The Southern Version of CURSOR MUNDI

Volume II

Edited by Roger R. Fowler

University of Ottawa Press
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CURSOR MUNDI

*General Editor, Sarah M. Horrall*

**Already published**
Volume I. Lines 1–9228. Edited by Sarah M. Horrall
Volume II. Lines 9229–12712. Edited by Roger R. Fowler
Volume III. Lines 12713–17082. Edited by Henry J. Stauffenberg
Volume IV. Lines 17289–21346. Edited by Peter H.J. Mous

**Forthcoming**
Volume V. Lines 21347–23898 and General Introduction
The Southern Version of CURSOR MUNDI

Volume II
Lines 9229-12712

Edited by
Roger R. Fowler

University of Ottawa Press
IN MEMORIAM

With the death of Dr. Sarah Horrall in July 1988, the Cursor Mundi project suffered an enormous loss. Her knowledge of the entire poem, the related scholarship, and the intricacies of manuscript relations, dialect, and variants was unrivalled, the product of years of painstaking research. As the General Editor of the series, she was patient, scholarly, encouraging, and totally committed to seeing the project through to completion. Her heroic determination was such that she continued to work on the Cursor Mundi, proofreading, advising, and submitting corrections, to within two months of her death. It is thus a matter of deep personal grief that she will not be present to share in the joy of the publication of this volume of the Cursor Mundi.

REQUIESCAT IN PACE
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DEDICATION

This volume is fittingly dedicated to my wife, Aline, and our two young children, Chantal and Sean. Aline gave up honeymoon time to allow me to examine the manuscript in the College of Arms, London. She subsequently generously shouldered my parental and domestic duties so that I could concentrate on finishing this volume. Chantal and Sean, in their turn, have unwittingly helped me keep a proper balance between scholarship and day-to-day family life.

Nepean, 17 June 1989
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I am also grateful to Dr. Conrad Swan, Ph.D., M.A., F.S.A., York Herald of Arms, for granting me access to Arundel LVII, and to his accommodating staff for providing favourable conditions in which to study it. I am also indebted to the friendly, understanding, and knowledgeable staff at the University of Ottawa Press, who patiently endured a lengthy but unavoidable delay in the completion of this work. In particular, I owe immense gratitude to Jenny Wilson, who proofread the entire manuscript with exemplary diligence, patience, and cheerfulness.

To the late Dr. Sarah Horrall, the General Editor of this series, I am deeply indebted for help with a multitude of matters. The successful completion of this volume is due in large part to her unstinting labour, constant support, and extensive knowledge of the poem. I must also thank Professor George Kaiser, Kansas State University, for generously proofreading Dr. Horrall's transcription from MS Additional 31042, a task her untimely death interrupted. As well, Professor Kaiser kindly supplied me with xerox copies from his microfilm of Additional 31042 so that I too could proofread the transcription.

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GENERAL EDITOR'S INTRODUCTION

In the present volume, the Introduction, the text of MS H, the Explanatory Notes, and the Bibliography have been prepared by Dr. Roger R. Fowler. The General Editor is responsible for the transcription of the variants, the text of MS Add, and the list of errors in Morris' edition (Appendices A and B).

The General Editor wishes to thank the Social Sciences and Humanities Research Council of Canada for a research time stipend and travel grant which made possible the completion of this volume.
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INTRODUCTION TO THIS VOLUME

LIST OF MANUSCRIPT SIGLA

H Arundel LVII, College of Arms, London
T Trinity College, Cambridge, R.3.8
L Laud Misc. 416, Bodleian Library, Oxford
B Additional 36983, British Library, London
C Cotton Vespasian A iii, British Library, London
F Fairfax 14, Bodleian Library, Oxford
G Göttingen University theol. 107r
E Edinburgh, Royal College of Physicians
Add Additional 31042, British Library, London

STRUCTURE OF THIS SECTION

Lines 9229–12712 of Cursor Mundi cover the “fifth age” of salvation, a period that includes the birth, temple service, and marriage of the Virgin, the birth of Jesus, his childhood wonder-deeds in Egypt, and the years from adolescence to the beginning of his public life. Since most of this material is not found in the Bible, the CM poet employs apocryphal sources for many of the 3500 lines he devotes to this portion of his narrative.

The apocryphal basis of the narrative has, in turn, determined the nature of the Explanatory Notes. Exegetical traditions and patristic commentaries, for example, are not very relevant for source materials that were rejected as non-canonical by such people as Augustine,
Jerome, Innocent I, Gelasius I, and Fulbert of Chartres. Accordingly, my principal concerns are to identify the poet's probable sources, to explain his use of them, and to clarify the text.

A convenient table of contents for this section is available in the textual headings supplied by Richard Morris in his edition. Where these captions are unsatisfactory, however, or where I felt additional ones were required, I have provided my own and placed them in parentheses.

| 9229–9264 | The Fifth Age of the World. The Family of the Virgin Mary |
| 9265–9374 | Isaiah's Prophecy of Christ |
| 9375–9516 | Re-capitulation of Adam's Fall and the Scheme to save Mankind |
| 9517–9752 | (The Four Daughters of God Debate) |
| 9753–9764 | (The Nature of God, based on the Debate) |
| 9765–9816 | (Why Christ alone could Ransom Fallen Man) |
| 9817–9876 | (Isaiah's Prophecy and the Wondrous Character of Christ Explained) |
| 9877–10094 | The Parable of the Castle of Love and Grace |
| 10095–10122 | A Prayer to Our Lady |
| 10123–10574 | (The Conception and Birth of Mary) |
| 10575–10816 | (Mary's Childhood, Temple Service, and Marriage to Joseph) |
| 10817–10934 | (The Annunciation) |
| 10935–11176 | Of John the Baptist |
| 11177–11372 | The Birth of Christ |
| 11373–11594 | (The Magi) |
| 11595–11796 | The Wonderful Childhood of Christ |
| 11797–11910 | (The Death of Herod) |
| 11911–12658 | (Christ's Childhood Marvels in the Holy Land) |
| 12659–12712 | The Progeny of Saint Anne and her Three Husbands |

1. AUGUSTINE, Contra Faustum, PL XLII 472; JEROME, Adversus Helvidium, PL XXIII 200–201; INNOCENT I, Epistola vi, PL XX 502, where he states of such apocryphal works: "et si qua sunt alia, non solum repudianda, veram etiam noveris esse damnada"; GELASII I, De Libris non Recipiendis, PL XIX 787–94; FULBERT OF CHARTRES, Sermo i: De Nativitate Mariae, PL CXL1 324–25. An explanation of the abbreviations used in these notes will be found on p. 117.
SOURCES

In composing this section of his poem, the poet ranged quite widely in manner and matter. As he saw fit, he rearranged, translated, paraphrased, summarized, expanded, conflated, and drew selectively from portions of at least a half-dozen works in Latin and Old French. His eclectic method precludes positive identification of all his sources but the following can confidently be cited as his major ones:

**Le Château d'amour**

*Le Château d'amour* by Robert Grosseteste (called “seynt Robardes boke” by the poet at 1. 9516) supplies the material for about one-fifth of the section edited here. The debt is in the form of careful and extensive translation.

**Herman’s Bible**

The *Bible* of Herman de Valenciennes, another important source, is handled more freely. The poet deletes, expands, rearranges, paraphrases, and only occasionally translates phrases or entire lines.

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2. See J. Murray, ed., *Le Château d'amour de Robert Grosseteste* (Paris, 1918). In addition to the Anglo-Norman versions, Middle English versions were available from the second half of the thirteenth century. See K. Sajavaara, ed., *The Middle English Translations of Robert Grosseteste's Château d'amour*, Mémoires de la Société Néophilologique de Helsinki, 32 (Helsinki, 1967). The debt to Grosseteste was first noted by Dr. Haenisch in CM, pp. 23*-31*.

3. Kari Sajavaara, “The Use of Robert Grosseteste’s *Château d'amour* as a Source of the *Cursor Mundi*: Additional Evidence,” *Neuphilologische Mitteilungen*, LXVIII (1967), 186, says “the translation is close and usually matches couplet for couplet.” In his longer study (see note 2 above) Sajavaara remarks that the *CM* “reproduces the message of the *Château d'amour* more faithfully than the [four] other [Middle English] versions.”

L’Établissement de la fête de la conception Notre Dame dite la fête aux normands

Wace’s *L’Établissement de la fête de la conception Notre Dame dite la fête aux normands* is the source for the extensive treatment of the family background and early life of the Virgin. The CM poet is generally content to translate and paraphrase this source, rarely altering it in other than minor ways.

**Pseudo-Matthaei Evangelium**

*Pseudo-Matthaei Evangelium*, although similarly interested in the pre-biblical Marian history, is chiefly important as an uncanonical gospel containing the wondrous exploits of Christ’s childhood that the CM poet used extensively in places, selectively in others. Less probable as direct sources but worth mentioning nonetheless as part of the apocryphal tradition are *The Protevangelium of James*, *The Infancy Story of Thomas*, and *De Nativitate Mariae.*

**Historia Scholastica**

Petrus Comestor’s *Historia Scholastica* was a well-known work in the period and one that the CM poet used, as Dr. Haenisch observed.

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5. Ed. G. Mancel and G. S. Trebutien (Caen, 1842). See E. Pétavel, *La Bible en France* (1864); J. Bonnard, *Les Traductions de la Bible en vers français au moyen âge* (Paris, 1884). Haenisch, *CM*, pp. 13*-20*, first noted this source. G. L. Hamilton, in his “Review of Gordon Hall Gerould, Saints’ Legends,” *Modern Language Notes*, XXXVI (1921), p. 238, has suggested that the CM poet found much of his apocryphal material in an interpolated copy of Wace, such as that found in BL Add 15606. Comparison with CM shows that Add 15606 was not its source, and no more suitably interpolated manuscript of Wace has yet come to light.


8. *PL* CXCVIII.

In ll. 9229–12712, the poet appears to have drawn only selectively from it. Such debts are difficult to prove, however, since much of the matter is common to several sources.

**Legenda Aurea**

Jacobus a Voragine’s *Legenda Aurea* was also identified as a source by Haenisch. Once again, however, the indebtedness is difficult to establish for the section edited here. Many of the details common to the *Legenda* and the *CM* appear in *De Nativitate Mariae* and Comestor’s *Historia Scholastica*, from both of which the *Legenda* took much of its information, thus complicating the question of immediate debt. Whatever its exact relationship to ll. 9229–12712 of the *CM*, the widely known *Legenda* helped establish the apocryphal traditions within which the *CM* poet worked and is therefore an important guide to our general understanding of the poem and its background.

**Elucidarium**

Honorius Augustodunensis’ *Elucidarium*, not included in Haenisch’s list of sources, plays a definite but minor role in this section of the poem. The poet principally drew on it for his theological discussion of the redemption (ll. 9732–94).

**The Vulgate Bible**

The Vulgate, not surprisingly, furnished scant material for a narrative section dealing with the Virgin’s life prior to the Annunciation and stopping on the eve of Christ’s public ministry. Thus, although the poet uses the New Testament whenever he can, the opportunity does not often arise, and the Bible ends up, ironically, supplementing apocryphal writings.

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12. Unless stated otherwise, biblical quotations in Latin are based on the *Biblia Sacra juxta Vulgatam Clementinam* (Rome, 1956).
EDITORIAL PRINCIPLES

The editorial principles for this volume are the same as those outlined in Volume I, pp. 25–27.

In addition to the text of *Cursor Mundi* from MS H and variants from MSS TLB, this volume also contains, as Appendix B, a transcription of the hitherto unpublished Thornton fragment from MS Add 31042, British Library, London.
Text of
the Southern Version
of *Cursor Mundi*
(College of Arms MS Arundel LVII)

Lines 9229–12712
Blessed be she ðat vs hab sped 9229 fol. 54r col. 1
Pat we þe eldes foure han red 9230
To reherse þat lady kynne
Þe fyueþe elde we wol bigynne
Econyas 3e herde me mone
Salatiel he had to sone
And of þi[s] ilke Salatiel 9235
Coom his sone zorobabel
Abyuth 3it coom of him
Of abyuth eliachim
Of him azor of him sadoch
Pus was þat oon þat oþeres stok 9240
Sadoch þenne achim gat
Achim eliud not forçat
Of eliud coom eliazare
Pat leuy als to name bare
Þis leuy had sones two 9245
Matan & pantra also
Matan gat Iacob in pley
Iacob Ioseph sop to sey
Of þat side is to telle no mo
Of pantera coom [per]pantera þo
Of Perpantera coom Ioachim 9250

9230  eldes] agis B. foure] iiiij L.
9232  fyueþe elde] first age B.
9233  þe] he L.
9234  had to] was his B.
9235  þis] þi H; þat B.
9238–39  om. C.
9240  þat oon þat] þe ton þe TLB; oþeres] toþeres T; toþer LB.
9244  als] om. B.
9245  two] ij" L.
9247  pley] playn B.
9249  side is] sede B.
9250  perpantera] pantera HT; Perpantra, Per superscript with a caret L.
9251  Perpantera] Pantera B.
Oure lady Mary coom of hym
Ioseph & she may we se
Were but at bridde & ferpe kne
Pis mayden þat lord bare 9255
Þat lesed al þe world of care
Pus was þe fruyt þat bouȝt oure bote
Of þat tre þat adam was rote
Whoso wol se fro adam þe olde
How mony knees to crist are tolde 9260
Fynde wiȝouten doute he shal
Sixty olde generaciouns al
And neyber tolde he ne he
Pus may þe genealogy be

Cryst was seide of prophecy 9265
Most of hym spake ysay
To þe ieweþ so mystrowand
He had hem here & vndirstonde
Iesse he seide of his rotynge
Certeynly a 3erde shulde sprynge
Out of þat a flour shulde brest
Þe holy goost þeronne shulde rest 9272
Þe goost þat ȝyueþ ȝiftis sere 9275
3itt þat folk was al in were
Vche to obere seyde what may þis be
So wondir merkely spekeþ he
But ȝit he lete hit so be hid
And longe aftir to hem hit undid 9280
Gode men he seide con se not se
Of a mon pat het Iesse
A mayde of him shal brede & spryng
And she shal haue a sone to kyng
I wol not hele for drede of blame
Emanuel shal ben his name
Hit is to say on englishe bus
Oure lord his self al wib vs
Ete hony & mylke he shal also
Pat oon to knowe pat ober fro
Fro þe wicke þe good to knawe
Pe sope fro him shal noon wipdrawe

// Summe lewis seide to ober þan
Who herde euer siche speche of man
Pat born shal be sumþing þer is
He wolde not were knowen Iwis
Penne seide ysay parfay
I shal 3ow openlyere say
I wol no lenger wip 3ow leyne
I shal vndo hit al pleyne
I haue wiften al þis þinge
Pat I shal leue to 3oure ospringe
Þis ilke book but summe of þeim
Aþeyn my sawe shal sett cleym
For aftir þat I am of lyue
3oure heires aþeyn aþeyn soþ shul stryue
Why are 3e of wille so wylde
A mayden shal vs bere a childe
As I tolde soþ her biforn
To oure bihoue shal he be born

9280 And] So L. vndid] kid B.
9281 men] neuer B.
9283 of . . . spryng] schall com of his ospring B.
9284 And] om. B.
9285 of] nor B.
9287 Hit] Pat B. on] in LB.
9290 Pat oon] Pe ton TLB. þat ober] þe tober TLB.
9291 wicke] whilk L.
9296 were] it were B.
9297 ysay] Isaac L.
9299 wib] to B.
9306 soþ] om. L; þe sope B.
9309 tolde 3ow] 3ow tolde B.
9310 oure] 3oure H. bihoue] byhovyþ L. shal he] he schal B.
Pis childe þus 3yuen vs tille
Shal regne at his owne wille
Men shul him calle nomes sere
Wondirful & counseilere
God of strengþ & fadir is he
Cald of þe world þat is to be
Prync e of pes men shul him calle
Neuer shal his regne falle
I haue 3ow tolde how hit shal be
But I noot wheþer 3e hit se
Litil se we 3it seide þey
Of al þat we here þe sey
Siþ we were born in werde
So selcoup e sawe neuer we herde
Nor I he seide herde neuer in londe
So harde men to vnadirstonde
Sawe 3e not bi goddis doome
Þe 3erde bare leef fruyl & blome
Þat 3erde token þ a mayden clene
Shal bere þe childe þat I of mene
Þat shal his folk fro baret bye
To whom men shul haue greet enuye
Jeremye hit seip in boke
If 3e his prophecye wol loke
3itt I shal 3ou seye a þing
But holdeþ hit for no heting
Whenne þat holyest is comen
3oure noyntyng shal be fro 3ow nomen
3it I trowe 3e be so blynde
Þat 3e con not my resoun fynde
Kyngis anoyn 3e haue before
So shul ȝe þenne no more
Fro he be noyntide þat I say
Kyngles shul ȝe be fro þat day
Of þis telleb ȝow Ieremye
Pe prophete Ioel and helye
3it is he luyng in hele
Þis helie þat I of mele
For nobing to hem tolde
Hit wolde not in her hertis holde
Þei mystrowed & þat hem rewes
God seide hymself of þo iewes
Whenne he made of his modir mynne
Þat was comen of her kynne
He seide my lemmon is so gent
Swetter smellynge þen pyement
And wel swoter hir vestiment
Pen encense þat is brent
Fair is þe mouþ of þat lady
Vche touþ as yuory
As doufes eȝe hir loke is swete
Rose on þorn to hir vnmete
Bitwene hem fairer acorde is noon
Pen bitwene hir kyn & my lemmon
For as þe rose is bred of þorn
So was mary of iewes born
Er we of crístis birþe neuen
Telle we howe þe fadir of heuen
Diȝte his dere sone to sende
Almoost at þe worldes ende
Into erþe oure flesshe to take
To brynge monkynde out of wrake
How he 3af vs his pardoun
Shortly to telle I am boun

Now lordyngis haue 3e herd
Of þe bigynnynge of þe werd
How he þat neuer hadde bigynnynge
Made heuen erpe & alle þinge
Also to alle þinge he 3aue
Her kyndely shap for to haue
Sonne & moone þat is so briȝt
Had seuen so myche more liȝt
Alle þingis þat bo dide growe
Were myȝtyere þen þei are nowe
A greet harm bifel vs þore
Pat alle shulde dyȝe lasse & more
Pat of adam & eue coom
But ȝit was hit riȝtwis doom
As ȝe shul se bi riȝtful skil
Pat here wel þis story wil
Whenne þis world to ende was wrouȝt
Wantyng was þereof nouȝt
Beest gras fruyt & tre
Al was as hit shulde be
Foul & fisshe greet & smal
Adam last was made of al
In ebron grene þat ilke dale
PerInne he dreyȝe aftir bale
Of erpe god made hym to be
Aftir þe holy trynyte
His owne ymage he made him þore

9374 I am] am [B.
9375 haue 3e] 3e haue B.
9376 second þe] þis TL.
9377 neuer hadde] had neuer B.
9378 erpe] & erpe B.
9381 is] ar B.
9382 seuen] vij sithe L; sevyn tyme B.
9384 are] be B.
9385 bifel vs] fell B.
9386 shulde] schul B. dyȝe] die bothe L.
9387 eue] of Eue B.
9388 But] Yet But, Yet cancelled L; om. B. hit] þat a B.
9389 se] here B.
9390 wel] wolue L. wil] wele L.
9391 to ... was] to ende B.
9392 was þereof] thereof was L.
9393 &] his &, his cancelled L; nor B.
9395 first &] om. L.
How myȝte he loue kybe him more
In paradys he made him rest
And sleȝely sleep on him he kest
He made a felowe of his boone
To Adam þat was firste his oone
Wit & skil he þaf him tille
Mȝȝte feirhede & fre wille
Ouer al þis world to be kaisere
Euerlastinge lyf for to bere
In paradys as heritage
To lede her lyf wibouten rage
In welþe wibouten tene or tray
Bitwene and a certeyn day
Pat of his owne ospringe myȝt
Fulfille þe noumbre hool & riȝt
Of þat felowshepe þat felle
Out of heuen into helle
Penne shulde þei so blessed be
Pat þei of deep shulde neuer se
And so swynkeles feir & briȝt
As þat tyme was þe sunne liȝt
As þe herde tofore neuen
Penne shulde þei styȝe to heuen
Who herde euer of more blis
Þen ordeyned was to hym & his
Lawes two were set on sise
To Adam in paradise
As in holy writt we fynde
Þe firste was þe lawe of kynde
Pat is to seye kyndely to do
Al þat hym was beden to
Pe tober haþ possitiue to nam
Pat was fully forboden Adam
Of his fruyt god him seide
I haue hit in my forbode leide
If þou so bolde be hit to byte
Þou shalt dyȝe in sorwe & site
If þou wolt my forbode holde
Þou shalt be lorde as I þe tolde
Of al erþe & of paradyse
Wþ more blisse þen þou con deuyse
Pe seisine of þis adam al
Alas soone he let hit fal
His greet worshepe þat he had þar
And brouȝte vs alle to mychel kare
Als soone as he þe appel eete
þe lawes boþe he gon to lete
Boþe naturele & possitiue
His wyf made him to vnþryue
Whenne she leued more þe fende
Pen god þat made hir so hende

9433 tober] tober law L. possitiue to] breking of B.
9435 þis] þe B.
9437 so] om. B. hit] þerof B.
9438 & site] I hyte L.
9443 þe . . . adam] There adam herd L. seisine] sesing B.
9446 And] om. B. to] in B.
9455 ioye] þe ioye T.
9456 second] to] om. L.
9457 lyf] wif T. tyne] tenyd tyne, tenyd cancelled L.
9461-72 om. HTLB.
9475 vnwrast] vn vnwrast, vn cancelled L.
9476 of] fro B. seisyne] season L. seisyne . . . cast] sesing he was chast B.
9477-78 om. HTLB.
Now is man bigyled al
His owne synne made him þral 9479
Þat firste was fre as I tolde
Now haþ him sathanas to holde
To whos seruyse he him ȝelde
His þral he was to haue in welde
Whil he is þral in his seruyse
He ne may be fre on no wyse
Þral may by no lawe in lede
Fre heritage aske of lordhede
Sip he is þus þral bicomen
His heritage þus bynomen
In no court owe þral be herde
Ny stonde in dome to be vnswerde
But in þe lordes þat him owe
To deme him ouþer hyȝe or lowe
Þenne most him seke anþer nede
To wynne his heritage to spede
Fre borne to be & not bonde
Þat shulde in courte shewe his eronde
His heritage aȝeyn to wynne
He most be of his owne kynne
So þat he sôþaste mon shulde be
And ete not of þis forseyde tre
He most be born out of synne
And holden hadde þese lawes twynne
He þat neuer dud synne ne pliȝt
What mon myȝt se so briȝt
Pat suche a mon coube benke in boust
Pat do bat myracle mou3t
Rest a litel here whil I
A saumpel telle 3ow herby
Ensauemple cordyne bat I toke
Out of seynt Robardes boke

H

It was a kynge of mychel prys
Risful worpi & eke wys
Pis ilke kynge pat I of mone
He had no childe but a sone
Pat wip his fadir was so wele
He wiste his wisdome euerydele
In al wisdome was he ryche
And algate his fadir lyche
Wip him of o wille & my3t
His fadir wrou3te wip his insi3t
Al bat his fadir wolde haue wrou3te
By him to ende shulde be brou3te

Dou3teres foure had pis kynge
To whiche vchone he 3af sumning
Of his my3te & his bounte
As fel to haue sistren Fre
To vchone dyuerse 3iftis he 3aue
Party wip himsel[f] to haue
Bope of his wisdome & his my3t
Pat vchone fel to haue wip rist
Of his substaunce he 3af vchon
Vchon 3af he substaunce oon
As to her fadir hit auge to fere
Wipoute whiche on no manere
My3te he in pees his kyngdome 3eme

//

fol. 56r col. 1
Ne riȝtwis domes ȝerynne deme
Her names shul ȝe here forþi
Pe firste of hem was called mercy
Sopfastnes þat ȝober was 9545
Pe þridde riȝtwisnesse in plas
Pees þe fourþe sister hiȝt
Wþouten pese kynge hab no myȝt
For to reule his kynghede
Þis ilke kynge þat I of rede 9550
A seruaunt hadde in his baily
Aȝeyn his lord had done foly
And bi doom him loked was
To go to payne for his trespas
To his moþte fo feloun 9555
Was he bitauȝte into prisoun
For he hadde neuer so greet enuye
As him to haue in his baylye
Whil he was in prisoun þo
His enemye him wrouȝte ful wo

\//

Whenne mercy him say so to be
On him she gan to haue pite
Forbere myȝte she þo no þinge
But soone coom before þe kynge
For to shewe him hir orisoun 9565
To delyuer þat prisoun
She seide fadir þi douȝter am I
As þiself woost witturly
Fulfilled I am of buxomnes
Of myche pite & of swetnes
Þi sifte is me leof fadir dere
Perfore here now my preyere
Of þis wrecche prisoun þat es
Pat he may haue forsyuenes
Pat is vndir his feloun fo
In peyne of prisoun & of wo
Pat feloun fo him dud bigyle
And had him lad a longe whyle
To him pat þe falshee coom fro
Aȝeyn to him let hit go
Lete his falshee him ȝolden be
And þat prisoun be solde to me
For þou art knowen sikurly
Kyng of pite and of mercy
Pyn eldest douȝter þou wost I ame
Ouer alle þi werkis is my name
Þi douȝter owe I unveer to be
But I of him may haue pite
Mercy þou owest to haue bi riȝt
For þi greet wit & þyn insiȝt
And þi pite þat is so swete
Oweþ þi prisoun of bondes bete
I wol not leue mercy to crye
Bitwixe & he haue þi mercy

//

Whenne sopfastnesse herde þis talkynge
Pat mercy þus bisouȝte þe kynge
And þat she was algate aboute
For to haue þis prisoun ȝoute
Byfore þe kyngis foot she stode
And seide fadir feire & gode
Merueiles haue I herde today
Pat I may not forbere to say
Of my swete sister þat es
Mercy wip hir swetnes
Wolde þis prisoun delyuered ware
Pat sopfastenes wolde forfare
But mercy owe not here to spede
But if sopfastenes hit bede
If my sister saue myȝt al

9575 feloun fo] fo so B.
9576 second of] in B.
9577 feloun . . . bigyle] foule felon he did hym wo, wo cancelled and gile superscript B.
9578 had] haþ TLB. lad] had LB.
9581 falsheþe him] falsnes B.
9582 þat] þe B. be] om. B.
9586 my] þy B.
9587 owe I I owe B.
9588 I] ȝe B.
9589 to] to superscript with a caret L.
9592 þi prisoun of] þe prisoner B. bete] to bete B.
9594 Bitwixe . . . he] He must nede L; Vnto þat he B. þi] om. B.
Pat she wolde forecrye & cal 9610
Penne shuldes þou be douted nouȝt
Monnes mysedes shulde not be bouȝt
But þou art kyng euer to last
Of rɪȝtwisnesse & als sopfast
Pi wille is sopþ euer and ay 9615
Pis prisoun þat I of say
Þat pite on hɪmself had nouȝt
How shuldest þou rewe on hɪm ouȝt
Wɪp doom he mot þole forþi
Alle his mysdedis wɪþ to by 9620

Rɪȝtwisnesse roos vp and seide fol. 56v col. 1
Hir resoun as she was purueide
Sir of þi douȝteres am I oon
And þou kyng so rɪȝtwis noon
Þi werkis alle are of prys 9625
And þi domes are alle rɪȝtwis
Þis þral is fro þe flemed
Wel ʜab he serued to be demed
For al þe while he was fre
Mercy euer wɪþ him had he
Sopfastenes & rɪȝt also
Tɪl he flemed vs hym fro
Hit was his owne wilful synne
Þat dud vs alle fro him twynne
He ᴛɪþ him meued aȝeyn mercy 9630
Dep him oweþ to þole forþi
Pᴇ whiche dear þou him hɪȝt
In prisoun be he wel by rɪȝt
For doom ᴛɪþ ȝyuen hit hɪm in siȝt
To sopfastnesse haue seid þe plɪȝt 9640
And so þou woldest his sorwe slake
Þat he myȝte doom before þe take

9610 wolde] myȝht B.
9614 als] alle L.; of B.
9617 on] of B.
9618 ouȝt] ouȝt ought, ouȝt cancelled L.
9620 wɪþ] þerwɪþ L.
9623 am I] I am B.
9625 alle are] ar all B.
9626 are] om. B.
9627 is] þat is B.
9629 he] þat he B.
9638 be] is L. be . . . wel] most he be B.
9640 To] Til T. haue] haþe L. þe] his B.
9642 bifore] by B.
For why þat doom spareþ noon
Pat sopfastnesse haþ ouergoon
To vche man she șyueþ wiþ wille
Riȝt to haue good and ille
For sopfastenes haþ seid his sake
Perfore wol doom him not outake
Owe no man seye him good in werd
Sip þat pite is not herd
A þat wrecche frend wiþoute
Pat no frend gete may him aboute
He may not skape where he go
But him assailleþ euer his foo
Pat witt & myȝt haþ him reft
And naked his wrecche body left
Not him alone but al his kyn
He haþ to þraldom brouȝt yn
He diþe him mysdo comynly
Þe doom hem coom folwyng in hy
And iugget hem in sopfaste treuþe
Wiþouten mercy ouþer reþe
Nor þees at home myȝte not lende
But of lond she most wende
For þees may nowhere abyde
Þere hate woneþ or werre or pryde
Nor of mercy made noon myнne
Alle laȝte þe lond þat þei were ynne
Was noon of þese laȝte þere
But þei alle desþ[ri]yed were
Alle deþþ diþe hem to dryue
Was noon but eiȝte laft on lyue

9645 wiþ] om. L.
9646 and] or B.
9650 is] mys L.
9651 wrecche] is a wrecche, is a superscript with a caret L. frend] fre frend, fre cancelled L.
9652 no] non B. aboute] ouþe B.
9654 assailleþ] assaieþ L.
9659 comynly] comely L.
9660 hem] om. B.
9661 hem] hym B.
9662 ouþer] and B.
9663 Nor] Now B. myȝte not] most B.
9666 first or] om. L.
9667 made] may B.
9669 þere] ware B.
9670 þei alle] all þay B. destroyd] destyed H.
9671 deþþ] ded B.
9672 eiȝte] viij* L.
Noe & his sones þre
Pat in a shippe were saued fre
His wyf & his sones wyues
In al þe world laft moo on lyues
Hit is myche drede to telle
Of any doom þat was so felle
And al was riȝt in sopfastenes
Wipouten mercy or anypees

Pe ferþe sister aftir þe þridde
Spak to þe kynge þe place amydde
Pees I hette lord of astate
Bitwene my sistren is debate
Al þe strye þitwene hem þre
Pourȝe pees hit owþe þryed to be
For wherof serueþ any assise
Of sopfastnesse or of iustise
But for to kepe pees in londe
Doom is þerfore sett to stonde
Sib alle þese þre are sett for me
How shal I þenne forsaken be
Sib for me al good is wrouȝt
Wipouten me told for nouȝt
Saue me is not in þis werd
But if þat mercy may be herd
Þou owest me here wipouten les
For fadir art þou & prync of pees
Pees al endeþ þat wel is wrouȝt
Whoso hap no pees hap as noust
What is richesse who con say
What is wisdome be pees away
Whoso wol for pees trauail spende
In pees forsope shal he ende
Pus owe pees be herde in hy
For his prisoun cryinge mercy
And of vs foure at his assyse
R13twisly to do lustise
Wipouten oure alle comune assent
Owe to be no luggement
To haue recorde no doom owe
Ar we assenten alle on rowe
To oon mot we alle consent
And sipen shape be iuggement
Or ellis owe doom be calde a3eyn
Perfore bou wrecche þat art in peyn
Owe now to fynde sum pite
Now hastou herde my sistren þre
Here my fadir now forþi
For mercy fyneþ not to cry

// Whenne þat þe kyngis sone had sene
Þis stryf þo sistres bitwene
Wipouten him myȝte þei not ende
Pees bitwene hem myȝte [not] lende
Fadir he seide þi sone am I
Of þi strengþe witterly
So wel am I loued wip þe
Þat þi wisdome men callen me
Þis world brood & longe to sene

9701 who] whoso L.
9702 What is] And B. be pees] ȝeff pees be B.
9703 Whoso] Who B. trauail] his trauayle B.
9707 of] for B. foure] iiiij L.
9710 be] be ȝeffe B.
9712 on] a L.; be B.
9713 consent] assent B.
9714 þe] our B.
9718 þre] iiiij L.
9719 my] me B.
9720 fyneþ] sesieth B. cry] d cry, d cancelled B.
9721-22 om. HTLB.
9724 Þis] The LB. þo] þe B.
9726 not] om. H.
9729 loued] belouyd B.
9731 brood] bl brode, bl cancelled L.
Hast þou made fadir þourȝe me to bene
Al þou wrouȝtest by myn insist
We are bope o strengbe & o myst
Of oon worshepe & of o wille
Pi wille I shal euere fulfille
Fadir riȝtwis demestere
Mercy me meucþ bi hir preyere
Pat she made skilful biffer þe
For of þat wrecche I haue pite
Mercy firste bigon to calle
She owȝe be herde firste of alle
For sopfastnesse algate shal I
At oon acorde make wiþ mercy
Perfore fadir I wol and shal
Take on me cloþing of þral
And suffere I shal þe doom on me
Pat ȝoure þral shulde vndir þe
I shal crye pees in londe Iwis
And doom & pees make hem kys
Þis werre to ende brynge shal I so
And saue þi folk from endeles wo

// Whoso vndirstondeþ þis sauȝple here
He may vndirstonde al clere
Pat þer is in oure lord riȝt
Pre persones & o god of myȝt
Of god þe fadir al þing is
Of god þe sone al douȝtynys
In god þe holy goost al þing
Fulfilleþ & hàþ endyng
Oon in godhede vndelt is he

9732  fadir[ fayre B.
9734  first o] oon LB.  second o] oon LB.
9735  o] oon LB.
9738  preyere] here B.
9739  made] make B.
9742  owȝe] oght tþ B.
9743  algate] forsothe B.
9746  Take] Taky Take, Taky cancelled L.
9747  suffere] sustir L.
9748  ȝoure] oure B.
9751  werre] ward B.
9754  He] om. B.
9755  lord riȝt] lordes siȝt T.
9756  of myȝt] almyght B.
9759  In] Off B.
9760  &] þat B.
And oon substaunce wip persones þre
He hem ȝif his benesoun
Pat gladly hereþ his sermoun
Lordyngis ȝe haue herd now
Of þis world wherfore & how
Hit was wrouȝt & of þe gilte
Adam oure forme fadir spilt
And how of þraldome by no chaunce
Of his foos mysþe he haue keueraunce
Aungel mysþe wip no resoun
Make for adam þe raunsoun
For þenne shulde noon wipouten doute
Haue ben to aungel vndirloute
But mannes raunsonere most bi riȝt
Pat make him like to aungel mysþ
Anoþer skil also we fynde
If aungel had taken monnes kynde
Þenne were he leþiere þen he was ere
For to haue powere þere
And semeliere for to doun falle
As dude þe prynce firste of alle
And if god had made anoþer man
For to raunsoun þat ilke adam
Hit mysþ not haue performed riȝt
Þe raunsoun of adames pliȝt
For al þe bale of him gon brede
Þe bote most ben of his sede
No patriarke ny no prophete
Mist be sent þe synne to bete
For þey geten were in synne

9762 þre] iijL. B.
9767 of þe] for B.
9768 forme] first B.
9770 he] om. B. keueraunce] no keueraunce H; curans L; receueraunce B.
9771 Aungel] Al Angill, Al cancelled L. no] all B.
9773 noon] man CGB.
9775 bi] be T.
9776 make] made B. him] hem L.
9777 also] þett B.
9779 leþiere] logher B. was] wer L.
9781 semeliere] forl lightlyer B.
9784 For to] To bye & B. þat ilke] þilk B.
9785 haue] be B.
9786 pliȝt] wyght L.
9787 of] on L.
9789 ny no] ne B.
9790 þel þat B.
9791 þey ... were] begetyn ar B.
As comynly is al monkynne
How myȝte þei mon of synne make clene
Certis no wey as hit is sene
Siþ angul æȝt þen hit not do
Ny man had no myȝte þerto
Who shulde make þis raunsoun þon
Must be boþe god & mon
Mon for mon to suffere wo
God to sle þe fend also
Man to dyȝe god for to ryse
Myȝt ellis none take þis seruyse
Myche was his swetnes þan
Greet pite had he of man
Pat come wolde fro þat hyȝe toure
to liȝte in a maydene's boure
And lafte so many shepe alone
To seche on þat mys was gone
May neuer mon here sikurly
A lord of so greet mercy
Whoso on siche a lorde wolde þinke
His greet loue & myche swynke
Þat firste wold so oure liknes haue
And siþen for vs his seluen ȝaue
His hert auȝte better breke in þre
Pen fro his biddyngis fle

Of swete ihesu þe prophesy
Listeneþ and I shal seye on hye

Of ysay I rede biforn

9792 is] ar B.
9795 Siþ] Syn L; þe B. æȝt . . . hit] þenne hit æȝtne TLB.
9797 Who] Whoso T.
9798 Must] Hyt must L. be boþe] boþe be T.
9801 first to] for to B. ryse] aryse L.
9802 ellis none] non els LB.
9805 second þat] þe B.
9806 liȝte in a] a symple B.
9808 mys . . . gone] was mysgon B.
9810 A] Off B.
9811 wolde] wol TB.
9813 wold so] so wolde TLB.
9814 his seluen] himseluen TLB.
9815 His] þe B. þre] iij L.
9816 biddyngis] bidding B. fle] to fle TL; for to fle B.
9816b on] in B.
9817 ysay] Isaak L.
He seide a childe is vs born
A sone is syuen vs for oure [n]ede
9820 Susteyne he shal his lordhede
A merueilous name haue [he] shalle fol. 57v col. 2
Counseiler m[e]n shal him calle
Stalworpe god men shal him nome
God fadir of worldis to come
His riȝt name prynce of pees
9825 Pe are pe names wipouten les
Pat pe prophete had on him leyde
Here now why bei are seide
Selcoupe his firste name is
More selcoup herde we neuer ar þis
Ne neuer shul bi riȝtwis dome
Pat god himself a man bicome
For if þou fonde as men may fynde
A childe ouer chargide so wij kynde
9830 Pet hade feet or hondis þre
As ofte men sawe & sitt may se
And if þou aftir anoþer fonde
Pat wantide ouþer foot or honde
Were þei selcoupe þerfore I say
Certis me þinkeþ þat nay
9840 Man þat coupe any good
Wolde no selcoupe haue in mood
Ouer carke of kynde haþ hem take
Or kynde turned hem by sum wrake

9818 is vs] shuld be B.
9819 rede H.
9821 maner B. he] I H.
9822 man H.
9823 Strong B.
9824 worldis] worldede B. come] tame B.
9826 Thise L. þe] his B.
9827 This L.
9829 Selcouþe] Wondirfull B.
9831 riȝtwis] rightful B.
9832 a] is B.
9833 man B.
9834 om. B.
9835 reversed in B.
9835 Two armys & B. þre] iij° L.
9836 man B.
9838 wantide . . . foot] lackyd afftyr fete B.
9839 to B.
9842 non B.
9843 hym L.
9844 om. B.
Siche shap to se is no ferly 9845
Al is þe wille of god myȝty
But þus myȝtes þou selcoup calle
If þou him say & so myȝte falle
Pat in al manhede he wore
Wïbouþten lesse wïbouþten more 9850
So þat he were mon sopfaste
And al his shap wïbouþten last
And had þat shap chaunged away
Into a beestes soop to say
Whoso myȝte fynde suchon whare 9855
Men myȝste sey selcouphe he ware
But selcouphe a þousonde folde
Is þis childe I haue of tolde
Boþe is god & mon by riȝte
Of sopfasteres is þis þe siȝte
9860
Of mannes kynde him faileþ nouȝt
And al is fully þat he wrouȝt
Al þinge of him bigynyngge tooke
As is bïfore tolde in þis boke
But he is a god of myȝt
9865
Pat sende him in erþe to liȝt
Pat on þis wyse as we rede
Fully tookoure monhede
Sïp he bicoom wolde mon
Of wommon born most he be þon 9870

9845 no] non B.
9846 myȝty] almyghty B.
9853 þat] the LB.
9855 Whoso] Who L. suchon whare] one owhar B.
9857 þousonde] M1 L.
9858 Is þis] Pïs is þe B.
9859 Boþe] Pat boþe B.
9860 is þis] þis is TLB.
9862 fully] fullfilled B.
9864 is] om. B. þis] þe B.
9865 a] one B.
9866 erþe] þe erþ B.
9869 Sïp] Synne LB. bicoom wolde] wolde bicom TLB.
9870 he] hym B.
After l. 9870, ll. 9822–70 repeated in L with the following variants:
9826 þus] Thïse L.
9832 a man] anon L.
9835 þre] iij L.
9842 no] superscript with a caret L.
9860 is þis] this is, is superscript with a caret L.
9869 Sïp] Synne L. bicoom wolde] wold bycome L.
For to louse monkynde of wo
Pat laft was wib þe fend his fo
But god þat wolde so him nest
In clene stude þen most he rest
A clene stude he chees forþi
For to make his herbergery

// In a castel semely set
Strengbed wel wibouten let
Þis castel was of loue & grace
Boþe of socour & of solace
Vpon þe marche hit stond in dede
Of en[m]ye hap hit no drede
Þis castel is so polisshed bríȝte
Þat hit may neyȝe no waryed wiȝt
Ny no maner gyn of were
May cast þerto hit to dere
Wip walles foure closed of stoon
Fairer in al erpe is noon
Baylyes hap þis castel þre
Wip faire wardes semely to se
As ȝe shul heraftir deuyse
But hit is feirer mony wyse
Pen tonge con telle or hert þinke
Or any clerke write wip ynke
A deop dyche is þeraboute
Wel wrouȝte wibouten doute
Wip carnels is hit set ful wele
Batailed aboute al wip sele
Seuen barbicans are þere diȝt
Þat are made wip myche sleȝt
Vchone þei haue ȝate & tour

