The Southern Version of CURSOR MUNDI

Volume III
The Southern Version of
CURSOR MUNDI

General Editor, Sarah M. Horrall

Already published
Volume I. Lines 1-9228. Edited by Sarah M. Horrall
Volume III. Lines 12713-17082. Edited by Henry J. Stauffenberg

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   Edited by Sarah M. Horrall
The Southern Version of CURSOR MUNDI

Volume III
Lines 12713-17082

Edited by
Henry J. Stauffenberg

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IN MEMORIAM

This edition of the *Cursor Mundi* has its origins in a doctoral dissertation completed between 1972 and 1977 under the direction of the late DR. A. P. CAMPBELL, Professor Emeritus in English and former Director of the Medieval Studies Programme at the University of Ottawa.

It was Dr. Campbell who introduced me to the MS which forms the basis of the present edition, and who consistently provided encouragement for this project.

As someone well acquainted with Dr. Campbell’s interest in the field of medieval biblical paraphrase, I deeply regret that his death occurred virtually on the eve of the *Cursor’s* publication.

REQUIESCAT IN PACE
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DEDICATION

This volume is principally dedicated to my beloved mother, Victoria J. Stauffenberg (†), a woman of commanding presence, who ensured that I would be a bibliophile from the earliest stages of my memory.

It is co-dedicated to my father, Henry S. Stauffenberg, in grateful recognition of his oft-tried patience in coping with a temperamentally academic, and to my aunt, Dolores C. Thomas, in acknowledgement of her steadfast familial loyalty.

I also hope that this edition of the Cursor Mundi will reflect credit upon my late uncle “Frank,” who so generously subsidized my education at all levels.

This work is, moreover, dedicated to those individuals who exhibited genuine friendship during its preparation:

Michel C. Gauvin, whose consistently sound advice, practical assistance, and wry humour have always been appreciated

Serge Girard, whose joie de vivre I have always admired, and who performed two acts of kindness which he has doubtless forgotten

Normand W. Théberge and Carole Théberge, who have evinced continuing support, encouragement, and kindness (and, of course, to their son, Daniel — a future scholar)

Finally, in a special sense, this volume is dedicated to “S.F.”

AD MULTOS ANNOS!

Ottawa, 1 January 1984
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The present volume, containing an edition of lines 12713 to 17082 of *Cursor Mundi*, was originally intended to be part of Volume II of a three-volume series. It has now been decided, however, to publish this section separately as Volume III, with lines 9229-12712 to appear as Volume II, and lines 17289-21346 as Volume IV. Volume V will contain lines 21347-23898, as well as the General Introduction.

In the present volume, the Introduction, the text of MS H, the explanatory notes, and the Bibliography have been prepared by Dr. Henry J. Stauffenberg. The General Editor is responsible for the transcription of the variants, the list of errors in Morris’ edition (Appendix A), and the texts of MSS BL Additional 31042 (Appendix B) and BL Additional 36983 (Appendix C).
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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
In his edition of CM, Richard Morris established the following textual divisions for this section. With the exception of the parenthetical notation for ll.12713-12751, the wording employed for the following sub-sections is his.

12713-12751 (Introduction to the "sextelde")
12752-12915 Of John the Baptist and Christ’s Baptism
12916-13001 The Temptation
13002-13241 The Death of John the Baptist
13242-13265 The Beginning of Christ’s Ministry
13266-13358 Christ Chooses the Apostles
13359-14383 The Miracles and Sayings of Christ
14384-14775 The Obstinacy and Contrariousness of the Jews
14776-15384 The Jews Plot against Christ’s Life
15385-16016 The Betrayal and Last Hours of Christ
16017-16664 The Trial before Caiphas and Pilate
16665-17082 The Crucifixion and Burial
SOURCES

Both the generally derivative nature of CM and the pivotal theological significance of II.12713-17082, in particular, render it virtually impossible to complete an exhaustive survey of the poet’s source-materials. In fact, few medieval writers, major or minor, failed to comment upon the events recounted in this section.

Despite the foregoing comments, several works may be cited with certainty regarding their influence upon this segment of the poem.

The Vulgate Bible

In her introduction to OTSCM, Dr. Horrall makes the following statement: “The CM-poet seems to use [the Vulgate] only occasionally, sometimes to correct his other sources.” 1 This observation, however, does not apply to II.12713-17082. On the contrary, the author evinces considerable fidelity to his canonical New Testament materials. Moreover, it should be noted that whenever apocryphal incidents do occur, they are of a supplementary, illustrative nature, clearly intended to enhance the intrinsic value of the gospel narrative—not to supplant it.

Haenisch supplies a listing of the Cursor-poet’s biblical sources. 2 Although reasonably accurate, this table is not wholly satisfactory. For instance, while he cites Luc. 3:23 as the source for the detail that Christ was baptized when “annorum tringenta,” Haenisch fails to attribute the prophecy of Symeon (II.17051-4) to the same evangelist (2:23); instead, he includes these lines under the vague category “Reflections of the Poet.” Unfortunately, many of his textual divisions reflect a conscious striving for what might be termed “architectonic convenience.”

1. OTSCM, p. xxi, n. 62. A List of Abbreviations is included in the Explanatory Notes. Full bibliographical details are found in the Bibliography at the end of this volume.
2. CM, pp. 35*-39*.
Herman’s Bible

Herman de Valencienne’s OF Bible has long been acknowledged as a major source for both the Old and New Testament sections of CM. The relationship between the two works is especially evident, e.g., in such instances as their respective accounts of Christ’s entry into Jerusalem (II.14937-15112) and their lengthy scriptural recapitations (II.14398-14451).

The Old French Cross Story

Contained in MS BN fr. 763 (fols. 267-273), this 1783-line poem was initially recognized as a source for CM by A. S. Napier. Several sections furnish material for the Old Testament portion of the Cursor, but the OF work’s influence upon the present New Testament text is principally reflected in the following episodes: 1.15691ff. (Judas and the “scalded cock”), 1.16543ff. (the Crucifixion), and 1.16861ff. (the “humatio” of the three crosses).

Vita Prothoplausti Ade

This work, more commonly known as the Legende, was also established as a source by A. S. Napier. Its contribution to CM 12713-17082 is chiefly evident on the basis of details not contained in the OF Cross Story in Trad. anon., such as the “mira fragrancia” associated with the cross-wood (16561-2).

3. This important text was edited in a series of Griefswald dissertations under the title La Bible von Herman de Valenciennes (Griefswald, 1914), but published in incomplete form. Karl Bartsch’s Chrestomathie de l’ancien français, 10th ed. (Leipzig, 1910), pp. 71-76, also furnishes an excerpt. For an extensive comparison, consult Lois Borland’s The Cursor Mundi and Herman’s Bible, Diss. Chicago, 1929, and her subsequent article “Herman’s Bible and the Cursor Mundi,” Studies in Philology, XXX (1933), 427-444. A more recent study is Philip Buehler’s “The Cursor Mundi and Herman’s Bible—Some Additional Parallels,” Studies in Philology, LXI (1964), 485-499. A later edition of the poem, from one manuscript, is Li Romanz de Dieu et de sa Mère, ed. Ina Spiele, Publications Romane de l’Université de Leyden, XXI (Leyden, 1975).

4. The History of the Holy Rood Tree (London, 1884), EETS OS 103, pp. xxiiiff. Napier published several parallel extracts to demonstrate the relation between the poems.

**Historia Scholastica Evangelica**

Petrus Comestor’s monumental work was originally accorded source-status by Haenisch. Apart from supplying a broadly authoritative exegetical structure for many medieval religious texts, the Historia also cautiously transmitted such non-canonical notions as John the Evangelist’s identification with the bridegroom at Cana (ll.13424-30; 13438-9). In some cases, Comestor may have inspired the southern redactor of CM to depart from the original northern reading in such significant details as the substitution of palm for pine in the composition of the rood-arbor (l.16565). Few scholars, however, would now agree with W. H. Schofield’s opinion that “Comestor was the chief source of the Cursor Mundi.”

**Le Chateau d’Amour**

The poet himself mentions “‘sent Robert bok’” at line 9516, thereby attributing a canonically unsubstantiated status to the venerable Grosseteste. Haenisch discusses this source at length with reference to ll.9514-11594. Regarding CM 12713-17082, the influence of the Chateau d’Amour is most apparent from l.16949 onward.

**Legenda Aurea**

This well-known synaxarial compilation is discussed by Haenisch, but only as a source supplementing Isidore’s De Vita et Morte Sanctorum. More specifically, he limits the Golden Legend’s influence to the apostolic narrative inaugurated at l. 20849. Voragine’s work,

---

6. PL CXCVIII, 1537ff.
7. CM, pp. 3*-13*.
8. English Literature to Chaucer, p. 76.
10. Despite four separate—and unsuccessful—attempts at securing his canonization in 1280, 1286, 1288, and 1307, “‘Grostest of Lyncolne’ was popularly accorded sainthood. Cf., e.g., Robert of Brunne’s Handlyng Synne I, ll.4739ff., ed. F. J. Furnivall, EETS 119 (London, 1901).
11. CM, pp. 23*-31*.
12. This relationship has been established by Kari Sajavaara in “The Use of Robert Grosseteste’s Chateau d’Amour as a Source for the Cursor Mundi,” Neuphilologische Mitteilungen, LXVIII (1967), 184-193. For an extremely authoritative discussion of related versions, see the same author’s Middle English Translations of Robert Grosseteste’s Chateau d’Amour (Helsinki, 1967).
13. The text cited is that of Th. Graesse (Lipsiae, 1850).
14. CM, pp. 47-56.
nevertheless, has been used elsewhere by the Cursor-poet (e.g., in his explanation of Mary’s genealogy). Although frequently cited in the accompanying notes, the principal value of the Legenda in terms of the present edition is to demonstrate the currency enjoyed by numerous elements of apocryphal lore during the Middle Ages.

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 of Cursor Mundi (MS Add). Furthermore, MS B does not copy CM, ll.14916-17288, but instead substitutes 1140 lines from the Meditations on the Supper of Our Lord. A transcription of these lines from MS B appears here as Appendix C.

A NOTE ON THE PRESENTATION OF THE PASSION NARRATIVE

Lines 14933-17082 inclusive depart in several significant ways from the bi-columnar format employed in other sections. The account of the Passion is, for example, inaugurated by a large, lavishly decorated capital "O" balancing six short lines. Its elaborate ornamentation divides the two columns of text vertically, and continues horizontally across the entire top of the folio, giving the effect of a floriated "T".

From line 14967 through folio 100v (17082), the columnar transcription of the text is abandoned in favour of long lines divided internally by medial punctuation. To facilitate the preparation of this volume, as well as to correspond to the numbering of the four Morris texts, the hemistichs have been reproduced as individual units.

The scribe’s original system of punctuation (incorporating the symbols //, ., and .) has been retained in conformity with the MS.

15. Ll.12733-51.
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Text of
the Southern Version
of *Cursor Mundi*
(College of Arms MS Arundel LVII)

Lines 12713-17082
Of pis nomore but oþer here
Of ion baptist & ihesu dere
de sixte elde to brynge in place
Whenne þat god wolde sprede his grace
to his owne chosen trewe
de testament bigon he newe
Wherof seynt Ion was messengere
þat of holynes had no pere
With his baner he coom bifore
to teche þe lawe of cristen lore
Ion as banerere of honoure
Coom þo bifore oure saueoure
In tyme of holy Ion to mene
Was lawe bigonne of bapteme
He tauȝte men first forsake synne
And so her bapteme to bigynne
By whiche to heuen we shul come
Whenne we of þis world ben nome
If we oure lyf trewely lede
And at þe endyng to crist vs bede
Þis tre þat I here bigynne
Is al set for mary kynne

12715  elde] age B. brynge] begyn B.
12716  wolde] wol TB. sprede] spede B.
A heading follows in B:
þe sexte age here we begyn
þat God kepe vs oute of syn
12719  Wherof[] When B.
12722  cristen] cristis B.
12723  banerere] manarer B.
12724  þo] om. LB.
12727  forsake] to forsake LB.
12729  By...we] þurgh which we to hevyn B.
12732  at þe] all oure B.
12733-51  om C.
12734  mary] manyes B.
The Southern Version of Cursor Mundi

Pat men may knowe witterly
Of Ioseph kyn & of mary
For bole of o mon þei come
Pat leuy had sumtyme to nome
Þis leuy had sones two
Matan & pantera also
Of mathan coom iacob & of him Ioseph
Þat is þe neþermaste step
Of þat syde no mo to telle is
Of pantera coom parpantera I wis
Of parpantera coom Ioachim
And Seynt Mary coom of him

Seynt Ion bi þe flum gon dwelle
Þe folk fu[¹] feire for to spelle
In watir baptised he alle þo
Þat wolde bapteme vndirgo
In baptisyge ʒonge & olde
Men to him souȝt þe & he was bolde
His prechyng & his sermoun
Brouȝte mony men to resoun
And into weye to gete hem mede
But hard hit was his lyf to lede
Þe iewis þiping of hym herde
And of his fare þat he wip ferde
Wondir hem þouȝt þat he myȝt laste
Wip so greet trauaile & faste
Sip he was of her kyn & kîp

12735 þat] þan B.
12738 Leuy...to] hight leuy be his B.
12739-51 om. FAdd.
12739-43 om. HTLB.
12744 two] ʒ L.
12746 &] om. TL. him] Iacob B.
12747 is] was B. step] Steph B.
12749 parpantera] Pantera B.
12750 parpantera] Pantera B.
Before l. 12752 there is a heading in Add.
12753 ful] fur H.
12755 vndirgo] vndirto B.
12756 In baptisyge] He baptized B.
12757 &...bolde] manyfolde B.
12760 into] into þe B.
12763 And] om. B. he wip] with hym B.
12764 hem þouȝt] it was B.
12765 so...] his trauaile & his B.
12766 Sip] Synne LB. kîp] liþ B.
Whi he wolde not wone hem wip
pe maistris also of pe lawe
Bitwene hem in her comyn sawe
Had wondir of bis baptisyng
And seide hit is greet mistrowyng
bis Ion shal oure lawe fordo
But we take better tente þerto
We wol se for what resoun
For sauyng or damnpacioun
þat he siche baptizing mas
And wheþer he be messias
þat þe folk abideþ so
To brynge hem out of wo
Elye or crist wheþer is he
þe sooþe sayn wite wolde we
Or he is prophete þat þus leres
Wip þis sent þei her messangeres
Of þe wisest þat þei fond
To brynge from Ion certyn tiþond
þe messengeris þus I sende
To þat wildernesse þei wende
Ful hendely þenne þei him grette
Anoon as þei togider mette
þe wisest þat among hem were
þe erned seide on þis manere
Sir þei seide we wolde þe pray
þat þou þe sooþe woldes vs say
What man shul we calle þe
Telle vs what mon þou be
Alle folk of ierusalemes londe
Han wondir of þe to vndirstone
Of þi baptem & of þi dedis
Of only lyf þat þou here ledis
Art þou ouȝt hely here now
Cryst or prophete þat mon shulde bow
Whēp̄er þou leue siche lay as we
To send hem word þei praye þe
Of þiself what wolt þou say
Vnto maistris of þe lay
Gladly þen seide Ion
I shal 30w telle soone anon
My leue brēper and my frende
Aþeïn to 3oure maistris 3e wende
And telle hem sooþ on my partye
Nouþer am I crist ny 3it elye
Ny prophete 3e me not calle
What shul we seye þeme to hem alle
A voys cryinge in desert
So I hette al apert
Biddyng make reedy þe gate
Of þe lord hy3est of state
Aþeïn þe lord þat comen is now
To him owe vche mon to bow
Þat long was het now comen es
Of him I preche in wildernes
Of whom am I not worthi to
To louse þe þongis of his sho
And loke 3e make redy his wey
He is þat lord so shal 3e seý
Al holly Iones sawe
Brouþt þei to maistris of þe lawe

W̶h̶e̶n̶ne̶ i̶h̶e̶s̶u̶ c̶r̶i̶s̶t̶ was̶ comen̶ n̶e̶r̶e̶
To þe elde of þritty 3ere
He knew þe tyme come
Pat he wolde haue bapteme nome
He wente him to flom iurdone
Dere he fond his cosyn Ione
Lyuyng dere al only
But bi goddis loue on hy
Whene Ion him sey as seip be boke
For drede vche lyrme he quoke
And seide pat alle myȝten here
Se þe lomb of god dere
Se þe lomb pat clense shale
Þis wrecched world ful of bale
Þouȝe he aftir me born be
Longe was he befor me

// Ihesu seide to seynt Ion
My cosyn dere & frend anoon
To baptise me I haue þe souȝt
Baptize þe lord dar I nouȝt
I caitif wheþen coom hit me
Pat I lord myn shulde baptize þe
For I am lord ful of synne
And hider fled from al my kynne
A nedeful wrecche here am I hidde
Þou shal do Ion as I þe bidde
Baptize þou me leue cosyne
I dar not touche þe lord myne
Skil me þinkeþ hit were more
Pat I of þe baptized wore
Ion he seide we mot lawe fullle
Lord he seide now at þi wille
Ihesus into þat watir ȝeode

