomas of Ynde.⁴
 Þir tre has full swete sauour;
 Þis tre beres full many flour;

¹A false start, 'glo', is cancelled. 'Gluttony' OHG gluttire, 'to swallow'.

²Written 'tuelfet'; the erroneous 'e' is cancelled.

³'Ma', anticipating 'May', written before 'men', and cancelled.

⁴A common, ancient tradition sends the apostle Thomas to India, where he ultimately died a martyr's death.

Þis vertus a mannes hert ledes,
 Swa þat he na parels dredes,
 And settes itt in a traystyng fast,
 And makes itt stabill and lange to last;
 For he þat will vnder take
 A gode way for God sake¹
 So fast his hert sall be sett
 On his purpose þat noght itt lett;
 And for na thyng to be abayste,
 Bot in God ay seker trayste
 To full fill with all his myght
 Þat he has be gunnen ryght;
 Þat is, vertus for to chese
 Þat men² may se grew in þir trese,
 Þat ledes men þe way euen,
 Þat gase to þe kyngdome of heuen.

[At the bottom of the illustration on 63^v, beneath a man kneeling toward three angels, is this inscription]:

Abraham to God was der[e]
 For kepyng Godes byddyng clere.

¹Faustina gives 'Goddis sake'.

²For the second time in this poem, the writer anticipates 'may', writing 'ma' before 'men'; he cancels the error.

[Abraham prays, anachronistically]:¹

With þis schelde, Ihesu me arme,

þat þe fende do me no harme.

[The shield to which the prayer refers is drawn at the top of the page. Three angels look down upon Abraham, as if to attend to his prayer. Below the shield]:

Sanctum fidei.

[The shield has an unusual inscription. The three points, top left, top right, and bottom center, are consecutively labelled Pater, Filius, and Spiritus Sanctus. In the center of the shield is written Deus. Each of the three corners is connected to the center by a channel, in which is written Est. Similarly, each is connected to the adjoining outer corners by a channel in which is written Non est. Hence, the shield would read]:

Pater est Deus. Filius est Deus. Spiritus Sanctus est Deus.

Pater non est Filius. Pater non est Spiritus Sanctus. Filius non est Spiritus Sanctus.

[A poorly written poem appears continuously about the illustration]:

Her God sendes þe gastly gere

Agayns þe wikkyd gaste;

¹The appearance of the tree angels is a reference to Genesis 18:1-22; in the first verse of this reference, one of the angels is identified as Jehovah.

þe scheld of fayth þat þou may bere,

His myght it marres maste;

His fayndyngs sal þe not dere;

If þou þeron wil trayste,

Þis wapyn¹ worschip þou and were.

Fader, Son, and Haly Gaste. [f. 63^v]

[64^r shows the tree of twelve virtues, each printed upon a leaf which grows directly from the tree trunk. In clockwise order, they are]:

Penaunce, To refrene glotony, To fle couetyce,
To fle fornicacion, Baptym, Trowthe, Lastyngnes, Hospi-
talite, To do God's will, To lefe oure proper wille,
Chastite, Kepyng of al þies.

[On the banner at the tree base]:

þe rote of þis tre þat is grene

In gracious hert growyng is seene.

[Written on the tree trunk, vertically]:

þe twelfe degres of virtues sere

In þis tre ar grawande here. [f. 64^r]

Þis tre groves in wildernes

Whare many rampand lyon es,

þat ar fendes vgly and fell,

þat kepes þis tre þat groves in hell.

¹Omitted by the original writer, 'wapyn' is crowded into the right margin by the rubricator.

His froyte is bath bitter and soure
 To þaim þat tastes of his sauore
 In saule and body bath to geder
 Withouten ende when þai come þedyr.
 Þis is þe tre of paynes fourtene
 In hell þat sall be felde and sene,
 Þat synfull sall be pyned with ay
 In body and saule eftyr domesday:
 Þe fyrst is fire full hate to reken,
 Þat na maner of thyng may slekken;
 Þe secund is calde als says some,
 Þat na fire may ouer come;
 Þe thryd payn is bath filth and stynke,
 Stranger þan any hert may thynke;
 Þe ferth is hunger, sharpe and strange;
 Þe fift is thyrst, brenand omange;
 Þe sext is so grete myrknes
 Þat itt may be¹ graped, sa thyk² itt es;
 Þe seuent is þe horrybell syght
 Of deuels þat ar full vgly dyght;
 Þe aght payn is vermyn grette
 Þat synfull saules sall gnaw and frette;

¹'Be' is badly written, cancelled, and written a second time.

²Ms.: 'fhyk'; not corrected.

Be neyent is dynghyng of deles hand¹
 With melles of iren hate gluand;²
 Be tent payn is gnayng within
 Of consciens þat bites³ as vermyn;
 Be elleuent is hate teres of gretynge
 Þat þaim sall scald⁴ in doune fallyng;
 Be tuelfe is schame and senschyng⁵ of syn
 Þat þai sall haue þat neuer sall blyn;
 Be thritene is bandes of iren bernand
 Þat þaim sall bynde bath fote and hand;
 Be fourtene payne despayre is cald,
 Þat synfull men in hert sall hald.
 Þis is þe tre of dampnacione
 To ilk a synfull nacione;
 When schame and senschipe⁶ dobell es
 To saule and body in hell endeles.

¹Faustina: '...dingginge of deuel's hande.'

²Faustina: 'glowande'.

³First written 'bittes'; the first 't' is cancelled by subscript dot.

⁴Ms.: 'sold' is written and cancelled. The margin, and Faustina, 'scald'.

⁵A false start, 'schen', is cancelled.

⁶A false start, 'sel' is cancelled.

[The wide open maw of a huge dragon fills the bottom of the right marginal illustration on 64^V. Into his mouth are falling the doomed souls. The upper portion depicts a hermit, garbed similarly to John the Baptist on 53^V in hairy garment, but without the outer robe, and wearing a bishop's mitre. He kneels, facing an angel which flies toward him from upper left. The angel speaks after the hermit's opening quatrain]:

[Hermit]:

Comforth and indulgence I toke none,
To eghte and twenty ȝere was cummen and gone;
þerfore blissed be God in in Trinite,
þat fro helle payne has safed me.

[Angel]: For þou has serfid¹ God perseuerantly,
In heuen þis seete is ordand hye. [f. 64^V]

[Page 65^r suffers a severe rip in the left center part of the page. Nearly square, the tear has removed two of the fourteen leaves of the tree of Confusion, and has left only a small portion of two other leaves. The rip extends to the left side of the trunk of the tree, and it measures over 2 1/2 inches on each side. The missing words or letters are supplied from Faustina. The leaves are labelled]:

¹'Serifd' in the text.

Sigh[t of fendes]; [Blak mirknes]: [Christe
brinnande]: [Hunger scharpe and] strang; Fylth and
stynk; Calde þat noght may heet; Fyre þat noght be slek;¹
Foule vermyn;² Betynge of fendes; Gnawynge of conscience;
Hote teres of gretynge and wepynge; Schame and schenschyp
euerlastynge; Bandes of yren brynnynge; Payne and dispayre
of al godenes.

[At the base of the tree is this couplet]:

þe rote of þis tre sal grewe

In hell, wher paynes sal ay be newe.

[The inscription on the tree trunk differs from
the previous ones in that it is not a rhyme]:

þis is þe tre of confusion þat saules sal hafe
in hell þat ill has done. [f. 65^r]

Now groves here þe last tre of price,

þat sprynges to heuen fra paradise,

Whas froyt sall be to man and wyfe

Geuen in heuen efter his lyfe;

And all þe ioyes and þe bl[i]ssehedes³

þat men sall haue for þair gode⁴ dedes,

¹Faustina: 'kele'.

²Initially written 'vy', and cancelled.

³The 'i' has not been supplied; Faustina: 'blissed-
nes'.

⁴A false start, 'gd', is cancelled.

Seuen blyses þe body þere¹ sall haue,
 And seuen þe saule þat sall be saue:
 þe first blis is brightnes² cald,
 þat saued bodis in heuen sall hald;
 þe secund blis is swyftnes,
 þat bodis sall haue þat rightwis is;
 þe thrid blis is strenght and myght
 þat bodys sall haue in heuen bryght;
 þe ferth blis is fredome right,
 þat bodis sall haue in heuenly sight;
 þe fift blis is lastand hele
 þat saued bodis sall ay with dele;
 þe sexte blis is grette delite
 þat bodis sall haue of men perfite;
 þe seuent blis is endeles lyfe
 þat saued sall haue withouten stryfe;
 þe first blis þe saule sall haue
 Is wisdom to þaim þat sall be saue;
 þe secund blis þat saules sall fele
 With þe bodis, als clarkes wate wele,
 Sall be frenschipe and perfite loue,
 Mare þan any man may proue;
 þe thrid blis, als men may rede,

¹First written 'þair', and cancelled.

²A false start again: 'bli' is cancelled.

Is verray a corde and anehede;
 Þe ferth blis sall be powere
 Þat saued saulles sall haue in fere:
 Þe fifte blis is worschepe
 Þat saved saules sall ay kepe;
 Þe sext blis sall be sekernes
 Þat saules sall haue þat saved es;
 Þe seuent blis is ioie perfite
 Þat saules sall haue with grete delite.
 Þis tre sall florysch in heuen ryke,
 Whar ioie and blis lastes euerelyke.¹
 Now pray we bath day and nyght
 Þat God graunt vs grace and myght
 To taste þe swete froyte of þis tree
 Withouten ende in heuen hee.

[The severe tear mentioned on 65^r has removed
 the center from the illustration on 65^v. At lower left
 is a ladder with three rungs. It is labelled]:

Þe leddy of heuen [and the rungs]: Fayth, Hope,
 Charite.

[In the lower right, a kneeling figure is labelled
 'Heleseus propheta.' Beneath him is an inscription which
 suggests that the missing portion of the drawing depicts

¹Faustina: 'Whar ioie and blis sal laste ilike.'

Elijah's ascension to heaven in a chariot of fire (See II Kings 2:11, 12), since this was the condition upon which Elisha was to receive his requested 'dowbyl spyrit', (See II Kings 2:9, 10). The inscription]:

Pater, my Fader myne, þou art þe wayne of Israel
kend;

Þi dowbyl spyrit in to me þou sende.

[Some writing remains outside the rip and beside the missing portion of the illustration]:

Helyas[...]; With h[.....]; þe propheta[.....]

[Above, Jesus is shown looking down from within the confines of a medieval castle-like structure; surrounding him are some souls of the saved.] [f. 65^V]

[The tree of the heavenly blisses on 66^r has fourteen leaves, seven per side. They are]:

Endeles lyfe; Gret delyte and ioye; Lastyng hele;
Freedom; Strenthe and myght; Swyftnes; Brightnes; Wisdom
and vindirstandyng; Luf and frenschyp; Acorde and one-
hede; Powere; Gret worschip; Sikyrnes; Ioy perfyte and
euerlastyng.

[On the banner at the tree's base]:

Þe rote of þis ryal tre
Growes wher ioy lastyng sal be.

[The couplet on the trunk]:

þis tre growes wher þe saule ful¹ right
 With þir dewres² sal be dyghte. [f. 66^r]
³How of þis gastely wildernes
 In þe sawter boke þus writen es,
 In a Salme on þis manere,
 As þu may se writen here,
Inuenit eum in terra deserta in loco horroris et
v. s.⁴

He fand hym in deserte land,
 In vgly place traueland,
 In vaste and in wildernes
 Whare all walkes þat wilde es.
 Be þis deserte þou vnder stand
 Penaunce of hert sorowand,
 For when a man forsakes his flesch
 And all thyng þat delycius es
 And lyfes in saule be hardnes,
 Þan enters he in to wildernes
 In þat entent, als men may loke,
 Als wildernes is wroght þis boke.
 To gar men vnderstande and taste
 How vertus may grove in þair gaste,

¹Two bungled words precede; the first is illegible, and the second is 'sal'.

²'Spiritual attributes' or 'virtues'.

³The writer begins the page by repeating the first two lines of 65^v, which are cancelled.

⁴This is incorrectly cited; the proper source has not been identified.

And whilk tre þai sall haunte and vse,
 And whilk þai sall fell and refuse,
 And whilk froyte ledes men to lyfe,
 And whilk posouns man and wyfe.
 Take gude kepe to þis tretis,¹
 Þat here is writen on Englis,
 For itt is taken of bokes sere
 And made groveand in treys here,
 Bath þat þou may study and see,
 Vertus to folow and vices to flee.
 Þis litell tretis of sere degreys
 Of vices and vertus in þir treys,
 A haly man sent itt to his frende
 To haue itt to þair lyfes ende,
 And þan to lefte itt in som place
 Whar gederyng of pepull wase,
 For was it nother his will ne rede
 Þat itt suld be lefte in baran stede,
 For itt may in tyme comyng²
 Turne som man to gode lyfeyng.

¹Faustina differs here, and for the next four
 lines:

Kepis wele þis dere presande
 Þat first was written wit hali man hande,
 For he it tok oute of bokes sere
 And made it growand in trees here
 Þat men may þair on stody and see.

²Faustina: 'For it myghte in tyme to coming'.

Haly men, perfite and gode,
 In to þis wildernes gode,
 In werld whilis¹ þai war lyfeand;
 Now ar þai gane to ioeye lastand,
 Vnto þe qwilke ioeye he vs brynge,
 Þat for our sake on rode gun² hynges;
 Þar to duell with haly men
 Withouten ende, Amen,³ amen.

[Moses is shown receiving the tablets of stone
 from God on 66^v. Beneath the illustration]:

God to Moyses his lawe gaf fre,
 Wrytten in tabils, as 3e may se,
 With al þe commaundements ten,
 Þe whilk ar bownden to kepe al men
 If þai to heuen wil go,
 And safe þair saule fro lastyng w[o].⁴ [f. 66^v]

¹First written 'wilis', and cancelled.

²A false start, 'go' is cancelled.

³The initial 'A' was omitted, and caretted into the text.

⁴The 'o' is torn from the corner of the page.

^ap. 329.

^bBrown and Robins, p. 107, item 672.

^cArchiv für das Studium der neuen Sprachen und Literaturen, (cxxvi), pp. 59-73.

ARTICLE 43a, f. 67^r

The Catalogue shows no separate listing for this miscellaneous page, leaving the reader with the impression that 67^r is the conclusion of the 'Desert of Religion.'^a This cannot be true for several reasons. The hand changes, reverting entirely to scribe 'A', who wrote none of the text of the 'Desert', but did the illustrations and the marginal writing. The ending on 66^v is clearly terminal: 'Amen. Amen'. The poem of 67^r represents a topical change--no longer is the stress upon the ascetic life, but upon a prophetic vision of the 'cyte of heuen' and the necessary purification of thought required to attain it. Whereas twenty or more couplets comprise the poems on each page of the 'Desert', there are but eighteen lines on 67^r; and, although the 'Desert' is done almost entirely in consecutive couplets, this poem opens with five couplets and concludes with eight lines of alternate rhyme, a form which never occurs purely in the 'Desert'. Finally, one would expect one of the trees of vice or virtue to occupy 67^r, since this is the consistent pattern in the 'Desert' from its beginning. There is nothing of this sort on 67^r.

The single real point of resemblance on this page to the preceding poem and its accompaniments is the illustration on the right half of the page. The familiar monk kneels at the bottom; doves fly upward from him toward Jesus, who stands at top center with his right hand in the sign of blessing; there is an angel on either side. The doves carry short ribbons on which are written out the various evil thoughts one must overcome if he would join the Saviour in heaven. The monk's couplet prayer springs from a large red heart which he holds in his hands.

Further obviating the possibility that the poem of 67^r is a conclusion to the 'Desert' is the fact that, between the couplets and the concluding quatrains is drawn an illustration of the 'cyte of heuen.' The text is interrupted abruptly; this never happens in the 'Desert'.

Beneath the final lines on 67^r is a diamond-shaped drawing with 'Ihc' in the center, and a Latin inscription written about the four sides. Off the upper right side of the diamond is a large 's', standing alone. Its significance, if any, is lost.

[The TEXT]:

The cyte of heuen is set on so hye a hylle
 þat no synful man may wyn þer tylle,

Þe whilk hylle I likken to byral clene
 Þat is clerer þan any þat here is seene.
 Þat hyll is noght els to vndirstandynge
 Bot holy þoght and byrnyng ʒernynge
 Þat holy men had here to þat stede,
 Whils þai lyfed before þair dede;
 For God wil þat þai als hye vp pas
 As þair þoght in ʒernyng vpward was.

[There follows a drawing of this 'cyte of Heuen',
 occupying the equivalent of about ten lines. The two
 quatrains follow]:

Thoghts ar so sotell and so slee
 And so qwaynt comes ouer qwart,¹
 Þat none may let þaim to flee,
 Ne for to entyr man's hert;

For als þe swallow may not be
 To flee in hows let ne gart,
 Bot if sche byg, let may we,
 So may we þoghts to byg in hert.

[The Latin inscription, written on the perimeter
 of the diamond border which surrounds 'Ihc' in the cen-
 ter]:

¹'Craftiness overcomes gentleness.'

In nomine Ihesu omne genu flectatur bonum mihi diligere.¹ Ihesu nil vltra querere, optimum estimo esse Ihesu in corde figuri, et aliud nequaquam desiderare.

[The banner which grows from the monk's hert reads]:

Lord, help my hert fro vanytes,
And fowle boghtes þat abowte it flees.

[The evil thoughts written on the ribbons carried by the doves]:

Couetos boght; Yll boght; Glotorus boght; Wayne boght; Lycherus boght; Prowde boght; Irefull boght; Vnclene boght; Inuyos boght; Warldly boght. [f. 67^r]

¹This portion: Philippians 2:11.

^aOn p. 329, the Catalogue shows Article 43 beginning on f. 46^r, and Article 44 on f. 67^v. Page 67^r therefore is either considered the concluding page of Article 43, or it is overlooked. For the reasons given above, it cannot be assigned to Article 43.

ARTICLE 44, f. 67^v

A Complaint of Christ on the Cross, this meditation consists of a poem on the Tree of Life, done in the same meter as Article 42. It is both incomplete and imperfect here, being without the final line of the 8th stanza. The complete version is Item number 1119 in Brown and Robbins, and it has been reproduced in full elsewhere.^a

Originally ascribed to Skelton, the meditation is now considered to be anonymous.

The TEXT:

Take Gode Hede Wele of þis Medytacōn¹
 Herkyn wordes swete and goode,
 Lofely speche with mylde mode,
 When Ihesu Crist hang on þe rode,
 Scewed vnto man;
 With paynes fell when he fro hell
 Our saules wan.²

¹This serves as the title, and is rubricated.

²The poem is considered to have seven-line stanzas. In 37049, the fifth line is written as one with the sixth, giving internal rhyme. It is reproduced here as it appears in this ms.

Pou synful man þat by me gase,
 A while to me turne þou þi face;
 Behold and se in ilk a place
 How I am dyght,
 Al to rent and al to schent
 Man for þi plyght.

Behold þe crowne of þorne kene
 Þe Iewes set on my hede for tene;
 Two þefes hang þai me betwene,
 Al for dispyte;
 Þis sorow and wa þou sees me ta;
 Man, I þe wyte.

A whyle by me stand þou 3itt;
 Behold my handes, behold my feete,
 How þay ar knaghed with nayles wete
 Vnto þa¹ tree;
 Þis sorow and care with woundes sare
 Þoled I for þe.

Behald and se with ropes toghe
 How Iewes fell my lymmes droghe,
 For no lym was mete ynoghe
 Vnto þe bore

¹Written 'þe'; the cancellation runs through both letters, but the thorn is not rewritten, and the 'a' is inserted above the cancellation.

Per strang stowndes and depe wowndes;
 Boled I þe fore.

Hertly behald vn to my syde--
 Þar may þou se a wounde ful wyde,
 Made with a spere unryde
 Vnto my hert;
 Þis sorow and care þir wounde sare,
 Þi syns it gart.

And þerfore vndirstand þou sall
 In stede of drynk, þai gaf me gall,
 Aysell mengyd ay with all,
 Þies Iewes felle;
 Þis sufferd I for to by
 Þi saule fro hell.

Me rewed on Mary, my moder mylde,
 Þat gret for me sore, hir childe,
 When sche sawe me þus revyled
 In alkyn þinge;

O child as a tyke and þefe lyke...¹ [f. 67^v]

[In the illustration to the right of this poem,
 Jesus is shown fastened to a tree with the inscription
 'Þe Tre of Lyfe' directly overhead. The branch to the

¹The poem ends abruptly here, with the final
 line[s] missing.

left is inscribed 'Luf', while that to the right is 'Char[YTE]'. Surrounding Jesus are the implements of his torture: the spear, held only by a hand, is thrust toward the wound in his side; another hand extends a long pole with the sponge and vinegar; on each side is a hand-held whip with four lashes each; the crown of thorns is on his head, and the oversize spikes hold him to the tree by hands and feet. His body is dotted with the drops of his blood, and blood drips from hands, side, and feet. A monk bows in reverence at the base of the tree.]

^aSee pp. 151-156, Religious Lyrics of the XV Century.

ARTICLE 45, f. 68^r

The tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth joys of our Lady appear here alone, an extract from the 'Fifteen Joys of the Blessed Virgin Mary.' It is listed as Item No. 61 in Brown and Robbins, p. 698. The poem here consists of twenty-one couplets, excepting that the second line is missing from the third couplet. The page is very carelessly written, being plagued by errors of many kinds. It is untitled, and could well be a continuation of the poem from an earlier source, with some pages missing. This possibility is further enforced by the fact that the page is more severely damaged than is the preceding, and the two pages almost certainly were not consecutive at one time.

The TEXT:

Be tent ioy had oure Lady at þe feste of Archi-
tricyne¹

When oure Lord Ihesu torned watyr into wyne.

Here say 3e þerfore a Pater Noster and ten Aues
also,

¹'In þe hows' is written above 'at þe feste'; neither is cancelled, and the phrase is not caretted into the text. This feast, two Sundays after Epiphany, commemorated Jesus' first miracle, in Cana. See John 2:1-11, (esp. vv. 8, 9, in the Vulgate).

Pat 3e may hafe happe and grace ay wele to do.
 Be eleuynt ioy, and also a crede, þat 3e may þe
 bettyr spede

.....¹

Also hafe 3e in mynde with 3our hertes fre
 How Criste baptyst of Synt Ion wald be,
 And ordand þis sacrament to wasche vs² fro þe
 orygynal syn,
 And opynd heuen to al þat wil fro wykkydnes blyn.
 Þus by þe vertewe of his blyssed passion and
 payne
 He has safed vs fro dampnacioun and boght vs
 agayne.

Þerfore in honoure of þis blyssed lady³ þou of
 þis had gret ioye,
 Say for þe eleuynt ioy a Pater Noster and ten
Aues withouten noye.
 And for þe twelft ioy þat oure Lady had of Criste
 hir son,
 On þe poste day of his resurreccion,
 When he apperyd to hyr withowute any fayle

¹The second line of this couplet is missing, and a blank space is left in the ms.

²Careted above the line.

³Omitted on the first writing, 'lady' is careted into the text, and is written on the left margin as well.

And sayd ioyfully,¹ "Holy Modyr, hail"
 For þis ioy deuowtely as 3e maye²
 A Pater Noster and ten Aues 3e saye.
 Þe thyrtende ioy Mary had in Criste ascencion
 When he styed to heuen as scriptoure makes mencion,
 Þorow his awne glorios power and myght,
 Þe whilk to hyr was ioyfull syght;
 Þerfore in thynkyng of þis ioy deuowtlye
 Sa a Pater Noster and ten Aues in hye.
 Þe fowrtende ioy Mary had on Wysssonday
 When þe Holy Goste, withouten delay,
 Was³
 Before al opir pryncipally in hyr gun glyde,
 And fylld hyr and þe Apostyls with mykil ioy þat
 tyde⁴
 And made þaim so stronge in Cristes faythe and
 belefe
 Þat with þair prechyng þai dred not tyrants to
 grefe.
 Þerfore in honoure of ioy of þe Holy Gost cumyng
 þat daye,

¹'Glor' is cancelled, and 'Ioyfully' replaces it.

²First written '...deuowtely 3e say as 3e maye';
the '3e say' is cancelled.

³Written in margin before the line.

⁴The context of Acts 2:1-14 makes it clear that
the Holy Spirit came upon the Apostles only, since Peter
stood to preach with the eleven (v. 14).

A Pater Noster and ten Aues deuoutely 3e saye.
 Þe fyftende ioy of oure blyssed Lady was þis,
 When sche was broght vp with angels to blys
 And crowned Qwene of heuen with gloriosnes;
 Þerfore a Pater Noster and ten¹ Aues say 3e,
 both more and les.
 With a crede þis prayer deuoutely 3e hawnte,
 Þat sche praye to hir Son Ihesu to vs þat he
 grawnte
 Heuen blys and here our lyfe to amende,
 Þat we may reyne euer with hym [with]owten ende.
 Amen. [f. 68^r]

¹'Ten' is the numeral 'x' here, and in the previous instances.

ARTICLE 46, f. 68^V

Folio 68^V offers a most interesting study in composition. Essentially it is a 'deuowte meditacion of þe passion of Ihesu Criste after þe seuen howres of þe day.'^a A series of sixteen couplets on the left side is parcelled out in seven divisions, five of which are titled after the 'five wits', and the remaining two are identified as 'Consentyng' and 'þe frenes of W[yllle]'. Seven tiny illustrations separate the left and right columns, representing successively the themes of the meditation of each hour.

Brown and Robbins lists the poems separately. Column One is entry 2075, and Column Two is number 3251.^b A single two-line introduction stands over both columns in 37049. Topically, St. Bonaventure's "The Privy of the Passion" is the model for this meditation. It has been edited, along with some poems attributed to Rolle, by Geraldine E. Hodgson,^c and for the EETS by J. Meadows Cowper.^d

The TEXT:

Here begynnnes a deuowte meditacion of þe passione

of Ihesu Criste after þe seuen howres of þe day, ordand
in holy kyrkē, how a man sal remembyr þi[r].¹

þe howre of Mateynes²

Man, take hede on þe day or on þe nyght,
How Criste was taken with grete myght
And broght vnto Pylate
With Iewes, þat Criste dyd hate.

þe Howre of Prime

At þe howre of prime sal þow deuowtely thynke
How Criste was scowrged with grete swynke.

þe Howre of Terce

At þe thyrd howre also,
Christe bare þe cros with gret woo;
Thynke deuowtly on þis
To purches þe mercy of þi mys.

þe Howre of Sext

At þe howre of sext in hye
Was Crist crucyfied with vylany;

¹The page is torn at the right margin. These lines are rubricated.

²Here, and following, the title for each section of the poem is written to the outside margin beside the verses, and both title and verses are enclosed in lines which separate them from the following verses and stretch across the page. This quickly identifies the proper illustration with the matching meditation, and with the corresponding poetry opposite.

Take hede of his paynes smert,
 Þat it pytefully perche¹ þi hert.

Þe Howre of None

At þe howre of none Cryst dyd dye,
 And ȝeld his spyrit in hye
 With gret sorow and strange payne
 To by our saules agayne.

Þe Howre of Euen Sange

At þe howre of euensange Cryste was taken of þe
 cros,
 Sore wounded, to safe man's saule fro losse;
 Take gode hede and hafe pyte
 Of hym þat dyede for þe.