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9871 of] from B.
9872 laft] laste L; laught CG.
9874 he] her H; hym B.
9876 For] om. B. his] in his B.
9877–78 om. GHTLB.
9879 semely] well B.
9883 stond] stode B.
9884 emye] enuye H; enmye G; fede C; enmyes L. hap] had B. no] non B.
9885–86 om. HTLB.
9887 so polisshed] polised so B.
9891 foure] iiiij L.
9893 þre] iiiij L.
9895 deuyse] tymes B.
9900 wibouten doute] within & withoute B.
9901 full] om. B.
9903 Seuen] viij L.
Pat neuer shul faile socour
Wip disese shal he neuer be led
Pe mon þat þiderwarde is fled
Pis castel is not to hyde
Peynted on þe vttër side
Wip þre colouris of dyuerse hew
Pe groundewal next hit is so trewe
Metyng wip þe roche of stoon
Of grenes þere wanteþ noon
For þat grenes I dar wel say
His hew holdeþ lastynge ay
Pe toþer hewe nexte to fynde
Is al blewe men callen ynde
Pe myddel hew is þat I mene
To siȝte is hit selcouþe clene
Pe þridde colour þere ymeynt
Pat þo carneyles wip are peynt
Hit ȝyueþ leem to alle so briȝt
And ȝyueþ to þe neþemast liȝt
As rose reed hit is in spryng
And semeþ as a brenynþ þinge
Waried wiȝt comeþ þer neuer
But swetnes is lastynge euer
Amyddes þe heȝest tour to telle
Per springeþ of watir a cleer welle
Perfro renneþ foure stremes swete
Pourþe þat grauel & þat grete
And so þei fallen euery dyke
Whoso is pere wel may lyke
Whoso myste wip bat watir him wesshe
He shulde haue hele on al his flesshe
Wipynne pis tour is set forpi
A tour faire of yuory
Pat is of gretter liȝt & leem
Pen someres day is sonne beem
Craftily casten wip a compas
Clymbynge vp wip seuen pas
Vchone wip her mesure met
Semely pere are þei set
Pe leem of liȝt euer le[m]jes newe
Pat mengeþ wip þe colouris hewe
Was kyng ne cayser neuer here
Pat euer sat in siche chayere
3itt fairer was wipouten ende
Pe stide þere god himself wolde lende
Was neuer siche anoþer holde
Ne wyser man in world to wolde
Ne neuer þep made wip monnes wit
For god himself deuysed hit
To his bihoue sondry & sere
Perfore owe we to holde hit dere

// Pis castel is of belde and blis
Pere myrþe is neuermore to mys
Castel to haue of hope & holde
Her griþe to haue may þei be bolde
Pat is þat body of þat berde
Had neuer noon so blessed werde
Ny neuer so mony maneres gode
As mayden mary mylde of mode
Hit is vp sett as in þe marche
And stondeþ for shelde & targe
Aȝeynes alle oure felouns fo
Pat euer wayten vs to slo
Pe roche þat is polisshed sliȝt
Pe mayden mary hert ful briȝt
Þat boughþe neuer to wicked dede
But euer lyued in maydenhede
Þat she chees þe firste day
She kept hit in mekenes ay
Pe foundement þat firste is leyde
Nexte þe roche as hit is seyde
Þat peynted is wiþ grene hewe
And lastþ þuer lîche newe
Þat is ende of þat mayden clene
Liȝtyng hir holy herte shene
Grenes lastyng euer and ay
Bitokenþ endynge of þat may
Good endynge of al & al
Of alle vertues is groundwal

// Pe myddel hew þat is of ynde
Is no man þat may fairer fynde
Of sopfastenes tokene hit is
Trouþe stedefaste & tendurnes
She serued oure lord of myȝt

9967    first þat[ þe B. berde] brede B.
9968    Had[ Pat] B.
9969    Ny[ No] B.
9970    mayden mary] mary mayden TL.
9972    for[ boþe for B.
9974    euer . . . vs] wayteþ vs euyr for B.
9975    pe] Pat B. sliȝt] right B.
9976    Pe] Pat B. mayden mary] mary mayden T.
9980    She] Pat sche B. hit] om. B.
9981    firste] nexte B.
9983    Pat[ om. B. is] it is B.
9984    And] Pat B.
9987    Grenes] Grene is L; þe grenes B.
9988    endynge] þe endynge B.
9990    is] þe B.
9992    þat[ om. B.
9994    stedefaste] stedfastnes L.
In mekenes swete day & nyȝt
Pe pridde colour of hem alle
Hit couereb al aboute pe walle
And hit reed as any blode
Of alle þese ðære is noon so gode
Pat is þe holy charite
Was kyndeled in þat lady fre
And aboute bileid þat lady shene
To goddes seruyse she ȝaf hir clene
Pe foure torettes þere Isett
Pat castel fro harme to lett
Pat are foure vertues principalis
Whiche men callen cardinales
Alle ðære vertues of hem han holde
Perfore þei are for cheef Itolde
Pat is riȝtwisnesse & meep
Insisȝte & strengþe to telle ben eþe
At þis ȝate are foure porteris
Pat nóþing may come In þat deris
Pe bayles þre of þat castel
Pat so wel wrouȝt is to tel
Pat is in compas wrouȝte aboute
And keþþ al þe werke tro doute
On þe ouermast stage was sett
Hir maydenhede meke of met
Pat neuer wemmed ones wase
She was so filde ful of grace
Pe mydmast bayly of þo þre
Bitokeneþ wel hir chastite
Pe ouermast wipouten faile
May betokene hir spousaile
Name of baily hit hap forpy
For hit hir helde euer in baily
Makeles is she sooth to say
Spoused modir & clene may
By oon mot he go of pese þre
Pat in þis world wol saued be
Pe barbicans seuen þat ben aboute
Per stonden þre bailyes wipoute
Pat wel kepen þat castel
From arwe shot & quarel
Pat are seuen vertues to telle
Pe seuen synnes are set to quelle
3e shulde hem here wipouten abyde
Pe firste of hem is cleped pride
And fully is ouercomen algate
Pere buxomnes halt hir state
Charite euer fordoþ enuyye
And abstinens glottenye
Pe chastite of þis lady
Ouercomeþ al luste of lecchery
Gredynes of euerychone
Hir fredom fordoþ hit þon
Mȝte neuer of wreteth in hir bihete
Hir mekenes was so grete
Goostly gladnes was hir anyd
Pat al hir heuynes fordid
Pat welle of grace springe hir Inne
Pat fyned neuermore to rynne

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10026 spousaile] speciale C.
10027 Name] Man L.
10028 For] Pat B. hir] hit T.
10031 þre] iij° L.
10033 seuen] vij L.
10034 Per] Pey B. þre] iij° L; þe þre B.
10037–38 om. B.
10037 seuen] vij L.
10038 seuen] vij L.
10039 shulde] shul TLB. abyde] byde B.
10040 of . . . cleped] is þe rote of B.
10042 Pere] Pe B. halt hir] hathe his B.
10043 euer fordoþ] withstondith B.
10046 al] om. B. of] & L.
10047 Gredynes] Pe gredynes B.
10049 of] om. B. wreteth] wrecche T.
10052 heuynes] enmyis B.
10054 fyned] restyd B.
God 3af his grace to alle his dere 10055
And dalt hit wip mesures sere 10056
But to hir þat pat his owne wase 10058
Al hol he 3af fully his grase 10059
But þat grace of hir brestes 10060
Ouer al þis world grace kestes
Þerfore is she calde in places
Modir of pite & of graces
What may I calle þo dykes
Willeful pouert þat man lykes
No gyn may on erþe be wrouȝt 10065
May caste to dere þis castel ouȝt
By whiche þe fend waryed wiȝt
Ouercome was & ßot his myȝt
Þat hadde so myche myȝte biforn
Þat was no man of modir born
Miȝt kepe him fro þat fend felle
But he hem hadde to pyne of helle
Þis ilke lady sopely is she
Þat god seide þe nedder to
Suche a wommon shulde spryngge
Þat shulde his hede al to þringe

//
Now blessed be þat byrde of grace
Pe worþiest þat euer ȝitt wase
Pe kyng of al wiþouten wene
His sete made in hir so clene
To reste in hir trewe body

10055  first and second his] her B.
10056 mesures] mesure B.
10058 hol] holy B.
10060 þis] þe B.
10061 places] place B.
10062 of graces] well of grace B.
10063 þo] þe TLB.
10064 man] men B.
10065 No] Pære ne B. on] in B. be] I B.
10066 May . . . þis] þat mayd der þat B.
10067 waryed] þat werd B.
10070 þat] Pære B.
10071 þat] þe B. felle] so fell B.
10072 hem] hym B. pyne] þe payn B.
10074 nedder] eddir L.
10075 shulde] schall B.
10076 shulde his] schall þyn B.
10077 byrde] birþen B.
10078 ȝitt] om. B.
10080 made] sett B.
To brynge vs out of oure foly
And took hem out of prisoun strang
Pat hadde layn þerin lang
Ful lef was vs þat lady lele
Pat goodnesses bar in hir so fele
More þen any shaft þat es
But hir sone of riȝtwisnes
Pat in hir louely body liȝt
Made hir so monyfolde briȝt
He coom in at þe ȝate sperde
And so hit was whenne he forþFERDE
As þe somne goop þourse glas
He myȝt do what his wille was
Mony soule lady is comen þe to
And calleþ at þe ȝate vndo
Kockynge hit fyneþ not to crye
Lady swete þou haue mercye
Vndo vndo lady þyn ore
To þi caitif biset ful sore
Wipoute þi castel I am biset
Harde wiþ þre fomen þret
Þis world my flesshe þe fend als
Þat fylen me wiþ fondyng fals
To make me falle in fulþes fele
Al aȝeyn my soule hele
A greet gederynge hulde þei togider
Þe fend formast he coom þider
Wip þre folyes bi his syde
Þo were slouþe enuye & pryde

10082 out of] all fro B.
10084 layn þerin] þerin lyen B. lang] so long L.
10086 in hir] vs B.
10087 any] ane B.
10091 sperde] spred sperd, spred cancelled L.
10092 forþFERde] out ferde B.
10093 goop þourse] doþ þURGH þe B.
10095 Mony] Many a LB.
10096 And] Pat B. þe] þy B.
10097 fyneþ] vaylet B.
10099 lady] þi lady H.
10100 caitif] kaytevis B.
10102 Harde] Fast B. þret] grete B.
10103 Þis] þe B.
10104 fylen] folowith B. me] men T.
10105 fulþes fele] filþe ill B.
10106 hele] will B.
10108 he] om. B. coom] coom to H.
10110 Þo were] þey ben B.
THE SOUTHERN VERSION OF CURSOR MUNDI

Pe world hap two to his seruyse
Pat is auarise & couetise
Pe flesche hap redy him by
Lecchery and glotoneny
Pourse þese am I dou" dryuen
And as a wrecche al to ryuen
I drede me sore longe to ly
But if þi grace helpe lady
Pat on þe trist be wont to couer
Do me to passe þes diches ouer
Pere þe castel stondeþ stabel
And charite is so couenabul

Listeneþ now to my lessoun
Pat wole here of þe concepcioun

Hereþ now þat wole haue mede
& I shal 3ow þe story rede
Of þe holy maydenes birþe
Pat brouȝte vs alle to ioye & myrþe
How prophecies coom to ende
Ar þe iewes wiste vnhenede
þe seerde þat firste bar þe flour
And als þe fruyt of swote sauour
Þis book is of no iaperye
But of god & oure ladye
Perfore I rede of hem 3e here
Þat may sou helpe in soure mystere
And leue soure wantounshippe a while
Þat lyf & soule may boþe fyle
Whoso in riȝt trouþe is blynde
Perof siȝte shal he fynde
For hit is vncoûpe & vnwone

10111  two to] ij" to L; vnto B.
10112  auarise &] þe syn of B.
10114  Lecchery] Ire lechery B.
10115  þese . . . I] þis I am B.
10119  þe trist] þy þrist B.
10120  to] om. B.
10121  stabel] so stabyll B.
10122b  of] om. T.
10124  þe] a B.
10128  þe om. B. wiste] wist þat were B.
10130  als] om. B.
10131  no] non B.
10134  may] may may, first may cancelled L.
10135  wantounship] vntownship L; wantones B.
10138  Perof] Here in L. shal] here shal TB.
Pe fadir to bcome pe sone 10140
He þat bigon alle þinge 10145
Coom to take his bigynnyng  
And so for to come to hym  
We shul bigynne at ioachim  
Fadir he was of þat marye  
Pat sate was of oure mercye  
His wyf het dame Anna  
And hir sister ismaria  
Ismaria & anna were two  
Sistres I wene wiþouten mo  
Pe formast bare elizabeth  
An holy lady mylde of meth  
Pat spoused was to Zachary  
Ion þe baptist bar þat lady  
His modir was she out of drede  
As furþer in þis book we rede  
Pis ofþer sister to vnþirstonde  
Ioachim hadde to husbonde  
of him we wol oure story rede  
For worpiest hit is in dede  
Ioachim bryngere of bote  
He was comen of dauid rote  
Born he was in þat cite  
of nazareth in galile  
Loued he was in þat cuntre  
For his mychel humilite  
Dam anna had he to wyf  
A blessed couple wiþouten stryf  
More loue myȝte noon be wiþ  
Þen was of hem wiþynne her kip  
So douȝty was þis ioachim  
Þat god himself was wiþ him  
So holy lyf þei lyued euer  

10144 at] as B.
10149 two] ij° L.
10151 formast] eldest B.
10152 An] Alle L.
10156 þis] þe B.
10157 to] I B.
10158 Ioachim hadde] Had Ioachim B.
10160 hit] he B.
10167 to] to his B.
10169–70 om. HTLB.
10172 of] with LB. wiþynne] in L. kip] lyf L.
10173 douȝty] holy B.
10175 lyf] a lyf L.
Pat god wrapped pei neuer  
To tilpe he tent & tipe 3af lele  
In þre his godis dud he delte  
Pat god had lant of his loue  
To pore he 3af a party one  
Pé secounde party þat he walt  
Was amonge þe prestis dalt  
Pé þridde party wip him left  
For her owne despense eft  
Miste no man forsoþe be  
Of more loue ny charite  
Sofþaste man was he þan  
Of rote of iesse he cam  
Fadir of dauid gentil kying  
Ioachim coom of his ospring  
Pis dam anna his wyf  
In trouþe ladde she hir lyf  
Hir godenes & gode fame  
So sprong þat noon couple hir blame  
In almesdede hir lyf she ledde  
As we fynde in þe story redde  
Twenty 3eer no childe she bare  
Perfore had she mychel kare  
Eiper þouþte of oþere shame  
Pei wist not whom to blame  
Perfore to god avowe þei 3aue  
If þei myþte any childe haue  
Wheþer hit were she or he  
To god offeride shulde hit be  
In þe temple to serue þore  
Whil hit lyued euermore

10177 tipe 3af] typed B.  
10180 pore[ pore men B. a party] om. B.  
10182 Was] om. B. dalt] he it dalt B.  
10184 despense] spens B.  
10186 ny] nor B.  
10187-88 om. HTLB, reversed in C.  
10189 Sofþaste] A stedeffaste B.  
10190 rote] þe rote B. he] om. B.  
10191-92 om. B.  
10195 Hir] In L. &] & in L; & her B.  
10196 So] om. B.  
10198 þe] om. B.  
10199 Twenty] xx L. 3eer] wynter B.  
10201 oþere] other, ot superscript with a caret L.  
10202 þei] Thy L. whom to] who was in B.  
10205 þe] she L.  
10208 euermore] foreuermore B.
Chylde to haue þei preyed longe
And gode werkis duden amonge
Þei halwede ay þe festis dere
Pat ieweþ bad in þat ȝere
Among whiche I ȝow telle
A greet feest in wyntur felle
Þat ieweþ heide in halewynge
Of temple salomon þe kynge
Vchone to þe temple brouȝt
Dyuere ȝiftis as þei mouȝt
Summe wiþ lesse & summe wiþ more
Offered vp her ȝiftis þore
And vchone for dyuere resoun
Coom þider to make orisoun
Þe patriarke was not away
But þere vnside hem her lay
Wiþ moyses tables in his hond
Po were men god dredond
To þis feest coom ioachim
And mony frendis also wiþ him
For to preye and to honoure
Almyȝty god her creatoure
ioachym for þ gont stone
And made him redy to offronde
Þe patriarke het Isacar
Whenne he of ioachym was war
Towarde þe auter gan he stryde
ioachim he seide abyde
Al þis pepul here before
I bidde ȝow come no furþer more
ioachym here shal noon
Offeryng of þyn hond forþ gont
Pou owȝe not zitt in no wyse
To make here no sacrifise
Go make to god þi preyere clene
Þyn offerynge may not here be sene
Ioachim þouȝte mychel shame
And sayde haue I served siche blame
Ouþer am I so ful of synne
Þat I no chirche owe come Inne
My preyeres to god to make
Say me sir what is my sake
What haue I done aȝeyn þe lay
I pray sow sir þat ȝe me say
Gladly wolde I vnðirstonde
Why þou forsakes myn offronde

Penne saide Isacar parfay
Ioachim I shal þe say
I ne seide hit [not] forþi
Þat I haue seyn þi foly
Þi synne ȝitt neuer I sawe
But god himself seip in þe lawe
Whoso in israel hab no sede
He is cursed as we rede
Þis seed fruyt of childe is tolde
And so owȝe vche mon hit holde
Þis is þe lawe in oure siȝt
He calleþ þat mon malediȝt
Þat hab no childe mayde ny knaue
Noon say we þe neuer haue
Of þe lawe for þis resoun
Is fallen on þe [be] malisoun
For þer comþ no childe of þe
Þin offerynge mot forsaken be
Þe tre þat bereþ no fruyt in londe
Shulde not among opere stonde

10243–44 reversed in HTLB.
10243 Go] To TLB.
10248 owe] may B. Inne] within B.
10249 first to] om. L.
10253 wolde] will B.
10259 þi þe B. ȝiȝt neuer] neuer ȝett B.
10263 childe is] children er B.
10264 owȝe] holde B. vche mon] echon L.
10266 calleþ] callid L.
10270 second þe] om. H; þis B.
10272 mot forsaken] forsake mvste B.
10273 bereþ . . . fruyt] no fruyt bereþ TLB.
Whenne pou hast childe mayde or sone
Pin offeryng hidur is welcome
Whenne Ioachim þese wordis herde
Shome him þouȝte & þus vnswerde
Pat I naue childe rewep me sore
If I myȝte haue leuer me wore
Pat I haue no childe hidurtille
Hit is al long on goddis wille
Þouȝte I wipouten be in deye
Whenne god wol he may sende me sede
Per is no man coude say
How he shamed was þat day
For þis shame & þis vmbreyde
Pat Isacar had to him seide
Fro chirche he went for þat shome
For shame wolde he not go home
But to þe herdis of his fe
Pat he had of greet plente
Into a wildernes he went
Pere as his fe was present
Pages were his herdes none
But stalworpe men euerychone
Pat myȝt aȝeynes þeues ðȝt
And coupe ryse at tyme of nyȝt
And loke her beestis in tyme of nede
Ioachim to hem he ȝede
Among his beestis dwelt he þore
In preyere wake & wepyng sore
Fastinge he was in wille to be
Til god wolde to him se
Fastinge longe had he not bene
Pat god hym sent an aungel shene
THE SOUTHERN VERSION OF *CURSOR MUNDI*

Pat of þe ȝët þat coom of hym
Sore aferde was Ioachim
For þat briȝtene was he drad
And stille stood as he were mad
But þat aungel þat bi hym stooide
Brouȝte to him tibyngis gode
Ioachim he seide make good chere
I am oure lordis messangere
Hidur I am to þe sende
Pi mournynge chere to amende
He hæp herde þi preyere
Now he þe sendeþ þyn vnswere
For þe shame & þe vmbreyde
Pat Isacar þe prest þe seide
Pouȝe þou no childe had hidirto
For noon euel is hit so
Pouȝe god oferwhile be stille
He may al worche at his wille
Wipouten childe ofte suffereþ he
Mon & wommon longe to be
Til þei be sumdel in elde
Penne sent he hem to welde
Pat may men se þe childe herby
Is riȝt comen [n]o[gh]t of lecchery
Of abraham hast þou he[r]de say
How longe he lyued mony a day
Wipouten childe in hope alone
Penne sent god hym siche one
Pat in his seed shulde be blessed
And monkynde toward god dressed
Iacob als & rachel his wyf
Longe ladden togider her lyf
Of hem aftir Ioseph þe gode

10311  *first þat* þe B.
10312  tibyngis] tybing B.
10315  I am] am I TLB.
10318  þe] om. TB. þyn] þe B.
10319  vmbreyde] vþbrayde B.
10320  Isacar] Isaac L.
10321  Pouȝe] They L; 3eff B.
10322  is hit] it is B.
10323  Pouȝe] 3off B.
10326  longe] for B.
10329  herby] þerby B.
10330  noght] out HTLB; noght CG.
10331  herde] hede H.
10332  mony] & mane B.
10337  &[] om. B.
Al in her elde þat blessed fode

Pat stiwarde was of egipt cuntre
And had þe londe in his pouste
Samuel als þe ful of riȝt
And sampson als þat was so wiȝt
Boȝe hem bar wyȝmen olde

Pat out of childeberyng were tolde
Children þat of siche are bred
Are born to stonde in myche sted
And ben douȝty in her dede
And ofte desseruen myche mede

Leue þese tales witturly

Þou shalt haue a childe in hy
A mayden childe not þerto lange
Pi wyf of þe shal vndirfonge
Maria shalt þou do hir calle
Fulfilde wiȝ goddis grace oueralle
She shal be al to god hende
To hym presented at þre ȝeer ende
As þou of hir hast made þi vow
She shal be flour of maydenes now
Of maydenes alle she shal be flour
And she shal bere ȝoure saueour
Ihesu cryst alle mennes hele
And loke þou leue þis tale for lele

Go now home þi gate

Þou shalt fynde at þe gilden gate
Of ierusalem anna þi wyf
Pat is for þe in mychel stryf
To seche þe she noot whider to go
Þou shalt fynde hir þere so
Certeynly þenne þat þou trowe
Al þat I haue þe tolde nowe
Whenne þe aungel þus had seide
He went aȝeyn at a breyde
But ar he wente he bad him make
Sacrifise for goddes sake

Ioachim þo was glad & blype
Vp he sett an autere swipe
Sacrifise he made on þis manere
Of ten lombis þat whyte were
Þat han tokenyng bi hemselue
Siben aftir of bolis twelue
And at þe laste an hundride sheepe
How he hem dalt take now kepe
To god he lett þo lambren falle
To pore men þo boles alle
Þe hundride sheep þat I of ment
To alle þe comyn were Isent
On þis manere offered he
And dalt þus þese þingis þre
Þese lombes that I of spake
Bitokeneþ ihesu crist was take
And done on cros for oure wyte
And for vs sufferide greet despite
Þe twelue boles offeride also
Twelue apostlis bitokenen þo
Þat for crist þoled sorwe & care

10371 þenne] om. B.
10372 þe tolde] tolde þe TLB.
10373 þus] þei L.
10377 þo . . . &] was þo ful B.
10380 ten] x L.
10381 han] gave L.
10382 bolis twelue] bokys xij L.
10383 at . . . laste] afywrwarde B. hundride] C L.
10384 now] gode B.
10385 þo] þe B.
10386 þo] þe B.
10387 hundride] C L.
10388 Isent] pay sent B.
10390 þe] iij* L.
10391 þese] þe B.
10392 crist] þat B. was take] without lak L.
10393 And] That was L. on] on þe L.
10395 twelue boles] xij bokys L. offeride also] betokenen þo B.
10396 Twelue] The xij L.; þe twelffe B. bitokenen þo] also B.
10397 for . . . þoled] þoled for crist TLB. sorwe &] mochell B.
And martired for his loue ware
Pes hundride sheep þat were þere
And dalt to þe comyne were 10400
Bitokenep þe felowshipis Iwis
Of seyntis hyȝe in heuene blis
Þe tokenynge of a hundride tolde
Al fulnes hit is to byholde
Fro þo þat stad are in þat blis 10405
Noþing may hem wante nor mys
Wipouten seke or any sore
Is no nede founden þore

Of ioachim now be we stille
Of dam anna to speke ounre wille 10410
Of hir sikyng & hir care
How she hir for hir husbonde bare
Whenne he him helde from home
For his dispite þouȝte hir shome
Þis lady was of myche prys
Loued & le[r]ned war and wys
Whenne she herde þis tiponde
Of ysacar & hir husbonde
Cloþes of deol she dud on þore
She sperde hir dores & wept sore
Mournynge she was nyȝt & day
Hir lyf in langur lastynge lay
Gladshiþe had she alperleest
Whenne her day was comen of feest
Þat men shulde holden hem to be bliþe
Vche mon goodnesse kþpe
Fair clobing on hem to take

10398  his loue| crist þay B.
10401  þe| þo TL; þat B. felowshipis] feleship LB.
10402  Of seyntis| Pat sitten B.
10403  a| þe B.
10404  hit] om. B.
10405  Fro þo| For þey B. stad are] ar þere B.
10406  hem] þay B. nor mys] Iwis B.
10408  Is no] In non L.
10410  Of dam] And of B. to] om. B. oure] we B.
10414  For] Of B. his] þis T. hir] sche B.
10415  þis] Pat B.
10416  leued] leued H.
10417  þis] þat B.
10422  lastynge] lasted B.
10425  holden . . . to] most B.
10426  kyþe] sþ B.
10427  to] þey B.
For her hyse feestis sake
Penne sat anna menyng hir mone
Bitwene hirself & god alone 10430
She had a mayden het vteyne
Was hir pryue chaunmburleyne
Lady she seide for god dere fol. 61v col. 1
Mende þi mood & chaunge þi chere
On þiself bettur þou þinke 10435
Pou wolt nouþer ete ny drynke
How longe wolt þou be wroþ
Cloþe þe wiþ a bettur cloþ
Bibenke þe now lady lele
Þou art of kynde of israele 10440
Woost þou not I trowe nay
Whiche an hyse feest is today
Sore hit greueþ me þi fare
Þat I þe se make siche care
I þe se wepe alweys 10445
Whemne þou shuldest be best at eis
Anna lady leue þi bere
Cloþe þe feire & make good chere
Goddis owne day hit es
Alle shulde be glad more & les 10450
Þus seide þat damisele þere
Anna 3af hir þis vnswere
She seide why seistou to me so
Be stille or ellis go me fro
Þou me blamest for my dole 10455
Wenestou I be a fole
Wherof shulde I haue ioye or blis
Whenne I my wedded lord mys
Shulde I be myry or in solace

10428 feestis| fest B.
10429 Penne| That L. menyng| her menyng, her cancelled T; mevyng L; mournyng B.
10434 chaunge bis| by gode, gode cancelled B.
10435 Off B. þou| þou s, s cancelled L; om. B.
10436 ny| nor B.
10438 aj| om. B.
10439 now| how B.
10440 of kynde| com of þe king B.
10441 I trowe| in treweþ B.
10442 Whiche . . . hige| How hye a B. today| þis day B.
10444 þe se| se þe B.
10445 þe se| se þe B. se| om. L. wepe| wepynge TLB.
10450 þe| we B.
10451 þat| þe B. damisele| daunsele H.
10456 þe| were B.
But I him say tofore my face
To merpe me þar þe not wene
Vtayne þerwip gon to tene
And of bollyng of hir herte
She keste hir wordis ouerthwerte
Lady she seide for what þing
Wites þou me þi myslikyng
Pouze þou may no childe brede
Whom witestou þin vnspede
Dam anna was sory þo
Whenne vtayne had hir greued so
Vp she roos & wente awey
Forþ she went in tene & trey
Into hir orcharde she 3eode anoone
To wepe bi hirself allone
Pere she myȝte sorwe hir fille
By hir one at hir wille
Whenne she was comen into þat place
Away was al hir solace
She heef hir hondis vp to þe skye
And to þreye bigon on hye
Lord þou here myn orisoun
And blesse me wip þi benisoun
Dere god here þreyere myne
As þou didest dame sarra sumtyme
Pat siche a worbi sone hir 3aue
As she desired for to haue
Whenne she had endide hir þreyere
She pleyned efte on þis manere
Ofte she seide allaas allaas
Pat euer I born or geten was
Wheþen haue I þis malisoun

10460 tofore] before B.
10461 þar þe] dar the L; me þar B. wene] men B.
10463 hir] her B.
10466 me] me me, first me cancelled B.
10467 Pouze] 3effe B.
10471 awey] her way B.
10477 into] to B.
10480 And] om. B. bigon] to god þat sitt B.
10481 þou] om. B.
10484 dame sarra] Sarras B.
10485 3aue] haue, h cancelled, y superscript with a caret L.
10486 for] of þe B.
10488 pleyned] prayed B.
10491 Wheþen] Whens B.
Pat I out of chirche am comoun
I am don & for cursed holde
Why was I born of modir bolde

//

Whil she mened þus hir mone
Wip wepe & sorwes mony one
She say þe aungel tofore hir stonde
Pat had ben at hir husbonde
He seide anna herde is þi bone
Þou shalt haue a childe ful sone
Þis tibing made hir liȝt
She seide to þat aungel brist
Wheþer so hit be mayde or knaue
God himself shal hit haue
For to serue him nyȝt and day
He woot I haue þis ȝerned ay
Anna he seide make good chere
Whatsoever þou se or here
I am goddis owne aungel
Tewe tibing þe to tel
Þe greet almesdede of þe
Is present before goddes kne
Þi desire and þi preyere
Is comen to goddis ere ful dere
Blisful may þou þe welde
Drede þe nouȝt for noon elde
Four score seer had dam sare
Whenne she hir sone ysaaac bare
Rachel þat was Iacobes wyf
Ladde longe wipouten childe hir lyf
Aftir she bare a frely fode
A greet lordynge Ioseph þe gode
Pat stiwarde was & wel wipstode
The Southern Version of Cursor Mundi

Pe hongur þat egipte ouer3ode
A douȝtir shal þou haue in hyȝe 10525
Þou shal calle hir name marye
Alle shul hir worshepe wip resoun
Ouer alle wymmen to bere croun
Filde wip grace shal she be
And fostred litil childe wip þe 10530
Fro þre þere to þe temple to go
Fourtene þeer to dwelle þere so
Þere to scrue day and nyȝt
To god as þe tofose him higþt
Shal no man by no resoun
Aȝeyn hir haue no wik chesoun
Was neuer noon ȝitt forsoþe to say
So blessed born as þat may
Þis ilke mayden good & mylde
Modir shal ben of a childe
Of hir shal come monnes sauere
Pe douȝtir shal þe fadir bere
Of al þis shalt þou leue me
Whenne þou art comen to þe cite
Of ierusalem at þe gulden ȝate
An entre is þere þat so hate
Þou shalt fynde þi husbonde þore
Þat þou hast longed aftir sore
Þou shalt se soone þat I þe tolde
Of blessed birþe þou maist be bolde 10550

// Whenne þe aungel away was quyȝt
Two men þer coom clad in whyȝt
Anna þei seide make þe bliȝe fol. 62r col. 2

10525 shal þou] þou schalt B.
10526 calle hir] it B.
10528 croun] þe croun B.
10529 wip] of B.
10530 fostred] festrid B.
10532 Fourtene] xiiiij L; Fourten & elleuyn B.
10534 tofose . . . higþt] here behight B.
10535 no man] non haue B; na womman G. second no] non B. by no resoun] wit right resun C; wid right resun G.
10536 hir . . . chesoun] hym non euil enchesson B.
10537 noon ȝitt] ȝitt noon TL. forsoþe sothe B.
10541 sauere] sauyour cancelled, sauvery superscript with a caret L.
10544 þe cite] þat contre B.
10545 Of] At B.
10551 away] of her B.
10552 Twouij] L. clad] cloþid B.
10553 make þe] makeþ B.
Pi lord is comyng also swipe
Him to mete þou þe spede
Anna busked hir and þede
Dwelled she no lenger þere
But as þe aungel bad hir ere
To jerusalem she is goon
Wip loachim she met anoone
Pe same stide þat hem was set
At þe gulden ȝate þei met
Whenne þei bope met samen
Þei gret wip gladnes of gamen
For to aske þar no man
If þei were glad & ioyeful þan
Whenn þei had made her orisoun
Þei wente þenne into þe toun
Sipen þei abode & þouȝte
Of þat þe aungel bodeworde brouȝt
Soone aftir togider þei lay
Anna wip childe was wip a may
Of decembre þe eiȝteþe day
Was she geten þat I of say

Whenne anne coom to tyme of birpe
She bar a mayde myche of myrpe
Marie to name on hir þei leide
As þe aungel tofore had seide
Whenne þei þre þeer had hir fed
To þe temple whas she led
Of hir þei made her offronde
To him þat is god al weldonde
At þis temple þat I of mene

10555 mete] me L.
10558 ere] þere T.
10563 met] sett in B.
10564 of] & B. gladnes of gamen] gastli game CG.
10565 þar] it nede B.
10568 toun] tone tonn cancelled, toun superscript with a caret L.
10569 Sipen] Syttyn L.
10570 þat . . . bodeworde] þe bodworde þe aungell B.
10572 wip . . . was] was with childe B.
10573 eiȝteþe] viij L; ix B.
10575 tyme] þe tym B.
10576 mayde] child of B. of] om. B.
10578 tofore] before B.
10579 þre] iiij L.
10582 god] om. B.
A greece þer was of steppes fiftene
Casten hit was wiþ compass sly
For to go hit was ful hy
Þis may but of þre 3eer olde
Wente on þe greeces I eer of tolde
Whil þei loked hem bisyde
She to þe hyȝest þeode þat tyde
Wiþouten helpe of mon of welde
As she were wommon of elde
Þis bitokened sikerly
God wolde she grew & clombe on hy
Pourȝe gode þewis & lif clene
As sip was on þat lady sene
Whene her frendis gan hir se
Vpon þe alperhyȝest degre
Þei wondrive how she þider wan
Þai ȝaf hir to þe temple þan
As þei made avowë biforn
Ar she were of modir born
Whene þei had made her sacrifise
And ȝuyen hir to þe chirche seruyse
Among obere maydenes þore
Boþe to fosterynge & to lore
To god himself þei hir bitauȝt
And vchone homwarde strauȝt

// Þere þei lafte þat mirþful may
God hir ledde in hir way
As she of body wexe & name
So sprange hir goodnes & hir fame
Witt & bounte to ouerpas
Al þat in þe temple was
Þer was no mayde of noon osprynge
So hooly of lyf olde nor þing
Aungels ofte coom and þede
To countforte hir in al hir dede
To whom þis mayden knowen was
Had greet wondir of hir gras
Þat she was ȝynge & so wyse
So holy & of so greet seruyse
Þe witt þe vertu to hir ioynt
May no mon wryte wib penne poynt
No mon coþe so myche rede
But more was hir douȝtyhede
How mylde meke how chaste & clene
Hit was þerby kyd and sene
Þat god into hir wolde list
And in hir dude his wonynge diȝt
Soþely may men herby se
Þat lady was of greet bounte
For hit is founden as we rede
Oure lorde wolde him muer bede
To soule þat fouled was in synne
To make his wonynge stide ynne
Þus most þis may be clene & brist
Wibouten pleynt of any pliȝt
Of whom þe kyng þat al dud make
Sende his monhede to take
In temple was hir wonynge þo
To serue god nyȝt & day also
Wip al hir my3te & al hir tent
To goddis seruyse was she went
So longe had she pere bene
Pat she coom to 3eris fourtene
Penne commaunded pe bishopp pere
Pat alle pe maydenes pat per were
Pat coom to fourtene 3eer were po
Shulde go to hir frendes so
For to mare & for to spouse
Vchone to her owne house

//
Many of hem pat pere were stad
Dud gladly as pe bishopp bad
But mary wolde no maryinge
But mayden lyue to hir endyng e
Whenne men to hir of spousyng spake
She seide mon noon wolde she take
To god haue I 3yuen me
May I to no mon maryed be
Ope r husbonde wole I noon
But god pat is my lemmon
My maydenhede to hym I higt
I shal hit holde at my my3t
Pe wille pat I haue het him to
Shal I neuermore vndo
To god was I 3yuen ere
My modir me of body bere
In his seruyse most I lende
Euer to my lyues ende
50 THE SOUTHERN VERSION OF CURSOR MUNDI

Pe bisshop nuste what to speke
He durste not hir vow to breke
Hit was before mony a day
Commandide in pe olde lay
Pe avow bat god was made
Shulde be holden wibouten abade
On opere side he was dredonde
To bryenge a custom newe in honde
Pe maydenes frendes for to let
In mariage hem for to set
For hit was in her lede
In mariage be folke to brede
Pe bisshop sent aftir grete
Pe wysest folke he myste gete
Of alle pe men in bat cuntre
At pe temple to make semble
Whenne bei were comen zonge & olde
Pe bisshop hem pis tale tolde
Whi he dide hem semblde to be
For pis avowe of chastite
For to aske at hem her rede
3if she shulde holde hit to hir dede
If bei durst make hir hit to breke
Herof in counseil dud bei speke
Pe bisshop bad hem loke how
She myste be maryed [and] holde bat vow
For vow bat is made bi riȝt
Owe no mon to breke by myst
Per vow is made hit comep of wille
Nedly most men hit fulfille
But per was noon at pis gederynge
Pat coupe counsell of pis tipinge

10673 nuste] must L.
10674 to] om. B.
10677 avow bat] vow bat to B.
10677-78 reversed in Add.
10679 opere] be toope B.
10680 in] on B.
10681 for] hem B.
10687 in] of B.
10688 At] Alle L.
10691 Whi] For B.
10692 avowe] vow B.
10693 om. L. at] of B. her] om. B.
10695 If] Or if L. hit] vp L.
10698 and] & B; and CG; to HTLB. bat] her B. vow] a vow, a cancelled L.
10704 coupe] coupe seve B. tipinge] ping B.
Counsel opere 3af þei nouȝt 10705
But cryed & called on god oloft
þat he wolde sende hem grace tille
To do hem witen of his wille
What þei shulde do of þat may 10710
To make hir breke hir vow or nay
Penne fel þei [alle] on knees doun
And made to god her orisoun
Whil þei in her preyeres were
þei herde a voys seye rist þere
Lokeþ he seide þe prophecye 10715 fol. 63r col. 2
What seide 3ow 3ore ysaye
Pourȝe þat prophete may ȝe se
To whom þe mayde shal spoused be
Isay þe olde prophete
Ful longe siȝen he ȝow bihete 10720
Of rote of iesse shulde sprynge
A þerde þat shulde a flour forþ brynge
Boye flour & fruyt shulde þerof brest
þe holy goost shulde þeronne rest
Pourȝe þe voys þei þere herde 10725
þei hadde knowyng of þat þerde
Of rote of iesse hit shulde springe
þere went þei into knowlechynge
þei bipouȝte hem þenne to calle
þe kynde of dauid kyn alle
Whos fadir was iesse
þere þei were spred in þat cuntre
Vchone of hem shulde in her honde
Be beden to bere a wonde

10705 Counsel opere] Opere consaile B.
10707 he] om. B.
10709 þat may] th L.
10710 second hir] þat L.
10711 on] alle on TLB.
10714 seye rist] þat sayde B.
10716 seide . . . ȝore] sayþ þerto B.
10717 propheteþ] prophecye B. ȝe] you L.
10718 shal] schuld B.
10721 Ofþ] Of the LB. sprynge] forþ brynge B.
10723 þerofþ] þeron B.
10724 shulde þeronneþ] þeron schuld B.
10725 þei þereþ] þere þei T; þat þey B.
10726 þatþ] þe B.
10727 Ofþ] Of the LB.
10730 kynþ] kynrede B.
10732 þere] Where B.
10733 shulde] om. B.
Whiche of hem pat blossum bere
Shulde spouse pat mayden bere
Anoon þei senden vp and doun
And bad hem at a day be boun
Alle þat had no spouse to bedde
And of kyng dautid were brede
And þo þat þider come wolde
A 3erde were made in honde to holde
And what mannes 3erde þat did blome
Shulde marye wedde bi dome

//
Pe day coom of þis assemble
Laft þer noon in þat cuntre
But þei alle at þe temple were
But if he spoused were of ere
Ioseph coom to Jerusalem
A mon þat woned in bedleem
His wyf was deed & he ful olde
Among þo men bifie re tolde
He coom þat day to bere his wonde
As couenaunt was al þat londe
Children had he sikerly
Elder and more þen mary
He was ferforþ goon in lyf
He 3erned not to haue no wyf
Hir to haue had he not mynt
If he hit any wey myȝt stynt
Leue he myȝte þat no wey
But he most nede come to þat day
Vchone wip 3erde forþ gon step
On bak him drouȝe þenne Iosep
Alle her 3erdis dud vp holde

---
10739–40 reversed in Add.
10739 no] non B.
10741 þo] al B.
10742 A 3erde] 3erdis B.
10743 þat] om. B.
10745 assemble] semble B.
10747 þei alle] þo B.
10751 wyf] wyf superscript with a caret L.
10757 ferforþ] fertherest B.
10758 3erned] thoght L. no] a TL.
10760 hit] om. B.
10761 myȝte ... no] ne most on non B.
10762 to] om. LB.
10764 On ... him] Abak then LB. On ... þenne] Abak þenne drouȝe him T. þenne] hym L; hym ser B.
10765 dud] þey did B.
Bihynde him drouse Ioseph vnbolde
Penne bad he prest hem to calle
To offere vp her 3erdís alle
Pe prest hem tolde & soone fonde
Byhynde holden was a wonde
Whenne Ioseph say hit was nouȝt
But nede hit most forȝp be brouȝt
Also soone as hit was sene
Wip leef & flour þei fonde hit grene
A dowfe was fro heuen sent
List doun & þeronne lent
Penne was mary Ioseph bitauȝt
And he hir in spousaile lauȝt
Wheþer he wolde ouber nay
He most hir spouse & lede away

Why ihesu cryst borne wold be
Of spoused mayden telle we

Per ben resouns writen sere
Þat god wolde she spoused were
Oon for þe fend ful of wylis
Shulde not perceyue bi his gilis
Þat a mayde wipouten mon
Shulde childe conceyue þon
For had he knowen hit biforn
A childe of a mayden born
Wolde he neuer haue ȝyuen to rede
Þat ihesu cryst shulde haue ben dede
Wel he wolde haue wiste þan
Þat he wolde haue saued man
Our lorde wolde for resoun þylke
Be fed of a maydenes mylke
So hir maydenhede to be hid
And hir husbonde wyde kid

// Anoþer skil we reden ryf
Was for þe iewis ful of stryf
Wolde haue stoned mary þat stounde
If she wip childe had be founde
And she no husbonde had lhad
Hir to haue g[o]uerned & lad
For lawe was þat tyme in londe
Wommman þat hadde no husbonde
And she founde were wip childe
Fro stonynge shulde noon her shilde

// Peþridde skile of hir spousaile
For monnes help shulde hir not faile
Hir to socoure in hir nede
Whider so she rood or 3ede
þus kept hir þat lord Iwis
To be queen of heuen blis
Alle cristen men þat be
Owe to serue þat lady fre