12832 flom] þe flom B.
12834 Lyuyng] Lying B. al] om. L.
12835 loue] grace B.
12836 as] so B.
12838 þat] om. B. myȝten] myghty B.
12840 þe] þis B. clense] fell B.
12841 ful of] of all B.
12842 þouȝe] þeſfe B. born be] be borne B.
12843 Longe...] He was long me beforne B.
12845 &] my B.
12848 wheþen] when B.
12849 myn] om. B.
12858 we] I B. lawe] þe law LB.
12859 now] om. LB.
12860-1 om. CAddGHTLB.
12862 þat] þe B.
And seynt Ion nysehonde him stode
Whenne he say ihesu þere stonde
Quakynge he lift vp his honde
þere was oure lord cryst
Of his owne seruaunt baptist
On him þe holy goost þen ligt
In shap of doufe coom wip fliȝt
As he loked vp to heuen
Open he say þe cloudis seuen
þe fadir steuen out hit brast
As hit were a þondir blast
þis is my loued sone so dere
Al þis world him owe to here
In whom I haue as ȝe may sen
Euere wel apayed ben
Whil seint ion þis offis did
Dyuere wondris þere were kid
þe holy streme of flom iordone
On boþe side stood stille as stone
þe þingis in oon were seen þere
þe sone þat monnes body bere
þe fadir voys þe childe þer knew
þe holy goost dowfe of vertu
þe olde testament here slakeþ
And þe newe bigynnyng takeþ

Of þi worship ion is to say
þat shewed was ilke day
Ion was of alle dedis clene

---
12863 nysehonde] nerhond B.
12867 owne] om. B.
12868 þen] þere B.
12869 coom] sone B. wip] in L.
12870 to] into L.
12871 seuen] vij L; evyn B.
12872-3 om. CGHTLB.
12874 so] om. B.
12876-7 om. CFAddG.
12877 apayed] ipayed B.
12881 side] sydis B.
12882 were] þer was B.
12885 goost] om. T. dowfe] a dove B.
12887 bigynnyng] here vertu B.
12888 Of] Aff B.
12889 shewed was] þere was schewyd þat B. ilke] þat ilk L.
12890 all] om. B.
Tour3e pi merit was hit sene
Whenne noon so worpi was as þow
To hondele gode ihesu & bow
And 3af him þe holy sacrament
Þat al þis world owe to tent
Merueile hit is to þinke in brest
How shulde þe clerk baptize þe prest
Þe sone þe fadir þe kny3t þe kyng
He ordeined þat made al þing
But myȝte hit neuer outer slip
Þat himself seide of þi worship
Of blis þat he to þe purueide
Siche witnessyng himself seide
Among alle wymmenes sones seide he
Þat euer was or þit shal be
A gretter childe was neuer noon
Of modir born þen þou seint Ion
He þe chees for his lanternne
Bifore his face þe liȝte to berne
To go bifore his comyng
As baner doþ bifore a kyng
As baily goob bifore lustise
So coom þou bifore þat riȝtwyse
When ihesu had baptem vndirgon
He laft Ion stille by flum iordon
For þo to folk he wolde him knowe
But ar he wolde him fully showe
3itt a whyle he wolde abyde
Til he had fasted lenten tyde
Þat wolde he not done apert
But went into depe desert

12890-1 reversed in Add.
12891 þi þe B.
12894 þe þat B.
12895 þis þe B.
12900 hit[ her T. slip] skip B.
12901 himself] God B.
12903 Siche witnessyng] Which witnes B.
12905 euer...shal] had in all þis worlde B.
12908-9 om. HTLB.
12913 bifore] tofore B.
12914 goob] comyb L; dothe B. bifore] tofore B.
12918-9 reversed in Add.
12918 knowe] showe L.
12919 him fully] hymselffe B. showe] know L.
12921 lenten] þe lentyn B.
12923 into] hym into B.
Pere be holy goost him ledde
He fasted fourty dayes vnfedde
Fourty nyghtis & fourty dayes
Penne hongride him pe story sayes
Poure pe kynde of his monhede
Pat of bodily fode had nede
Be enemy fend þo him souȝt
Fonde him he wolde if he mouȝt
Hit was sene he him not knewe fol. 75v col. 2
Whene he temptide þat lorde trewe
Fayn he wolde hym taste wip synne
To wite if he had part þerynne
Pat false deuel as I seide ere
Coom to asaye his maker þere
He had no doute wip him to mote
But stood rȝt bi his lordis fote
He say hym hongry al for faste
In gloteny he wolde him caste
To him he seide I woot þat þou
Hast fasted longe & hongrest now
If þou be goddis sone
Make þi biddyng to be done
Pat þese stones be breed to wille
And siben may þou ete þi fille
To þat fend seide god anone
Men lyueþ not bi breed one
But bi goddis word also
Pat of his mouþ to men shal go

// Þis fend laft not his werre
But bodily he þeode him nerre
Who wist euer peof so bolde
He hent his lord in his wolde
In his armes & toke his fligþt

[12924  þere] om. B. him] þedir hym B.
12925  fourty] xl L.
12926  nyȝtis] nyght TLB. second fourty] xl L.
12927  þinne...him] He hongryd as B.
12930  enemy fend] fendis his enmy B.
12931  him] om. B.
12935  part] tast L.
12939  rȝt] om. B.
12944  If] þeþe þat B.
12948  seide god] god sayde B.
12949  bi] in B.
12951  of] oute of B. to men] om. B.
12953  bodily] dodily T; boldly LB.
To þe toun of ierusalem rïzt
On an hiȝe pynacle he set him doun
Of þe temple in þat toun
If þou be goddis sone seide he
Þus shal I assaye now þe
Leep doun nowe to þe grounde
And kepe þi body hool & sounde
For writen hit is he shal þe sende
Aungelis þe for to defende
To kepe þe in her hondis two
Wipouten hirte of foot or to
Nouþer to hirte on tre nor stone
Do leep drede þar þe haue none
Ihesu seide þe ouȝte to wonde
Þi god þi lord for to fonde

//
3it gon þat þeof more to chyde
And seide here shal þou not abyde
Sum opere vnswere shal þou say
Ar I passe from þe away
Þe fend him in armes hynt
And bar him forþ wipouten stynt
Vpon þe hext hil he fonde
And þere shewed him al þe londe
Euervche kyngdome & vche cite
Ouer al þe world þei myȝte se
Sestou not seide þat feloun
Al þis world tour & toun
Þe kyngis alle are at my fay
And at my wille regne þay
Alle I gyue hem to þe now

12957 To] Vnto B. toun of] om. B.
12958 hiȝe] om. B.
12961 Þus] Dis L.
12964 þe sende] dissende B.
12965 for] om. B.
12966 To] And B. two] ÿ B.
12968 on] of B.
12969 Do] To LB. leep] skip B.
12972 þat] þe B
12974 say] me say B.
12975 þou] þe B. þe] me B.
12976 armes] his armes B.
12979 þere] þere he B.
12983 tour] boþe toure B.
12984 þe...are] þes lordschips ben all B.
12986 hem...þe] the right L.
If thou knelyng wolt me bow
De ouȝte not to haue in doute
For to be myn vndirloute
Ihesus seide no lengere
May I þi wicked e wordis bere
Fle sathan wipouten dwelle
For written hit is in book of spelle
Þi lord owe þou to fote falle
And worship wip þi myȝtis ale
De fend fley anoon þat tide
Durst he no lenger his biddynge byde
His aungels coom at his wille
And serued him as hit was skille

Leue we ihesus a litil while
And turne we to seint Ion our stile
How heroude kyng him dud of lyue
For loue of his broþer wyue
But not þat heroude wite þe wele
Þat slowȝe þe childre of israele
But anþer þat so hat
Of þre sones þat he gat
Þe formast het archelaus þus
As þe story telleþ vs
Þat regned aftir his fadir lyue
Þat oþer phelipp spoused a wyue
Þat hadde to name herdias
Heroudis þe pridde broþer was
Þis heroudis kyng as hit is red
Boþe he loued seynt Ion & dred
And gladly herde his sarmoun
But myche he dide aȝeyn resoun
Vnkyndenes he kidde ful ryff
He raft philip his broþer his wyf
pe same pat herodias hit 13020
Miche he dide aȝeyn pe rist 13025
Whenne Ion herde hit was so
Wite ȝe wel he was ful wo
And forte felle pat foule shome
He coom to heroudis home
Out of desert pat he was Inne
He coom to blame pe kying of synne
Bifore his barouns euerychone
He forbede him pat wommone
And tolde him wherfore & why
No mon shulde do so synfully

// Herodias herde bis tibing
And drad to leue heroudis kyng
In hir herte wolde she wede
For why his wordis were to drede
She wist wel riȝtwis was his sawe
But of him wolde she stonde noon awe
On ober side she was ful wo
Lest she parted pe kying fro
She cryed & made mychel dol
As she pat was an ebber fool
She had a douȝtir of philip geten
Hir wickednes bep neuer forȝeten
Of hir name is no fors to telle
Knowen she is þerby in helle
To kying heroude seide seynt Ion
Dowey fro þe pis wicke wommon
Þou louest hir myche aȝeyn þi lyf
And ȝit is she þi broþer wyf
Whom þou shuldest not haue wip lawe

13022 hit] þat it B.
13025 home] hous home B.
13028 barouns] lordis B.
13031 No mon] þat non schuld B.
13032 herde....tibing] dred þis bing B.
13033 heroudis] herowde his L; þe B.
13035 his] her B.
13036 She] Bote sche B.
13038 òper] þe òper B.
13039 Lest she] To be B. parted] departed TL.
13041 an ebber] more þan a B.
13042 geten] beget B.
13043 bep...forȝeten] schall not be forȝett B.
13044 Of] om. B. no fors] not B.
13046-7 om. HTLB.
If thou dreddest goddis awe
I drede but thou soone bete thi sake
Thou diȝest not wipouten wrake
Dowey Ion whi seioustou so
To thi desert I rede thou go
Stille I rede thou holde þe þore
And of þis mater to speke no more
For leue hir ʒitt wol I nouȝt
Pat thou hast seid bép dere bouȝt
I loue hir more þen any þing
Pat is moost aȝeyn þe kyng
Pi broþer wyf fro him to reue
I rede bi tyme ʒit thou hir leue
He seide Ion to myche is spoken
And þat shal not be vnwroken
Þou shalt in my prisoun lye
And þese wordis dere abyde
Herodias hatid him to dede
Þei prisoned him bi hir rede
In prisoun heroudis dud him cast
For to make him agast
To sle him was he not in wille
But þat wicked wommon to stille
Hir to wrappe he dreedde sore
For he loued no þing more
His disciplis coom him to se
Þe kyng hem lete haue fre entre
Þei fonde him in þat prisoun depe
Miȝt þei not forbere to wepe
Ion asked & wolde wite
Wheþer ihesu crist our lord site
Bigon wip wordis him to kipe
For þeorf wolde he be ful blipe
He seide my breþer leue frende

[13054 soone bete] bete sone B.
[13055 diȝest...wipouten] die shalt with L.
[13059 And] om. B. to] pou B.
[13061 beþ] schall be B. beþ dere] shalle der by L.
[13064 fro...to] pou hym be B.
[13065 ʒit] þat B.
[13071 þei] He B.
[13072 heroudis] heraud B.
[13074 he] it B. in] his B.
[13075 wicked] wrech B.
[13080 þat] a B.
[13083 Wheþer] ʒeff B.
[13086 leue] & lefe L; my leue B.
Now shal 3e [on] myn eronde wende
To ihesu þat lordynge now
And seip him as I seye to 3ow
On meke manere sey 3oure eronde 13090
Forȝetep not but vndirstonde
Aske hym if he be þat gome
Þat mon to saue now is come
If hit be he how longe siþe 13095
Shal he him hide & not kibe
Or bidde him sende vs word þon
Wheþer we shul bide anoþer mon
Þei took leuc & from Ion went
And coom þere ihesus was present
Þei seide sir Ion þe greteþ I wis
Þere he in harde prisoun is
And askeþ if þou be he þat shale Louse þe bounden folk of bale
3e I am he he seide parfay 13100
3e shul grete him wel & say Miseles are hole & criþles go riþt
Deef han heryng & blynde han siþt
And þat mon shal blissed be
Þat him sclaundreb not in me 13105
Þus þei toke þis vnswere
And louely to seyn Ion hit bere
Miche folk was wiþ ihesu þon
And he to take hem bigon
He bad hem alle holde hem stille
Til he had hem seide his wille

13087 on] om. H.
13088 lordynge] lorde go 3e B.
13093 now is] is now to B.
13096 bidde] pray B. vs] his B.
13097 bide] abyde B.
13099 ihesus] Crist B.
13100 sir] om. B. þe greteþ þe gretyþ þe L.B. Iwis] I was T; wis L.
13102 askeþ] askid L.
13103 of] fro B.
13104 he] om. LB.
13106 &] om. B.
13107 &] om. B.
13109 not] non B.
13110-1 om. CAddGHTLB.
13112 þis] her B.
13113 Ion] om. T.
13117 hem] om. B.
Gode men he seide what mon 3ede 3e
Into wilderness to se
Wende 3e þere a ruyd to fynde
Pat heldeþ wayuynge wib þe wynde
Outer a man clad in silk
In kyngis housis are founden þilke
Say me what 3e souste þore
Prophete 3e forsoþe & more
Þis is he of whom was red
Longe ær he was born & bred
I shal sende to puruay
Myn aungel biforn þi way

Seint Ion so in prisoun was
Til a feste day coom in plas
Þe kyng let to him calle
Þe baronage of his kyngedom alle
Þis was þe day as 3e han herde
Pat he was born into þe werde
Whenne alle were wel at ese
Biforn þe kyng in his palese
His broþer dou3tir smal & gent
Biforn hem in halle went
She cymbaled tumblynge wiballe
Alle wondride on hir in þe halle
She so wel þat maistry coube
Alle had hir soone in moube
Þenne seide þe kyng þat mayden tille
Aske me what is þi wille
THE SOUTHERN VERSION OF CURSOR MUNDI

I shall þe ȝyue I make avow
If hit be half my kyngdome now
He bad hir ask what she wolde
And swoor he shulde couenaunt holde

Sir kyng she seide goð ȝelde þe
Per on wole I counsel me
To chaumbre she toke hir pas
For to speke wiþ herodias
Modir she seide what manner þing
Rede ȝee I aske of þe kyng
Hap he graunted þe þi bone
Anoon þou go & aske him sone
Of seynt Ion þat in prisoun isse
His heed to ȝyue þe in a disshe
Whenne she þis herde þat fendis fode
Bfore þe kyng she coom & ȝode
Sir she seide of þi baronage
Wol I aske noon outrage
Þar þe be noþing dredonde
I aske þe nouþer hous ny londe
Ny noon oþer þome out of resoun
But Iones heed þi prisoun

Whenne heroude say she wolde noon
Oþer ȝifte but þe heede of Ion
Wiþ himself wex he wroob
And namely for he swoor þat oþ
Bfore þat ilke folke so fele
He wiste men wolde him holde vnlele
A seriaunt to þe iayle he let gon
Ion to hede soone anoon  
He was heueded also soone  
His biddyng was not vndone  
And take þe mayden þat hit auȝt  
Hir modir þenne fro hir hit laȝt  
Þerfore euer worþe hir wo  
Þat godemen dop wiþ tresoun to slo  
But þis dede was solde ful dere  
Þe menynge lastep 3it vche 3ere  
Wiþ an open vengeaunce sene  
Whoso wol seche wiþouten wene

// Þus was good seynt Ion slone
Oþer enchesoun was þer none  
Of þis to make an endyng  
In euel tyme bigan she tumblynge  
To make his heed of be brouȝt  
Was neuer noon so dere brouȝt  
As we rede & here telle  
His soule went anoon to helle  
Þe ȝatis fond he sparrow fast  
And he þe barres of hem brast  
Þere dwelde he a while & most nede  
And bodeword brouȝt of socour in dede  
To fendis þat he þeryne fonde  
Til her lord hem lesed of bonde  
To helle biforn crist he ferde  
As he dide into þis werde  
Þerfore is he calde forgoere  
And cristis owne messangere

13174-5 om. F.
13174  he let] let he TL; gan B.  
13175  Ion] And Iohn L. soone] right L.  
13177  vndone] done L.  
13178  take] ytake L; toke it B.  
13179  þenne] anon B.  
13181  godemen] godeman B. to] om. B.  
13182  solde] bought LB.  
13183  menyng] mevyng L. lastep 3it] ȝett lasteth B.  
13185-91 om. GHTLB.  
13188-91 om. FAdd.  
13200  he] þay B.  
13204  To] Off B. fendis] frendis L.  
13205  her] our L.  
13207  þis] þe B.  
13208  is he] he is B.
His disciplis þo were boun
And lad his body out of toun
To sebastians wib myche fare
Þis holy cors þei buryed þare
Þerfore I rede ʒow breþeren alle
Þat ʒe on blessed Ien ay calle
For wite ʒe alle as I seide are
A better childe neuer wyf bare
He is blessed ouer vche prophete
Of myche bale he may vs bete
Of hyʒe ospryne þis Ien he is
Sib to iesus in heuen blis
And also to his modir mary
He preye for vs to haue mercy

Herde ʒe haue of Iones sop sawis
Slayn he was in paske dawis
Here now what herodias did
In a wal his heed she hid
She haþ hit saltid in a wal
For she dred if so shulde fal
His heed were to his body done
He wolde quike aȝeyn soone
Pourʒe his mychel holyhede
Afterwarde also she þede
His body out of erþe hent
And al to pouþir þei hit brea
Siþen wele holy monkis sende
To geder þe askis þat þei brende
Poudir or boon þat þei fond þere
Vp þei gedered ϖ wþ þem bere