Þe Howre of Complyn

At þe houre of complyn, þe sothe to say,
 Criste was beryd withouten delay.
 O gret dole it is to consyder wele
 What sorow his moder and his frendes dyd fele
 When þai his paynes had sene and woo,
 And þan fro hym suld goo;
 Take hede man, and sorowful be,
 And thanke hym hertly þat þis sufferd for þe.
 For sake þi syn and turne to hyme.
 If þow to heuen wyll clyme.

¹'Pierce.'

[Titles for the second column verses are found in the right margin and, like those of the first protion, the titles are rubricated.]

De Heryng

Take hede, man, how þe Iewes dyd cry
To put me to deth in hye,
And fylde my heryng wykkydly;
Fro heryng of yl kepe þat for þi.

De Syght

Behald, man, and se
What payn I sufferd for þe;
Derfore fro ylle þi sight þou kepe,
Þat þou be safe fro syn and schenschepe.

De Smellyng

De payne of Criste be to þe sweete
In smellyng þi bale to bete
Agayns smellyng¹ of wykkydnes
Þat puts þi saule in gret distres.²

De Towchyng³

Take hede how I was towchyd with paynes smert,
And with a spere, towched was my hert.

¹A false start made here, 'tastyg', is cancelled.

²First written 'in swele', and cancelled.

³False start 'Tast' is cancelled.

Perfore fro vnclene towchyng

þou kepe þe in al thyng.

þe Tastyng

My tastyng was fylde¹

With aysel and galle,

And with opir fylthe bot gret and small;

Perfore fro al vnlefull taste

To kepe þe wele þow haste.

Consentyng

þow sal in al þi hert consent;

Kepe þe fro syn with trewe intent,

And hafe me in þi luf fre

At al tymes, wherso þu be.

þe Frenes of W[yлле]²

My fre wylle was euer to do gode,

Perfore rewfully I hange on þe rode

To safe fro los man's saule,

And bryng hym to þe heuenly halle;

Perfore euer fro wykkydnes þi fre will þow sett

If þou blis will gett;

¹Misspelled 'flde', and cancelled.

²Torn from the edge.

An[d]¹ put it euer to godenes,
 Euermore in al distres. [f. 68^V]

¹The 'd' is missing, probably not intentionally.

^aThe Catalogue, pp. 329, 330.

^bListed on pages 326 and 518 in An Index of Middle English Verse.

^cSee Some Minor Works of Richard Rolle with the Privy of the Passion, London: John M. Watkins, 1923, pp. 186-208.

^dMeditations on the Supper of our Lord, and the Hours of the Passion, by Cardinal John Bonaventura, Original Series 60, London, 1875.

ARTICLE 47, f. 69^r

An unassigned piece, Article 47 consists of twenty-three couplets calling for the reader to think upon death and the hereafter, and make proper preparations for the future. A drawing accompanies the poem, in the right margin, showing a man standing above a faceless skeleton, which holds five arrows in his hands. There are no inscriptions on the drawing.

The TEXT:

In omnibus operibus tuis memorare nouissima tua
et in eternum non peccaberis.

þat is on Ynglysche þus to say,
He says, Thynke on þine endyng daye.
Ay, when þou suld any warke begyn
And þan sal þu neuer more syn,
And þerfore þu man in þi warke be slee,
And þinke ay wele þat þu sal dye,
For þou sal dye, þou wote neuer when,
Ne in whatt state þou sal be en,
Ne þou wate neuer in whate stede
þou sal dye, ne of what ded.
Foure skyls I fynde in sum stede,

Why men specially suld drede þe ded:
 One is for ded stowre is so felle
 þat it is more payne þan man can telle,
 þat euere man sal fele within
 When body and saule sal twynne;
 Anopir is for þe syght þat he sal see
 Of fendes þat abowte hym þan sal be;
 Þe thyrd is a cownte þat he sal zelde
 Of al his lyfe, both 3owthe and elde;
 Þe fourte is for he is vncertayne
 Wheder he sal wende to ioy or payne.
 Þe prophete says þus in a stede,
 And spekes þus vnto þe dede,
 O, þou grisly deth, says he,
 Ful byttyr is þe mynde of þe
 Vnto þe synful, namely
 þat amends hym noght or he dye.
 Þerfore me thynke he is vnslee
 þat makes hym not here redy to dye,
 For dethe is prevy and sodayne,
 And þe tyme of his cumynge vncertayne;
 Þerfore at morne, when þou sees light,
 Þinke þou sal dye or it be nyght.
 When þou gos to slepe, if þou be wyse,
 Þinke with þi life þou suld not ryse,¹

¹'Not rse' is cancelled, although the 'not' is correct.

For Saynt Austyn þus says in a boke,
Sat ay þi hert on þi laste day loke,
For who so wil þinke on þis manere
And beware and make hym redy here,
And of al his syn clense hym wele,
Or deth com þat he mon fele,
þan may he askape and go lyghtly,
þe bittyр paynes of purgatory,
And com to þe blis of heuen bright,
Wher euer is day and neuer nyght. [f. 69^r]

ARTICLE 48, ff. 69^V, 70^R

'The Apple of Solace' is a short prose treatise, with an illustration, setting forth the Virgin Mary as the green tree, and Jesus Christ as her fruit, through whom all nations may have solace. It is unassigned.

The illustration for 'The Apple of Solace' shows a group of eight monks examining an apple in the center of the page. On the left, the Virgin stands before a tall, fully-leaved tree. Jesus hangs from a roughly trimmed, dead tree to the right. In the left margin, below Mary, the inquisitor stands, while the angel, who answers him, is opposite.

The TEXT:

Now gode angel, telle me what 3onder pepyl menes
þat plays and has þair solace with 3on appyll.

Þe Angel sayd,¹ þer is no man so wyse nor so holy
þat can so certainly hald his way, bot sum tyme he sal
fyn[de]² heuynes and sorow at his hert. Wherefore, he
nedes sum solace and consolacion þer with to comforth his

¹Rubricated.

²Letters missing because of a hole in the ms.

hert, as who so wald comforth a child with sum maner of solace. Wherefore witt it wele þat þies þus playes here to avoyde þair heuynes; þai hafe funden vndyr 3one grene tre 3on appyll, wherof þai hafe gret ioi and comforth, with þe whilk appyl þai play as often as þai ar noyed or in heuynes. And witt þou wele þat appyl is not withouten gret vertewe, and comforth. Bot þis is not þe appyl wher of Aristotyll wrote in his marvelos boke, nor þis is not þe appyl þat Adam ete of, by þe whilk so mykil myschefe come to þe warld. Bot it is þat appyl þat for cause of Adam and his lynage was hangyd opon þis drye tre, whilk appyl grow hyd before opon þe grene tre, and þus fro þe grene tree was he takyn and put opon þe drye tree to fresche it for þe freschnes þat was takyn fro it by þe syn of Adam. Thou sal vndirstande þat þis grene appyll tree is þe tre in verry vndyrstandyng, wher of wrote Danyel þe prophet, whilk þat Nabugodonosor sawe in his slepe standing in myddys of þe erthe, so þat fro euere parte of þe warld, euere creature þat nede had myght if hym lyst to loke towards it to his hertis ese and solace and comforth.¹ So ferforth þat excuse hym may no man, bot þat he myght ful lightly fynde þis tre if hym list for to loke toward it. Þar ar many trees here now þat ar not knawen, bot onely in þe cuntre wher þai growe. Bot

¹The dream, and Daniel's interpretation, may be found in Daniel, the 4th chapter.

þis tree þe gode Lord has sett as Ezechiel þe prophet says, "In myddes of his pepyll þat al landes abowte it who so has oght at do may right [f. 69^V] wele fynde it and fayle not þerof."¹ Wherof says Saynt Bernerde, "In hyr is as in a morrow þat standes in myddes." Euere creature may sett hys sight in what place or what parte þat he be in, in heuen or in erthe, and al þies þat has bene or sal be, if þaim like to gytt hir gret grace and beneuolence.

This tre also is wondyr stronge and myghty rechyng into hyghe heuen, so þat sche is sufficient to sustene and to bere þos þat wil reste and lene þaim vnto hyr. And, fynally, sche² may sende also grace fro heuen ful redyly als often as þaim nedes. Sche has hir behaldyng abowte be al þe erthe so þat sche knawes and sees euer man's hert of þos þat ar besekyng, wheder it be of hoole intent or noght. Sche knawes what þai ar, and howe þai demene þe dayes of þair lyfyng, and what way þai wende, wheder it be right or wronge. Hyr wordes ar lefes of ful gret bewte and fayrnes, and al þat sche says is full amyabil and lufly and swete lykyng, lyghtynd all with hy charyte.

¹This tree is a common recurrent figure in Ezekiel--see, for example, 17:24; 20:47; 31:2-6 (probably intended here), et passim.

²The words 'will and' are written in the left margin immediately before 'sche'; the text would read: 'sche will and sche may...'

Þis forsayd grene tree betokyns þe sveete Virgyn,
 oure Lady Saynt Mary, God's moder, þe whilk bare þe appyll
 þat 3onder pepyll has þair solace and comforth with, þe
 whilk appyll sygnyfyes oure Lord Ihesu Crist, oure blyssed
 Saueoure, þe whilk, for þe redempcion of man was hangyd
 and dyed opon þe dry tree, þe whilk betokens þe holy cros.
 Þis grene tre, þe whilk sygnyfies oure blissyd Lady, Saynt
 Mary, may wonder wele kepe and schadowe vnder hir brawnche
 al þos þat ar wery of þair labour.

Vndyr þis tree dwelles al bestes, for why al þo
 þat lyfes beestly with synnes acummyrd, vndyr hir schadowe
 þai ar fauord and spard and long tyme forborne to þat
 ende þat þai may be better avysed for to amende þaim selfe
 withouten fowle rebukynge or hastynes of vengeaunce. And
 in hyr lykyng and fayr bewes and brawnches, þat is, in
 hir plentyful gyftes and bunfyces,¹ þe byrds of heuen ar
 alway conuersaunt, þe whilk ar sprytual men þat ar in
 contemplatyfe lyfe, and has set þair hertes on hyght, and
 drawen þaim selfe oute of þis modde erth, þe whilk is
 bot fleschly lykyng and vanyte.

Þis tree, oure Lady, is so froyteful þat of hir
 froyte alle folkes ar refreschyd and fulfyld euere day
 and euere houre. No tyme fayle þai þerof, bot if it be
 longe of þaim selfe and slewthynes. Þos froyte sygnyfies

¹'Benefices'.

oure Lord Ihesu Crist þat sufferd hard passion and dethe
 opon þe cros, and þis froyte is þe appyll with þe whilk
 men must solace and comforth þaim with, for to putt away
 þair heuenes, þe whilk ar in temptacion and tribulacion.
 For if a creature remembyr deuoutely þe passion of oure
 Lord and what he sufferd wilfully for man, it wil cause
 hym to hafe comforth, for trest þat he sal hafe of his
 saluacion and also to bere his tribulacion and temptacyon
 esely and mekely.

þerfore cumforth þe and solace with þis blissed
 appyl, Ihesu Crist, lyke as þou sees 3onder pepyl do,
 and as Saynt Austyn says, Semper sit tibi fixus in mente,
qui semel pro te fuit fixus in cruce. Always be fest in
 þi mynde þat ones for þe was fest [on] þe cros. [f. 70^r]

ARTICLE 49, ff. 70^V-71^V

The 'Songs of the Angels,' or 'Cantus peregrinorum' of Hoccleve consists of three sets of rhyme royal stanzas in 37049. Two sets contain five stanzas; the final one, seven. The original is found in seven mss., including our own, and it has been edited for the EETS by Furnivall.^a

A lengthy 4-line prose introduction precedes the first set of the songs, and the subsequent sets are introduced by a single line and two lines, consecutively.

Along the right margin of 70^V, in a kind of totem-pole arrangement, are four angels, each having a young man in his charge. In a similar position on 71^R, the four angels kneel beneath a drawing in which the young men, along with others, are shown safely inside a castle, over which Jesus presides. 71^V shows Jesus surrounded by angels and saved souls.

The TEXT:

Pies sygnifyes þe saules þat¹ aftyr þair iugement
and delyuerance oute of Purgatory went vnto blysse with a
ful ioyful toyne, euerylk one of þaim more schynyng þan

¹Careted into the text.

is þe son at mydday, hafyng with þaim ilkone hys angel
þat ledde hym. And þis was þe nobyl sange þat þai sange.

Honourd be blyssed Lord on hy,
þat of þe blyssed mayndyn was borne,
þat with þi deth þou vs boght myghtyly;
þin awne¹ flesche and blode þou gaf vs forne,
And for vs þou sufferd paynes þat by Adam syn was
lorne.

Sore was þou nayled, both foote and hande opon
þe roode,
And bled þer þi very hert bloode.

Worshippyd be þou, Fader souerayne,
þat vowsched safe swylk rawnson to sende
þine awne luffed Son to suffer payne,
Oure disese and myschefe to amende;
þou, Holy Goste, art withouten ende;
With Fader and Son, one God in Trynyte,
For euer honourd be þi mageste.

Also, þou blissedful mayden and moder mylde,
þou Lady, qwene of heuen and empryce
Whome Ihesu chesed, and as þineawne childe
þow bare, his vere moder and noryce,
þou floure of vertewe and of delyce,

¹Written 'þi nawne'.

Pou toure of Criste and tresour of grace,
Honord mot þu be in euere place.

Honord be þou, blissedful Lord Ihesu;
Swilk grace and mercy hafe we¹ fun in þe;
Swilk Godhed, swilk myght, and swilk vertewe
Whils þat we hafe in purgatory be,
Of al oure payne relesyd now ar we;
Whilk lange tyme we hafe abyden in,
Bot wondyr schorte in regard of oure syn.

With þe whilk we hafe þi souerayn blissedful
hede,

Ful greuosly displesyd and offendyd
In worde and warke and vnthryfty dede;
Bot þankyð be þou, Lord, it is amendyd,
And now is al oure noyos labor endyd.
To þe we cum as ende of oure labour,
Whome wileuere trewe trauellour.

Than sange þe angels þis sange þat folows,²
Almyghty Lord, oure blistful Lord Ihesu,
Pou morowre of þe blissed Fadyr in Maieste,

¹Written: '...merch hafe we hafe (and an undecipherable cancellation) fun in þe'.

²An introductory line--not part of the verse.

In whome is sene his myght and his vertewe,
 Þe welle of wytt and wisdom is in þe,
 To whos presence now we returned be
 With þies saules¹ whilk we to þe brynge [f. 70^v]
 To þine honour ful ioyfully we synge.

Toward þe ful lange þai hafe trauald;
 Þou wate þi selfe how þai hafe bene distressid,
 Þe fals fende so sore þaim has assayled
 And greuosly disesynd and oppressyd;
 Bot þi hi grace his malyce has repressed,
 And þorow þi mercy þai wele relefyd,
 And þair intent fully þai hafe achefyd.

What labour and what angwysche hafe we had
 Sen þat we toke þaim in oure gouernaunce;
 Þow wate, Ihesu, and nowe we ar ful glad
 Of al þat we hafe done to þi plesaunce;
 Wherefore þou wil reward vs and avaunce,
 Swilk as þe lyst abowne in þi blys:
 Eternal ioy we sal it neuer mysse.

Lo, we present in to þi hande agayne,
 Almyghty Lord, þat þou to vs has betake;
 Honord be þou, Ihesu sufferayne,

¹'Whilk we to þe' was written before 'saule',
 and cancelled; the final 's' in 'saules' was omitted,
 and is caretred into the text.

Of þat we hafe labord for þi sake;
 Of þis labor now ane ende þou make;
 Þi creatures vnto þi presence;
 Receyfe þaim of þi hygh beneuolence.

For þof þai hafe erred and myswent,
 þai hafe it boght with woundes hard and sore,
 And purged with gret paynes and torment
 And dewly to þaim was iuged þerfore
 Al if þai had deseruyd mykil more;¹
 Þe remeland is relesyd of þer grace,
 In heuen is assyned² þair place.

Than³ þe angels sang ane oþir sang, when þe
 saules were entyrd into blis,
 Al worschip, wisdom, welthe⁴ and worthynes,
 Al bownte, bewte, ioy and blystfulhede,
 Al honour, vertu, and myghtynes,
 Al grace and al thankyng vnto þi Godhede,
 Fro whome al grace and mercy dos procede,
 Ay preysed be þou, Lord in Trynite,
 And euer honourd be þi maieste.

¹The line is written badly and cancelled, after which it is written again in full.

²The 'is' recurs, uncanceled.

³Written: 'tan'.

⁴'Joy', 'spiritual well-being.' The 'l' is faintly carated into the word.

þat be mankynde our nowmyr is incresyd,
 And þies þat long hase bene in pylgramage,
 And now is al þair noyos labour cessyd
 þat was begun in þair day's age;
 He is þe porte of þe sykyr aryfage;
 Honourd be þou, worthy Lord on hy, [f. 71^r]
 And welcom be 3e saules to our cumpeny;

Now past ar 3oure perlyos adventures,
 And al 3oure aventure has ane end take;
 Right welcom be 3e blissed creatures,
 Tyme is þat 3e reste and sorow forsake,
 For now 3e sal no langer iornay make,
 And aftyr 3our labour is tyme of quyete,
 And heuynes and angwysche to forgete.

For 3e hafe done a nobil vyctory,
 And 3our labor nobylly dispendyd
 þat so agayns 3our trobyllus enmy
 3oure selfe has myghtyly defendyd,
 And þat 3e hafe mysdone, it is amendyd
 By sufferauce of purgatory payne;
 Thankyd be þou, Ihesu sufferayne.

In heuen blis 3e sal be with vs
 Vnto pe day of fynal iugement,
 To þe whilk day 3e sal abyde þus,

And prayse God with 3oure hoole intent
 Whils þat 3our body, be assingment
 Of God, is turned to corrupcion,
 And fully sal hafe his purgacion.

For reson wil and also God's lawe,
 Þat he þat has done al his besynes,
 For God's wyll 3our lustes to withdrawe,
 Acombyrd 3ow with mykil vnthryftynes,
 Þat fro þat fowle and woful wretchydnes
 Aclensyd be and renewyd clene,
 Þis maner of way 3our flesche is þat I mene.

So at þe last day þai sal vpryse
 And com before þe iuge sufrayne,
 To 3ow conioyned in a wondyr wyse,
 In gode acorde withoute any payne,
 And in þis ioy eternally remayne.
 What ioy is here 3e sal assay and se;
 Honord be þe hyghe maieste
 Of þe blissed Lord in Trynyte.¹ [f. 71^v]

¹This added line breaks the regular rhyme royal of the previous stanzas.

^aIn Hoccleve's Works, No. 61 in the extra series, reprinted in 1937. Originally printed in 1892, the work could not have utilized 37049, since the British Museum did not acquire the ms. until 1905.

ARTICLE 50, f. 72^r

This fifty-six line poem (twenty-eight couplets), does not appear in Brown and Robbins' Index, and is unassigned by the Catalogue.^a It is not well done, and the page has suffered damage along the entire interior margin, although none of the text is lost. Unfortunately, the final line has been trimmed in binding.

The poem itself compares the world to the sea, to a wilderness, and to a forest.

The TEXT:

Alle þe warld wyde and brade
 Oure Lord specyally for man made,
 And opir thynges, as clerkes can profe,
 He made onely for man's behofe.
 Sythene he al þe warld and al þinge wrought
 To man's behofe þat man aght noght
 Luf warldly thyng nor bodely
 More þan oure Lord God almyghty.
 Þerfore it is gode þat a man hym selfe kepe
 Fro warldly luf and vayne worschype,
 For luf of þis warld's vanyte
 A man at þe last forbarred may be

Fro þe blyssedful warld; þer alle ioy is
 For þe lyfe of man sal be endles
 Þat here lufs God abowne al þinge,¹
 And in vertewos lyfe and purpos makes goode
 endyng.

Þis warld may lykkynd be
 Most propyrly vnto þe see,
 For þe see aftyr þe tyde certayne
 Ebbes and flows and falles agayne,
 And waxis kene þorow stormes þat blawes,
 And casts vp and downe many gret waves;
 So castes þe warld þorow fauoure
 Sum man on hyght and gret honour,
 And fro agayne he castes hym down
 To pouerte and to tribulacioun;
 And þon ar þe gret stormes kene,
 And þe waves þat in þe warld ar sene.
 Þe warld may þat here sene is
 Be lykkynd vnto a wyldernys
 Þat ful of wylde bestes is sene
 As lyons, lyberts, and wolfes kene
 Þat wald worry men be lyfe
 And rent þaim in sonder and ryfe;

¹Several words follow 'þat here', but are so completely cancelled as to be entirely illegible.

So þe warld is ful of mysdoers
 And of tyraunts þat men noye and deres,
 Þat ar besy nyght and day
 To take of men al þat þai may.
 Also, þis warld may lykkynd be
 To a forest in a wylde cuntre
 Þat is ful of thefes and outelawes
 Þat comonly to a forest drawes,
 Þat both robbes¹ and reves
 Men of þat þai hafe and no3t þaim lefes,
 So is þe warld here þer we dwelle
 Ful of thefes þat ar fendes of helle
 Þat vs waytes and ar besy
 To robbe vs of oure goode gostly.
 Now God of his goodenes
 Safe vs fro þair distres,
 And gyf vs grace to wele consyder here
 Þe insawmpyl þat folows clere,
 How Adam was castyn fro paradyse
 For a forbyddyn þynge of lytel pryse

¹Written 'robbess', with the second 's' cancelled.

In to þis wretchyd world, as þe may se,
.....¹ [f. 72^r]

¹Final line trimmed from the ms.

^ap. 330.

ARTICLE 51, ff. 72^v, 73^r

A panoramic two-page spread here depicts five distinct items related to man's religious history, present circumstances, and future. The left upper corner shows Adam and Eve, clutching their fig-leaf clothing, as they are expelled from the 'Paradyse Terestyr'--a castle courtyard within which the serpent is twined about a tree, and in whose door stands an angel with sword in hand. Immediately to the right, and extending to the narrow upper right margin is the scene of Christ's crucifixion. From Jesus' side, five streams of blood are drawn to various points of the pages, connecting with individual scenes depicting the sacraments--'þe sacrament of Baptyr' pictures a priest holding a small baby in his arms at a font; 'Confirmacyon'¹ shows a child, somewhat larger than the first, but still carried by his mother, before the bishop; 'Matrimony' has a couple standing before the priest; 'Ordir' shows a young priest kneeling in front of the bishop; 'þe Sacrament of þe Altir' depicts a priest saying Mass before the eucharistic cup and bread; 'þe Last Anoyntyng of þe Seke' shows the

¹There are four minims in the 'm' of 'Confirmacyon'.

priest administering the last rites to a man in bed; at bottom, just left of the center, is 'De Sacrament of Penance', with four penitents lined up before the priest. Immediately following, a much longer line continues, and it is labelled 'Confession'.

The third item is the 'Meretrix Magna', surrounded by men and women who cast adoring glances toward her. The fourth item shows 'Celum--Heuen,' in the upper right corner. Jesus' head is seen among those of several souls within the castle. Guarding the door is an angel, whose spear is dispatching small fiends into the yaw of a gaping dragon. The final scene consists of this dragon and another like him, receiving the damned and the fiends into their horribly toothed mouths.

Above the entire picture is the inscription, 'Dis sygnifyes heuen [and earth].¹ Beneath the scene of baptism is this writing, 'Dis betokyns þaim þat gos and receyfes þe sacrament of baptym.' A stream of people extends toward the baptismal font and away from it. This inscription is under them, 'Dis þat cummes downe signyfyes þaim [þat] aftyr þe sacrament of baptym, fyles þaim selfe be dedly syn and delytes in fals delectacion of þis world.' Above this another line of people extends to the right, with this inscription, 'Dis signyfyes

¹These words are trimmed from the top margin.

þaim þat aftyr þair baptyd þaim selfe clene oute of dedly syn, and þai ar lykynd to wyse virgyns, þe whilk bers byrnyng lamps with oyle, þe whilk signyfies trewe charyte.'

A second line of people, parallel to the above, follows a banner with this label, 'Þies signyfies þaim þat repents þaim self of þair dedly syn and schryfes þaim and takes þe sacrament of penance and so gos to blis.' These two lines of people lead upward toward the scene of heaven in the top right corner of 73^r. Above 'Heaven' is this writing, 'Dominus de celo prospexit super filios hominum, Oure Lord fro heuen has behalde opon þe sonnes of men if þer be any vndirstandyng¹ or sekyng him.'

Branching away from the line of people cited above are two other lines, both leading dangerously close to the dragon. They are inscribed 'Her þe sawles aftyr þair purgatory ar had up into blis,' and, 'Þies after confession ar sent to purgatory be cause þai dyd not dewe penance and satisfaccion here.'

At the bottom of the page, a third group of people falls from the main stream. They are twice labelled, 'Þies has no oyle in þair lampes, þat is, no charite, and

¹Written 'vndirstanddyng'.

so ar put oute,' and, 'Þies signyfyes fals Cristen men
þat wil no[t r]epent¹ þer syn, and so gos to hell.'

The next inscription is written on the head of
the dragon in the lower right, 'Lucyfer and alle þat
consentyd vnto hym was castyn oute of heuen into þe pytt
of helle.'

Finally, written across the width of the double
pages, 'Þies þat cummes downe signyfyes Adam and Eue, þe
whilk war dryfyn [oute of] Paradyse. And þis woman be-
tokens þe lust and lykyng and delectacion of þis fals
warld and þies pepyl [....] signyfies þe Gentyles and
mystrowyng folkes þat delytes þaim alle in erthly and
fleschly lust, and cummes noght to þe faythe of Crist-
Ihesu, bot al [....] in þair errour, and so perysches
and gos to helle.' [ff. 72^v and 73^r]

¹Here and following, portions are missing from
the interior margins of both folios; the writing spans
both pages continuously in Article 51.

ARTICLE 52, f. 73^v

This unassigned portion of a dialogue between the soul and an angel fills only three-quarters of the page, although it is apparently incomplete. The writing is tiny and cramped, with crowded lines and narrow margins. Small drawings occupy the upper left and upper right corners--the soul and the angel respectively. The title has been trimmed, and a scattering of tails below the line of the writing from this point indicates that the line spanned the page originally.

The TEXT:

Be Saule [.....]¹

Nowe gode angel telle me whedyr þe fende þat has so gret delyte to dysceyfe and ponesche a saule wheder he hafe any payne or none þerof. Be angel answerd.¹ Witte þou wele when he sees any saule ascape þat he may not torment it nor disese it he has gret sorow and trow þow not þat he is with outen gret torment and pyne for alway withouten cesyng he is in þe hote fyre pynes. Be cause is þis, he is takyn with syn irremysibil nor he

¹Rubricated.

may not hafe no rawnson for als mykil as he synned withouten suggestyn of any entycement withouten forth¹ agayn hym þat was his souerayne lord almyȝty of heuen. And by cause of his sympilnes of nature he myght not be changed fro þat fowle affeccion of pryde and invy. And durring þat affeccion he myght not ne neuer may nor sal be re-formyd to grace. Bot for cause man is of dowbyl nature both he has occasion of syn by his fleschly kynde and also changeabylite of wil and affecioun fro yll to gode and fro goode to yll. And loke what is his affecioun at þe departyng of þies two natures þe spyrit þat is simpil may neuer forlete it. So had þou bene departyd fro þi body with affecioun of any maner of syn withouten repent-aunce of þi fordone synnes, þan had it bene impossibil þat euer þou had bene sauȝd, bot þou suld euerlastyngly hafe bene felow to þe fende of helle. Bot als mykil as þe syn þat þou had done was be fals intycynge of þe cursed fende be drawyng and inclinacioun of þe frel flesche and not be very malyce engendyrd of þe with in, þarfor when þe wil chawnges þe swete Lord God receyfes to grace, for why he þat is dysceyfed be ane opir, he may be reformed agayn. Bot he þat wilfully disceyfes hymselfe who may relefe hym of myschefe. Þe saule² asked why saules ar dampned euerlastyngly.