How hir grett gabrielle
Now is good 3ou to telle

Ioseph spoused þat lady fre
And ladde hir into galile
Wip hir she led maydenes seuen
Her names herde I neuer neuen
þei were alle of hir owen kyn
And of þe elde hirseluue was In
THE SOUTHERN VERSION OF CURSOR MUNDI

Po seuen be bishop hir tau3t
Whenne she fro him leue lau3t
Wipynne be lond of galile
Is nazareth a faire cite
Pere lafte Ioseph mary his spouse
Whil he went hoom to his house
Vnto bedleem po went he
To make his brydale redy to be
He wolde ordeyne al his þing
Ar he wyf to house wolde bring
But ar he po to house hir fet
Was she wip þe aungel gret

//
God himself sende þe aungel
Whos name was calde gabriel
þis aungel sende þe trinite
As messangere to a cite
þat hiȝte galile þe londe
Nazareth þe toun to fonde
Pere woned a man þat Ioseph hiȝt
Of dauid kynde he coom ful riȝt
And had a mayde wip him in house
þat hiȝte mary & was his spouse
To Ioseph house þis aungel went
For to þat mayden he was sent
And whenne he wip þat mayden mette
Wip swete wordis he hir grette
Heyl be þou mary to hir seyde he
Ful of grace & god wip þe
Whenne he þese wordis to hir brouȝt
She was aferde & hir bipoȝt

10823 seuen] vij LB. tauȝt] betagt B.
10824 fro] of B.
10826 Is] Was B. a] þat B.
10832 wyf] is wyffe B.
10833 po to] to þe LB.
10835–10906 HTLB here substitute sixty lines translated from Luc. 1:26–38.
A 1 þe] oon TLB.
A 2 calde] om. B.
A 4 As] A T. a] þat B.
A 5 þe] þat B.
A 7 woned] woniȝ B.
A 8 kynde . . . coom] hous & sede B.
A 9 And had] He haþe B.
A 10 was] is B.
A 11 þis] þe B.
A 16 & god] god is B.
A 18 & . . . bipoȝt] in her þoght LB; in cancelled, and and by superscript with carets L.
What þis gretynge myȝte bimene
And she hirself mayden clene
And gabriel to hir in hyȝe
Seyde drede þe not marye
For þou hast founden grace Iwis
Bifore god kyng of blis
Þou shalt conceyue a childe & bere
In þi wombe þe fende to fere
And his name shal þou ihesu calle
Sone of god þat weldeþ alle
In Iacobes hous regne shal he
And of his regne noon ende shal be
Iacobes hous here calleþ he
Iacob kyng and his meyne
Þat is to say al folk þat is
Chosen to haue heuene blis
Siche wordis were seide to marye
And þeroþ hir þouȝte ferlye
She seide aungel how may þis be
Siben man is vnknowen to me
Þe aungel vnswered wiþouten boost
In þe shal come þe holy goost
And goddes owne vertue now
Shal þe bishadewe for monnes prow
Forþi of þe beþ born a burþe
Synful men to ioye & murþe
Þat goddis sone calde shal bene
I shewe þe redy tokene to sene
Þin olde nees elizabeth
Haþ gon wiþ childe sixe moneþ
Al hir lyf sooþ to seyn

A 19  bimene] ben B.
A 20  mayden] a mayde B.
A 21  And gabriell] Pe aungell B. hir] her þo B.
A 27  shal þou] þou schall B.
A 28  Sone] Pe son B.
A 32  kyn] kyn B.
A 33  al] þat B.
A 34  to] for to B.
A 38  Siben] Sen B.
A 39  vnswered] sayde B.
A 41  goddes] ßyn B.
A 42  Shal ... bishadewe] Shalbe thy shadow L; Shalbe schadow B.
A 43  Forþi] For B. beþ] schall be B. a] þat B.
A 46  redy tokene] tokyn redy B.
A 48  sixe] vj L.
A 49  to seyn] certayne B.
She hæp lyued here bareyn
Pis wommon olde & vnwelde
A sone hæp conceyued in elde
And herby may þou se ful ríht
Þat nouȝt passeþ goddes myȝt
He þat made kynde may fulfille
Aȝeyn kynde what is his wille
Whenne oure lady þese wordis herde
To gabriel þus she vnswerde
Lo me here goddis mayde
To me be done as þou hast sayde
As þou hast seide me biforn
Þe saueour of me be born
Þat al wrouȝte & hæp in honde
Sunne & moone see and sonde
Þat ay shal be and euer hæp bene
Is loken wijynne þat mayden clene
He þat firste no deþ myȝte dyȝe
Now is mon bicom to dryȝe
God bicom mon dedly þus
Not for nede he had to vs
But of his grace witterlye
To suffere deþ vs to bye
To þat deþ wolde he wende
Vs to bye from þe fende
Þis sonde was sende to oure lady
Of marche þe day fuye & twenty
Fro fuye þousande þeer were ronne

A 53 ful] be B.
A 54 nouȝt] nothyng L.
A 56 is his] he B.
A 58 gabriel . . . shel þe aungell sche þus B.
10902–03 om. LT.
10909 þat . . . &] All þat is wroght he B.
10912 þat] bis B. After this line Add copies ll. 10903–04. 10913–16 om. HTLB.
10917 deþ] dede B. dyȝe] do B.
10918 mon . . . dryȝe] he come man to dye B.
10919 God] God is B. dedly þus] for vs B.
10920 nede] no nede B. had] hæp B.
10921 But] Not L.
10923–24 reversed in Add.
10925 wolde] will B.
10924 þe] To bye vs B. fende] foule fende B.
10925 Pis] Pe B.
10926 Of] In B. marche] mercy cancelled, march superscript with a caret L.; mare Add. fuye . . . twenty] xxv L.
10927 om. L. were] om. B.
Aftir þe world was bigonne
Nynty & nyne & moneþes sexe
Patoure elde in þis mayden wexe
Leue we now of þis lady
And speke we of sir zakary
How þe aungel him coom to warne
He shulde haue Ion þat cely barne

Pis zacharye þat we of rede
Comen was of leuy sede
Elizabeth his wyf was olde
Anna sister toforn tolde
Holy lyf togider þei led
Wipouten childe bytwene hem bred
Myche þerfore þei mournyng were
Þei hit abated wip good chere
Almost to her lyues ende
God at þe last hem sende
A greet feest fel in her lede
Þat zachary to temple sede
To do þe folk her seruyse
As lawe was in her yse
He reuestide him on his manere
And so went to þe autere
He bad þe folk go out vchone
Whil he preyed in þe chirche alone
As was þe vse of her lawe
Had he dwelt but a prawe

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10928 was] were B.
10929 Nynty] Nynten B. nyne &] ix L.
10932 sir] om. B.
10933—34 om. B.
10934a Add *adds a heading*.
10937 his] þis B.
10938 toforn] before of B.
10939—40 reversed in B.
10941 þerfore ... mournyng] mournyng þerfore þay B.
10942 For þat sche was barayn & bare B.
10945 her] þat B.
10946 to] to þe B.
10948 was] wolde B. yse] vse L; gyse B.
10950 so] so he B.
10951 vchone] anon B.
10952 þe] om. B.
10953 of her] in þat B.
10954 Had] Ne had B.
He loked to his riȝt honde
And say an aungan by him stonde
Wherfore in mood he wex al mad
Pe aungan bad him be not drad
He seide he þat al may mende
Zakary to þe me sende
Pe to counforte & make list
Pou shalt haue a childe ful riȝt
On siche a childe þou may be bliþe
For gode dedis shal he kippe
His name shal þou Ion calle
God hapþ so ordeyned in his halle
Zachary seide wipouten greue
Pis tylenege may I not leue
I & my wyf of pure elde
Are past tyme childe to welde
Pou shalt haue he seide a childe parfay
And fynde al soþ þat I þe say
Mony shul glade of his burþ
He shal be mon of myche murþ
But for þou woldest not hit trowe
Pou shalt be doumb soþely fro nowe
Til þat he be born þat sone
And he shal do þe haue þi tunge
Byfore almyȝty god he shal
Bicom a greet mon wipal
Miche for riȝt shal he swynke
And nouþer wyn ne siper drynke
But in his modir wombe shal he
Of þe holy goost fulfilde be
Sir zakary haue good day
Al shal þou fynde as I þe say

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10955 to] on B.
10956 by] before B.
10959–60 reversed in HTLB.
10959 me] he me B.
10963 On] Of TLB.
10964 For] For of L. shal he] he shalle L.
10966 so] om. B. in . . . halle] it schall so fall B. halle] alle T.
10968 Pis tylenege] Thisë tydynggës L.
10969 pure] pore B.
10971 he . . . childe] a child he seid L. he seide] om. B.
10973 of] in B.
10977 sone] pong B.
10979 Byfore] Afore B.
10982 siper] sicer B.
10985–86 om. HTLB.
Pe folke þat were þe chirche wipoute
Wondride what he was aboute
Whenne þei hadde longe beden so
Into þe chirche wente þei þo
Al mad zachary þei fonde
To hem coube telle no tipond
Ne seruyse do so was he stedde
Doumbe to his house so þei him ledde

Penne bere she childe elizabeth
In septembre [m]oneþ
Pe foure & twenty nyʒt
Was he comen bi grace & myʒt
Forþ wiþ þe anunciacioun
Of cryst þat brouȝte vs alle pardoun
For riȝt was þat þe purueoure
Shulde come bifore þe saueoure
He þat coom vs for to bye
Sende biforne his bailye
Puþ sent ihesu Iohn biforn
Ar he were of modir born
Her boþe modris þat were mylde
Went boþe at onys wiþ childe
But elizabeth was forþer gone
Bi sixe moneþes & wike one
Fro seynt Iohn þe concepcioun
Was til þe anunciacioun
Soone as oure lady had met
Wiþ þe aungel þat hir gret
She went out of nazareth
For to speke wiþ elizabeth

10989 were þe] was in B.
10991 beden] habiden B.
10992 þe] om. L.
10994 hem] om. LB.
10996 Doumbe] Home B. so] om. LB.
10996a Add adds a heading.
10998 moneþ] noneþ H; þe moneth B.
10999 foure . . . twenty] xxiiij L.
11001 anunciacioun] nunciaciouŋ L.
11005 for] om. L.; bedele CAAddG.
11006 biforne] vs before B.
11008 were . . . born] wolde be hedir bore B.
11012 sixe] vj L.
11013 Iohn þe] Iohnis B.
11014 til] to B.
11017–18 om. B.
She þat bareyn was olde wyf
Po she was wib childe in lyf
Not fer fro hir childeyn
At maryes coome mayden sing
Po þei mett þis ladyes twyn
Boþe cosynes of o kyn
First seynt marye spake
And hir gretyng bigon to make
To elizabeth wel forþ goon
Hir childe in wombe was glad anoon
And for þe ioye hit set vprist
For to worshepe god of myȝt
Aȝeyn him made he myȝbes newe
Pei he not sey he him knewe
His lord knew he wel biforn
Þat he was of his modir born
Elizabeth in þat place
She was filled wib goostly grace
She bigan þis prophecye
Blessed þou be seide marie
And blessed be þe fruyt of þe
Þat þou wolde visite me
Þe modir of my god so dere
In my wombe þe childe gon here
Wib þe heilsyng þat þou me made
Hit made ioye & was glade
Blessed art þou þat mystrowed nouȝt
Þe holy bodeworde þe was brouȝt
Þou may be triste & redy byde
Al þat is þe het shal bityde
THE SOUTHERN VERSION OF CURSOR MUNDI

// Pes ladyes loued hem so wel
Eiber to oþer her wille did tel
But þe menskyng hem bitwene
Was dyuerse as I hit wene
Pe ton was song mayden þon
Pe toþer had knowlcheed wiþ mon
Oure lady dwelt þere wiþ hir nese
[Til] Ion were born þat good pece
And at hir childynge was helpande
And as in summe bokis we fande
I may hit leue ful sikurlye
Pat wiþ hir owne honde marye
Was hirself þe firste wommon
Pat lifted fro þe erþe Ion

// Whenne Ion was born also swiþe
His frendes were glad & bliþe
And hadden of hir myche myrþe
Pat was so longe wiþouten birþe
Not only of ierusalem bourse
But also al þe cuntre þourþe
His feest is in someres tyme
Hit holdeþ boþe iewe & sarazine
Pourþe al þe heþen lede
As fer as ani pepul sprede
Perfore of him witnesþe hit þus
Oure lord oure saueour Ihesus
Of wommon was weþer born none
Gretter childe þen seynt Ione

11051] hem] eyþer B.
11052] Eþer] Pat eyþer B.
11053] menskyng] mensyng B.
11055] song] a B.
11056] had ... wiþ] was knowing of B. knowlcheþd] knowlche T.
11058] Til] Pat H. good] blissid B.
11059] hir] þe TB.
11061] I] it B. ful] om. B.
11064] fro ...Ion] it fro þe erþe þan B.
11067] hir] hym B.
11070] also] all B. þourþe] þorough & þorough B.
11071] His] Pis B. tyme] tide tyme, tide cancelled L.
11072] boþe iewe] lewis B.
11073] Pourþe] Poroughoute B.
11075] hit] om. B.
11077] was weþer] nevir was L.
11078] Gretter] Bettyr B.
Alle made myrpe of þat beryng
Fadir & modir olde & zing
Togider gedered þei hem alle
Þei wist not what hit to calle
Zakary þei dude forþ take
But no speche 3it myȝte he make
Byfore ȝe herde þe resoun why
Þe loked aftir sir zakary
Tables & poyn tel tyte
He bigon þe name to write
And wroote as þe aungel bad
Ion his name shulde be rad
His frendis þouȝte þerof selcoup
How þis name coom in mouþ
Þei seide þat in al her kynde
Noon siche name couþe þei fynde
Wherne þei had circumcised Ion
His fadir had his speche anoon
And þus wip mouþ anoon gon melle
Blessed be þou god of israelle
Pat visitynge þi folke hast sent
And raunsonynge to hem lent

Pis childe was fostered ful dere
Wherne he of elde was seuen ȝere
He laft his kyndely kibbe & fode
And to wildernes he ȝode
For he wolde fle fro synne
He lafte kibbe & al his kynne
In wildernes longe abode
And lad þere harde lyflode
He lyued wip rotis & wip gresse
Wip hony of þe wildernesse
Breed ne wyn coom him noon Inne
He wered nouþer wollen ny lynne

11082 þei] þe H. wist not] nist B.
11086 sir] om. B.
11093 þat] om. B.
11094 Noon] No TL. þei] men L.
11097 And] om. B.
11098 þou] om. B.
11101 was] is B.
11102 of . . . seuen] was olde vij B. seuen] vij L.
11104 to] into L. he] hym L.
11107 abode] & brode B.
11108 And] He B.
The Southern Version of Cursor Mundi

Pis was Ioon þe good baptist
Pat baptized aftir ihesu crist

Whenne Ion of his modir war born
Oure lady as I seide biforn
Bitauste to god elizabeth
And went hoom to nazareth
Oure blessed lady on þis wise
Bi þis hir wombe bigon to ryse
Aftir þat Joseph þis may
Hadde spoused as 3e herde say
Pre monepes & more dwelled he
At home in his owne cuntre
Joseph þenne soone wente
To nazareth wiþ ful entente
Þe lady whenne he coom nerehonde
Wiþ hir to speke as husbonde
To speke of nedis of her house
As men mot þat ben in spouse
He fonde wiþbouten more warn
Pat þis lady was wiþ barn
Whenne he knewe hir in siche state
Was [t]he[re] neuer mon so mate
So sory was he neuer his lyf
As to fynde wiþ childe his wyf
Pat he neuer touchid tille
He wex þouȝtful & loked ille
Wondir was hit noon for he
Wiste not of hir pryuete
But whateuer he had in þouȝt

11113 þe good] om. B.
11114 þat] Which L.
11115 war] was LB.
11117 Bitauste] Broght C; Bot taght G. to god] on leue B.
11118 hoom] her home B.
11120 Bi ... hir] Her blessid B.
11121-22 om. HTLB.
11124 as ... herde] þe soþe to B.
11127 þenne soone] þo forþe B.
11128 ful] good LB. entente] ent T.
11130 om. L. as] as her B.
11132 mot] most B.
11134 þis] his TB.
11136 there] he CGHT; there L.
11137 his] in his B.
11140 þouȝtful] soroufull B.
11143 whateuer] what that cuer L.
Mislikyng chere made he noust
In his hert he helde him stille
But forsothe he was in wille
Awey sodeynly to stele
From þat lady þat was so lele
His hert nolde for no þing
Let him discouer his mystrowyng
But was in wille for to fle
Pryuely and let hir be
Wip wille he wolde fle hir fro
Þat nyȝte he þouȝte to haue don so
An aungel þere he slepyng lay
To hym coom þus gon he say

//

Josep dawid sone forwhy
Wol þou leue þi spouse mary
Þe childe she hæp in body bred
Þat þou art so of adred
Be triste & in no drewerynes
Þe holy goostis werk hit es
Hit is þe holy goostis myȝt
Wibouten part of any pliȝt
Þat childe þat she gop wipalle
His name shal men þhesu calle
Hir fadir & sone shal boþe bene
To saue his folk fro endeles tene
Fro þis tyme had Josep noone
Mistrowyng to þat mayden one
Into his kepyng hir toke he
And lyued wip hir in chastite
Wip menske & worshepe hir to þime
And for to socoure & to queme

11144 chere] ther L. made] had T.
11149 nolde] wolde T; wolde lete hym B.
11150 discouer] discare B.
11151 was] he was B.
11152 Pryuely and] And so previly to L; And prevuely to B.
11153 fle] haue stole B.
11154 þouȝte ... so] was in will þerto B.
11156 coom] om. T.
11160 so of] of so sore B.
11161 drewerynes] deberynes L; drednes C; deewrynes T; sekirnes Add.
11167 boþe] euer B.
11170 to] of BCG.
11172 chastite] charite B.
11173 menske &] mochell B. hir] for B. þime] þeue B.
11174 for] om. B.
On þis manere wipouten faile
Helde þei togider her spouseaile

Pe tyme þat brouȝte al to fyne
Was bi þis at moneþes nyne
Ioseph digȝte him for to go
To bedleem wip mary þo
Lenger þere nolde he dwelle
For wordis of þe ieweþ felle
For to fle her false fam þe
To bedleem went þei same
In þat tyme þat þei went þus
Was emperoure sir augustus
A mon men had of myche doute
And drad was al þe world aboute
Al þe world ordeyned he
Pat þei shulde vndir him be
And vche kyn[d] shulde make him boun
To come to hir kyndely toun
To make knowleche wip sumþing
To augustus her aller kyng
A baily toke þis werke on honde
Was calde cyrinus in þat londe
He dud alle mennes names wryte
Pat of þis zelde shulde hem not quyte
Ioseph coom þat tyme þere
To bedleem as I tolde sow ere
To his owne hoome & house
And brouȝte wip him mary his spouse
So fer was þo gon þat mylde
Pat she was at þe tyme of childe
What shulde I telle sow more
Ihesu hir childe bar she þere
Hir childe bar she neuerþeles
Mayden wipouten wern of flesshe
Whoso knewe his myyte witterly
Perof wolde he haue no ferly
Mary bere childe in chastite
Sip god wolde hit most so be
He þat þe dryȝe þerde made ere
In on nyȝt fruyt to bere
Wipouten erþe aboute to fode
Leof & blossomes also gode
He þat dide as I haue seide
Miȝte he not þat al purueyde
Be borne of a mayden eþe
At þe ende of nyne moneþe
He wrouȝte al in litil stounde
To speke also he made þe douȝme
He dude þe see to cleue in two
His enemies alle to slo
He myȝte make a mayden þenne
Childe to bere wipouten wemme
But as þe sunne goþ þourȝe þe glas
And leueþ hit hool as hit was
So coom þe soþme of riȝtwisnesse
Into oure lady clene flesshe
Kyndely he coom & seode
And saued his modir maydenhede
Þus bar she þat barnteem
Þat blisful birþe in bedleem
Siche clobes as she hadde to honde

11206 childe] son B.
11208 Withouten wem mayden sche was B.
11209 knewe] knowe B. myyte] wy myght, wy cancelled L.
11210 wolde he] he wold L.
11211 childe] her childe B.
11212 most] schuld B.
11214 fruyt] forto B.
11217 haue] þe B.
11220 nyne] ix L.
11221 in] in a B.
11222 Hevyn & erþe and þe worlde round B. þe doumbe] þe dumb asse CG.
11223 to] om. B. two] ij L.
11224 His] And his B. alle] for L.
11226 Childe] A child B.
11227 second þe] om. TL.
11233 þat] her B.
11235 to] in B.
Wiþ siche she swaped him & bonde
Bitwene two cracches she him leide
Pere was noon obere greype greyde
Was þere no pryde of couerlite
Curteynes ridelles ne tapite
Po herdes þat were wonte to be
On felde was þo wip her fe
Pere liȝten aungels brîgte of heuene
And brouȝt word wip synginge steuen
I brynge sowe word of ioye & blisse
Bi þis tokene þat I sowe say
Goþe tomorwe whenne hit is day
To bedleem & fynde þe se shalle
Pe saueoure borne of alle
Pere is þe kyng of alle kyngis
Born tonyste bi þese tokenyngis
In a cracche he shal be founden
Liggyng þer an asse is bounden
Honoureþ him forwhy he shal
Be set in dauid kyngis stal
Whil þis aungel tipinge tolde
Oþer liȝten doun monyfolde
Seyinge þus men to knowe
On hyȝe be ioye & pees on lowe
Whenne þei had seide þat þei wolde sey
Pe aungels went soone her wey
Pe herdis dredden of þat liȝt
Þat coom of þo aungels brîȝt
Suche a liȝt say þei neuer ere
As þei sey þat nyȝte þere
Þei seide to bedleem go we
Of þis tyding soon to se
Whenne þei coom mary þei fond
And wiþ hir Ioseph hir husbonde
And þei childe þat swaþe[d] was
In cracche bytwene ox & as
What þei had herde & sene þei tolde
Alle merueled þeron jonge & olde
Marye helde in herte stille
And þonked god al his wille

// In augustus tyme [þe] emperoure
Was vs born oure saueoure
Pe eistede day fro he was born
Circumcised he was & shorn
Ihesus to name on him þei leide
As þe aungel had hem seyde

Aftir þe terme of fourty dayes
Aftir þat þe gospel sayes
Pei bar þe childe fro bedleem
Into þe temple of Jerusalem
For to do of him þat day
Pat ordynaunce was of þe lay
Pe lawe of moyses þenne was
A womon þat knawe childe had bi graas
At þe firste birþe shulde sho
Hit offere þe holy temple to
Aftir þat she shulde haue lyn
Fourty dayes in Iesyn
For mayden childe als longe also

---

11268 *þis ... sooþ* thise tydyngegis for L. sooþ; þe sooþ B.
11271 *þe* a B. swaþed] swaþe H.
11272 *In* In a B.
11274 *þeron* on L; þeronf B.
11275 *helde* all helde B.
11276 *al* of B.
11277 *þe* om. HT.
11278 *vs* he B.
11279–82 *om. HTLB.*
11283–84 *om. B.*
11283 *eistede* viij L.
11285 *on ... þei* þey on hym B.
11286 *had* to B.
11287 *fourty* xl L.
11292 *Pat* As B. of] on L.
11294 *A* om. TL; þat B.
11298 *Fourty* xl L.
Ar she shulde to þe temple go
Wib hir childe shulde she offere þere
A lomb if she so ryche were
And ellis who þat myȝte not so
Shulde offere turtur doufes two
Ouþer of ōþere doufis double brid
Þis lay marþ wip iþesu did
Pore sifte gon she [for] him ȝyue
Þat coom in pouerte to lyue
Of pouerte no disdeyn had he
Þat biddeþ vs loue wel pouerte
Pouerte þar no man myslyke
If he trowe in god so ryche

//
Per was a good holy man
In þe temple wonyng þan
Of six score þeer & symeon hist
Þat mony a bone had beden riȝt
Þat he myȝte in lyf & hele
Se þe coumforte of israelie
Þat mannes raunsoun shulde bere
And god him had ȝyuen vnswere
By þe holy goost hym sent
Þat þus seide to him present
Þat he in deep shulde not dyȝe
Ar he cryst had seen wip eȝe
Þeþore whenne þat mary mylde
Into þe tempel brouȝte hir chylde
Pis symeon ßat had sauour
In ßat lorde of al socour
Of his come was he ful fayn
And soone wente him aȝayn
And for ioye he made a cry
ßat alle herde ßat stode him by
God hab seen his folk ful riȝt
And sent hem ßat he hem hiȝt
Anoon he ran to ihesu swete
And fel doun bifoere his fete
ßus honoured him ßymeon
And toke him in his armes ßon
He kuste his feet & preyed of grace
ßat he myste reste in place
Now haue myne ysen seen bi hele
ßat ßou hast het to israelie
Also ßer was an olde wyf
ßat fe[r] in elde was goon hir lyf
Lyued she hadde foure score ȝere
In widewehode & dayes serȝe
Tewe she was in al hir dede
Out of þe temple she not ȝeþe
But euer was she þeryne boun
In almesdede & orisoun
Whenne ßat she ihesu gon se
She honoured him on hir kne
Pis is he she seide to sene
In whom be world shal saued bene
Of prophecye sooþ his word wes
Perfore anna was prophetesse

//
ßat same day a prophecye
Symeon seide of oure ladye
Of hir & of hir sone ihesu

11328 ßat] all our B. al] om. B.
11329 was he] he was B.
11335 swete] schete C; skete G.
11336 toefore] toffore B.
11339 He] And B. preyed] preed H.
11340 in] in his B.
11341 ßi] be B.
11345 Lyued] þat lyuid B. foure score] iiiij½x L.
11351 ihesu] þat childe B.
11354 Þ[he B.] shal saued] sauid schall B.
11355 sooþ] om. B.
11357 ßat] be B.
Whiche I shal telle new 11360
Pis childe he seide biforn alle
Shal be to fele men in dounfalle
And to fele in vprysynge
In tokene also of seynseying
Pis dounfal shal we vndirstonde
Shul be alle þe mystrowonde
Pis vpriysynge of obere fele
Pat in troupe were trewe & lele
Mary he seide to þyn hert
A swerd of sorwe shal stryke ouerthwert 11365
Pat swerd þourke hir hert stooede
Whenne she hir sone say honge on rode
F[ro] he was born þe day ðrettende
Offeride to him þo kyngis hende
Riche ȝiftis þat þei brouȝt
But in þe firste ȝeere was hit nouȝt
Sum men seyn þe nexte ȝeere
Folewynge & somme wip resouns sere
Seyn two ȝeere aftir þei coome fol. 67r col. 2
Ion gildenmoub seip his dome 11380
Pat he fonde in oon olde boke
Pese kyngis þre her weye toke
A twelfmonep er þe natuiute
For ellis myȝte not þo þre
Haue rauȝte to ryde so fer way 11385
And comen to cryst þilke day
He seide in þat boke he fonde
Of a prophecy of estern lond
Pat balam hett crafty & olde
And mychel of a sterre he tolde
A sterre he seide shulde be sene
Was neuer noon bifore so shene
Ion tellep vs als gyldenmoup
Of a ferren folke vncoup
Wonynge by eest occione
By3onde hem is pepul none
Among whiche was brougt a writ
Of seth þe name spake of hit
Of siche a sterne þe writ spake
And of þese offeryngis to make
Þis writ was kept fro kyn to kyn
Pat þei wolde þeronne myn
At þe laste þei ordeyned twelue
Þe wysest among hemselue
And dude hem in a mounteyne derne
Bisily to waite þat sterne
Whenne any dy3ed of þat doseyn
His sone was sett for him certeyn
Or his nexte frende or fere
So þat everyche a þere
Whenne her cornes were In done
Þei went into þe mounteyne soone
Þere þei offered preyed & swank
Pre dayes nouþer eet ne drank
Þus vche osprynge þere dyde
Til þe sterre was to hem kide

11388 prophecye] prophete LB. estern] þe estrenest B.
11390 And] Pat B. he] om. B.
11392 before] tofor L. shene] clen B.
11393 als] of B.
11394 ferren] sterre L.
11395 Wonynge] Wonid B. eest] þe est B.
11397 whiche] hem B.
11398 seth þe] swich a B. name] man G.
11400 And] om. B. þese offeryngis] þis offring B.
11403 twelue] xij L.
11405 dude] bid L.
11406 þat] his B.
11408 His] þe B.
11409 Or] Of B.
11411 were] was B.
11412 mounteyne] mounteyn T.
11415 vche . . . þere] þey hauntyd & B. dyde] altered from dude H.
11416 was . . . hem] to hem was B.
Pulke sterre hem coom to warn
Vpon þe mounte in fourme of barn
And bare on hit likenes of crois
And seide to hem wiþ monnes vois
†at þei shulde go to iewis londe
þei went & were two þere walkonde
Þe sterre before hem euer led
And wondirly were þei fed
Her scrippes wheþer þei rood or 3ode
Hem failed neuer drynke nor fode
Þes kyngis riden forþ her rode
Þe sterre euer before hem glode
Þei seide go we to þat kyngye
†at shal in erþe haue noon euenynge
We wole him bere offerynge newe
And honoure him wiþ trouþis trewe
Alþe þe kyngis of þis werd
For him shulde quake & be ferđ
Þei folwed on þe sterre berne
Til þei come to lerusaleme
But fro þei coom þere at þat tyme
Þe sterre him hidde & wolde not shyne
Pourþe þe myste of god aboue
†at was for fals heroudis loue
3it wiste þe kynges hit nouȝt
But wende to fynde þere þat þei souȝt
Þei took her Innes in þe tounne
And asked aftir him vp & douȝne
But þe burgeis of þat cite
Had wondir what hit my3te be
Pei asked hem what secche 3e
A blisful childe pei seide parde
He shal be kyng of kyngis alle
To honde & foot we shul him falle
Say 3e no sterre pat lad vs hider
Po pei gedered hem togider
And spak þero of wiþ greet wondringe
And word coom to heroude þe kinge
Pat siche kyngis þer were comen
And had her In in toun nomen
Whenne he þis tale vnirstood
Him þouȝte hit nouȝter faire ny good
For he wende he shulde come
And put him out of his kyngdome
Swiþe togider let he calle
Þe maistris of his clerkis alle
And asked of hem him biforn
Where þat crist shulde be born
Þat kyng of iewis shulde be
Pei seide in bedleem Iude
Þe prophetis han hit writen 3ore
In bedleem Iuda he to be bore
Pei hit be not þe moost cite
Of dig[n]e leest shulde hit not be
Of þe shal he be born & brede
My folke of israel shal lede

// Heroude asked þo kynges in derne
Whenne þei sey þat ilke sterne
Goob he seide & faste enquire
How he is born & where
Come beseyn & tellep me
Wip worshepe wol I hym se
Sir þei seide hit shal be done
On her weye went þei sone
Whenne þei & heroude were atwynne
Pe sterre to shyne dud bigynne
Herby hit semep to me
Say noon hit but þe kyngis þre
Bitwene eyr & erpe hit shone
A fairer was þer neuer none
Pe toun of ierusalem fro
Into bedleem hit lad hem þo
Ouer þe hous stood þe sterne
Pere ihesu & his modir werne
Pei kneld don & brouste in honde
Vchone 3af worþi offronde
Pe firste of hem Iasper hitȝt
He 3af hym golde wip resoun riȝt
He 3af hit hym in tokenyngis
Pat he was kyng of alle kyngis

//
Melchior coom alber neest
And kid he was bope god & preest
Wip cense biforne hym he felle
Pat shulde in chirche brenne & smelle
Hit is a gumme þat comeb of firre
Baltizor he offered myrre
A baum of wondir bitturmes
Pat dede men wip anoýt es
For rotynge is no bettur rede
In tokene he was mon to be dede
Pes þre sifis seib som boke
At ones alle he hem toke
Ful swetly wip smylyng chere
Byhelde þo sifis ryche & dere
Joseph & mary his spouse
Feire called hem to house
And faire arayed þei hem digte
Wip þe childe þei were þat nyȝte
Wipouten pride to telle ȝow alle
Had þei no bed sprad wip palle
But riȝt as þei þere fonde
Þei toke & þonked god his sonde
Fayn þei were þat þei had sped
Þe kyngis þre were brouste in bed
Thre very kyngis of her wey
Þis chylde souste wiþ þis aray
He knew hem wel & kyd in dede
Wel he quyȝt hem her mede
Þei were in wille þilke nyȝt
To turne to heroude as þei hiȝt
But as þei into slepe were lad
An aungele coom & hem forbad
To wende by hym any way
For he was traytour fals of fay
Anɔþer weye shulde þei fare
On morwe whenne þei risen ware
Whenne þei þus hade do to þe childe
Þei toke her leue at mary mylde
And þonked Ioseph curteysely
Of her nobel herbergery

11506 to] & schuld B.
11509 wip] with a B.
11510 þo] þe B.
11511 And] In L. arayed] aray LB. þei] with B.
11514 þat] all B.
11516 no] non B.
11518 god his] godis B.
11520 þe . . . þre] Tho kynggis iij L; þes þre kynggis B. in bed] abed B.
11525 þilke] þat ilk B.
11527 into] in her B.
11530 fay] lay B.
11532 On morwe] On morn L; Amorn B.
11533 þus . . . do] had don þus B. to] to superscript with a caret L. þe] þat TLB.
11534 at] of B.
Po kyngis seoden anober wey
Whenne heroude herde þerof sey
Wroob wex þat wrongful kyng
And helde hym dryuen to scornyng
Þei sett aspyes bi þe strete
If þei myȝte þo kynges mete
He bad sle hem for his sake
If þei myȝte hem ouertake
But god wolde not he met hem wip
Saaf þei went into her kib
Whenne heroudes say he myȝte not spede
Wroob he was as he wolde wede
For his wille myȝte not ryse
He þouȝte to venge him on oþer wyse
He made oon ordynance in hyȝe
Þat mony gulteles shulde dyȝe
For he myȝte not fynde Ihesus
Awreke wolde he hym þus
For þe chesoun of o barn
Mony wolde he haue forfarn
He commaundide his knyȝtis kene
To sle þo children alle bidene
WipInne þe touȝ of bedleem
And wipouten mony barnteem
He diide hem sakles of lyue
Ful sory made he mony a wyue
Wipynne þe londe laft he none
Of two ȝeer elde but let hem slone

After l. 11551 Add has an extra line.

Of two seer or wipynne bus
So he wende to sle Ihesus
Al for nouste gon he stryue
Myȝt he not ihesu brynge of lyue
He þat oure aller lyf may syue
Wipouten hym may no man lyue
Ar he wolde þat myȝty kyng
Miȝt noon him to deþe bryng
And ȝit not þenne but he shulde ryse
Riȝt at his owne deuyse
Þis was þe somme in certeyn
Of þe childre þat were slayn
An hundride fourty & four ȝousande
Pourȝe ihesu coom to lyf lastande

B ut seuen dayes bifoir we rede
Ar heroudis made do þis dede
Þer ioseph on slepe lay
An auȝgel to hym gon say
Ryse vp ioseph do þe to go
Wip marye & hir childe also
3e mot nedis alle þre
Into egipte londe fîe
Riseþ vp er hit be day
And folweþ euer þe wete way
Heroude þat is þe childeþ fo
Now awayteþ him to slo
Þere shul 3e dwelle wip þat barn
Til I come efte 3ow to warne
Soone was losteph redy boun

---

11567 two] ij° L. seer] zere olde B.
11568 So] Pus B.
11570 of] on B.
11571-72 om. C.
11571 aller] alder B.
11574 noon him] hym no man B.
11575 shulde] schul B.
11579 fourty . . . ȝousande] xl and iiij M° L.
11580 Pourȝe] To L.
11581 seuenn] vij L. bifoir] afore B. we] wer H.
11582 Ar . . . made] Þat heraued schuld B.
11586 hir] þe B.
11587 3e] 3ow B.
11590 folweþþ] wendith B.
11592 awayteþþ] waiteþþ B. to] for to B.
11593 þat] þe B.
11594 efte 3ow] you efte TL.
By nyȝte he went out of þe toun
Wiþ mary mylde & her meyne
A mayden also & knaues þre
Pat þenne were in her seruyse
Alle were þei war and wyse
Forþ she rood þe mayden mylde
And in hir armes lad hir childe
Til þei coom by a caue depe
Þere þei þouȝte to reste & slepe
Þei dide marye þere to liȝt
Soone þei sawe an vgly syȝt
As þei loked hem bisyde
Out of þis caue þei sawe glyde
Mony dragouns sodeynly
Þe gromes þo bigon to cry
Whene Ihesus say hem drad so be
He went doun of his modir kne
And stood vpon þe beestis grym
And þei louted doun to hym
Þus coom þe prophecye al clere
To dede as seib þe sautere
3e dragouns wonynte aboute
Þat lord owe 3e loue & loute
Ihesu went biforn hem þon
Forbede harm to any mon
Mary & Ioseph not forþi
For þat childe were dredy
Ihesu seide to hem vchone
For me drede haue 3e none
Lete no sorwe into sou bite

11596 he] bay B. þe] om. TLB.
11598 also &] & also TL.
11601 þe] þat TLB.
11602 armes] arme T. lad] bare B.
11603 by] to B.
11604 repeated in Add.
11606 Soone] þere B. vgly] hidous B.
11607 As] om. B.
11608 þis] a B.
11610 þo] þere B.
11611 be] om. B.
11612 of] on B.
11613 þe] þo T.
11615 al] om. B.
11617–18 om. F.
11618 loue &] for to B.
11622 þat] þe B. dreyd] drey B.
11625 into] to B.
For I am mon al parfite
Alle þo beestis þat are wylde
To me shul be tame & mylde
Lyouns seode hem amyddde
And lebardes as þe dragouns didde
Bfor mary & loseph þei seode
In ryt wey hem to lede
Whenne mary say þe beestis route
Firste she was greetyl in doute
Til ihesu loked on hir bliþe
And bad hir no drede kiþe
Modir he seide haue þou no warde
Nouþer of lyoun ny libarde
Þei come not vs harm to do
But only to serue vs to
Boþe assë & ox þat wîþ hem were
And beestis þat her harneys bere
Out of ierusalem her kip
Þe lyouns mekely went hem wîþ
Wipouten harm of ox or assë
Or any beest þat wîþ hem wasse
Þenne was fulfilde þe prophecye
Þat seide was of Ieremye
Wolf weþer lyoun and ox
Shal come togider lomb & fox
Wipouten harm or any tene
Þat þenne shal be hem bitwene
A wayn þei hadde & oxen two
Þat her gere was lad in þo

11629–30 reversed in B.
11629 þe lions & þe dragons did B.
11630 And] þe B.
11631 mary & loseph] hem mekely B.
11632 In] þe B. to] for to B.
11634 greetly in] in grete B.
11638 ny] nor T.
11640 first to] for to L. second to] i½ L.
11643 her] þat B.
11645 or] & B.
11649 weþer] were þere B. and] or L. ox] foxe B.
11650 &] or cancelled, & superscript with a caret L. fox] ox B.
11651–52 om. C AddrG.
11651 or] of L.
11652 shal] sche B.
11653–56 om. F.
Forb went þei her wey þon
Wipouten techyng of any mon

Mary folwede rydynge good pas
Greet hete in wildernesse hit was
Of greet trauaile she was wery
A palme tre she say hir by
Joseph she seide now wolde I rest
Vndir þis tre me þinke best
Gladly [he said] þat wol resoun
Anoon he went & toke hir doun
Whenne she was set sikerly
She bihelde þis tre so hy
She say a fruyt þeron hongonde
Men clepe palmes in þat londe
Joseph she seide fayn wolde I ete
Of þis fruyt if I myȝte gete
Mary he seide me merueileþ þe
Pat seest þe heȝenes of þis tre
To haue þat fruyt how shulde we do
Mornes honde may noon com to
But I syke for anoþer þinge
Pat we haue of watir wantynge
Oure watir purueaunce is gone
In þis wildernes is none
Nouþer for vs ny for oure fe
Ny for none of oure meyne

// Ihesu sat on his modir kne
Wip a bliþe chere seide he
Bowe þe douȝ anoon þou tre
Of þi fruyt ȝyeue vs plente

11655-56 om. Add.
11659 greet trauaile] her iorney B.
11660 she say] stode B.
11661 wolde] will B.
11663 he said] om. HT.
11667 a] þe B.
11668 clepe] clepid L.
11670 if I] who B. gete] it gete B.
11672 þis] þe B.
11673 þat] þe B.
11674 noon] not B. to] þerto B.
11676 of] om. B.
11678 In] And in B.
11679 Nouþer] None B.
11680 om. Add.
11683 anoon] he sayde B.
Vnnebes had he seide þat sowne
Pat þe tre ne bowed downe
Riȝt to mary his modir fote
Þe crop nyȝe euen wip þe rote
Whenne alle had eten fruyt ynoweȝe
Hit bowed stille vche a bouȝe
Til he commaundid hit to ryse
Pat dud hit bowe to his seruyse
To þat tre he spake wip myȝt
Ryse vp he seide þat þou þe riȝt
Þou shalt fro nowe forwarde
Be plauntide in myn orcharde
Among þe trees in paradys
Pat þou & þei ben of prys
Vndir þi rote þer is a sprynge
I wol þat out þe watir wrynge
To be wellyng for my sake
Pat we may plente of watir take
Anoon þe tre stert vp stidefast
Vndir þe rote a welle out brast
Wip stremes clere fresshe & colde
Alle to drinke ynoweȝe þat wolde
Mon & beest in þat place
Vchone þonked god his grace
Vpon þe morwe þo hit was day
And þei were redy to her way
Ithesu turned to þat tre
And seide palme I bid þe
Þat of þi braunchis oon be shorn
And wip myn aungel heþen born

11685 þat þe B.
11687 to mary] evyn to B.
11688 nyȝe . . . wip] little to B.
11691 to] vp L.
11694 Ryse vp] Arise B. þat . . . riȝt] & stonde vpright B.
11695 fro] he sayde fro B. forwarde] forward L.
11696 plauntide] blantid L.
11697 in] of B.
11698 of] of o T; one off B.
11700 out . . . watir] þe water oute B.
11703 stidefast] faste B.
11704 out] vp B.
11708 his] of his TLB.
11710 redy to] ridyng on B.
11711 þat] a B.
11713 heþen] hennes TB.
In paradys plaunted to be
Pere is my fadir murpnes to se
Vnnepe was pis word spoken
An aungel coom a bowe was broken
And born away also soone
His commaundement was done
Pe bouge to heuen wiþ him he bere
Pei fel in swowne þat þere were
Pe siȝte of aungel made hem mad
Ihesu seide why are ȝe drad
Wheþer þat ȝe wite hit nouȝt
Pat hondes myne þis tre wrouȝt
I wol now þat of þis tre
Stonde in paradis to be
To my seyntis in stide of fode
As hit in þis wey stille ȝit stode
Penne ȝeode þei forth her way
Joseph gan to ihesu say
Lord þis is a mychel hete
Hit greueþ vs hit is so grete
If þou rede þerto we wolde
Pe weye bi þe see to holde
Pere be townes in to rest
Pat wey to go me þinke best