After this line there are two extra lines and a heading in Add.
\[\text{\textit{Ihesus wist wel \textbf{his} styrf}~} \]
\[\text{\textit{Wherfore Ion was done of lyf}~} \]
\[\text{\textit{To \textbf{he} iewis \textbf{hat} were feloun}~} \]
\[\text{\textit{In him preysing he made sarmoun}~} 13245 \]
\[\text{\textit{Fro nazareth to capharnaon}~} 13246 \]
\[\text{\textit{Fro neptalim to zabulon}~} \]
\[\text{\textit{He wente preychyn of \textbf{he} lay}~} \]
\[\text{\textit{In auerille \textbf{he} to\textbf{per} day}~} 13250 \]
\[\text{\textit{He bigon so faste to preche}~} \]
\[\text{\textit{And openly \textbf{he} folke to teche}~} \]
\[\text{\textit{\textbf{Pe} synagogis alle sou\textbf{t}e he}~} \]
\[\text{\textit{Ouer al \textbf{he} londe of galile}~} \]
\[\text{\textit{Of his sarmoun speke mony mon}~} \]
\[\text{\textit{And of \textbf{pe} loue word \textbf{hat} he won}~} 13255 \]
\[\text{\textit{Whenne he herde seynt Ion was slayn}~} \]
\[\text{\textit{To nazareth he went a\textbf{z}ayn}~} \]
\[\text{\textit{Into his owne kyndely cuntre}~} \]
\[\text{\textit{Two dayes in auerille entre}~} \]
\[\text{\textit{He preched holily & speke}~} 13260 \]
\[\text{\textit{And heled mony \textbf{hat} were seke}~} \]
\[\text{\textit{\textbf{Pe} vnhole fast to him sou\textbf{t}~} \]
\[\text{\textit{Her helyng grucchid he hem nou\textbf{t}~} \]
\[\text{\textit{Leche was he to hem holde}~} \]
\[\text{\textit{He asked nou\textbf{t}er siluer ny golde}~} 13265 \]
\[\text{\textit{Ihesu pou\textbf{t}e hit was ful longe}~} \]
\[\text{\textit{Wipouten felowshipe to [g]onge}~} \]
\[\text{\textit{To chese him felowis he dide bigynne}~} \]
\[\text{\textit{But not of riche kyngis kynne}~} \]
\[\text{\textit{Nou\textbf{t}er of erlis ny of baroun}~} 13270 \]
\[\text{\textit{Ny opere grete lordyngis of toun}~} \]

13245 \textit{preysing he]} \textit{preching & B. After this line there are two extra lines in Add.}
13250 \textit{so]} \textit{po TL; om. B.}
13251 \textit{\textbf{pe} folke]} \textit{foro B.}
13253 \textit{Ouer al]} \textit{Borough B.}
13254 \textit{mon]} \textit{a man L.}
13255 \textit{\textbf{pe}]} \textit{his B. \textit{loue word]} \textit{louerede TB.}
13259 \textit{Two]} \textit{ji° L. auerille]} \textit{a noble B.}
13260 \textit{holily]} \textit{holy L.}
13263 \textit{grucchid...hem]} \textit{grevid hym L.}
13264 \textit{holde]} \textit{bold L.}
13265 \textit{He]} \textit{And L. ny]} \textit{nor T.}
13266 \textit{ful]} \textit{to B.}
13267 \textit{gonge]} \textit{songe H; go B.}
13269 \textit{not]} \textit{non B. \textit{riche]} \textit{richiche T; \textbf{pe} B.}
13270 \textit{Nou\textbf{t}er]} \textit{Ne B.}
13271 \textit{opere]} \textit{of LB. grete]} \textit{riche B.}
But mene men of sympel lyf
Pat siben were holden princis ryf

// Two breper peter and andrew
Bope ðei were of myche ðew
Had ðei firste noon obere goode
But wip her shipp fonde hem fode
Wip her fissing were ðei fed
And pore lyuclide ðei led
Wip o word haue ðei ship forgon
ðat was al her worldis woon
Neuer aftir turned ðei her mode
For ðei say her chaunge was gode
At ðe see lame & Ion he fond
As ðei were lynes leyond
Fadir & modir & al her kyn
And shipp ðei lafte & folwed him
ðen coom to him ludas thadew
And wip him brouȝte bartelmew
Sipen he coom vnto a bij
A morenynge fonde he dan leuy
Of publicans leder was he
And a mon of greet pouste
Ihesu first wip him he etc
And he for ihesu al forlete
To folwe him þouȝte him no shame
Sipen mathew was his name
Sipen hadde he symound & Iudas
Þe lesse seynt lame & seynt thomas
Þenne ludas scarioth þe bolde
Dat aftirwarde his lorde solde
Twelue were þei to telle in dole
Whenne þei were togider hole
For þat þei to þis lord chese
þei forsoke þis worldis ese
To mon wrouȝt þei neuer vnpes
þei men hem souȝt wiþ greet males
Togider þei loued as sister & broþer
None wille sondre þo fro opere
Wipouten alle chidyng or stryf
Til þe endyng of her lyf
Petur þat he porest fond
Ouer al he made him moost weldonde
Biforn alle his opere ferus
Moost pruyelage he ʒaf to perus
To petre he seide loues þou me
þou woost wel lord þat I loue þe
þou shalt do ben my commaundement
3is sir wiþ al myn entent
To diȝe for þe if hit be nede
My sheep he seide þou shalt fede
Peter he seide þou hast ben gode
Fissher hiderto on þe flode
Fro þis day forþ I shal þe ken
To be fissher of gode men
Fro þis tyme now shal þou be
ʒatewarde of heuen & erpe to se
Of hem þou shalt þe keyes bere
Bøpe to open & to spere
Whom so þou byndest be he bolde
Bifore me þep he forbounden told
And whom þou lesest out of bonde
For lous he shal in heuen stonde  
Petre art þou & my chirche shalle  
On þat stoon sett hir groundwalle  
No wrenchis of þe malediȝt  
Aȝeyn hir shal haue no myȝt  
Serueþ me þou and þi fere  
þe are my frendis leef & dere  
So þei dide boþe day & nyȝt  
Him þei serued as hit was riȝt  
Wiȝouten pride in sy[mpe]l lyf  
Wiȝouten boost wiȝouten stryf  
þe folk him folwede of þe londe  
Bi hundride & bi þousonde  
Men folwede him for diuerse resouns  
Summe to here his sarmouns  
To se himself coom summe eke  
Summe for hele þat were seke  
Summe to þe miraclis ryf  
How he reised dede to lyf  
And somme for to haue þe fode  
For vche man hadde of his gode  
And þere as any faute bitidd  
Was neuer his curtesy vnkidde  
But he hit shewed wiþ mony dedis  
In mony stides wiþ worþi medis  
As at þe feest of architricleyne  
Þere he turned watir to wyne

13333 For lous] Lesed B.  
13334 Petre...þou] A stone þou ert B.  
13335 hir] þat B.  
13336-7 om. F.  
13336 No] None B.  
13338 þi] my B.  
13339 my frendis] me boþe B.  
13340 So] And so B. boþe] om. B.  
13341 as hit] & þat B.  
13342 symp][ synful H.  
13344 þe] þat B.  
13347 his] of his B.  
13348 coom summe] som com B.  
13349 And som com werk to seke B.  
13350 þe] se B.  
13351 dede] þe dede B.  
13352 for] om. B. þe] of his B.  
13354 as] þat B. faute] defaute T.  
13355 vnkidde] vnhid B.  
13357 worþi] many B.  
13359 he turned] tornyd he B. to] into B.
Lordyngis in that ilke cuntre
Pat men clepen galile
In a toun that cane is cald
A bridale was pere oon Ihald
Pe brydgome dide hem bidwr calle
His special frendis alle
So that her was beden to be
Oure lady and hir meyne
Ihesus himself he coom pertille
Wip somme disciplis at his wille
Pe congregacyoun was ful greete
And mony semely sat in sete
Pe folk that day fare was fed
Of breed & flesshe soden & bred
Left that neuer for cost ny swynke
Good wyn that hadden to drynke
That wyn was not spared amonge
Perfore lasted hit not lorge
Whenne mary wiste her wyn was goon
She tolde hit to hir sone anoon
She made hir moon in pryuetie
My leue sone wyn wante we
To his modir seide he pon
What is that to be & me wonnon
If hit be so oure wyn be gnede
On vs lib not be nede
But fit wol we do as hende
In nede shul that fynde vs frende
She calde that bottillere hir to
And seide do that my son biddep do
That he biddep mot be purueide
Hit shal be done lady he seide
Ihesus bad hem soone anoone
Fulle her grete vesseles of stone
Of watir clere and þei dud so
Þenne bad ihesus hem to go
For to taste of þat new wyne
And bere hit to sir archetricline
Þat of þat hous þo was husbonde
And costage to þat brydale fonde
þei filde a cuppe soone in haast
And 3af architriclyne to taast
He dronk & felt good sauour
Dranke he neuere eer siche licour
He calde to him þe botillere
And seide to him þat alle my3t here
Why he seide þus didest þou
To holde þe good wyn til now
þe good drynke shulde firste spende
And þe weyker at þe ende
Whenne men be dronkent in þat tyde
And þe best haue made to abyde
Ay hiderto as me þinke
þe more is wasted of oure drinke
Her feest þei helde wiþ melodye
Swete hit was þat companye
Þat he þere was þat sufferide pyne
And made hem of her watir wyne
þis was þe formast syne he did
þat was bifoer his disciplis kid
Þerfore trowed þei þo new
Fro þat day in god ihesu
Þen laft þat brydgome þe bryde
And folwede ihesu fro þat tyde
Lay he neuer bi hir syde

13395 vesseles] vessel TL.
13399 bere] to bere B. sir] om. B.
13400 þo was] was þo B.
13401 þat] þe B.
13403 3af] 3affe it B.
13404 felt] fonde B.
13405 eer siche] so gode B.
13409 til] to B.
13410 good] om. B. shulde firste] shalle first L; first schuld be B.
13413 And] þat B. to] om. B.
13414 hiderto] hethir L.
13418 þere] þat þere B. second þat] and B.
13420 formast] firste B. he] þat he B.
13422 trowed] trow B.
13423 day] tyme B.
But laft hir in al worldis pryde
Of wyf forsoke he hondbonde
And toke him to þe better honde
Men seyn þis was seynt Ion
Wip ihesu better loued was noon
He was cosyn to ihesu crist
And siçen he was euangelist
Þis was Ion þe gospellere
And lay to ihesu brest at þe sopere
Of witt he dronk þere of þe welle
Þat he wip speche gon siçen spelle
Þis synye did cryst at his brydale
Þat same Ion telleþ in tale
Of þo þat ihesu had in erþe
Of gospelleres he was þe better
Marke lucas & mathe his felawes
But Ion was þe sotilest in his sawes
þerfore to þe ern likened is he
Þat is no foule so hiȝe may fle
Is noon so siȝty foule of yȝe
Ny so fer to fle may dryȝe

Ihesu a passage made he
Ouer þe see of tiberiade
Greet was þe folk him folwinge ȝede
To here his sarmoun þ[e]þ ouȝte gode
Her hele to gete þat were seke
THE SOUTHERN VERSION OF CURSOR MUNDI

For fer þei souȝte him ful meke
þis folke was myche & of greet wille
Ihesus clomb vp into an hille
His disciplis wip him he ledde

Bihelde þe folk aboute hem spredde
Þat folwede him in myche þrong
Him rewed þat þei had fasted long
Þe dales were wip folk ouerleide
Philipp he calde to him & seyde
Philipp þis folk is wondir fele
How redes þou we wip hem dele
Now haue þei greet nede of mete
Where shul we her fode gete

Þus he seide þe gospel telles
Him to asaye and no þing elles
For he þat made sunne & mone
Wiste wel what he had to done
Þei folwede him fasting dayes þre
Of hem had ihesus greet pite
He seide if þei turne home her wey
For defaute faile wole þei
Whenne þei may fynde no þing to by
Dede bi strete mot bei ly
Philip seide lord what counsaile
May I ȝyue hem to avayle
Me þinke to do hit were not eeþe
Whoso hadde penyes þre hundreþe
To bye wip breed þei are so fele
Hit were to vchone but a mossele
Þo spake andrewæ was noon so mylde
He seide we haue wip vs a childe

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13457  For] Full L; Fro B.
13458  was] were B.
13461  hem] hym B.
13463  fasted] fast B.
13466  is] er B.
13470  þe] as þe B.
13473  to] om. T.
13475  had ihesus] he had B.
13477  wole] mowe B.
13479  bi] in þe B.
13482  to do] today L.
13483  þre] iij T.
13485  to] but to L. but] om. L.
13487  He] And B.
That halp fyue looues & fisshes two
But what is that wiþouten mo
Oure lord seide inouȝe is that
I wolde þe folk al doun sat
He seide we shal do ful wele
Of heþ þer was myche dele
What shulde we seye of þis sermoun
Alle anoon seten hem doun
Ihesus blessed þis breed wiþ grace
And dide hit to be dalt in place
He blessed als þo fisshes two
And made his foysoun þerynne to go
Whenne hit biforn hem was leyde
Alle hadde inouȝ þei seyde
þis breed & fisshes was dalt aboute
Had noon defaute in þat route
Wyte we hit was a greet gederinge
That ihesus fed wiþ so litil þinge
Wiþ fisshes two & fyue loues of breed
Fyue þousonde fedde he wiþ his reed
þe lord of blisse and of pyne
Welde þei shulde no crummes tyne
He bad geder þe relie on hepis
Þerwiþ þei filled twelue leepis
þus con he sett his foysoun
Where he wole 3yue his benisoun
Alle þe folke þat þere 3ode
Þonked god of her fode
And seiden soþely þis is he
Þat shal his folke do saued be
Aftir þat þis signe was done
Not longe bitwene but soone
Anóþer he did þe shul here
As telleþ vs þe gospellere
Of a mon born was blynde
And souȝte at iþesus grace to fynde
Iþesus he was þere he welke þe strete
And wip þis blynde gon he mete
His disciplis asked þan
Lord þei seide what hæþ þis man
Or his eldres done biforn
Pat he shulde blynde be born
Iþesus seide hæþ not he þis
Ny ȝit his kyn don þat mys
But for goddis werkis may
In him be showed fro þis day
My fadir werkis most I do
Whil þat I haue day þerto
For now bihoueþ þe son to spede
For to do his fadir dede
Worcþe he most biforn þe nyȝt
Whiles þe day lasteþ liȝt
Whil I in þis world shal be
Hit hæþ no liȝt but vpon me
Anoon to þe erþe he spit
And wip erþe he menged hit
He toke þe wast of hem away also
And smered bóþe his éþen two
He seide to him my leof frende
To natatory þou shalt wende
At natatory siloe
þere shal þyne yʒen wasshen be
He wesshe his eʒen þere ful riʒt
And anone he had his siʒt
For þenne was he no more lede
He coom aʒeyn into þat sted
Whenne þei him sey þat knew him are
Fast gon þere on him stare
Sone þei seide art þou not he
þat ʒondir day myʒtest not se
Summe seide nay & summe so
Summe seide anoʒer in his stide is go
þe sop hemself coube not fynde
He vnswered þat had ben blynde
I am he forsoþe to sey
How gat þou þi siʒt seide þei
My siʒt he seide gat I þus
þer is a man þat het Ihesus
Wiþ lame he anoynyt myne yʒen two
And bad me siʒen forþ to go
To natatory siloe
And wasshe þine yʒen þere seide he
Whenne I hadde his biddynge done
Anoon I say also soone
Where is he þei seide þon
I noot he seide where he is goon
þei him toke þese fals lewys
And lad him to þe pharisewis
þat maistris of lawe were þon

13550 þere B.
13552 was he LB.
13554 aʒeyn] om. B. þat] þat same B.
13556 arc] þere B.
13557 þere LB.
13559 ʒondir day] ʒistiday B.
13560 so] sayde so B.
13562 hemself couþe] hymselffe coup þay B.
13563 He] Þo B.
13564 to] I B.
13565 anoynþ] noynted B. two] iŋ B.
13566 forþ] for B.
13567 þine] myn B.
13568 say] se B.
13569 is goon] bycam L.
13570 þese] þe B.
13572 lawe] the law LB.
And asked at his heled mon
How that he had geten his sight
He seide bus ihesus me dišt
Somme iewis seide that stode him by
Of god him sempe haue no party
That holde of haliday no state
For his was done on oure sabate
Another seide how euer mou3t
Siche werke of synful mon be wounded
Dese pharisée se euer were felle
Whenne bei had stryuen as I telle
Bei groped & coupe no cause fynde
Denne dide bei to brynge aṣeyn bei blynle
What haldestou that man seide bei
A prophete seide he by my fey

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Pe maistir of iewis bigon pan
To mystrowe of that cely man
Wheter he biforn blynde had bene
Bei seide alwey he had sene
Pe nexte men of his ospryng
Bei dude anone biforn hem brynge
Sey 3e pe blynle born mon was he
Say vs now by 3oure lewete
How hit is that se he may
He is oure sone bei seide in fay
Wibouten doute oure sone he es
And was blynle born wibouten les
How that he sište hāb now
We ne woot aske him how
Aske him for best he wate
3yue vnswer of his owne astate
Bus 3af pese men vnswered pere
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Pat dredde þo Iewis wondir sore
Þei had made þat men wel wist
A statute æyeyn iheþu crist
If any wolde him leue or loute
Of her synagoge shulde be put oute 13615
3it þei called þe þride yême 13618
Þis blynde & bad him þonke apolyn e 13620
Blesse him þei seide þat woneþ on hiȝt
For þis man is a synful wiȝt
Of his synne seide he woot I nouȝt
But to me blynde · siȝt he brouȝt
How made he þe · þei seide to se 13625
Telle vs how he dide wiþ þe
Wharto shulde I telle more
I haue al tolde ȝow ore
Wherfore aske þe of him bi dene
Wole ȝe his disciplis bene
We þei seide & þo bigan 13630
Felously þis mon to ban
Holde þe to him þei seide caȝtyue
His wol we be neuer oure lyue
Þou mot his disciple be
For moyses disciplis are we
Þat was a man wiþoute n sake
We woot þat god wiþ him spake
Of þis mon no knowing haue we
To þo iewis þenne vnswered he
Wondir me þinke of ȝoure mouþ
Why ȝe holde him so vncoþ