¹A form of 'force'.

²Rubricated. Written on margin: '[sa]ule'.

Why ar þe saules dampned euerlastyngly to payne þat was so disceyfed by þe fende and by þair awne fleschly febilite and why may þai not be helpyd þe opir þat þe opir was falsly begyled? þe angel sayd,¹ For because þat þai hafe done wars and in maner more to blame þan þe fende, for why also sone as Sathanas had synned, he was confermyd in malyce þe simpilnes of his nature nor he myght not be reformyd because of his vnchawngeabilite. Bot þies men þat ar dampned. Þai had lyberte of choys and resnabyll space for to amend þaim. And if þat þe fende hafe mys-counseld þaim, þat had also counsel on þe topir syde, þe whilk þat schewyd vnto þaim þe venom and þe malyce þat was hyd in þe fendes fals suggestyon and temptacioun. And skilful menes þai had also how þai suld avoyd it. And playnly was it schewyd þaim þe myschefe þat folows his counsell. And on þe topir syde þer was schewyd vnto þaim þe medful reward and excellent ioy þe whilk is ordand for þaim þat myghtely withstandes his counsell and his temptacioun. Sum of þaim has hard and red in scripture approfed insawmpyls of many goode saules how þai hafe gone and wele lyfed here in þair iornay. Bot al þis hafe þai set at noght, and bettyr belefyd þai þair enmy þat drewe þaim to myschefe. Þan þair frendes þat labord to safe þaim þerfro, and so þai

¹Rubricated.

dyd contrary to þat þat þai hadde lerned and not with-
 standyng al þis mysgouernaunce when grace and mercy was
 proferd to þaim of al þat was mysdone if þai wald turne
 þair fowle and synfull affeccioun, þai refusyd it and
 wald not þerof. Wherefore I say and wele may say þat a
 creature þat has had a goode counsell and vttyrly refuses
 it and forsakes it ys mykil more to blame þan he þat
 neuer had counsell nor grace proferd vnto hym aftyr his
 mysded. Sen þen þat þies dampned saules has bene alway
 drawyng to þe fendes counsell and obstynate to grace and
 rebell to goode informacion with a froward wyll and
 malycios hert, gode skill is þat þai with þe fendys be
 pyned in torment and payne perdurabyll euerlastyngly.
 [f. 73^v]

ARTICLE 53, f. 74^r

A prose passage introduces an illustrated poem depicting the ravages to damned souls in hell. The prose describes seven damned souls who are being led by a leering fiend into the dragon's mouth as they resignedly follow. The poem purports to be the words of the fiend--identified in the prose as Satan--although it becomes discursive and rather resembles a dire warning to the reader than an introduction to hell for the pictured souls. It is the most grisly picture in the ms.

Ross includes this among the five emblem verses in Speculum, and there is no reason to question his classification.^a In line 18, he misreads 'brynstone' as 'brymstone'. The second minim of the 'n' takes an upward stroke, joining the 's' which follows, obviating Ross' reading. Nine quatrains constitute the poem, with verses alternately rhymed.

The TEXT:

Here folows a vysion of saules þat war dampned
and put to helle after þer iugement, and how þai ar de-
formed and myschapyn. Sum of þaim was horned as bolles,
and þai betokyn prowde men. And tothed as bares, and þai

signifie manslaers and moderers in wil or in dede, and ireful. And sum semed as þair eene hang opon þair chekys, þe whilk ar þai þat ar inuyos, lokyng opon opir men's prosperite and hatyng þair welfare, and wele plesyd of þair ylle fare. Sum has lang hokyd nayles lyke lyons, þe whilk ar fals couetos men and extorcioners. Sum had bolued belys þat ar fowle glotons and lyfes al in lust of þair belys. Sum had þair rygges alrotyn and þair bakkes, þat ar lycheros caytyfes þe whilk had al þair delyte in lustynes of lychery. Sum had fete al to gnawyn and bun¹ as þai wer brokyn and bolued leggyss, þat ar slewthy caytyfe þat wil not labour in gode workes for þe hele of þair saules.² Þie caytyfes ledes Sathanas to hell.

Cum, folow men, my frendes, vnto helle,
 Ay to dwelle in helle depe,
 For þar sal 3e both rare and 3elle,
 Þat to 3ow sal be schame and schenschepe;

 For to my lare ay 3e toke gode hede
 When I to 3ow gaf cownsell,

¹'Bound', 'wrapped'.

²Each of the figured souls suffers a malformation derived from one of the Seven Deadly Sins. Such representations usually trace to Visio Sancti Pauli, as edited by Theodore Silverstein, Studies and Documents, London, 1935.

Perfore gret payne sal be 3oure mede,
 For with me ay 3e sall dwelle.

Par sal 3e se with 3oure syght
 More sorow and payne þan man can telle,
 For 3ow ay redy dyght,
 Pat for 3oure syn ay þer sal dwelle.

Alle þat hert hates and wald flee,
 Þer sal 3e se within helle 3ate,
 And of al þat yll is gret plente,
 And defaute of alle godes, as clerkes wate.

Fyre þat neuer slokynd sal be
 Is þar with brynstone byrnyng hate,
 Pat if alle þe watyr in þe see
 It þorow ran myght not abate.

For as fyre is hoter here aywhere
 Þan is þe fyre paynted on a walle,
 Ryght so is þe fyre hoter þere
 Þan is here þe fyre þat we calle.

3it þer is swylk cold euermare,
 With stormes and wynde þat ay sal blawe,
 Pat if a hyll byrnande ware,
 It suld ay turne to yce and snawe.

Þer is ay smoke and stynke ymange,
 And myrknes more þan euer was here;
 Þer is hongyr and thyrst and thrange,¹
 And vgly fendes of gret powere;

Þer is wepyng and doolful sange,
 Gnaystyng of tethe and grisly chere,
 And opir torments hard and strange,
 Mo þan hert can þinke, fer or nere,

¹Oppression, affliction.

^aVol. xxxii (1957), pp. 279, 280. The seven figures here can be seen in other mss. of the period, revealing "a startling amount of almost uncontrolled emotionality in the artist," Ross, p. 280.



ARTICLE 54, ff. 74^v, 75^r

'The Angels' Second Song, with Heaven,' is also derived from Hoccleve, in English translation of de Mileville's Peleringe de l'Ame. This selection consists of five stanzas of rhyme royal, and is found in the same seven mss. as is Article 49. It has been edited by Furnivall for the EETS.^a

Folio 74^v shows the soul being led by four angels, one playing a harp and another a lute with four strings. Folio 75^r depicts Jesus seated on the throne of heaven.

The TEXT:

Here is a saule led with myrthe and melody of angels to heuen þe whilk passed vertewosly þe þe trewe sacramentes of holy kyrk and kepyng of þe commawndmentes of God oute of þis warlde.

Honord be þou blyssed Ihesu (þe sayng of þe angels)¹

And praysed mot you be in euere place

So ful of myght, mercy, and vertewe,

Of blysse, of bownte, of pyte, and of grace,

¹Rubricated.



Whos honour may no thyng deface,
 Who is þat withstande may þi myght,
 Bot seryf þe of force must euery wyght.

Honourd be þou Ihesu, heuen kynge,
 þat has taken to my gouernaunce
 Swylk one þat has abowne al oþir thyng
 Bowyd vnto þe with al lawly obeysaunce,
 And lofyd þe with sad perseueraunce
 Thy counsel and þi commawndmente
 Kepyng with his hertly hoole intent

He has not walkyd by þe ways large
 þat to þe world so lusty ar and grene,
 Bot he has bene intentyfe to þi charge
 Fro dedly syn to kepe hym selfe clene,
 And gone þe hard way of trauel and of tene,
 Of penaunce and of tribulacyon,
 In greuos stormes of temptacion.

So has he had in erthe his purgatory,
 Whilk þat he has sufferd wylfully;
 Wherefore receyfe hym now to þi hy glory,
 And take hym vp into þi blis on hy,
 With þe to be in ioy eternally,
 In what degre þat to hym is condygne,
 Right as þi selfe lykes to assyngne.



Honourd be þou Ihesu, gracios,
 Pan man become þiselfe for mannes nede,
 And man þou taght to be vertewos,
 To seryf þe be vere luf and drede,
 Rewardyng þaim with blys for þair mede
 Þat dos þair deuyr¹ as þai may and can;
 Thankyd be þou Ihesu, God and man.

¹A form of 'deueyr', or 'duty'.

^aHoccleve's Works, EETS, Extra Series 61, Oxford University Press, 1937.



ARTICLE 55, f. 75^V

A short prose vision of St. Antony. The illustration shows a huge scaly and winged monster standing nearly to the full height of the page, whose outstretched and taloned hands are beating down some of the flying souls the vision describes. Others escape, being beyond his reach. In a separate portion to the left, St. Antony looks on.

The TEXT:

Opon a nyght a voyce come to Saynt Anton and sayd, "Ryse and cum and se." He went forth and þan he sawe a lange¹ one and awfull and hys hede rechyd to þe clowdes. And þer also he sawe sum feðyrd² couetyng to lyft vp þair selfe vnto heuen. And þat lange one he sawe streke oute hys handes and forbed þaim þat þai myght not passe. And sum of þaim he smate downe into þe erthe. And fro þat tyme Saynt Anton vndyrstode þat þai þat wer fedyrd ar saules styghyng vp to God. And þat lange one was þe deuyll þat letts al þat he may and many þat be began to ascende vp. Þorow hys sotelte he

¹'Tall'?

²'ð' appears but twice in the ms.



castes agayne into vanyte and into erthly delyte and fleschly luf, and makes þair þoght þat it has no reste in God ne stabilnes to stande agayne opir thoghtes. þerfore euere creature awe besyly¹ to rayse þair intente and desyre to þe luf of God abowne al thynges. For as Saynt Austyn says, Tota vita boni Kristiani, Sanctum desiderum est. "Al þe lyfe of a gode Cristyn man is a holy desyre." Wherfore he þat keps þis intent and desyre hooly to God, noght willfully inclyneyng and delytyng hym selfe vnlefully into erthly vanytes, þorow þe myght of God sal ouercum þe deuell.

¹Written 'besysely'.

ARTICLE 56, ff. 76^r-77^r

Four additional songs, done after the manner of those in Articles 49 and 54, (q. v.), present songs of the angels. Topically, they commemorate the baptism of Christ, and his first miracle; the resurrection; the founding of the Lord's Supper, and Whitsunday. Illustrations of each of these (excepting the miracle) will be found in the margin to the right of the text. Separate songs are introduced by the leading line, 'Honourd(e) be....,' and designated in the transcription by [a], [b], [c], and [d].

The TEXT:

Be songe and lofyng of Angels on Twelfe Day¹

[a] Honourd be þis holy feste day,

In worschip of þe swete well of lyfe,

With al þe ioyes and myrthes þat we may

For Criste þe kyrke has chosyn to his wyfe,

And fynally abated is þe stryfe

Þat betwyx hym and man has so longe be;

Honourd be þe blissed Trynyte.

¹This rubricated line stands as a title to the poem.

Oute of þis welle so nobil, lycour ran¹
 So fayr, so fresche, so lusty, hony swete,
 þat sen þe fyrst day þat þe warld began,
 With swilk a welle myght no man mete;
 Al heuynes and malyce is forgete,
 As anence men excused clene is he;
 Honourd be þe blissed Trynyte.

Thys day so lawe he wald hym selfe inclyne,
 Þis thyrd feste with his hye persone,
 To honowre turnyng watyr into wyne;
 Þis day was Ihesu Criste bapty3ed of Saynt Ion;
 Þe Fadyr's voyce was hard oute of his trone,
 "Þis day is my lufede Son þat lykes me,
 Honourd be þe sufferayne Trynyte."²

And þat he suld hafe recorde autentyke,
 Þe thyrd person in our Lord lyght,
 Þe Holy Goste vnto a dowfe³ in lyke,
 þat playnely was sent of euere wyght,
 þus blyssed has þe watyr God Almyght,
 In worschip of þis solempnyte;
 Honourd be þe Holy Trynyte.

¹An erroneous line preceding is cancelled, '[þ]is day he wald so lawe hym selfe declyne inclyne.'

²Matt. 3:16, 17.

³'Dove'.

Be Songe and Lofyng of Angels on Pase Day¹

[b] Honourde be þou, Ihesu, Saueoure,

þat for man kynde was done on þe rode,

And þer þou wald do vs þat honowre

To fede vs with þi flesche and þi blode;

Was neuer to vs flesche halfe so goode,

For wondyrly oure ioyes it dos renewe;

Worschipd be þou, Lord, blyssed Ihesu.²

When þou was ded, to helle þou descendyd,

And fetchyd þaim oute þat lay þer in payne,

For be þi dethe oure mys was al amendyd;

Be thyrd day þou rose to lyfe agayne,

With hye victory and ioy suffrayne [f. 76^r]

As myghtyfull of hye vertewe;

Worschipd be þou, blyssed Lord Ihesu.

Be greuos iornay þat þou toke on Hande³

Has clerely made to euere wyght apere

In sothfastnes to se and to vndyrstande

þat onely was þi talent and þi chere,

So sufficyant þat oure rawnson were

¹Rubricated.

²Written: 'Lord blyssed Ihesu,' and the correct order indicated by the subscript short angled parallel strokes before and following 'Lord'.

³The lines are rubricated.

Superhabundant ouer þat was dewe;
Honourd be þou blyssed Lord Ihesu.

On Thursday þou a nobyl soper made,¹
Wher þou ordand fyrst þi sacrament,
Bot mykil more it dos oure hertes glade,
Be worthy dyner of þis day present
In whilk þou schewes þi selfe omnypotent,
Rysyng fro dethe to lyfe it is full trewe;
Honourd be þou, blyssed Lord Ihesu.

Now for þis feste sal we say be graces,
As worthy is with alle oure dilygence,
And þanke be here in all places
Of þi ful bowntyfus benyuolence,
Þi myght, þi grace, þi suffrayne excellence,
Þat art be grownde and welle of al vertewe;
Honourd be þou blyssed Lord Ihesu.

Be sang of Graces of Al Holy Sayntes on Pase Day.¹
[c] Honourd be þou, blyssedful Lord abof,¹
Þat vovshest safe þis iornay for to take,
To becum man onely for man's luf,
And deth to suffer for my synnes sake;
So has þou vs oute of þe hande schake

¹The line is rubricated.

Of Sathanas þat held vs lange in payne;
Honourd be þou, Ihesu suffrayne.

Ful yll I dyd when I þe appyl dyd take;
I wende hafe had þerby prosperite;
It sat so nere my sydes and made þaim ake;
To gret myschefe I felle fro hye degre,
And al myne ysschewe¹ for by cause of me.
Now has þow, Lord, restored al agayne;
Honourd be þou, Ihesu, Lord suffrayne. [f. 76^V]

So rytchely þow has refresched vs,
And vs comford with þi feste ryalle,
So swete a froyt and so delycyous,
So fayr it is and so celestial,
Þat oure dysese is now forgyttyn alle;
Þis froyte has so vysytyd euere vayne;
Honourd be þou, Lord Ihesu suffrayne.

Thys may wele þe froyte of lyfe,
Þe froyte of dethe was wher of I assayd,
Þat be iugement dyfynytyfe;
Foure thowsand 3ere I was ful ylle arayed,
To þat þis froyte þat borne was of a mayde
Had reformyd; þerfore lat vs synge and sayen,
Honourd be þou, Lord Ihesu suffrayne.

¹'Issue', or 'descendants.'

þe songe of angels and opir saynts on Whysssonday.¹

[d] Honourd be þou, Holy Goste in hye,
 þat vnto þe pepyl of so pore estate
 Has gyfen þat grace to stande myghtely
 Agayne tyrauntes ferse and obstynate,
 For to indewe þaim with þi pryncypate,
 To lefe þair errour and þair lyfe to amend;
 Honourd be þou, Lord, withouten ende.

þow gaf þaim wytt and connyng for to preche,
 And corege for to stand be þi lawe,
 Al maner of folk for to wysche and teche,
 Fro vices al þair lustes to withdrawe;
 And of þair Lord God to stande awe
 To his plesaunce, þair hertes to intende;
 Honourd be þou, Lord, withouten ende.

Þies fyschers al avoyded ar of slewthe
 For thretyng, for maneschyng,² ne for drede;
 Þai spard not bot stode by þe trowthe;
 Of payne and torment toke þai no hede,
 Bot fayne to se þair hede and sydes blede,
 Ful myghtily þi lawes to defende;
 Honourd be þou, Lord Ihesu, withouten ende.

[f. 77^r]

¹Rubricated.

²'Menacing'.

ARTICLE 57, ff. 77^v, 78^r

Two brief prose bits, each introduced by a Latin quotation, are centered in the lower portion of f. 77^v. They are surrounded on all sides by drawings based upon the text. The drawings dominate the page almost totally.

Filling nearly half of the top is a picture of God, seated upon the throne of heaven; to His right is the Blessed Virgin, also seated upon a throne. There are angels above them and along both borders of the page. To the left, the angels are arranged according to the celestial hierarchy of St. Dionysius,^a and a similar arrangement fills the right margin. The angels are arranged in descending order of their hierarchial importance, with three angels each drawn for the top four orders, and two angels for each of the lower five. At the bottom of the page, in the center, Jesus stands among a group of saints in heaven, with the cross, empty, at His left. Undergirding the entire page is a wall with a single door, behind which Jesus stands. Embedded in the wall are the twelve precious gems of Revelation 21:19, 20.

The TEXT:

Te deum laudamus, te dominum confitemus. O, þou
al myghty God, þe we lofe and þe Lord we mak knowlege,
þe euerlastyng Fader, al erthe worschips. To þe alle angels,
to þe al heuens and al potestates, to þe cherubyn and
seraphyn cryes with ane vncessyng voyce. Sanctus,
sanctus, sanctus, Lord God of Sabaoth,¹ þat is, of com-
penys.

Ego sum ostium, per me si quis introierit,
saluabitur.² I am dore; be me, if any entyr in, he sal
be safed. I am dore be my manhede, and þai entyr by þe
dore þat in contemplacion and meditacion, þat is behald-
yng and thynkyng of my passion, and has compassion þerof,
sorowyng þer awne wretchidnes þat was cause þerof. Also
I am dore keper by my godhede, and lats entyr in whome I
wyll. And he þat ascendes any opir way, he is bot a
mycher and a thefe.³ Þerfore, he þat wil mekly cum
aftyr me to þe ioy of heuen, forsake he hymselfe, and
take his cros and folow me,⁴ þe whilk is trewe penance.

[From top to bottom in the left margin, the
angels are labelled]:

¹Extracted and combined from Revelation 4:8 and
James 5:4, in the canon of the mass.

²John 10:9.

³John 10:1.

⁴Matthew 16:24.

þe ordir of Seraphyn; þe ordir of Cherubyn; þe
 ordir of Thrones; þe ordir of Dominacion; þe ordir of
 Princypates; þe ordir of Potestates; þe ordir of Vertews;
 þe ordir of Archangels; þe ordir of Angels.

[The same order is followed in the right margin,
 with the simple subscriptions]:

Seraphyn; Cherubym; Thrones; Dominacions; Princi-
 pates; Potestates; Vertewes; Archangels; Angels.

[From left to right, the twelve jewels in the
 wall of heaven]:

Iaspis, Saphyr; Caladone; Smaragd[us]; Sardonyk;
 Sardio; Crisolyt; Berill; Topazio; Crisopras; Iacinto;¹
 Amastistus.² [f. 77^v]

Saynt Dynnes³ says þat þar ar neyne ordyrs of
 angels and þai ar as neyne cyrkyls before þe trone of
 God. And þai ar dyuyded in thre ierarchyes þat yoz⁴
 thre compenys [olr terrutories].⁵ þe Fyrst thre ar kynd-
 ylynge as kyndyls of þe swetnes or contemplacioun of God.

¹First written poorly, and correctly supplied
 below.

²Written: 'Amastistus' with the first 'st' liga-
 ture resembling the Greek theta.

³St. Denis, (patron Saint of France, not to be
 confused with Dionysius the Areopagite, of Athens) a
 third century writer who divided the angels into three
 hierarchies and three orders. See Catholic Encyclopedia,
 Vol. IV, p. 721.

⁴The use of '3' here is unique.

⁵Written: 't'u'yes.'

þe secunde thre ar lyghtynyng of lightynd of þe lyght or þe clerte of God. Þe thyrd thre ar mynysteryng in executioun and doyng of þe commaundementes of God. In ilk a ierarchy ar thre ordyrs. In þe fyrst ierarchy, Seraphyn, Cheruby, and Thrones. In þe myddes ar Dominaciouns, Potestats and Vertewes. In þe thyrd ierarchy ar Pryncypats, Archangels, and Angels.

Saynt Gregour¹ says þer ar nine² ordyrs of angels, and for þe nowmer of þe chosyn man is made þe tenth. For why þat euerlastyng cyte is of angels and men, vnto þe whylk cyte we trowe als many of mankynde to ascende as it happynd þer þe chosyn angels to abyde styll. So it is writtyn, "He has ordand þe termes of folkes after þe nowmer of þe angels of God."

The conuersaciouns of men ar dystynctd of euere compeny and acordes to þe ordyrs of angels and into þe sorte þat is þe compeny of þaim by liknes of conuersacioun þai ar deput and put. 'Angel' is for to say 'a schewer' or 'a mesynger'. In þe nowmer of angels ryn

¹Gregory the Great, who, in Homiliarum in Evangelia, Libri II, follows the classification of angels introduced by St. Dennis. See Catholic Encyclopedia, Vol. VI, p. 787.

²The numerals are Roman, not written out.

þas folk þe whilk þas lyte vertews, þinges þat þai take mekly to þair breþir þai cesse not to schewe.

In þis fyrste ordyr¹ ar þai set and made euen to angels þat mynysters trewly and mekly and deuotly in haly kyrk, and also for God helps to seke men, pylgryms or pore men. And in charyte releues ilk one to opir. Archangel is als mykil to say as 'a hye schewer' or 'a messynger.'

In þe secunde ordyr of archangels ar þai depute and put þe whilk, with þe gyft of þe secrete and priuy heuenly thynges ar refresched and may take and schewe hye thynges. And with prayer and deuocion famylyarly and homely intendes to God and gyfes to þair neighbors helpe and counsel, doctryne and techynge.

In þe nowmer of þe thyrd ordyr of vertews þat is of hye vertews ar þai and acordes to þos folk þat dos meruellos thynges and strongly wyrkes myrakyls. In to þis thyrd ordyr go þai vp with vertewes þat oyses and exercyse þaim selfe in pacience, obedience, and wilful pouerte and mekenes. And al vertewes þai do strongly.

In þe fourte ordyr or degre and nowmer potestates² take þai þair sorte of felyschyp þe whilk casts oute of

¹In the left margin here, and for each of the remaining orders, the appropriate numeral is written beside the text.

²Originally, 'of prynces or principates', but cancelled and rewritten 'postestates'.

assayled body and chases yll spyrits þorow vertew of prayer and with myght of þe power, þe whilk þai hafe taken. And also with potestates þai sal purches þe victory of ioy, þe whilk stryfyng with vyces and concupiscensis, couetosnesis, dispises þe deuyl with al þynges þat he puts to þaim.

In þe nowmyr of pryncipates, þai þat take þair sorte and felyschyp þe whilk gos abowne þe meryts and medes of chosyn men with þe vertewes þat þai hafe taken, and of gode folkes þai ar bettyr and to þair chosyn breþer þai hafe power abofe. In þis fyft degree or ordyr with pryncipates sal þai welde þe ioy of þe kyngdom of heuen for þair labyr, þe whilk in holy kyrk ar prelates [f. 78^r] to opir wakyng nyght and day in þe offyce commyttyd vnto þaim to þe wynyng of saules, and with al þe dyligence þat þai can, dowbyllyng þe talentes gyfen vnto þaim.¹

In þe sext ordyr or degree in þe nowmbyr of domynaciouns ryn þai þe whilk in þaim selfe has maystre and lordschyp to al þair vyces and desyres þat by þat lawe of clennes, emang men þai ar cald gods. In þis degree with dominaciouns sal þai ioy also þe whilk reuerently

¹The final three words here, 'gyfen vnto þaim', are bracketed into the end of the line at the right, permitting the next paragraph to continue without loss of the remainder of the space of the line, a common practice in prose articles in the ms.

with al subieccioun þai inclyne þaim selfe and bowes to God's mageste and for þe ioy of hym þai worschip ilk man and lufs þaim selfe also for why þai ar made to þe ymage of God, and als mykil as þai may, þai conforme þaim selfe to God, subiectyng and puttyng ondyr þe flesche vnto þe spirit, þai hafe dominacioun and maystre to þair reson, transferryng in raysyng it vp vnto heuenly thynges.

In þe seuent ordyr¹ of thrones ar þai and ar þe thrones of þair maker and ar asscrybed or put to þe nowmbyrs of þe hye seete, þe whilk whils to þaim selfe with a wakyr cure has lordschip and maystre, whils þai with besy intencion² discusses þaim selfe alway in drawyng with God's drede þat hafe þai taken in gyft of ver-tewe, þat þai may rightly deme opir, of whome to þe myndes whils God's contemplacioun is present in þies as in his throne, oure Lord is presedent, and sets and examyns þe dedys of opir and al thynges maruellosly of his sete he dyspensys; to þis degre of thrones ar þai felyschipd, þe whilk serfys besely to meditacioun and contemplacioun in halsyng clennes of hert and restfulnes of mynde, and gyfes þaim selfe for to seke þe most restful dwellyng or habitacioun to God. Þies may be cald þe

¹Following 'ordyr', the scribe first wrote, then cancelled, 'cum þe'.

²Before 'intencion', 'dyscussyng' was written and cancelled.

paradyse¹ of God after þis scripeter, Delicis mee cum filiis hominum,² 'My delytes with þe sonnes of men,' of whome he says also, 'I sal walke and indwelle in þaim.'³

In þe eght ordyr in cherubyn ar þai þe whilk ar ful of luf of God and þair neghbour. Cherubyn is for to say 'Fulnes of connyng,' and þe apostil Paule says, Plenitudo legis est caritas,⁴ 'þe fulnes of þe lawe is charyte.' Al þat ar more full with charyte of God and of þair neghbour þan opir, þe sorte and felyschip of þair medes þai take in þe nowmyrs of cherubyn.⁵ Also with cherubyn, þai sal be sett þat in connyng and knawynge is abowne before opir þe whilk with syngular blystnes behalds God face to face with lyghtyng mynd. And þos thynges þe whilk þai drawe of þat welle of al wysdom by techyng and lyghtynyng of opir þai 3ette in to hym.⁶

¹'þe paradys' is repeated, and cancelled.