Ioseph drede þe not I say
I shal make short þi way
Of þritty dayes iourney þro
Þou shalte haue but a day to go
As þei togider talkyng were
Þei loked aboute fer & nere
Soone bigon þei þo to se
Of egipte lond a good cite
Pen wex þei glad & bliþe
And coom to þat cite swibe
Fonde þei þere no knowyng
To aske any gestenyng 11750
þat tyme þat þei coom to towne
Were prestis at her temple bowne
To make þe folk as þei were set
Do sacrifise to her maumet
Mary nyȝt was Inned þere
To se þe chirche hir sone she bere
Whenne he was þe chirche comen In
Men myȝte a selcouþe se to myn
Alle þo deueles in a stounde
Grouelynge fel to þe grounde 11760
Doun to þe erþe were þei leide 11763
Penne coom þe prophecie was seide
Whenne he seide þe lord shalle
Come to egipete ydoles alle
Shul falle & wax to nouȝt
Whiche þei wiþ her hondis wrouȝt

// Of þat touȝ was a lordyng
Whene him was tolde þis tiping 11770
He gedered folk & dwelt nouȝt
And to þe temple he hem brouȝt
For to wreke hem was he boun
Pat þus cast his goddis doun
Whenne he say in þe tempel lye
His goddis & his maumetrye
He coom to mary wiþouten harme

11747 wex] were B.
11748 þat] a B.
11749 no] non B.
11752 at] to L. her] þe B.
11754 Do] To make L; To B.
11755 nyȝt] dere B.
11757 was . . . chirche] þe chirch was B.
11758 a selcouþe] haue mervayle B.
11759 a] þat B.
11760 Grouelynge] Develing þay B. to] vnto B.
11761–62 om. CAddGHTLB.
11764 was] þat B.
11766 ydoles] & þe ydols L.
11767 & wax] & was T; awey L.
11768 Whiche] Swich B.
11769–72 om. B.
11773 wreke] worke B.
As she hir childe bar in barme
Wip honour before him he felle
And to þe folk þus gan telle
But þis childe were god of myȝt
Oure goddis had stonde[n] vpriȝt
But for he is almyȝtȝy sene
Oure are fallen doun bidene
Pe wrekѣ of him sore may we drede
As witnesseþ oure elderes dede
How hit bitidde of pharaone
Wip alle his folke was fordone
For þei wolde not on god leue
Perfore had þei þat greue
Alle þei drowned in þe see
I trowe by him so do now 3e
Was no temple in al þat toun
Pat þeroft ne fel sumdel doun

//
In egipte leue we Iesus þus
To telle sumwhat of heroudus
Heroude had regned þrity þere
Whenne þat mary ihesu bere
Sipen he regned [yer]es seuen
Fer he brouȝte himself fro heuen
Pat false feloun goddis fo
Souȝte his lord for to slo
How had he hert to shede her blood
Pat neuer dide but good
Pat willful wolf þat ferde so fals

11778 As] And B. hir childe] hym B. in] in her B.
11781 of myȝt] allmyght LB.
11782 Oure] þes B. had stonden] hadden stonde H.
11784 fallen] fals & B.
11785–86 om. HTLB.
11787 wrekѣ] werk B.
11788 As] Pat B.
11789 of] on B.
11791 leue] beleue B.
11792 had . . . þat] all had þey B.
11793 drowned] drenchid B.
11794 so . . . now] now so do L. 3e] we B.
11795 Was] Ther was L. no] non B.
11796 Pat . . . sumdel] But som thereof fyllyn L; Bote þat þere fell som þeroft B.
11799 þrity] xxx L.
11801 yeres] þryes GHTLB. seuen] vij L.
11805 her] his B.
11806 Pat . . . dide] Off hym þat did neuer B.
Aseynes fremde & frendis als
His deoulful dedis most be knowen
Monqueller was he to his owen 11810
Pat gredy gerarde as a gripe
Now his wrongis bigon to ripe
And for his seruyse mony a day
Penne coom tyme to take his pay
Pat cursed caitif so vnmeke 11815
Po bigan to waxe seke
Pe palesy smoot his oon syde
Pat dud him faste abate pryde
On his hede þer wex a skalle
Pe scabbe ouergoþ his body alle 11820
Pus at ones coom bis þ[r]ing
Pe folk say sorwe on her kyng
Pe sicche toke him sikerly
Pe fester smoot þourþe his body
Pe goute potager euel to bete 11825 fol. 70r col. 1
Hit fel doun into his fete
Ouer al was he mesel pleyne
Perwib he had þe feuer quarteyne
Pe dropesy so togider him prest
Pat he wende his body wolde brest 11830
Pe fallyng euel had he to melle
His teþ out of his heed felle
On vche syde him souþte his sore
Mïste no mon wip lyf haue more
Ouer al wrong out þe wore 11835
Mabes cruled in him þore
Pis caitif so vnmeke
Døp him leches for to seke
Pei comen bope fro fer & neer
Pe slizest of þat ilke mister
And for þei myȝte not leche his wo
Alle he dude hem for to slo
Fro him fleddde his owne meyne
Bope sone & seruauntis to se
Pus his frendis fro him fleddde
Mist noon for stynke come to his bedde
Alle fled fro him away
And preyed aftir his endynge day

Whenne þat archelayus his sone
Say þus his sory fadir wonne
To þe baronage soone he sent
To make a pryue parlement
Gode men he seide what is ȝoure siȝt
Of my fadir þat þus is diȝt
3e seen he haþ no monnes taile
Perfore say me ȝoure counsaile
He is so stad in his wo
Sawe we newr noon ȝoper so
Pe rotyng of him þat rennete oute
And þe stynke him aboute
May no lyuyng mon hit þole
He sleeþ his leches deed as cole
Wood is he þus in þis debate
He is in a sorweful state
For wo he is out of his wit
I rede if ȝe assente to hit
Pat we gete vs leches twyne
In whiche he may triste certeyne

11838   Døp] Did B.
11840   ilke] om. B.
11846   to his] ner his, his superscript with a caret B.
11848   aftir] for L.
11850   þus] om. B.
11854   þus is] is þus TB.
11855--56   copied after ll. 11863--64 in Add; om. L.
11855   taile] entaile B.
11860   aboute] all aboute B.
11863--64   reversed in Add.
11863   þis] his B.
11864   in] om. L. state] estate L.
11866   assente] sent B.
11868   he] we TL; me B.
A newe bab to make & proue
Of picche & brymston for his loue 11870
And whenne hit wellep in þat hete
Caste him In & lete hym swete
Pe baronage seide good is þis rede
For almes were þat he were dede

// Po leches soone dud þei brynge
Whenne þei coom before þe kynge
He lift vp his lodly chyn
Lokynge felounly and grym
Horesones he seide what are 3e
Leches þei seide to leche þe
Medicyne shal þou of vs take
A nobul bab we shul þe make
By þat þou come þe rof oute
þou shalt be hool as any troute
þei filled a leed of picche & oyle
And faste diden hit to boyle
Wherre hit was at her wille diȝt
þei liften vp þat cursed wiȝt
Traitors he seide 3e shul goon
To honge but I be hool anoon
Nay certis þei seide sir kynge
Shal þou neuer no man hynge
By þat we ones fro þe part
But if we failen ofoure art
Herwib þei let þe heed doun
And vp þe feet of þat feloun
Soone helde þei him her hete

11872 In] þerin B. lete] make B.
11873 baronage] barons B. þis] thy LB.
11874 he] sche cancelled, he superscript B.
11875 Po] þe B.
11876 Whenne] And when B.
11877 lodly chyn] body schen B.
11878 And lokid lopely as I wen B.
11879 Horesones] Here sonnys L.
11880 leche] hele B.
11885 of] with B.
11886 to] for to B.
11887 at] alle L. diȝt] wroght B.
11888 liften] lyftyd L. vp] hym vp B.
11893–94 reversed in B.
11895 let . . . heed] held hym B.
11896 of . . . feloun] & doun þe croun B.
PerInne þei honged him bi þe fete
In þat bâbbe of picche & tarre
And sende him þere he fareþ werre
Wors þen he ferde euer are
For neuer comþ ende of his care
He was lefte wiþ sathonas
And wiþ þe traitour fals Iudas

Whenne he was deede gerarde grym
Archelaus was kyng aftir him

Whenne heroude was of lyf farn
An aungel coom Ioseph to warn
And seide tyme is þat 3e go
Ihesu wiþ þe mary also
In goddis name into 3oure kip
I bidde 3ow 3e wende in grip
For þei þat souȝte þat childe to quelle
Are alle dede I þe telle
Ioseph was of þe tibing fayn
And hyȝed him to wende aȝayn
But not to þat syde of þe lond
Pere archilaus was reynond
Into þe lond þat het lude
Pidur turne shulde he
Into galile he went
In wille & also good entent

**How ihesu dude in childehede**
**Somþing I wol 3ow rede**

_Hi_† fel vpon an haliday
Pat sabat het in Iewes lay
Ihesu & _obere_ childre samen
Wente hem bi þe ryuer to game
Ihesu sat doun on his play
And _demmyngis_ seuen made of clay
Pat watir myȝte renne & tille
Out of þe _floum_ al at wille
Among þo childre oon þer was
Pat sibbe was to satanas
Wiþ [ni]þe & wiþ euel wit
Pe watir _rennyng_ gon he dit
Pat watir to þe _lakes_ brouȝt
And shende þe _werke_ pat ihesu _wrouȝt_
Peinne seide _ihesu_ þou goddis fo
Son of losse & of _deþ_ also
Pat I haue done þou hast spilt
þou shalt abye þat ilke gilt
Was þer þenne no lenger mote
But dede he fel doun at his fote
His frendis þo _bigunne_ to crye
Pei seide soure sone wantoun & _wylde_
Wiþ his _cursyng_ hab slayn oure _childe_
Whenne mary & Ioseph herden þis
Soore _dredde_ þei tresoun Iwis

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11925–34 _illegible in F._
11926 also] in B.
11926a in] in his T.
11929 vpon] on B.
11931 samen] in samyn L; in same B.
11932 to] for to B.
11933 sat] sett hym B.
11934 _demmyngis_] _dammes_ B. _seuen_] _vij_ L.
11935–36 _om. HTLB._
11937–54 _illegible in F._
11938 al at] att his B.
11941 niþe] erbe HTLB.
11943 Pat] þe B.
11944 ihesu] crist haþe B.
11946 losse . . . _deþ_ _deþ_ and los B. _deþ_ dett L.
11950 doun] _om._ B.
11955–58 _om._ L.
Of þe frendis of þis barne
Soone wente þei ihesu to warne
þenne seide Josep to marye
Speke þou wip him priuelye
And aske him why he makeþ vs
For his maneris be hated þus
Oure neyzebores wol hem on vs wreke
Speke þou for I dar not speke
Mary souȝte & fonde him soon.
My lord she seide what hap he done
þis body ded worþi to be
Ihesu seide worþi is he
Wh[e]nome he wolde not suffer to stonde
þe werke made of my honde
She seide sone worce not þis wyse
Lest alle wol vpon vs ryse
Ihes[u] þat was so curteyse
His modir algate wolde he pleise
On þe dede cors þere he lay
Wip foot he smoot & þus gon say
Ryse vp þou ful of felony
Þou wast neuer ny art worþi
In my fadir riche to be set
For þou hast my dedis let
þis cors vp ros whenne he seide so
And on his wey did him to go
Ihesu soone in þat tyde
Let þe watir renne & slyde

11957 þis[þ]e B.
11960 þou om. B.
11962 For] With B.
11963–64 om. B.
11964 þou] 3e B.
11965 Mary . . . &] She sowght hym & L. him] om. L.
11966 hap he] haue 3e B.
11967–68 reversed in L.
11967 þis . . . worþi[þ] Is he worþy dede B. þis] His L. worþi] for L.
11969 Whenne] Whonne H; For L. to] om. LB.
11970 made of] þat I made with B.
11971 þis[þ] om. B.
11973 Ihesu] Ihes H.
11974 algate] all way B. pleise] prays B.
11975 cors] body L.
11978 wast] were B.
11979 to] om. B.
11980 dedis] werkis B.
11981 þis cors] The body L.
11983 soone] right sone L.
And of cley of þo lakes selue
With hondis made he sparwes twelue
On her sabot þus he dice
Mony childre were in þat stide
Whenne iewes þis gon se & here
Pei spak to Ioseph in þis manere
Seest þou not Ioseph bi þi fay
How ihesus brekeþ oure haliday
Ioseph þenne to ihesu spake
Why dost þou men þus pleynyt to make
For þi werkis on oure sabot
Ihesu togider his hondis smoot
And seide in her aller siȝt
Ryse vp briddes & make ȝoure fliȝt
Fleeb & lyueþ ouer al þis werd
Pei toke her fligte & forþ ferd
Whenne pei þis say þat bi him stood
Summe seide him euel & summe good
Somme him loued & helde of pris
Somme him blamed þat were not wys
Somme þat þis wondir sawe
Wente to prestis of þe lawe
And seide how Ioseph sone
To do siche maystryes was wone
Bifore þe folke of israeMe
Pat hit was sooth for to telle
At þe last coom þis tibonde
To twelue kynredes of þe londe

// A prestis sone þo stood þere
And in honde a ȝerde he bere
Pourse enuye wrapbe & tene
He brake bo lakis alle bidene
Bo be he ditted pe watir lade
And temed bo lakes bat he made
Penne seide ihesu in hige
Pow wrecche seed of felonye
Werk of deeb sone of satone
Of bi fruyt shal be seed none
For bi rotis are alle drye
Shal neuer bi braunchis multiplie
Wip pis he drouse away for drede
And siben fel he doun dede
Penne took ioseph ihesu to lede
Mary & bei homwarde 3ede
Comeb a childe malediȝt
Aȝeyn ihesu to ryse he tȝt
Wip childer coom he him aȝeyn
And wolde haue felde ihesu certeyn
Ihesus seide to bat feloun
Shal þou neuer com sounde to toun
Pat þou didest were resoun none
Wip þat he fel doun dede as stone
Pe childes frendis þat deed him say
Cryed & sayden waileway
þei seiden what childe is þis
Pat þus may do þat his wille is
And þat he biddeþ also soone
Wipouten lettyng hit is done
To ioseph on pleynt 3eode þei
And þus gon þei to him say
Do way fro vs ihesus þi sone
For in no toun may he wone
Or ellis teche him þan
Blessing to vse & not to ban

12018 brake bo[brastbe] B.
12019–20 reversed in B.
12022 wrecche] workest B. felonye] folye B.
12023 second of] om. B.
12026 Shal . . . braunchis] py branchis schall neuer B.
12031–32 om. F.
12037 were] was B.
12039 deed] did L.
12042 þus] om. B. second þat] what B.
12045 on . . . 3eode] to playne did B.
12048 no] non B.
12050 Blessing . . . vse] Vs to blisse B.
Penne seide Ioseph wip mylde chere
Why dostou sone on bis manere
Seestou not how mony wedis
Of bis folk for bi dedis
Pei hate vs alle & han in lep
And we may not pole her wrep
Ihesu zaf Ioseph vnswere
Is no wyues sone nowhere
But he mot bi his fadir be lerd
Aftir pe wisdom of bis werd
Of pe fadir pe waryinge derep nouzit
But to bat sone bat mys hap wrouzit

//
Pe grete lordyngis were ful tene
On ihesu roos pei alle bidene
And pleynt on him made comunely
Bope to Ioseph & to mary
Pen gon Ioseph sore to drede
Pe tresoun of pe lewis dede
Pat him & mary bus gon blame
And ihesus hent vp bat licame
Pat lay deed biffere pe prong
Ihesu bi pe heer him vp hong
Pat alle myst se him speke him to
As childe shulde to fadir do
And pe spirit awey fled
Come aseyyn in bat sted
Pe dede cors wax hool & fere
Alle had selcoupe bat bere were

12055 lep] wrep B.
12058 sone] son w, w cancelled B.
12059 be lerd] lerd L; lere B.
       After l. 12060, B inserts an extra line: Pat he is euer afferde
12061 derep] dreedith B.
12062 first bat] pe B.
12063 full] full of B.
12065 comunely] comely L.
12069 &] on L. bus gon] gan to B.
12070 licame] lykid hame L.
12071 deed] day L.
12072 heer] arme F. him] om. B.
12073 Pat alle] And alle L; All bat B. him . . . to] speke or go B.
12075 pe] his L.
12076 Come] And come L.
12077 &] in L.
12078 selcoupe] marvaryle LB.
A maister þat was wondir kene
At ihesu was he ful tene
For he spak so skilfuly
To him had he greet enuy
Poure swellyng of his herte
To Ioseph spak he wordis smerte
Po wordis were ful of despite
As he wolde wip Ioseph flite
If þou he seide loue þi sone
To bettur þewis þou hym won
But if þou wolt him haue a fol
Þou most do set him to þe skole
For to lerne & stonde in awe
And to his eldre worshepe drawe
But hit is sene wel þerby
Leuer þe is þou & mary
Þat he loue 30w þen londis lawe
For þe him done in noon awe
Þe firste þat men shulde him ken
To menske prest & elder men
Wip ðepere childre suche as he
To holde fast loue & charite
And wip hem louesumly to dwelle
Boþe þe lawe to here & telle

//
Joseph seide on what manere
Mist men holde him to lere
If þou wenest him to lerne
Þat to do wol we not werne
Ping þat falleþ to monnes lore
Ihesuanswered þe maistir þore
Þou art commaundur of lay

12079 þat] þer TB.
12080 he ful] full of B.
12082 had he] he had B.
12086 Ioseph] hym a B.
12090 þe] om. B.
12094 þou &] and þou B.
12097 shulde] shulle L.
12098 To men myspeke & to preistes he sen, he cancelled, then this line cancelled and l. 12098 copied correctly L. menske prest] worship prestis B. elder] old B.
12102 þe] in B.
12103 on] in B.
12104 to] forto B.
12105 wenest] couettis L.
12107 Ping] Pat B.
12109 þou art] Now art þou B. lay] þe lay B.
As I now here be say
Pou & ober are holden bert to do
But I am not holden bat to do
For I am departide soop to say
To be bounden to erpe lay
Of [3]oure lawes outaken am I
I haue no fadir erpe lay
Pou art vndir lawe bounden
And I am ar be lawe was founden
And 3it pou wenest makeles to be
Pat noon in lore shulde teche be
I con be teche bat bou not can
Pinge I lerned neuer of man
Pou woost not whenne bou was born
I woot wel & ber biforn
Not 3it allone bat tyme past
But als how longe bi lyf shal last
For to be lyuyng in bis werd
Alle wondride bat bis word herd
Anoon alle gan bei crye
Who herde euer siche ferlye
Of any man bi norp or soup
Who herde euer siche selcoup
We witen alle wel of be now
Where bou were born & what art pou
Pin elde is not to vs in were
Uneebis art bou 3[i]t of fyue 3ere
Whepen coom bou bat art so 3ing
For to brynge forp siche talkyng

12110 now] om. B. say] here saye B.
12111 are] be B.
12112 holden bat] beholden so B.
12114 erpe lay] ethir L.
12115 Of] To B. soure] oure HL. outaken] vntaken B.
12116 haue no] ne have L. no] non B.
12117 lawe] be lawe B.
12123 was] wer B.
12125 bat] be B.
12126 als] om. AddB; ellis CFG.
12128 bis word] bes wordis B.
12131 Of] Be B. bij] of B.
12133 wel] om. B.
12135 elde is] eldris L.
12136 sit] 3t H. of fyue] of v L; fifften B.
12137 Whepen] Whens B.
Alle seide so mot we pryue
We herde neuer siche a child on lyue

Ihesu 3af to hem vnswerere
To alle þe iewis þat þere were
Alle he seide 3e haue selcoup
To here siche speche of childes moup
Wherfore wole 3e not trowe
Soþer þingis þat I telle 3owe
3e wondir on þat I seide ore
Þat I knowe þe tyme before
Whenne 3oure modris 3ow bere
3it I say more forsoþe here
Of Abraham whiche 3e calle
For to be 3oure fadir alle
I say hym & wip him spake als
And 3itt 3e wene þat I am fals
Whenne ihesu þus had seide his wille
As a stoon þo wex þei stille
Alle þat weren þore olde & 3onge
A word durst not speke wip tonge
To þat folk spak ihesu shene
As childe wip 3ow haue I bene
Among childre as childe I spake
To me no knowleche wolde 3e take
Wip wyse spake I wisdome wip
But wolde 3e no þing wip me kip
3e vndistode me not forþi
Lasse I woot are 3e þan I
Hit is sene 3e are of litil faye
Pen gan a maistir for to saye

12139 we] I B.
12140 siche . . . child] non swich B.
12143 Alle] Alle they, they cancelled L.
12146 þingis] þing B.
12147–48 copied as one line in Add.
12147 on] om. B. ore] of oþer B.
12148 knowe] knew L.
12149 Whenne] When þat B. 3ow] ye L.
12150 I . . . here] se I ferþermore B. I say] say I TL.
12154 am] sey L; be B.
12155 þus had] had þus B. his] his wa, wa cancelled L.
12156 wex] stode B.
12164 kip] kt kyth, kt cancelled L; liþ B.
12167 sene . . . are] sevyn yer L.
12168 a] þe B.
Pus to Ioseph & to marye
We haue a maistir het leuye 12170
Him to teche wol he not warn
To him biteche 3e soure barn
Po seode Ioseph & mary meke
Wip cherysshyng to ihesu speke
To þe scole him to tille
But in þat scole he sat so stille
Pat euel ny good spake he nouȝt
Penne þei him to sir leuy brouȝt
Maistir leuy þe olde mon
Taȝte him a lettre þon
And bad him ȝyue vnswerewere
And ihesu helde him stille þere
Leuy for wroþ a ȝerde hint
And smot him on þe hed a dynt
Ihesu seide þo to leuy
Wherfore smytest þou me & why
I say forsoþe if þou wolt trow
Þou smytest him co[n] more þen þow
For þat þou techest to oþer men
Pyn owne word I con þe ken
Þei are blynde þat oþere leres
[And] woot [not] what þei teche her feres
As a chymbe or a brasen belle
Ihesu folwedde on his speche
And of þis resoun vnswerewere to seche
Þe lettres fro alpha to tayu
Wip dyuerse siȝte may men sew
What is tayu seye firste to me

12169–70 reversed in Add.
12171 he] we B.
12176 om. Add. þat] þe B.
12177–78 reversed in Add, and an extra line added.
12178 him to] to hym B.
12179 þe] an B.
12185–12188 om. L., one leaf missing.
12187 þou] þe B.
12188 con] com H.
12192 And] I H; þat B. not] om. H.
12194 nouþer con] can not B.
12198 And] om. T. resoun] wite B.
12199 fro] of B. tayu] trowe B.
12201 What] Pat B.
And I shal vndo alpha to be
He bat alpha con not seen
How shulde he knowe tayu to ben
Ipocrisis 3e are Iwis 12205
Telle me firste what alpha is
And I shal penne leue 3ow trew
Whenne 3e telle me what is tayu
Ihesu 3aft him penne his taske
Of vche lettre for to aske
Questioun of vchone bi name
Whenne leuy herde he bouste shame
Acombred was he for to here
Ask of so mony lettris sere
Penne he bigon bis cry to 3yue
Pis chylde oweb not to lyue
Abouen erpe he lyuep longe
Worbi he were on gibel honge
Fuyr I woot may him not brynne
An[d] oper peyne he mot bigynne
I trowe bat bis ilke fode
Was longe tofore noes flode
What wombe him bar & breddde
Wip whoos pappis was he fedde
Fle fro him now wol I
His wordis may I not vndirly
Myn hert clyngeb him to here
But god himself wip him were
Is noon may his wordes bere
I wende I hadde ben of mistere
But I catif al in skorn
I wende my maistir were not born
As prentis wende I him ouercomen fol. 72v col. 1

12207  trew] om. B.
12208  is tayu] it is B.
12210  Of] An B.
12211  vchone] eche B.
12214  Aske . . . so] Pe asking of B.
12215  he . . . bis] began he a B.
12216  to] forto B.
12217  longe] to lone B.
12218  honge] to hong B.
12220  And oper] Anoper HT. mot] bot B.
12222  tofore] before B.
12223  What] Whos B.
12227  clyngeb] cleneth B.
12231  all] om. C. in skorn] bi-scorn CG; borne F.
12232  were not] had not be B.
12233  As] A T. wende I him] I wolde hym haue B.
In his resouns I am nommen
Alas he seide fro his day
I am overcomen for euer and ay
Bi a childe of litil belde
Overcomen I am in myn elde
For he arguep of siche a ping
Pat I ne knowe ende ny bigynnynge
In his witt is he so bolde
Pat I may not on him byholde
Me pinkep bi my resoun
Mani may not wip him comoun
Nobing can I him discryue
Say I neuer sich on my lyue
Over a tregettour he most be
Or ellis god himself is he
Or ellis sum aungel wip him dwellep
To teche þe wordis þat he tellep
Whepen he coom what he shal be
Not woot I by my lewte

// Whenne ihesu had him herde a whyle
He seide & þerwip gon to smyle
A commaundement make I here
Pat 3e alle may se and lere
Pe bareyn shal hir fruyt fynde
And þer sene þat 3itt are blynde
The pore also to gete sum bote
And cripul to go riȝt on fote
Pe dede to rise & ðebere vchone
Be set into her state anone
To be lastyng in him þat is

12234 resouns] respons B. I am] am I TB.
12237 B] With B.
12238 I am] am I B.
12239 a] om. B.
12240 ne] om. B. ende ny] endyng nor B.
12241 is he] he is B.
12246 on my] one on B.
12250 teche] teche hym B.
12251 what] ne what B.
12253 ihesu] Crist B.
12254 to] he B.
12256 3e alle] all 3e B. lere] here B.
12257 Pe] Her B.
12258 3itt are] ere were B.
12260 And] Pe B.
12262 into] vnto B.
Rote of lyf lastynge swetnes
Whenne þat ihesu had seide so
Alle had bote þat were in wo
No more durste þes opere say
But pryuely þei stale away

Penne went ioseph & mary boun
Wip ihesu to anóther toun
Alle þat meyne mylde & meþ
Wente hem into nazareth
In þat toun mary was
Whenne þe aungel brouste hir gras
Ihesu went him forþ to play
Wip childre on an haly day
In a solere was in þat toun
A childe cast anóther doun
Out of þat lófte he fel to grounde
So þat he dised in a stounde
His frendis herde þis in hyþe
Pei ron to I[o]seph & to marye
Loude on hem gon þe calle
Wherfore haue 3e leten þis falle
3oure some hab ours feld wip stryf
And felounly brouste him of lyf
Pus þei seide on him her wille
Ihes[u] alwey helde him stille
Pat noon vnswere syue wolde he
Til mary & Ioseph were þere fre
Mary seide sone me say
Wheþer put þou þis childe or nay
He seide nouþer euel ny goode
But doun of þat solere he 3eode
Til he coom þere þat licam lay
Pus to him dide he say
Zeno he seide how farestow
Wel he seide fare I now
If I putt þe sop þou say
He vnswered lord nay
þe childes frendis fro þat hour
Helde ihesu wip honour

//
To Iericho whenne þis was done
Joseph went also soone
Wip him mary þat byrde bolde
Ihesu þenne was six þeer olde
He bowed to al þat [þei] wolde bidde
Her biddynge bleþely he didde
His modir him bitoke a pot
Watir fro þe welle to fot
Wip ðepere childre of þe toun
Whenne he had his watir boun
[A childe þat wip hem was þare
Brake þe pot þat ihesu bare
Wip wille or wip recheles dynt
And ihesu vp þe watir hint
And bare hit hoom as a balle
And presented his modir wipalle
Whenne mary say þis maistry
In herte she hidde hit priuely
She was trusty & douted nouȝt
But goddes wille wolde be woreȝt
To his modir berne he þede
And toke of whete a litil sede
Vpon þe felde himself hit sewe
And þat same day hit grewe
So þicke þat wondir was to se
Hit mu[l]teplied so greet plente
Hit ʒalde whenne hit was shorn

12302 wip] worþe TB.
12303—04 reversed in Add.
12306 þenne ... six] was þo sixten B.
12307 þei] he H.
12309 bitoke] toke B.
12310 fro] at B.
12313—474 om. H, one leaf missing. The text here is printed from T.
12313 hem] hym B.
12315 Wip] om. B.
12316 And] om. B.
12325 felde] erþe B.
12328 muteplied] muteplied HT. so] om. B.
12329 whenne] when þat B.
An hundride fold þat ilke corn  
Ihesu toke þis corn in walde  
And wondirly aboute him dalt  

// From lerico to flum iurdone  
Among þo weyes þere is one  
Þat lay rïgt bi þe watris syde  
Þere lay a leones þat tide  
Nörisshinge hir whelpes so  
Þat nonom durst bi hir go  
Towarde þe flum on a day  
Ihesu goynge coom þat way  
To þe leones caue he ȝode  
Þere he þe whelpes vndirstode  
But whenne þe leonesse hir sawe  
Anoon she dud hir lorde knawe  
Alle aȝein him gan rise  
And honoured him on her wise  
Ihesu sat bitwene hem þon  
Aboute his feet þe whelpes ron  
Pleyinge wip him on her manere  
Wiþ her fawnyng made him chere  
Pese ðere leouns þat were olde  
Stoden afer as bestis wolde  
Wiþ hit hedes bare þei lowe sail  
Honoured him wip faunynge tail  
Þe folke stood fer & loked tille  
We say neuer beestis of þis wille  
And seide but he or his kynne  
Had wrouȝt er som greet synne  
3it wolde not leouns on þis wise

12330  pis] his B.  
12334  þo] þe B.  
12335–36  reversed in Add.  
12336  leones] lion B.  
12340  þat] his B.  
12342  whelpes] lions B.  
12343  leonesse] lions B.  
12345  rise] þey ris B.  
12348  His whelpis aboute his fete ran B.  
12349  him] hem B.  
12350  her] his B. him] hem B.  
12351  Pese ðere] þis olde B.  
12352  wolde] bolde B.  
12354  Honoured] And honouryd B. faunynge] hede & B.  
12356  þis] swich B.  
12358  er] here B.  
12359  not leouns] þe lions not B.
Bede to him her seruyse
Wherne ihesus of þe caue coom oute
Pe liouns coomen him aboute
Pe whelpes ran aboute his fete
Wip him to pley þouȝte hem swete
Pe folke bihelde & stood on ferre
For leouns durst þei com no nerre

Ihesu seide now may þe se
How beestis are bettur þen þe
Pat con our lord honoure & ken
And þe þat he hæp made to men
And þat aftir his owne ymage
To him take þe no knowlage
Pese beestis in mekenes knowe me
And men knowe not þat þei se
Penne he þede þe flum to passe
Wip þe þe þe leouns þat þere wasse
Þe watir saf him wey ful gode
On eiper side as wal vp stode
Wherne þei had companyed him so
Forþ in pees he bad hem go
To noye no mon ny no mon þaym
Til þei had her erde aȝayn
Her leue þei toke wip her entent
Ihesu hoom to his modir went
Ihesu was þat tym þore
Of eishte yeer olde & more
Ioseph was a parti wriȝt
Plowȝe & harwe coude he diȝt
Treen beddes was he wont to make
And þerfore his seruyse take

12361 þe þis B.
12362 aboute] all aboute B.
12365 &] þat B.
12366 leouns] drede B.
12368 How . . . are] Pat best is B. þe] ar þe B. Pat] Pey B.
12369 our] her B.
12370 þat] om. B.
12372 no] non B.
12378 vp] it B.
12379 þei] he B. companyed him] convoyde hem B.
12381 mon þaym] þing þan B.
12382 her] þe B.
12386 eishte] viij L; eȝten B.
12388 Plowȝe] Plowes B. harwe] harowes B.
12390 seruyse] labour L.
A mon coom to him in þat sted
To haue made a treen bed
þat shulde in lengbe þre ellen haue
And Ioseph bad þo to his knaue
þat he shulde him tymber felle
And he þe mesure gon him telle
Pe knaue þat þis tymber fet
Helde not reðily his met
Ouershort he brouȝt a tre
Whenne Ioseph coom him for to se
For short mist hit not geyne
Doun he hit leide & toke aȝeyne
Whenne ihesu him sey so bisy to be
Aboute þat ilke forceide tre
Ioseph he seide to me þou shawe
þe on ende þerof for to drawe
Take þou þe opere for I hete þe
We wol hit lengbe a quantite
þis tre drowȝe þei hem bitwene
Soone was þere a maistry sene
þat furst was short & wolde not be
Po was hit longe ynouȝe to se
Penne fond Ioseph of lettyng nouȝt
But at his wille his werke he wrouȝt

// 3itt souȝte þe folke as tofore
To sette ihesu to lore
þerof bisouȝte þei marye
Ioseph hem grauntide sikurlye

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12391 A mon] Anon one B.
12392 To . . . made] That wold have made L; For to make B.
12393 þre] iij° L.
12394 And] om. B. bad] had L.
12395 him] to hym L.
12397 þe . . . tymber] þe tymbir þat þe knaue B.
12400 him] it B.
12402 Doun he] Oft laid dun C; Oft laide he F; Oft he laid G. toke] toke up F.
12403 him sey] se hym B.
12406 on] tone B.
12408 a quantite] quarters þre B.
12409 drowȝe þei] þey drowe B.
12410 al] om. B.
12411 þat] om. B. was] was it B.
12413 Penne] They altered to Then L. fond] had B.
12414 he] om. B.
12415 souȝte] þoght B.
12416 sette] john sett, john cancelled B. second to] vnto B.
To pe scole was he broust
Pe maistir foly on him soust
He bigon him for to lere
Wip wicked wille & euel manere
He bad him alpha for to say
Ihesu vnswered & seide parfay
Telle me furst what is betha
And þene shal I saye of alpha
Pe maistir wroop wip him wase
And smot ihesu in þat plase
For he him smoot wip no resoun
Deed in place he fel adoun
And ihesu þat had þole shome
To his modir went home
Joseph anoon þenne sikurlye
For þat childe called marye
Marie he seide myn hert is sare
I drede men wol þis childe forfare
Pe folke to him hap euel wille
I drede lest þei wol him spille
Nay she seide hit is no nede
Of goddes son for to drede
Þat any mon shal do him wronge
For he þat sent him vse amonge
To be born he wol him seme
F[r]a wicked men him to zeme
He þat sent him in his name
Shal him kepe fro al shame

Pe þridde tyme was ihesu þore
Beden to be set to lore
Pe iewes wolde algate þat he

12419 was he] þey hym B.
12420 Pe] His B.
12425 betha] alpha B.
12426 And] om. B.
12430 place] þat place, þat cancelled B.
12433 þenne] om. B.
12436 þis] our B.
12438 lest] me þat B.
12439–40 om. CAddGTLB.
12442 Of] On B.
12446 Fra] For HT; Fro B.
12448 Shal] He schall B.
12449 þridde] iij* L. was] om. B.
12450 Beden] þey bade B.
Of her lore shulde lered be  
Ioseph & marye wolde not warne  
But to þe scule lad him zerne  
Wip cherisshynge & talus mylde  
But wel wist þei þat þis childe  
Mist not be lered of mannes lare  
Þat al wip-inne himself bare  
Whenne iþesu coom into þat scule  
If he were 3ong he was no folc  
Wip þe holy goost he was led  
A book to him þe maistir bed  
Þat book spake of mannes lawe  
Mony þere stood herde & sawe  
How he vndid þat he fonde þore  
And obere þingis muchel more  
Þe holy goost dud hit him telle  
Riȝt as þe spring of a welle  
Þat euermore out remnyng es  
And þe welle neuer þe les  
And so verrely he tolde  
Herde neuer mon 3onge ny olde  
So kyndely goddes werkes telle  
Þe meister doun for wondir felle]  
Honourynge him he fel him vndir  
Þat al þe folke on him gon wondir  
Whenne ioseph herde he ran blyue  
And wende þe maistir were of lyue  
As obeþ þer toforen were  
Þat mys to iþesu hem bere  

12452 lore] lawe B.  
12455 talus] talking CFG; speche Add.  
12457 mannes] mens B.  
12459 þat] þe B.  
12460 was] nas L.  
12461 he was] was he B.  
12462 A] þe B.  
12464 stood] was B. &] þat B.  
12466 þingis] þing B.  
12467 hit him] hym yt L.  
12470 neuer] is neuer B.  
12472 mon] non B.  
12473 werkes] werkys to L; wordis B.  
12474 doun] did B.  
12475 he fel] he no fel H.  
12476 folke] scule L. on . . . gon] had grete B.  
12477 blyue] swibe B.  
12478 And] He B. were] had ben B. of] on LB.  
12479 toforen] before B.
Pe maister seide to Ioseph zerne
Pou broustest not a childe to lerne
But maistir is he al ful parfite
Perof may no man him quyte 12484

Pen flitted þei to a toun 12487
Pat called was capharnaoun
Pere woned Ioseph & marye
For to fle þe iewis enuye
A burgeis woned in þat cite
Pat Ioseph hett was riche of fe
He had ben seke mony a day
And ded þo in his bed he lay
Whenne ihesu herde þat woful chere
In þat cite so mychel bere
He had þerof ful greet pite
And þus to Ioseph mened he
Wherfore Ioseph seide ihesu now
To þis man þat het as þou
Ne dost þou grace or bounte none
What bounte he seide haue I in wono
Ihesu seide þou hast ful gode
Take & bere to him þi hode
On his face þou hit lay
And þerwip to him þus say
Ihesu he shal saue þe
And soone shal he saued be
Ioseph took þis commaundement
And to þe dede cors he went
His hode he leide on his face
And ihesu sent him soone his grace
Vnneþis had he hit on leide
And þo forseide wordis seide

12482 a] þis B.
12483 is . . . al] he is B.
12485-86 om. CAddGHTLB.
12495 woful] newfull B.
12496 þat] þe B.
12501 or] nor T; ne LB.
12502 in] in my L.
12506 to . . . þus] þus to him TL. þus] om. B.
12509 took] takeþ B. þis] his L.
12510 þe] þis B.
12512 And] om. B.
12513 om] on mym B.
12514 þo] þe B.
Whenne þat cors boun to bere
Roos vp al hool & fere

//
Not longe dwelled þei þere so
But to bedleem flitted þo
þere wip ihesu woned þai
Joseph calde him on a day
His eldest sone hette lame
And sende him to þe 3ard bi name
For to gider hem sum cale
And ihesu aftir stilly stale
Joseph & mary vnwitone
Whil þei were þat cool gederonde
An edder sprong out of þe sond
And stong iame in his rigt hond
He was hurt selly sore
Ruly he gan to crye & rore
He swal so faste & wondirlye
Pat almost bigan he for to dye
For bittneres doun he him leide
And ofte weylawey he seide
Myn honde is stongen bittwrly
Whenne ihesu herde bis reuful cry
Pat þis wrecche lames made
To him he 3ede wipouten abade
Dide he þere noon oþere gyn
But hent his hond & blew þerIn
So he made al hool his hond
Deed byside þe worm þei fond

Whenne Ioseph was wont to wende
To gestenyng wip any frende
His sones went wib him boun
Iame Ioseph Jude & symeoun
Wib him went als his dou3t eres two
Mary wip ihesu coom also
And wip hir mary cleophe
Pat oon was of be sistres bre
Two sistres had oure lady we fynde
As we shul aftir make mynde
Whenne bis meyne was gedered samen
Alle hem wantide goostly gamen
Til ihesu was comen in place
To syue him blessyng of his face
Ar he wip hem were set in sete
Wolde pei nouber drynke nor ete
Ny breke her breed nor messe taste
Til he were to hem comen in haste
And til he were among hem lad
And wip his benysoun hem bad
If he were fro hem pat tyde
Til he coom alle shulde abyde
Whenne he shulde to meteshipe go
Mary Ioseph his brehere also
Iosephs sones as I seide sore
Alle felowshipe him bore
Pe folk him helde day & ny3t
Bifore hem as a candel bri3t
Pei him loued & doutid ay
And where he slepte ny3t or day
The clearest of God's list
Shone on him no some so bright
He so the hit is as I now say
We fynde on sleepe he lay

Mony are his childehedes I of tolde
Done ar he were twelue see ear olde
Now of some shul se here
Done when he was of twelue see
as luk seip vs the gospellere
Pat trewe witnes is wont to bere
In ierusalem pat his cite
At a feest was greet semble
Alle the gode men coom pat day
Mary & Josep were not away
Her frendis wip hem gider sout
3onge iihsu wip hem thei broust
Whil thei feest was lastonde
Euer were thei there dwellonde
When hit was done hoom thei went
And for set thei wipbent tent
At the outcomyng of the gate
He turned thei thei him forset
Vnto the iewis folke he 3ede
And loked on bokis of her lede
Disputynge among hem he sat
And thei him answered mony what
Alle thei that in that folk were stad
For wondir of his witt were mad
Of his childe thei that was so 3onge
A3eyn his resoun had no man tonge

12574 no] as B. so] om. B.
12575-76 om. FAdd.
12575 hit] om. B.
12577 his] the B.
12578 Done ar] Or the B. twelue] xij L.
12579-80 om. F.
12579 se] we B.
12580 when] are Add. of] om. B. twelue] xij L.
12581 vs] om. B.
12584 semble] solemnpnte B.
12593 om. B.
12595 folke] bokis B.
12596 of] on B.
12597 among hem] hem among B.
12599 in . . . folk] folke thein B.
12601 Of] A3en B.
12602 no man] theay no B.
Among þese maystris þus was he ay
Til mary had made hir iournay
Pe þene firste on him þouȝte sho
But wist she neuer what to do
Pei hem þiþouȝte in certeyne
Ioseph & mary turned azeyne
To seke him þere his frendis wip
Oueral aboute in þat kip
So longe had mary aboute gone
Þat wery was she liþ & bone
And him she dred wondir sore
And was aferde in hert þe more

//
Into þe scole she coom goonde
And greet gederynge þerInne fonde
Of wyse maistris of þat lawe
Wip hem sittynge ihesu she sawe
Pe best maystris of þat toun
He ʒaf hem alle redy resoun
His modir seide to him þus
Leue sone why hastou fered vs
Þi fadir & I mony weyes
Han þe souȝte þese þre dayes
Wip heuy hert & droupyng chere
Whi didest pou þus leof & dere
He seide modir why souȝt ðe me
Wherfore shulde ʒe mournyng be
Wite ʒe not þat I most do
Þing þat falleþ my fadir to
What he of þese wordis ment
Pe[i] wiste not fully þe entent
Fro þenne of ihesu sprung þe nome
Wip his modir he went home
And bar him as a childe in doute 12635
To fadir & modir for to loute
How þei wolde lede him was ful eeth fol. 74r col. 1
Þei went þenne into nazareth
Al þat euer þei wolde him bidde
Wipouten any strif he didde 12640
In hert stille held his modir ay
Al þat she herde hym do or say
He wex in witt as was his wille
Migþ no man him fynde wip ylle
Fulde was he wip þe holy goost
In nazareth he soiourned moost 12645
Til ihesu was comen nere
To þe elde of þritty zere
þenne him pouȝte tyme þat he 12653
In cristen lay wolde baptised be
Wip cristen lawe þe troupe to sprede 12655
þerof hereaftir shul we rede
But ar I þerof to telle bigyn
I shal 3ow telle more of his kyn

Whenne þat Ioachim was dede
Anna wip hir frendis rede 12660
Was 3yuen to anþer husbonde
A douȝty mon of þat londe
Cleophas was his name
Riche of good dede & fame
Soone wip hir a douȝtir he gat
þat mary as hir sister hat

12633–34 reversed in Add.
12633 Fro] om. B.
12637–38 reversed in Add.
12637 was ful] it was B.
12638 þenne] hem B.
12644 him fynde] fynde hym B.
12645 was he] he was B.
12648 elde] age B. þritty] xxxiv L; xxx F; twenty Add.
12649–52 om. CAddGHTLB.
12655 Wip] In B. troupe] treyts B. sprede] spede B.
12656 hereaftir] aftir B.
12657 I] we B. to telle] om. B.
12658 3ow telle] speke B.
12662 douȝty] noble B.
12664 of . . . &] & also of grete B.
12666 hir] his L.
A mon in marriage hir toke
Alpheus het as seip þe boke
Two sones bi hir had alpheus
Pat was Ioseph & Iacobus
Pis Iacob þat I telle of now
Was cald þe broþer of Ihesu
Ihesu broþer calde was he
For sibrede worshippe & b[on]te
Holy lyf he led alwayes
Fro he was born þe story sayes
He dronke neuer cider ny wyne
Ne neuer wered cloob of lyne
Flesshe eet he neuer of al & alle
He fynded neuer on god to calle
Him þouȝte himself neuer wery
On god on knees for to cry
His knees þerof were bollen so
Pat vnnebis myȝte he go
Aftir coom þat tyme men wende
He were þat crist þat shulde be sende
Pis ilke Iacob þat I of telle
As he stood on a day to spelle
In ierusalem was he slone
His soule anoon to heuen did gone

// Whenne he was deed þis cleophas
Anna was syuen to salomas
She wex wiþ childe & bar in hyȝe
A mayden childe hett marye

12668  Alpheus het] Hight Alpheus B.
12669  Two] ij" L; Four B.
  After l. 12670, B adds:
    Symon & lude were oþer two
    Pre were postils with god to go.
12673  om. B. broþer] brothir, first stroke of w written and cancelled L.
  After l. 12674, B adds: Ihesu most lyke was he.
12675–76  om. HTLB.
12678  þe] as þe B.
12680  neuer . . . cloob] wered cloþe þat was B.
12681  he] om. T.
12682  fynded] sesid B.
12684  On] To LB.
12687–88  om. F.
12687  Aftir] Affore B.
12696  hett] þat hight B.
She was syuen to zebedee
A dou3ty man of galile
Of hir were born gode childre twey
Miche[l] iame pat is to sey
Whiche kyng heroude dide to slo
Pe toþer brother of þese two
Was seynt Ion þe euangelist
Pat wel was loued wip ihesu cryst
For his mychel dou3ty dede
And for he lyued in maydenhede
Alle þe apostlis he hem past
Pourȝe his maydenhede stidfast
In feloushipe was he ihes[u] nest
And lay & slept on his brest
And say þe priuuytes ful euen
Moo þen any man kan neuen
EXPLANATORY NOTES

The general intention behind the abbreviated references was to devise forms both brief and clear. The following list expands the contracted forms with a view to identification and location in the Bibliography, where complete publication details can be found.