13611  Þat] And B. þo] þe B.
13613  æyeyn iheþu] æzens B.
13615  shulde] þey schuld B.
13616-7  om. HTLB.
13617  om. G.
13619  þisþ] þe B.
13620-3  om. F.
13620  hiȝt] high B.
13626  telle] tell ȝow B.
13627  ore] before B.
13628  Wherfore] Wherto B. þe] ȝe TB.
13629  disciplis] disciple B.
13630  þei] þe T.
13631  þis · ban] to curs þat man B.
13633  be neuer] neuer be in B.
13635  For] Off B.
13636  sake] lak B.
13639  þo] thise L; þe B. þenne] om. B.
And seyn 3e wot not whe\pen is he
\Pat hab gyuen my sist to me
I woot & hit of soop be sou\t
A syn\ful mon god herep nou\t
But he allone \Pat dop his wille
He holde\ him fro dedes ille
\pis is \pe mon \Pat god heres
And hel\pe \opere bi his preyeres
Ne hit I wis neuer herd
\Si\ pe bigynnyng of \pe werd
Blynde born mon gete si\t
Wipouten greet grace of goddes my\t
\Penne seide \pei \pou cai\f lorn
In synne was alle togider born
Whe\per \pou wenest vs now here
Of \pyne vn\wittis for to lere
Wip \pis \pei huntide him as a dogge
Ri\t out of her synagogge
Herde 3e \pis lurd\eyn now seide \pai
How he wolde lere vs of oure lay
\Pat ebber shrewe in synne I gete
Whenne ihesu wiste him haue \pis hete
Her stryf he wiste lasse & more
And \Pat \pei hadde him wrapped sore
\Perfore he \pou\tme him do solace
And more to shewe him of his grace
Whenne ihesu & he were mett
Ful derworpely his lord he grett

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13642 seyn] sayde B. whe\pen] when B.
13644 hit of] \pe B.
13647 He] And B.
13649 hel\pe] clepe\ T.
13650 Ne] Nor B.
13651 \Si\] Fro B.
13652 born mon] man borne to B.
13653 greet] om. B. goddes my\t] god all\myght LB.
13654 \pei...lorn] cay\ye \pou e\t borne B.
13655 was] om. B. born] were \pou borne B.
13656 vs now] now vs L.
13657 \pyne...for] our\e wittis vs B.
13658 huntide] howtyd L. him] om. B.
13660 3e] 3e not B. lurd\eyn] Iethyn L. seide \pai] pey sayde B.
13661 How he] That L.
13662 l] om. T; is B.
13664 Her] His B.
13666 do] to do L; to B.
13667 mor\...him] schew hym more B.
13669 Ful] om. B. his...he] he hym B.
To him spake Ihesus & bad him say 13670
Leuestou in goddis sone or nay
What is he he seide & where
To trowe in him leof me were
Ihesu seide þou hast him sene 13675
And wip him spoken wiþouten wene
Þenne seide Ihesus my tocommynge
In erþe is iugement to brynge
Þat þei þat not seen shulde se
And þat þe seynge blynde shulde be
Þenne seide somme of þat semble
Seistou þenne þat blynde be we
Were þe he seide wiþouten siȝt
Þenne were þe blynde wiþouten pliȝt
But now þe sey þat þe may þe
In synne þerfore lafte are þe

Forpermore shal I telle 3ow 13680
Somme dedis of Ihesu now
As telleþ þis euangelist
Þat was folwynge Ihesu cryst
Þe mounte olyuete is an hille
Þat Ihesus hauntide mychil tille
Þider ȝeode he ofte we sey
For þere was he wont to prey
On a day whene him þouȝte gode
Fro þenne to þe temple he ȝode
For to teche & hem to lere
Þen men þat gladly wolde here
Þese pharisees þat loued ay stryf
To þe chirche brouȝtæn a wyf

[13670 To...Ihesus] He spak to hym B.
[13673 To trowe] Leue B. leof] torow B.
[13676 tocommynge] comyng B.
[13677 brynge] kynge B.
[13678 not...se] se not schall sene B.
[13679 þat...seynge] þay þat se B. shulde] schall B.
[13685 lafte] laste T.
[13686 shal 1] I schall B.
[13688 þis] þe T; vs þe B.
[13690 mounte] mount of B.
[13693 prey] play B.
[13695 þenne] þens B.
[13696 &...to] hem & forto B.
[13699 chirche] temple þey B.]
When pei pus on ihesus souste
Wel wiste he what pei souste
He stouped doun & wiþ his honde
He wroot a while in þe sonde
Alle bei cryed þat þer was
3yue vs þi dome & let vs pas
Ful longe we dwelle now seide þei
Who wenþ 3ow to wende 3oure wey
But whoso þat is wipouten last
At hir þe firste stoon he cast
Hir stonyng may he wel bigynne
Þat mon þat is wipouten synne
Po louted he doun anoþer siþe
Alle wexe þei doumbe also swyþe
Wist þei neuer what to say
Vchone for shame stale away
In þe temple lafte none
But ihesu crist & þat wommone
Ihesu lifted vp his heued
And say noon in þe temple leued
Bihelde þat womman stondinge þare
Þat caitif carked al wip care
Wommon he seide where þeþ bicomen
Þene enemies þat [þe] had nomen
Quakyngc she loked hir aboute
And ihesas bad hir haue no doute
Lord she seide þei are awey
Þerfore wommon to þe I sey
Go now forþ my leue fренде
For þou hast leue now to wende
I dampne þe not þi synne fore
But go & synne þou no more
He seide not only nomore þou synne
But loke þoþe wille be not þerynne

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13732 now] om. B.
13733 wernep...wende] lete 3ow forto go B.
13735 At hir] om. B. cast] caste her in B.
13736-7 reversed in Add.
13739 doumbe] duur B.
13740-1 reversed in Add.
13740 neuer] noght B.
13744 heued] honde B.
13745 say...leued] ther was non in þat stede L. leued] stond B.
13747 carked] careffull B. wip] in B.
13749 þe] he H.
13750 Quakyngc] Quakyd L.
13755 now to] forto B.
13757 synne þou] will syn B.

After l. 13759 there is a heading in Add.
A watir is þere in þat þede
Þat þei calle piscine in her lede
Þis ilke watir story sayes
Was myche honourid in þo dayes
As hit were a good ryuere
Perby lay mony vnfer
Perynne were wont to descende
Aungels þat from heuen wende
Þat tyme bifel hit so þere
Whenne þe watir droued were
Þe firste seke mon þat myȝt wyn
To þat welle to wasche him in
Of what sekenes so was on him
He shulde be heled vche a lyn
Ihesus þo was þere walkonde
And coom þerby myche folk he fonde
Þat were þere liggyng for to abyde
Whenne her hele shulde bytyde
Þere fond ihesus a mon vnfer
And had ben eiȝte & þritty þere
His lymmes had he so forgone
Þat of hem weldyng he had he none
Ihesu bihelde þis caitif þore
And of him rewed selcouþe sore
He seide good mon wiþ me þou mele
Desirest þou to haue þyn hele
3e sire he seide no þing so glad
For so in sekenes am I lad
Þat I ne may to þat watir wynne
For opere gone before me Inne

13760 A] A a L.
13762 story] the story LB.
13763 myche] mochell B.
13766 to] om. L.
13769 Whenne] What tyme B. droued] meved B.
13771 welle] revir B.
13772 Of] On L. so] þat B.
13774 þo] om. B.
13775 myche] nyght B.
13781 had] held B.
13783 rewed selcouþe] rewthe had he B.
13784 wiþ] to B. me] the L.
13787 lad] stad B.
13788 þat] þe B.
13789 opere gone] þo þat go B.
Nor no mon wol soop to telle 13790
Bere me into þe welle
Long haue I lad in langure lyf
Is noon wole rewe on me caitif
Now godemon I þe trewely say fol. 81r col. 1
Þou shalt be hool fro þis day 13795
Rise and lye no lenger þere
Do þe to go wiþ al þi gere
Vp he roos hool wipouten care
And on his bak his bed he bare
Þat day þat he was made so fere 13800
Þe iewis helde holy & dere
Whenne þei him say þat burþen vndir
Fast gon þei on him wontir
What cursed mon is þis seide þay
Worchyng æzeyn god & his lay 13805
Hit semþe he hap of god no drede
And seiden him to mony fel dede
Þou cherl whi brekestou oure lawe
Þi bedde shuldes þou nouþer bere ny drawe
Bere þi burþen æzeyn in hyȝe
Waryed be þou of allemyȝte
Gode men he seide for goddis myȝt
Why wyte þe me wipouten pliȝt
A blessed man þaf hele to me
At þe welle of siloe 13810
Whenne he had made me hool & fere
Ryse vp he seide wiþ þi litere
Do þe soone hepen to go
And as he bad þenne dide I so

13790 Nor] Ne B. soop] þe soþe B.
13792 lad...langure] in langour led B.
13794 I...treweþ] forsoþe I B.
13796 Rise] Aryse B.
13798 hool] om. B.
13799 And on] Vpon B.
13800 so] hole & B.
13802 burþen] bi þin B.
13803 gon...him] on hym gan þay B.
13805 Worchant] þat worschip B.
13806 he...god] of god he haþe B.
13807 seiden] senden B. him] hem L.
13809 þi] That L. nouþer] nevir L; not B.
13812 goddis myȝt] god almyght B.
13815 of] om. L.
13818 heþen] hennes TLB.
Eiȝte & pritty ȝeer in bonde
Haue I not welden foot ny honde
Þe aungels liȝtyng þer body
Til he me heled sikerly
He þat me þis hele hab wrouȝt
Wipstonde his biddynge owe I nouȝt
Þei let him passe fro hem to telle
And spak togider þo ieweves felle
Þis mon is not wip god seide þay
Þat brakeþ þus þe haly day
Þe lyf þat he ledeþ in dede
Hit is aȝeyn oure lede
He hateþ oure counsels so dere
And of oure lawe wol he not lere
Oure haly dayes halt he not soop
But mony dedis on hem he dooþ
Þo dedis to vs be not feire
Oure lawes alle þei apeire
Þe dop vs mony gederynge make
And myche to þenke for his sake
Þat we may sufferen hit no more
We mote counseilen now þerfore
Þat he be taken & done in bondes
Who so firste on him may lay honde[s]
And who þis counsel holdeþ nouȝt
Þat hit be dere on him bouȝt
Wip þis þei parted her semble
But ihesus went of þat cite
And toke him to anoþer syde

13820  Eiȝte & pritty] xxxviiij L.
13822  aungels] aungell B. body] bode L; bode I B.
13827  þo] þe B.
13829  þus[ this L. þe] his LB.
13831  aȝeyn] all aȝen B.
13832  dere] sere L.
13833  fere] her B.
13834  halþ heldeth B.
13835  þe] om. TLB.
13836  Poj The L.
13838-9  om. CGHTLB.
13840-1  om. HTLB.
13842  dop vs] dois L.
13846  be taken] by take L. bondes] bonde B.
13847  hondes] honde HB.
13849  on] vpon TLB.
13850  þei...þer] departed þat B.
13851  of] fro LB.
13852  to] om. L.
Out of her sight him to hide
For it was not his tyme comen
To be of her bondis nomen
Miȝte þei neuer take him so
Til himself wolde hit were do
Whenne tyme coom · for þe heim bed
And not a foote fro hem fled
Til he had shed his swete bloode
And synuen himself for oure gode
Ihesus went to temple þon
Þere spake he wip þis heled mon
He say him al mournynge bitid
For iewe so had hym chid
He esed hym wip wordes hende
Fro now he seide þou moost frende
Tente to my tale & my techinge
For of sekenes hastou helynge

Ihesus wente forþ here & þere
& dude myraclis euerywhere
Til hit coom to a solemnpite
He coom aȝeyn into þat cite
Wip him coom his disciplis lele
And oþere folke folwynge fele
Into þe temple wip him þei ȝede
And he bigan hem for to rede
To preche to hem an sarmoun
And tolde hem mony good resoun
Alle bigon þei þus to telle
Who herde euer þus mon spelle

13853 her] your B. him] hem L. hyde] habide B.
13855 her bondis] her bondis L; þe lewis B.
13857 himself...do] his will were þerto B.
13862 to] to þe B.
13864-5 om. CAddGHTLB.
13866 say him] seid hem L. bitid] hym tid L.
13867 For] For þe B.
13869 Fro] For L; Fle þe B. þou] my B.
13871 sekenes] sekirmes B.
13872 Ihesus] I Ihesus L.
13873 myraclis euerywhere] mervailes wide wher B.
13875 into] to B.
13879 he] om. L.
13880 an] and TB.
13881 hem] to hem B. mony] many a L.
13883 þus] this L.
Mon vnlered of bokelore
Alle wondride on him lasse & more
Ihesus bat her talkynge herde
Swetyly he hem vnswerde
My lore is not myn seide he
But his bat hit hap 3yuen to me
Pat neuer endep ny neuer shal
For wit & troupe he is al
He & his lore wol laste for ay
Dis wol himself witenes & say
Pe mon bat spekep of himself roos
Wite 3e gode men what he doos
Whenne he his owne preising hap sou3t
Denne is his mouh sopfaste nou3t
But sopfastenes is in him pon
Pat seip loueword of opere mon

// Moyses 3oure law 3ow brou3t
3e knowe hit but 3e holde hit nou3t
Selcoupe I haue 3e hate me so
And gultes seke 3e me to slo
Denne seide pe iewis wondir here we
3ou mysseist pe deuel is in pe
Who wol pe sle whi seistou wronge
He seide I haue do 3ow amonge
Werkis siche as 3e haue sene
Pat 3e on wondride ofte for tene
3af 3ow not to moyses pe olde
Lawe of circumciou3n to holde
And 3e circumcise on hali day
And not 3e letten for pe lay
Wherfore hate 3e me pon

13884 vnlered] vnleryd B.
13889 hit...to] 3affe it vnto B.
13894 roos] los B.
13898 is...him] in hym is B.
13901 knowe] knew L. holde] held L.
13902 Selcoupe] Meravyle B.
13903 3e] om. B. to] fortno B.
13904 here] haue B.
13905 in] withynne L.
13907 He] I L.
13908 Werkis] pe werkys B. siche] oft L.
13909 wondride] wondir B.
13910 to] om. B.
13911 Lawe] pe lawe B.
13912 on] on pe B.
42  THE SOUTHERN VERSION OF CURSOR MUNDI

For I made hool a seke mon
Vpon þe day of ȝoure sabate
But demeþ me not in my state
So shulde ȝe do wolde ȝe me trow
And wel I woot hit were for ȝow
Mony folke were by & stood
And herde þis folke so wroob & wod
Þat were comen into þat toun
And herde al her disputisoun
Mony wordis þei spak & felle
Þat-longe were here to telle
Somme seide when crist shal him showe
Whenne he shal come shal noon him knowe
Ny of what kyn ny of whiche cuntre
But þis monnes kyn wel knowe we
Of þis lond boþe is he & his
Þe contre woot þat sooþ hit is
Þenne seide ihusu a word or two
ȝe woot what I am my kyn also
Of ȝoure foly whi ne wole þei blyraie
And seke not sacles so wib synne
Bereþ skil & holdeþ resoun
Sib ȝe knowe me & my nacyoun
For he þat me among ȝow sende
Is sopfastenes wipouten ende
He þat me sende I woot what he is
But ȝe knowe him not I wis
If I seide þat I not him knewe
Þenne were I lyere & vntrewe
Boþe were I fals & lyere how
Riȝt siche as ȝe are now

13916 ȝoure] oure B.
13918-9 om. CAddGHTLB.
13920 shuldeþ] schull B. wolde[ wolle L.
13924 into] to B.
13930 second of[ om. B. whiche] what B.
13932 boþe is] is boþe B.
13933 þeþ þis B. þat[ þe B. hit is] iwis B.
13934 Þenne] And þan B. two] iþ L.
13936 ne] om. B. ȝe] ȝe not B.
13939 Sip] Sen B. me &] om. B.
13940-1 om. HTLB.
13945 ȝe knoweþ] know ȝe L.
13946 not him] hym not B.
13948-9 om. F.
13948 lyere how] vntrew B.
13949 siche] so B.
I knowe him & haue done euere
Fro him shal I sondre neuere
Þo souȝte þei ihesus to slone
But honde myȝt þei ley on him none
For þei wolde him haue nomen
But his tyme was not comen
Mony fro þat trowed trew
In þe werkis of gode ihesu
And fro þat day wipouten faile
Þe iewis wip her fals counsaile
By her tresoun & her reede
Souȝte ihesu to do to dede
Now shal Þe here on what wyse
Ihesu dide lazor to ryse
But ar þat we furþer go
Speke we of his sister two

Pat on was martha to seyn
And þat ðeðere maudeleyn
Þis lazor as scip oure story
Was of a stide het bethany
Þese þenne were his sistres twyne
Þe ton a wommon ful of synne
A wondir synful was she one
And first was she comyn wommone
Of þis wommon þe myche feirhede
Made mony mon of wit to wede
Seuen fendis out of hir cast he
As telleþ luk þe euangele
A cely synful was she pis
For al hir synne turned into blis
She was lyuynge in contre heere
Whenne ihesu preched vche where
And mony apert myracle did
Wherwib to men he him kid
And mony seke he 3af her hele
And as he coom by o castele
A man pat hett symound leprous
To ete preyed him to his hous
Ihesus grantede his preyere
For he him preyed wiþ good chere
Feire seruyse symounde him diȝt
As was to siche a lord riȝt