²Proverbs 8:31; the reading: 'Et deliciae meae esse cum filiis hominum.'

³The exact quotation is difficult to identify, although the general concept is very common throughout Scripture.

⁴Romans 13:10.

⁵'Cheruby..' is written and cancelled before 'þe nowmyrs'.

⁶As above, the concluding words 'in to hym' are bracketed into the right end of the line of writing which opens the next paragraph.

In þe neynte ordyr þat is of Seraphyn¹ take þai sorte and felyschyp of þair callynge, þe whilk ar kyndyld with þe brandes of hye contemplacioun and brethys in þe onely desyre of þair maker. And no thyng in þis world þai couet, and in onely luf of euerlastyngnes þai ar fedde, and erthly thynges þai cast away and passes in mynde. Abowne al thynges, þai luf and þai byrne, and in þat same byrnyng þai rest. In lufyng þai byrne, [f. 78^V] and in spekyng þai kyndyl opir; and þaim þat þai towche with worde, onone þai make for to byrne into þe luf of God, of whome þe hert turned into fyre² it lyghtyns and byrnes for why and þe eyene³ of myndes þai lyghtyn vnto hye thunges. And in prykkyn⁴, in wepynges, þai clense þe rust of vyces. Þerfore þai þat ar so inflawmed to þe luf of þair maker in whom bot emange seraphyn nowmyr þai hafe taken þe sorte and felyschyp of þair callynge. 'Seraphyn' is almykil to say as 'ardens byrnynges.'⁵ Þai þat ar in þis ordyr, þai luf God with al þair hert and mynde, and alle thynges into God and for God þai luf.

¹A false start, 'syra' is cancelled.

²'Luf' is cancelled and replaced by 'fyre'.

³'Myndes' is anticipated, and preceded 'eyene'; it is cancelled.

⁴The first start, 'pk...' is cancelled.

⁵The Hebrew word 'עֵשֶׂה' means 'burning' or 'noble'.

pair enmys as pair frendes þai behalde, whos¹ fro þe luf of God no thyng may departe nor lett. Hapely þai ar byrnyng into þaim selfe and kyndylllynge opir, so þat and þai myght al men þai suld make perfyte in þe luf of God. And opir men's vyces as þair awne wepyng and lufs vttirly and sekis þe ioy of onely God and noght pairs. Þies ar in þe neynte degre emang seraphyn and betwyx þaim and God ar none opir spyrites. To God immediatly þai sal draw nere.²

Also be Danyel it is sayd, Milia mylium ministrabant ei,³ 'Thowsandes of thowsands mynysted to hym, and ten tymes þowsandes hundreth þowsandes' assistebant ei, 'stode nere vnto hym.' Saynt Gregour says, For sothe ane opir thyng is for to mynyster, and ane opir is for to stande nere. Angels mynysters when þai goforth⁴ to schewe any thyng to vs, þai stande nere þe whilk þat oyses inward contemplacioun behaldyn of God, þat þai be not sent forthe to fulfyll werkes.

¹Two false strokes are joined to 'whos', and are cancelled.

²'Draw nere' is bracketed at the end of the following line.

³The complete passage, in Daniel 7:10: millia millium ministrabant ei, et decies millies centena millia assistebant ei.

⁴First written 'cum forth.'

Saynt Bernarde says, 'No thyng represents so nere þe state of þe heuenly habitacioun in erthes as þe besynes of men lofyng God.' Lerne we þerfore in erthes þe whilk ar for to do in heuen. Perauentour sum says, 'I can not lofe God¹ alway as I suld do.' To þes is awnswer made þus, 'A man's reson is lyke to a bowe. A bowe may not lang² be bendyd, nor þe reson may not lange be bendyt. Þerfore oure mynde may not besyly intende to God's lofynges. Mykil les suffices oure voyce to besy lofyng.' Bot beholde, þe voyce of þe hert is styлле, þe voyce of þe flesche is styлле, wheder not þe voyce of meke conuersacioun awe to be styлле. Þe reson is wery, þe flesche is wery, bot þe meke purpos is neuer wery; als lange as þou perseuers in gode purpos, in þi labors, þou lofes God. And als lange as þe state of meke conuersacioun wauers not in þe, withouten dowte, þe clernes of þilyfe cesses not to lofe God. If³ þou fayle for þe clernes of lyfe fro þe lofynges of God, þou are domme. Dauyd sayd, Benedicam dominum in omni tempore,⁴ 'I sal blis God in al tyme.' And Iob sayd, 'I sal not lefe my iustifyinge, þe whilk I hafe taken to halde.'⁵ He þat

¹'God' is repeated, and cancelled.

²After 'lang', 'alway' is written and cancelled.

³'When', following 'if', is cancelled.

⁴Psalm 33:2.

⁵Job 27:6.

lefeſ not hiſ iuſtifyinge, þe whilk he haſ taken to
 halde with perſuerans of meke¹ purpoſ in al tymes, he
 bliſſeſ God. Semper laus eiꝯ in ore meo,² 'Alway be
 hiſ lofyng in my mowthe.' It iſ³ vndyrſtandyd nowder
 of þe mowthe of þe hert, nor of þe mowthe of þe fleſche,
 bot of þe mowthe of meke conuerſacioun. Þe apoſtil ſayeſ,
Sine intermiſſione orate,⁴ 'Without ceſſyng⁵ pray 3e.'
 In God'ſ choſyn childer, when þe tonge prayeſ not, þe
 reſon prayeſ not. Þe lyfe prayeſ alſ lang aſ it perſeuerſ
 in clenneſ. Semper orat qui ſemper bonum laborat,⁶ 'he
 prayeſ alway þat alway labourſ wele.'⁷ Þe apoſtyl ſayeſ,
Secundum propositum vocati ſunt [ſancti.....]⁸ gode
 purpoſ ar men and women cald holy þof þai may not [.....]
 wald do ma[.....] [f. 79^r]

¹'Gode' iſ cancelled, replaced by 'meke'.

²Psalm 33:2.

³'It iſ' iſ repeated, and only the repeated 'iſ'
 iſ cancelled.

⁴I Theſſalonians 5:17.

⁵A falſe ſtart, 'ſeſy' iſ cancelled.

⁶The quotation iſ unidentified.

⁷'Doſ wele' iſ cancelled, and replaced by
 'labourſ wele'.

⁸Romans 8:28. The page iſ trimmed, removing much
 of the final line.

^aDionysius the Pseudo-Areopagite, an interesting man of whom little is known personally outside of his own writings. He was probably a native of Syria, living in the latter half of the fifth century. His development of the nine orders of the hierarchy shows distinct shades of neo-Platonism; but it was, nevertheless, a commonly accepted medieval concept. See the Catholic Encyclopedia, Vol. V., pp. 13-18.

ARTICLE 58, ff. 79^v, 80^r

An unassigned prose selection, discussing the symbolical Four Beasts of the Gospel writers. This ancient characterization was most popular during the Middle Ages, and may be seen often in mss. of the Bible itself.

A drawing fills approximately two-thirds of 79^v. Above is the inscription Benedicamus Pater et filium cum Sanctum Spiritum. Centered in the illustration is Jesus, who is surrounded by a host of angels and saved souls. Beneath His feet are the words Sanctus, Sanctus, Sanctus, Dominus deus sabaoth. Gloria Patri et Filia et Spiriti Sancto. The symbols of the four evangelists are enclosed in circles among the angels and souls, toward but not in the four corners of the picture. The first, labelled Matheus, shows a winged man in the upper left.^a In the lower left is a winged lion, labelled Marchus. At the lower right is a winged calf and the name Lucas. The upper right figure is that of an eagle, and the circle contains the name Iohannes.

The TEXT:

Saynt Austyn says, Que regnum celorum nulli clauditur nisi ei qui se excluserit, þat is, 'þe kyngdom of heuen is stokyn to none bot to hym þat excludes hym selfe þerfro.' Þerfore ryn 3e whils 3e hafe þe light of þis lyfe þider, þat is with gode werkes and holy desyres, for þer sal 3e hafe ioy withouten ende.

By þies foure bestes abofe, after holy saynts ar signyfyed and vndyrstanded þe foure euangelistes, þat is, Marchus, Matheus, Lucas, and Iohannes. And as Saynt Ion says, 'þe foure bests ilk one of þaim had sex weyngs, and in þe cyrcuyte and within þai war full of eene, and þai had no reste¹ day and nyght, sayng, Sanctus, sanctus, sanctus, dominus deus omnipotens, þat is, 'Holy, holy, holy, God almyghty, þat was, and is, and is for to cum.' And þe lyknes of þe vysages of þaim, þe face of a man and of a lyon on þe right hande of þaim² foure. [f. 79^v] And þe face of ane oxe of þe left hande of þaim foure. And þe face of ane egyll abowfen of þaim foure; þies foure euangelistes wrote of þe manhede and passyon and resurrecioun and of þe godhede of Criste. Mathew is fygured to man, for princypally he wrote of þe manhede

¹The word order is originally inverted: '...by [cared] nyght and by [cared] day and...'

²'Of þaim' is repeated, and cancelled.

of Criste. Lucas in a calfe doyng in þe presthede of Criste. Marchus in a lyone writtyng euydently of þe resurreccioun.

It is sayd þat þe whelps of þe lyons lygs ded to be thyrd day, and þorow þe romynge¹ of þe lyon, þai ar raysed vp in þe thyrd day. Iohannes, Ion, in ane egyll flying hyer þan opir wrytting of Cristes dyuynyte. Criste was þies foure of þe whilk þai wryte, 'He was man, borne of þe Virgyn Mary.' A calfe in his passyon, for he sufferd deth. A lyone in his resurreccioun on Pasce day.² Ane egyll in his ascension when he assendyd to heuen. So ilk³ chesyn man þe whilk is perfyte in þe way of oure Lord, is man, and calfe, and lyon, and egyll. Perfore,⁴ ilk right wysman is man by reson, and by sacryfice of his mortyfificacioun, þat is of slayng of his vyces, he is calfe; and by strenthe of sykyrnes he is lyon; and be contemplacioun, þat is behaldyng of heuenly thyngs, he is egyll. Perfore rightly by þies foure bestes, ilk perfyte man may be signyfyed or lykkynde. And þe faces of þos foure bestes and þe pennes of þaim extended abowfen. Þe facys and þe pennes extendyd abowfen

¹Originally, 'romyyng'; the second 'y' is cancelled.

²Careted into the text.

³'Man' is anticipated, and cancelled.

⁴'By' follows, and is cancelled.

sal be descrybed. For why al þe intent and al contempla-
cioun of sayntes tendys abowne hym selfe, þat he may
purches þat thyng þe whilk he desyres in heuenly thynges,
þe chosyn pepyll desyres to plese God almyghty in gode
warke. And þe grace of contemplacioun þat couet nowe to
taste þe euerlastyng blissednes, þe faces and þe pennes
abowne þai extende. Þies holy bestes vses foure pennes,
forwhy þe luf and hope þai flee vnto heuenly thynges, and
be drede and penaunce þair vnlefull dedys in þaim selfe
þai wepe and amendys.

Saynt Ion¹ was raueschid vnto þe mydil heuen.
And he says þe voyce þat he harde was as þat had bene
harpers harpyng in þair harpes.² Þe glose says, 'When
þe harpers ar þe saynts of God, þe whilk crucyfied³ þair
flesche with þair vyces and þair⁴ concupyscens, couetys-
nesses, þai lofe hym in þe sawtre and in þe harpe. And
how mykil more þai þat makes al þaim selfe offeryng to
oure Lorde by priuylege of anger,⁵ chastite, and also

¹'Euangelist' is written in the left margin before
'Saynt Ion'.

²Revelation 14:2.

³'Crucifyng' is written immediately following
'crucified', in the right margin.

⁴A false start on 'concupyscens', 'concuynge', is
cancelled.

⁵The word 'anger' is obviously wrong here. It may
have been intended originally to have been among the vices
previously listed; and, when written in the margin, was
improperly inserted at this point.

forsakes þaim selfe, takyng þair cros¹ and folows þe lamme, whyder soeuer he go, angels fro þe begynni[n]ge cryes, Sanctus, sanctus, sanctus, dominus deus exercituum,² 'Holy, holy, holy, Lord God of compenys.' And solemply þai say, Benedicamus Patrem, 'Blis we þe Fader, and þe Son, with þe Holy Goste.' So fro þe begynninge synges þe angel comeþny, neuer fro hence forward for to cese; and in þe same sange it is laudemus et superexaltemus eum in seculam, 'Lofe we hym and exalt we hym abowne in to warlds.'³ Þerfore⁴ for his litel maner, man's deuocion suld folow angels' sange, hafyng no thyng sweter in his mowthe hawntyngly þan Gloria Patri et Filio, et Spiriti Sancto, þat is 'Ioy be to þe Fader, and to þe Son, and to þe Holy Goste.' [f. 80^r]

¹'Cros' is written quite poorly, cancelled, and rewritten.

²Revelation 4:8.

³Daniel 3:74, 83.

⁴'After oure maner we suld folow in deuo' follows, and is cancelled.

^aThe picture is that of a winged man. Where this figure occurs elsewhere in the ms., it is identified as an angel. In this article, it is called a man. Since the lion and calf also have wings, and since the point of the wings is quite evidently to establish the fact of the writer's divine inspiration, the wings alone do not require identification of the figure as an angel.

ARTICLE 59, f. 80^v

Twenty couplets on the joys of heaven, unassigned.^a

The supreme joys, it is affirmed, are to be 'þe blyssed syght of þe Trynyte,' and of 'God's blissedful moder, oure Lady Saynt Mary.' The meter is irregular, and the rhymes often seem forced.

The TEXT:

Behald, man, and þi boght vplede
 To heuen with al þi spede,
 For þar ar saules fedde and cled wele,
 With ioy of sight þat þai sal fele,
 Þai sal wyrke þer none opir thyng,
 Bot lofe ay God withouten cesyng;
 For with þe syght of God þai sal be fedde,
 And with bryghtnes of lyght þai sal be cled,
 And þair warke sal be ay lofyng,
 In þe whilk þai sal hafe gret lykyng,
 Bot þair moste ioy in heuen sa[1] be
 Þe blyssed syght of þe Trynyte,
 Þe whilk þai sal se euer more;
 And þat ioy sal passe al opir þore;
 For ay whils þai þat sight sal se,

Of al ioyes þa sal fulfyllled be.
 Þai sal þer God ay apertly se,
 And al thre persons in Trynyte:
 Fader and Son and Holy Goste;
 Þat sight sal be þair ioy moste,
 For as he is, þai sal se hym þan,
 Sothfast God, and sothfast man,
 Þorow þe whilk syght þai sal knawe,
 And se al thyng both hye and lawe.
 Also þer sal þai se apertly
 God's blissedful moder, oure Lady Saynt Mary,
 Þat next syts to God in heuen bryght,
 Abowne¹ al angels as is right.
 Sche is so fayr þer sche syttes,
 Þat hir fayrnes passes al man's wytts.
 A gret ioy þer may be cald,
 Hyr fayrnes to behalde.
 Þerfore when þou has heuen sene²
 Þorow sight of þi hert fre,
 At þi synnes þou suld sore tene
 Þat puts þe fro þat fayr cyte,
 For al if hell suld neuer hafe bene,

¹'Abow' is written in the left margin; 'Abowne' remains in the text, uncanceled.

²From this point, the couplets are no longer used, and the rhymes alternate.

And syn suld neuer venged be,
3it suld þou 3erne to kepe þe clene,
For þat ioy to hafe and God to se.

^aThe Catalogue, p. 331, does not note the final eight lines as exceptions to the succession of couplets.

ARTICLE 60, ff. 80^v, 81^r

The Biblical parable of the Ten Virgins (Matthew 25:1-13) appears here, with an illustration on 80^v. In the illustration, the five wise virgins stand in an ascending line, lamps upright and burning, before the door to Heaven. The five foolish virgins, in a similar line to the right, stand somberly with their lamps black and held askew. Two angels guard the gate of heaven. Both of them point the wise virgins toward the open door of Heaven, while the angel above holds a sword in his left hand, levelling the sword against the foolish five. Within the castle, Heaven, are God and the Blessed Virgin. In its location at the top of the page, this last element may well be associated with both articles on 80^v.

The TEXT:

The kyngdom of heuens is lykkynd to ten vyrgyns; þies vyrgyns betokens Cristen pepyll. Bot þe fyfe fonde virgyns betokens fals Cristen pepyll, and þe fyfe wyse virgyns betokens trewe Cristen pepyll. And ilk one¹ of þies had lawmps in þair handes. Þe lawmpys betokens werkes, and þe oyle in þe lawmpes betokens charyte. For

¹'One' was omitted, and is caretred into the text.

alle als wele¹ gode as ylle has² lawmpes, þat is to say,
 werkes. Bot onely gode pepyll has oyle, þat is, charyte,
 for why fals Crystem pepyll with trewe Crysten [f. 80^v]
 pepyll dose werkes³ now. Bot in doying, þai⁴ hafe no
 charite, þarfore se 3e þat þer be oyle in 3oure lawmpes;
 þat is to say, if 3e hafe in 3oure gode warkes trewe
 charite, if 3e luf God⁵ abowne al thynges, and 3oure
 neighbour as 3oure selfe 3e luf,⁶ certaynly when þe spowse
 sal cume, þat is oure Lord, and he þat is redy⁷ ordand
 in hafyng⁷ trewe charite sal entyr⁸ into euerlastyng
 weddynges, þat is euerlastyng lyfe in ioy.⁹ And he þat
 is not redy¹⁰ is hafyng trewe charite, euerlastyngly he
 sal abyde withouten heuen.

¹'Ylle' is anticipated, written before 'gode', and cancelled.

²'Werkes' was written before 'lawmpes', and is cancelled.

³Poorly written at first, 'does wer' is cancelled.

⁴Written 'þair'; the 'r' is cancelled.

⁵The next portion, 'and 3oure neighbour as 3oure selfe' is anticipated, and is cancelled after 'God'.

⁶From Matthew 19:19.

⁷Careted into the text.

⁸'Sal entyr' ends one line, and is repeated at the beginning of the next, but is not cancelled in either place.

⁹At first poorly written, 'ioy' is cancelled and rewritten.

¹⁰'Redy' is cancelled and rewritten.

ARTICLE 61, f. 81^r

Two brief, anonymous prose notes fill the lower portion of 81^r. The first of these, 'Þe Cart of þe Fayth,' is illustrated; the second is not. It discusses the four dimensions of the cross of Christ, and is crowded badly into the lower left corner of the page, under the illustration.

The illustration itself shows a procession led by a company of priests, with a banner inscribed 'IHC' at the front. Following the priests is the 'cart', a cumbersome wagon loaded with people, with the signs of the four Evangelists at the top and bottom corners. Above is the title, 'Þe Cart of Fayth.' Below and behind the cart are a number of prostrate people, above whom stand two fiends with grappling hooks by which means they pull and prod the lost into the mouth of a gaping dragon at lower right. Above their heads is the boxed inscription, 'Þie fendes is abowte to drawe oute of þe carte of þe faythe þe Cristen pepyl.'

The TEXT:

When God made a pales to hym selfe, þe walle
slyded downe when þe angels felle, þe whylk God wyll yng

to restore, he sent his Son Ihesu Criste for to gedyr to
 þat byggyng whykke stones, þat is to say man, þe whilk
 Lord Ihesu Crist ascendyng his cart and caryed many
 pepyll. Bot þai þat slyded downe fro þence he left, and
 þat was Lucyfer and hys felyschip. And as it is sayd in
 Scr[i]ptour, Ascendens super equos tuos et quadrigę tue
saluacion,¹ þat is, "Ascendyng opon þi hors and þi waynes
 saluacioun;" þe waynes of God ar þe foure euangelystes.
 And þe hors ar þe apostyls, þe whilk with þair prechyng
 by þe warld in þat cart drewe and also gedyrd many pepyll
 to þat byggyng. Ihesu is as mykyl for to say, as Salueour;
 in Mathew it is wrytten, Vocabis nomen eium Ihesum,
 'Þus sal [h]is name Ihesu² be cald; he sal make safe his
 pepyll fro þair synnes.' And in þe Acts of þe Apostils
 it is written, 'Þer is none oþir name vndyr heuen gyfen
 in þe whilk vs behoues to be safed in bot in þis.'³
 Ihesu is a name of valow and of almyght to whome nothyng
 þat is of þe fende may withstande, nor no fantestyke
 þinge may withstande if it [be] worthyly pronownced or
 spoken agayns fendes.⁴ Our Lord says, 'In my name þai
 sal caste oute fendes.'⁵

¹Habakkuk 3:8.

²Following 'Ihesu', 'be cald' was omitted, it has been caretred into the text, and is written in the right margin.

³Acts 4:12.

⁴'Fendes' was first properly written, then cancelled; it is written in the right margin.

⁵Mark 16:17.

[The second brief prose feature]:

The cros of Crist has foure dymensions. In þe brede it betokens charite or þe warkes of charite, and in þe lenthe it betokens perseuerance in godnes vnto þe ende. And in þe hyghnes it betokens þe hyghe ende euerlastyngly in heuen, to þe whilk al thynges ar referd. And þe depnes of it þat is in þe erthe is betokend þe depnes of þe grace of God. Also it betokens þe mortyfying of¹ þe flesche with þe vyces.

Þes fygours abowne betokens þe apostils þat ledes gode Cristen pepyl to heuen with þair holy doctrine and techeng. And þies þat ar drawe oute of þe cart with fendes betokens fals Cristen pepyl and herytykes. [f. 81^r]

¹'Of' is repeated, and is uncanceled.

ARTICLE 62, f. 81^V

A brief homily, setting forth the ascended Christ with his power to save and to damn fills most of 81^V. It is an unassigned work, extolling the virtues of martyrdom and virginity, which are certainly rewarded in the kingdom of heaven.

Nearly one-fourth of the page is left blank at the bottom--a most exceptional fact. It may have been the intention of the writer to return and draw an illustration in the vacant space; there is more than enough room. But if this were the plan, it was not completed.

The TEXT:

Ascendens Cristus in altum dedit dona hominibus;
 þat is, "Cryste Ascendyn¹ in to hyght gaf gyfts to men."²
 And þe seruands þe whilk dowbyld þe³ talents þat is þe³
 besants of þair Lorde betokens gode Cristen men, wheder
 þai be perfyte or imperfyte, þe whilk after þe fayth lyfes
 holyly after þe conyng þat þai hefe taken. And not onely

¹First written 'ascendy' poorly, and cancelled.

²Ephesians 4:8.

³'þair' is cancelled, replaced by 'þe'. The parable of the talents may be found in Matthew 25:14-30.

in wyrkyng þair selfe ryghtly, bot¹ also opir with þair gode insawmpyl als mykil as pertenes to þaim, þai drawe to hele of saule. And þe seruandes þat hydes þe mony þat is his gyfe,² of þair lord in þe erthe and bryngs no froyte, betokens fals Cristen men þe whilk in lyfyng fleschely takes hede to onely erthly couetosnes, and in þaim³ þat wytt þai take of God þai exspende, nowdyr to þaim selfe [nor] to opir profetes in lyfyng wele. Bot oure Lord aftyr sal cum and requyre straytly, and þe seruand wyrkyng wele he sal rewarde. And þe seruande beyng slawe fro gode warke he sal dampne. Therfore euere man awe to lyf wele and rightwisly, als far forth as he may. Þai ar cald rightwys men þat fulfyls þe commawndementes of God withoute any qwerell. And þies when þai ar ded of angels ar led in to erthly paradyse, or rather in to sum spyritual ioy. Þer is ane ordyr of rightwys men þe whylk in perfyte ar led⁴ and⁵ nerþeles þai ar wrytten in þe boke of lyfe as þe ar weddyd folke, þat when þai ar ded þai ar receyfed into mery dwellynge places.

¹Careted into text.

²'Þat is his gyfes' is careted into the text.

³'selfe' is cancelled.

⁴'Ar led' is careted into the text.

⁵'Þai ar' is anticipated here, and cancelled.

Of þies many¹ before þe day of dome þorow prayers of
 holy ----- sayntes and with almos of men þat lyfes ar
 taken vp in to more ioy. Bot all aftyr þe domesday²
 sal be felyschippyd with angels.

Also þai ar cald perfyte pepyll, þe whilk not
 onely kepys þe commaundments, bot also þai do þe cownsels
 of Criste, as monkes and martyrs and virgyns. Martyrdom
 and virgynyte and forsakyng of þe world ar not commaundyd,
 bot þai ar þe cownsels of Criste. Þerfore þai þat dos
 þaim as be lawful inherytaunce sal welde þe kyngdom of
 heuen, as it is written, Cum dederit dilectis suis sompnum
ecce hereditas domini.³ "When he gyfes slepe to his
 lufed childer," þat is to say, 'dethe', "behalde þe herit-
 age of oure Lord," þat is þe kyngdom of heuen þe whilk
 þa sal hafe euermore. Also if monkes and opir religios⁴
 fulfyll þair porpos⁵ in lyfyng religiosly, þai sal be
 iuges with oure Lord in þe day of dome. [f. 81^v]

¹'Afore' was first written, but is cancelled and replaced by 'before'.

²'Sal' first poorly written, and cancelled.

³Ps. 126:2.

⁴'In ly' of 'in lyfyng' is anticipated, and cancelled.

⁵'Right' follows 'purpos', but is cancelled.

ARTICLE 63, ff. 82^r-84^r

Body and Soul engage in the familiar disputatio, each seeking to lay the blame upon the other for the miserable end to which they have come in the grave. Three versions of this dialogue are given by Booker,^a which are listed as I, IIa, and IIb. Sources for II are Bodleian 343 and Worcester; for IIa, Auchinleck, Laud. 108, Vernon, and Linow, w. IIb is found in Harleian 2253.^b No date is given for this last, while version I is traced to the late eleventh or early twelfth centuries, and IIa to the first quarter of the thirteenth.

The Catalogue identifies this article with the genre of poems discussed by Batiouchkof in Romania, xx. pp. 1,513 sqq.,^c although pointing out that there is little in common in the treatments.

A Latin title heads the article, followed by a rubricated English heading. At the top right the two speakers are depicted in an illustration with the Soul standing naked at the foot of the wrapped, emaciated corpse of the Body as an angel looks on from above. The pages following show the same characters in small inserted boxes at various points of the text. On the final page, however, (84^r), the closing parable of the orchard and

the conspiring blind and crippled men is illustrated: the crippled man hands fruit to the blind man, standing at the base of the tree. In the background to the left, the king observes their conspiracy from the top of his castle.

The TEXT:

Spiritus adversus carne; carno adversus spiritum.

A dysputacioun betwyx þe saule and þe body when it is past oute of þe body.¹

Þe saule sayd to þe body þus, "Art þou þere þon wretchyd body so horribill and fowle stynkyng wormes mete and noreschyng of corrupcioun? Wher is now þi pryde and þi fers hert? What is þi lewd play cummen to?² Wher is it now cummen and how has þou with alle þi qwayntnes done? Sothly as me semes I sawe neuer a more deformed fygure. And certes wele is worthy, for I myght neuer hafe bene fully avenged on þe, for whils þat þou and I was copyld to gedyr, þou made me lede a ful unthryfty lyfe, and made me lose many a day's labyr in folowyng þe and my tyme wastyng be crokyd ways, for þou soght alway þine awne ese and þine awne plesaunce and made me sorow with þi mys gouern-
aunce alway contraryyng to þat þat suld hafe bene to myne

¹Rubricated.