LIST OF ABBREVIATIONS

Chester Plays — The Chester Mystery Cycle. Lumiansky, R. M., and David Mills, eds.
CM — Cursor Mundi. Morris, Richard, ed.
Court of Sapience — Spindler, Robert, ed.
Herman’s Bible — La Bible von Herman de Valenciennes.
Horrall, SVCM — Horrall, Sarah M., ed. The Southern Version of Cursor Mundi.
OED — Oxford English Dictionary.
Opus Imperf. — Opus Imperfectum in Matthaue. Pseudo-Chrysostom.
PG — Patrologia Graeca.
PL — Patrologia Latina.
Protevangelium — Le Protévangile de Jacques. Amann, Emile, ed.
SE Nativity — The South-English Nativity of Mary and Christ. Pickering, O. S., ed.
Stanzlaic Life — A Stanzlaic Life of Christ. Foster, Frances A., ed.
The Three Kings of Cologne — Horstmann, C., ed.
Traver, Four Daughters — Traver, Hope. The Four Daughters of God.
Wace — Wace. L’Établissement de la fête de la conception Notre Dame.
NOTES

9229–12712 The section of the CM edited here corresponds to the summary of contents presented in l. 151–66.
9232 The “fyuepe elde” extended from the Babylonian captivity to the birth and early manhood of Christ.
9233–64 Except for a few minor additions, the genealogy is based on Matt. 1:11–17.
9234 Neither Matthew’s genealogy (1:15) nor Num. 3:32 gives an alternate name for Eleazar. Levi comes from Luc. 3:24.
9246–51 Matt. 1:15 lists only Mathan. JACOBUS A VORAGINE, Leg. Aur., Sept. 8, p. 585, citing JOHN DAMASCENE, De Fide Orthdoxa, IV 87 (ed. Buytaert, p. 320) identifies Panthar as Levi’s son. Panthar’s brother, however, is Melchi, not Mathan as in CM. Perpantera derives from Barpanthar, the father of Joachim in Leg. Aur.
9260–62 The claim of sixty generations between Adam and Christ is difficult to verify. Matt. 1:17 puts the total number of generations between Abraham and Christ at forty-two. Gen. 5:4–31 and 11:10–27 list twenty generations from Adam to Abraham inclusive. Possibly the poet felt that Abraham was counted twice in these combined reckonings and that Adam should not have been included since he was not the product of human generation. This would reduce the total to sixty.
9265–347 The immediate source is Herman’s Bible, ll. 2685–2742a. See also the edition by Ina SPIELE, Li Romanz de Dieu et de sa mere (Leyden, 1975).
9269–72 75.11:1-2.
9273–74 F’s “atte sulde bringe vs alle to rest” (l. 9272) radically alters the sense of the line and so requires the extra couplet.
9281–86 The ultimate debt is to Is. 7:14.
9287–88 The definition is not in Herman’s Bible.
9289–91 MSS CFGT support the more familiar “milk and honey” combination as opposed to “Burre et miel” (Herman’s Bible, l. 2703), and “Butyrum et mel” (Is. 7:15). Lines 9290–91 are derived from “Que ert biens et qu’est mals, n’en volra pas douter,” Herman’s Bible, l. 2704, which is based on Is. 7:15: “ut sciat reprobare malum, et eligere bonum.”

Christ’s uncanonical milk and honey diet is puzzling, however. The context is not the traditional one of prosperity, abundance, or fertility, as in Deut. 32:13–14; Ex. 3:8, 17; 13:5; Lev. 20:24; Ier. 11:5; Ezek. 20:6. Instead these symbolic foods are employed in connection with distinguishing “pe wicke [and] pe good,” a usage for which I can find no parallel. Nor does Penna’s commentary on the Isaiah passage shed any light on the problem: “Probably the reference is not to the awareness of ethical distinctions, but simply . . . to the child’s learning to know which food he likes, after being weaned at the age of two or three” ("Isaiah" in A New Catholic Commentary on Holy Scripture, p. 576).
9294 Much closer to “Quis audivit unquam tale?” in Is. 66:8 than to “N’oi mais si parler,/Aucuns fors rois naistra, nel volt del tot mostrer” in Herman’s Bible, ll. 2705–06.
9297–302 A close rendering of Herman’s Bible, ll. 2707–11. The promise of a written legacy does not appear in Isaiah. In l. 9298 both the positive “openli!” (F) and the comparative “opinliker” (CGHTLB) are possible.
9306 “vos fix ert contraire,” Herman’s Bible, l. 2712.
9313–17 Most of these designations are in Herman’s Bible, ll. 2718–21. “God of strengbe” (l. 9315), however, seems less indebted to “mout par ert redoutés,”
Herman’s *Bible*, I. 2721, than to “Deus, Fortis,” *Is*. 9:6. Here, as in I. 9294, the CM poet shows a readiness to work closely with more than one source at a time.

9318 Probably a return to Herman’s *Bible*, whose “empires” (I. 2723) is closer to “reign” (I. 9318) than is “peace” (Is. 9:7).

9328 Herman’s *Bible*, I. 2728 and *Is*. 11:1–2.

9329 Herman’s *Bible*, I. 2730 identifies the maiden as “Marie.” The CM poet does not reproduce the play on words found in Herman’s *Bible*, I. 2729: “chele verge le vierge senefie.”

9332 The notion of envy is from Herman’s *Bible*, I. 2732: “Et avra un enfant dont tout aront envie.”

9333–38 A close translation of Herman’s *Bible*, II. 2734–37, including the erroneous attribution of the prophecy to Jeremiah. See note on II. 9341–46 below.

9339 This accusation of spiritual blindness is not found in Herman, whose tone at this point is closer to impatience than to condemnation: “Ne sës tu que j’ai dit? Escoute!” (I. 2738).

9341–46 Herman’s *Bible*, II. 2737–42. The prophecy about the end of anointed kings, here attributed to Jeremiah, was usually credited to Daniel. See *Piers Plowman* B xviii 109; the “Adoration of the Magi” in *Chester Plays*, VIII 297–301; and *The Three Kings of Cologne*, 16/1–2. Although derived from Dan. 9:24, the wording of the prophecy comes from PSEUDO-AUGUSTINE, *Contra Judaeos*, PL XLII 1124.

9349–51 The poet here lays particular emphasis on the Jews’ unwillingness to believe. The corresponding passage in Herman’s *Bible*, II. 2746–47 is essentially transitional in character and makes no reference to disbelief or sorrow.

9353–66 The abrupt change in subject matter, from the disbelief of the Jews to Mary, is more smoothly managed in Herman’s *Bible*, II. 2744–51. Although the printed text of Herman reads “de mirre si dent” (I. 2759) and CM reads “yuory” (I. 9360), the latter reading is among the variants cited in Herman’s *Bible*, III, p. 32n. The catalogue of Mary’s attributes is taken directly from Herman’s *Bible*, II. 2753–62, with occasional minor omissions and changes in the order. Such flattering comparisons are regularly found in courtly love writings of the period. See M. S. LURIA and R. L. HOFFMAN, eds., *Middle English Lyrics*, nos. 24, 26, 27, 29, 33, 43. The influence of the *Song of Songs* is also clear. See Cant. 1:2, 14; 2:2, 4:1–2, 10–11; 7:4. “A Salutacioun to vre Lady,” in C. HORSTMANN, ed., *Minor Poems of the Vernon Manuscript*, pp. 121–31, similarly lauds such parts of the Virgin as her thumbs, womb, back, maidenhead, knees, toes, and entrails. As Morris (CM, VI xlv) observes, II. 9362–64 are unacceptable as they stand in MSS HTLB. The intended sense is surely that the rose is as different from the thorn (bush) that produced it as Mary is from her stock, the Jews. MS C is clearest:

\[\text{Als rose and thron ar tua vnmete;}\]
\[\text{And tuix pam fair a-cord es nan} \]
\[\text{Sa es tuix hir kin and mi lemman.}\]

9365–66 Closely translated from Herman’s *Bible*, II. 2755–56, but positioned after the description of Mary, not before, as in the source.

9367ff. The preceding lines on Mary, in particular I. 9366, suggest that Mary, not Christ, will be the focus of attention. The explanation for the abrupt change to a different subject is that the CM poet now abandons Herman, whose course is clear — “Or dirai d’une dame et de son grant parage” (I. 2747) — in favour of Robert Grosseteste, whose *Le Château d’amour* provided the theological debate
among the Four Daughters of God concerning Christ's birth. Grosseteste will be the closely-followed source for almost the next thousand lines. The edition cited will be that of J. Murray (Paris, 1918). The transitional passage (ll. 9367–80) appears to originate with the CM poet.

9381–82 The initial use of Grosseteste in this New Testament section illustrates the CM poet's tendency to compress if he is not translating faithfully:

Li soleil fu a iceu tens
Set fez plus cler ke ne est ores,
E la lune si cler lores
Cume li soleil ore luit
Luseit adonke de nuit. (ll. 48–52)

These lines were used in the Old Testament portion of CM (ll. 701–05) but in an accurate translation. In the present passage, further compression is achieved by omitting Grosseteste's supporting reference (l. 54) to Is. 30:26 concerning present-day diminished brightness. Sarah Horrall's note to ll. 701–10 (SVCM1) mentions both the earlier and present debt to Grosseteste and also provides excellent references to other occurrences of the theme of the loss of brightness.

9384 Grosseteste's redundant list, "En terre, en mer, a val, a munt" (l. 56), has been omitted.

9385, 9387 Grosseteste's charge that Adam and Eve forfeited Paradise "par folage" (l. 59) is not repeated by the CM poet who seems disinclined to censure. Cf. ll. 9415–18.

9391–94 A good example of the line-for-line translation technique often adopted by the CM poet. Grosseteste reads:

Kant Deu le mund fet aveit,
Si ke nule rien n’i failleit,
Bestes, arbres, erbe ne fruit
Chescun solum ceo ke il fut. (ll. 67–70)

9396 Ultimately from Gen. 1:24–31 but, more immediately, Grosseteste, l. 74: "Tud au derrain Adam criad."

9400 A faithful rendering of Grosseteste, l. 77, but omitting the important conclusion: "Crea sa alme" (l. 78). An early Middle English version of Le Chateau d’amour, the Myrour of Lewed Men (Sajavaara, ME Trans.), makes explicit the spiritual basis of the "imaginem nostram": "in saul make him lik to the haly trinite" (l. 36). Horrall (SVCM, n. to ll. 319–22) remarks that Augustine had pointed out the "threeness" of man's soul as memoria, intelligentia, and voluntas. The poet previously summarized this theory as

His godhede is hi trynite
Pe soule hab propur ðinges þre. (ll. 561–62)

These are "Menyng" (l. 563), "Vndirstondynge" (l. 565), and "Wisdome ... in wille" (l. 567).

9404 "sleely" is effective alliteratively and also evokes a sense of mystery not present in the matter-of-fact "Somoil en lui ad geté," Grosseteste, l. 82.

9415–18 Grosseteste, ll. 95–100, but without the censure of "par folie/... par orgoil" (ll. 98–99). The idea also receives expression in Augustine, De Civitate Dei XXII 1, PL XLI 752; Milton, Paradise Lost II 832–35; the fourteenth-century Stanzaic Life of Christ, ll. 4001–12; and Mirk’s Festial, 290/31–33.
9427–34 The account in Gen. 2:16–17 is not so precisely legalistic as here claimed. The relevant phrasing is “praecipuitque ei dicens: ‘Ex omni ligno paradisi comede; de ligno autem scientiae boni et mali ne comedas . . .’ ” In Grosseteste the laws are termed “natureus” (I. 114) and “positive” (I. 118). Concerning natural law, Grosseteste explained: “Rationalis igitur creatura considerata in statu conditionis suae incorrupto non eget aliqua lege exterius scripta.” Of positive law he remarked: “Ratio probandae et consummandae perfectae obedientiae consistet in observantia mandatorum indifferentium in se ipsis carentium ratione.” Both opinions are cited by Murray in Le Château d’amour, pp. 172–73, n. to ll. 114–18, from Grosseteste’s De Cessatione Legalium, pp. 74, 78. Natural law was regarded as discernible by human reason alone, divine positive law only through revelation. See P. K. Meagher, “Law, Divine Positive,” New Cath. Enc., and Aquinas, Summa Theologica, Qu. 91, Art. 2:1–11, and Qu. 94. For a discussion of Grosseteste and law, see John A. Alford, “Literature and Law in Medieval England,” especially pp. 943–44.


9443 “La Saisine est la possession d’une terre, d’une chose, d’un droit”; see Grosseteste, p. 173, n. to l. 166.

9458–60 The affirmative here, and in MSS TLB, is not psychologically consistent with the enormity of Adam’s transgression. The corresponding lines in Grosseteste, ll. 146–48, are interrogative, as they are in MSS CG.

9461–72 These lines, corresponding to Grosseteste, ll. 151–64, emphasize the gravity of the sinful act. They are found in MSS CG, but not in HTLB.

9477–78 The omitted lines, based on Grosseteste, ll. 166–68, round out the discussion of Adam’s crime in feudal legal terms and argue for the appropriateness of the loss of Paradise, according to current feudal law.

9480–83 Whereas in Grosseteste the thraldom is to sin (“a le pechié,” l. 170), in CM it is to “sathanas” (l. 9482).

9493–94 These lines occur only in HTLB and are probably spurious, as they do not correspond to anything in Grosseteste.

9505–08 These lines, found only in CG, include a third law, given to Moses on Mount Sinai. See Grosseteste, ll. 193–96.

9516 The poet here identifies his source. Robert Mannyng of Brunne also refers to “Grostet/Of Lynkole” as “Seynt Roberd,” in Handleyn Synne I 4740–42. Grosseteste was never canonized although his canonization was proposed in 1280, 1286, 1288, and 1307. See Sajavaara, ME Trans., p. 31 n., and Grosseteste, p. 15.

9517–752 The beginning of the debate among the Four Daughters of God is signalled calligraphically by the flourished initial “H” at l. 9517.

By the tenth century a.d., “Misericordia et veritas obviaverunt sibi;/justitia et pax osculatae sunt” (Ps. 84:11) was developed in Midrashic writings into an allegorical debate on the creation of man. With Hugh of St. Victor (1097–1141) the argument shifted to the redemption of mankind; see idem, Miscellanea, PL CLXXVII 621–25. This rapidly became the more popular of the two versions. Bernard of Clairvaux (1091–1153) altered Hugh’s settlement, man’s confession and repentance, to the substitution of Christ for sinful man; see Bernard of Clairvaux, “In Festo Annuntiationis Beatae Mariae Virginis: Sermo I,” PL CLXXXIII 383–90. Bonaventure (ca. 1217–74) and Grosseteste (ca. 1175–1253)
also helped to establish and popularize this form of the debate. The subject receives extensive study in Traver, *Four Daughters*. For a more recent bibliography see Tony Hunt, "‘The Four Daughters of God’.”


MSS GHTLB make the son an only child, thereby creating an apparent contradiction of 1.9529, which states that the King also had four daughters. Grosseteste and CM MS C avoid the difficulty altogether through formulations that are not mutually exclusive: “un fiz aveit” (l. 207) and “Quatre filles out” (l. 217). Considered theologically, the problem is less troublesome. Both Christ and the daughters are “of” the Father, the former by way of emanation, the latter as attributes. Such theological subtleties are disregarded, however, in the allegorical representation in the interests of simplicity and immediacy. The *Court of Sapience* explains the significance of the son thus: “Hys son ys Cryst” (l. 418).

“hys doughtres in degree/Byn vertues foure annexyd to hys godhede”; see *Court of Sapience*, ll. 418–19.

The scribe of MS T repeated the “s” in “siftis” and so produced the erroneous pronoun “she.”

Mercy, Truth, Justice, and Peace are the customary names and number involved in the debate. Occasionally extra characters, such as the Devil and Sapience, were added. See Traver, *Four Daughters*, p. 49.

“Hys seruaunt ys olde Adam,” *Court of Sapience*, l. 420.

Mercy’s entire speech is closely translated from Grosseteste, ll. 255–82.

This line is not in Grosseteste.

In Grosseteste, ll. 295–96, Truth emphasizes her filial relationship to the Father, just as Mercy does earlier in ll. 255–56. CM omits the later instance.

Largely a line-for-line translation of Grosseteste, ll. 311–70.

CM omits Peace; Grosseteste, l. 322.

In reverse order in Grosseteste, ll. 342–43.

The rhyme words in MSS CG are “soothfastnes/reuthnes” and “sothfastnes/rightwisnes” respectively. Grosseteste has “Mes sanz Pès e sanz Pitè” (l. 370). HTLB substitute “pees” for “reuthnes.”

CM omits Peace’s opening remarks about her filial relationship to the Father (Grosseteste, ll. 373–74) and her complaint that Truth and Justice passed judgement without consulting Peace and Mercy (Grosseteste, ll. 376–84). The remainder of Peace’s argument is a faithful translation of Grosseteste, ll. 385–424.

CM omits “De tun sane,” Grosseteste, l. 432.

Grosseteste, ll. 433–34, but in reverse order.

Grosseteste, ll. 435–36. The idea is also found in *Elucid. (L’Elucidarium et les lucidaires)*, ed. Yves Lefèvre, I 115–19, where the Son’s role in creation is expressed thus: “Dei dicere est Verbo, id est in Filio, omnia creare ut dicitur: ‘Omnia in sapientia fecisti’,” *Elucid.* I 18. Cf. “Dei Filius, per quem omnia…” I 118.

Grosseteste, ll. 457–96.

The explanation of why neither angel nor man could ransom mankind is not found in Grosseteste, who merely states its impossibility, ll. 475–76. Cf. the explanation offered in Meditations on the Supper of Our Lord, ed. J. M. Cowper, ll. 1126–28:

He [God] myst ha sent an angel to saue vs here,
But pan of oure saluacyun we shulde nat banke hym,
But calle þe aungel sauer of alle man kyn.

The CM poet’s source, however, is Elucid., I 115–16. On the possibility of angelic redemption, ll. 9771–79, Honorius says: “Si angelus hominem redemisset, tunc illius et servus esset; homo autem sic restitui debuit, ut aequalis angelis esset. Et alius oberat: angelus in sui natura invalidus erat hominem redimere; si autem homo fieret, minus posset” (I 115). The argument of ll. 9783–88 is based on Elucid., I 116: “de suo enim genere esse debuit, qui pro homine satisfaceret.”


The original reading of “lord” was probably “hird” (Grosseteste, “Pastur,” l. 489). This was corrupted to “bird” in CG. However, “lord,” as in HTLB, appears in Grosseteste, l. 490, as “Seignur.”

“li cuer crever,” Grosseteste, l. 495.

Grosseteste, ll. 499–568.

Of the ten prophets listed in Grosseteste, ll. 499–508, the CM poet retains only Isaiah.

The agreement of MSS CGTL on “nede” and the occurrence of “rede” two lines earlier suggest that H’s “rede,” although defensible, is probably wrong.

The designations, ultimately from Is. 9:6 but more immediately from Grosseteste, ll. 513–16, occurred earlier in CM, ll. 9314–17, where Herman’s Bible (ll. 2718–21) was the direct source.

H’s “I” (l. 9821) should read “he,” as in CGTL. The scribe’s eye may have caught the repeated “I” (ll. 9816–17) a few lines above where he was copying.

A substitution for the statement in Grosseteste, l. 536, that such aberrations are “monstres.” CG translate Grosseteste’s line, “Mes monstres seient apelez,” as “Bot monstres moght man call pam like.” The purpose of the illustration is to enhance the mysterious nature of Christ who “Bothe is god & mon,” l. 9859.

G preserves the original reading of l. 9853: “And stedfast horis and ober tolike”; cf. Grosseteste, l. 543: “E pus fust verrai cheval.” HTLB’s “beestes” is a generalization.

“I haue of tolde” in HTLB replaces “Ke Ysaie ad nunci6,” Grosseteste, l. 549. The Isaiah reading is preserved in MSS CG.

H’s mistaken feminine form “her” (for “he”) probably arose from anticipating the initial letter in the succeeding word “rest.” Cf. l. 11581, note.

These lines are found only in MS C and do not correspond to anything in Grosseteste.

The Castle of Love section closely follows Grosseteste, ll. 571–788. The suggestion for the allegory derives from Luc. 10:38, whose “castellum”/village was translated as “castle,” and “mulier”/woman was interpreted as “virgin,” thus prompting the depiction of the incarnation as an entering into a castle. See Anselm, “Quoddam, id est singulare castellum fuit virgo Maria,” in “De Conceptu Virginali: Homilia ix,” PL CLVIII 646, and Ailred of Rievaulx, “Audacter enim dico, quia nisi beata Maria hoc castellum praeparasset in se . . . ,” in “In

9884 Grosseteste, l. 576 — “N’ad regard de ses enemis” — suggests that the correct reading is “enmye” (GL) rather than “enuye” (HT). The minims in “enmye” could be easily misread.

The CM poet omits additional details on the military security of the castle found in Grosseteste, ll. 577–82.

9902 The poet deletes l. 598 of Grosseteste on the brightness of the camels.

9909–10 These lines, present only in C, do not correspond to anything in Grosseteste.

9920–21 Grosseteste, ll. 613–14, but in reverse order.

9931–34 These lines, present only in CG, stress the snow-white brightness of the castle and correspond to Grosseteste, ll. 625–28.

9942 A couplet on the health-giving properties of the water (Grosseteste, ll. 637–38) has been omitted.

9950–51 Not in Grosseteste. Conversely, the reference to “Le arc du ciel” (Grosseteste, l. 647) does not appear in CM.

9953–54 A reversal of Grosseteste, ll. 649–50.


9985–89 As HAENISCH observed (CM, p. 29*), “end,” “ende,” “endynge,” “Good endynge,” are misreadings of “Ce est la fei de la Virgine,” Grosseteste, l. 681, and “fei est . . ./De tutes vertuz fundement,” Grosseteste, ll. 685–86. The CM poet, or the scribe of the Old French manuscript he was using, apparently confused “fei”/faith with “fin”/end. Other Middle English translations of Le Château d’amour (see Sajavaara, ME Trans.) avoid the error. In Myrour of Lewed Men, for example, Green signifies “the treuth of our ladye” (l. 404), and in Castle of Love, “be Maydenes bi-leeue so riht” (l. 777).

9992 Not in Grosseteste.

10006 Grosseteste, l. 703 is omitted.

10009–10 Added by the CM poet.

10026 MS C reads “speciale” for “spousaile.”

10039 A filler by the CM poet.

10045–46 A reversal of Grosseteste, ll. 739–40.

10059 “of hir brestes” is much less explicit in Grosseteste, l. 753: “ki surunde.”

10062 Grosseteste, l. 756 has “Sur tutes autres beneuree.”

10084 A substitution for “Ce est la nostre gareison,” Grosseteste, l. 778.


10093 The analogy of sun through glass to explain the mystery of Christ’s incarnation and birth is not in Grosseteste. See the discussion on ll. 11227–32 where the poet makes extended use of the analogy.


10108 MS H’s “to þider” is perhaps defensible but “to” was probably copied from the previous line. The scribe made a similar error less than two lines earlier.

10123 Grosseteste has now been abandoned as a source. “Hereb” is perhaps inspired by “Or entendés,” Herman’s *Bible*, l. 2735, and “Or escouteś,” ll. 2743, 2752, 2763, which begin successive stanzas.

10131 Cf. Herman’s *Bible*, l. 2744: “Ne dirai de folie, ne dirai de putage.”


The names of Mary’s parents, Joachim and Anna, and legends about them and about the childhood of the Virgin began to circulate in the first century A.D., however. The main texts in the tradition are the Greek *Protevangelium Jacobi* (second century) and the Latin *Gospel of Pseudo-Matthew* and *De Nativitate Mariae* (both eighth or ninth century). For editions of these texts and discussion of their provenance, see K. von Tischendorf, ed., *Evangelia Apocrypha* and Emile Amann, ed., *Le Protévangile de Jacques*. Later writers known to the CM poet, such as Herman de Valenciennes and Wace, use this material in their works.

George L. Hamilton has suggested that the CM poet used an interpolated version of Wace, such as that found in MS Add 15606, as a source for these lines. Close comparison of CM with the text of Add 15606, however, shows that this interpolated MS is not the poet’s source. For Hamilton’s suggestion, see his review of G. H. Gerould’s *Saints’ Legends*, p. 238.

The poet’s genealogical interest in Mary is scarcely surprising, for he devoted his work to her (ll. 111–15). Perhaps less obvious is the polemical role of the Marian genealogy in countering the calumnious charges against the Virgin’s ancestry and character (that she was ousted from home for shameful conduct and that Jesus was the illegitimate son of a soldier of fortune and a camp-following mother. See Origen, *Contra Celsum*, PG XI, 720–21). Thus the natural desire to supplement the meagre details of canonical scripture went hand-in-hand with the need for an apologetic approach. See A. F. Findlay, *Byways in Early Christian Literature*, pp. 148–78; *Protevangelium*, pp. 12–14; and O. Cullmann, “Infancy Gospels,” in Hennecke, *NT Apocrypha*, I. 363–69.

10148–54 Anna’s sister is called “Hismeria” in *Leg. Aur.*, Sept. 8, p. 586, and “Emeria” in Wace 54/3, but if the form of the name in CM is closer to that of *Leg. Aur.*, the content and expression incline towards Wace 54/2–7. *Luc.* 1:5 does not go beyond naming John’s parents, Elizabeth and Zachary, except to describe the former as “uxor illius de filiabus Aaron.”

10161–98 The poet draws selectively on both Herman’s *Bible* and Wace in this section.

10169–70 The couplet, based on Herman’s *Bible*, ll. 2774–75, and concerning the exemplary harmony of Anna and Joachim’s marital life, is found in MSS CG but is missing in HTLB.

10178–84 Disagreement exists over what happened to the final third of Joachim’s
offering. Herman's Bible, I. 2787a, states unequivocally that it went "au temple meisime." Pseudo-Matt. I. 1, De Nativ. Mariae I.2, and Leg. Aur., Sept. 8, p. 587, are equally explicit that Joachim kept it for his own needs. Protevangelium I.1, in turn, specifies that Joachim's gifts were divided only two ways: to God (for personal forgiveness) and to the people. In Wace 10/17–22, almost certainly the poet's source, the third part is returned to Joachim's household.

10187–88 Present in MSS CG, missing in HTLB, the couplet corresponds to Herman's Bible, ll. 2790–90a, and emphasizes Joachim's great mercy and chastity. MS G preserves the order of the lines in Herman's Bible.

10190–91 Herman's Bible, ll. 2793–94, which includes Solomon as well as Jesse and David in Joachim's lineage.

10199ff. The childlessness of Joachim and Anna is variously treated. The CM poet clearly regards the couple as having tried, unsuccessfully, to produce offspring. In contrast, Herman's Bible, ll. 2799–802, emphasizes their total abstinence from sex: they do not even sleep together. In De Nativ. Mariae I.3, they live in chaste and childless wedlock, but their offering to God of any child He might grant them suggests something less than total abstinence. Similarly, in Pseudo-Matt. II.2 Anna's lamentation of her barrenness bespeaks a desire for, and presumably an attempt at having, offspring. Anna bewails her childlessness in Protevangelium 2.1, but nothing is said about their conjugal relations. Beginning with a paraphrase of "Vingt anz ensamble converterent" (Wace 11/1), the CM poet here turns to the French source which he will follow closely for most of the next seven hundred lines.

10203–08 The dedication of the child to God likewise receives varying treatment in the different accounts. The CM poet regards the vow as a means of attracting divine help for a problem that has defeated human solutions for twenty years. The dedication is thus presented in Wace 11/3ff. In Herman's Bible, ll. 2936ff., the vow is mentioned, without details as to time and motive (as in De Nativ. Mariae I.3), by an angel sent to tell Joachim of his impending fatherhood. In Pseudo-Matt. II.2, Anna's vow dates from the beginning of her marriage; the curse of sterility is thus less a factor than the love of God, to whose service the child would be dedicated. Anna's dedication in Protevangelium 4.1 takes the different form of a spontaneous thanksgiving in response to the angel's annunciation of the birth to Mary.

10214 The winter date is found only in Wace 11/17.

10222–29 This passage offers an interesting example of how the CM poet utilizes his sources. Line 10222 translates Wace's "Si faisoint lor orison," 11/24. Lines 10223–26, however, are taken from Herman's Bible, ll. 2808–12. In ll. 10227–29, the poet returns to Wace, 12/1–3.

10233 The patriarch is thus named in Wace 12/7, Herman's Bible, l. 2829, and De Nativ. Mariae II.1, but in Pseudo-Matt. II.1 he is called Ruben and in Protevangelium 1.2 Reubel, presumably an error for Ruben. Leg. Aur., Sept. 8, p. 587, does not identify him.


10245–89 The discussion with Isachar closely follows Wace 12/18–14/17. In Herman's Bible, by contrast, the high priest is a flat, brusque, officious figure: "Ne sês que dit la lois?," l. 2844; "Fui tost hor de cheens!," l. 2855. In Pseudo-Matt. II.1, De Nativ. Mariae II.1–2, and Protevangelium 1.2–4, Joachim does not debate the matter.

10260–62, 10266–67 The curse of barrenness, not found in Herman's Bible, is im-
plied in *Pseudo-Matt.* II.1 and explicit in *De Nativ. Mariae* II.1, *Protevangelium* 3.1, and *Leg. Aur.* Sept. 8, p. 587. The source, however, is *Wace* 13/12-14, 13/18-19. The poet notwithstanding, neither the laws nor God makes barrenness a curse in the Bible. The divine injunction to procreate ("Crescite, et multiplicamini, et replete terram," *Gen.* 9:1), along with God’s promise ("Non erit infecunda, nec sterilis in terra tua," *Ex.* 23:26, cf. *Deut.* 7:14), would easily lead to the association of sterility and God’s disfavour. In fact, this association soon assumed the stature of law through the statements of influential patristic authors. See *Augustine,* "Illo itaque tempore cum et lex dies Patriarcharum subsequens male-dictum dicit qui non excitaret semen in Israel, et qui poterat non promebat, sed tamen habebat," in *De Bono Conjugali,* xxii, *PL* XL 391, and *Jerome,* "Male-dicta sterilis quae non habet semen in Israel," in *In Isaiam,* IV.1, *PL* XXIV 72. 10273-74 The fruitless tree reference, evidently added by the poet, may derive from Christ’s cursing of the barren fig tree in *Matt.* 21:19, *Marc.* 11:13-14, or the parable in *Luc.* 13:6-9. 10289-94 *Only Protevangelium* 1.3 has Joachim delay his departure until he verifies in the records of his people that he alone has been without issue. Lines 10291-94 are given a different order from *Wace* 15/8-10. 10295-99 *Wace* 15/16-16/4. Several lines on the remoteness and hardships of the desert area (*Wace* 15/11-14) have been omitted. 10303-05 Fasting is also mentioned in *Protevangelium* 1.4, but both content and expression come from *Wace* 16/9: "Il a à geune pensé." The fast is at least forty days long in *Protevangelium* 1.4. Cf. *Wace* 16/10: "Ne ni avoit gaires este." 10313-72 The annunciation to Joachim, although available in Herman’s *Bible,* ll. 2888-2949, is translated and paraphrased from *Wace* 16/19-19/14. In Herman’s *Bible,* Joachim is portrayed as an argumentative, sceptical, and recalcitrant individual: "je nel croi, tant est gregnour folie," 1. 2893; "Ne sai... se me dis verité," l. 2898; "Non ferai," l. 2939. This is a portrait developed from *Pseudo-Matt.* where Joachim requires a second visitation from the angel and the warning of his men, "Vide ne ultra contemnas angelum Dei" (III.4), before he will obey. By contrast, *Wace* presents Joachim as properly submissive to God’s will (19/19ff.), a trait that will be evident in his daughter in a parallel annunciation scene later. The characterization is consistent with the accepting and reasonable Joachim of the temple scene, ll. 10227-89. 10330 The line in HTLB perverts the intended meaning that parenthood in old age is above the suspicion of lust. CG preserve the proper sense: "Es right born and noght o licheri." Cf. *Wace* 17/15-16: "Que cil qui naist est d’aventure/De dieu dont vient, non de luxure." 10331-46 The five examples of children born to elderly parents occur in the same order and with the same detail in *Wace* 17/17-18/11. 10347-50 A translation of *Wace* 18/12-15. The manner in which Mary is conceived is here made to parallel that of other outstanding Old Testament personages, freed from the taint of lust, and is seen as a prelude to her own miraculous virginal conception of Christ. 10352-56 *Wace* 18/17-21, with slight changes in sequence. The passage states unequivocally that Mary was conceived in the normal way. See also ll. 10571-72. Her begetting is exceptional only in that it occurs to a couple hitherto unable to procreate, the wife now being past the age of childbearing. Herman’s *Bible,* l. 2945, is likewise explicit about Mary’s thoroughly human conception. The desire to normalize the conception was strong enough in *Pseudo-Matt.* III.2 to prompt the addition of "ex semine tuo," referring to Joachim, in spite of the

“Fulfilde wib goddis grace,” l. 10356, may intimate what is more clearly expressed in other treatments: that Mary was filled with the Holy Spirit from the moment of conception. See Herman’s Bible, l. 2946; Leg. Aur., Sept. 8, p. 588; and De Nativ. Mariae III.3. Pseudo-Matt. III.2 mentions the indwelling of the Holy Spirit, but only inconclusively in conjunction with Mary’s life as a temple virgin.

The details about the manner of Mary’s conception and of God’s grace in her are important in the controversy over the conflicting doctrines of original sin and the Immaculate Conception. AUGUSTINE, De Natura et Gratia, xxxvi, PL XLIV 267, felt it best not to speculate on the matter. Bernard of Clairvaux, however, argued that Mary was conceived in original sin, in “Epistola clxv: Ad Canonicos Lugdunensis, de conceptione S. Mariae,” PL CLXXXII 332–36. Aquinas, adopting a more moderate position, conceded that her conception was tainted by original sin but concluded that God removed this stain prior to her birth; see Summa Theologica 3a, 27.2 ad 2, and E. D. O’CONNOR, “Immaculate Conception,” New Cath. Enc.

10358 Only in Wace 18/23–19/1 does the angel instruct Joachim as to when Mary should be presented to the temple.

10375–84 Neither the angel’s command nor the sacrifice appears in Herman’s Bible, Leg. Aur., or De Nativ. Mariae. The notion of an angelically-enjoined offering is ultimately derived from Pseudo-Matt. III.3; the number and kinds of victims, from Protevangelium 4.3. The immediate source, however, remains Wace 19/17–20/3.

10385–88 The votive intentions parallel those in Wace 20/1–4.

10391–408 The significatio closely follows Wace 20/10–21/12 except for the omission of 21/9–12 explaining Joachim’s unconsciousness of the communion of saints.

10419–94 In terms of poignancy and overall effectiveness, the CM’s treatment of Anna’s grief is fully as powerful as that of the source, Wace 22/3–24/20. The entire episode receives only twelve lines in Herman’s Bible, II. 2864–75, while De Nativ. Mariae completely disregards Anna’s feelings, and Leg. Aur., Sept. 8, p. 588, notes only that she wept bitterly.

10451 The minims in “mi” could easily be construed as “un,” thus leading to MS H’s “daunsele.”

10461 The problematic nature of the line is evident from the various readings: “pat nu mai be, thar þe noght wene” C; “I mak na mirthe, thar ye noght wene” G; “To myrthe me dare the not wene” L. The agreement on “bar”/behoove, need, suggests some such intended meaning as “You need not expect to jolly me.” The corresponding passage in Wace 23/10–11 is: “dois me tu dire/Que joie face ne liée soie?”

10471–94 The ultimate source of Anna’s lamentation is Protevangelium 2.4–3.3. The CM poet’s immediate debt, however, is to Wace 23/21–24/20. CM’s l. 10494 alters the sense of the original “Diex! pourquoi fui brehaingne née?” (24/20).

10495–550 The angel’s visitation to Anna closely follows Wace 24/21–27/8.

10497–98 See II. 10306–76.

10517–18 Although Gen. 17:17 makes Sarah ninety years old, De Nativ. Mariae III.2, the source for Wace 25/21, puts her age at eighty and the CM poet follows this rather than the biblical version. Leg. Aur., normally content to follow De Nativ. Mariae, here corrects the figure to ninety, p. 588.
GB’s “ferly” is possible but probably an error through metathesis. Joseph is less “wonderful” than “noble,” as in CHTL.

See note to ll. 10352–56.

Lines 10648–51 and Wace 31/13 make it clear that Mary remained in the temple until she was fourteen, not for fourteen years. The source for the present passage, “Jusques quatorze ans iert gardée” (Wace 26/15), is not without ambiguity, however. A variant reading in Wace, “Et.xiiiij.ans ille gardée,” further illustrates the confusion over the length of Mary’s temple service.

The poet’s addition.

The episode of the messengers derives immediately from Wace 27/11–15 and ultimately from Pseudoevangelium 4.2.

MSS CG read “gastli game,” l. 10564, against HTLB’s “gladnes of gamen.” Cf. the source, Wace 27/21–22: “Mult doucement se saluerent;/A l’encontrer grant joie firent.”

The date of Mary’s conception, December 8, is the poet’s addition. Although the feast occurs in pre-Conquest calendars, it did not begin to be widely observed until 1129 when it was formally sanctioned by a council of English bishops. See M. R. James, ed., Latin Infancy Gospels, p. xxxiii; Hilda Graef, Mary: A History of Doctrine and Devotion, I, 210–306; and E. D. O’Connor, “Immaculate Conception,” New Cath. Enc. Lines 24759–968 provide a stirring account of how the feast was established.

See l. 10526.

The temple presentation of Mary closely follows Wace 28/10–29/20.

The couplet, missing in HTLB, translates Wace’s observation that Mary’s ascent started from the bottom step, 28/16–17. In Pseudoevangelium 7.3 she begins on the third step and dances to the top.

Wace 29/5–6: “Illec vout Diex avant mostrer/Qu’ele doit croistre et haul monter.”

The account of Mary’s temple service is paraphrased and translated from Wace 29/20–31/17. In l. 10611, “mirfful may” is the poet’s addition.

The source is Wace 30/5–6, which follows the same tradition as Herman’s Bible, II. 3116–17 and De Nativ. Mariae VII.1 in which the angels are merely visitors. In Pseudo-Matt. VI.2 they bring food.

Wace 31/18–34/14.

The line in HTLB is unsatisfactory. By marrying, Mary will not be keeping her “avowe of chastite,” l. 10692. The context requires the sense “and still” which is expressed in CG: “Sco moght hir mari and held hir vou.”

The solution to the dilemma created by Mary’s vow of perpetual virginity varies. In Pseudo-Matt. VIII.1–3, both God and an angel offer guidance; in Pseudoevangelium 8.2–3, only the latter does so. In the main tradition, followed by Wace 34/10, a voice solves the problem: “Une voz desus aus oirent.” See also Herman’s Bible, II. 3280ff., De Nativ. Mariae VII.3, and Leg. Aur., Sept. 8, p. 589.