//
Whenne ihesus was set in his sete
Wiþ his disciplis at be mete
Piȝ synful wommon pat we of seyn
Pat we calle mary maudeleyn
Wiþinne pe castel pat I of tolde
She myȝt do what she wolde
Pe mon pat god wolde be bet
We wite wel may no þing let
Pe word of ihesu sprong ful wyde
Of myraclis pat he dide þat tyde
Whenne mary wist ihesus was comen
A boist of oynement hap she nomen
A þing þat was of prys ful dere
Piȝ oynement wiþ hir she bere
And my tale shortly to telle
Bifore ihesu feet she felle
PERE she fel in siche a grete
PAT wiþ þe teris she wesshe his fete
On him she wepte hir synnes sare
And dryed hem wiþ hir heer þare
Where she fond chyn or soor
Wiþ oynement she anoynt þor
Al þis worshepe she him did
And also cust his feet amyd
Alle wondride on hir & had ferly
Þei say hyr neuer so sory
Þat dede laft she not for shome
Symond maistir of þat home
Wondride & seide in his þouȝt
But wiþ mouȝ he spak hit nouȝt
Were þis mon prophete so good
Þis wepynge wommon on him wood
He auȝte to wite what she were
And lete hir touche him not so nere
For synful wommon is she þis
Þat al þis cuntre woot I wis
Ihesu cryst þo vnswerde
What symond þouȝt wel he herde
He seide herken to me a stounde
Gladly maistir seide symounde
In cuntre sumtyme was a man
Þat lante penyes of þat he wan
Þis man he was an okerere
Two men coom þat had mistere
And asked him pens to lone

14009 þe] om. B.
14010 hir] for hir L.
14011 hem] hym B.
14012 chyn or] syn & B.
14013 Wiþ þat B. anoyme[n] noynted B.
14015 cust his] Crystis L.
14017 so] ere B.
14019 maistir] þe mayster B.
14021 mouȝ] word L. mouȝ he] his mouȝe B. hit] he B.
14023 þis] Thy L. wood] so wode B.
14025 not] om. B.
14027 woot] knoweth B.
14029 þouȝt] seid L.
14032 cuntre] a contre B.
14033 lante penyes] laght pens B.
14034 he] om. B.
14035 Two] ijL.
14036 pens] penyes T.
Dis riche man lent to bat one
An hundred pens siche as ran
And fifty to bat ope man
Whenne hit coom to her day
Pei hadde not wherof to pay
And he hem say no catel haue
Al bat dett he hem for3aue
Hem he for3af & bad hem go
Wheper owed to loue him bettur þo
Sir me pinke wiþouten let
Pe mon þat he for3aue moost det
to whom he for3af moost tille
Owe moost to loue him by skille
He seide we ben vnswered symeoun
Penne demestou bi riȝt resoun
Alwey she wept on his fete
And ihesu þo bihelde hir lete
And to symounde he seide anone
Seest þou here þis ilke wommone
To my feet water 3af þou none me
To wassehe Þap she greet plente
Þou woost þat is sooþ I wis
3itt bed þou me not for to kis
Siþ I coom into þyn in
To kisse my fee[t] con she not blyn
Oynement 3af þou me nouȝt
She haþ hiren to me brouȝt
She haþ noynt me foot & shank
Wherfore I con hir myche pank
And for she loue[ph] me out of bikur
Of my loue she may be sikur
Of hir synnes is she clene
Pei are forsyuen alle bidene
He seide myche hastou loued marye
Myche is forsyuen pei fi folye
Go in pees pei mychel treu[ph]
Ha[ph] pe saued & pei reu[ph]
Now art pou saued pource pei fay
I shal be pei kepere fro peis day
Ihesus afterwarde in hye
Coom prechynge into betanye
3yuyng mony seke her hele
Pe folke him folewed was ful fete
Martha & maries broper he fond
Lazar pe[re] he was wonond
He gestened wib bo sistres two
Mary & martha also
Whenne pei wiste he wolde dwelle
Of her ioye my3t no mon telle
No wondir was for siche a gest
Coom neuer eer wip hem to rest
Martha was houswyf sikerly
Aboute her seruyse ful bisy
Mary alone martha lete
And set hir tofore Ihesu fete
Bifo[re] his feet she set hir doun
For to here his sermoun
Nouber she tent to mete ny borde

14065 myche[ph] mochell B.
14066 loue[ph] leyep B. out om. B.
14069 alle] her all B.
14071 Myche] Py mis B. þe] & B.
14072 treu[ph] revphe B.
14073 reu[ph] trewpe B.
14074 pource] be B.
14075 be...kepere] þe help B.
14076 in] on L.
14078 mony] to many B.
14080 broþer] moder L.
14081 Lazar] Zakare B. he] om. L.
14082 wip þo] swip þes B. two] þe L.
14083 Mary & martha] With Martha & Mari B.
14087 wip...to] withoute B.
14091 tofore Ihesu] before goddis B.
14094 Nouber] Anoþer B.
But for to here goddis word 14095
Martha say she not helpe wolde 14100
A pitous pleynct to crist she tolde 14105
Sir she seide recche 3e not how 14110
I am lafte oone to serue 3ow 14115
My sister sitteb as 3e may se 14120
And leueb al þe swynke on me 14125
Bidde hir sir þat she ryse
And helpe me now in 3oure seruyse
Martha martha seide ihesu þis
In myche bisynes þou is
Bisy art þou aboute mony dede 14130
But of oon is moost nede
Þe buttur party haþ mary chosen
Þat neuer may be fro hir losen
Blessed was þat afflictioun 14135
Þat mary brouȝte to siche pardoun
Al oþer þing she forsoke
Saue to oon she hir toke
Of alle þinge she toke to one 14140
Wipouten whom is goodnes none
Of goodnes no mon con telle þe tendes
Þat þis lord dop to his frendis 14145
For is noon þat in herte may þinke
Ny clerke wryte nouþer wip ynke
Nor yȝe may s[œ] ny herte lere
No monnes witt may hit come nere
How myche mede to vs is dist 14150
If we wol serue þat lorde riȝt
Leue we now þese sistres þus
For to speke of lazarus

14099 lafte oone] besy B.
14101 leueb] leith L. Line repeated in Add.
14102 ryse] arye L.
14103 now] om. B.
14109 may...hir] fro her many be B. losen] loryn L.
14110 afflictioun] affeccioun LB.
14111 siche] þat B.
14114 Of] And L. þinge] þinges T.
14115 whom...goodnes] hym is goodes L; godenes oþere is B.
14116-7 om. CAddGHTLB.
14118 no mon] non B. no...con] can no man L.
14120 is] þer is LB. þat] om. LB.
14122 Nor] Ne LB. ny...lere] nor ere here B.
14123 No] Ne B. hit come] com it B.
14124 myche] mochell B.
14127 For...speke] And speke we L. After this line there is a heading in Add.
Is Lazarus of Bethany

Had sistres Martha & Mary
Muche loued he his sistres bope
Souste he neuer noon wilp lope
A castel was his & þeires
Aftir her elderes þerof eyres
To þis castel was Ihesus calde
To herborwe as bifoire I talde
Sop hit is þis Lazarus
Was seke þe story telleþ vs
In his sekenes he lenged so
Dat he hadde no foot to go
Mary & martha were sory
For his sekenes & ðopere mony
His sistres serued him to honde
Dat bounden lay in goddis bonde
But to him dat so was bounden
Fer þei souȝt & noon founden
Longe þei souȝt & fond no bote
Dat sekenes crepte to heed & fote
When þei say hit was noon opere
State of couerynge of her broþer
Counsel þei toke to Ihesu to go
For her broþer ful of wo
Of her broþer þei wolde hym say
Dat he wel loued in langur lay
And preye hym if his wille were
Come se Lazar þat was vnfer
Ful wel leued þei þat he
Myȝte make him hool to be

14129 sistris] sistirs two B.
14130 Muche...he] Mochell he louyd B.
14132 castel] castell þere B.
14135 bifoire 1] 1 bifoire LB.
14136-7 reversed in Add.
14139 no] not B.
14143 goddis] seke B.
14144 But to] For B. so was] was so B.
14145 Fer] For L. Fer þei] Lechis fer B.
14147 þat] þe B. crepte þrope L. to heed] in honde B.
14148 Whenne] But when L.
14149 couerynge] rekenyng B.
14150 first to] om. L.
14152 þei wolde] wolde þay B.
14155 Come] To B. vnfer] her feere L.
The Southern Version of Cursor Mundi

Pei sende sondis ouer al Iude
And fonde him not in that cuntre
And wite 3e wel for pis resoun
Men sou3t to sle him wiþ tresoun
For pei him fond not in that londe
Pei fyned not til pei hym fonde
Do messangeres hendely seide
Pe eronde bat was on hem leyde
Pei preyed him as lord dere
For his frend bat was vnfere
Trauail to him bat he wolde make
For him & his frendis sake
He lyþ to dy3e bat lele & trewe
Lord pei seide on him þou rewe
To þo men þat bodeword bare
Ihesu 3af hem þis vnsware
He seide go a3eyn 3oure way
To þem 3ou sende shal 3e say
þat pei not for her broþer mournE
To deep shal not his langur turne
But my blis shal by him be sene
Furþer ben hit 3it hab bene
A3eyn pei went wiþ her vnswere
Two dayes oure lord dwelled þere
Pen dude he his disciplis calle
Make 3ow redy he seide alle

14158 sende sondis] sayde sendith B. Iude] Ynd L. After 14158 there is an extra line in L:
Bot their master cowde they not fynd
14159 And] And so L.
14160-1 om. CAddGHTLB.
14162 By reason may wele wyt ye L.
14163 sou3t] soght B. After 14163 there is an extra line in L:
A yet it was ayenst alle reason
14165 fyned] left L; syned B. til] to B.
14166 Do messangeres] The messanger L.
14167 hem] hym L.
14168 lord] her lorde B.
14169 his] her B.
14170 þat] om. B.
14171 his] for his B.
14174 bodeword] þe erande B.
14175 hem] him T.
14177 hem] hym B. 3ou] I L; 3ow I B. 3e] þou L; I B.
14178 her broþer] hym B.
14179 his] your L.
14181 þen] þat B. hab] had B.
14183 Two] ij” L.
Vnto lude go0p wip me now
bei seide sir what þenkest þow
Was þou not but litil gone
Almost þere wip lewes slone

Counsel is hit noon of frende
Pat 3e þiderwarde sir wende
Ihesus seide why say 3e so
Ten tides hap þe day & two
Who so hap to wende any way
Good is he go bi lij3t of day
For who so walke by nyʒtir tale
Of diseæse he fyndep bale

to þat I say takeþ good kepe
Lazar oure frend is leyd to slepe
To hym to wende hit is tyme
For to wake hym of his swyme
I haue him loued wel ofte siþe
Now is tyme I sum him kyþe
Sir þei seide if he slepe ouʒt
Doute of deþ ʒit is hit nouʒt
If he may slepe hele is at honde
Ihesus þo seide ʒe mysvndirstonde
For ʒe shal not longe tille
Tipinge here to like ille
He is deed þat I of say
Now is goon þe ferþe day
Dede & doluen boþe is he

14186 Vnto] Into B.
14188 Was] Where B. þou not] not þou L. but litil]
þere bote a while a B. gone] while gon L.
14189 þere] om. B. lewes] þe lewis B.
14191 þiderwarde sir] sir þedir B.
14193 tides] oures B. two] ij° L.
14195 is he] it is to B. of] om. L.
14196 walke] go B.
14198 takeþ] take ye L.
14199 oure] your L. to slepe] aslepe B.
14201 For...hym] Hym to wake B.
14202 wel] om. B.
14203 is] it is B. ...him] þat I it B. sum] come L. kyþe] blythe L.
14205 ʒit] om. B.
14206 hele] helth L. at] & B.
14207 þo] om. B.
14208 ʒe] he L. not] not here B.
14209 to like] to be L.; ʒow liketh B.
14210 of] you L.
14211 ferþe] iij° L.
He is not quyke ßat shal 3e se
Now am I bope glad & blipe
ßat I was not wiþ hem ßat siþe
Now am I aftir sende
ßide[r]warde wole I wende

// Whenne Thomas ßat het didimus
Herde ßat dede was lazarus
As ihesus had tolde ßore
He seide ßus & siked sore
To his felowis seide he
Lordyngis he seide now here 3e
Lazarus is not in lyue
Go we de3e wiþ him blyue
Me lust no lenger lyue in place
But ihesu helpe of his grace
We shul haue mys sikerly
Of oure good frend of bethany
Bitwene iерusalen & ßis castel
ßat ßeherde me bifore of spel
ßere mary woned magdalene
Were of myles ful fiftene
ßere lazarus was doluen & dede
ihesus coom soone to ßat stede
Lazar was an hyse born mon
His kyn was 3itt aboute him ßon
At ßat castel his frendis bade
And myche mournyng for him ßei made
Mary and martha ße story sayes

14213 is] nys L. ßot...3e] as ße may B.
14214 am I] I am L.
14215 was not] nas L. hem] hym LB.
14216 am I] that I am L.
14217 ßiderwarde] ßidewarde H.
14219 Herde] Herde tell B.
14220 felowis] felawe B.
14223 now] om. B.
14224 in] on B.
14225 de3e] & dye B. blyue] beliue B.
14229 good] lorde B.
14231 of spel] telle L; of tell B.
14232 mary woned] wonid Mari B.
14233 ful] om. B.
14235 soone to] into B.
14237 was] were B.
14239 myche] mychel TB. ßei] om. TLB.
14240 ße...sayes] ßo foure dayes B.
Had ben wepynge þo foure dayes
Þere were fele hem to rewe
And also mony vnbeden iewe
Þider coom boþe oon & oþer
To coumforte mary for hir broþer

// By þis coom hem tîponde
Þat ihesus comyng was ny3e honde
Þat he was comen as þei bad
Wip felowshepe þat he had
Was neuer ere martha so fayn
Þenne wente she wepyng him aþeyn
To fete she fel him sorwefuly
And rewely on him gon to cry
Lord she seide what to rede
Now is my broþer fro me dede
Alaas haddestou here wip vs bene
He had not ben dede I wene
For what þing þou makest preyere
I woot þat god wol þe here

// Be stille he seide þi broþer shal ryse
I woot wel she seide in some wyse
On domesday wel woot I whenne
He shal rise wip oþere menne
Ihesus seide I am vprist & lyf
Whoso leuep in me mon or wyf
þouþe þei were dede 3it shul þei lyue
Suche 3iftis may I hem 3yue

14241 þo...dayes] þe story says B. foure] iiiij L.
14242 hém] hym B.
14243 mony] meny an L.
14245 for] and L.
14246 hém] þere B.
14247 comyng...] was comyng nere B.
14249 Wip] With þe B. had] lad TL.
14251 þenne...she] Sche went B.
14252 To...him] She felle to his fete L. To] To his B. him sorwefuly] in hye B.
14253 to] om. LB.
14254 to] om. B.
14256 here] om. B.
14259-60 B inserts 11.14302-7 between these two lines.
14261 some] what B.
14262 whenne] then LB.
14263 rise] arysse L.
14265 Whoso] Who B. in] on L.
14266 þouþe] þeff B. shul] schuld B.
14267 may I I may B.
And alle þat lyuen & trowen me
Deed shal þei neuer be
Trowestou þis she seide 3e þo
I trowe þis & more also
Þat þou art goddis owne sone
Comen among vs for to wone
Martha sorweful & sory
Tolde to hir sister mary
And in hir ere gon she rowne
And seide crist is comen to towne
Do þe to speke wip him anoon
Vp roos mary stille as stoon
Toward hir maistir ron she fast
Men wende she had ben a gast
Whenne men say hir þat bi stood
Rennande as she were wood
Witeþ hit of mony mon
þe teris bi her chekes ron
To hir broþer graue she gas
þere for to swonne þei seide allas
But mary was in oþer entent
Wiþ hir lord to speke she went
To him she ran on knees she fel
Lord she seide I wol þe tel
My broþer lazar þi frend is deed
And þat is to me a coold reed
Haddestou lord ben þere wiþ vs
Hadde not my broþer died þus
Ihesus bihelde hir a stert
And had greet rueþe at his hert
Lazeres frendis þat þere were
Cryed & made reuful chere
Ihesu to mary in hir woo
Miche loue shewed he þo
Whenne he wolde of his misfare
A party on himself he bare
He wept sorer þen any oþer
Wip þo two sistris for her broþer
Tenderly he wepte and seide
Where haue þe his body leyde
Sir seide mary come & se
Ful myche lord loued he þe
Lord of selcoupis so slyȝe
Þi louer þus why lettes þou dyȝe
Ihesus her wayment vndirstooode
Wip hem to þat graue he ȝode
Whenne he þer coom also soone
He bad þe graue to ben vndone
Of þe toumbe take of þe lid
Soone his commaundement þei did
Martha seide lord I trow
Wormes bigynne to ete him now
He styntkeþ for þre dayes is goon
Þat he was leyd vndir stoon
Ihesus seide martha do wey
Hit is no wit I here þe sey
Forȝeten hastow soone þi lore
Þat I þe tauȝte a litel tofore

14301 reuful] sory B.
14303 shewed he] he schewid B.
14304-5 om. Add.
14304 of] om. B.
14305 he] om. B.
14306 sorer] sorier L.
14307 þo] þe B. two] ij° L. her] þe B.
14311 myche] muchel TB.
14312 Lord] O lorde B. selcoupis] mervayle B.
14313 þus] om. L. lettes] letist L.
14314 her] he T. wayment] wayling B.
14315 hem] hym LB. þat] þe B. he] she LB.
14317 to ben] shuld be B.
14318 second of] yp L.
14322 þre] ij° L. is] it is B.
14323 þat] Sen B. vndir] vndir þis B.
14325 Hit is] Ys it L.
14327 tofore] beffore B.
3if þou wolt leue I seide þe
Soone shuldestou selcoupē se
Wherof shal greet loueword ben 14330 fol. 84r col. 2
Þe folk togider gedered to seen
Þe graue lid awaye þei kest
And ihesus loked into þe chest
To his faðir he made a bone
And he him herde also soone
Honourid be þou faðir ofte
Wiþ þine aungels vpon loftfe
þi sone þe þonkeþ þou doun hast sende
Of þe holy goost is kende
Faðir I woot I am of þe
And oon are we alle þre
Flesshe haue I take among myne owen
And 3itt am I not wiþ hem knownen
I wole alle wite for what resoun
Þat þou hast sende me hider doun
Pourþe me þi myȝtis to be spred
Wherfore I am loued & dred
I wole þat alle witen þat here ben stad
Lazar wiþ þat come forþe he bad
On Lazar he þaf siche a cry
Þat alle herde þat stood him by
At his biddynge he roos anoone
He þat liggynge was in stone
In wyndynge cloob as he was wounden
Heed & feet boþe bounden
Louse him now he seide forwhy
I woot he lyueþ witterly
þe folk seide þat stood amydde
Miche trouþe hastou him kidde