²Uncareted, the 'to' is inserted above the words.

avawntege, wherby I was broght in to gret disese and heuynes, and has made me ynoghe to do for many a day her aftyr bot if þe mercy of God¹ abredgē my distres. Bot not for þi blyssed be hys grace þat has put me in sykyrnes oute of perell þat þou had broght me in. Ne had not þat grace bene I had bene lost and dampned be þi purveaunce." Þe body awnswers to þe saule,²

Then lyft þe body a lytel his fowle hede and began to opyn hys horrybyl mowthe, sayng in þis wyse, "What says þou," quoth³ he. "Yll be þou comen þat begyns þus to dyspyse me þat awe to comforth me and solace me als mykil as wer in þe. Wat þou noght þat þou was gouerner and mayster of my flesche sum tyme and [þat þou sal in bones cum to þi iugement at þe general resurreccioun of me and of al oþir þat ar ded? Has þou not vndirstandyng here before of þe sayng of Ezechiel þat sum tyme in a vysion was in þis felde and in þis same place, saying in þis wise, Arida ossa audite verbum domini.⁴ '3e drye bones here 3e word of God,' at þe whilk worde euere bone went to oþir, ioynnyng þaim self[e]⁵ in þair propyr places

¹'Be abred' is cancelled before 'abredgē'.

²Rubricated.

³The common Latin abbreviation for quod serves for the English word "quoth". The scribe may have made no differentiation in his pronunciation.

⁴Ezech. 37:4.

⁵Here, and following, the corner of the page is torn away.

and suyngly þe spyrytes resorted to þair bones. So
 [þat]¹ þai stode vp as men in same persons so as þai
 had bene before w[ith]-¹ [f. 82^r] outen any spotte or
 tette of vylany. Werefore þou awe not so fowle to dis-
 pyse ne so rodly to blame me, for sothly þis syght þat
 Ezechiel sawe þat tyme in spyryt, it sal be fulfyld at
 þe day of iugement verely, and bodely withouten dowte.
 Þerfore suld þou not so schortly set me at noght, for
 cause þat I am þus fowle deformed and þus greuously tor-
 mentyd in stynke and filthe amonge wormes and al corrup-
 cioun, for þou has bettyr right to blame þi selfe þan to
 pleyne opon me, for of al my fowle horribilite þi selfe
 art þe cause. What reson has þe fyre to pleyne on þe
 woode, þe whilk when it has taken it brynes in to asks?
 Why suld þies asks be blamed or rebukyd for þair un-
 thryftynes?" Þe saule sayd,² "No cause of skylle has³
 any wyght for to blame þe asks. Bot betwyx þe and me
 þis maner of lyknes is not comparabyll." "Sothly," quoth⁴
 þe body, "þis lyknes acordes wele. Vndyrstandes þou not
 wele þat when I was broght fro my moder wome, þou was
 wyth me and after þat tyme þou occupied me alway to þat

¹Here, and following, the corner of the page is torn away.

²Rubricated.

³The 'h' is careteted into the word.

⁴Again, the Latin quod.

I was þus wasted uttyrly? And when¹ þou fand in me no more for to waste, þou forsoke me and left me lyke unto askes. And I suppose wele if þou had left me sodanly in myne hele or els þat þou had be vyolence be castyn oute fro me, þan wald þou not hafe dispysed me as askes, bot perauenture cald me blak² forbyrnt cols." Þe saule:³ "I put cas⁴ þat⁵ al þis⁶ was sothe, 3it must me nedes blame þe and sorow and complene þat euer I come in þi compeny, for I was in my nature as clere as in þe pure elyment of fyre with outen any corrupccioun. And right as þe fyre takes smoke and derknes of þe matyr, þe whilk he is conioyned unto, right so⁷ what tyme I recchyfed þe and mellyd with þi compeny, swylk fowle derknes and smoke whilk kest oute fro þi⁸ fowle unclene and stynkyng vapoures." Þe body answers:³ "Saul, wele may I awnswer to þis. Þou was to me actyfe as fyre in þe woode, and I to þe passyue as woode in þe fyre. I cowthe not hyde myn humers in so priuy a place bot þou soght þaim oute

¹Careted into the text.

²'Foburte' was first written, and cancelled.

³Rubricated.

⁴'~~q~~' is cancelled after 'cas'.

⁵'al was' is cancelled after 'þat'.

⁶'þas' is caretet into the text.

⁷At first omitted, then caretet into the text.

⁸First written 'þe', and cancelled.

and drafe þaim oute fro me wheder I wald or noght, so
 þat I left not myne humers be¹ myne awne assent, bot
 onely I was compeld to suffer þe to do what þe lyst, be
 als mykyll as þine was þe accion and I not bot þe matyr
 abyll for to suffer wheder I wald or noght. Wherefore if
 so be þat in þe is any fylth or unclennes infect be my
 vapoures as þou beres me on hande, soth it is sen þine
 is þe accioun in me as þe matyr þat þou has procurd þi
 self, and on þiselfe onely is þe defaute. I was taken
 unto þe þat² þe suld gouerne me and teche me in þe best
 wyse. Þou was ordande to be my mayster, and if I hafe
 disobeyde þe, I trow þou put on me bot lytel disciplyne,
 wherby þat I myght hafe bene holden vndyr subieccion.
 What þat I desyred, þou grauntyd me, and so mykil þou
 attendyd to my plesaunce þat I was ful often acombyrd
 of oure both mysrewle. So þou þat suld hafe bene souer-
 ayne made me þi maystyr, whilk³ suld hafe bene [fol. 82^v]
 bot soiet. All þat I haf desyred was bot onely of
 naturall inclynacioun to þe cuntre þe whilk I come fro
 þat was þis wretchyd erthe, wherfore in erth I lyg cled
 hafyng here my very purgatory. Bot þou þat art of þe
 souerayne cuntre and þe nobyl work of þe souerayne Trinyte,

¹'Myne' is written at the end of the line, cancelled, and opens the following line.

²'suld' is cancelled, and 'þe' is written above.

³Poorly written, then rewritten in lower margin.

pou suld hafe drawne me to þe with þi goode gouernance
 aftyr God's lawe to þe cuntre whilk þou come fro. þer-
 fore was I taken to þe to be vnder þi rewle and gouern-
 aunce. Bot sothly ol opir wyse has þou done not onely
 consentyng to my mysrewled lusts, but moreouer ful oft
 tymes þou has styrrred me to synne and mykil vnthryftynes,
 techeyng me for to kast sleghtes and cautels, whilk come
 neuer to me of nature, bot only be þi techyng for els
 had I neuer knowne þaim; and for to speke more propyrly
 of al my defawtes, þi self art to blame as cause of my
 folly, for withouten þe myght I not performe no maner of
 desyre, nowdyr gode nor ylle. And þer as þou has cald me
 fowle and stynkyng, if þou take hede to reson, wele
 avysyng þi selfe, of þe come al my stynke, for wele þou
 wate þat of wax and of þe weke closed þerin, al yf it
 be hemp or cotom, þer comes no stynke þerof, bot if it
 fyrst be inflawmed or kyndeld with fyre. If þis fyre be
 put¹ oute, þan cummes of þis mater fowle smoke and
 stynke. I asse þe þan þat has lernyd of Aristotel þe
 cause of corrupcioun, wher of cummes þis wykkyd sauor
 and smoke of þe torche when þe fyre is oute? Wheder it
 is of þe weke or onely of þe wax, sen it is so þat nowder
 of þaim stynkes of þair awne propyr nature?" Þe saule
 awnswers:² "Sothly as I vndyrstand þat som fowle vnholsum

¹Written 'but'.

²Rubricated.

sauour cummes of þe corrupcioun whilk þe fyre has caused in þe torche, whilk torche what tyme þe fyre is with-drawne hym be violence, þan in maner of complaynt he castes oute fowle vapours and smoke, whilk ar as it werteres of wepyng because of þe harme þat þe fyre has done þerin, wastyng of his substance. And as me semes, þe more nobyl þat þe matyr is, þe fowler is þe sauour when it is þus corrupt, as it is clerly prouyded þat þe wax candel smels wars als tyte as it is done oute, þan þe candel þat is made o tawghe." Þe body says:¹ "This awnswer suffyces for myne intent, for þinge only þat is corrupt stynkes and is of yll sauour. So þat both þe wax and þe weke has taken corrupcioun onely of þe fyre, þat has chawnged þe matyr and apayred specially at þe forletyng of þe same matyr. For why þou has no cause for to reprefe me because þat I stynke, for in me has þou bene as fyre in wax, and me has þou corrupt and caused þat I stynke. And as mykil þou has forleten me, þou awe of right more to be blamed þan I. And more cause hafe I to complene on þe þan þou has on me. And semes wele be þe fowle savour þat þou feles, whilk ascen[des]² fro me to þe complenyng of þe corrupcioun whilk þat þou þi selfe has cau[sed]² [f. 83^r] [caused]³

¹Rubricated.

²Bottom corner of page torn.

³Repeated from previous page.

in me þe stynke þat þou feles in me is noght els bot þine awne syn. And I say þe þat þer ar many one lyggynge in þe erthe all hole withouten corrupcioun in þair graue or sepulkyr wherof þe cause is noght els bot þai wer wele taght and disciplyne and kepyd oute of syn and gouerned in a ful gracios scole vndyr a ful goode and gracios rewler þat had þaim in gouernaunce. And if þou had haldyn me so schort, I had not now bene so fowle corrupt, for onely be þi synnes it is þat I am so lothely and of fowle savour." Þe saule sayd:¹ "Who so þat is put and closed in ane narrow sekke² and bunden fast withouten, he has not þe maystre ne þe gouernaunce of þe sekke. Bot þe sekke has maystre of hym whome he halds so closed within hym. Now þis þou knawes wele, þat þou held me closed within þe and kepyd me ful derly þat I went not fro þe nor I myght not do myne awne pleasaunce. So by þe it is þat I hafe bene lettyd fro gracios gouernaunce, and þou art cause of my forfet and of my foly." Þe body says:¹ "Certes now argues þou folyly, for þi reson is more to my purpos þan it is to þine, for he þat is closed in a sekke has more myght and power þan has þe ded sekke þat kepys hym closed þerin, namely, sen þat þe sekke is of gret largenes so þat his wittes may vse his

¹Rubricated.

²'Sack'.

iugementes withouten any lettynge, for sothly þe sekke it selfe may not mefe to ne fro, bot if he þat is in þe sekke mefe it and styr it of his awne myght. I hafe bene noght els bot as it wer þi sekke, whome þou had caryed whyder þat þe lyst. Þou had within me large space ynoghe, and al þi wittes myght þou vse at þine awne plesaunce, so þat þou wald not departe nor suffer þi sekke for to be vnbon or lowsed by þi wyll." Þan sayd þe Angel:¹ "Pes and stynt of 3our pleyng, for it is not 3our avaylyng--betwyx 3ow twoo to stryfe on swylk maner of wyse þe swylk wordes and to be mefed, for 3e ar predestinate to saluacioun, and hereafter sal be ioyned agayn togeder. Betwene þaim swilk stryfe of wordes suld be mefyd whilk þat ar perpetually dampned and ordand to þe payne of Helle. Þerfore to al lyffying creatures it is to take hede to þis insawmpyl how þer was a kyng þat betaght his orchard þat he luffed passyng wele to a blynde man and to a crokyd man þat of payne of deth þai suld kepe it wele and not take of þe froyte. Þe crokkyd sawe þis froyte was fayre, and had to ete þerof. He prayed þe blynde to helpe hym into þe tresse and he suld gyf him of [þ]e froyte þat he myght gytt. And opou [f. 83^V] þis behest þe blynde helpyd þe crokyd to clym in þe trees. He gat of þe froyte and gaf þe

¹Rubricated.

blynde parte, and þus ete þai bothe of þe froyte, ay when þai walde. And sone aftyr it was teld þe kyng how þe twoo dyd þat kepyd his orchard--þe best froyte þi ete, and gaf it wher þai wald. And þan þe kyng for his commaundment brekyng demed þaim both to ded. þus sal oure Lord do to þe blynde saule and to þe crokyd body þat etes of þe forbodyn froyte, wherby þe apostyl spekes þus, Manifesta sunt opera carnis etc. etc.,¹ þat is 'Vncleennes, lychery, enmyte, ire, and stryfinges, manslaughter, dronkynes, osee,² theft, leyng, bannyng, avowtre,' þies synnes God forbyds to be done, as þai wer forbyddyn apyls as he dyd to Adam oure formest fadyr. þies ar þe froyt þat þe flesche desyres agayns God's commaundmentes And as þe apostyl Paule says, 'þos þat þies dos, þai ar forbarred fro þe blysse of heuen.'³ þe saule, for it assents. þe body, for it is occupied in lust agayns God's defence, and þe saule for it assentes with þe body; þefore both ar worthy to dye. Þefore, as þe apostil says, Qui autem Xristi sunt et etc.,⁴ 'þai þat ar of Criste has crucyfyed þair flesche with vyces and concupyscences,' and in ane opir place he says, Si secundum carnem vixeritis

¹Gal. 5:19.

²Written above text, uncared: 'witchcraft' or 'augury'.

³Gal. 5:21.

⁴Gal. 5:24.

moriemini¹ 'If 3e lyf aftyr 3our flesche, 3e sal dye.'
 Wherefore it is nedful to euere creature to consyder þis
 and discretly hald vnder his flesche with helpful discyplyne
 þat it may be obedyent to þe wil and þe reson of þe
 saule, and þe saule obedyent vnto God in kepyng his
 commaundmetes right and þan sal þai bothe be gloryfied
 togeder in euerlastyng ioy." [f. 84^r]

¹Rom. 8:13.

^aJohn Manning Booker, A Middle English Bibliography, pp. 8, 9.

^bThe Harleian ms. has a topical but not a literal relationship, and is in poetic form.

^cCatalogue, p. 331.

ARTICLE 64, f. 84^V

'Versa est in luctum cithera mea...' is a 48-line poem in quatrains, with two illustrative drawings. The harper sits at top left, opposite the opening eighteen lines. Skeleton-like death stands at the right, opposite the next twelve lines, aiming an arrow toward the harper. Death leers, and appears to be disemboweled.^a

Ross titles this poem 'The Harper', and includes it among his selection of five emblem verses from 37049.^b At the top of the page five parallel lines are drawn across almost the full width of the page. It may be inferred that the writer intended to write one line of music at this place. The lines are boxed at both ends, like musical scores.

The TEXT:

[Heading]: Versa est in luctum cithera mea, et organum meum in vocem flencium.¹

Allas, ful warly for wo may I synge,
For into sorow turned is my harpe,
And my organ in to voyce of wepynge
When I rememyr þe deth þat is scharpe;

¹Job 30:31.

For in jolyte¹ ioyed I in my 3onge age,
 And in ryote and rotynge I my lyfe ledde,
 So þat with vanyte I dyd my selfe fage,²
 Attendyng not þe tedyosnes þat I am inspred.

Wher fore, wofully rememyr now I may
 Of dethe þe dolful beheste,
 And þus to my selfe I may say,
In luctum versa mea cithera est;

For after my dethe whyder I sal wende
 Vttyrly vnknawen it is vnto me,
 Bot if gode warkes be þan my frende,
 Wondyrly ful wo may I be;

Wherefore when I rememyr me of þis,
 Doolfully in luctum versa mea cithera is.
 Bot allas now, for sorow I may say,
 For welner³ attendes men in euery degre,

Þe welthe of þe warld gyt yf þai may
 As þair abydyng euer more þer with suld be;
 Þerfore turned is myne organ into vocem flencium;
 When I se þis noght consyderd in cordibus viuerguim.

¹The initial letter, 'j', is clearly intended to be distinct from the common 'i' of the following word. It is distinguished by a full tail.

²Flatter'.

³'Well-nigh'; 'close'.

3it allas, for sorow I may say,
 For gret pyte is nowe for to se
 How men disgyses þaim in vgly aray,
 Consyderyng noght in what myschefe þat þai be;

 Wherefore when I thynke on þis,
 My harp into sorow turned is.
 Sum beres bolsters opon þair bak,
 With þair haer hyngyn as a gayt¹ berde,

 With schone pyked of vgly myschap
 As of þe fende þai war not afferd;
 Sum with inuy and fals couetyce
 Spends al þair wytt and wysdom

 [A]nd² in sotelte and falshede ar wonder wyce,
 [An]d þinkes not on þair dome for to cum;
 [Perf]ore turned is my organ in vocem flencium,
 [When] I se þis not consyderd in cordibus viuencium.

 Þus in lustynes and likyng þai lede al þer l[yfe]³
 Hafyng no þoght of deth þat sal þaim smyte,
 Bot euer debate makyng and stryfe,
 Haly þerin þai put þair dely[te];

¹Written 'agayt': 'a goat's beard'.

²Here, and following, the interior margin is torn.

³The final eight lines are squeezed into a small space below the figure of the death-archer in the right column. Some final letters or words are missing from a rip along the right margin.

Wherfore when I thynke on [þis],

In luctum versa mea cithera is.

Now God of gret mercy his grace to vs sende,

þat of our mysdedes [.....]. [f. 84^V]

^aThis is a distinguishing feature between the 'danse des morts' here and the 'danse du mort.' See Ross, Speculum, xxxii, (1957), p. 276.

^bIbid., pp. 281, 282.

ARTICLE 65, ff. 85^r-86^r

The Catalogue describes this section as 'Moral distichs (about 103 in number) with prefatory quatrain.'^a Such a count may be had only by including Article 66 along with Article 65. While there are similarities, there are also obvious differences, as will be seen by comparison of the description, and by reading the texts.

The couplets are thrown together from various sources, known and unknown, and Article 65 consists of not less than five separate poems, according to Brown and Robbins.^b In 37049, the various components are written consecutively, and there is no break indicating separate origins. The order in which the poems occur varies greatly, as does the subject matter; all of them purport to show the manner by which one may learn to 'luf God and drede/ And hym seryf...'

That such maxims were popular and widely circulated is evidenced by the fact that the distichs appear in numerous manuscripts.^c Herrtage has shown that the original sources for some of the poems are lost, but that the extant mss., especially of the English version of the Gesta Romanorum, reflect this common ancestry and individual

treatment in development.^d Three consecutive Harley mss. give poems of the genre (Mss. nos. 2251, 2252, and 2253). The first two of these poems are found in 37049; the third is not.^e

For our purposes, the components of Article 65 are labelled 'a', 'b', 'c', and 'd'; however, any attempt at affixing a logical sequence must be considered purely arbitrary, and the order of 37049 is followed here.

[65a, which fills 85^r and 26 lines of 85^v, is preceded by four introductory lines, written as two couplets. There is no separation from the text following, although the purpose is clearly to set the tenor of the poems. Throughout Article 65, the poems are written in two columns on each page, and a portion of the page is given to picturing the teacher with his disciple. The TEXT]:

Fyrst þou sal luf God, and drede,
 And hym seryf with al þi spede,
 And lerne to kepe þies wisdomes clere
 Þat folows in wrytyng here.
 Bot¹ witt wil pas wylle,
 Vyce wil vertewe spylle.
 Tynke on þe ende or þou begyn,
 And it sal þe kepe fro trobil and syn.

¹'Unless'.

Man in þi wele be war of woo;
 Wele is he þat can do soo.
 Of þi sorow be noght to sadde,
 Ne of þi ioy be noght to gladde.
 Yf þou be greuyd in any seson,
 Lat it pas ouer, it is my reson.
 Tel not þi pryuy¹ counsell
 To hym þat may it noght avayle.
 A soft worde suages ire;²
 Suffer and hafe þi desyre.
 He þat wreks hym of euere wrathe
 Þe langer he lyfes, þe les he hathe.
 Lerne þis, my lefe breþir,
 Als sotyl as þou, as fals is ane opir.
 He is oft distreyfed þat noght wil lerne;
 Þof he vnthryfe,³ who may hym werne?
 Lerne of þe wyse,
 Þe rather þou salt ryse.
 He is litel worth and les gode can
 Þat makes his seruande mayster and hym self man.
 Pride gos before, and after cumes schame;⁴

¹'Pryy' was written, then cancelled.

²Proverbs 15:1.

³'Fail to prosper.'

⁴This suggests Proverbs 6:18.

Wele is he on lyfe þat has a gode name.¹
 Lat þi neghbor þi frenschip fele;
 What euer þou say, avyse þe wele.
 Euer at þe ende, wrong wil oute wende
 Or þou hafe nede, assay þi frende
 This warld turnes as a balle:
 Clym not to hye lest þat þou falle.
 Lat þi wytt pas þi wyll;
 Say wele, or els be styлле.
 Luf pes and charite;²
 Do euere man equyte.
 After gret cold þer cummes hete;
 When þe gain is at þe beste, gode is to lete.
 God is gode alway to drede;
 Of vertewe has þou moste nede.
 In gode rewle is mykil reste;
 Better is to bowe þan to breste.
 Maners and clothyng makes man;
 Say noght al þat þou can.
 Þat now is sal turne to was;
 Ontaken grace, al þinge sal pas.
 Spende þou no man's gode in vayne;
 Borowd þinge wald home agayne.

¹Similar to Proverbs 22:1.

²The opening line of column 2.

A fayr virtewe is gode sufferance
 And a fowle vyce is hasty vengeanc[e].
 In flattiryng wordes lygges[]
 And in fyre and watyr gret pa[] [f. 85^r]
 Euermore fle discorde and hate,
 And with þi neghbor make no debate.
 Mesure is a myry mele;
 Aftyr seknes cummes hele.
 Knaw or you knytt,
 And þan wil men prays þi witt.
 Of þi hode be þou hende,
 And specially to þi frende.
 Sowp¹ þou not to late;
 Spende after þine astate.
 If þou wil stand in grace,
 Fro þe pore turne not þi face.
 Whateuer þou do, hafe God in mynde,
 And þinke ymange on þi last ende.
 Of speche it is gode to be soft,
 And mefe not þi mode to oft.
 Do þou wele and drede no man,
 For trewthe to kepe is best þou can.
 Worschyp ay þi bettyr,
 And grotche not agayn þi gretter.

¹'Eat' or 'dine'; 'sup'.

Make not to many festes;
 Behyght not many behestes.
 To awe noȝt and hafe noȝt is better at ese;
 Couetyce makes many man in yll dise.

Men may say, and þat is rewthe,
 Þat mede sal spede, rather þan trewthe.

[85b, here following, according to Brown and Robbins, contains only four rhyming couplets. This completes column 1 of f. 85^V. Column 2, coming next on the folio without title or interval, follows without break in this transcription, completing f. 85^V and continuing for 30 lines on f. 86^R]:

Set and sawe¹ if þou wil hafe;
 Waste and want, len and crafe.
 Who so in welth² takes no hede
 Sal fynde defawte in tyme of nede.
 Vndyr gret lords men takes gret strokes;
 And with gret wynde falls gret okes.
 A foles bolt is son schot;
 Dele with no godes euyl begot.
 Deme no þinge þat is in dowte;
 To þe trewthe þe tryed oute.
 [If] þou wil best in pes abyde,
 [FR]e hyghe hert and stynk and pryde.

¹Other versions give 'saue'.

²Written 'welht'.

[Be not] to bold opir to blame

[]ame.¹

He þat wil hym wreke of ylk wronge

May not lyf in pes longe.

He þat makes to myche of lytell,

It sal be long or he hafe mykell.

Better it is to suffer and abyde

þan hastely to clym, and sodanly to slyde.

Say þou wele or els be styлле,

For wrethe says alway ylle.

Do þou ay wele and drede no man,

And say not al þat þou can.²

Be nowþir to hasty ne to slawe;

Fle not to hye, ne crep not to lawe.

Behold wele and see

þis warld is bot vanyte.³

Who so hops þe best sal hafe þe⁴

Tyme is gode in euer þinge

Be charytabyl to folk þat has ned[e]

And be virtewus for þi awne med[e]

¹The end of column 1. The left margin and bottom line are torn.

²Appearing for the second time (see 65/4/line 19), the thought is smoother and more appropriate here.

³The theme of Ecclesiastes. Throughout the Article, similarities of thought, as well as direct quotations, may be discovered.

⁴The end of this line is torn from the ms.

[]ke¹ mercyful and pytyful þou be
 And yll cumpeny ay þat þou flee.
 Old syn makes newe schame;
 A wykkyd wyfe is yll for to tame. [f. 85^V]
 Old wreth put oute of mynde;
 Many a flee etes þe blynde.
 Dysprays no þynge þat God þe sent;
 Who so says þe sothe is often schent.
 Þi priuy counsel do þou not wrye;
 Repent þe of þi syn or þat þou dye.
 Þis warld's ioyes passes sone;
 Of opir men's stryfe hafe noȝt to done.
 In lytel besynes stands gret reste;
 In al þynge is mesure ay þe beste.
 Tryst in God, þus says þe text;
 When bale is most, bute is next.²
 Before al þinges kepe God's behestes,
 For sawles men ar war þan bestes.
 Be trewe bothe in worde and dede;
 Euer luf God, and hym drede.
 Hafe done and com sone,
 For þis warld is bot a blome.³
 Be neuer thrall vnto syn,

¹Obscured by an ink blot.

²'When sorrow is greatest, help is nearest.'

³'Bone' is cancelled, and replaced by 'blome'.

Bot þinke on þe ende or þou begyn.
 If you be sykyr, kepe þi place;
 Be war be tyme and take þi grace.
 Be no3t to pense¹ in no disese;
 God wil helpe if þou hym plese.
 Whos conscience is incombyrd and is not clene,
 Of opir men's dedes þe warst he wil wene.
 Who so is copyld with a schrewe,
 Wyrk wysely and say bot fewe.
 Lords kepes noght þe lawe,
 And 3ong men withowtyn awe.

[65c is remotely based upon the "Abuses of the Age," 16 short lines translating "Munus fit index", etc., and following the Gesta Romanorum.^f Only four lines in 37049 are parallel to this text, however, as may be seen in its reproduction from Additional 9060 in the foot-
 notes. The TEXT]:

Wyt is holden tretchery;
 Luf is nowe lychery.
 Old men ar oft scorned,
 And women ar oft defowled.²

¹'Fretful', 'anxious'.

²The 8 lines of Additional 9060 read:
 Gifte is domesman,
 And gile is chapman.
 Witte is turnede to trechery,
 And love into lechery.
 Wise men are but scornede,
 And wedowes be sore yermede.
 Lordeswexen blynde,
 And kynnesmen ben unkynde.

Þe ryche¹ men ar belefyd,
 Þe pore men ar reprefyd.
 Fals sotel men makes lesyng;
 At of old men þai hafe hethyng.
 Who þat is copyld with a schrewe,
 Wyrke wysely and say bot fewe.
 Þi witt is gret and ful of sotelte
 And wenes no man consafes þe.
 Ryse vp arely, seryf God deuoutly;
 Þe warld as nedeis besyly
 Go be þe way sadly²
 Trest neuer þine old enmy,
 Nor deme no þinge to sodanly.
 A fals tale is sone tolde;
 In opir men's hows be not to bold.
 Avyse þe wele or þou speke;
 Caste þe not al yll to wreke.
 Wyrke wysely and say bot fewe;
 Ouer þi hede loke neuer þou hewe.
 Trest to no warldes vanyte;
 Lefe þi syn, or þe warld lefe þe.
 Þou has no chartyr of þi lyfe;

¹'Wyse' was written, and cancelled.