Is. 11:1–2 ultimately, but the immediate source is Wace 34/15ff.

Wace 35/7–8. The use of a miraculously flourishing rod as a selection procedure closely parallels that employed in the confirmation of Aaron to the priesthood in Num. 17:1ff. Joseph, like Aaron, is divinely chosen.

The account of Joseph’s selection is taken from Wace 35/17–37/7, with minor changes.

Joseph’s advanced age, widowhood, and sons older than Mary are un-
canonical details from Wace 36/2-4, ultimately from the second-century Prot-evangelium 9.2 and popularized by Pseudo-Matt. VIII.4. They may be the result of an attempt to explain Jesus’ “brothers” in Marc. 3:31, Luc. 8:19.

It was Joseph’s age, however, which became the central feature of the tradition, perhaps to strengthen belief in Joseph as Mary’s chaste guardian. Cf. De Nativ. Mariae VIII.1; Herman’s Bible, I. 3294; Leg. Aur., Sept. 8, p. 589. See Protevangelium, pp. 38, 52, and Joseph’s claim in Chester Plays, IX 214–15: “[I have been] keeper of her virginitie/... manye a daye.”

The influence of Jerome’s related concern, expressed in De Perpetua Virginitate B. Mariae, PL XXIII 213, to establish Joseph as a life-long virgin can occasionally be found in Middle English drama: “I haue be maydon evyr and eyvr more wele ben,” Lud. Cov. 88/179. More often, however, Joseph’s age is the occasion for bawdy humour: “though I would,/I might not playe noe playe” in Chester Plays VI 135–36; Mary is entrusted to him only when he is no longer able “sinne for to assaye” (Chester Plays IX 211); and

What heylyght bi leggys now to be lame
Pou dedyst hem put ryght fresschly owte
Whan pou dedyst pley with 3on songe dame. (Lud. Cov. 131/230–32)

I have found no reference to the “prior marriage” aspect of the Joseph tradition in English mystery plays.

10758–60 Only in Protevangelium 9.1, where Joseph throws down his axe at the heralds’ approach, is there a trace of eagerness on his part.

10766–74 The statement in Wace 36/12 concerning Joseph’s attempt to escape selection reads: “La verge que il tint muça.” The CM poet here reverts briefly to Herman’s Bible, I. 3298: “Honteus derier les autres commenche a retourner.” Joseph’s detection, by a careful rod-count (I.10767–72), likewise draws on Herman’s Bible, II. 3299–304. In Wace 36/16–18, God is petitioned for advice. No such complications arise in Protevangelium 9.1. In Pseudo-Matt. VIII.3 the high priest overlooks Joseph’s small wand on the altar, whereas in De Nativ. Mariae VIII.1 Joseph forgets his wand and in Leg. Aur., Sept. 8, p. 589, he avoids putting it with the others.

10775–76 In Herman’s Bible, ll. 3299–305, the dove plays no role in the miracle, and in Protevangelium 9.1 and Pseudo-Matt. VIII.3 the bird appears from the wand. The poet here returns to Wace 37/3: “Une colombe del ciel vint.” De Nativ. Mariae VIII.1 and Leg. Aur., Sept. 8, p. 589 follow the “columba de caelo” tradition. This feature of the miracle is probably influenced by the accounts of Christ’s baptism in Matt. 3:16 and Marc. 1:9–10.

10781–814 The three reasons for Christ’s being born to a married virgin do not appear together in any of the poet’s usual sources.


10809–14 Companionship or help as a reason for the Virgin’s marriage appears in JEROME, De Perpetua Virginitate B. Mariae, PL XXIII 196 and Hist. Schol. iii, PL CXCIII 1539. See also I.11174.
10815–16 The CM poet’s homage to Mary is in keeping with his earlier, lengthier veneration, ll. 69ff., and the dedication of his poem to her, ll. 111–14.

10817–34 The CM poet once more returns to Wace, 37/9–38/1. De Nativ. Mariae VIII.2 and Leg. Aur., Sept. 8, p. 589 also furnish Mary with seven attendant virgins, as in ll. 10819–20. Protevangelium mentions no female companions and is vague about Mary’s travels after the miracle of the flourishing rod; see 9.2, 10.2. De Nativ. Mariae VIII.2, Leg. Aur., Sept. 8, p. 589, and Herman’s Bible, l. 3311 agree that she went to her parents, the last-mentioned differing only in giving her three companions (l. 3313). In Pseudo-Matt. VIII.5, Mary goes directly to Joseph’s house but Joseph then spends the next nine months away working (X.1). Here the companions number five, and are named Rebecca, Sephora, Susanna, Abigea, and Zahel (VIII.5).

Polemically, the virgin attendants play an important role in the narrative. They are Mary’s constant companions and hence key witnesses to her spotless conduct, despite her incriminating condition.

10835–906 The southern redactor has here omitted seventy lines of the original poem and substituted sixty lines of his own (here numbered A1–A 60). While CG show that the poet continued to translate Wace 37/23–39/14, the lines in the southern version are a close translation of Luc. 1:26–38. The transition is awkward, for ll. 10833–34 have stated that Gabriel appeared to Mary before she joined Joseph, but ll. A 1–A 11 say that the Annunciation took place when Mary was at Joseph’s house in Nazareth. Furthermore, the introductory explanatory manner of ll. A 7 and A 9–10 is incongruous in the course of a narrative in which such basics as the couple’s name and marital status have already been clearly established.

The reasons for the substitution in the southern version are obscure. The northern MSS emphasize the virgin birth more than the Gospel does, but this was surely not a controversial theological point. Perhaps the southern redactor was attracted by the higher authority of the biblical account, or perhaps there was a lacuna in his exemplar (seventy lines is almost the equivalent of two columns in most of the CM MSS).

A 11 Neither Luke nor the CM poet specifies Mary’s activity at the time of the Annunciation. Most often she was depicted as being indoors, meditating or weaving for the temple. Less frequently, she was pictured as fetching water outdoors. In Protevangelium, 11.1–2, the source of these traditions, the Annunciation is begun by a mysterious voice outdoors and completed by an angel when she returns to her weaving indoors. The double visitation is repeated in Pseudo-Matt. IX.1–2 but De Nativ. Mariae IX.1 records only the “indoors” version.

A 35 Haenisch’s claim in CM, p. 17*, that MSS CG abandon Wace here (l. 10869) and turn to the Lucan account is in error: both manuscripts continue to follow Wace 39/15–40/16 until l. 10890.

A 47 In Luc. 1:36, Elizabeth is less precisely called Mary’s cognata. Since Ismeria and Anna were sisters, Elizabeth and Mary would be first cousins.

A 48 Luc. 1:36. Surprisingly, the figure is seven in Herman’s Bible, l. 3364.

A 55–A 56 An elaboration of Luc. 1:37: “... non erit impossibile apud Deum omne verbum.”

10907–24 The poet now abandons Luke and returns to Wace, 41/9–42/7.

10925–30 Apparently the CM poet’s addition.

10927–30 As Leg. Aur., Dec. 25, p. 40, notes, there was disagreement over the interval between the creation of the world and the Incarnation and birth of Christ:
5199, 5228, and 6000 years. BEDE, De Temporibus Liber, PL XC 290, also remarks on the diversity of opinion and cites 5099 as one estimate. The Stanzaic Life, ll. 57–61, specifies 5196 years. I cannot explain why the CM’s figure is six months longer. MSS GTLB agree with “elde” in H, l. 10930. C reads “hele.” Since “elde” makes no sense as “age,” we must view the word either as an alternate spelling (along with “heild,” “hald,” “hil”) of “hele”/salvation, or as a corruption of “hele.”

10931–97 Luc. 1:5–25, with changes of detail and sequence as well as additions from Herman’s Bible. In the Lucan account, 1:5–38, the angel appears first to Zachary and then to Mary six months later. The CM poet, however, reverses this clear sequence, ll. 10833ff., 10931ff. Since Herman’s Bible, ll. 3154ff., 3318ff., observes the biblical chronology and Wace omits the Zachary episode entirely, one can only speculate that the CM poet opted for narrative continuity in his Marian account at the expense of strict fidelity to the Bible.

10941 The sadness of Elizabeth and Zachary at being childless is not part of the Lucan narrative. The poet may have assumed it or been influenced by the double reference in Herman’s Bible, ll. 3162, 3164.

10943 The phrasing comes closest to Herman’s Bible, l. 3160: “bien pres tot leur aage.”

10948 CG’s reading “on ald wise” is probably original.

10951 In Luc. 1:10, the people are already outside. Cf. Herman’s Bible, l. 3170: “La gent en fist issir.”

10959–61 Based on Herman’s Bible, ll. 3174–75.

10982 OED “cider” points out that in biblical contexts “siber” preserves its original broad sense of “strong drink.” Line 12679 is cited in illustration of this point. Cf. Wace 55/18: “Onques ne but sidre ne vin.”

10999 The date of John’s conception, September 24, has been added by the poet.

11012 Luc. 1:36 specifies six months, the time between the Annunciation, March 25, and John’s conception, September 24. The poet’s extra week is puzzling.


11029–30 The suggestion here of a “praying” posture for John is made explicit in Luct. Cov. 117/55: “[he] turnyd down on his knes to oure god reverently.”

11059–64 The chronology in Luc. 1:56–57 implies that Mary left before John was born. However, M. E. McIver, “Visitation of Mary,” New Cath. Enc., warns that “Luke had a stylistic habit of finishing one incident before beginning the narrative of another,” and thus that it is unlikely that Mary would have left before John’s birth since the purpose of her visit was to help Elizabeth. This is the view adopted in Leg. Aur., June 24, p. 358, where Mary acts as Elizabeth’s midwife. John’s privilege of being lifted off the ground by Mary is mentioned both in Hist. Schol., PL CXCVIII 1538 and Leg. Aur., p. 358. The wording of the latter — “ministrans ei natumque puerum suis sanctis manibus de terra levavit” — is closer to that of ll. 11062–64.

11072–74 Herman’s Bible, l. 3207, likewise includes “Paien et sarazin” among the peoples observing the feast of John’s birth. The statement may have been prompted by Luc. 1:14.

11077–78 Matt. 11:11.

11079–81 The rejoicing at John’s birth may derive from Luke’s “congratulabantur ei,” 1:58, but is more probably due to Herman’s Bible: “Grant leche en demain- nent et ami et parent” (l. 3204) and “Tout firent grant leche, quant sains Jehans fu nés” (l. 3211).

11086ff. Luc. 1:59ff.
In Luc. 1:63–64 Zachary recovers his speech by writing John’s name. The events are likewise linked in Herman’s Bible, l. 3218. An additional change is that Zachary’s prophecies have been considerably shortened from those in the Lucan account, l. 67–79.

The Bible does not indicate when John began his desert existence. Herman’s Bible, l. 3222, puts the leave-taking age at seven. This and other correspondences in this section indicate that the poet is now following Herman’s Bible, ll. 3222–26d.

Luc. 1:15 mentions John’s avoidance of strong drink and Matt. 3:4 supplies details of the camel clothing and desert diet. The poet’s additional details are from Herman’s Bible: “ne de pain n’i menga” (l. 3226) and “Onques lingne ne laingne ne vesti n’en usa” (l. 3226d).

The CM poet once more turns to Wace, 44/21–47/21.

Luke makes no mention of either Joseph’s absence or Mary’s extra-marital pregnancy, and Matt. 1:18 is vague on the subject. The poet’s “pre monepes & more” translates the statement in Wace 45/8 that Joseph returned “quant li quarz mois entra.”

Wace 45/12–13. In Herman’s Bible, ll. 3226–33, the discovery is far less delicately handled. Joseph feels Mary’s stomach and exclaims: “Dame, vous estes grosse” (l. 3433).

In Matt. 1:19, Protevangelium 14.1, and De Nativ. Mariae X.1, Joseph’s decision is to put Mary away secretly. The notion of fleeing derives ultimately from Pseudo-Matt. X.2 but the poet’s immediate source was Wace 46/9–11. Joseph’s concern not to betray his suspicions is peculiar to Wace 45/21–46/2.

The scriptural basis is Matt. 1:20–25. The rhyme word in l. 11161 seems to have been problematic (see the variants). The meaning of l. 11167 is clearer in MSS CG: “Hir sunne and fader sal he be bath.” The awkward syntax of “mayden one” (also in TL) possibly arose from dittography of the -an suffix in “maidan,” the form of the word in CG.

Matt. 1:25, De Nativ. Mariae X.2, and Herman’s Bible, l. 3460 likewise note the chasteness of the relationship. The poet’s closely-followed source, however, continues to be Wace 47/13–17.

Such Jewish slanders provided an important polemical reason for the composition of the apocryphal infancy gospels. See O. Cullmann, “The Motives for the Composition of the Apocryphal Infancy Narratives,” in Hennecke, NT Apocrypha, I. 366–69. In Protevangelium 15.1–16.2 and Pseudo-Matt. XII.1–5, the accusations lead to the ordeal of the “testing waters” (cf. Num. 5:11–31) in which the sceptical Jews unintentionally provide another proof of the couple’s chaste life and of the Immaculate Conception. The trial scene received dramatic treatment in the Lud. Cov. play, “The Trial of Joseph and Mary.” The uncanonical flight to Bethlehem to escape the suspicions of the Jews derives from Herman’s Bible, ll. 3463–68.

The passage combines Herman’s Bible, ll. 3469–79a and Luc. 2:1–5. Although MSS GHTLB agree on “kyng,” the context suggests that “kin,” C’s “kynd,” rather than “king” is the appropriate meaning. The same variation is found in l. 22010 where “king” (C) is used when “kinde” (F) or “kin” (GHTLB) is clearly intended.

Wace 48/1–4; 48/17–49/15. The allusion seems to be to the miracle of Joseph’s flourishing wand, ll. 10763–74, although Wace 48/11 relates it to Aaron’s rod. Mirk’s Festial,
however, claims that plants bore witness to Christ's coming by putting forth leaves and fruit in less than an hour.

11222 CG retain Wace's allusion to the “dumb ass” (49/1), presumably a reference to the story of Balaam and Balak in Num. 22:21–35.

11227–32 Cf. l. 10093. This analogy occurs in HILDEFONSE OF TOLEDO, “Sermo xiii: In Diem Sanctae Mariae,” PL XCVI 282; GODEFRIDI ADMONTENSIS, “Homilia lxv,” PL CLXXIV 965; and Lud. Cov. 181/97–100. It has also been found on fol. 40 of Geffroi of Paris’ Bible (see Jean BONNARD, Les Traductions de la Bible en vers français au moyen âge, p. 46) and in the Irish work Lebar Brecc (see M. R. JAMES, ed., Latin Infancy Gospels, p. 106). The CM poet’s immediate source, however, was Wace 49/8–15. For a study of the image see Yrjö HIRN, The Sacred Shrine, pp. 343–45. Hirn concludes: “The window and the rays of light become, therefore, perpetually recurring similes by the aid of which Christian poetry illustrated both the Conception and the Birth” (p. 344).

Interestingly, Wace’s “soutilment” (49/12), as a description of the Incarnation and Virgin Birth, appears in CM l. 11231 as “sliiler” in MS G, “Qwayntylere 3it” hi Add, but as “kynedly” in HTLB and “flescheliker” in C. The two groups of readings reflect basically different theological positions. One views Christ’s birth as extraordinary: “sine sorde et sine dolore,” Elucid. 1.126. Cf. “Nulla pollutio sanguinis,” “nullus dolor,” in Pseudo-Matt. XIII. The other stresses, as far as possible, the naturalness of the birth as indicative of Christ’s humanity.

11233–37 The vagueness surrounding the circumstances of Christ’s birth parallels that of the biblical accounts in Matt. 2:1 and Luc. 2:7. Other treatments, however, show less restraint. Protevangelium 18.1-20.3, for example, introduced the notion that Christ was born in a cave and that a “doubting-Thomas” midwife, arriving after the fact, physically examined Mary to verify her postpartum virginity. Whatever the indelicacy of the matter, the episode attained its theological goal of providing another witness to Mary’s virginity. Pseudo-Matt. XIII.2–XIV retained the cave and midwife but attempted to reconcile its narrative with that of the Bible by having Jesus transferred, at three days old, to a stable.

11238–40 Herman’s Bible, II. 3486–90 also notes the simplicity of the Christ-child’s clothing. MS H’s “greybe greyde” conveys basically the same meaning as “gere greide” (CGTLB) but is a suspiciously unpoetic combination quite possibly produced through dittography.

11241–76 The CM poet seems to have drawn on both Luc. 2:8–19 and Herman’s Bible, II. 3498–513.

11253–54 The tethered donkey does not form part of the “tokenyngis” in Luc. 2:12. Generally, however, the CM poet is faithful to the Lucan nativity account. See note to l. 11272.

11263–65 Luc. 2:9 simply records the shepherds’ fears; Herman’s Bible explains: “De tel visetement ne sont acoustumed” (l. 3513).

11272 The tradition of the ox and ass derives from Pseudo-Matt. XIV in response to the prophecies of Is. 1:3 — “Cognovit bos possessorem suum, et asinus praesepe domini sui” — and of Hab. 3:2, which reads as follows in Pseudo-Matt. XIV: “In medio duorum animalium innosceris.” Jerome’s translation was based on the Hebrew, not the Greek, and so differs markedly. See his remarks on the subject in Commentariorum in Abacuc, PL XXY 1309.


11307 MS H’s “wib” was probably copied from the preceding line in the exemplar. CGTL all read “for.”
11309–12 The poet's moralizing aside on the virtues of poverty.

11313–70 Luc. 2:25–35 with minor changes in the narrative order. Simeon's age, unspecified in Luc., is given as 112 in Pseudo-Matt. XV.2 and the SE Nativity, l. 582 but as 120 in CM, l. 11315. In another tradition, however, Simeon was regarded as having been crucified under Trajan at the age of 120 years. See M. R. James, ed., Latin Infancy Gospels, p. xxix.

11321–22 These lines, present only in MSS HTLB, translate part of Luc. 2:26 and may therefore be original.

11345–46 In MS C the widowhood is three days longer.


11373 The meaning is "Thirteen days after he was born." "For" in HT is possibly the result of metathesis in copying "Fra," as in CAddGB. Matthew, the sole evangelist to deal with the Magi, is vague concerning the time of their visit. The number "thirteen" appears in Leg. Aur., Jan. 6, p. 87; Stanzaic Life, l. 1772; and Hist. Schol. vii, PL CXCIII 1541. It was the interval between the traditional dates which emerged for Christmas and the Epiphany. By the fourth century, January 6 was already associated with the Magi's visit. See C. Smith, "Epiphany, Feast of," New Cath. Enc.

11376–79 Such speculations about the time of the Magi's visit were invited both by Matthew's silence and by the need to explain why Herod set the cut-off age at two (Matt. 2:16) if the visit occurred only shortly after Christ's birth. One solution to the problem came from Comestor (Hist. Schol. vii, PL CXCIII 1543), who suggested that immediately following the Magi's visit, Herod had to leave on urgent business and was only able to deal with the matter upon his return nearly two years later. The explanation was repeated in Leg. Aur., Dec. 28, p. 64. Pseudo-Matt. XVI.1 would be among the works referred to in II.11378–79 which adopt the "two-year" theory.

11380–428 Hist. Schol. vii, PL CXCIII 1541 and Leg. Aur., Jan. 6, p. 88 both cite Chrysostom in connection with their accounts of the Magi. The CM poet, however, cites more of the work than either of the other two. The reference is to the Opus Imperfectum in Matthaeum, PG LVI 637–38, a work erroneously attributed to Chrysostom in the Middle Ages. The obvious alternative to having the Magi arrive up to two years after the Nativity was to allow them an early start. Opus Imperf., PG LVI 638 specifies two years, not one as in CM l. 11383 (cf. l. 11422). Leg. Aur., Jan. 6, p. 89, following the lead of Hist. Schol., reconciled the problem of time and distance thus: the Magi "super dromedarios venerunt, qui sunt animalia velocissima, qui tantum currant una die, quantum equus in tribus." In the "Adoration of the Magi," Chester Plays, VIII.160/105–08, the camels are capable of travelling one hundred miles per day.

11388–89 Balaam's prophecy originates in Num. 24:17.

11398 The Book of Seth is mentioned in Opus Imperf., PG LVI 637.

11405 Opus Imperf., PG LVI 637 identifies the place as Mount Victorialis.


11430 Cf. Luc. 1:32–33: "et regnabit in domo Iacob in aeternum, et regni eius non erit finis."

11435–40 Leg. Aur., Jan. 6, p. 90 also claims that the star ceased to shine when the Magi entered Jerusalem, but explains the phenomenon as having forced the wise men to make inquiries, thereby publicizing Christ's miraculous birth. The Three
Kings of Cologne, 52/26–27 adds that the star vanished two miles out of Jerusalem in a “derk cloude.” The star’s temporary disappearance, although not explicit in the Bible, is easily inferred from the Magi’s having to ask directions in Jerusalem; see Matt. 2:2.

11444–65 Basically Matt. 2:1–3 with supplemental detail from Herman’s Bible, ll. 3551–613.

11467–72 The prophecy is from Mich. 5:2.

11483–84 “hit semeb to me” probably signals a personal observation because the poet’s usual sources offer no such speculation.

11493–506 The names of the Wise Men are not traceable beyond the eighth century; see E. J. Joyce, “Magi in the Bible,” New Cath. Enc. They occur in this order in Herman’s Bible, ll. 3644–46, but with a reversal of the last two in Leg. Aur., Jan. 6, p. 88. MSS CAddG, however, call the third Wise Man Atropa, l. 111502.

The same significance is attached to gold and incense in Herman’s Bible, ll. 3671–72, but myrrh is left unexplained despite the intention of completeness: “Si a en ces.III.dons.III.seneffiemens,” l. 3670. However, the association of myrrh with Christ’s humanity and death (CM, ll. 11505–06) was a commonplace of scriptural exegesis. See Leg. Aur., Jan. 6, p. 91; Metrical Life, ll. 463–74; Chester Plays, IX 178/81–87, 102; and The Three Kings of Cologne, 79/1–3.

11507–36 Matthew’s silence about where the Magi spent the night allowed the assumption that it was with Mary and Joseph, hence in humble fashion. The absence of straw beds and other luxuries is pointed out in Herman’s Bible, ll. 3675–78, which also provides the detail of the Kings’ exhaustion, l. 3680. Cf. CM, l. 11521.

11541 Herod’s use of spies comes from Pseudo-Matt. XVII.1.

11578–79 Matthew’s account of the massacre (2:16–18) leaves the number unspecified. The poet’s figure of 144,000 derives from Rev. 7:4, probably by way of Herman’s Bible, l. 3737, some versions of which, however, read 44,000. A misprint in the summary headnote in CM makes the death toll 14,400. From a literary point of view, it is worth noting how strong the contrast is between the poet’s avoidance of grisly detail in the narrative of the slaughter and Herman’s gruesome details of infants “detrenchiés,... decolpés, /As mameles leurs meres parmi le cuer boute,” l. 3718–41.

11582 I have found no source for the poet’s placing of Joseph’s warning dream seven days before the massacre. The timing of these events in Matt. 2:13–16 is entirely vague and Pseudo-Matt. XVII.2 separates them by only a day.

11590 MSS TLB likewise read “wete” as opposed to CG’s “wildrin,” and Add’s “foreste.” Both directives make sense: follow water holes or stick to the wilder (less well-travelled) routes.

11595–12576 With the exception of ll. 11797–926, this lengthy section is devoted to the “enfances” of Jesus, in three major parts: (1) en route to Egypt; (2) Egyptian sojourn; (3) residence in Galilee. The complete silence of the Bible concerning the childhood of Christ from the time of the flight into Egypt until the temple episode when He was twelve (Luc. 2:42–50) made this an attractive area for speculation. The Gospel of Thomas, written in Greek in the second century A.D., contains stories of miracles worked by the infant Jesus. These were re-told in Latin in the Gospel of Pseudo-Matthew (eighth or ninth century), the CM poet’s immediate source. Other ME versions are printed in Carl Horstmann, ed., Altenglische Legenden (1875), pp. 3–61 and Sammlung Altenglischer Legenden (1878), pp. 101–23. The classic study of the Old French versions is Robert Reinsch, Die Pseudo-Evangelien von Jesu. For a modern list of the Old French
versions see Maureen Boulton, ed., *The Old French Evangile de l'enfance*, pp. 4–6. The CM poet follows *Pseudo-Matt.* very closely, often simply translating large portions. Herman’s *Bible*, II. 3731a–b alludes to these “wonder-child” exploits but refrains from relating any of them.

The two motives of curiosity (what did Christ do as a child?) and polemics (showing that Christ’s divine nature was present from infancy) are important to an understanding of the particular treatment the subject matter received. As Amann has pointed out, however, the major attraction of such apocryphal stories in western Christendom was “moins leur aspect dogmatique que leur aspect historique”; see *Protevangelium*, p. 14.

11597–600 The details of the attendants are drawn from *Pseudo-Matt.* XVIII.1.
11615–18 The reference, also in *Pseudo-Matt.* XVIII.2, is to Ps. 148:7.
11641–42 On the uncanonical ox and ass, see note to I.11272. Concerning these animals, Vincent de Beauvais gives valuable testimony about the channels for popular transmission of such details: “Et in picturis ecclesiarum quae sunt libri laicorum, sic representatur nobis,” *Speculum Historiale*, VI, 89.
11647–52 *Pseudo-Matt.* XIX.2 cites the passage but does not name the prophet. The CM poet wrongly identifies him as Jeremiah. The source is Is. 11:6–9, 65:25.
11658–730 The episode of the obedient palm tree follows *Pseudo-Matt.* XX–XXI closely.

11674–80 Joseph’s reply emphasizes the human impossibility of obtaining the fruit and the precariousness of their situation because of lack of water. Jesus’ double miracle of fruit and water is thus given a dramatic context.

11716ff. Christ’s anachronistic and interruptive blessing of the palm as a future symbol of victory (*Pseudo-Matt.* XXI) was judiciously disregarded by the poet.

11731–46 *Pseudo-Matt.* XXII.

11759–62 The poet omits the number involved (365) given in *Pseudo-Matt.* XXII.2. The figure, suggesting worship of a different idol every day of the year, is reduced to 345 in the SE Nativity, II. 729–30. The source’s *idola*, *Pseudo-Matt.* XXII.2, is translated “idels” in CG and “mawmettes” in FAdd, but “deuels” in HTLB. A dilatory couplet, II. 11761–62, on how the idols broke their necks in falling, occurs only in F.

11764–68 The poet’s version of the prophecy combines Is. 19:1 (cf. I Reg. 5:1–7) and *Pseudo-Matt.* XXIII.

11769–90 *Pseudo-Matt.* XXIV.

11769 As he earlier omitted the name of the city (I. 11746 — Sotinen in *Pseudo-Matt.* XXII.2), here too the poet disregards the insignificant detail of the ruler’s name (Aphrodosius in *Pseudo-Matt.* XXIV).

11773 By changing what was merely the priests’ interpretation of the lord’s action (“putabant se vindictam videre in eos quorum causa dii corruerant,” *Pseudo-Matt.* XXIV) into his actual intention, the poet heightens the suspense of the situation.

11785–86 Missing in MSS HTLB. Morris wrongly indicates the gap in TL as II. 11787–88.

11789–94 The story is told in Ex. 14:5–29. The sudden belief of the ruler parallels the renewed conviction of the Israelites in Ex. 14:31 after God’s demonstration of power.

11797–926 For the account of Herod’s death, the poet generally relied on Herman’s *Bible*, II. 3742ff. Certain details, such as Herod’s reign of thirty-seven years (II. 11799–801), do not come from Herman; cf. “Longes regna Herodes,” I. 3742. These are derived instead from *Hist. Schol.*, xviii, *PL* CXCVIII 1547. MSS
GHTLB's reign of "bryes seuen" years after Christ's birth would make Him twenty-one when He returned from Egypt. The correct reading, "yeres seuen," is found in MSS CFAdd. *Leg. Aur.,* Dec. 28, p. 64, *The Three Kings of Cologne* 90/30, and the *SE Nativity,* ll. 745–46 also limit Herod's rule to seven years after the Incarnation.

11802–15 Based on Herman's *Bible,* ll. 3743–48, but the vilification is much more pronounced in *CM.* The accusation in l. 11810 stems from the tradition that Herod killed his plotting sons, Alexander and Aristobulus, and perhaps includes a reference to the accidental slaying of a younger son who happened to be in Bethlehem during the massacre. See *Leg. Aur.,* Dec. 28, p. 65. In the *Metrical Life,* ll. 714–29, Herod has this son killed in his presence.

11816–36 The catalogue of Herod's afflictions closely follows Herman's *Bible,* ll. 3747–60.

11843–96 Herman's *Bible,* ll. 3762–92.

11879 Herod is also foul-tongued in Herman's *Bible,* l. 3781: "Que quei'stes cheens, fil a putain glouton?" Cf. l. 3788.


11900–04 This general reference to Herod's fate in hell replaces the graphic account of pitchforks, chains, flames, and a strangling serpent found in Herman's *Bible,* ll. 3797–806.


11929–84 The poet now returns to *Pseudo-Matt.* The dam incident follows chapter XXVI closely.


11941 MSS TLB agree with H's "erbe." The line, however, does not make much sense with "erbe," and the notion of malice is stronger in C through the consistent use of abstractions: "With nith and enst and iuel witt." G repeats C's triple listing but substitutes "erd" for "nith." In *Pseudo-Matt.* XXVI.1, the passage runs: "Tunc unus ex infantibus illis, filius diaboli, animo invidio clausit aditus qui ministrabant aquas in lacus . . . ."

11975–76 Christ's spiteful treatment of the corpse follows *Pseudo-Matt.* XXVI.3: "pede suo dextro percutiens nates mortui."

11985–12014 The account of the miraculous mud-sparrows faithfully reproduces *Pseudo-Matt.* XXVII.

11992 The accusation of breaking the Sabbath as a child was doubtless inspired by the same charges against the adult Christ. See Luc. 6:1–11, 13:10–16; Ioan. 5:9–16.

12015–28 The episode of the Christ-child's withering curse is virtually a translation of *Pseudo-Matt.* XXVIII. A minor difference is that in l. 12015 the poet leaves vague the identity of the father, "filius Annae." A two-line rubric introduces this section in MS F.

12029–78 A close paraphrase, in places a translation, of *Pseudo-Matt.* XXIX.

12032–33 MS H's "ryse" is supported by TLB. The better and perhaps original reading is preserved in C's "resis"/"rush. G has "rase"/"hasten. In the next line "childer" means shoulder: cf. "Wit scholdur gaf he him a sco" (C) and "and shulderred ihesu with grete enuy" (F) (l. 12034 in this MS).

12039 The corresponding passage in *Pseudo-Matt.* XXIX reads "parentes mortui."
The puzzlement over the child’s nature serves the polemical goal of asserting Christ’s supra-human powers from infancy. See A. F. Findlay, Byways in Early Christian Literature, p. 177. The Bible’s silence about any demonstration of divinity through miracles prior to manhood left the subject open to controversy.

“wedis” is not the noun “clothes” but the verb “to grow angry.”

MS F reads “bi þe arme.” In Pseudo-Matt. XXIX Christ lifts the body “ad aure.”

The heated words between Christ and the first teacher provide an appropriate introduction to the more dramatic pedagogical dispute which occurs later. The poet, despite such changes as expunging the teacher’s name, Zaccheus, and adding ll. 12089–90, sticks closely to his source, Pseudo-Matt. XXX. Unlike the earlier feats, Christ’s confounding of learned men as a child has a biblical basis in Luc. 2:40–47.

The accusation has a slightly different character in Pseudo-Matt. XXX.1, in that it is Joseph and Mary who are said to be more concerned with their son than with the traditions of the people.

The form of the utterance is reminiscent of Ioan. 8:58.

MSS CAddGHTLB have “fiue.” F has “vij.”

Pseudo-Matt. XXX.4, which in turn draws on Ioan. 8:53–58.

In presenting Christ’s disputation with Levi, the poet continues to paraphrase and translate his source, Pseudo-Matt. XXXI.1–3.

The identity of the letter, Aleph in Pseudo-Matt. XXXI.1, has been omitted.

The poet suppresses “virgam stortatinam,” Pseudo-Matt. XXXI.1, as neither necessary nor meaningful to his audience.

The poet simplifies and personalizes the corresponding generalization in Pseudo-Matt. XXXI.2: “In veritate scias quia ipse qui percutitur magis docet percutientem se quam ab eo doceatur.”

MSS CFG agree on “feris” as a verb (“is appropriate”), with a corresponding slight change in meaning: “And wat noght quat thing berto feris.”

The imagery of the indictment recalls that of 1 Cor. 13:1.

The poet here (and later) replaces or confuses the Hebrew “aleph” of his source, Pseudo-Matt. XXXI.2, with the more familiar Greek “alpha.”

MSS HTLB read “sew” in 1.12200. The literal sense of the lines seems to be that different people view the various letters differently. However, “dispositione discernitur,” Pseudo-Matt. XXXI.2, and the different rhyme words “taw/knau” in CFG argue that the poet’s intended meaning is that the letters are recognized by their diverse appearances, as is clear in Add: “Off dyuerse schappe men may þam knawe.”

The following, presumably esoteric, bit of lore has wisely not been reproduced by the poet: “Dicat magister legis, prima littera quid sit, vel quare triangulos habeat multos gradatos, subacutos, obductos, products, erectos, stratos, curvistratos.” See Pseudo-Matt. XXXI.2.

Pseudo-Matt. XXXI.3, “et alia deludere tormenta,” favours the reading in MSS CG: “And oþer pin.” If F’s “I note how best is to be-gyn” is meant to
convey the teacher’s exasperation — “I don’t know where to begin!” — the altered form of the line can plausibly be attributed to a misreading of “be-gyn” as “begin” instead of “beguile,” the meaning of the word in MSS CGHTLB.

12230 MS T agrees with H, but CG read “I wend i moght me wit him stere,” while F has “ellis ne may na man him stere.”

12244 The line is acceptable as it stands. “Not many can communicate with him.” The reading in MSS CFAddG, however — “bat he wit man has na commun” — is closer to the Latin: “nihil cum hominibus commune videtur habere,” Pseudo-Matt. XXXI.3.

12257–61 The lines look forward to the public adult life of Christ.
12268 The poet’s addition.
12269–305 A more attractive side of the Christ-child emerges in this episode. He demonstrates the same absolute control over life and death, but this time for someone else’s victim. There are only minor deviations from the source, Pseudo-Matt. XXXII.

12273–74 The poet’s addition.
12281 “His frendis” is not in strict harmony with the filial relationships of l. 12285. The reading in Pseudo-Matt. XXXII, “parentes mortui,” suits the context better. As a result of this change, the scene loses some of its effectiveness: aggrieved friends are less emotionally gripping than bereft parents. The poet also softens the strong implication in his source that Jesus’ reputation for nasty behaviour makes His absent parents immediately suspect Him.

12285–86 “stryf” and “felounly” are the poet’s additions to the emotionally flat accusation of the parents in Pseudo-Matt. XXXII.
12297–98 In Pseudo-Matt. XXXII, the source, Jesus proceeds to establish His innocence directly.

12303–22 All CM MSS begin a new narrative section here. F also has an introductory two-line rubric. The division in Pseudo-Matt. seems less natural, the next chapter in the printed edition (XXXIII) not beginning until l. 12306.

12307–08 The child’s obedience is not mentioned in Pseudo-Matt. XXXIII. The emphasis on Christ’s submissiveness indicates that MS H’s “he” is a mistake for “pei,” the form found in CFGT.

12313 One leaf is missing at this point in MS H. The lacuna is remedied from T. H resumes at l. 12474.

12315 MS F’s “wip-outen witte a reklis dint” transforms the act into a mere blunder devoid of deliberate malice. MSS CGHTLB allow for either possibility. Pseudo-Matt. XXXIII, like Add, shows no interest in this aspect of the incident.

12317 I do not know the poet’s source for this detail. Pseudo-Matt. XXXIII states only that Christ carried the water home in His cloak.

12319–20 Pseudo-Matt. XXXIII, which in turn draws on Luc. 2:19, 51.

12321–22 The Marian tribute is the poet’s addition.

12323–32 Pseudo-Matt. XXXIV, with minor changes.

12326 This detail, apparently the poet’s addition, makes the event miraculous in speed as well as yield. The relevant phrase in Pseudo-Matt. XXXIV is “Et factum est denique.”

12330 The hundredfold yield is not found in Pseudo-Matt. XXXIV: “collegit fructus ex eo tres chores.” It does, however, appear in another apocryphal work, The Infancy Gospel of Thomas, 12.2, for the same miracle; see Hennecke, NT Apoc-
The miracle is reminiscent of another in which the Holy Family, on the flight into Egypt, comes across peasants sowing wheat. Mary, leaving instructions that anyone inquiring about the family should be told that the time of passage coincided with the seeding, pressed on with the group. Immediately, the wheat sprang up, ready for harvesting. Herod’s troops, arriving moments later and learning that their quarry had passed by at seedtime, gave up the pursuit in despair. See Adey Horton, *The Child Jesus*, pp. 109–10. Here, however, the miracle serves a primarily narrative, suspense-creating function, differing markedly from the CM poet’s employment of it to demonstrate the Christ-child’s amazing powers.

12332 MS Add is more specific about the wheat’s distribution: “And [y]manges þe pore men it delt.”


12334 The versions found in MS Add, “Hawntede strete þan was þer nane,” and F, “Lay þer na way bot on,” offer a more plausible explanation for Christ’s choice of a dangerous route: there was no alternative. The reading in CFHT, however, makes acceptable sense.

12335 *Pseudo-Matt*. XXXV adds: “ibi arca testamenti dicitur resedisse.”


12357–60 *Pseudo-Matt*. XXXV reads: “Hic nisi gravia fecisset peccata aut parentes eius, non se ultro leonibus obutulisset.” None of the manuscripts conveys the notion of desperate sinfulness as a motive for the apparent suicidal entrance to the lions’ den. Although different from the Latin, and variously expressed, the thought in CF is that the lions would not honour a sinful person. GHTLB, however, garble the idea to mean the opposite: the lions would show obedience only if the person were sinful. The episode has affinities with other accounts (such as the story of the virgin and the unicorn) in which holiness, nobility, or purity has a subduing effect on wild animals.

12368–74 The complaint of lack of recognition is incongruous from a child who was eight years old according to *Pseudo-Matt*. XXXV and who was not to bid for public notice for another twenty-two years.

12375–84 The brief episode of the parting of the waters and dismissal of the lions draws heavily on *Pseudo-Matt*. XXXVI. Lines 12377–78 recall Moses and the passage through the Red Sea in *Ex*. 14:8–29. Indeed, “as wal vp stode” (l. 12378) is more indebted to “erat enim aqua quasi murus” (*Ex*. 14:22) than to “et aqua Iordanis divisa est ad dextram et ad sinistram” (*Pseudo-Matt*. XXXVI). Moses, however, is merely an agent through whom the miracle is wrought and he is unable to perform it of his own accord as Christ could. The later miracles of calming the stormy sea (*Matt*. 8:23–27), walking on the water (*Matt*. 14:25; *Marc*. 6:48–51), and changing water to wine (*Ioan*. 2:1–11) are all prefigured here.

12385–86 In *Pseudo-Matt*., the detail occurs early in the lions’ den episode, XXXV. MSS CAddG put Christ’s age at eight but “namar.” FHT fix it at eight “& more.”

12387–414 *Pseudo-Matt*. XXXVII. There is no strictly comparable adult miracle for
this childhood feat of stretching wood. The closest is the miracle of the multiplication of loaves and fishes (Matt. 14:13–21), in which quantity likewise miraculously changes to suit the circumstances. See also, however, the account of the expanding and shrinking rood-beam in CM, II. 8777–820.

12393 The poet transforms the six cubits of his source, Pseudo-Matt. XXXVII.1, into their rough equivalent in English measure. See note to II. 1675–76 in Horrall, SVCM.

12402 This line, not found in Pseudo-Matt., is clearest in MS F: “oft laide he hit doun & toke up agayn”; CG are similar. Here Joseph’s distraught state, seen in his repeated desperate attempts to make the short beam fit, is as skilfully suggested as it is poorly presented in HTLB.

12403 In Pseudo-Matt. XXXVII.1, Joseph’s reaction is much stronger: “aestuando cogitare.”

12404 MSS CFG stress the awkwardness of the situation through “vngainand tre.” MSS HTLB’s “ilke forseide” is tautologous.

12415–48 For the most part, this additional pedagogical disputation is accurately translated from Pseudo-Matt. XXXVIII.


12423–25 “alpha” and “betha” appear in Pseudo-Matt. XXXVIII.1, in contrast to the Hebrew letters found in XXXI. This discrepancy led B. H. Cowper, ed., The Apocryphal Gospels, p. 79n, to assume that chapter XXXVIII was a later addition. The Infancy Gospel of Thomas, 14.2, in Hennecke, NT Apocrypha, consistently uses the Greek letters.

12439–40 The couplet, present only in MS F, repeats the content and some of the vocabulary of II. 12435–36.

12442 The theological reminder of the divine nature of the child is the poet’s addition.

12446 The intended meaning is that God the Father will protect the Son “from” wicked men, the reading which is preserved in MSS CFAddG.

12448 Pseudo-Matt. XXXVIII.2 has “a malo,” while MSS CFG include “site” as well as “shame.”

12449–84 The third pedagogical episode is distinguished by its fidelity to, and sober development of, the Lucan account of Christ and the doctors, Luc. 2:40–47. However, the CM poet’s immediate source, which he follows closely, is still Pseudo-Matt., XXXIX.

12453–55 The poet does not retain the Latin explanation of why Joseph and Mary comply so readily: fear of the people, the insolence of the princes, and the threats of the priests (Pseudo-Matt. XXXIX.1).

12484 In Pseudo-Matt. XXXIX.2, the conclusion to the episode returns to the earlier metaphorical language of springs and rivers, CM, II. 12468–70, as a fulfilment of the psalmist’s words: “Flumen dei repletum est aquis” (64:10). The CM poet retained the metaphorical diction but not the prophetic interpretation of the event found in his source. Except for minor differences in word order, MSS CF agree on “To lere him oght i claim be quit,” T supports H, and G’s “a chaime pe quite” indicates scribal corruption but basic agreement with CF.

12487–516 The revival of the deceased burgess was no doubt inspired by such canonical accounts as the raising of Lazarus (Ioan. 11:39–44), the widow’s son (Luc. 7:12–15), and Jairus’ daughter (Luc. 8:41–55). The episode follows Pseudo-Matt. XXX closely.