14328 þou wolt] þat þou B.
14329 selcoupē] mervayle B.
14331 togider gedered] togider L; gadird togedir B.
14332 þe...lid] And the gravaile L. þei was B.
14333 And] om. B.
14335 also] om. B.
14337 aungels vpon] aungell all on B.
14338 þou] þat B. hast] is B.
14345 hider doun] adoune B.
14346 to] om. B.
14348 first þat] om. B. witen] vertu L.
14349 wiþ...forþe with þat B. come forþ] comfort L.
14353 in] vnder L.
14355 boþe] as he was B.
14359 Miche] Mochell B.
Fro þat day forþ for myche wele
Þer folwede ihesu folk ful fele

// Soone ouer al þis tiping ras
þat lazar þus araised was
I trowe hit were furþer ryf
þenne was biforn of his lyf
þe signes þat 3e haue herd in fere
3e owe lordyngis hertly to here
Suche oper herd 3e neuer I wene
For who shulde siche wondris sene
Make crepeles to go & blynde haue si3t
Whoso loueþ him not is maleþiþt
And namely þat were þere neer
Whenne he vp roos sir lazer
þese iewis þat ben felle & fals
þei owe him worshepe & mekenes als
As he þat born was of her kyn
And moost coom he hem to wyn

// þese werkis þat cryst wrouþte gode
Menged þo iewis in her mode
þefore þei counself hem amonge
Him ouþer for to hede or honge
His gode werkis to hem not ware
Bur sorwe & kyndelynge of care

14360-1 om. F.
14360 day om. L. myche] mochell B.
14363 þat] Thus L. þus] om. L.
14364 were] was B.
14365 was...of] before was all B.
14367 lordyngis] lordis B.
14368 oþer] wondres B.
14370 Make] To make B. to] om. TLB.
14371-2 om. G.
14371-4 om. HTLB. expanded to six lines in Add.
14376 þat] þo þat LB.
14378 þese] þe B.
14379 mekenes] drede B.
14380 born was] was borne B.
14381 And moost] As L.
14382-3 Om. CAddGHTLB.
Before l. 14384 there is a heading in Add.
14385 þo] þe B.
14386 hem] hym L.
14387 ouþer] om. T. for] om. B. or] or for to B.
14388 hem] hym B.
A sorweful reed fro þenne toke þei
What hit was I wol þow sei
Ful deuely were þo iewes þro
Her blessed lord for to slo
Her owne lord ful of blis
Þat so helpful was to his
So myȝty meke & mylde of moode
So fre ȝyuere of alle gode

Lordyngis alle wel we wote
Oure elderes þe bibel wrote
God loued þe iewis long biforn
Þat his swete sone was born
Miche loue had he to hem done
Delyuered hem fro pharaone
Fro pharao þat was so stronge
Þat helde hem in seruage so longe
He sent a man hem to lede
For þat ilke cursed sede
Moyses was þe monnes nome
He ladde hem þourȝe þe see fome
Whil moyses was her ledere
Þe kyng was drowned & al his gere
In wildernes wipouten swynk
But god fonde hem mete & drynke
Of aungels fode had þei greet met
And of mony bales hem bet
Miche loue gan he hem shawe fol. 84v col. 2
And bi moyses sent hem lawe
He delyuered hem of myche wo

14390 sorweful] sorow L.
14391 wol] can B.
14392 þo] þe B. þro] þo B.
14397 fre] fre a B. alle] his B.
14402 Miche] Mochell B. to] om. B.
14405 so] om. B.
14406 sent a man] sayde among B.
14407 For] Fro TLB.
14409 see] salt B. fome] in same L.
14411 gere] fere L.
14413 But] Boȝe T; om. B. mete] boȝe mete B.
14414 had...greet] þey had gode B.
14415 And of] With B. hem] he hem B.
14416 Miche] For muche L; Mochell B. gan he] God L; he gan B.
14417-37 Not in L; half a leaf missing.
14417 lawe] þe lawe B.
14418 myche] muchel TB.
For þei had mony feloun fo
He heled bope doumbe & deef
And dide þe 3erde bere bope flour & lef
þat aaron himself bere
As I tolde 3ow biforn here
And openly to hem bihete
By mony a nobel prophete
He wolde take flesshe of her kynme
For to raunsoun adames synne
Whenne þei asked saul to kync
Frelly he 3af hem her askyng
And aftir dauid wip chesyng
þat golias slowe wip his slyng
Aftir salomon kyng of toun
And aftir þe lond of promissioun
He hette hem inne for to wono
And þenne sent hem his sone
On erpe to be born we telle
To raunsoun alle þat 3eode to helle
3it leued not þe felouns
þat symeon tolde in sarmouns
Of him þat he in hondis bare
But euer mystrowynge þei ware
Whenne he himself among hem kud
And mony feire myracle dud
And oon bifore architriclyne
He turned watir into wyne
And als ten men þat were mesele
To vchone he 3af her hele

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14419 feloun] a B.
14421 dide] made B. bope] om. B.
14423 here] are B.
14424 openly] nobely B.
14426 her] his B.
14430 aftir] aftirwarde B.
14431 golias slowe] slowe Golias B.
14432 salomon] Sampson B. of toun] with croun B.
14433 And] om. B.
14435 hem] to hem T; he hem B.
14436 On] And B.
14438-9 reversed in Add.
14438 þe] þo TLB.
14439 in] in his TL.; & B.
14443 mony] many a L. myracle] miracles B.
14444 And] As L.B. architriclyne] archedeclyn B.
14445 watir] þe watir B.
14446 And als] Also to B. men] om. B.
Of lazar pat was deed also
pat he reised & opere mo
Of a man pat was vnferre
Mone forsope fen pritty 3ere
Pe more he to pe iewis him bedde
Pe faster awaye pei fledde
Alle pat he wiþ loue hem sou3t
Pe iewis entent was euer nou3t
Pei were ful of enuye
To god & mon myche contrarye
A3eyn he[r] owne holy writ
Wolde pei not 3it leue on hit
Pat seide crist shulde take monhede
Of a mayden of her sede
3it wolde pei not vnadironde
How lon him baptized wiþ his honde
And seide soure saueoure is pis
Sitt leued pei him not iwis
For nou3te pat he coupe do or say
Wolde pei not of pe ri3t way
Noon opere signe pat dide ihesu
Mi3t hem brynge to troupe trew
But for his gode dedis vchone
Ofte sou3ten him to slone
And moost ende for pat resoun
Pat he vp reised lararoun

14449 opere] many B.
14450 Of] And of L.
14451 forsope fen] þan eyght & B. pritty] xxx L.
14452-5 om. HTLB.
14456 him] hem L.
14457 Þe] pe more B.
14460 ful] euer full B.
14461 myche] ay B.
14462 her] he H.
14463 on] of B.
14464 pat] pay B.
14465 mayden] woman B.
14467 him baptized] þe baptist B.
14468-9 om. CAddGHTLB.
14471-90 Not in L; half a leaf missing.
14471 him] om. B.
14472 or] ne B.
14474 Noon] po B. signe] signes B.
14475 brynge] not bring B.
14477 to] forto B.
14479 vp] om. B.
Fro þat day þei did hem payne
þat he & lazare boþe were slayne
Ihesu for folk þat to him felle
Lazar for he did of him spelle

Þis cursed folk wip þis mystrow
Wolde ihesus slee but þei nust how
þei wiste not how to bigynne
þei seide we most fynde sum gynne
How þat he may damned be
Anoon þei made a greet sembele
Wipinne an hous of þat toun
Of her owne dampnacioun
How þei myȝte þat tresoun make
Raunsoun wolde þei noon take
He is þei seide wondir wyse
Al þe world wolde wip him ryse
Al þe world to him wolde bowe
And if he lyue in him trowe
And men of rome shal come may falle
And take oure places & folk wipalle
First oure lo[n]d from vs reue
And we in her seruyse to leue
At þis gederyng a mon þer was
His name was called cayphas
Bishhop he was of þat cuntre
Bettur him were he neuer had be
Bisshopis were þei þo aboute
Vchone but his twelf monebe oute
Caiphas seide gode men aboute 3e wate
In goostlynnes I holde soure state
Folwep me & my counsaile
And I hope hit shal availe
3e vndirstonde not al þat I
Woot & knowe bi prophecy
A mon shal in honde be take
Dampned & deed for pepul sake
Soob hit is þus shal hit be
Þis ilke ihesus þis is he
De3e allone forsope he shalle
Ar þe folke shulde perisse alle
To sle ihesu alle þei hiȝt
And þerto þere trouþis pliȝt

Caiphas spake þere þo
Þese wordis & opere mo
Of ihesus deep as I ȝow tel
And seide þat he wiste wel
Þat he coom to diȝe wip wille
And so prophecyes to fulfille
Fro þenne þei souȝte wipbouȝen awe
Ihesu for to brynge of dawe
Ihesu wolde no lenger be
Þere þei myȝte him here or se
In effrem he dwelt þat tyde
A cite a wildernesse bisyde
Wip his disciplis dwelt he þare
He wist þe iewis wolde him forfare
If þei myȝte hond on him lay
But ȝit was not comen þe day
Þat he wolde to deþe be done
But hit was comynge aftir soone
These Iewes dide euere wip him stryf
No mon more þat were in lyf
His disciplis were ful woo
Þat her maistir was hated so
Namely of hem þat he
Shulde moost serued & loued han be

// I haue seid chst chosen 30w twelue
þe twelfþe is þe deuel himselue
Þis bi him þenne he hit tolde
Bi whom he wiste to be solde
Þat was Iudas scarioth
Of alle fel him worst lot
In effrem he dwelt a stounde
Þennes soone gon he founde
He dwelt not longe in þat cuntre
But went him into galile
Þe londe of Iude he had forborn
For þere þei had his deep sworn
Þenne helde þe iewis in her cuntre
A feest men clepeþ cenophe
Þe disciplis seide Ihesu dere
Þese wordis þat 3e shul here
Sir do þe hennes into Iude
Þere men þi werke may open se
To ierusalem we rede 3e wende
For þere beþ comynly 3oure fренде

14543 was comynge] schall come B.
14544 dide] om. B. stryf] did stryue B.
14545 mon] men TB. in] on B.
14548 Namely] And namely B.
14549 moost...han] of most honorid B. loued] levid L.
14550 chosen 30w] chose þo B. twelue] xij L.
14551 twelfþe] xij L.
14552 hit] om. B.
14553 Bi] In L.
14555 fel] þat fell B. worst] wist þe B.
14557 þennes] Thereyn L; Fro þens B.
14558 cuntre] cite B.
14560 Iude] Ynd L.
14563 men] þey B. clepeþ] clepyd L; callid B.
14564 iþesu] to Ihesu B.
14565 þese] The L.
14566 Iude] Ynd L.
14567-87 Not in L; half a leaf missing. 14567 ends thy werk may opyn fynd L.
14567 þi ... open] may þy werkis B. werkes] werkes T. se} fynd L.
14568 we] I B.
Of any frenshepe elliswhere 14570
We woot moost are þei þere
Her feste is now go we þon
For þider goþ mony mon
Hit is not skil þou þe wiþdræwe
But bede þe forþ to men to knawe 14575
If þou wolt haue þi werkis kidde
þou most þe drawe þe folk amyddle
Þat þei may þe se and here
And loue þe for þi signes sere
He þat loueword wol [h]aue in nede 14580
Bodily forþ he mot him bede
Frendis seide ihesu 3e woot nouȝt
Anoþer þing is in my þouȝt
Þe world I woot hateþ not 3ow
Hit hateþ me forþþpe now
Me & myne werkes alle 14585
And alle þat to my trouþe wol falle
Hit con not hate 3ow witterly
But me hit hateþ & no ferly
For hit woot neuer what I am
And I speke of hit myche shame
I of hit & hit of me
May no loue bitwixe vs be 14590
Go 3e to feste if 3e wole so
I haue no tome to come þerto
I haue no tome þider to fare
Fewe men louynge haue I þare

// 14573 mony] many a B.
14574 þou þe] þat þou B.
14575 bede] bere B. to] om. B.
14577 first þe] om. B.
14580 loueword] loue B. haue] laue H.
14581 mot] moste B.
14587 wol] may B.
14589 no] non B.
14591 speke] thanck L. myche] mychel T.
14593 bitwixe] betwen B.
14594 feste] þe feste B.
14596-7 reversed in B.
14597 louynge] leyving L.
14598 allone] anon B.
14599 hem] hym L.

And priuely folwed hem ihesus
Pryeuely sewed he hem vnsene 14600
Wolde he not haue knowne bene 

Now shulde he shewe his maistrius 
At þe port salomoun 

Coom oure lord into þe toun 

As witteles men so þei lete 
Where þei seide is þe prophete 

Whi is he not come Ihesus 

Now shulde he shewe his maistrius 
At þe port salomoun 

Coom oure lord into þe toun 

Te re he fonde before him 

Mony felouns iewis grym 

Anoon as þei wiþ him met 

Soone he was aboute biset 

Þenne bigon þei for to route 

And faste to geder him aboute 

Allone ihesus hem stood amyd 

Kenely þei him aresoun did 
At oure feste seide þei are 3e 

Miche asked wherfore seide he 

For þou art so dred wiþ alle 

And men wol goddes sone þe calle 

3if þou be he þe soþe þou showe 
And do þe folk þe for to knowe 
Sop is hit þ I hit am seide he 
Wip goddes owne sone speke 3e 

But wel woot I 3e leue nouȝt 

14601 haue] om. L; be B. 
14602 iewis] þe iewis B. 
14603 knowen] aknowen B. 
14604 þe þe B. biforme] om. B. 
14606 wolde him] hym wolde B. 
14607 gan þei] þay did B. 
14609 þeiþe þe B. is] om. B. 
14611 shulde] schul B. his maistrius] maystry to vs B. 
14617 Soone] Anon B. 
14622 feste] feet T. seide þei] þey sayde B. 
14623 Miche] Mochell B. wherfore] wherof L; affhir wherfore B. 
14624 so dred] dred so B. 
14625 men] all men B. goddes...þe] þe god son B. 
14628 Sop...hit] þe soþe it is B. 
14629 owne] om. B.
be werkis þat of me are wrouȝt
þat vche day 3e se wip siȝt
Miȝt not be do wip monnes myȝt
3e trowe me not I woot wele
Nor 3e loue me neuer a dele
14635 For 30ure herde holde 3e not me
þerfore my sheep may 3e not be
Aboute to saue 3ow haue I bene
þouȝe my trouaille be litil sene
3e nyl me loue nor leue here
But my sheep þat ben me dere
14640 Into my paradis þat blis
Wel shal I hem þidir wis
On domesday shal þei stonde
My blisse to haue on my riȝt honde
In lyue þat þei shul neuer leue
þat siȝte shal nonom hem reue
Witeþ þat I 3ow drede no þing
He þat of heuen is lord & kynge
14645 My fadir he is 3e vnðirstande
And him I drawe to my warande
I am his sone iȝesu þat shalle
Bringe þis world out of þralle
But litil while þerynne am I
14650 Hastily shal I passe þerby
Not for þi wel shal I kepe
þat he me tauȝte my fadir shepe
From al woo I shal hem were
Helle shal no þing hem dere
14655 I haue greet myȝt & shal haue more
For we þep oon & shul euermore

14633 not be] non by L. wip] by L.
14636 For] Of L. holde] here B.
14638 saue] haue L.
14639 þouȝe] þeff B.
14640 loue...leue] trow ne liſf B. nor] ne L.
14641 me] my LB.
14642 my] om. B.
14643 wis] wyssh L.
14645 My...haue] On domysday B.
14646 In] In þat B. þat...neuer] schull þey euer B.
14650 3e] I L.
14651 And] om. TLB. drawe] take L.
14655 Hastily] For hastely B.
14657 he me] hem B.
14658 woo] euill B.
14659 Helle...þing] þat no euill schall B.
\[ \text{Pis is soo\ř my fadir & I} \\
\text{Are al oon now witterly} \\
\text{So \řat we by noon art} \\
\text{May not ben in twynne part} \]