²The end of column 1, 86^r. The line following is trimmed away.

Cawse no debate ne make no stryfe.

Do euer wele whils þou has space;

If þou wyll, þou may hafe grace.

In old askes may fyer be rake;

Better is to bowe þan to breke.

Rytches gettyn vntrewly

Causes conscience to be sory.

Sum men ar to blynde,

And sum kynredyn ful vnkynde.

The ded is oute of mynde,

And trewe frenschip is yll to fynde.

[65d represents a small portion of a series of couplets--precepts "-ly", and found in numerous mss.^g Furnivall has edited the distichs for the EETS (series, No. 32).^h Elsewhere, the poem begins "A ryse erly/
Serve God deuoutly." The TEXT]:

Go to þe mette appetytly,

And ryse vp temperatly.

Go to þi sopor soberly,

And to þi bed tymosly.

Trowthe is put downe,

And vertewes has no dominacioun.

Reson is holdyn a fabyll,

And welner no man mercyabyll.

Thorow couetyce blynde is gentyl discrecioun;

þis warld has made a perturbacioun.

Fro right to wrong, fro wrong to fykylnes,
 And þus al his lost for lake of stedfastnes.
 Trowthe may be trobyld,
 Bot neuer sal be schamed.
 Whos consciens is combyrd and not clene,
 Of opir men's dedes þe wars he wil deme.
 Deme not my dedys þof þou thynke þaim nogh[t]¹
 Deme what þou deme, wil, þou knaws not my []
 3e wene to knawe and knawes neuer a dele,
 To knawe a trewe frende it is right cas[]
 A manly knyght in lawful fyght ynge
 A wyse knyght in his go[]
 A dredful in debat yng
 A [] we in his [] kyng
 []ow is []¹ [f. 86^r]

¹The page is torn; last lines are imperfect.

^aPp. 331, 332.

^bThe poems are, in the Index, according to the order of their appearance in 37049, No. 558, (p. 89); No 3088, (p. 491); No. 906, (p. 144); No. 324, (p. 53); and No. 4177, which does not appear in 37049. The standard edition of the poems is Brunner's treatment in Archiv. clix (1931), pp. 86-92.

^cThe five poems of the Index appear irregularly in a total of 28 different mss. Item 65a is from 37049 alone; item 65b is found in Harley 116, Harley 2252, BM Add. 22720, and our mss; Item 65c is also in Bodleian 1339, Bodleian 6621, Bodleian 21669; Merton Oxford 248;

St. John's Cambridge 37; Harley 2251, Harley 3362; Royal 17, B. xvii; BM Add. 8151, BM Add. 9066; Trinity Dublin 309; Trinity Dublin 517; Westminster Abbey 27; and Worcester Cathedral F. 154. The standard edition for this item is Sidney J. Herrtage's The Early English Versions of the Gesta Romanorum, EETS. e33, p. 360. Herrtage bases his work upon BM Add. 9066, leaf 54, which differs greatly from 37049 but shows a common source. The occasion for the composition of 65c is that the Emperor of Rome sought the causes of the trouble in his empire. Four different philosophers gave their analyses: bribery and guile; treachery and lechery; scorn of wisdom and the abuse of widows; and, unjust lords and heartless kinsmen. 65d may be found in ten mss.: Balliol 354; Pepys 1047; Lansdowne 762; Sloane 747; Sloane 775; Sloane 1360; Stowe 850; 37049; Trinity Dublin 516; and Porkington 10. Only 4 lines appear in 37049. Furnivall has edited the entire 16 lines from Lansdowne 762 (f. 16v), for the EETS, Vol. 32, p. 359.

^dOp. cit.

^eThis selection, entitled 'A Winter Song' in Brown and Robbins as item 4177, consists of 3 5-line stanzas beginning 'Wynter wakenet al my care.' See Religious Lyrics of the XIV Century, p. 10.

^fFurnivall, (EETS Extra Series 8), edits the poem from two mss.--Harley 2251, p. 88, and Additional 8151, p. 85.

^gAs with the other items, this one shows great variation. See also Dyboski, (EETS 101), p. 139.

^hFurnivall's text of 16 lines is entirely unlike our text, excepting for the 4 lines cited.

ARTICLE 66, f. 86^V

The 'A. B. C. of Arystotyll of Gode Doctrine' is an acrostic using the letters of the alphabet consecutively within twenty-one unrhymed couplets. Each letter is employed two, three or four times, with the omission of 'j', 'u', 'x', 'y', and 'z'. While 'w' is not written in the left margin, as are the other letters used, the final couplet and, indeed, the second line of the 'u' couplet, contain a total of four uses of this 'w'. The couplets are maxims regulating human personality traits which tend to destroy the spiritual life if they are allowed in excess.

The 'A. B. C.' is known elsewhere from Bodleian 11556, f. 110^V; Trinity Cambridge 1157, f. 69^V; Harley 1706, f. 94^r; Harley 5086, f. 90^V; Capesthorpe, f. 26^V; and, Additional MS. 36983, ff. 263^r, v. From the last of these, Furnivall edited the 'A. B. C.' for the EETS, Vol. 32, pp. 258-9.^a

The TEXT:

þis is þe A. B. C. of Arystotyll of Gode Doctrine¹

a¹ To amoroſ, to awnteroſ,²

¹The title is rubricated, as are the letters in the left margin.

²Add. 36983: 'auenterous'.

- Ne angyr not þiselfe;
 b To bold, ne to besy;
 Ne bowrd not to brode;¹
 c To curtes, to cruell,
 Ne care not to sore;
 d To dulle, ne to dredfull,
 Ne drynke not oft;
 e To eloquent,² to excellent,
 Ne to earnestful nowder
 f To fers, ne to famyliar,
 Bot frendly of chere;
 g To glad ne to glorius,
 And gelyosnes³ þou hate;
 h To hasty, ne to hardy,
 Ne to hefy in þi hert;
 i To Jettyng⁴, to iangylllyng⁵
 Ne jape not to large;⁶
 k To kynde, ne to kepyng
 And warre knafes tetchys⁷

¹Ibid., 'Boorde thou not to large'.

²Ibid., 'ellente'.

³Ibid., 'gelow3y'.

⁴The marginal letter is distinctly 'i'; the lines use separate forms for 'jettyng', and for 'jape', in contrast with that in 'iangylllyng'.

⁵Ibid., 'Janggelyng'.

⁶'Joke not too much.'

⁷Ibid., 'Beware of knaves tacches'.

l To lothe, ne to lefe,
 Ne lyberal of godes;¹
 m To melyos² ne to mery,
 Bot as gode maner askes;
 n To noyos, ne to nyse,
 Ne to newfangyll;
 o To orpyd, ne to ouerthwart,
 And othes you hate;
 p To precios, ne to preve³
 With prynces ne with kynges;⁴
 q To qwaynt ne to quarelos,
 Bot kepe wele þi mayster;
 r To ryotos, ne to reuellynge,
 Ne rage not to ofte;
 s To strawnge, ne to styrryng;⁵
 Ne stare not to brode;
 t To trobylos, to toylwos,⁶
 For temperaunce it hates;

¹Ibid., 'Ne to lyborall....'

²Ibid., 'Medlous'. However, perhaps from 'mellan' 'to contend', hence, 'contentious'.

³Ibid., 'Precyng, ne to preve'.

⁴Ibid., '...prynces ner dukes'.

⁵Ibid., 'sterynge'.

⁶Ibid., 'To toillous, to talewys.'

u To venomos, to vengeabyll;

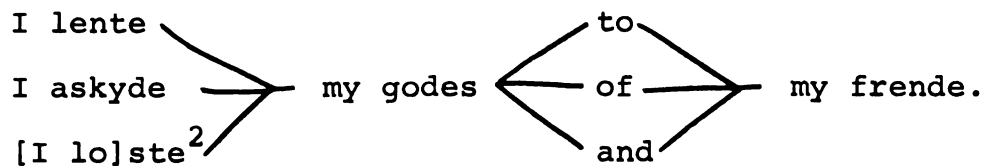
Ne wast not þi tyme¹

To wylde ne to wrathfull,

And wade not to depe.

For a mesurabyll mene is best for vs all.

[Filling in the space below the 'A. B. C.' poem
is an isolated diagram]:



¹Ibid., 'And waste not to moche.'

²The corner is missing.

^aThe Babees Book...Wynkyn de Worde's Book of
Keruynges, London, 1868.

ARTICLE 67, ff. 86^V, 87^R

This 'Dialogue between the emperor and his dead father' is a single brief extract from the exhaustive works of Vincent of Beauvals, in his Speculum Historiall.^a The account is partly in English and partly in Latin, and concludes with a poem of eight lines, whereas the main body of the narrative is prose. The account begins in the right column of f. 86^V, filling that half-page, and occupies approximately half of 87^R. The lower half of 87^R shows the young man, scepter in hand, as he is led to his father's crypt by the steward, who directs the son's attention to the corpse, which is being attacked by the devouring worms and bugs. The top of the casket has a likeness of the emperor, in regal splendor and holding a scepter across his chest. Numerous coats of arms have been inscribed on the border of the casket lid.

The TEXT:

Vincencius, in Speculo Historiali, telles how þer was ane emprour whilk þat was cald Antiochenus¹ þat was a nobyl knyght and a worthy conquerour. And of al synnes þat he had vsyd maste was þe syn of pryde. So þe tyme

¹Thirteen rulers of the Seleucids held the name of Antiochus; the specific one cannot be identified from our meager information here.

come þat he dyed. And when he was dede, he was ryole¹
beryd in a towmbre of gold.

Þis emprour had a son þat was his hayre, and he
was more wykkyd of lyfyng þan euer was his fader before
hym. Þis emprour son had a steward whilk þat sawe þat
his lard was so wikkyd, and he come to hym and sayd,
'Syr, behald vnto 3our fader, whilk þat was so worthy a
knyght and so nobyll a conquerour. Take hede how he
lygges in his graue, wormes and snakes etyng opon hym.'

When he had sayd þus, þe lord was wrothe with
hym, to he sawe it in dede, as he sayd hym. And so he
went vnto his fader graue and gart opyn it. And þan he
sawe þe body stynkyng, and wormes and snakes etyng opon
hym. And when he had seene þat horribil sight, þan he
sayd on þis wyse, Tu quis eras pridem. Sicut eram es
talis et idem. Sencio fetorem, tu reddes deteriorrem,
horrida sunt tecum, venies requiescere mecum. Þat is
þus mykil to say þat þe son sayd to his fader, 'Fader,
sum tyme what was þou?'

A voyce awnsverd and sayd, 'Swilk as I was art
þou nowe.' Þan sayd þe son to þe fader, 'A fowle stynke
I fele of þe.' [f. 86^V] Þe voyce awnsverd, 'Son, wele
fowler sone sal cum² of þe.'

¹'Royally'.

²'þou be' is cancelled before 'cum'.

þan sayd þe son, 'Horrybil bestes restys with
þe.' Þe voyce sayd, 'Thow sal cum and reste with me.'
þan sayd þe son, 'Thy fayr flesche falles and fadys away.'

'Son, so sal þine do, þat is now so gay.'

And when he had sene þis syght and hard þis noyse,
he went home and gart bryng hym a paynter. And in hys
bed chawmer he gart paynt þe lyknes of his fader as he
lay in his graue. And when he was styrred to any syn,
he beheld þe ymage of his fader, knawynge wele þat he come
fro þe erthe and suld turne to þe erthe. And on þis wyse
he ouercome his synne. So þou þat wyll ouercum syn, take
heede at þis insawmpyll.

Fader, sum tyme what was you?

A fowle stynke I fele of þe;

Horrybyll bestes restes with þe;

Þi fayr flesche falls and fades away.

Swylk son¹ as I was art þou now;

Son, wele fowler sone sal cum of þe;

Þow sal cum and rest with me.

Son, so sal þine do þat is now so gay. [f. 87^r]

¹'Son' is caretated into the text.

^aVincent of Beauvais, of whose personal history little is known, set about composing a systematic and compendious work on all branches of human knowledge. The Speculum historiale, in 31 books and 3793 chapters, traces the history of the world to A. D. 2150. See The Catholic Encyclopedia, Vol. XV, p. 439, or Dictionnaire de Theologie Catholique, Tome XV, Paris, 1950, pp. 3029-3030.

ARTICLE 68, ff. 87^V-89^V

This treatise on the 'Actyfe Lyfe and Contemplatyfe Declaracion' is unassigned. Twenty-five couplets are inserted into the prose text. These verses deal successively with the forms of confession (5 couplets), the Ten Commandments (8 couplets), the seven works of mercy (4 couplets), and the fourteen articles of faith (8 couplets). The treatise is ostensibly done in the form of a dialogue between a young inquirer and 'þe reuerent doctour'. The two characters are depicted on 87^V, occupying the upper corners. At the bottom right, a different young man kneels before a priest, whose right hand is extended in a symbol of absolution. The word 'confession' serves as a label, being boxed at the top of the illustration.

The TEXT:

Of Actyfe Lyfe and Contemplatyfe Declaracion¹

*I beseke þe, reuerent doctour, to inform me þe way of goode lyfyng, and how I sal dispose me to cum to euerlastyng lyfe, þe whilk is ordand for þaim þat here dewly lufs² and serfys almyghty God."

¹The title line is rubricated.

²'Serfe' is written erroneously at this point, and cancelled.

Þe doctor¹ awnsuers, "Thou sal vndyrstande þat
 þer ar two lyfes in holy kyrke. Þe tone is actyfe, and
 þe toþir is contemplatyfe. To men and women þat takes
 þaim to actyfe lyfe, twoo þinges falles: one for to
 ordand þair meyne in þe drede and þe luf of God and fynde
 þaim þair necessares, and þaim selfe kepe interly þe
 commawndments of God, doying to þair neighbours as þai
 wald þai dyd to þaim; ane opir is þat þai do at þair
 power þe seuen warkes of mercy, þat þai may hafe þe
 blyssyng on domes day þat Ihesu Crist sal gyf to al þat
 dos þaim, or els may þai drede þe malyson þat all mon
 hafe þat dos þaim noght, when þai had godes to do þaim
 with. Alleþat may and is of power, þai may not be whytte
 with one or twoo of þaim, bot þai behofes to do þaim
 alle, and to þi more opyn declaracioun, take gode hede to
 þies þat folowes:

Fyrst, þow sal make knowlege to God of heuen
 How þou has synned dedly in þe synnes seuen,
 And to þe preste, God's vicar, þou sal þe schryfe,
 And take þi penaunce here in þi lyfe;
 For and þow to heuen wyll wyn,
 Þou must kepe þe oute of dedly syn,
 Þat is to say, pryde and fals inuy,
 Couetyce, slewthe, glotone, and lychery,

¹Rubricated.

And ire, þat many man dos woo,
 þe whilk to helle makes many one go.¹

 þow must þe ten commawndments kepe also,
 þat is, worship o God and no mo;
 þe secunde, in vayne God's name þou not swere,
 And þi fader and moder þou worship here;
 Also in gode warkes kepe þi haly day,
 Nor sla þou no man, ne his godes take away;
 Ber þou no fals witnes on þi lyfe;
 Take not þi neghbour catell, lande, ne wyfe,
 Ne his seruand, ne no woman þou fyle;

 Desyre not þi neghbour gode, nor hows, with
 frawde or gyle;
 Als]o² þe fyfe inwytttes þou awe to kepe and lere,
 ]ee, syght, and heryng of ere,
 ] mowthe, taste, speche, and nose
 smellynge,
 ]e goyng and myshandylllynge,
 ]t thynkyng for i folye,
 ]cy to [....]n kyng [..] mekely
 þou crye. [f. 87^V]

¹The break between portions of the poem is indicated by an enlarged capital letter which opens each separate portion; We indicate the break by an extra space.

²Here, and following, the left margin is torn.

Also to þi power behofes þe in hy
 To fulfyll þe seuen warkes of mercy,
 Þat is, þe hongry and þirsty to gyf drynke and
 feede,
 And clethe þe nakyd þat has nede,
 And help and vyset þaim þat ar in prison sette,
 And to comforthe þe sorowful and seke, loke þou
 not lette;
 Harbar¹ þou þe howsles, and bery þou þe dede;
 To do þies warkes þou haste þe, I rede.

 Þe fourtene artykyls of trowthe withouten heresy
 Awe þou with trewe fayth to trowe stedfastly,
 And þe seuen sacraments as I þe say
 Awe þe to trowe and worschip ay.
 Kepe also þe seuen princypal virtews in euere
 chawnce,
 Þat is, faythe, hope, charyte, and temporaunce,
 And trewe strenthe, with wisdom also;
 Thynke on þies wer so þou go,
 For and þou wil þies virtews trewly kepe,
 Þi saule þai wil safe fro schame and schenschepe.

 Alle þies forsayd thynges must þe kepe with
 alle þi myght

¹'Herber' is written into the left margin.

If þou wil in actyfe lyfe lyf right,
 And also pray and do penaunce for þi syn,
 And to do gode werkes, loke þou not blyn,
 And if þou do¹ þus or þou hence wende,
 Þow gos to blys wyth outhen ende.

Contemplatyfe Lyfe²

"The secunde is contemplatyfe lyfe. Þis lyfe contemplatyfe lygges mykil in perfyte luf and charyte felyd inwardly be gostly virtewe and be sothfast knawynge and syght of God and gostly thynges. Þis lyfe langes specially to þaim þe whilk forsakes for þe luf of God al worldly rytches, worschps [sic] and outward besynes, and hooly gyfes þaim body and saule in þair myght and þair connyng to þe serues of God be gostly occupacion. þe menes to þis lyfe be God's grace is lesson, meditation and prayer, þat is redyng of holy writt and specially wher it styrs to þe luf of God and myndyng of þine awne wretchydnes with repentance and also of þe passion of Criste with compassion, pyte, and lofyng and praying besily with deuocion for to exclude al syn, and purchases þe perfyte luf and lofyng of God.

¹A badly written line. 'Helpende', following 'if', was first written, then cancelled. There is an undecipherable cancelled blot after 'þus'.

²Rubricated, this title to the prose section following has been crowded onto the right margin at the conclusion of the poem.

"Thre ways þer ar to cum by þe mercy and grace of God. þe fyrst is purgatyfe, þe secunde ill[u]mynatyfe, and þe thyrd vnatyfe. Fyrst þou sal ascende by þe way þat is purgatyfe, þat is clensyng. þat is þou be lawfully amendyd of þi mysdedys be þe forme and lawe of holy kyrk with trewe confession, contricioun and satisfaccion to þi power. And in þe day or in þe nyght þou sal in þi secrete and preuy place rememyr þe offence and trespes þou has done agayne þi Lord God with þi synfull lyfyng be many synnes doyng, and lyg prostrate or knele deuoutly and cry¹ hym mercy. Also, þou sal rememyr how he myght hafe dempned þe in to þe pytte of hell and [...]his gret mercy 3it has spard þe and abydes of [f. 88^r] þine amendment. Also rememyr Cristes passion deuoutely and hafe sorow and compassion þerof with gret lofyng and thankyng of hym for al his bunfyces and godes schewyd to þe and opir. And also for a special aduocate and helper to þe þou sal incal our lady Saynt Mary to be þi socoure and helpe þat þou may hafe forgyfnes of þi synes, and for a special homage þou sal say dayly a certayne Aues vnto hyr as fyfty or als many as þe lykes þat sche wil be þi helper and meue² to hir blissed son Ihesu þat þou may be trewly purged and clensed

¹'Cry' is written and deleted in the text, but is in the margin.

²'Move'.

in þi saule fro al fylth of syn. Þis way purgatyfe awnswers to þe ordyr of thrones when þe saule is þare purged-- to þat þat fyrst in hyr God as in a clene place is resident and syttes.

"The way illumynatyfe cummes aftyr purgatyfe, for by þe way purgatyfe on one after þe mynde is raysed vp to þe way þat is lightynd, for why be sorow and wepyng þe saule is clensed fro rust of syn, and by þat it is ordand to receyfing of þe light of þe godly beme, wherefore it behofes þat þe mynde be fyrst as a morrowor withouten spotte and sone disposed to receyfe þe schynyng of þe godly lyght and conformed to euerlastyng wisdom. And be cause a saule is lightly inclyned to vayne thoghtes, þerfore it is necessary to sett þe mynde to o þinge in þis maner of wyse: þou sal calle togeder al þi thoghtes and þi desyres and make of þaim a kyrk and lerne þerin for to luf onely þis gode worde Ihesu so þat al þi desyre and þi þoght be onely set for to luf Ihesu, and þat vncessyngly as it may be here in þis lyfe so þat þou fulfill þat is sayd in þe Psalme, In ecclesiis benedicam te domine.¹ 'In kyrkes I sal blys þe Lord,' þat is in thoughtes and desyres of þe luf of Ihesu and þan in þis kyrk of þoghts and desyres and in þis onehede of stodyes and of wylles loke þat al þi þoghtes and þi desyres and

¹Psalm 21:23.

al þi stodyes and al þi wills be onely set in þe luf and þe praysynge of þi Lord Ihesu withouten forgytting als far forth as þou may be grace and as þi frelte wil suffer euermore, mekyng þe to prayer and to counsel paciently abydyng þe wyll of our Lord vnto þe tyme þat þi mynde be raueschyd abowne it selfe to be fedde with þe fayr foode of angels, in behaldyng of God and godly thynges, so þat it may be fulfyld in þe þat is written in þe Salme, Ibi Beniamyn adolestentulus in mentis excessu.¹

'Per is Beniamyn þe 3onge chyld in raueschyng of mynde,' lufe þerfore þi Lord Ihesu, and desyre alway þe perfyte luf of God in contemplacion, for contemplacion is noght els bot a syght of Iheus þe whilk is vere pees, for trest sykyrly þof þou hafe synned here before if þou be nowe reformed by þe sacrament of penaunce aftyr þe lawe of haly kyrke þat þou art in þe right way and þe behofes to halde þies twoo thynges oftyn in þi mynde, þat is meknes and luf: þat is, I am noght. I hafe noght, I couet noght bot one, þou sal hafe þe menyng of þies wordes in þine intent and inhabyt of þi saule lastyngly, þof þou hafe not specialy þies wordes ay formed in þi þoght for þat nedes not. Meknes says, I am noght; I hafe noght. And luf says, I couet noght bot one, and þat is Ihesu. And þus sal þou sett in þi hert fully þat þou wald no þinge

¹Psalm 68:27.

hafe bot þe luf of Ihesu and þe gostly syngt of hym as
 he wyll schewe hym. F[.....]at onely art þou made
 [f. 88^v] and boght, and if it hapyn be þine enmys gostly
 or bodely to be sayd vnto þe in þi þoght or opir ways
 þat þou art not worthy to hafe þe luf of God, trow þaim
 not bot hald forth and say þus, Noght for I am worthy,
 bot for I am vnworthy, þerfore wald I luf God, for if I
 had it, it suld make me worthy. And sen I was made þerto,
 þof I suld neuer hafe it, 3it wil I couet it, and þus be
 God's grace sal þou cum to þe way illumynatyfe. Þis way
 illumynatyfe awnsswers to þe ordyr of angels þe whilk is
 cald cherubyn, for cherubyn is als for to say, as fulnes
 of connyng for þe saule is lightynd to vndirstand holy
 scripture and þai þat ar in þis way has mony lightnynges
 of grace in þair saule, as God wil vouchesafe to gyf to
 his lufers.

"Þe thyrd way is vnatyfe, for by þis way þat is
 cald illuminatyfe it is ascendyd to þat way þat is cald
 vnatyfe, a saule awe with al hir strenthe to take and
 aspyre þat it may be oned to þe spowse and þat it may
 receyfe in þis present lyfe þe erls¹ of euerlastyng ioy.
 And þerfore a man awe to make our Lord Ihesu Crist euer-
 present before þe sight of his saule and couet no thyng
 for to hafe bot onely hym and desyre to luf hym with a

¹From 'arles'--pledges or down-payments.

reuerent affecioun and acordaunce of wil aftyr þe wordes of Saynt Paule sayng us, Qui adheret deo, unus spiritus est cum illo.¹ Þat is to say, 'Whoso drawes nere to God as it is by swylk a reuerent affeccioun, he is o spyrit with God.' Þat is þof al þat God and he ar twoo and sere in kynde, nerþeles 3it in grace þai ar so knytt togeder þat þai ar bot one in spyrit. And al þis is for onehed of luf and acordaunce of wyll, and in þis onehede is þe maryage made betwyx God and þe saule, þe whilk sal neuer be brokyn, þof al þat þe hete and þe feruour cese for a tyme, bot be a dedly syn. Þerfore lyft þi hert vnto God with a meke styrryng of luf and meve hym selfe, and þerto loke þat þe lothe for to thynke on oght bot on hym selfe, so þat noght wyrk in þi wytt ne in þi wylle bot onely hym selfe, and do þat in þe is to forgytt al þe creatures þat euer God made and þe warkes of þaim, so þat þi thoght nor þi desyre be not direct ne reche vnto any of þaim nowdyr in general nor in speciall, bot lat þaim be and take no kepe to þaim. This is þe warke of þe saule þat moste pleses God. Alle sayntes and angels has ioi of þis werke and hastes þaim to helpe it [with]²

¹I Corinthians 6:17.

²'Al at ai can' is anticipated from the lines following and has been deleted here. The 'with' is supplied from two badly written characters following the cancellation of the erroneous words.

al þair myght. Also fendes ar woode when þou dos þus.
 And prefes for to fell it in all þat þai can. Al men
 lyfyng in erthe ar wondyrfully helpyd of þis warke;
 þiselfe art clensed and made vertewos be no wark so mykil
 3e þe saules in purgatory ar esed of þair paynes be ver-
 tewe of þis warke.

Sothely I had leuer fele and hafe a sothfast
 desyre and a clene luf langyng in my hert to my Lord
 Ihesu Criste þof I se right lytel of hym with my gost[ly]¹
 ee, þan for to hafe withouten is desyre, alle bodely
 penaunce or visions [....] reuelaciouns of angels or
 sanges or sowndes, smelles or byr[nyng]les, and [.....]
 lykynges bodely felyng. And schortly to say, al þe ioy
 of he [.....] whilk I myght hafe withouten þis
 desyre to my Lord Ih[.....] þi hert, for if God
 be þi luf and þi menyng [.....] and þe ch[.....]
 suffice to þe in þis lyfe, þof þou se neuer [.....]
 [f. 89^r] al þi lyfe tyme. Swilk a blynde schote with þe
 scharp darte of longyng luf may neuer defayle of þe prykke
 þe whilk is God as hym selfe says in þe boke of luf,
 wher he spekes to a langwyschyng saule and a lofyng sayng
 þus, Vulnerasti cor meum soror mea, amica mea, et sponsa
mea, etc.,² 'Þou has wounded my hert, my systyr, my luf

¹Here and following, the lower right corner is
 torn.

²Song of Solomon 4:9.

and my spowse.' Bus sal þou knyht þi hert to Ihesu. Þe knyhttyng and þe festynyng of Ihesu to a man's saule is be a gode will and a gret desyre to hym onely for to hafe hym and se hym in his blys gostly. Þe more þat þis desyre is, þe faster is Ihesu knyht to þe saule, and þe les þat þe desyre is þe lowslyer is he knyht. Þis thyrd way vnatyfe awnswers to þe ordyr of seraphyn þe whilk be-tokens byrnyng, for þer is þe saule in so mykyl luf borne vp in to God þat gretly þe body be þe extendyng of af-fecciouns and of mefynges is sumtyme meruelosly afflicted. Capiat quid potest capere quid graciā est ductrix."