12488 Capernaum, the site of many of Christ’s miracles, is a natural choice for a specific location; see Matt. 11:23; Luc. 4:23.
12491  *Pseudo-Matt.* XXXX does not specify the man’s rank: “quidam homo... dives valde.”

12510  Joseph is less casual in the source: “statim abiit... currens,” *Pseudo-Matt.* XXXX.

12515  MS C’s reading is puzzling: “bat lik liknes to here.” If not a meaningless reading through haplography, the sense would be: “the corpse took on the likeness [of a living person].”

12516  The poet omits the revived man’s curiosity about the identity of Jesus, *Pseudo-Matt.* XXXX.

12517-42  The viper episode, although rich in potential symbolism, remains a simple, literal narrative of wonder-working, as it is in the source, *Pseudo-Matt.* XLI. Although there is no strict canonical parallel for the miracle, Christ’s healing of the withered hand (*Marc.* 3:1–5; *Luc.* 6:6–10) is probably close enough to have been an influence. Also worth consideration is an episode in *Pseudo-Matt.* XIII.3–5, in which a midwife, in “doubting-Thomas” fashion, grotesquely examines the Virgin to ascertain her postpartum virginity and suffers a withered hand for her lack of faith. Restoration occurs when she touches the edge of Christ’s swaddling clothes. (Cf. 3 Reg. 13:1–6 for a parallel miracle.)

12517  The brevity of the stay in Capernaum is the poet’s addition.

12521  The tradition of James as a son of Joseph arose, at least in part, from *Matt.* 13:55: “Nonne mater ejus [i.e. Jesus’] dicitur Maria, et frater ejus, Jacobus, et Joseph, et Simon, et Judas?” These latter, however, could also be the children of Mary Cleophas, sister of the Virgin (*Ioan.* 19:25) and still warrant the designation “brethren” according to the social conventions of the time. Wace 55/8–9 claims only two sons, Joseph and Jacobus, for Mary Cleophas, while *Leg. Aur.*, Sept. 8, p. 586, adds two more, Simon and Jude, in keeping with *Matt.* 13:55.

12523  The poet particularizes the indefinite “olera” of *Pseudo-Matt.* XLI.1.

12528  The source is less explicit: “percussit manum Iacob,” *Pseudo-Matt.* XLI.1.

12531  The source does not mention this reaction.

12542  The poet has omitted matter, thus making James and Christ the antecedents of “bei” and consequently the somewhat awkward “discoverers” of the dead serpent. In *Pseudo-Matt.* XLI.2, it is Joseph and Mary who investigate the commotion and “invenerunt serpentum mortuum.”

12543–76  The source is *Pseudo-Matt.* XLII.

12546  The names of Joseph’s four sons are taken from *Matt.* 13:55. In *Leg. Aur.*, Sept. 8, p. 586, these sons are the offspring of Mary Cleophas, described as the Virgin’s half-sister, and Alpheus. *Leg. Aur.*, Sept. 8, p. 586 cites the following verse to summarize the relationships:

> Anna solet dici tres concepisse Marias,
>  Quas genuere viri Joachim, Cleophas, Salomeque
>  Has duxere viri Joseph, Alpheus, Zebedaeus.
>  Prima parit Christum, Jacobum secunda minorem,
>  Et Joseph justum peperit cum Simone Judam,
>  Tertia majorem Jacobum volucremque Joannem.

*Herman’s Bible*, ll. 3147c–d concurs in making John and James the sons of Mary and Zebedeus, but associates this Mary with Anna’s second marriage rather than the third.

12547  *Matt.* 13:56 mentions the daughters but does not specify their number.
“mary cleophe” is identified as the Virgin’s sister in Ioan. 19:25. Both Wace 54/10–55/7 and Leg. Aur., Sept. 8, p. 586 record the tradition of Anna’s three marriages — to Joachim, Cleophas, and Salome — each of which produced a daughter called Mary. Herman’s Bible, ll. 3123–53 agrees substantially with these versions except for reversing the order of the second and third husbands. See Max Förster, “Die Legende vom Trinubium der hl. Anna,” pp. 105–30.

M. R. James, “The Salomites,” pp. 218–19, dated this motif to the late eleventh century and suggested that it was originally Norman or Anglo-Norman. However, it was known to Haymo of Auxerre in the ninth century; see Historiae Sacrae Epitome, PL CXVIII 823–24 (where it is printed under the name of Haymo of Halberstadt). For the motif in Hist. Schol., see chapter xlvii, PL CXCIII 1563.

The divine light that attends the Christ-child may have been inspired by the transfiguration of the adult Christ. See Matt. 17:1–5; Marc. 9:1–6; Luc. 9:28–35.

The “A” version of Pseudo-Matt. — the letter designations were established by Tischendorf in his edition of Evangelia Apocrypha — ends at this point, XLII.2, with the familiar “laus et gloria” formula, while “B” terminates with the assurance that the work was written by the apostle John and translated by St. Jerome, of all people. See De Perpetua Virginitate B. Mariae: Adversus Helvidium, PL XXII 200–01 for his strong opposition to apocryphal writings. The headnote in “A” just as confidently — and as truly — credits Matthew with the authorship.

Having finished with the period of Christ’s life about which the Bible is silent, from the flight into Egypt when He was an infant to the disputation with the doctors when He was twelve, the poet now turns to Luc. 2:42–52 for the sole scriptural account of an event in Christ’s youth.

It is noteworthy that the poet’s claim of truthfulness for his source is not one he made when drawing on apocryphal materials.

The poet has added these details to Luke’s sparse account in 2:43–44.

Either MSS GHTLB’s “ansuerd” or CFAdd’s “asked” is acceptable, for in Luc. 2:46–47 Christ listens, questions, and replies.

In Luc. 2:45–46, both parents seek Jesus, but nothing is said of Mary’s exhaustion, a humanizing touch by the poet of the same kind as the observations that Mary was “fleshly and sumdele/broune” and the infant Jesus “sumdele fatte” in The Three Kings of Cologne, 70/13–17.

An amplification of “et erat subditus illis,” Luc. 2:51.

Luc. 2:52: “Et Iesus proficiebat . . . gratia apud Deum.”

Luc. 3:23.

Herman’s Bible, l. 3821: “Adonc s’est porspensé, baptisier se fera.”

Chronologically, Christ’s maternal background is out of place at this point in the narrative. In Wace 54/10ff., the information is similarly located after the birth of Christ. By contrast, in Herman’s Bible, ll. 3123–53, this material is included in the account of Mary’s temple service where it forms an appropriate closing chapter to the lengthy marital history of Mary’s illustrious parents. The location in CM can be defended on literary grounds, however, for it effects a clear separation of Christ’s adolescent and adult stages. The separation receives additional emphasis in MS F which introduces the section with the rubric “pe kinradin of saint Anne & hir/pre housbands,” and in Add, where the rubric reads “The Genealogye of Anna and hir Sisters/and thaire housebaundes.”

In addition to the different location, Herman’s Bible alters the usual sequence of Anna’s second and third husbands (Cleophas, Salome) and otherwise differs
too greatly in detail to have been the source. Actually, the CM poet here returns to Wace, 54/10–57/7 and is largely content to translate and paraphrase.

12659–61 Translated from Wace 54/22–55/3.

12673–74 The second line is variously written. The couplet in Wace 55/12–13 — “Frere fu dit par parenté,/Et par valor et par bonté” — shows that F omitted a term (CG’s “wirschip,” Add’s “honoure”) and that HTLB misread “bunte” as “beauty.”

12675–76 The couplet, missing in MSS FHTLB, translates “Auques li sambloit de façon./Si fu de grant religion” (Wace 55/14–15) and is therefore original. This is the only place in CM where FHTLB share a common loss against all other manuscripts.

James’s resemblance to Christ is noted in Leg. Aur., May 1, p. 295, and again at ll. 12687–88.

12678–92 Wace 55/16–56/6 provides the hagiographical details about James. Leg. Aur., May 1, p. 297, adds that he anointed himself with oil, did not cut his hair, and never bathed.

12683–86 According to Leg. Aur., May 1, p. 297, James’s difficulty in walking was not due to his swollen knees but rather to lameness suffered when he was pushed off a high platform. Cf. Wace 55/23–56/2:

Et tant ora agenoillons,
Que la char fu créée grant
Desueur les.ij.genouz devant.

Wace makes no mention of lameness, however.

12691 Wace 56/5: “Fu en Jherusalem ocis.” Leg. Aur., May 1, p. 298, specifies the manner: he was thrust off the temple pinnacle, stoned, and brained.

12693–708 The details of Anna’s third marriage are largely translated from Wace 56/7–57/7.

12700 The distinguishing epithets “Great” and “Less” (Marc. 15:40) were applied respectively to James, son of Zebedee, and James, son of Alpheus.

12701 This comes ultimately from Act. 12:2, but the immediate source is Wace 56/15: “Qu’Erodes fist martirier.”

12704–12 The portrait of John as intimate companion and favourite apostle of Christ arises ultimately from New Testament situations and inferences. Thus, John is privileged to witness the transfiguration (Matt. 17:1–2), the agony in the garden (Marc. 14:32–34), the revival of Jairus’ daughter (Luc. 8:51), and to ask Christ questions on Olivet (Marc. 13:3). So too, however, are both Peter and James. What singled John out was his identification as “illum discipulum, quern diligebat Iesus” and, more importantly, as the man chosen by the Saviour to look after the Virgin (Ioan. 19:25–26); as the one “recumbens... in sinu Iesu” at the Last Supper (Ioan. 13:23); and as the first disciple to recognize the risen Christ (Ioan. 21:7). All these passages employ the “quern diligebat Iesus” phrase. The CM poet’s direct source, however, was clearly Wace 56/21–57/7.
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APPENDIX A

Errors in Morris’ Texts

9233 heard]G herd.
9239 a3or]T azor.
9260 criste]F criste.
9266 I say]T Isay.
9275 bat]G bat.
9277 till]C til.
9304 Again]G Agayn.
9361 loke]L loke.
9371 take]L take.
9376 3e]G be.
9387 Pat]C Pat.
9404 flegely]T fleegely.
9420 neuer]C neuer.
9422 the]C be.
9429 that]C pat.
9503 widuten]G widuten.
9504 helden]G halden.
9533 she]T he.
9549 lauerdhele]C lauerdhele.
9598 this]L his.
9641 his]L his.
9669 laste]T lafte.
9757 binges]T bing es.
9789 my]T ny.
9807 laste]T lafte.
9834 with]T wip.
9914 gound]T ground.
9916 grenis]L grevis.
9917 grenis]L grevis.
9956 lend]T lende.
9976 hert]G herte.
9996 day]L dai.
10020 graithli]C grathli.
10145 Pat]G Pat.
10150 widuten]G widvuten.
10192 his]L his.
10236 [To I]C To I.
10237 [Bifor]C Bifor.
10238 [I bid]C I bid.
THE SOUTHERN VERSION OF CURSOR MUNDI

10243 [Pin]C Pin.
10253 vnderstand[G vnderstand.
10272 not[T mot.
10304 wild[C wald.
10317 Pe[T Pe.
10393 sone[T done.
10420 her[G hir.
10495 menid[L mevid.
10574 bat[G bat.
10610 ilkand[G ilkane.
10629 hou[G hu.
10730 kindred[G kinred.
10771 whenne[T whenne.
10868 paim[G paim.
10894 hir[G hir.
10917 bat[G bat.
10958 He[T He.
10967 quat[G quat.
10996 ledd[G ledd. hous[T hous.
11001 annunciacioune[G annunciacioune.
11021 Not[G Nocht.
11050 be[G om.
11054 divers[G divers.
11058 Til[G Till.
11092 was[G was.
11093 said[G sayd.
11114 crist[G cristi.
11151 tok[G toke.
11154 be[T he.
11193 ping[G ping.
11203 gane[G gane.
11235 als[G als.
11239 no[T no.
11291 of[G of.
11336 bi-fere[G bi-fere.
11341 ezen[T ezen.
11343 was[T was an.
11349 scho bune[G bune scho.
11357 propheci[G propheci.
11358 leuedi[G leuedi.
11368 and[G and.
11380 mow[L mowbe.
11399 sterre[T sterne.
11412 mounteyn[T mounts.
11502 Balchisor[T Balthisor.
11541 by[G bi.
11578 childe[T childre.
11594 yon[L you.
11603 was[G was.
11650 com[T com to.
This line in C is found on leaf 68, back, col. 1.
worship
neuer
Him "hou&te himself neuer wery C Sua haunted he on knees to lij.
On god on knees for to cry C And for to prai sua Ihenli.
\hat
herodes
\thetaer
APPENDIX B

Cursor Mundi from MS BL Additional 31042
(The Thornton Manuscript)

[At the time of her death, Dr. Horrall had not completed the proofreading of the text which forms Appendix B. Professor George Kaiser, Kansas State University, graciously offered to check the transcription against his microfilm of the manuscript. He subsequently brought to my attention a point on which I have had to make an editorial decision. At the time of copying MS BL Additional 31042, the scribe, Robert Thornton, was evidently in the process of altering certain features of his hand. He frequently reverted to his old habits, however, and often produced a “b” when he clearly intended a “y.” I have signified such slips by emending the “b” to “y” in square brackets. Except for this one change, the transcription faithfully reproduces the text of the manuscript.]

Scho was & that was sone appon hir sene
F(or) godd hymselfe in hir he lighte
And his wonnyng stede in hir he digthe
And hereby may men wele see
That (in) hir was grete bounte
For it es funden als we rede
Pat oure lorde wolde hym neuer bede
To saule that solsed was with synn
To make his wonnyng stede thereInn
Pan moste this mayden be clene & brighte
Withowtten playnt & withowtten plighte
In whayme þe kyng þat alle may make
Wolde lighte manhede for to take
In þe temple es scho wonnande ay
And seruys godd bothe nyghte & day
With alle hir myghte & hir entent
To goddes seruys was scho went
Swa lange this mayden þer hase bene
Pat scho elde was ȝeris fourtene
Pan dide þe Bischefpe commande thare
Pat alle þe maydones þat there ware
In þe elde of fourtene ȝere
Solde be sent vnto þayre frendis dere
For to mary & for to spouse
( þ)lkan to thaire awenn house
(Many) of þam þat thare ware stadd
Bote als þe Bischoppe þam bedde
Bot marie wolde no maryinge
Bot mayden be till hir endynge
When men till hyre of housebande spakke
Scho sayd scho wolde nane take  
To godd I hafe gyffen mee  
I ne maye to no man maryede bee  
Othere housebande I may ha(fe nane)  
For my lemmane I hafe hym tane  
My maydenhede till hym I highte  
I sall be swa at alle my myghte  
I sall neuer it vndoo  
Pat I hym hafe highte vntoo  
To godd I was gyffen are  
Are my modir me of hir body bare  
In his seruys I thynke to lende  
Righte vnto my lyues ende  

The Bischoppe noghte what to speke  
Wold nost late hir hir vowe breke  
It was byfore many a daye  
Comande in þe alde laye  
To holde and zelde withowttene bade  
þe vowe that thou haues made  
One owthere syde he was dowtande  
To brynge a newe custome one hande  
þe mayden frendis for to lett  
In maryage hir for to sett  
For it was boden in thaire lede  
With mariadge þe folke to sprede  
Perefore garte þe bischoppe fett  
þe wyseste men þat he myghte gett  
Off alle þat was in that comtree  
And in þe temple made a semble  
When all were comen songe & alde  
Þe prelate to thaym þe resone talde  
Whi he þam garte assemblede bee  
For þe vowe of the chastyte  
And for to wete at thaym rede  
If scho walde halde till hir dede  
Off this matir solde þay speke  
Whethir scho vow solde halde or breke  
And depely solde þay luk howe  
The beste to ordayne for this vowe  
For vowe þat is made rightwysse  
Men sall it halde one alle wyse  
Are it be made it comes of will  
Bot made nede wayes men moste fulfill  
Bot þar was nane at þis gederynge  
Þat couthe giffe consell of þis thynge  
Other consaill couthe they gyffe nane  
Bot calle & crye one godd allane  
Þat he solde þam some taken schew  
Whareby þat þay myghte krawee  
What þay solde do of that maye  

fol. 3r col. 2

fol. 3v col. 1
To do hir breke vowe or naye
Pan lay bay alle in knelyng downn
Makand to godd þaire Orysoun
Whils þat þay in prayers laye
A voyce þey herde vnto þam saye
Lokes he sayd þe prophecye
þat was sayde of [Y]say
And by the prophecye þe schall see
To whaym þat may schall spoused be
[þ]say þat alde prophete
Lang sythen that he byhete
Off þe rote of Iesse ther solde spryng
A wande þat solde a froure forthe brynge
Bathe froure & fruyte owte solde breste
Þe haly gaste þerone solde reste
Thurgh þat voyce þat þay gan here
þay sayd þat wande solde froure bere
þare solde a rote of Iesse spryng
Þan ware þay putt in grete wetynge
And hastily þay garte forthe calle
Off Dauit þe progeny alle
Whase ffader thane was Iesse
þare ware þay spredde in þat contree
Ilkane of þam in thaire hand
Bedyn was to bere a wande
And whilke of thaym als bare burioune
Solde wedde þat maye in his bandoun
With this thay sent vp and downn
And bad þam at a daye be boun
Alle þat of Dauit kynde ware bredde
And þat no woman wedde
And alle þat thedir ware calde
Solde in þaire handes a wande halde
And whase wande so bare a blome
Marie solde wedde this was þe dôme

The day come sone of this semble
Pay come alle of that contree
Within þe temple alle were þay ȝare
Alle bot men that spoused ware
Joseph come to Jerusalem
A man wonnande in Bedlem
His wyfe was dede hymselfe was alde
[Y]manges thase men þat I of talde
He come for to bere his wande
Als þe biddyng was in lande
Ane alde mane was he ane
Wyfe to hafe couayte he righte nane
He was a mane of halynes
Did he to na man na wrangwisnes
In that þat he moghte he droghe on bakke
He was in will na wyfe to take
If he drogh he hym neuer swa awaye
Pay garte hym come vnto this daye
When Ilkane with his wande forthe lepe
Pan on bakke hym drogh he Josephe
When pat payre wandes vp zilde
Byhynde standis Joseph pe aile
Than badde pe prestis þam forth calle
To offre vp þaire wandis alle
Pe presti þam talde & sone he fande
Pat thare was wanttande a wande
When Joseph saghe no hydnyge doghte
Pan he forthe his wande broghte
And al sone als it was sene
With lefe & flour þay fande it gren
A dowe þat fra heuen was sent
One þat wande of Josephe lent
Pan was þat maye Josephe bytaghte
And in spowsayl hir hase he laghte
Whethere so he walde or naye
He moste hir spouse and lede awaye

Why that oure lady was spousd

Resouns there are wretyn sere
Whi þat god wolde scho spoused were
Firste þat be fend sold noghte perceyue
Pat a mayden solde conceyue
For and he myghte hafe vndirtane
A barne be borne of a mayden
Ne wolde he neuer hafe gyffen his rede
For to hafe done Ihesu to dede
For wele he welde hafe wetyn þan
Pat he solde hafe saued man
Oure lorde þefore & for resone swilke
Be fedde of a mayden mylke
Pat solde hir maydenhede hafe hidd
Of alle scho were for wedded kydde

Anothir þat men solde noste hir stane
If scho with childe were ouertane
For þe laghe þat tyme was in lande
And a woman had na housebande
And scho funden were with childe
Fra stanyng ne solde hir schilde

Pe thirde resone of hir spousaile
Pat mannes helpe hir solde nan faile
Hir helped Joseph in hir nede
Whidir so scho rede or zede
Pus he hir kepip þat lorde [y]wysse
Pat souereyne kyng of heuens blys
Joseph spoused his lady free
And led her into Galile
With her toke he maydens seuen
Paire names ne herde I neuer neuen
Alle paire were of his kynn
And of that elde that she was Inn
Pase seuen he bishop hir bytaghte
When she at hym her leue laghte
Within he lande of Galile
Es nazareth a faire Cite
Pare left Joseph marie his spouse
Till that he went vnto his house
Vnto bedleme went es hee
To gare his Bridale graythd bee
He garte pare graythe all thynge
Are he his wyfe wolde name brynge
Bot are to Bedlem sho was ffett
With he angell was she grett

Saynt Gabriel come fra heuen
And sayd thus with myld steuen
Haile Marie full of grace
God is with the in ilke a place
Ouer alle wymmen blyssed thou bee
And blyssede be the fruyte of thee
His lady ne dowttede noghte he syghte
Off this angell that was bryghte
For before ofte hade scho sene
Angels that were bryghte & schene
Bot of hym this she was in were
He haylsed hir one swilke manere
Alle bydroved she was in thoghte
What that he was pis haylesyng broghte
He saughe her hert & her will
And one his wyse he spake hir tyll
Mary he sayd why art thou madde
The ne es no nede for to be radde
Be thou noghte menged in the mode
Bot hafe hope stedfaste & gude
Joyfull to be matir hafes thou
Pou art goddes modir chosen nowe
Pe haly gaste in the es lyghte
Goddes wonnyng stede in the es dighte
Oure lorde hase made the his lemmman
Pou sall hafe childe & be mayden
Modir and mayden bothe sall pou be
And goddes sone be borne of thee
Off hym ferre mon spryng he fame
Kyng of kynges mon be his name
Off all thynge he sall be kyng
Evemore withouften endynge
His folke sauf pe sall he make
And clense alle of synn & sake
This mayden nothyng dowtted scho
Wele scho wyste he moghte alle doo
Bot wete scho wolde one alle manere
How a mayden a childe solde bere
Barne scho sayd how solde I brede
With man I ne dide neuer fleschly dede
Pat man that hafes spowsede mee
Fordide neuer my chastitye
Pe woman pat neuer towchede man
How solde scho concayue thanne
I ne herde it neuer in na lede
Woman bere barne in maydenhede

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How that may be I sal the say
Pe haly gaste in the sall lende
And goddes myghte in the discende
A childe þou sall hafe and hee
Goddes sone sall callede bee
Withowtten synn or solpnes
þow sall be mayden als þou es
Es and was and sall be clene
Als euer zitt thou hafes bene
Pat þou ne be noghte hereof in were
Elizabeth be thi Sampiere
Patt sa ferre intill elde
Godd hase lent grace a childe to welde
In erthe þe whethir was na thynge
Pat scho haf of mare ȝernyng
Scho hase consayued of hir housbande
Sex monethes with childe gangande
For it es nathyng þat may falle
Pat ne godd may do alle
This Bodworde gan this lady trowe
To goddis sande scho gan hir bowe
To þe angell scho sayde onane
Loo me here goddes hande mayden
Als þou hase sayde to me byforne
Goddes sone of me be borne
Pat all hafes wroghte and hafes in hande
Mone and sternes See and Sande
Pat euere sall bee & euere hase bene
Es loken in þat mayden clene
With childe scho wexe in þat stownde þare
Als neuer swa dide woman are
And þarby may we say alle
Now es þe lorde bycommen thralle
þe doghtir modir agaynes þe wonne
And the fadir bycommen sone
And he þat firste na dede myghte drye
Now es he able for to dye
Godd þat tyme mane bycome thus
Noghte for na nede he hade of vs
Ne for no thynge bot forthi
þat he with his grace wolde by
Fra þe powere of the fende
And fra dede withowtten ende
þe day þat firste was sent þis sanden
Was mare & þe fyfte & twentyande
Fra fyve thowsande [y]er was bygonenn
After þis worlde it was bynomen
Nyghenty and nyghen and monethes sexe
Þat oure helde in this mayden wexe
Lefe we now thatt ladye
And speke we of Zakarye
How þe angel come hym to warne
How þat he solde hafe Iohn to barne

Off the Concepcyon off Iohn þe Baptiste

This zakary þat I of rede
He comen was of leuy sede
Elezabeth his wyfe was alde
Anna sister doghter þat I of talde
An haly lyfe þay samen ledde
Withowtten barne bytwix þam bredde
And þarefore þay mourmante were
Off alle þay toke it with gud chere
Almaste to theire lyves ende
Bot at þe laste god þam sende
Swa felle a feste in that lede
And Zakarye to the temple þede
For to do þe folkes seruyse
Als þe laghe was one alde wyse
He reueste hym one his manere
And went hym to his autere
He bad þe folke wende oute ilkane
Wyls he prayede in þe kirke allane
Swa to do þan was he wont
And thare he prayed a grete stount
He luked one his righte hande
And þare he saghe an angel stande
For hym in mode he was al made
þe angell bad hym noghte be radde
And sayd hym þat he was sent
Till hym thare fra þe firmament
Hym to comforth the oute of syte
A barne he sayde þou sall hafe tyte
And of þat barne þou may be blythe
For goddes werkes sone sall he kythe
His name men sall calle Iohan
THE SOUTHERN VERSION OF CURSOR MUNDI

Pus bese godd tid the this bon
Do waye he sayde what says þow
Thi tythandes forsothe may I noȝte trow
Pat I & my wyfe nowe in oure elde
Sold any barne welde
þou sail hafe ane forsothe I saye
And þerfore ioye now make þou maye
Men sail be blythe in his birthe
For he sail be man of mekill myrthe
Bot for þat þou wolde noghte me trowe
þou sail be dombe forthe fra nowe
Till that he be borne that ȝonge
And he sail gare þe hafe thi tounge
Byfore allemyghty godd he sail
Be a man of mekyll tale
He sail be man of mekill swynke
Wyne ne Cesare sail he nane drynke
In his modir wambe sail hee
With the haly gaste fullfilled be
þou sail be doumbe for thi misþrounne
Vntill þe tyme of his circumsisiounne
Zakarie haue now gude daye
For þou sail fynde als þou heres me saye
þe folkes outwith stode & habade
And thoghte grete ferly what he made
For þay habade till þay ware irke
And than þay went into þe kyrke
And alle madde sir Zakarye þay fande
Till þam ne couthe he telle na tythande
Na seruyce doo swaa was he madde
And dombe þay till his house hym ledde

þe Concepcyon of Saynt Iohn of Baptiste

Now bredys barne Elezabeth
In Septembire in þat moneth
In þe foure & twenty nghte
Was Iohn getyn thurghe goddes myght
Byfore þe anucyacyoun
Off Criste þat gatte vs alle pardoun
For righte it was þat þe puruayourure
Solde com before þe Saueoure
He þat broghte vs alle oure hele
Sent byfore hym his bedelle
Forthi sent Ihesus Iohn forthwith
Are he wolde shewe hymselfe in kythe
And bathe their modir þat were mylde
At anes ȝode thay with childe
Bot Elezabeth was forthir gane
By sex monethes and a wokc ane
Fra Saynt Iohn Concepcyoune
Vnto the anucyacyounne
One oure lady was mett
With pe angell pat hir grett
Scho went oute of Nazareth
For to speke with Elezabeth
Pat lange was gelde and ane alde wyfe
And nowe scho es with barne one lyfe
Noghte ferre from childynge in a syquare
And marye come vnto hir thare
When pay mett thase ladys twynn
Pat ware bathe cosyne bam withInn
At pe metyng Saynt Marie spakke
And hir haylsynge bygane to make
Till Elezabeth that woman
Hir childe in hir wombe to glade bygane
And in hir wombe it satt vpryghte
Alle for pe loye of godd of myghte
And made a gladnesse & a glewe
Righte als he his lorde wele knewe
Loo he knewe his lorde byforne
Are he was of his modir borne
Pe man his lorde pe mayster his clerke
Pe makere knewe his handewerke
Elezabeth in that ilke place
Thare scho stode full of grace
Bygane & sayde a prophecye
Blyssede be thou euere Marye
And blyssede be pe fuyte of the
Pat thou walde thus come to vesete me
Pe modire of my lorde so dere
Pe childe withInn my wombe gan here
Pe hailsynge that thou to me made
And it for loye bygane to glade
Blyssede be thou bat mystrowede noghte
Pe bodworde that was to the broghte
Thou may be trayste & pou will byde
Alle bat is blihtynte to be sail betyde

Thir ladys menskede bam Imelle
Their wills ayther till ober gan tell
Bot their menskyng bam bytwene
Dyuerse was somwhat es sene
Pe tane was lady & mayden clene
Pe tober his handwomman seruyne
Thare duellede oure lady with hir nece
To John was borne a gude pece
At hir childynge scho was helpand(e)
And als in some bokes we fande
Scho was hirselfe pe firste woman
Peuer layde hande one saynt John
When John was borne pat ilke sythe
His frendis were bothe gladdde & blythe
And hade of hir full mekill myrthe
Pat was so lange withowtten byrthe
Noghte allane Ierusalem burghe
Bot also alle the contreth thurgh
His fest es in Somysrs tyme
Bothe Iewes it honowrs a Sarazyne
Thurgh Alle þe landis þer heythyn lyfes
Alls ferre als þe soune hym ryes
Forthi of hym witnesse vs
Oure lorde and Sauoure Ihesus
Off wyfe he sayde was neuere borne ane
Grettere barne þan saynt Iohn
Alle made þay myrth of his berynge
Fadir and modir and thayre kythynge
And gadird þam togedir alle
Pay ne wiste neuer whatt hym to calle
Sir Zakarye þay forthe broghte
Bot he with þam myghte speke righte noghte
Þe resoune before þee hafe herde why
Þan countenance made he sir Zakarye
After tabills and poyntell tytt
And he bygane þe name to wrytt
And sayd als þe angell bygane
And gaffe hym Iohn vnto name
His frendis thoughe þerof selcouth
Of this name that was vnouthe
And saide þat þay ne couthe noghte fynde
Swillke a name in alle his kynde
When he was circumcysede Saynt Iohn
His fadir þe speche hadde anone
And swillke a prophecye gonn he mele
Blyssed be godd of Israel
That vesittynge till his folke hase sent
And rawnsonyng till vs hase lent
Þis barne þat was fosterde dere
Whan he come at seuen seere
He lafte his kynn & alle his thede
And into wildirness he 3ede
For that he wolde fyle synn
He lefte his kythe & alle his kynn
And in that wildirnesse he bade
And lange he ledde thare harde lyfelade
And lyffede with rotes & with gresse
And also with hony in that wildirnesse
He ne ete no brede ne dranke no wyne
Ne wered noþer wolfe ne lyne
This was Iohn þe Baptiste
Þat aftirwarde crystende Ihesu Criste
When þat Iohn was borne in hy
Þan Saynt Marie oure lady
Bykenned to godde Elezabeth
And went hirselfe vnto Nazareth
With this bygane to come to be sythe
Hir wombe itsef bygane to kythe
Pat men was some dele perceyuede
Pat this mayden hadd conceyuede
Aftir Ioseph wedded this maye
Certanely be sothe to saye
He duellide mare thane monethes three
In his awenn kyndely countree
At be income of be ferthe monethe
Ioseph went to Nazareth
Pat lady when he come nerehande
With his to speke als dose housebande
To speke of nedis bat felle to house
Als men dose bat delis with spouse
He saghe withowtten any warne
Pat bis woman was with barne
And when he knewe hir in this state
Was neuer no man halfe so mate
Swa sary ne was he neuer in his lyfe
With barne when he saghe his wyfe
Pat he neuer ne towchide till
Ne hafed at doo within wanttone will
Pat wonder nane ne was for he
Ne wiste noghte of hir preuatec
Bot whatso bat he thoughte
To hir bat tymne ne sayde he noghte
Bot helde in herte full wondir stylle
And was in purpose and in will
Pryualy awaye for to stele
Fra bat ladye gude and lele
Off hir ne wolde he for noo thynge
Late any (k)yn worde vppe spryngle
Bot toke his rede aye for to flee
Fra hir awaye & late hir bee
Gude will he hade to flye hir fraa
Pat nyghte he solde hafe donne swaa
Bot till hym slepande als he laye
An angell come bat bus gane saye
Ioseph he sayde tell me nowe why
Will bou leue thi spouse Marie
Pat ba[r]ne scho hase in hir body breedde
Parefore be bou noghte adradd
Be bou in trayste and sekirmes
Pat be haly gaste within hir esse
It is be haly gastes myghte
Withowtten part of mannes plyghte
Be childe bat scho gaa with alle
Ihesus men sail it calle
He sail be godde & mane bathe
And al mankynge mon he were fra wathc
Fra this tyme hade Ioseph nane
Euelle hope to that womane 11170
Full kyndely kepe till hir toke hee
And dwellyde with hir in chastytee
With menske and wirchippe hir to zeme
And hir he seruede aye to queme
And swaa forthe withowtten fayle
Samen helde thaye thaire spowsaile

The tyme that brynges alle to fyne
Ranne with this to monethes nyne
Ioseph dighte hym to gaa
Till Bedlem and did alswaa
Thare wolde he noghte late hir dwelle
For drede of pe lewes felle
For drede of sclandre & of fame
To Bedleme he ledde hir hame
In that menetyyme pat pay dide thus
Was Emperoure Sir Augustus
A man men hadde off full mekill dowte
For he was dowtted alle pe werlde abowte
Till alle pis werlde he made statut
Pat alle solde be his vndirlout
And pat alle men solde be bounne
To come vnto paire kyndly townne
To make hym homage with some thynge
Till sir augustus pat was paire kynge
A mane tuke pis note one hande
Pe wittyeste of alle that lande
Alle thaire names gane he wrytte
And ay als pay gaffe he made pam quyte
Ioseph come in pat menetyyme thare
To Bedleme als I sayd are
Right vntill his awenn house
Broghte he marie his dere spouse
Pan was that mayden mylde
Almaste at pe tyme of childe
And are aftir lange reghte bare
Pat blyssede barne Ihesu scho bare
Mayden & modir wemlesse
Pat woman full of alle mekenes
Pat goddis myghte knawes witterly
Hym thare thynke beroffe no ferly
Mary bare bat barne in chastitee
Godd wolde it solde so bee
He pat moghte Ioseph wande gare
In a nyghte fruyte & lefe bere
Withowtten werke of erthe aboute
And in a nyghte so garre it sprowte
And floreste faire als I hafe sayde
Pan moghte bat pis puruayede
Be borne of a mayden ethe
Within þe terme of nyne monethe
He þat alle hase made of noghte
And to þe dombe his speche broghte
And the see cleue in twaþ
His enymys for to slaa
Wele moghte he withowtten steme
Garre a mayden bere withowtten wemme
Þe lyknes of þis barneteme
Righte als þou sees þe sonnes beme
gaaþ thurgh þe glasse & commes agayne
Withowten breke clene and playne
Qwayntylere sit come cristé & 3ede
Sauande his modir maydenhede
And thus scho bare hir barneteme
Pat blyllsede birde in Bedleme
Swilke clothes als scho had in hande
Scho wappede abowte hym & wande
In symple cloutes scho hym layde
Was thare no riche wedes graythede
Was thare no pride of couerlite
Chambredre curtyns ne no tapite
Þe hirdis þat were wounte to bee
Sittande one þe feldes 3emande þaire fee
Thare come aungells fra heuen
Syngande with full mylde steuen
We brynge sow worde of ioye & blysse
This nyghte ourde lorde borne es
And this to taken we 3ow saye
3e gaa to morne when it es daye
to Bedleme and fynd se schalle
Inesu borne the lorde of alle
Pat is kyng of alle kynges
Es borne this nyghte by thire takenynges
In a cribbe he sall be funden
Liggande thare als an asse is bounden
And ane noxe feste hym by
This schall 3e fynde sekirly
Honowres hym for whi he sall
Be sett in Dauit kyng stalle
Whils þe angels this tythandes tolde
Othir come downme full thik folde
And loued godd with swilke saughe
One heghe be ioye & pese one laughe
When þay hadde sayde þat þay wolde saye
Thire angells went þam þaire waye
Radde were thire hirdes of that lyghte
Pat þay saghe of thase angels bryghte
For þay saghe neuer swilke a syghte
Na visytynghe byfore þat nyghte
Pay sayd to Bedleme gaa we
And luke if thir tythandes sothe be
When bay come thare thay marie fande
And with hir Joseph hir housebande
And þe childe þat swadilled was
Liggande in a cribbe byfore þe asse
And þe oxe als I sow talde
Pareof þay meruaylledo ȝonge & alde
Alle helde Marie in hir herte full still
And thanked godd of all his will
In August tymé þe Emperour
Till he was borne oure Saueoure
When þat this werlde was beste in pese
One a wyntter nyghte withowtten lese
And þe same ȝere was saynt Iohn
Borne byfore in flesche & bone
Sone after þat Criste was borne
Circumzisede he was and schorne
Ihesus one hym to name þay layde
Als þe angelle byfore had sayde

How Ihesus was offrede to the temple

Sone aftir aboute fourty dayes
Als þe gospel til vs says
Pay bare þe childe fra Bedleme
To the temple of Jerusalem
For to do of hym that daye
The costume of þe alde laye
Þe lawe of moyses thus wilde
A woman þat had a knawe childe
Hir firste birthe solde scho
Offre þe haly temple vntoo
After þat scho hade lyne
Fourty dayes in gysern
For mayden childe efte als lange
To þe temple or scho solde gange
And with hir childe solde offre thare
A lambe and scho so ryche ware
And whaso ne myghte doo swaa
Pay solde gyffe turtill doufes twaa
Or of doufes double breddde
Þis laughe with Ihesus Marie dide
Of pouere no disdeyne hase hee
That biddis vs lyffe in pouerte
Off pore thare na mane myslyke
In gode thoghte þat es sa ryke
Thare was a gud haly man
Wonnande in the temple thane
Off sex skore ȝere highte symyon
Þat many haly dedis hade done
And hade prayede godd þat he myghte in hele
See pe conforthe of Israel
Pat mannes rawsone solde bere
And godd hym hadd sende answere
Pat he ne solde neuer dye
Or þat he Criste hade sene with eghe
Forthi when Marie modire milde
Into the temple broghte hir childe
3itte this Symeon hade his taste
Touched with the holy gaste
Off this childes come so fayne
He was þat he went hym agayne
And for gladnes he keste a cry
Pat alle herde that stode hym by
Godd þat is mekill of myghte
Hase sent pe folke þat he þam highte
Pan he ranne to Ihesu swete
And felle down before his fete
And honoured hym þat sely man
And in his armes tuke hym þan
And kiste his fete & sayd dryghtyne
In pese leue thou seruauent thynne
For nowe myn eghne hase sene the hele
Pat is graythed till Israel
Pare was alsua ane alde woman
Anna þat was with elde forthe gane
Pat hadde lyffed þan foure skore 3ere
In wodowhed & in prayere
And full lele scho was in hir lede
Neuyre owte of þe temple scho sooede
Bot thare was scho euere more bownne
In almousdede and orysoune
And when þat scho Ihesu gane see
Scho honored hym on hir knee
And sayde forsothe this is hee
Thurgh whayme pe worlde sall saued bee
Off prophecye this worde es
For anna was a prophetys
Ilke a daye a prophecye
Sayd Symeone of oure lady
And of hir dere sone Ihesu
Pe whilke þat I sail to 3owe
This childe he sayde before þam alle
Sall be to many dounefalle
And to many vprysynge
Dampnyng to some & to some sauynge
Dounefalle 3e schall vndirstande
To men þat are mysbyleuande
And vprysynge vnto fele
To men þat are in trouthe lele
Till hir he sayd thynye awenn hert
A swerde of sorowe sall stikke ouerthwert
Pe swerde thurgh hir herte stode
When his sone hange one pe rode

How the three kynges made offerande

Fra he was borne pe daye thrittende
Hy m offred pe thre kynges hende
Riche gyftes þay hym broghte
Pat 3ere þat he was borne noghte
Some says þe secounde 3ere
And some sayse one other manere
Pat twa 3ere aftir þay come
Sayne Iohn þareof gyffes dome
Pat he fande in a boke
Thir kynges thre þaire wayes toke
A twelmoneth are the natyuite
For ells moghte noghte þe kynges three
Haue ouergane sa longe a waye
And come to criste þat ilke daye
He says þat in the boke he fande
Off a prophete of estren lande
Balaam þan was he calde
Off astronomye mekill he talde
And of sterne þat was schene
Was neuer swilke ane are sene
And Iohn with þe gildyn mouthe
Vs telles of a folke vncouthe
Full ferre by esten þay are wonnande
Bysonde þam wonnes nane lyuande
[Y]manges those men was broghte a writ
Seth was þe name þay layde one itt
Þis writt of þe sterne it spakke
And of þe offerandes þe kynges sold make
Þe writt was kepide fra kyn to kyn
Pat beste couthe þerone myn
And at þe laste [y]mange þamselfe
Pay hafe þam ordeyned twelue
Þat ilke daye ȝode till a hill derne
For to wayte aftir this sterne
When any dyede of þat dussayne
His sone was sett hym agayne
Or his nexte frende þat was hym dere
Swa þat euer ilke a ȝere
When þaire cornes were in done
To þe mountayne went þay sone
Thare þay offerde & prayed & swanke
& thre dayes nopher ete ne dranke
Þis custome full lange þay dide
And at þe laste þe sterne it kydde
Þat ilke sterne þam come to warne
One þat mounte in forme of barne
And bare one it taken of þe croyce
And to þam spake in mannes voyce
Pat þay solde wende to Iewes lande
And twa ȝere þay ware walkande
Full graythly þe sterne þam ledde
And selcouthely þan were þay fedde
Paire scrippes whethir þay rade or ȝode
Ware neuer mare wiþhowtten fode
Thir kynges whareso þay rade
Þe sterne euer byfore þam glade
Thay sayde gaa we to the kynge
Pat hafes in erthe nane euynynge
Þis kyng we sall bere offrande newe
And honour hym with trebut & trewe
Alle þe kynges of this werlde
For hym sall be quakande & ferde
And ay þay folowed þis sternes beme
Till þay come to Ierusalem
Bot fra þay come thare als swythe
Þe sterne to þam no mare wold kythe
When þay come in heraude lande
Na sterne þay saghe schynande
Þe kynges were þan in mekil thoghte
& wende þay had funden þat þay soghte
Pay toke þaire giftes in þat tounne
And went sekande vp & doune
Bot þe burges of þat cite
Thoghte wondir what þay myghte bee
And askede what þay soghte & thaye
Saide a barne that alle maye
He sall be kynge of kynges alle
Till handes and fete we sall hym falle
Sewe þe sterne þat ledde vs hedire
Þan þay gadirde þam togedir
And spake hereof with grete wounderyng
And worde come till herode kynge
Þat swilk þre kynges ware ther commen
And in þe toune þaire herbere nommen
When he this tyraunte vndirstode
Hym thoghte it noþer faire ne gude
For he wend þan wiþhowtten swythe
For to tyne his kyngrike
And in haste garte samen calle
Þe mayster of his lande alle
And spirrede at thaym if þay wiste
Whare he was borne þat ilke Criste
Þat þe kyng of Iewes solde be
And þay sayde in Bedleme Iudee
For a prophete sayde swaþa
A thow lande of Iuda
A littill towune if þat þou bee
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THE SOUTHERN VERSION OF CURSOR MUNDI