// \text{Almest wex \řei \řo wood} \\
\text{\řei loked on him loop & grym} \\
\text{And skornefully mysseyden him} \\
\text{Bitwene hem saiden \řei in stryf} \\
\text{Loke he skape not wip his lyf} \\
\text{Hit were worbi to stone him soone} \\
\text{Ihesus seide why what haue I done} \\
\text{Or wrou\řt a3eyn 3ow any weyes} \\
\text{For \řou art goddis sone \řou seyes} \\
\text{I say \ře so\ř \řat shul 3e se} \\
\text{For good dede wol 3e stone me} \\
\text{For whiche of my gode dedis one} \\
\text{Is hit now 3e wole me stone} \\
\text{For \ři gode dedis seide \řei} \\
\text{We wole not stone \ře parfey} \\
\text{But for \ři dedis a3eyn oure lawe} \\
\text{And for loue of \ři myssawe} \\
\text{\řou makest \ře god & noon art \řow} \\
\text{3us seide ihesus so is hit now} \\
\text{God I am who so ri3t wol mynne} \\
\text{We may not be partid in twynne} \\
\text{Gop loke\ř pe sawes of 3oure lay} \\
\text{And vndirstonde\ř what \řei wol say} \\
\text{In 3oure bokis 3e may hit fynde} \\
\text{But if \řou self be ful blynde} \\
\text{3oure owne bokis con 3e not spelle}
3e leuep not pas I 3ow telle
Pus prove 3e 3ou for feloun
And I goddis sone wip resoun
He forsope is goddes sone
Pas dop his fadir werk in won
Into pis world was I sende
De malesse perof to amende
Of his sonde am I comen iw
Pas me holdep al for his
Holy writt leu noust
Whoso coude vndirsonde hit oust
De werke pas I worche in his name
No man may bi resoun blame
He pas wol trewely in me leuc
Miche shal hit be to his biheue
Whoso wol not trowe pas I telle
His dwellyng stide shal laste in helle
My fadir sopely is in me
And I in him euer shall be
Wip these wordis were thei nomen
Bi skil concludid & ouercomen
Pour3e the holy writtes lore
Was seide a thousande 3eer before
A3eyn him founde thei resoun noon
As caitifs fonde he hem vchone
What to say had thei no more
Away thei went wip sorwe & sore
Thei went away wip menged mode
And ihesus to be temple he 5ode
The he mony chapmen fond

14694 3ou for] ar alle as L.
14697 werk] werkis B.
14703 vndirsonde hit] hit vndirsonde TLB.
14704 werke] werkis B.
14706 in] om. B.
14707 hit] om. B. his biheue] hym leve L.
14709 laste] end L; be B.
14711 euer] & euer B.
14712 were...nomen] ouyrcomy L.
14713 ouercomen] nomy L.
14715 thousande] m' L. before] and mor L.
14716 A3eyn] A3ens B. founde] felt B.
14717 caitifs] caitif L. fonde] felde TLB. he] pass B.
14718-9 om. Add.
14719 sorwe] sore B.
14721 And] om. L. be] om. B.
Dyuerse marchaundise chepond
Oxen kyn & sheep þei solde
And þere þei her penyes tolde
And ihesus at hem was tene
And kest hem out al bydene
Boþe biere he cast out & beest
Lafte he noon meest nor leest
Þe chaungeours for þat gilt
Her bordis ouerkest her penyes spilt
Her seges þat þei inne sete
He cast hem doun vndir her fete
Wolde he neuer of hem blyn
Til alle were oute þat was þerin
Among þo men þat I of tolde
Were somme þat doufis bou3t & solde
Aþeyn hem was he kene & crous
And seide gob out of my fadir hous
My hous shulde be bi riȝt resoun
Hous of preyer & orisoun
And ȝe hit make & þat me greues
A den to recett inne þeofis

When þei had þis sene þe iewis
To blake þo bigon her brewis
Meister þei seid wondir þinke vs

Why þat we þe suffere þus
What maner signe do con þow

14723 Dyuerse marchaundise] Disc marchauntis B.
14724-5 om. CAddGHTLB.
14726-7 reversed in Add.
14726 &] om. B. þei] he B.
14727 þere þei] they ther L. penyes] pens B.
14728 And] As L. at...was] þa þe as was in B.
14731 nor] ne B.
14732 for þat] had for her L.
14733 Her] þe l. ouerkest her] ovirlyft þe L. penyes] mony B.
14735 her] om. B.
14737 were] was L.
14738 þo] the L; þes B.
14740 kene] kynd L.
14741 out] om. L.
14742 bi] om. B.
14744-5 reversed in Add.
14745 recett] restyn B.
14746 þis] om. B. iewis] lewis þis B.
14749 þus] vs L.
Wherfore we shulde þe þus bow
Oure lord hem 3af þis vnsware
But þei wist not what hit bare
3if þe þis temple felle to grounde
I shal hit reise in litil stounde
Al hol wiþiyme þe þridde day
I shal hit reysë þe sobe to say
þe iewis vnswered him wiþ yre
Now art þou a selcouþe syre
Hit is but foly þi talkyng
Also impossible þing
Whenne kyng salomon in blis
Had al þat he wolde haue iwis
In al his wele he was to wirche
Fourty þeer aboute þis chirche
Til hit was made as hit is now
And now greet wondir seistow
To felle hit doun wiþouten fere
And in þre dayes vp to rere
But firste wolde fourty þeer be past
Ar þi myȝte wolde hit doun cast
But þei wist not iheþus entent
By his owne body he hit ment
And late hem struye hit as þei did
And he to ryse on day þe þrid
Whenne iheþus had seid þis & more
þei laft him riȝt þore
þei laft him þere & went her way
Miche on him gon þei myssay
þei him helde her fulle foo
THE SOUTHERN VERSION OF CURSOR MUNDI

And seide who herd euere mon say so
Somme seide ouper is he prophete
Or crist himself to mon ful sete
But of o ping in were be we
We woot þat Ioseps sone is he
Þei are of a kynde of galile
Þere by þat ilke cuntre
Of a castel be þei certeynely
Werfor was born kyng dauy
Þe toun of bedleem þat is
Þe book þerof bereþ witnys
Somme seide to ofere þon
Þenne is good þis ilke mon
Þat of bedleem kynde is nouȝt
Betake & to depe brouȝt
He is known in his kiþ
His fadir & his modir wiþ
Of galile is he born & geten
And so þis may not be forȝeten
Openly biforne vs alle
He dop him goddes sone to calle
Oure folke ben foolis & þat is sene
Þat ryse þus wiþ hym bidene
Whenne men of him herde & sawe
Of hym stood þei mychel awe
And [seide] faste is he þryuen
And myche grace is him þyuen
Kyng salomon in his blis
Had neuer siche hap as he þis
For to him was þe lawe bitauȝt
þat he himself bi lernyng lauȝt

14781 say] do B.
14782-14960 Not in L. A leaf is missing.
14782 prophete] a prophet B.
14783 mon] som B.
14786 a] þe B.
14789 Werfor] Wherof TB.
14793 is] is he B.
14800 Openly] And oponly B.
14801 to] om. B.
14802 Oure] þes B. &] om. T.
14803 þus] om. B. bidene] þus bedene B.
14806 seide] om. H.
14807 myche] muchel TB.
14808 in] in al TB.
Nor þe prophetis wyse þat wore
3it þei of sum mon hadden lore
But þis mon sip he coom in wored
Of suche anoþer neuer we herd
þat neuer of mon lered he lawe
And to him is þer no ȝeysawsaw
In his hert is al puruëide
What he wol saye hit is seide
3erne haþ he vs ouercomen
Longe ar he for vs be nomen
For þouȝe þe riche be not his frendis
þe pore wip wille wip him wendi
Þenne coom þei to þe phariseus
Of alle were þei moost sh[r]ewis
And þo þei asked hem on hy
What is þat goddes enemy
Haue ȝe him take þei seide nay
Wherfore sende we ȝow quad þay
But to take him if ȝe mouȝt
Aȝeyn him may we do nouȝt
He haþ vs wonne wip maystry
We wole shewe ȝow skile why
Suche a mon wipouten wene
Was neuer in erpe herde nor sene
Aȝeyn his word may noon stryue
Be he of resoun neuer so ryue
Allas þei seide haþ he ȝow shent
Wher any of ȝouris be to him went
Wher he haue giled wip his art
Any lordyng of oure part
We sory men what may we say
Know we not þe writen lay
Þis ilke mon wol vs shende
Þenne seide oon was his frende

14812 Nor] Ne B.
14813 þei] þey had B. mon hadden] men B.
14814 in] in þis B.
14816 lered] lerned T. he] om. B.
14817 no ȝeysawsaw] non aȝensawsaw B.
14825 shrewis] shewis H.
14830 to] forto B.
14831 Aȝeyn] Bote aȝens B.
14833 shewe ȝow] ȝow schew B.
14835 nor] ne B.
14836 Aȝeyn] Aȝens B. noon] no man B.
14837 resoun] wisdom B. After this line there are two extra lines in Add.
14845 was] þat was B.
Nichodeme bi name hiȝte
He spake & seide for ihesu riȝte
Me þinkep lordis bi þe lawe
Þat I for me to warrant drawe
Wipouten dome shal noon dede be
And but in synne take were he
If þat ȝe redily wole loken
ȝe shul hit fynde writen in boke
If any man were take for ouȝt
He shulde bifoie iustise be brouȝt
And if hit were suche a wyte
Þat he myȝte not him of quyte
Þenne shulde men his dome ȝyue
For to dyȝe or for to lyue
Wip him holdestou þei seide we se
For ȝe are boȝe of galile
But we may fynde hit nowhere
Þat oure cryst shulde be born þere
But of bedleem of dauid kynde
Þis is soȝp as ȝe shul fynde
Þei went hoom at þat siȝe
In wrappe & woo ful vnblīpe

Strongly was þis folk feloun
Of litil witt wipouten resoun
Bitauȝte to þe fend grym
Noon edder more ful of venym
Of wicked wille & euel mood
Aȝeyn her owne flesshe & blood

14848 lordis] lordyngges B.
14850 shal...dede] none dede schuld B.
14851 And but] Bote ȝe eff B.
14853 ȝe] We T.
14854 take for] so take B.
14856 hit] he B. suche] of swich B.
14857 not...of] hym noght B.
After l. 14859 there are two extra lines in Add.
14860 þei seide] om. B.
14863 þat oure] How B.
14865 as] om. B.
14866 at] all at B.
14868 Strongly was] Strong were B. feloun] of felon B.
14869 Of] With B.
14870-1 om. B.
14872 Of] With B.
14873 Aȝeyn] Aȝens B. & blood] þay stode B.
The Southern Version of *Cursor Mundi*

\[\text{bei wolde not leue for his good dede} \]
\[\text{Til \textit{bei had made his sides blede}} \]
\[\text{Leuer had \textit{bei se jef fend of helle}} \]
\[\text{\textit{ben him} amongis hem to dwelle} \]
\[\text{Miche au\textit{3t \textit{bei pat lord to loue}}} \]
\[\text{\textit{pat so wolde come for her bihoue}} \]
\[\text{He folwe\textit{p hem \& \textit{bei him fle}}} \]
\[\text{Wolde \textit{bei neuer on him se}} \]
\[\text{Fayn wolde he drawe hem to} \]
\[\text{And \textit{bei aboute hym to fordo}} \]
\[\text{But had sele on hem be sene} \]
\[\text{Glad of him had \textit{bei bene}} \]
\[\text{And serued him \textit{wip hond \& fote}} \]
\[\text{\textit{Pat wolde be born to her bote}} \]
\[\text{He loued hem longe in his hert} \]
\[\text{\textit{Bei quyt him euer wip vnquert}} \]
\[\text{\textit{Bei him hated to \textit{be dede}} \]
\[\text{In euel tyme toke \textit{bei \textit{bat rede}}} \]
\[\text{Fro \textit{bat tyme for wele ny wo}} \]
\[\text{Wolde not ihesus fle hem fro} \]
\[\text{But stabely wol wip hem lende} \]
\[\text{Til propheeyes han her ende} \]
\[\text{\textit{Pat he were nayled on \textit{bat tre}}} \]
\[\text{\textit{Pat vche day we saumple se}} \]
\[\text{\textit{Pat brou\textit{3te vs out of peyne bondis}}} \]
\[\text{Fro oure enemyes hondis} \]
\[\text{And to his passioun \textit{bat was hard}} \]
\[\text{As \textit{3e may here afterward}} \]

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14874-7 \textit{om. HTLB.}
14880 \textit{om. B.}
14882 \textit{Miche] Muchel T.}
14884 \textit{folwe\textit{p} folowed B.}
14886 \textit{hem} \textit{hem hym B.}
14887 \textit{fordo\textit{] vndo B.}
14888 \textit{had sele] and hap had had B.}
14890 \textit{wib\textit{] to B.}
14891 \textit{Pat\textit{]} He B. to\textit{] for B.}
14892-3 \textit{om. B.}
14894-5 \textit{om. CFAdd.}
14896 \textit{ny\textit{] nor T.}
14898 \textit{wol\textit{] wolde B.}
14899 \textit{propheeyes...her\textit{] be prophetis were brough to B.}
14901 \textit{saumple\textit{] ensample B.}
14902-3 \textit{om. CFAdd.}
14902 \textit{vs\textit{] vs all B. peyne\textit{] peynes T; om. B.}
14903 \textit{Fro\textit{] And toke vs fro B.}
14905 \textit{here\textit{] se B.}
He wolde him bowe þo þer tille
Frely of his owne wille
He say þe tyme comyng ny3e
Pat he for monkynde wolde dy3e
To bye hem out of her care
Pat wib þe fend dwellynge ware
He wolde hem vnbynde in dede
For him þouȝte hit was nede
For to suffere peynes grym
Monnes soule to haue to hym
ff þe passioun spe ke we here
How he vs bouȝt
Ihesu dere
Secundum euangelistam
Ihesus went toward Iherusalem
Goynge vpon his fete.
And he coom to a litil hil
men clepeþ olyuete.
Six dayes before paske
wib his he wente þat strete.
To his disciplis þat he ledde
þese wordis spake he swete.

Wite þe breþer why he seide:
I wende aȝeyn so snelle.
Hereþ now & vndirstond:
þe soþe I wol ȝow telle.
Þese iewes ben þe hit knowen:
a folke wondir felle.
Thei wol me neuer loue iwis:
for nouȝt þat I hem spelle.

Om. B. 14906-7 om. B.
14910-1 om. CFAdd.
MS B omits 11.14916-17288, and replaces them with a translation of part of the Meditationes Vitae Christi. See below, Appendix C. MS Add also breaks off here.
For loue nor awe ny for no signe <
bat I for hem haue wroust.
Wip mony signes 3e haue seen <
bat I haue on hem soust.
But al my travaile now I se <
stondeb me for noust.
Now tyme is monnes son to dy3e <
& monnes kynde to be boust. 14955

To pat castel he seide 3e go <
3e seen a3eyn 3ow stonde
Per por 3e fynde an asse beest <
wip hir fole done in bonde.
Goop & feccheb hir me if any mon <
leye vpon 3ow honde.
To lette 3ow seye pat 3e haue <
Pe lord to 3oure waronde. fol. 88r

De meke asse pat 3e Pere fynde <
soone pat 3e hir vndo.
Out of hir bonde & if any <
aske 3ow whor to.
Seye pat 3oure lord haf <
wip hem for to do.
And shal no man 3ow saye but good <
pe place is 3ondir lo. 14970

Soone per wente disciplis two <
to pat same castel.
Pes asse bei souste & fonde hir bounde <
bi a post ful snel.
Brouste bei noufer on hir bak <
sadel nor panel.
To her lord pat 3o was clad <
noufer in silke ny sendel. 14980

14955 &] om. L.
14965 ayen you wythstond L.
14967 To...3ow] Loke ye L.
14970 pat] om. L.
14971 &] om. T.
14974 for] om. L.
14975 And[ There L. 3ow saye] sey you L.
14977-82 copied in the following order in L: 14979-82, 14977-8.
14977 two] ij° L.
14982 nor] noufer T; ne L.
14984 noufer] nor L. ny] nor L.
My frendis he seide wite 3e why
I wende now to his toun.
Be sope now shul 3e knowe
al my pryue resoun.
Be tyme is comen bat I shal now
suffer my passioun.
Be feest is comen demaye 3ow not
but makeb my rydyng boun.

Now he seide shal wommanes sone
in monnes hondis be caust.
Be shul him take & deme to dyse
wipbouten any sau3t.
And wiþ tresoun him done on tre
as hit bfore was tau3t.
He shal be dede and ryse also
wiþinne be bridde nau3t.

Bei caste her cloþis on bis asse
and made on hir his sete.
Soone aroos be word ben
He was comynge bi strete.
Be folk bat coomen to bat feest
mony for ioye dide grete.
Be sympel folke of bat toun
bei wente him for to mete.

Wiþ alle bo myrpes bat bei my3t
derworply bei him mette.
Wiþ harpe & pipe horne & trumpe
be weye bei him bisette.
Olde & 3onge lasse & more
wiþ o word bei him grette.
Welcome saueour longe hastou be
bi be shal al be bette.

14988 al] of alle L.
14992 my rydyng] you redy L.
14994 hondis] honde T.
15001 bei] pe T. [his] the L.
15007 sympel] synfull L.
15009 [o] the L.
15010 derworply] devoutely L.
15012 be] bei H.
15013-20 copied in the following order in L:
15017-20, 15013-6. Marginal signs indicate the correct order.
15016 shal al] yt shal L.
THE SOUTHERN VERSION OF CURSOR MUNDI

\[\text{78} \]

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\(\text{Pe lordyngis & pe ryche men} \)
\(\text{pat while on bak pei drou3e} \).
And tempred resouns wondir faste \\
to take ihesu wiþ wou3e .
\(\text{Pei moured whil pe pore men} \)
& \(\text{bo children lou3e} .
\text{Biforn her kyng childer cast} \)
braunchis broken of bow3e .
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\(\text{Somme cast her clophis doun} \)
amydwarde \(\text{hat prong} .
\text{pe strete to spred} wiþ cloph \& floure \\
\text{his asse on to gonge} .
\text{Pe folke before \& bihynde} \\
worshiped him wiþ songe .
\text{Osanna lord welcome} \(\text{hou be} \)
where hastou ben so longe .
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\(\text{But bo childre} \text{hat were weyke} \)
among \(\text{hat prees to go} .
\text{Ouer walles and wyndowes} \\
\text{leyde her hedis} \(\text{bo} .
\text{Bihele} \text{her lord} \text{here he coom} \\
away was al her wo .
\text{Alle songe} \text{pei wiþ o moup} \\
of myrpe solas also .
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\(\text{Gloria laus \text{hat is worshepe}} \)
\text{lord haue} \(\text{hou now} \& ay .
\text{Kyng} \& \text{cryst} \& \text{raunsonere} \\
of folk \text{hat ben in fay} .
\text{To} \text{pyne owne welcome} \(\text{hou be} \)
\text{here} \(\text{hou art} \text{comen today} \\
\text{hou take to} \text{tonke} \text{hat we} \text{he do} \)
\text{Siche worshepe as we may} .
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\(\text{Osanna kyng to} \text{he we crye} \)
a song of swete steuene
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\(15020 \text{ wou3e]} \text{vow L.}
15022 \(\text{bo]} \text{the L.}
15023 \(\text{her]} \text{this L.}
15024 \text{broken]} \text{brade L.}
15030 \text{worshiped]} \text{worship L.}
15036 \text{hedis]} \text{hondes L.}
15043 \text{first &]} \text{om. L.}
No lasse be þou loued in erþe 
þenne þou art in heuene
Of israel þou art kyng 
þat ouȝte men knowe euene
And comen also of dauid kyn 
hiȝer noon con neuene

// Come now forþ blessed kyng 
oure lord bi þi name
Þe welcome þyne owne folk 
þat grete løy e & game
Of þi worþi werkis lord 
fer is spred þe fame
Welcome lord þat helest alle 
& bote ȝyuest to lame

// Come now forþ oure saueour 
we han desired þe
þou art kyn[g] of israel 
whoso þe soþe con se
By propheceye bifice was seid 
þat þou born shuldest be
Of good kyng dauid kyn 
& of þe rote of lesse .