ARTICLE 69, ff. 89^V-94^R

Similar to Article 68, this item is entirely in prose. It is a tract done to speak out 'Against Despair', with dialogue between the young scholar and the 'reuerent doctour'. The two characters are portrayed in small marginal insets on each side of 89^V; otherwise the pages are entirely filled with prose excepting 91^R. Here a monk kneels before the common scene of Christ's crucifixion in a small inset at the left center margin. The dialogue is filled with quotations from the Fathers and from the Scriptures.

The title, 'Agayne Despayre', appears, rubricated, to complete the last line of Article 68. 'Agayns Despayre' appears again, rubricated, at the top of 91^V, centered. Throughout, and to the end of the ms., some of the text is lost from every page, with the damage progressively becoming worse toward the close of the ms.

The TEXT:

Agayne Despayre¹

Worthy doctour, I beseke þe to declare vnto þe
ese and to exclude þe heuynes of my herte sum dowtes and

¹Rubricated, filling the right end of the line above this article.

mociouns with þe whilk I am mefeld by myne awne conceyte,
and also be þe suggestion of myne enemy¹ dyuerse tymes
on þis wyse: I consider and knawes þat my lyfyng has
not aforetyme bene so vertewos as it aght for to be, bot
I hafe bene combyrd with many gret synnes, þe whilk when
I rememyr þaim, þat I am in a maner of dispayre, wher-
fore, for my consolacioun I desyre to here sum gode doc-
tryne.

Doctour answers þus,² þou sal consyder þe sayng
of Saynt Austyn þat says, No may despayre of forgyfnes
of his syn, when þai athyld³ forgyfnes þat slew Criste.
Also þe same doctor says, Sicut sintilla in medio maris,
sic omnis impietas viri ad misericordiam dei, 'As a sparkil
of fyer is sone slokynd in þe myddes of þe se, so is al
þe wikkydnes of a man vnto þe mercy of God.' Also he
says, 'þe kyngdom of heuen to none is sporne bot to hym
þat excludes hymselfe þerfro. Ryn þerfore,' he says,
'whills 3e hafe light of þis lyfe, þat dyrknes take 3ow
noght. And to þe mendyng of 3our lyfe als mykil as 3e
may, haste 3ow. þe day of dethe put alway before 3our
eene.'

¹Ms: 'emy'.

²Rubricated.

³From 'at-holden'--'cancealed' or 'withheld'.

And Saynt Gregor says, 'Because no man sal dis-
payr of þe mercy of God, bot turne hym mekely with luf
vnto hym and contricoun for his synnes in wil, to do no
more. 'No man,' he says, 'for þe gretnes of hys wykkyd-
nes falle in dyspayre,' þat is to say, in wan hope, for
why as almyghty God is strayte to þaim þat perseuers in
þair schrewdnes. So is he mercyful to þaim þat turnes
vnto hym.

And also, Saynt Bernarde says þus of þe mercy of
God, 'In our Lord God ar two gret profes of his wondyr-
ful myldnes. One is þat he pacyently abydes þe trespe-
sand; one opir is þat he mercy [.....] es þe re-
pentande.' Þis is þe dowbyll swetnes of charite [.....]
in þe breste of oure Lord Ihesu Crist, lyghtynd in
abydynge [.....]lyfyng, for þat ende he hynges [.....]
of vengeaunce fro þe dispaysand, þat [f. 89^V] he myght
sum tyme gyf grace of forgyfnes to þe forthynkand. Þe pyte
of Ihesu, he says, ouerpases þe mykilnes and þe nowmer of
al synnes. 'More is my wykkydnes,' sayd Caym, 'Þan forgyf-
nes.'¹ Nay, God forbede. More is þe pyte and þe mercy of
God þan al wykkydnes. For sothly our Lord is goodely and
mercyful, soft and mylde and plentiful in mercy abowne al
malyce. For why his kynde is godnes, his wonnyng is þe
welle of pyte, and softnes is hamely to hym, to whome it is
propyr to forgyfe and hafe rewthe, for wher he wyll he has
rewthe, and wher he wyll he lefes is hardnes. For to have

¹Perhaps alludes to Genesis 4:13.

mercy and rewthe it is his awne kynde. And of hym selfe he is matyr for to forgyf. Bot for to deme and lefe vs in hardnes, it is onely of our selfe agayns his will, for we constreyne hym þerto. And þat is when we wil not crye hym mercy. Þerfore þai þat ar wyse schewes þe woundes of þair synnes to hym, and schryfes þaim to God and to man. Also he says in ane opir place þus, 'Vnknawying of God is cause of dispayre as þus perchawmse a synner turnes to hym in his hert, þat myslykys hym in all his yll dedes, and thynkes for to amende hym, and turne to goode lyfyng.' If he knawe not how goode God is, how soft, how mylde and how mercyful he is, his awne fleschly thynkyng or els þe fende þorow priuy suggestion sal argue with hym self saying þus, What thynkes þou for to do? Þi synnes ar so mykill and so many þat þof þou wald do al bodely penance 3e or myschefe þi selfe or in swilke maner pynefully disese þi selfe, þou sal neuer make asethe¹ for þaim. Þi complexion is tendyr, þou art febyll, þi lyfe is delycate. Custom may not wele be ouercumen. And so for swylk boghtes oft tymes it happens þat a wretchyd synner wenes þat þai ar sothe and dispayres in hym selfe, for he knawes not þe almyghty goodnes of God þat wil þat no man perysche þat wold be safe. How lyghtly it may lows al þies obstakils. And so for dispayryng

¹'Atonement' or 'amends'. The substantive derives from F. assethe, 'to atone'.

fals he þat is vnwyse to vnrepentaunce, þat is þe moste syn þat may be forgyfen. And þan owdyr he falles into depnes of sorowe, and wil receyfe no comforth, bot dispises al counsell, or els he turnes al fully to lustes of þe flesche and fedes hym with delytes of þis lyfe als lange as he may; bothe þies twoo partes ar myschefos. And al þis cummes of vnknawynge of God. As þe Apostil spak to sum men þus þat has not þe knawynge of God. And I say sykirly þat al þos men knawes not God þat wil not be turnyd to hym and þat is for no opir cause bot for þai ymagyn þorow stirryng of þe fende, þat God is sterne, felle, and greuous, þe whilk is pytifull and esy, and þai thynke hym hard and vnplesabyll, þe whilk is soft and mercyabyll, and þai fene hym strayt and awful þat is benygne and lufsom. And so lees a man's þoght to hym selfe, þorow fals ymagynaciouns, schapyn and fenyd amawment¹ in his hert insted of God. þus dos þe fende styrryng swylk fals conceytes and fals syght[es] [f. 90^r] of vnknawynge of God, for to cast a man into despyyre. Bot all þis is fals and se howe. Quare dubitas modice fidei.² 'Why dredes þou and dowtes þou so mykil of God, þou litel in feythe,' and wayke³ in treste þat oure Lord

¹'Dismay'.

²Matthew 14:31, Medicæ tidei quare dubitasti.

³'Weak'.

wil not forgyf þe þi synnes? Al þat is fals, for why he has hym selfe with his awne handes slayne þi synnes and stykkyd þaim on þe cros, and perchawnce þou trowes for mykilnes and vglynes of þi synnes þat he wil not lay to his hande of mercy and helpe þe. Þat is fals for þe Apostil says, Vbi abundavit delictum etc.,¹ 'Wher synne has abownded, þer has grace abownded more plentyfully.' What letts þe þan for þe hele of þi saule? Sothly no thyng els bot for þou knawes not God. Perfore knawe God, or els if þou may not knawe hym 3it for myrknes of þi hert, trowe þaim þat knawes hym and 3elde þe to God in þis trowthe þat þou may be safe. S. Bernarde says also, 'Wher is stedfast sikirnes and trewe reste to seeke saules, bot onely in þe woundes of Ihesu Criste, (nowre wher² els.) In so mykil I won in þaim þe more sikyrly for als mykil as he is myghty to safe me þof þe world ryse agayn me, and þe frele flesche bete me downe, and þe fende on þe toþir syde wayt me with his woodde wyles, I sal not falle for I am grounded on a sikir stone. Perchaunce I hafe done a gret horribil syn and my hert is trobild. Sothly it sall not be ouertrobyld, for why I sal hafe mynde of þe woundes of Ihesu Criste and of his passion, and I sal be safe for why for our synnes he

¹Romans 5:20.

²A miswriting. 'Nowher' seems intended.

was wounded. And what syn may be dedly, þat it ne may be lowsed and distroyed þorow þe deth of Ihesu Criste, þer is none. And þerfore when it cummes to my mynde so myghty and so helfull, I may not be aferde of no wykkidnes of syn, be it neuer so mykil, if I forsake it. And also þat me wants of myne awne deserts, I sal labour to gytt it oute of þis precios woundes, for þai flowe ful of mercy, and þerfore sal I with faythe sowke oute of þies holes þe hony of my saluacioun.

Also Saynt Austyn says þus, 'Alle synnes our Lord forgyfes outaken¹ vnrepentaunce of syn,' for he þat has synned avysedly and ekes to his synnes þis þat he wil not repent, bot dwels styl obstynate in his synnes saying þus, þat forgyfnes of synnes in holy kyrk may not be, he þis may not be safe, for he says blaspheme agayns þe Holy Goste, þe whilk in holy kyrk forgyfe al synnes. Bot 3it may it be demyd of no man als lange as he lyfes in þis lyfe, whedyr he syn agayn þe Holi Goste þorow blaspheme or none, for we sal despayre of no man als lange as þe pacyence of God suffers hym to lyf to repentaunce be he neuer so fraward ne so fowle a baspheme, for our Lord wil not þe ded of a synner, bot þat he be turned and lyf. If he war a paynym 3istirday, he may to morne be a Cristen man. If he war ane herityke, he may to

¹'Except'.

morne folow þe trewthe of holy kyrk techynge. Also in what errour of syn þat a man be, in so mykil þat a man semes as desparate for his obstynacy; 3it may he or his lyfe be endyd turne to repentaunce and fynd sothfast lyfe in heuen. And þerfore we sal deme no man be fore þe tyme of dom[e.....] by heuen, for it may be boght. Drede þe not¹ [f. 90^v] for þe mykilnes of pryce, for so gret a thyng. It is als mykil worthe as þou art. Seke not what þou has, bot what þou art þi selfe, for it is worth þi selfe. Gyf þi selfe and þou sal hafe it. Be not to besy to seke ane opir pryce þan þi selfe. Bot þan says þou, 'I am ane yll man, perchawnce he wil not take me for þe pryce.' 3is, if þou gyf þi selfe yll and badde to hym þat is gode, his godenes sal make þe gode. Lo, here is gret mercy of almyghty God.

Saynt Austyn says þus of þies wordes, Criste come for to forgyf forgyfnes to synful men, 3e to þaim þat was hys enmys. For insawmpyl he chesyd fyrst his moste ful enmy and helyd hym of his syn, þat was Saynt Paule, for þis skylle þat no man suld despayre. Also our Lord forgaf Dauyd þat dyd avowtry and homycydye, and Petyr and Mawdlayne and many opir þat synnede, þat we suld take insawmpyl noght for to despayre bot trystfully in his mercy, if so be þat we be in wil to resort vnto

¹'For', written at the end of the page, is blurred, it is rewritten to open f. 91^r.

hym and forsake our syn. Also in Horologio Diuine Sapiencie, oure Lord says to his discypul þus, 'I boght þe not with gold ne with syluer, bot with my precios blode, and þerfore, son, I purchesyð þe with so mykil trauell and passion, trowes þou not þat I sal be glad and hafe mykil ioy of þi hele, and wonndyr light to forgyf al þat is mysdone?' 3is sothly, for o thyng I say þe þat is sothe þof it be wondyrful. Bot þou sal hald it in þi faythe with outen any dowte, þat if þer war a byrnyng fyer als mykil as þis warld, and into þe fyer wer castyn a handful of hardes¹ or towe, 3itt suld not þies hardes receyf byrnyng of þe lowe so redely ne so sodanly as þe mykilnes of my mercy receyfes to grace a synner þat is repentand and redy for to turne hym to me, for why in byrnyng of þe hardes is sum maner of taryng be it neuer so litel, bot betwyx þe repentand and God þat forgyfes, betwyx þe sorow and þe sorows herand is no maner of tarynge. Loo, her may þou take consolacioun at þe plentiful mercy of God. 'Perfore,' Says Saynt Austyn, 'Lat not man's schame, nor þe drede of God, nor þe gretnes of synnes drawe into disperacioun, when our Lord is more redy for to forgyf þan þou for to aske forgyfnes.' Dowbyl is þe wyl in a man as þe apostyl says,

¹The coarse fibre of flax; perhaps 'wick' here.

Lex carnis,¹ þe lawe of þe flesche,' þat is to delyte
 fleschly agayns þe will þat he couetyd so he wald not
 bot it was don[...] agaynes þe wil. Þerfore he says, 'I
 now wyrks not þat thyng, bot þat þinge þat abydes in
 me, syn.'² So if þou be tempyd with fleschly concupysence
 or [...] despayre or invy ar any oþer syn, als lange as
 þe reson wil not, þat þou dos noght, nor þou sal not be
 demyd aftyr þat felyng, bot aftyr þe f[.....]
 consent of þe reson and of þe wyl:
 many for w[.....] and ferdnes, trowes þai despayre when þai
 despayre nogh[...] als 1[...] as þe reson and þe wyll
 consentes not, þat felyng sal not [.....]
 Saynt Ambros says 'If þe contricioun [...] be [...] of
 þe wil stedfast, nowder þe gnt[...] þe schortnes of
 houre exclud [...] mercy hydes hym in his be[...] [f. 91^r]

[Final line trimmed from manuscript.]

Agayns Despayre

For als mykil as þe apostyl says þat with outen
 faythe no man may plese God,³ þerfore our enemy þe fende
 with wykkyd boghtes fantesyes and errours in many a mer-
 velos maner strenthes hym to bere downe þe faythe, whilk

¹Probably Rom. 7:25.

²Romans 7:27.

³Hebrews 11:6.

is þe grownde of haly kyrke, and þe begynnyng of gode virtews. Þerfore wysely and gostly awe a man to withstande þe temptaciouns, and þe wrenkes of þe fende.

The fyrst rewle is to withstande hym in swylk temptaciouns to gyf no force of no temptacion nor thoght ne errour ne of no dyspyte, ne of no fals leynges nor fantasies nor trauels of þe fende, wheder so a man here þaim, þynke þaim, or fele þaim in hys body. For þai ar matere and no wyse syn. Trauels and angys þat cumes of schrewydnes of þe fende, and of schrewd dysposycioun of a man's compleccioun. To swylk trauels and angys a man aght to take no hede, nor to tent to þaim, bot mekly suffer þaim to¹ God wyl do remedy as matere of gret mede. Ne a man aght not to stryfe agayn ne marvell ne þynke ne seke be what skylle he is so traueled, for þe more þat a man ransakes and þynkes in erroour and angys, þe more depe he falles in þaim.

And þerfore, for als mykyl as a man's þoghts ar vayne and dyuerse and has none ende, þai awe to be sett at noght nor no hede awe to be taken of þaim. Also a man awe not to angyr hymselfe ne blame ne aret to hys defawtes þat he is so traueled, for swylk trauels ar pyneful and noght synfull. For þai ar agayns a man's wylle. And Saynt Austyn says þat euer ilk syn is in wylle, and

¹'Till'.

what so is agayns a man's wylle it is no syn. And þe holy doctor Ysyder¹ de summo bono, þe thyrd boke says þat þe fende tempys no man more þan God suffers hym.² Bot it happyns sumtyme þat þe fende trauels so mykil a rightful man þat³ he is ouerlayde with care anddryfen to dyspayre. And al þat tyme þof al þat he perceyf it not dwels styлле in þe dred and þe luf of God, for al þat trauell is to hym mede before God, þof his care be neuer so mykyll it departes hym not fro God, for our Lord ful of godenes and mercy arets not yt to syn þat he hymselfe suffers þe fende wyrke in þe saule withouten any wyll, for when be fals desyres and wykkyd lykynges frely we do agains God's byddyngs, þan syn we. Bot when we are dryfen and tormentyd in wykkyd and vyolent dispayryng boghtes agayne oure wyll þorow vyolent temptacioun of þe fendes we suffer pyne, bot we do no syn. Al þis, says þe holy doctor Ysider, 'Also oft tymes þe fendes temptacious þat makes [..þ]e saule to dowte in þe faythe and fantesy in dyspayre semes [.....] man's saule, and it is not so. For as holy wrytt [f. 91^V] beres wytnes, fayth and hope ar virtews of man's wylle. Wherefore who so wald in wyll lyfe in ryght belefe, is in ryght belefe afore God. And

¹Isidore of Seville.

²The source is I Cor. 10:13.

³Written 'þa'.

who so wyll traystfully hope in God is in fulle hope before God, þof he be neuer so mykyl traueled in dowtful þoghtes, for þe apostyl Sayn Paule says, 'In man's wyll is þe belefe of rightwysnes;¹ upon þe whylk wordes says glose þe Alan,² 'In man's wyll, whilk may not be constrained, is bothe mede and payne,' þat is to say, A man before God has nowder mede nor gylt of no dede bot onely of dedys þat he doþ be his fre wyll. Bot sum tyme a man's thoghtes is traueled and ouerlayd þat he knawes not his awne wyll. And if it be so, he awe not care, for always gode dedys schews a gode wyll, and ylle dedys ane yll wyll. Wherefore þat man þat dos in dede þe serfes of God, þat man has a gode wyll to God, þof his trauelles, fantesyes, and temptaciouns has bene þe contrary. And also a man awe not for no dowtful fantasy deme his euen Cristen,³ bot if he hafe opyn knawynge of þinge þat he sal deme, for it is a gret syn [in] a man to deme yl of hys neghbour for a thyng þat is in dowte. Right so it is ylle and noght skylfully done a man to deme hys saule in yll plyte and departed fro God for a dowtful þoght and fantasy. And if it falle þat a man knawe apertly certayne poyntes in þe whilk he has grefed God, of þos poyntes he awe to cry God mercy and meke hym to þe

¹Romans 10:10.

² Alain de l'Isle Dictionnaire...Tome I, Cols. 656-658.

³'Fellow-Christian.'

sacramentes of holy kyrke and o none he awe to belefe
trewly þat he is receyfed to þe grace of God. For God
says hym selfe by his prophet Ezechiel, 'What houre þat
a synful man sorows for his synnes, he wyl neuer more
hafe mynde of þaim.' An þof a man may noght perceyfe
verry repentance in his hert and if he þinke when he
says his prayers or cryes God mercy, þat he dos al to
gedyr agayns his hert, þerfore aght he not to care nor
deme hym selfe graceles, for who so wald hafe sorow for
his synnes, in þe dome of God he has verre sorow for his
synnes. And who so wyll in hert cry God mercy, verrelly
he cryes God mercy, for as I hafe sayd oft, God takes
hede onely at a man's wyll and noght at his trauellos
fantasy. A man awe not care þat he is so traueld more
þan ane oþir man, bot lat hym thynke what care God's
chosyn seruandes has sufferd in erthe. The holy doctour
Leo Papa says þat þer fals in goode and ryghtful saules
sum tyme by styrrynge of þe fende, sum tyme be styrrynge
of compleccioun swylk angys and tarynges and dredes
þat it semes to þaim þair lyfe a torment, and þair ded
an ese. In so mykil þat sum tyme for dysese þai begyn
to dyspayre both of þe lyfe of þe body and o[f...] saule.
And þai weene þat þai ar forsaken of God. Þe[...] assays
and profes his chosyn frendes by fayndynges temp[...]
[f. 92^r] angys the whyse man says in holy wrytte, 'Ryght
as þe fyre profes þe vessels of þe potter, right

temptaciouns and angys profes þe rightwis man.' And as þe apostyl Saynt Paule says, 'Vs nedys to be angyrð in þis world þat þe profe of oure faythe be more precieuse þan þe gold þat is profed in þe fyre,'¹for þe angel sayd to Toby, 'For als mykil as þou was dere to God, it was nedful þat temptacione suld profe þe.' It is knawen wele þat sekenes falles to a man after dysposycioun of his complexion. And as Leo Papa says, 'þe fende aspyes in ilk man what vyce he is moste disposyd to of complexion, and þerto he tempes a man moste.' And þerfore þe complexion þat he fyndes ful of humers of malyncoly, þaim he turments moste with gostly temptacions. And also clerkes þat when þe smoke of þe blake colery styvesp in to þe attrell of þe hede and myrkes þe place of dome whilk is in þe hede, it makes a man to seme as þof he sawe blake and myschapyn ymages and þis blake smoke letts þe saule þat it may not for þe tyme knawe no resnabyll skyl, bot it makes hym deme fals for trewethe, and þinge þat is agayns hym, moste for hym. And þies men ar of compleccion sory and dredfull withouten cause skylfull, drye of compleccion, dispayryng of þaim selfe. Bot þerfore awe þai not to blame þaim selfe, for þai hafe pyne, bot no syn. Þerfore þies men and þai will be wele rewarddyd of God must schape þaim als mykil as þai may to gostly strenthe and pacyence. And þai awe to say with Iob, 'Sen we hafe taken of God's hand bonchefe, why suld

¹Wrongly attributed to Paul, the quotation is from I Peter 1:7.

we not suffer myschefe?¹ And þerfore what dysese or tribulacion fal to þaim, lat þaim say stedfastly with Iob, Si occiderit me, sperabo in eum.² 'Pof he sla me, I sal trayste in hym.' And alway emang þai awe to thynke of þe gret mede þat langes to pacyence. And how our saule spowse our Lord Ihesu Criste hymselfe so mekly put hym to matere of gret paciencce, when he sayd, 'My saule is sory to þe dethe.'³ And ane opir tyme he sayd 'My God, why has þou forsaken me?'⁴ Sen our Lord in his manhede sayd þies wordes, þe whilk was ful of grace, lat not a synful man meruel þof his hert be sory, and þof he thynke þat God has forsaken hym. Bot myghtyly and mekely he awe to abyde þe comforthe of God. And withowten dowte when he verely nedes he sal not fayle of þe comforth of God. 'For to swylk men, says God by hys prophet Isaye [...]el whyle I hafe forsaken þe, and in a moment I hafe hyd my face [.....] bot I sal gedyr þe agayne in many mercys and I sal hafe mercy [.....]-y þat euer more sal laste.'⁵ No man mervell þof a [fol. 92^v] gostly man and a gude syngulerly be tempyd, for þe more þat he is traueled agayns his wyll, both in faythe, hope, and charite, þe more afore God he is strenthyd and saddyd in alle gode maners. Saynt Austyn lernes vs þat þe maner of God is, when a man is febyll and newly turned to hym, to gyf hym

¹Job 2:10.

²Job 13:15.

³Matthew 26:38.

⁴Matthew 27:46.

⁵Isaiah 54:7, 8.

pes and swetnes and susteyne hym in his¹ luf. Bot when he is stabyld, þan suffers he hym to be al to traueled for twoo skyls, one is for to profe hym and crowne hym more nere hym in his blis of heuen; þe secunde skyll is for to purge hym and clense hym of his synnes in þis warld, þat he suld no wyse be lang fro hym in þe toþir. And for als mykil as þai þat ar þus traueled ar dredful and sory of complexion, thre thynges ar nedful to þaim. Þe first is þat þai be not mykil alone by þaim selfe. Þe secunde is þat þai thyne nor seke no thyng deply, bot fully rewle þaim by þe cownsell and commynycacion of sum gode wysman, for þe gode counsell of þair wyser may neuer turne þaim to dampnacion, þe whilk is gyfen to þaim for þair saluacion. God sas in þe gospel, 'If þe menyng of a man's purpos be gude, þe dede is gode.' Þe thyrd remedy is, for als mykil as þe fende trauels to make a man dredful and sory, in dispyte of þe fende and in trayst of God's helpe a man awe to strenthe hym selfe to be glad and myry, and noght drede þe malyce of þe fende, þof it be alle agayns hyr hert, for þe les gladnes þat he fyndes in his hert, þe more mede he is worthy þat strenthys hym selfe to be glad in despite of þe fende. Þe apostyls, as haly wrytt says, 'When þe Iewes, God's enmys, had schamfully bettyn þaim, þai went away

¹Written in left margin.

myry and glad.'¹ Also a man awe if he be tormenttyd of þe fende to be glad for thre skyls. Þe fyrst is for God's enmy tormentes hym; þe secund for in swylk tormentes þe fende schewes þat he is his ful enmy; þe thyrd skyl is by swylke tormentes a man not onely byes a way þe paynes of purgatory for syn, bot þerto purchases þe blis of heuen. Ihesu says in þe gospell, 'Blyssed ar þai þat suffers persecucion for ryghtwysnes, for þairs is þe blys of heuen.' We rede of Saynt Guthlake,² when he began to twelle³ in solytary place by hym selfe, þe fende greuosly tempyd hym with wanhope, þat is dispayre, and so mykil myght þat Cuthlake þoght he myght not fulfyll þe purpos and þe dede þat he had beg[.....] nor his synnes beforedone þorow penaunce, wherfore he wa[.....]masyd thre days þat he wyst not what he suld do. In þe th[.....]as he began to syng, In tribulacione mea invocam dominum, þat is [.....] my tribulacion I hafe incald our Lord. Saynt Bartylmew þe apo[.....] whame he luffed specially apperyd to hym and monesched hym to [.....]manfully and beheste hym þat he suld be his help[.....] drewe to his

¹Based on Acts 5:40, 41.

²'Dwell'.

³Guthlac, c. 674, d. April 11, 714. Attacked by devils, he is said to have been carried to the mouth of hell, whence his patron, St. Bartholomew, rescued him. He was often consulted by Ethelbald, later King of Mercia. Basic account in Bede and in Lives of Guthlac--one an Old English poem. New Catholic Encyclopedia, Vol. 6, p. 868.

dede. His seru[.....] to hym and s[.....] or þou
 gelde þe gaste, schew[.....]ame[.....] [f. 93^r]
 and morne.' Þan Cuthlake sayd to hym, 'Fro þe toþir 3ere
 þat I began to dwelle in þis stede, God sent his awngel
 to me in solace and comforth and he had speche with me,
 and he schewd to me þe priuytes of God, þat man has no
 lefe to speke to men. Þe hardnes of trauels relesyng
 with awnswers of heuen to me þat I sufferd gladly. Lo,
 here may men se how þis holy man was tempyd, and þerfore
 lat not a synful man maruell if he be tempyd for his best;
 for God ilk chylde þat he receyfes he scowrges for þair
 better¹and þair gret mede and þerfore a man awe to schape
 hymselfe to pacyence and thanke God and say with þe
 prophet, Laudamus invocabo Dominum, Et ab inimicis meis
salvus ero,² that is, 'lofyng I sal calle our Lord and
 I sal be safe fro myne enmys.' Also it is wrytten in þe
 boke of þe myrakyls of our blyssid lady, God's moder, how
 þer was a man þat was feruent and haldyng to gedyr rytches,
 and to swylk almost alway felyschips lustynes and vnrest-
 reyned to opir vyces. And þof al it hapyn so to hym,
 neryeles he vsyd meke deuocyon to þe glorios virgyn our
 lady Saynt Mary, God's moder. And when he felde his
 last day, when he suld dye, he was towchid with inward
 sorow and myndfully he wepyd for þe þinges þat vanyly he

¹Hebrews 11:6, paraphrased.