In the than sail he bred and spressed in the steene
case he sayd and spressed game
Till he bide commes till mee
Sir bay sayde that sail be sare
When play were fare north to face
And onbyrd sayd that sail be sare
And so fare was never made
It semys hereby als thynkes mee
Nane sayde that sail be sare
When play were fare south to face
And onbyrd sayd that sail be sare
When play were fare north to face

How the angel warme the three kynges
to go nymght by heraude
And with the childe lay all bat nyghte
Bot bay take swylke als bay fande
Bot bay take swylke als bay fande

Euen ourt ba house stode be stene
Pat Criste & his mord in warse
Even ourt ba house stode be stene
Pat Criste & his mord in warse
Even ourt ba house stode be stene
Pat Criste & his mord in warse
Even ourt ba house stode be stene
Pat Criste & his mord in warse
And loued godde alle his sande
And hadd pay hade so wele spedde
Now are pay slepande broghte in bedde
Thre very kynges of thaire wanye
The fertime a kyng mare than thaye
Thay wiste pay wele & kydde in dede
Pat he solde aqyte þam þaire mede
Payre ware in will þat ilke nyghte
To wende b[y] heraude als þay pay highte
Bot whils þay slepande laye in bedde
Ane angelle come & thaym forbedde
To wende by hym by any wanye
For he es false & hase bene aye
Anothir wanye þan gane þay fare
One þe morne when þay resyn ware
Thay take þaire lefe at þat childe
And at Mary his modir mylde
And thankkede Joseph full curtasely
His esement & his herbery
Þe kynges are went anothir wanye
When þat heraude herde þat saye
Pan wonder wrathe þan was þat kyng
And thoghte hym dreyn full to hethynge
He sett men waytande by þe strete
If þat þay myghte those kynges mete
He commande þay solde be tane
And withouten mercy slayne
Bot heraud men mett noghte þam with
Full harmeles come þay to þaire kythe
When heraude herde that he moundnede sare
Pat þase kynges swa passede ware
And for his ill will myghte noghte ryse
Venge hym wolde he one ober wyse
Pan he made a vowe in hye
Pat made a vowe in hye
Pat many sakles þerfore solde dye
For he moghte do þase kynges no schame
Thase it boghte þat neuer seruede blame
Wha herde euer of any slyke
Ordynance swa full of swyke
Pat for þe lufe of a barne
Swa many solde þe lyfe tharne
He commande his knyghtis kene
To slaa þe chyldire alle by dene
Withþin þe townne of Bedleem
And owtwith many a barnetem
Pan gart þat tyrant losse þe lyffe
And full wafull made many a wyfe
Within þe launde he ne lefte nane
Off twa þere þat ne þay were slayne
Off twa þere or lesse I tell gowe
For swa he wende to slaa Ihesu
Bot alle for noghte bat he dide swaa
For Ihesu myghte he noghte slaa
Vs alle bat garres be lyfe hafe
Hym seluen fra dede may he wele saffe
Are hym seluen wolde bat kynge
Right nane hym moghte to dede brynge
Pere es no nober for to saye
Als bat he ordeyned it was sa aye

How Ioseph feld intill Egypt with Marie and Ihesu

Itt es rewthe for to rede
Off thir childir bat thus ware dede
An hundreth & fourty & foure thowsande
Thurgh Ihesu come to lyfe lastande
Bot seuen dayes before funde I
Are heraude gart þose barnes dy
Als Ioseph in a slepyng laye
Ane angell till hym gane saye
Ryse vp Ioseph and hethyn gaa
With marie & hir sonne alswaa
For 30w byhoues alle three
Vnto þe lande of Egypt flee
Ryse vp þerfore are it be daye
And gaa forthe by þe foreste waye
For kyng heraude sekes too & fraa
Mary hir sone and the to slaa
And in Egypt duelle still with þe barne
Vnto þe tyme þat I 30w warne
Sone was Ioseph redy bounne
By nyghttartale went owt of tounne
With marie and þaire menþe
A mayden and knaues three
Pat with þam was in seruyce
Pat ware warre & wondir wyse
One a mule rade mary mylde
And in hir arme bare scho hir childe
Till þay come till a caue depe
Thare they þam ordeynede to riste & slepe
Pare þay þam ordeynned to riste & slepe
And thare garte þay mary lyghte
Bot sone scho saughe a selly syghte
Als þay lokede þam besyde
Out of þat kaue þan saughe þay glide
Many dragouns right sodaynely
Þe knaues þan bygane to crye
Bot when Ihesus saughe þam radd be
He satt vpp appon his modir knee
And spakke vnto those bestis grym
Þan mare & lesse þay honored hym
Comen es þe prophecye þan clere
Pat is sayde in the psaltere
Dragouns wonnande in þaire koue
þaire lorde þay sall honoure & loue
Ihesus went before þam thanne
And badde thaym harme vnto no mane
Mary and Ioseph na forthy
For the childe were full sary
And Ihesus to þam saide onane
Drede for me ne hafe 3e nane
For me ne hafe 3e care ne syte
For I man [y]noghe perfite
And alle þe bestes þat beris name
I may make thayme wilde or tame
Lyouns mekely 3ode þam [y]myde
And alswa þe dragouns dide
Byfore mary faire þay 3ede
In righte waye hir for to lede
When mary saughe of bestis þat route
Firste scho was in grete dowte
Bot hir sone hir bade be blythe
And nakyns ferdenes for to kythe
Modir he sayde hafe 3e na warde
Nowthir of dragoune ne of lybarde
For þay come vs no harme to doo
Bot þay come vs to serue vntoo
Bathe oxe & asse þerwith þam ware
And oþer bestes þat þaire harnays bare
Oute of Ierusalem þaire kythe
Thies bestes mekely went þam with
Lyouns noghte harmed oxe ne asse
Ne oþer bestis þat there wasse
Than was fullfillede þe prophecye
þat was sayde of Jeremye
Wolfe and wethir lyone and oxe
Sall come samen and lambe & foxe
In a wayne þaire gere was inn
þat drawen was with oxen twynn

How the Tree Bowede downn at þe biddyng
of Ihesus

Mary forthirmare scho rade
In wildernes grete hete it made
Faynt scho wexe and wery
A palme tree scho sawe hir by
Ioseph scho sayde fayne wolde I reste
And vndir this tree thynke me beste
Gladly he sayde that is resoune
And he belyne toke hir downne
When scho hadd sytten thare a thrawe
Pis palme tree sone scho sawe
Fruyte scho saughe berone hyngande
Pat dates are callede in this lande
Ioseph scho sayd fayne wolde I etc
Off 3one fruyte and I myghte it gete
Me thynke he sayde wondir of the
Now byhalde þe heghte of 3one tree
May na man wynn þe fruyte vntill
And it to clyme es wondir ille
Bot I mornne for anothir thynge
Pat we of watir hafe wanttyng
toure watir purueance es nowe gane
And in this wildirnes es righte nane
Noþer for vs ne for our e fee
Ihesu satte appone his modir knee
Full sweetly than sayd hee
Boughe down till vs þou tree
And of thi fruyte gyffe vs plentee
And vnnethes was this worde sayde
to bowe down þe tre hy$m graythed
Righte vnto Marye fotte
Pe cropp euyn vnto þe rote
And when þay had etyn fruyte [y]noghe
3itt it bewede ilke a boughe
Vnto he commande it to ryse
It bowed down to þaire seruyce
Vnto þat tre þan sayd Ihesu
Ryse vpe & righte the nowe
I will þat þou fra now forewarde
Plannted be in myn orcherde
Imanges my trees in paradise
Pat þou & þay be of a pryce
Vnder thi rote þare es a sprynge
And thereoffe I will þe watir owt wrynge
Make vs a welle for my sake
Pat alle theroffe may watir take
In this tree stirte vpe faste
Owte of the rote a welle vp braste
With strandis swete clere and calde
Thay dranke [y]noghe alle þat walde
And alle that was in that place
Thay thankede godd so full of grace
And one þe morne when it was daye
Pay ordeyned þam to wende þair waye
Ihesu hym turnede to the tree
And sayde palme I comande the
Pat of thi brawntche ane be schorne
And with myn angell awaye borne
Vnto þe place of paradise
Pare my fadirs mirth the es
And vnnethes was this worde spoken
Pare come an angelle & hase broken
A boughe & bare it thethyn sone
Full tyte his commandement was done
Pe boughe away with hym he bere
In swyme pan felle alle pat there were
For pe angell pay ware so made
And Ihesu sayde whi are 3e radde
Whi es swaa ne wate 3e noghte
Pat with my handis this tre I wroghte
And I will that this ilke tree
In paradyse now standande bee
Vnto my sayntes in stede of fode
Als it till vs in the waye stode

How the mawmettis Felle when Ihesu come intill Egipt

S[y]then forthe pay wente haire waye
And Ioseph gane to Ihesu saye
A lorde this es a mekill het
It greues vs huggely it es so grete
And if you rede that it swaa bee
Late vs wende awaye by pe see
For there are townnes we may in reste
And so to wende me thynke es beste
Drede the noghte Ioseph I the praye
I sail abrigge 30w the waye
That pat is thritty dayes iournee lange
In a daye 3e schall it gange
And als pay went samen talkand swa
Pay one ferrome loked thaym fraa
And some bygane pay for to see
Pe walles of Egipt pat faire cite
Pan were pay full wondir blythe
And vnto pat cite come pay full swythe
Bot there than hafed pay na knaweynge
Pat pay myghte aske at any gestenynge
And sone after pat pay come to townn
Pe pristes of pe lawe made pam bownn
To doo pe folkes haire seryuse
And to haire mawmettes to make sacrafyce
Marye to pe temple gane faree
And with hir thedire hir sone scho bare
And within pe kirke whils pat scho was
Men myghte see a selcouthe case
Alle haire mawmettes within a stounde
Wyd opynne felle vnto pe grounde
And doune at pe erthe ware pay layde
For pan come pe prophecye pat was sayde
Pat says pat a lorde sale
Comme till Egipt and sail gare falle
Paire goddes & garre pam dwyne to noghte
Pat pay with haire handes hafe wroghte
And in bat townne was a lordynge
And when he herde this tythynge
He gadrede men bothe grete & smalle
And to be temple broghte þam alle
And for to venge þam made þam bownn
Off hyþ þat keste þayre goddes doun
In hert he was full sary
When he saughe swaa his mawmetes ly
He come to Marie withouþten harme
Thare scho hir childe bare in hir arme
And one knes doune he felle
And toþe folke he gane thus telle
Ne hadde this barne bene godde of myghte
Oure goddes hadde bene standande vprighte
For he es godd & lorde of alle
Oure goddes agaynes hyþ dose falle
Oure goddes ne may noghte till hyþ doo
Vengeance I hope mon come vs to
Off wrake full sare we may vs drede
Als it es tolde in olde dede
How it byfelle of Pharahon
He & his folkes ware fordonne
For þat þay ne wolde noghte trowe
In his myghte & in his v[i]rtowe
Alle þay drownnede in the see
I trowe one hyþ and swa do þee
Off alle þe temples in thate townn
Alle þe mawmetry felle adownne
In Egipt leue we Ihesu now stille
And of kynge heraude speke I will
Þis heraude had regned thrifty şere
When þat mary Ihesu did bere
Sythen he regnede şeris seuen
His wranges god on hyþ sall euynn
Þat false þat felle þat goddes saa
Þat soghte oure lorde for to slaa
How hade he will to spill þaire blodde
Þat neuer to hyþ ne dide bot gude
Þat wyly wolfe þat foxe so false
Agaynes frendis & fremmed als
Off carefull costes to vnknawen
And manquellere vnto his awenn
Þat gredy gerarde als a grippe
His vnrighte bygane to ryppe
And for his seruys of many a daye
Þe tyme nere to take his paye
Þat misdoere so vnmeke
Now bygynnes he to be seke
Þe parlesy es in his syde
Þat garres hyþ poke in all his pryde
One his hede he hade þe skalle
Pe scabbe ouere his body alle
In his syde he hafes þe stake
His men sawe hym sorowe make
With þe clawe hym toke þe scorfe
Alle his body was lyke a torfe
Pe gowte potagre es ill to bete
Downne it felle into his fete
Ouer alle was he meselle playne
And hade þerwith þe feuere quartayne
Pe dropsye in hym swa was feste
Pat he was ay in poynte to breste
Pe fallande gowte he hade [y]melle
His tethe owte of his hede þay felle
Ouere alle his body he felide sare
Mighte na mare suffer in erthe mare
His wambe was full of venym
Withowten nombre wormes were in hym
This caytefe combred full of care
Sekes hym leches here and thare
And þay come to hym ferre and nere
Conmande men of that mistere
Bot for þay myghte noghte slake his waa
Ilkane euer he gart þam slaa
Hys barnes his wyfe fledde hym fraa
And alle his menze þay dide alswa
Fremmed and sybbe fra hym þay fledde
Mighte nane for stynke neghe his bedde
And thus fra hym þay went awaye
Iskande ilkane sare his endynge day
And when his awenn sone archilaus
Saughe his fadir fare thus
To þe baronage he sent
To make a preue perlement
Gode men he sayd what holde 3e beste
Off my fadir þat neuer hafes reste
He es swa stadde in sorowe & waa
Was neuer no man in this worlde swa
Swilke venym fra hym rynnes owte
Dare nane come hym nere aboute
Leche hym hele ne can nane
Forthi he garres sla þam ilkane
And he es in swa carefull state
Pat what he dose he ne wate
He ne bese neuer hale saunse fayle
Says me now 3oure consayle
Sen he ne schall neuer couer his waa
I rede and 3ee doo swaa
Pat we gete vs leches twynn
Pat we may sauely trayste inn
To make a newe bathe and proue
Off pyke and oyle to his byhoue
And when it es wele broghte one hete
Caste hym & garre hym swete
Pay sayde this was a noble rede
Almous it ware pat he were dede
And twa leches forthe pan gart pay brynge
And sone pay spak vnto be kynge
He lyftide vp his lothely chynn
And one pan gane he loke full grymme
Fy herlottes he sayd whatt are see
Thay said sir leches to hele the
Medcyne sall pou of vs take
A noble bathe we sall the make
Pay sall are pou berof come owtte
Be als hale als any troute
Pay filde a lede of pyke & oyle
And wonder faste pay garte it boyle
When it was to payre will dighte
Vp pay toke pat wafull wighte
Say traytours he saide I sale
Confunde 3owe bot 3e me hale
Nay sir godd wate said pay bathe
Pou ne sall neuer do man more skathe
We sall or we fra the fare
Ordeyne pat pou ne sall fele na sare
Pan in that bathe pay lete hym doune
And scaldid hym als a capoun
Pay hym helde pat pay hym hete
In pay helde hym by pe fete
And drownkend hym in pike & terre
And sent hym bare he faris werre
Werre pan he ferrede euer are
For bare es mornynge foreuermare
For he soiournes with sathanas
And with pat traytoure ludas
When he was dede pat gerade grym
Archilaus come aftir hym
In his tymes was done many selcoute
And some of pan telle I couthe
When heraude thus was forfaren
An angel came Josep to warne
And sayd tymes es to wende nowe
Hethen with marie & Isew
Vnto 30ur kythe one goddes name
I bidde 3ow pat 3e wende hame
For he pat soghte pe childe to quelle
Dede he es pe sothe to telle
Josep was of his tythand fayne
And ordeyned hym to wende agayne
Bot vnto pat ilke lande
Thare archelau was regnande
Bot tyll a lande pat highte Judee
Inn for to come righte radde was he
Bot went hym vnto galilee
Thurghe burghe townnes & many citee

**Off pe Barnehede of Ihesu Crist**

Pat Ihesu dide in his barnehede
With gud will now will I rede
It byfelle appon ane holy daye
Pay calle pe Sabot in þat lay
Ihesu and other barnes samen
Went by þe watir makand þaire gamen
Ihesu satt and in his playe
Lakes seuen he made of claye
Vntill ilkane a furre he made
And rowme to rynne þe watir hade
þe watir ranne fra & till
Oute of þe flode at his will
Imanges thase barnes þer was ane
Pat full was of the Sathane
And for wanttones of witt
Hym garte ane of þe lakes ditt
Pat þe watir in was broghte
And spilt alle þat Ihesu wroghte
Pan spake Ihesu þat barne vntoo
Say childre whi dide þou soo
Pat I hafe done þou fordose
þareof sail þou make na rose
þare was no langare of to mote
Bot dede he felle at Ihesus fote
His frendis than bygane to kry
Appon Ioseph and Marye
3oure sone þat wanttome ladde & wilde
With bannyng hase slayne oure childe
When þay hade sayde þaire resoune
Ioseph and marie dred tresone
Off þe frendis of that barne
Ihesu fayne þan walde he warne
Pan sayd Ioseph to Marye
Speke þou till hym preualy
And aske hym why þat he garres
Vs hated be thus with his afferes
þe men one vs þay will take wreke
And I ne dare noghte with hym speke
Marie soghte þan till hym sone
And sayd to hym whatte hase þou done
Why sall this childe dede bee
For worthy to dy es hee
For he walde noghte thole stande
þe werke I made with my hande
Scho sayde wirke þou one this wyse
Thay will alle agaynes vs ryse
Ihesu han hym vmbythoghte
Pat he his modir wolde greue noghte
Bot þe dede corps thare it laye
Touchede with his fote & gan saye
Ryse vp þou full of felony
For þou was neuer worthy
Part of my fadir blysse to gete
For þou thus my werke hase lett
Þis corps rase vp when sayd swa
And frekly fledd he Ihesu fra
Ihesus in þe same stede
Paye þe watir in þe lakes sede
He made alle of layre itselfe
With his handes sparous twelfe
One þaire Saboth this dide he thare
And many barnes þer with hym ware
When þe Iewes this myghte here
Pay spake to Ioseph one this manere
Seese þou noghte Ioseph by thi fay
Howe Ihesu brekes oure haly day
Apon oure Saboth þe sothe to say
Sparouse twelfe he made of clay
Ioseph þan to Ihesu spakke
& said ilke man on þe playnte þay make
For thi wirkynge one oure Saboth
And Ihesus samen his handes smate
And he said in þaire allere sighte
Now rysses vp & takes 30our flighte
Fleghes forthe & lyffes in þe werlde

With þat worde þay toke a flyght & thethyn ferde
When þay this saughe þat by hym stode
Some said euyll & some said gude
Some hym lakked & some gan hym prayse
Bot demyde was he many wayes
Some þat this selcouthe sawe
Sayde he dide agayne þe lawe
Many spake of Ioseph somne
Whatkyns maystres he hade done
Byfore þe folkes of Israel
Pat ware ful selcouthe for to telle
And at þe laste come this tythande
To þe twelue kynrednes of þat lande

A prestes sone þer was standande
Pat with a wande he bare in hande
For grete enmyte & tene
He brake þase lakes all bydene
He brake thase demmynges þat ware made
Pat Ihesu dide fordon he hade
Pan Ihesu sayd till hym in hy
þou fole so full of felony
Werke of drede sone of Sathan
Off thi frouyte soll sode be nane
For thi rotes are alle dry
Sall neuer thi sode multiply
With thi he droghe awaye onane
And felle doun sode any stane

Ioseph Ihesu bygan to lede
Marie and þay sode hame ȝede
Parë come a childe a cursed wighte
Anensthe Ihesu he come righte
And faste brounted þis cursed Iewe
Fayne he wolde hafe felled Ihesu
Pan said Ihesu to þat feloune
Pou ne sall not come in querte to toune
And vnnenethes remoued he þat stede
Bot felle downn thare starke sode
tothere barnes that þare ware
Saw this & mornede sare
And saide whatt es he this
Alle is done þat his will es
What so he biddes it es done
Withowten taryinge also sone
To Ioseph with this playnte ȝode þay
And thus gates gane þay till hym say
Do away Ihesu thi sode
For hym in na towe ne dare we wonne
othere þou moste teche hym thanne
Blyssyng to hantelle & noghte to banne
Pan saide Ioseph with mournde chere
Sone why dose thou one this manere
Alle þat in þe gates gase
For thi dedis mournyng mase
Þay hatte vs alle & thretis to sla
Leue sone whi dose þou swaa
Ihesu to Ioseph gaffe ansuere
It es na wyfe sone noweware
Bot he be þat his fadir hafes lerede
Aftir þe wisdome of the werlde
Off fadir his bannyng deris noghte
Bot to that sone þat mys hase wroghte
Thir maisters thoghte grete tene
And agaynes Ihesu þay rase bydene
And playnte one hym made commonly
Bathe to Ioseph & to Marie
Pan Ioseph bygane to doute
Tresoune of þe Iewes sa stoute
Pan blamed hym Ioseph & Marie
And Ihesu went to that body
Pat lay dede þam imange
And by þe hare þat one hym hange
How they led Jesus to the Scole at lere

Par was a preste was some dele kene
Pat at Ihesu was wonder tene
And for he spake swa skilfully
Vnto hym he had envie
Envie hym bolnede at he hert
And vnto Josep h he spake ouerthwert
Wordes of full grete dispite
And thus he spake vntil hym tyte
If he luffed wele thi sonne
Till other maners he solde hym wonne
He bygynnes to be a fole
Garre hym somewhere ga to be scole
Some conandenes pat he myghte knawe
For of na man hym standes awe
Bot it semys wele therby
Pat bathe thou and Marie
Ne lered hym neuer landis lawe
Off vs maisters he ne base nane awe
Ware 3e conande 3e scholde hym kenne
To honoure prestis and aldere men
Till other childir swilke als hee
Haffe parfit luffe and charyte
And mekely with ham to duelle
And paire lawe leren ay [y]melle
Josep said one whate manere
May any man his barne lere
Now lerened hym righte als ou will
I giffe the righte gude leue pertill
And sett hym hardily to be lare
Pan Ihesu to pat prest spake thare
Thou semys a maister of the lawe
Swa herde I righte now be pi sawe
Ou and other are holden too
To do be thynge I will noghte do
I am bownden be sothe to say
Na thynge vnto 3oure lay
Fra 3oure lawes I am owt tane
Erthely fadir had I neuer nane
Bot ou till be lawe es bounden
And I was or be lawe was funden
And if pat ou a mayster bee
And wenes pat nane kane kenne the
I kan teche the pat ou ne kan
Thyng I ne lered neuer at man
For þou wiste noghte when þou was borne
What awntirs were layde the byforne
Þou kan on thinke þat is paste
Bot how lange sall thi lyfe laste
How lange sall þou lyffe in þe worlde
And alle had wonder þat this herde

Than bygane þay alle to crye
Wha herde euer swilke ferly
Oþer 30g man or alde þat couthe
Putt forthe a mare selcouthe
And than they spake vnto Ihesu
A wontirfull thynge art þou
Off thyn elde we are in were
Þou arte noghte sitt ouer fyve sere
And we ne herde of neuer nane so synge
Schewe to man swilke talkynge
Ilkane sayde als mote þay thryue
Pay saughe neuer swylke ane one lyue

Pan Ihesu gaffe þam answere
Till alle þe lewes þat þare were
Alle he sayde 30w thinke selcouthe
Swilke wordis to here of barne mouthe
And wherfore ne will 3e noghte trow
Sother thynge þat I tolde 30w
Þat I knewe wele bothe when & whare
Þe wombe þat 30w in 30ur modir bare
And 3a forsothe 3it sayd I mare
When þat I spakke to 30we langare
Off ane þat 3e Abraham calle
Þat solde be 3oure faderis alle
I hym saughe and with hym spakke als
And 3itt 3e wene þat I ame false
When Ihesu thus hade sayde his will
Als a stane stode stode þay still
Nane þat þer was alde ne 3onge
Durste noghte speke ne styrrre þaire tounge
Vnto þam þan spake Ihesu
I hafe bene als a barne with 30we
And als a barne I with 30w spakke
& knaweynge to me will 3e nane take
[Y]manges wyse I spakke wisdome with
And 3e with me ne wolde noghte kyth
Noghte 3e vndirstode forthy
And 3e are wonder lesse þan I
3ee are of full lyttill faye
A maister than bygane to saye
We haue a maister þat highte leuy
Sayd he to Ioseph & to Marie
Till hym sail se sende soure barne
He kan ken hym we 3ow warne
Pan 3ode Mary & Ioseph
With Ihesu þaire sone for to speke
To þe scole hym gaue þay till
He ansuerde nowþer with gude ne ille
With þam he wente forthe full still
And sir leuy þay broghte hym till
Mayster leuy that mayster man
Kende Ihesu a letter than
And badde hym answere þarto
And Ihesu smartly swa gane do
Leuy was wraþhe a wande vp hent
And gaffe Ihesu a grete dynt
Pan saide Ihesu to sir leuy
Why betys þou me so velansly
Maister leuy I warne the nowe
Þou Smyttes hym kane mare þan þou
For þou teches obere men
Thyn awenn worde I kane þe ken
Bot at þam forsothe me tenys
þat spekes & wate neuer what it menes
Als a chyme or a belle
þat kan noghte vndirstande ne telle
What it by menys þaire awenn sownn
þam wantes wit and resoune
Ihesu þan thus bygan to speke
And his resone for to eke
þe lettirs fra alpha to thau
Off dyuerse schappe men may þam knawe
Wha so alpha say þou me
& I sall than vndo to þe
He þat alpha ne kane noghte see
Full lewede of thau þan is he
Ippocrates I calle 3ow swa
Telles me what es alpha
And I sall telle 3ow [y]wisse
What thyng þat than es
Ihesu gaffe hym thare his taske
Off alle þe lettirs for to aske
He þam vndide ilkane by name
þan thoght Sir leuy full mekill schame
He was concludide in alle manere
Thurghþe þe schappe of many lettirs sere
And bygane a kry to gyffe
þis barne [y]manges vs may noghte lyffe
Abown erthe he lyffes ouer lange
Worthi it ware hym to hange
For it na fire hym brenne
And wrathely he speke to Ihesu þan
I trowe þat þis ilke fode
Was borne before Noye flode
Whare es þe wambe he in was bredde
Whare are þe pappes þat hym fedde
Faste now will I fle hym fra
Off his wordes ne will I thole na maa
My hert es clomsed hym to here
May na man his wordes lere
I wende langare als hafe I hele
Pat na man couthe with me mele
Bot nowe a barne als þe may see
In clergy hafes concluded mee
I wende hafe wonnen þe maystry
Bot he kan mare þan kan I
Allas he sayde what may I say
My manhed es tynt for ay
A barne a wighte þat es vnwelde
Me hafes ouercomen in mannes elde
He me apposes of swilke a thynge
Þat I ne knawe of na bygynnynge
In witt clere es he sa balde
One hym ne dare I noghte byhalde
My thinke þerfore by resoune
With man ne may he noghte comoune
Nothyng kan I hym discryve
Was neuer nane swilke one lyve
Some tregetour I hope he be
Or ells godd hymseluen es he
Or ells some angell with hym delys
And led is þe wordes þat he melys
A whythyn come he now whatt es he
Þat thusgates hase ouercomen me
When Ihesu had hym herde a while
He bygan for to smyle
A commandement I make now here
I will alle þat þe it here
Þat we foundande frendis fynde
Þat þay hafe sighte þat is blynde
And þat þe pore gete some bote
And gangande þat are lame on fote
Þe dede to ryse and othere ilkane
Be sett into thaire state one ake
To be lastande in hym that es
Bote of lyffe lastande swetnes
When Ihesu hafed sayd swaa
Alle hafed bote þat ware in wa
And na mare ne saye ne wolde þay
Bot stilly stale þay alle away

Joseph and mary þan made þam boun
To wende till another townne
With þaire menþe mylde & methe
Thay went vnto nazareth
Thare was mary wonnande
When Gabryel hir broghte tythande
Ihesu went hym for to play
With barnnes on an halyday
In a loufe was in the toune
A childe keste anoþer doune
Sa sadde he felle vnto þe grounde
Pat dede he was within a stounde
His frendis þeroffe herde worde in hy
And kalde one Ioseph and marye
And lowde one þam gonne þay krye
Whi hafe ðe latyn oure sone dye
3oure sone oure sone in grete stryffe
Vnconandely gart lose his lyffe
Off Ihesu sayd þay mekill ill
And Ihesu lete þam saye þaire will
Na worde þan wolde he speke
Till marie come and Ioseph
þan saide mari leue sone me say
If þou sloghe this childe or nay
He ne sayde nóþer ille ne gude
Bot downe of þe loft he 3ode
Till he come there the body lay
And thus till it bygane to say
O þee he said how fares thou
And he said lorde wele fare I nowe
If I the putt thou vs saye
He anserde and sayde naye
The barne frendis þat were thare
Fra þan forth honoured Ihesu euermare

Ioseph went al sone onane
To feryco þan es he gane
And marye with hym wend scho wolde
And Ihesu was than sexe 3ere olde
Full mekely he bewede þam vntoo
Alle þaire biddynge for to do
His modir gaffe hym a pott
One a day watir for to fott
With óþer barnes of þe toune
With his watir when he was boun
Óþer barnes that there ware
Brake þe pott that Ihesu bare
Broken it was alle at a dynt
And Ihesus vp þe watir hent
And bare it hame alle in a balle
And present his modir withalle
When Marie saghe this maystry
In hert scho hidd it full preualy

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For sco was traiste & doubted noghte
Pat alle thynge he moghte

Intill a berne als Ihesu 3ode
Ane ere of whete he fande gode spede
And in þe felde he it sewe
And that ilke same day it grewe
So thikke þat wonder was to see
And multiplied full grete plente
& wondere wele it to þam salde
Off þaire mesures an hundrethfalde
Crist toke þis corne þat I of melt
And [y]manges þe pore men it delt

Fra leryco to þe flome lourdane
Hawntede strete þan was þer nane
For a lyonesse that tyde
That laye righte by þe watir syde
Þare laye scho and hir welpes twa
Ne durste there nane for hir gaa
Towarde þe flome þe righte way
Ihesu went appon a day
He sawe þe welpes whare þay stode
And to þe lyoune doune he 3ode
Bot fra þat þe lyouns hym sawe
Wele þay couthe þaire lorde knawe
Alle þay gane agaynes hym ryse
And honowred hym appon þaire wyse
Ihesu hym sett bisyde þam thane
Pe welpes aboute his fetes rane
And with hym played one þaire manere
And fawned hym with ful faire chere
Ober lyons þat wer alde
Hym honoured also many falde
And byfor hym went thay
With þaire tailes swepande þe waye
Men stode one ferrome & loked to
Saughe þay thase bestes neuer so do
And ilkane saide vnto other
3one es a wondir thynge leue brothir
þat 3one bestes one swilke a wyse
Tyll hym profers þaire seruyce
Þus thyes lyouns went hym aboute
And als þaire lorde hym gane loute
þe welpes felle doune till his fetes
To playe with hym þam thoght full swete
& many men byhelde one ferre
And durste nane come þam nerre
þan said Ihesu now may 3e see
þat bestes are bettir þan are 3e
Paire lorde þay honowre & kenne
Bot 3e þat solde be witty men
And are made lyke to myn [y]mage
Off me ne hafe 3e na knawlage
Thies bestes wilde þay knawe me
A man vnnethes me knawes he
Pe flode than gane he passe
With alle þe lyouns þat þare wasse
Pe watir gaffe hym gate full gude
One aythir syde þe watir stode
Pe lyouns thane hym convayed swa
Ham in pes he badde þam gaa
And noy na man ne na man þaim
And thus in pes þay went agayne
Þere he þaim lefte with gude entent
And till his modir es he went
While ßhesus wonned with þam thare
Bot aughte sere aide he was na mare
Ioseph was a party wrighte
Ploughes and harowres couthe he dighte
Troughes beddis couthe he make
Swilke note couthe he vndertake
Byfelle ßoseph hadde vndirtane
To make a werke vntill a mane
Pe brede þe lengthe he garte hym hafe
And ßoseph þan badde his knafe
Þat he solde hym tymbir felle
And þe mesure he gane hym telle
Þe knafe þat þe tymbir felde
Wele his mesure noghte he helde
Bot ouerschorte he felde a tree
When ßoseph come þam to see
Þis tree ofte he toke in hande
And þarefore was he myslykande
When ßhesus saghe hym murnande be
For þat ilke vngaynande tree
A fadir he sayde murne þou noghte swa
Wee sall þat tree bytwene vs twa
If þat it be neuer so toughe
We sall it make lange [y]noghe
This tree þay drewe þam bytwene
And sone þer was a meruelle sene
Þat was firste þe frawardeste
Trei þat werke now is it beste
When alle was wele als hym thoghte
Forthe his werke þan ßoseph wroghte

3itt þe folkes that there ware
Sett ßhesu efte vnto lare
And of that Mary thaym bysoughte
And ßoseph hym ne lettid noghte
Vnto þe scol þan is he broghte
And thus þe maister with hym wroghte 12420
He bygone hym for to lere
Righte appon a full manere
What is alpha for to saye
Ihesu ansuerde & sayde per faye
Say þou me what es Betha 12425
And thou sall wete what es alpha
This maister vp a wande gane take
And gaffe Ihesu a grete strake
And for he hym strake withoutten resoun
Starke dede þare felle he doun 12430
Par laye he dede with mekill schame
And to his modir Ihesu went hame
Pan was Joseph full sary
For Ihesu and swa was Mary
Ofte þay saide vs es wa 12435
We hope thir men oure barne wil sla
Na wonder if þam lyked ille
Ihesus saide to þam bese stille 12438
For to mornne 3ow es no nede
For me ne hafe þe nankyn drede
For he þat sent me to this place 12441
He will me were fra alle my fas
Þat me sent hedir in his name 12444
Kan me defende fra alkyn schame

Ihesu was in þe thrid squire
Ordained for to sett to lare 12450
þe Iewes wolde algates þat he
Off þaire lare solde lerede be
Joseph and Marye that will nott warne
Vnto þe scol þay ledde þaire barne
With saghyng & with speche mylde 12455
Vnto þe scol þay ledde þis childe
Witty [y]noghe he was of lare
Was neuer man swilke wisdome bare
Ihesus come into the scol
If he were songe he was no fole 12460 fol. 15r col. 2
With þe haly gaste was he ledded
A boke in hande þay hym bedde
A boke þat spake of þe Iewes laghe
Many stode & herde and sawe
How he vndide þat he fande thare 12465
And other qwayntese mekill mare
Als þe haly gaste hym gun telle
Off alle wisdome þat es welle
Euer mare full of wit Iwysse
And neuer mare þe lesse it es 12470
Swilke selcouthes thare he talde
Swilke herde neuer man songe ne alde
Swilke tales bare gane he telle
Pat he maister doune felle
And honoured hym & felle hym vnder & alle he scote on hym gan wondir
Pan was Ioseph will of rede & wende pat maister hade bene dede
Als ober ware pat I of melt
Pat before with Ihesu delf
Pe maister saide to Ioseph thare
Rou hase me broghte na barne to lere
He es worthy to halde pe scote
I by hym ame bot a fole
[Sett hym to lere elleswhare
For of me leres he neuer mare]

Intill a toune pat remowed pan
Pat called was Capharname
Pare wonned Ioseph and mary
For he Iewes felonye
A man wonned in that wyke
Pat Ioseph highe & was a burgesse ryke
Pat laye in langoure many day
And dede pan in his bedde he lay
When Ihesus herde hee mournynge
Pay made for hym bothe alde & 3ynge
Off paire care criste hade pyte
And thus to Ioseph pan sayde he
Ioseph wondir hafe I nowe
Pat to this man pat highte als thou
Rou schewes grace ne mercy nane
Whi what grace hafe I in wane
Rou sall hafe grace sayde Criste full gude
Gange & one his face thou laye thi hode
And when pat bou hase done swa
Say thys gates or rou thethyn gaa
In Ihesu name I rayse thee
Lyffande agayne bou sall hym see
When Ioseph herde this commandement
Vnto he deede corps he went
And layde his hode appon his face
And sone he rase thurgh goddes grace
Vnnethes was he worde sayde
And he hode appon hym layde
When he deede corps one the bere
Vp rase bothe hale and fere

Land thare noghte pat habade
Bot to Bedlem flittyng pat made
Thare with Ihesu wonned pat
Ioseph hym calde appon a day
His eldeste sone was calde lame
And hym he sent to þe gardyn one ane
For to gadir þam herbis & kale
And Ihesu forth with hym stale
Ioseph and Mary vnwetande 12525
Pat Ihesu herbis was gadirande
A neddir stirt owte of þe sande
And stangede Iames reght in þe hande
Þis neddir hurt hym selly sare
Pat he rewfully bygane to rare
And hurte he was so bittirly
Pat nere he was in poynte to dy
And down ofte he hym layde
And waylayway many tyme he saide
He graued & cried sarily 12535
Pat vnto Ihesu come þe cry
Pat this mangede man made
& Criste 3ode to hym withowtten bade
Other qwayntis do wolde he nane
Bot toke his hande & blewe berone 12540
And ouerall hale he made his hande
And dede þe worme thare þay fande

W hen þat Ioseph owrewhare wolde wende
For to ete with any frende
With hym to gaa his sonnes ware bownn 12545
Iames: Ioseph: Iude: and Symeoun
Mary with Ihesu come alsua 12548
And alsua Ioseph doghtirs twa
Thedir went Marie Cleophe
Pat was ane of þe sistirs thre 12550
For oure lady had sistirs twyn
Als 3e schall here this boke within
When thir men were gadirde samen
In hert had þay nanekyns gamen
To Ihesu commen was in place 12555
To comforthe þam with his grace
Byfore þat he was with þam sett
Wolde þay nothire drynke ne ete
Ne breke þaire brede ne taste no mese
Till he ware sett at the dese 12560
And gyffen þaire mete þe blyssynge
Ne wolde þay ete nankyn thynge
And if he ware fra þam þat tyde
Till he come þay wolde habyde
And when þay solde owrewhare ga 12565
Mary Ioseph þase barnes alswa
Ouer alle þay dide hym reuerence
And made till hym obedyence
And helde his lyfe bothe day & nyghte
Byfore þam als a candill lighte
Pay hym loued nyghte & day
Pay hym loued nyghte & day
Whare hat he was by wode or way
Pe vertu of his mekill myghte
Schane als dose pe sone bryghte

Alle pe dedis hat I hafe talde
Criste dide are he was twelue 3ere alde
Bot now of some sall 3c here
He dide are he was twelue 3ere
Als lucas sayse in his gospell
Pat says of hym nothynge bot lele
In Jerusalem hat hege citee
Par was ordeynnede a grete semble
A grete feste was þare made
Joseph & Marie was thedir hade
Pair frendis thedir with þam soghte
And 3ong Ihesu þay with þam broghte
Ay [y]whils þis feste was lastande
In that towne þaire ware duellande
When it was done thethyn þay went
Vnto Ihesu noghte þay ne tent
For at þe comynge forthe of the sate
He turned agayne & þay forgate
Vnto þe Iewes scole he 3ode
And loked one bokes of þaire lede
Dispuytande with thaym he satte
And þay hym askede many whatte
And alle þat in þat scol ware stadde
With clene clergie he made þam madde
This ilke childe þat was so songe
For to answere nane hadde na tongue
Thus with thase maysters satt Ihesu thare
And Marye hym soghte here and thare
Off hym full grete thoghte hade scho
Full grete mourninge was commen hir to
Als mased men and vnfnayne
Joseph and Marie tumnede agayne
Hym to seke and moo þam with
Alle abowte in that kythe
Swa lange aboute hade scho gane
Grete werynes hase scho tane
Scho hym soghte euer ay whare
For hym hir hert was selly sare
Into þe scol scho come ganndande
And a grete gaderyng scho þer fande
Off maisters of þe Iewes lawe
Sittand with þam hir son scho sawe
Þe beste mayster of that towne
Ihesu with clergie hade broghte doune
Thane saide his modir till hym thus
Sone þou hafes gloppynde vs
Thi fadir and I many wayes
Hafes the soghte thir three dayes
With heuy hert & mournande chere
Leue sone what dose þou here
Modir he sayde whi soughte 3e me
And whi sall 3e for me mournande bee
Wele wate 3e nedelynges I moste do
Thynges þat falles my fader too
Bot þay ne knewe the entent
And with þam Þhesu went þan hame
Off hyȝ full wyde þan sprange þe fame
Thethyn þay hy ledde for doute
Off þe þewes so kene & stowtte
Þan are þay wente to Nazareth
Thedir þam to wynn was the
Alle that his modir wolde hym bydde
Full louely & lawly he it didd
In hert his modir helde it ay
Pat scho sawe hym do & saye
Neuer 3itt ne didde he ill
And full he was of luffe & skille
And full also of the holy gaste
In Nazareth þare lende he maste
Ay till he was comen nere
To þe elde of twenty 3ere
Þan thoghte hym that he
In Cristyn lawe wolde baptiste bee
For to garre þe lawe sprede
Als I sall sythyn till 3owe rede
Bot are I thereof oghte begynn
3e schall here of his kynn

The Genelogye of Anna and hir Sisters
and thaire housebaundes

When þat Ioachym was dede
Anna with hir frendis rede
Tuke anóþer husbande
A noble man of alle þat lande
Cleophas þan was his name
Pat was a man of full gude fame
A dogheter sone of hir he gatte
Pat marye als hir sistir hatte
And sythen a man þis Marie toke
Pat highte Alpheus als says þe boke
Twa sonnes gatt he this Alpheus
Pat were Joseph and Iacobus
Þis Iacob þat I telle of nowe
Was callede þe brother of Þhesu
Þhesu brothir called was he
For sibreden honoure & bounte
Full lyke hym was he of facyownn
He was of full grete deuocyon
Haly lyfe he ledd always
Whils he lyffede als þe storye says
He dranke neuer ceser ne wyne
Ne weride clothe þat was of lyne
Flesche zitte ne ete he neuer
Appon Criste he callede euer
Swa haunted he one knes to lye
For to praye stedfastlye
þat his knes were bolned swaa
Pat vnnethes moghte he a fote ga
Þís Iacob hadde all lyknes
Of Ihesu bathe in mare & lesse
Þís Iacob þat I of telle
Stode one a day to preche a spelle
In Ierusalem & þare was he slayne
Till heuen þan was his soule tane
When he was dede this Cleophas
Anna: þan wedded: Salomas
Scho was with childe & þat in hye
With a mayden þat hight Marye
Scho was sythen gyuen to Zebede
A doghety man of Galyle
Off hir gatte he childir twa
Iames þe mare highte ane of tha
Þat kyng heraude gart sla
Þe toþer broþer of thase twa
Highte Iohn þe Euangelist
Þat so wele was luffed with Crist
For his grete gudnes
And of his maydenhod þe clennes
Alle þe appostils he ouerpaste
In gudnes was he so stedfaste
In ilke place satt he Ihesu nexte
& att his maunde slepand on his breste
And saghe þer þe preuates of heuen
Þat ma were þan I kane neuen
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