²II Sam. 22:4.

had gedyrd. And sone come his frendes and his cosyns,
 and he exhortyd þaim to þe sykyrnes of hys saule with
 more plentyful teres and teld þaim þe nowmer and maner
 of his synnes. And when þai suld with soft and cumforth-
 abil awnswers haf rayسد vp his reson and aght for to
 hafe strenthyd hym--to hope and atyllyng of mercy--þai
 dyd euen contrary. Þai sayd þai iugged¹ horribly þe
 gretnes of his synnes, þies men brethyd onely erthly
 thynges and vnknowyng what þe strenthe of penaunce is.
 And when þe seke man vndyrstode þis, he gydird his spyrit
 to hym vndirstandyng þat it was þe dysceyte of þe fende
 þat by þe mowthes of his mynystyrs inforced þaim to put
 hym in dyspayre, þat is wanhope. Þan he cryde with al
 þe myghtes of his saule, and sayd to þaim, '3e are heuy
 comforters alle. I hafe knawen how pytefull our Lord
 is to whome I go.' And þan awnswerd a voyce fro abowne
 and sayd, 'þou cald me pyteful, and þou sal fynde me pyte-
 full.' And sone aftyr þe man past oute of þis lyfe, and
 swete sauyr and odor come to þe pepyll þat war þer.
 þerfore as þe prophet says, Laudate nomen [e]lius, quoniam
suauis est Dominus, in eternum misericordia eius,² 'Lofe
 3e þe name of our Lord [....]u,³ for why he is swete and

¹'Iugged' must be intended; ms. is 'huggyd'.

²Ps. 99:5.

³A rip in the exterior (left) margin has removed some of the text of each line here and following; other rips affect the interior margin and the bottom lines later.

his mercy euerlastyng.' And also luf wele [...] blyssed Lady saynt Mary, God's moder, and euereday say a certayne Aues [.....]r for socour and helpe, for sche dyceyfes none þat trewly trestes [.....]and cals opo[n] hyr and helps þaim in þair nede. It is wryten in elucidario [.....]purgatory fyre to sum men is in þis lyfe purgyng, þat is to say [.....]ly diseases þe whilk ill men dos to sum folkes. Also affliccioun or torment [.....]sche by penaunce doynge þe whilk sum dos to þaim [...]and wak[...] labyr[s] and to opir sum þe loffe or[...]air f[.....] thynges, and to sum sorow or seknes[...]ty[.....]de of mete or drynke or clethyng[.....]le ar þai þat has grace to [f. 93^V] take þies thynges paciently, þe whilk ar put to þaim for þair purgatory here in þis lyfe, for after a man be dede and he be not purged here and clensed in þis lyfe, he must suffer gret hete of fyre or els gret felnes of cold or opir dyuers kyndes of paynes of þe whilk þe leste is more þan þe gretest payne þat may be þoght in þis lyfe. Þerfore, lofe our Lord in al tribulacion als wele as in prosperite. For as Saynt Ierom says, 'Þof al þat no man be fun conabyll to þe lofeng of God, nerþeles withal vowse or wylls ilk a synner awe not to cesse fro lofyngs þof he may not fulfyll þat he feles, wher of God's worde when of a synner it dose.

Sacrificium inquit laudis honorificabit me.¹ 'Sacrifyse,' it says, 'of lofyng sal worschip me,' and onone addyng to, Et illic iter est quo ostendam illi salutare Dei,² 'and þer is þe way in þe whilk I sal schewe to hym þe hele of God,' as if he suld say, 'Þedyr is þe way of lofyng to þe euerlastyng lofyng, for to abyde withouten ende.' Bot no man sal apprehende þat bot if I schewe. þe way of our hele stands in þe lofynges of God. Þerfore, pray þou to God þat He will schewe þe right way to his lofyng.

Bonauentur says, 'If any thoght vndyrcrepe to þe, of þe predest[y]nacyon³ or þe prescience of God, awnswer þus to þe fende þat byrls⁴ or putes swylk thynges, "Whatsumeuer þat be of me, it is certayne þat þou art dampned. And if I suld know þat I awe not to hafe my God after þis lyfe, with all my strenthes I sal labyr, þat at þe leste I may hafe hym in þis present lyfe, þat I may welde hym als mykyl as I may, þat I want not so mykil godenes in be[...] þe state, Þerfore þou sal conclude þe fende in þe ende, and say [...] What sum euer is for to cum of me, fro þe seruys of God [...]'

¹Psalm 49:23, which reads Sacrificium laudis honorificabit me.

²The second half of the same verse of Psalm 49: Et illic iter quo ostendam illi salutare Dei.

³Written: 'Predestnacyon'.

⁴'Pricks' or 'stabs'.

sal not cesse"' And wo be to þe fende þat may [....]
to swylk a lord, and be ioyed in þe swete presence [...]
Austyn says, 'If þou knawe þi selfe a synn[...]
he says confesse vs and schryfe our s[....]
wys þat he forgyf vs our synnes and [....]

ARTICLE 70, 94^r-95^v

Seven Miracles of the Virgin, each briefly told in a prose piece, constitute Article 70. The Catalogue^a describes them as follows:

- (a) The Drowned Sacristan (here called a Canon), cf. Cat. of Romances, ii, p. 604....(b) A clerk in an university has his sins weighed against his good deeds, but the Virgin takes the roll from the scales and gives it back to him...(c) Compact with the devil rescinded....(d) A monk of Cluny rescued from despair....(e) A story of the Marienbrautigam type (cf. Cat. of Romances, ii, p. 621....(f) The Virgin bares her breast (cf. Cat. of Romances, ii., p. 635)....(g) A knight 'in diocesi Leodiensi besyde Florence,' a similar story to (c) above.

Horstmann has edited the Miracles of Our Lady from Vernon MS I, No xxix, along with the minor poems of the ms.^b This ms, too, is of Northern origin. The best contemporary study is Beverly Boyd's The Middle English Miracles of the Virgin.^c

Damage to our ms. from here to the end is quite severe. Nearly one-sixth or more of the total writing on each page is entirely missing from the outer, lower corner. Only items 'd' and 'f' are complete, both being written entirely above the damaged portion, and both are very brief. Fully one-half of item 'a' is gone from the bottom of 94^r; the final portion is complete at the top

of 94^V. About one-fifth of item 'b' is missing from 94^V; and item 'c', starting at the bottom of this folio, has lost approximately one-half of its entire text, with the final two lines given at the top of 95^V. Items 'e' and 'g' lose about one-third of their contents from 94^{r,v} successively.

[The Text of 70a]:

Also it is gode for to hafe a special lu[....]
 moder and euer more call on hyr in al[....]
 prayers vnto hir as Aue Maria [....]
 socord many a synful wrettche and s[....]
 hir myrakels, how þe was a chano[....]
 of oure Lady, Saynt Mary, deuoutel[....]
 avowtre, and cumyng home war[....]
 to passe þe watyr. And he h[....]
 Mary. And when he beg[....]
 in myddes of þe flod a cumpen[....] [f. 94^r]
 schyp bothe and raueschyd hys saule to torments.
 On þe thyrd day come þe blissed virgyn, God's
 moder, with compeny of saynts to þe place wher
 fendes tormentyd þe saule and sayd to þaim, 'Why
 torment 3e þe saule of my seruande vnrightwisly?'
 þai sayd, 'We awe to hafe hym for he was take in
 our warke.' Oure Lady sayd, 'If he suld be þair
 whame he seruyd, he suld be oures, for he sayd

our matens when 3e slewe hym. Wherfore 3e ar
 gylty anence me, for 3e hafe done wykkydnes
 agayns me.' Þan þe fled þe fendes swyftly away,
 and þe blissed virgyn bare þe saule to þe body,
 and raysed þe body vp by þe arme fro dowbyl deth,
 and commanndyd þe watyr to stande on þe ryght
 hande and on þe left hande lyke a walle and fro
 þe grownde of þe see broght hym to þe hafen.
 þan þe chanon, gretly gladdyd, fel downe before hyr
 and sayd, 'My dere swete Lady, what sal I gyf þe
 for þis bunfyce þat þou has done to me?' God's
 moder sayd, 'I praye þe þat þou falle no more in
 a vowtry, and þou sal halow þe feste of my con-
 cepcioun and preche it to opir.' And fro þens
 forth he lyfed hermet lyfe. And to alle þat couet
 it he teld what befelle hym. Þerfore blissed be
 our lady Saynt Mary.

[The Text, Article 70b]:

Also in þe same boke it tells how þer was a
 clerke in ane vnyuersite synfully lyfyng. He was
 raueschyd to þe dome. And he sawe fewe gode deds
 of his be layd in þe to weyscale. Þe fende helde
 a rolle wrytten full of synnes and layd it in þe
 toþir party of þe weyscale þat bowed down; wherfore
 sentence suld hafe gone agayn þe synful man. He

was ferd and beheld to Saynt Mary þat stode ner
 hande and sche toke þe rolle offe þe weyscale
 and gaf þe clerk it in hys hande and he red it,
 and sone he went to confession to schryfe hym,
 and chawnged his abet¹ and mendyd his lyfe, and
 fro [...]th seruyd Saynt Mary deuoutely. Also
 it is teld [.....] clerke þat oure lady Saynt
 Mary toke hym oute of

[...] cause he put his body and his saule in
 [...]is gode to euer creature to put þat blyssed
 [...]es in welthe and in woo þair body and payr
 [...]on and tribulacion commytt þaim holy to hir
 [...]ne þat verely trests in hyr.

[The Text, Article 70c]:

[...]rd ritches with gret trauell
 [...]wastyd and gone, he was sory. Þe
 [...]sayd, þat he suld make hym rytcher
 [...]se Criste and his Cristyndom and
 [...]for to forsake Criste he dyd me
 [...]with gret trauell he has taken
 [...]sacramentes of holy kyrke. Loo
 [...]se. Þan sayd opir fendes, 'Hym
 [...]gyn Mary be whome þay
 [...]art Mary for s[...]Criste [f. 94^V]

¹'Habit'. 'Clethyng' was first written, then
 cancelled.

and noght his glorios moder, sche helped þaim.
 And þan when þis man wald not for sake Saynt
 Mary, sche purchest and gat hym forgifnes.

[The Text, Article 70d]:

Also in ane Abbay of Cluny was a monke ful
 religios and deuowt to Saynt Mary so þat his life
 schane in virtews as a lantyrne in þe sight of
 God. Bot oft tymes a gode tylman tylls lande
 yll. So þis monke synned, and for þat syn he
 fell in dyspayre, þat is, wanhope. At þe laste
 by þe grace of Criste he soght socour at God's
 moder a 3ere contynewly dwellyng in wakyng, in
 sorowyng, in prayyng and lofyng and praysyng
 of þe blissed virgin moder of God. And on a nyght
 þe sterne of þe see þat is our Lady aperyd to
 hym and teld hym in his slepe þat his syn was
 forgyfn hym þorow hir prayer. Þan he thanked
 God and his glorios moder Mary with al þe myghtes
 of his body and his saule.

[The Text, Article 70e]:

Also it is red þat a 3ong man luffed a 3onge
 woman þat was ful deuowte to Saynt Mary. And þe
 3onge woman prayed our blyssed lady to kepe hyr
 fro þat 3onge man. And he dyspended all his
 godes for to gytt hyr. Þe deuyl seyng þat, come

to hym and sayd, If he wald deny and forsake
before his lord þe prince of deuyls, þos thynges
þat he prince of deuyls suld neuyn¹ vnto hym,
he suld make hym dowbyll rycher þan he w[...]
And he suld hafe þe woman to his wyll þat he d[...]
amonesched hym þat he suld not make þe tokr[...]
hym. Þan he ȝode with þe fende into preuy ple[...]
fendes war. Þan þe kyng of deuyls say[...]
'Welcum. Aske what þou wyll, and I sal gyf þe[...]
sal make me a chartyr written with þi[...]
thynges þat I byd þe.' When þe chartyr wa[...]
say þus, 'I denye þe trowthe of þe [...]
of holy kyrke, and þe moder of Ihesu Cris[...]
deryng of þat, þat he sayd made [...]
selfe.' And þan al þe fendes vanesc[...]
sorow þat he made þe chartyr. An[...]
wher he fand þe ȝonge woma[...]
aperyd and sayd to hym, 'I delyuer[...]
here prayed for þe þat I suld refre[...]
þe whilk þou made to þe de[...]
breke God's byddyng.' And [...]
weddyd þe same mayden [...] [f. 95^r]

¹'Name'.

[The Text, Article 70f]:

Also þer was a syngul man þat felle seke and
 cald to hym a religious man and mekely prayed
 him þat he and alle his breþir suld pray for
 hym. And he beheste þat he suld amende his lyfe
 if he myght lyfe. And when he was recouerd, he
 was wars þan he was before. Sone after he fel
 seke þe saule passed and come before our Lord
 Ihesu Criste domesman. And he sawe on his right
 hande his chosyn, and on his left hande þ[e]
 reprofed. When he þoght þat he suld hafe bene
 sett with þe reprofed þat was dampned, he askyd
 helpe at Saynt Mary þat sat by þe domesman.
 Oure lady prayed hyr son for hym. Þe domesman
 sayd hym aghte not to do agayns rightwisnes.
 þan þe blissed virgyn sayd to þe synfull man,
 'Se, wretche, how mykil þe vyce of vnkyndnes is
 and how fully þat syn is to ponesche? I am moder
 of þe kyng and domesman, and I am not hard for
 þe.' þan sayd þe synful man, 'I wate, blyssed
 lady, þat mykil is my syn and my wretchydnes.
 Bot I wate þat þi mercy, þe whilk þat I aske, is
 mykil more.' þan eftyrward oure blyssed lady
 schewed vnto hir son hyr breste and hir pappes,
 prayng hym for þoes þat he sowked to do mercy
 with þe wretche. þan our Lord graunted hym space

of lyfe to do penance. And after þat he lyfyd
most holyly and happely endyd.

[The Text, Article 70g]:

In Diocesi Leodiensi besyde Florannce was a
3onge knyght þat in tornyamentes and in vanytes
had wastyd al his godes, and þerfor he began for
to dyspayre. Þan on of hys men led hys mayster
on a myght into a wodde and cald a fende as he
was wont to doo oþir tymes. Þan þe knyght askyd
hym with whom he spake. He awnswerd, 'Make 3e
no force. Wil 3e not be rytche as 3e war?' Þe
knyght sayd, '3is, if it may be done at God's
will.' Þan his seruand sayd to þe fende, 'Lo,
I hafe broght 3ow a nobil man, my lord, þat 3e
restore hym to his ritches.' Þe fende sayd, 'He
sal fyrst forsake [God] and make me homage.' Þe
knyght al if it wer dredynge and

[....]e intysynge of his man and for hoope to be
ritche he

[....]þe fende aftyr þat sayd, "Þe behofes to
forsake

[....]nyght sayd, "Þat sal I neuer doo," and went
away

[....]e blissed Virgyn Mary and felle downe be

[....]ng and sorowyng. In þat same tyme a
 [....] ht of hym alle his godes come in to þe
 [....]þe 3onge knyght þus praye and gretynge
 [....]e a pyler for to se þe endynge. Bothe þe
 [....]ed Virgyn Mary spake þorow þe
 [....]n þus, "My svettest Son, hafe mercy
 [....]swerd noght and turned hys
 [....]prayed eft sones þe child turned
 [....]þis man forsoke me, what
 [....]ymage of þe Virgyn rase vp and
 [....]and fel downe to his feete and
 [....]forgyf hym þis syn. And þan þe
 [....]moder I myght neuer denye
 [....]e I forgyf al. Þe 3onge
 [....]ery for his syn, bot glad he
 [....]t 3ode to þe 3onge knyght
 [....]edde hir. I sa[....]e 3ow al
 [....]ow aye[....]e[....]s and
 [.....] syn
 [.....]ed [f. 95^v]

^aP. 332.

^bEETS, Original Series no. 98, pp. 138-167.

^cPublished by The Huntington Library, San Marino, Calif., 1964. Article 'a' is found in this volume, pp. 114, 115; 135. Article 'b' is similar to one found in Boyd, p. 129, nos. 2, 3.

ARTICLE 71, ff. 96^{r,v}

The final article, 'Of God's Justice,' is an unassigned prose work. Essentially, it is an apologetic for the damning of the unrighteous and unrepentant, defending the righteousness of God's judgments. Again the author appeals to the Saints and to Scripture to support his thesis. Perhaps indicating that the text was originally part of a longer dialogue, the writer of 37049 shows the young scholar and the doctor inset on 96^r. The text gives no indication of such dialogue, being written in a continuous manner from a single perspective and without interruption.

The TEXT:

Mykil folkes þer is þat hopes þat God wil dampne
no man, bot þat al sal be safed þorow hys mercy. Swilk
folkes haldes God vnryghtwis, and lyfes agayns þe trowthe
of haly kyrke, whilk trowthe teches vs þat he sal cum
and deme al, both whilk¹ and ded, and zelde to ilkone
after þai hafe deseruyd. And in þe Crede it þus tells,
þat þai þat wele has done sal wende in to euerlastyng
lyfe, and þai þat ylle has done sal go into euerlastyng

¹'Living'.

fyre. 'Nay,' says þies lewde folkes, 'God wil not dampne þaim þat he boght so dere.' And it semys it wer for þaim þat Saynt Paule says, Deus vult omnes homines saluos fieri,¹ that is, 'God wil þat al men be safed.' Bot opir vnderstandyng is in þies wordes hydde, þat is, he wil þat we be safe if we do þat in vs is to oure saluacion, God wil þat we helpe our selfe to our saule hele, and þat with a gode wil. For withouten a gode will may no man be safed, for oght þat he may do. Pan if a man with a froward will syn agayns God,² if God dampne hym for þat syn, he dos hym no wrange, bot schewes hys³ rightwisnes, as lawe written says, 'Vnto þe synfull no wrange is done,' that is, if a man be dampned for his syn, þer is no wrange done hym, for he chesyd þat he has. How so euer it fall, wittness Salomon þer he says þus, Deus ab incipio fecit hominem et reliquit eum in manu consilii sui. Ante hominem vita et mors, bonum et malum; quod placuit dabitur ei[....]⁴

'At þe begynnyng, God made man and gaf [....]
will, þat he myght with his awn[.....]

¹I Timothy 2:4.

²Originally written, '...syn agayns God's will, if...'

³First written 'his', cancelled, and written 'hys'.

⁴Ecclesiasticus 15:14, 18. The quotation ends '(ei) dabitur illi.'

gode or to yll. He sett before man lyfe and [....]
 whilk so he will hafe hym sal be gyf[...]
 þe gode and take þe yll. If he be damp[...]
 selfe to wyte, for he hym selfe chesyð i[...]
 is agayns God's rightwisnes þat s[....]
 synful and rightwys illyke. And m[....]
 þi God wil not þat it be so, bot if þe[....]
 nes hym to helle. Of þis same ma[....]
 þat desyres þat al men war safed, m[....]
 hys wille dampne þe synful to he[....]
 wondyr, sen almyghty God may d[....]
 hym dampne any agayne his will[....]
 þe mercy of God, for as he þat with[....]
 [....]er felle and sterne, so þai þat dos i[....]
 [....]t desyres. It is arett to [....]
 [....]er to may mon[....]¹ [f. 96^r]
 hym in al þat he may, and forthynkes þe tyme þat euer
 dyd he syn. To swilk God dos his mercy als frely as þai
 desyre it. When we do any gode we do it not to God, bot
 to our selfe, and 3it God has ioi þerof for noght þat he
 wynnes þerby bot for our saule hele. So when we do not
 wele bot ylle, we harme not God, bot onely our selfe.
 Bot 3it God has sorow þat we mysdo. If any myslikyng
 myght be in hym, for þi if a man be dampned for his syn
to payne, God is not þe cause why he is dampned. Al if

¹Final line(s) missing altogether; there may have been at least four additional in the original.

he þorow rightwisnes of God be dampned for hys syn. A
 rightwis domes man þat þe gylty demes is not to wyte of
 his ded, bot his awne mysdede. And as anence þe synful,
 it is be God as be a rightwis domes man, þat for pyte
 þat he has, tenderly wepes when he any for his gylt
 dampnes to þe ded; he wald helpe þaim if he myght, bot
 rightwisnes lettis hym, for so awe mercy to be done þat
 rightwisnes may stand. For if rightwisnes be fordone,
 and mercy vp halden, þan mercy loses þe name of mercy,
 and is cald foly. Now may sum say, 'If God wald þe syn-
 full war gode, þai war gode.' Herto awnswers Saynt
 Austyn, 'God,' he says, 'wald þai war better þan swilke
 as þai wald be.' If þai wer gode not withouten mede,
 if þai opir war noght withouten payne, sen it is in man's
 will to do wele or ylle, if he do welle, it is skylle he
 hafe wele, for he chesyd it. For as Saynt Paule says,
 'Þat man sawes, þat sal he mawe.'¹ For þi
 [...] Salomon, Noli facere mala et non te apprehendent,²
 þat is, 'Do
 [...] and þe sal falle no yll.' For as þe godenes of God
 ouerall þinges
 [...]e gode. And as His godenes zeldes to þe gode after

¹Galatians 6:7.

²Ecclesiasticus 7:1.

[...]s to þe synful after þai deseryfe, here to
 [...]os whare, wil falle to hym no mede on
 [...] bot þat he here sowe. It askes in þe gospel
 [...] unt de spinis uvas, aut de tribulis ficus?¹ In
 [...]s of thornes swete grapes, or of breers
 [...]more of ylle lyfe þat byttes þe saule with
 [...] lyfe geder heuenly mede to þe suste-
 [...] not chawnged þer, bot þat men here
 [...]men it fynde, for þi by þe synful
 [...] holy man spekes, Dedit eis locum
 [...] superbia,² þat is, 'God has gyfen þaim tyme
 [...] God gyfs to vs þe tyme al þat we
 [...] saule hele; he gyfes not vs ane
 [...]yme þat we lyf in, is propyrly our
 [...]res, bot tyme is oures in [...]
 [...]d straytly, we sal gelde a [...]
 [...]yme nowe [...]
 [...] sal w[...] [f. 96^v]

¹Matthew 7:16.

²This fragmentary reference has not been identified.

GLOSSARY

Words are generally not glossed unless they occur in 37049 in a form differing from those readily found in the Middle English Dictionary, or, past 'H', in the Oxford English Dictionary.

A

abofene - above
aduencion(e) - adventitious
afygue (two words) - a fygure
anelyp - anoint
anhede - unity
apertly - openly
aret - ascribe, reckon, lay charge
argnes - cowardice, or kind of sloth
aryfage - arrival
ataynte - stained, condemned
athyld - glorified
attrell - crown of the head
aysel - vinegar

B

bedown - down, at another's feet

besaunds - orders
billstrow - an itemized listing, inventory; <bill straw
bolued - swollen, bulging
bonchefe - blessing, bounty
bowsumnes - humility, obedience
buncyses - tumors, swellings
bunfyce - benefice, gift
bute - help
byg - to build, or a building (usually verb only)
byske - bush

C

caryone - carrion
cautels - tricks, deceits
chawchyng - changing
comper - companion
condeth - conduit
consafes - conceives

D

dasewed - dimmed vision, blinded
dasynes - numbness, stunned, bewildered, dizziness of
heart?
delyce - delight, pleasure, beautiful; <delice
dene - seem worthy
deuyr - do one's duty, do all one can
dewres - spiritual gift or possession; <douerie

diffowle - pollute, abuse, trample on

ditt - song, message

domme - damned, doomed

dunacyone - a benefice; <donacioun

dures - lastes, endures

dwyne - fade

E

encheson - a cause; that which produces an effect;

<enchesoun

evet - newt, lizard, salamander

F

fage - deceive, fool by trickery, coax, flatter;

<fagen

feldowne - kill, slay

forne - before, previously, forward

fountstane - baptismal font; <font-ston

fraystes - test of strength, attacks

fryrth - game preserve, royal forest, woodland; <frith

G

goynforth - departure

grathed - grown

greces - steps, degrees

grylle - fierce, terrible, angry

gryrthe - sanctuary, protection, peace

H

hals - greet
hardes - shells, hard part
hedyd - beheaded
herband - housed, sheltered
hethyng - heeding
hode - hood
hyng - hang

I

ingruens - attack, onset; <Med. L. ingruentia

K

knaghed - knotted, nailed
kyngyden - kingdom

L

lachnes - laziness
lokyrd - curled
loppes - fleas
losyngery - flattery
lowslyer - more loosely
lurdan - dullard, slothful person
lurgyd - lurked, lived in concealment
lyberts - leopards

M

malyson - punishment

matyrabyl - material
mell - mix, mingle
modde - courage, mood
modnes - humility
modyrd - restrained, controlled; <moder
monyscyon - warning, admonition
morower - moreover
morrowour - mirror
mowdewarp - mole
mycher - beggar
mynnes - minds
mystrowand - unbelieving, non-Christian
myswent - gone astray, wandered

N

neyent, neynt - mentioned
nowre wher - nowhere

O

obet - death, departure; <obit
oftyng - often
okyr - bribe, usury
orpyd - stout, strenuous, bold; <orped
osee, oyses - augury, prophescy; <oss(e)

P

pennes - pinions, wings

powste - power
purte - poverty
purtred - portrayed
pyked - worried, brooding, pensive
pykke - black

Q

qwart - health
qweme - satisfy, appease, mitigate
qwhen - when
qwhilk - which
qw(h)ykke - alive

R

rakyd - led a dissolute life
reaysed - received
remefes - removes
remeland - remnant
represe - wrinkle? flaw?
retrysciane - rhetorician
romyng - clearing the throat of obstructions; <room,
rhym
rotyng - rottenness, undergoing decay or decomposition
ryfelle - strip bare, despoil; <rifle
ryke - kingdom

S

sakles - innocent, simple, guileless, harmless;

sackless

scewed - hated, or set obliquely; <schewed

schast - chaste

schath - reasure, tribute, oppression; <scat

schenschepe - bound by chains; <schene, obs. form of
 chain

scomfet - discomfit

sege- throne

sen - since

sleght - skill, prudence, wisdom

slokynd - destroyed

soget - subject

soiett - subject

T

tan - then

tawghe - candle wick of short, unworked fibres of flax
 or wool

tene - vex, distress, grieve; <teen

ternes - monks, members of religious order

thrange - pressure; a kind of disease; <thring

tone - the one (as opposed to 'the other')

torrens - river, brook [torrent]

towe - see 'tawghe' above

tyll - to, unto

tyte - soon, quickly; tite

p

pirlled - pierced with a sharp instrument

pore - obs. there

U, V

varay - true

venite - coming return

umbylapped - surrounded

unconnande - ignorant

uncortes - discourteous

vocate- advocate

vowse - vows, solemn promises

vpstyng - ascending

ure - work, practice, custom

vttrand - setting forth the character or identity;

reveal

vytayles - victuals

W

wa - woe

war - was

war - were

war - where

wathes - mouth, stream booty, spoil, or clothing

welner - well-nigh

wementynges - lamentations; <waymentings

whalde - would

whawe myre - quagmire

whyne - whence

wrenkes - tricks, deceits, wiles; <wrench

Y

ympnes - hymns

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