// Osanna sir kyng com forþ 
þei cryed lasse & more
To þyn owne for we ben þyne 
to lerne on þi lore
Blessed be þou & þe tyme 
þou born were þerfore
For kyn[g] so hyȝe comen to toun 
herde we neuer of ore

// Welcome be þou lord þei seide 
dwelle not vs wipoute

15056 hiȝer...con] no hier can we L.
15057 blessed] our blessid L.
15067 kyng] kyn H.
15069 was] vs L.
15071 kyn] om. L.
15073 sir] om. T. com forþ] confort L.
15076 lerne] lyf L.
15079 kyng] kyn H.
15082 dwelle not] duellyng L.
To pis greet solemnity:
welcome wiþ outen doute
Þei ledde him into þe toun:
greet was þat route
To þe temple wiþ myche song:
on euery side aboute

// Pis is oure saueour þei seide:
þat comeþ to vs now
Ihesus [is] his name:
He comeþ al for oure prow
Þe dede may him not wiþ stonde:
but to his biddyng bowe
Mony seke hæp he heled:
men owe him to alowe

// Longe hæp he ben away:
longe aftir him vs þouȝt
Twelue or mo barfot men:
haþ he wiþ him þrouȝt
And on her feet were þei sore:
þerfore of hem vs þrouȝt
Oure manteles vndir hem we spredde:
opere hadde we nouȝt

// Now is he comen þat is oure kyng:
to synge lat vs go
We wende to haue forgoon him al:
þerfore was vs ful wo
Welcome is he fro now:
he shal nomore go so
For wo is him þat may him holde:
And leteþ him partie hem fro

// Whenn þo princes & riche men wist:
of al þis bere

15087 myche] muchel T.
15088 on euery] euer L.
15091 is] om. H.
15092 he...al] alle is L.
15093 may him] can L.
15099 Twelue] xij L.
15102 of hem] on hym L.
15107 forgoon] forgotyn L.
15109 fro] for L.
15112 hem] him T.
15113 þo] the L. riche] right L.
THE SOUTHERN VERSION OF CURSOR MUNDI

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\[15115\]

\[15116\]  
\[15118\]  
\[15123\]  
\[15125\]  
\[15132\]  
\[15133\]  
\[15134\]  
\[15136\]  
\[15144\]  
\[15146\]  

\[15116\] \[pen\] they then \[L\]. \[er...were\] they were \[ere\] \[L\].
\[15118\] \[mened\] \[mevid\] \[L\].
\[15123\] \[is\] \[was\] \[T\].
\[15125\] \[sene\] \[sone\] \[L\].
\[15132\] \[lawes\] \[lawe\] \[TL\]. \[wol\] \[hath\] \[L\].
\[15134\] \[al\] \[om.\] \[TL\].
\[15136\] \[breke\] \[vs\] \[brekes\] \[L\].
\[15144\] \[sauete\] \[vanyte\] \[L\].
\[15146\] \[folk\] \[world\] \[L\].
And p[at pis ilke ihesus:
be take erly to morn
Hit may not be done before pis folk:
þouȝe we had sworn
But lenger þen þis feest be don:
b[eþ he not forborn

\[ihe\]sus prechynge vche day:
stably in temple stoode
Vche nyȝte to olyuete:
to þat mounte he ȝoode
dere he wip his disciplis lay:
so him þouȝe gode
Euery day to folke he ȝaf:
of goddis worde þe fode

\[whenne þat swete myȝty kyng:
was comen to þat tyde
Þat in his swete wille was set:
þat he for monnes pride
Wolde suffere peyne & passioun:
He nolde no lenger abyde
But buxomly hymself he bed:
to al þat wolde bityde

\[ful mony sory sikyng:
þo sonk into his hert
His flesshe was doutynge for deþ:
þat kyndely wolde haue querte
Hit was ful shymyng for þe soor:
& no wondir for smerte
Þat his mychel charite:
for vs to suffere him gert

\[þe pre dayes were al goon:
& þebe ferþe on honde
His disciplis no wondir was:

15150 forbid forlor L.
15153 ihesus] Thus L.
15158 so] as þer L.
15166 abyde] byde TL.
15168 bityde] abide L.
15169 sory] sore L.
15173 Hit] He L.
15177 þe pre dayes] third day L.
15178 &] om. L. ferþe] iiiijth L.
bigonne to be doutonde
Sir þei seide telle vs now &
& we shul vndirstonde
Shul we any paske 3ow diȝte
owhere in þis londe

// The lord loked hem vpon
and vnswered hem ful swete
Goð towarde þe toun he seide
a mon shul 3e þere mete
A watir vessel in his hond
aȝeynes 3ow in þe strete
Goð wip him he shal 3ow brynge
to an In ful mete

// Folweþ forþ þat ilke mon
mekely þat 3e hye
To þe lord of þat hous
seiþ on my partye
Þat he lene vs þum celere
to make my maungerye
And he 3ow shal delyuer oon &
& þat ful priuely

// Þei wente forþ into þe toun
wip þis mon þei mette
Wiþ a vessel in his hond
watir for to fette
He ladde hem into his lordis hous
& þei him feire grette
And he hem lent a selere
at mete in to be sette

// Whenne þis hous was comely diȝt
Þer was no lengir abyde
Ihesus coom wip his felawis
þat litil loued pryde
Hit was a swete company
\[was\] gedered at \[\text{at} \] pat tyde
\[\text{The} \] Lord was to sopere set
his felowis him bisyde

\\\(//\)
Iudas of \[\text{the} \] twelue
was oon \[\text{at} \] Scarioth hiȝt
Ihesus Aumenere he was
but he was malediȝt
Wip \[\text{the} \] Lewis had he spoken
before on \[\text{at} \] nyȝt
His owne lord for to selle
as fully as he myȝt

\\\(//\)
The lord was to the sopere set
\[\text{The} \] mete alredy boun
\[\text{Up} \] he toke his holy hond
\& \[\text{and} \] 3af \[\text{the} \] benisoun
\[\text{Penne} \] he toke \[\text{the} \] breed \& brake
as hit is red in toun
To his disciplis he hit toke
\& seide \[\text{his} \] sermoun

\\\(//\)
Takeb \& eteb of \[\text{his} \] breed
for flesche is hit myne
\[\text{That} \] shal \[\text{the} \] same nyȝt be lad
for 3ow to myche pyne
Sipen \[\text{the} \] chalis \[\text{up} \] he toke
\& for monkynde on rode
Whenne seynt Ion his good cosyne

---

15214 \(\text{was}\) wa H.
15215 \(\text{be}\) This L.
15217 \(\text{be}\) \[\text{po} \] T. twelue \[xij\] L.
15234 is hit \[\text{yt} \] is L.
15236 for \[\text{from} \] L. myche] mychel T.
15237 chalis] vessell L.
15241 of \[\text{his} \] hereof L.
15242 for this is blode myne L.
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bes wordis vndirstode
He fel on slepe to cristis brest
for mengyng of his mode

// Vndirstonddeþ what I 3ow sey
my breþer seide he now
Gladly take 3e þat 3ifte
þat I 3yue for 3oure prow
I shal not of siche drynk
drynke forsoþe wip 3ow
Til we be samen in my kingdam
3yuen I haue a vow

// To my fadir þat is þeryn
þidir I shal 3ow lede
And of my mete þat þere shal be
þerwip shal I 3ow fede
And of my drynke þere shal 3e drynke
to 3ou for 3oure mede
For þat I saye 3ou here wip word
þere shal 3e fynde in dede

// Dismaye 3ou not breþer dere
what so 3e here or se
Þe traitour þat me traye shal
among 3ou here is he
Vchone on opere þo bihelde
whiche of vs may hit be
He þat etep of my disshe
he shal bitraye me

// Leue breþer and frendis
beþ not ferde he seide
Wol I woot whiche of 3ow
þe tresoun hþþ purweide
þat I haue loued shal me bitray

15249 3ow] wille L.
15251 take] toke T.
15260 shal I] I shalle L.
15261 þere] the L.
15263 For] And L.
15264 þere...3e] ye shalle L.
15265 3ou not] not you L.
15266 so 3e] you so euer L.
15269 on] om. L.
15275 Wol] Wel TL.
be weye is redy greipe
He may sey weileway his birpe:
for wo to him is leide

// Whenne his sopere was al done:
Ihesus roos of his sete
But his disciplis seten stille:
noon vpyrse he lete
Wip a twaile he gurde him:
sittyng to him ful mete
And in a basyn watir brou3t:
for to wasshe her fete

// Siche mekenes as his lord had:
herde men neuer er ne shalle
Pat bowed so his lordhede:
to buxomnesse of pralle
Biforn his disciplis fete:
frely dud he falle
Of his seruyse þei hadde selouþ:
& wondride þer on alle

// Cryst wip watir he þen wesshe:
alle her feet bidene
And wip his cloob aftirwarde:
wipeþ hem ful clene
Whenne þat he to petur coom:
þere he sat hem bitwene
His feet soone to him he drouþe:
him shamed þat was sene

// Lord he seide what is þi wille:
do fro my feet þi honde
Shaltou neuere wasshe hem:
whil I am man lyuonde
Petre but I hem wasshe he seide:
I wole þou vnirstonde

15278 wherfor he is paid L.
15279 sey] om. L. weileway] wayle the tyme L.
15281 his] the L.
15287 basyn] vessell L.
15290 herde...er] neuer ere men telle L.
15297 þen] them L.
15300 wipeþ] wypid TL.
15303 soone...him] to hym sone L.
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Shaltou haue no part wib me
in my blisse beonde

// Pat seide petur to bityde
Lord þou hit forbede
Not feet allone but heed & hond
wasshe to gete mede
He þat hab his body clene
seide ihesu is no nede
To wasshe no ping but his feet
for ensaumple in dede

// Herkenep me my frendis
of þing I telle 3ow shalle
Me 3oure maistir 3e clepe
& 3oure lord 3e calle
SOP hit is & shal be sene
suche day shal bifalle
For ensaumple now 3oure fete
þus haue I wasshen alle

// Sip I þat lord & maistir is
haue þus lserued 3ow
Loke vchone of 3ow to ðope
þat 3e as breþeren bowe
De seruyse þat I haue 3ow done
alle haue 3e sene hit howe
Dop wel for I wol not longe
dwelle wib 3ow fro nowe

// My leue breþer I 3ow forbide
þat pryde be 3ow among
3e haue me folwed hidirto
3e twelue in miche þrong
Oon of 3ow þis ilke nyʒt
shal do me myche wrong
Tomorwe shal I demed be
on rode tre to hong
I shal dyʒe and aftir ryse
þerto shal be not long

15318 no] non L.
15322 of] 00 L.
15340 twelue in] xij and L. miche] muchel T.
15342 myche] muchel T.
Whenne þei herde þat he shulde deȝe
þourȝe oon of her tresoun
And þat his body shulde be take
wip his foos feloun
And als he shulde on þe rode
suffere harde passiouyn
To sorwe sadly in her herte
þo were þei ful boun

Þenne spake petur firste of alle
lورد to me þou say
Wher þou seist hit ouȝt by me
þat I shal þe bitray
Wheþer woot I who þi traytour is
& I haue loued þe ay
Oure lord swetly him vnswered
& seide petur nay
But in þis felowshiphe is he
he may saye wayleway

Weyleway þenne may he synge
þat cursed ful of care
And þe same may she say
þe modir þat him bare
To more blisse hit had him bene
vnborn if he ware
I shal þou teche him to knowe
þouȝe þat he nowe dare
Her aftir soone shal ȝe se
ful euel shal he fare

He þat I to take þis breed
hit is he to bihalde
Ludas opened þo his mouþ
ar he þerto were calde
Soone was þat mossel boun
he diȝȝt hit as he walde
And Ludas swolewed hit a doun
& sîþen his lorde salde

15351 als] as L.
15353-4 om. HTL.
15367 þenne] welle L.
15378 bihalde] be had L.
Out of oure lordis holy hand
pat mossel cau3t ludas
Wiþ pat ilke same breed
into him crept sathanas
Of al venym & enuye
ful kyndeled he was
Fro þenne he ran vche fote
þeode he not a pas
Til he coom to þat in
þere woned caiphas
þere he þe iewis biforn fond
in þat same plas
He þat siche a lord forsoke
myȝte seye mony alas

Whenne þat traitour to hem coom
in counsel he hem fond
How þei myȝte oure lord take
þei wolde him haue in hond
þei asked Iudas what he wolde
he seide I brynge tipond
Ihesu þe prophete where to fynde
þat myche is sou greuond

Where his In is tonyȝt
wel I con ȝow brynge
If ȝe wole ouȝte of ȝoouris ȝyue
þenne woot I for what þinge
Into ȝoure hondis I shal him take
holde hit no lesynge
Alle þei seide to sir Iudas
þou art to vs louynge
A good bargayn hastou made
welcome to þis gederynge

Þis marchaundise lordyngis alle
had we to myche nedæ
But to hem þat þe chepyng made
hit fel to myche vnspede
Iudas þei seide what wolt þou haue
of vs for þi mede

15389 &] and of TL.
15395 he] om. L.
15410 myche] mychel T.
And he ðat traitour feloun seide:
but þrcci pens in dede
Make vs þei seide siker of him:
þo pens here we þe [b]ede
What sikernes seide he wole 3e more:
to him I wol 3ou lede
Whereaboute abyde 3e now:
go we bettur spede

\[15425\]  

// Whenne þis wrecche Judas:
had his mony fonge
Comeþ forþ he seide þo:
why dwelle 3e so longe
þei armed hem soone pryuely:
for to make hem stronge
Whenne þei were armed in þat court:
Judas hem stode amonge
þe traytour fals seide hem to:
wiþ me shul 3e gonge
þe mon þat I shal 3ow biteche:
aboute him faste 3e þronge
Þerfore a tokene I shal 3ou 3yue:
þat 3e go not wronge

\[15433\]  

// Knowe 3e him þat 3e shul take:
þenne seide þei nay
Wherby 3e shul him knowe:
a tokene I shal 3ow say
þat mon þat 3e se me kisse:
hondis on him 3e lay
For þat is he we goon to take:
hit shal be do seide þai
Him to clippe aboute þe necke:
I go bifore þe way
And loke 3e folwe me nyȝehonde:
þus þei seide parfay

\[15450\]  

// Whil 3e se me kisse hym:
leye hondis on him allone

\[15424\] þrcci] xxx L.
\[15426\] bede] pede H.
\[15427\] seide he] he seide T.
\[15431-2\] om. FGHTL.
\[15436\] dwelle 3e] ðe dwelle T.
\[15439-40\] om. FGHTL.
\[15460\] þus] 3us T.
Mony opere he hab wip him <
but armed is þer none
If þei bigynne to warne ʒou him <
loke þei be sone slone
Siche tokens ʒaf þe traitour <
to ben his lordis fone

// A þat þis traitour Iudas <
was ful of felonye
 þat þus his swete lord souȝt <
to do him for to dye
Bettur had him bene to haue ben dede <
so dere he shulde hit bye
 þen wip a kissyng on þis wyse <
his lord done triccherye
His modir malisoun he had <
þat sene was sikurye

// A þou traitour Iudas þeof <
feloun foulest in lede
Of þi michel wickednes <
may al þis world drede
How myȝte hit shape into þyn hert <
to do so foule a dede
Siche a lord to do be slayn <
& þerfore take mede

// Leue we of Iudas here <
to speke of his tresoun
To telle of ihesu þere he was <
herborwed in þe toun
How petur him by mened <
& seide þis resoun
Þou shalt betrayed be Lord tonȝt <
bi a fals feloun
Elleuen are we ʒitt to stonde <
wip þe al redy boun

15470 þat TL.
15475 þe L.
15480 þeloun L.
15481 þe L.
15485 þerfore L.
15491 þe L.
15495 þer L.
If any come be to take \\
we wole be kepe hem fro \\
We are hardy men Inowse \\
aseyn Judas oure fo \\
What wepenes haue 3e seide ihesus \\
sir we haue swerdes two \\
Denne he bad hem alle be stille \\
& seide Inow3e are po \\

I do 3ou to wite brepher dere \\
Pat longe hit is agone \\
Pat I haue greiped 3is ilke mete \\
most to ete of one \\
Judas hy3ep him ful faste \\
comep he not allone \\
3e forsope shul aftir me \\
be lafte ful wille of won \\

Whenne 3ei vndirstode 3is word \\
a sorwynge 3ei bigon \\
And oure lord called petur \\
and seide to him 3on \\
Petur he seide sathanas \\
oon is of 3i foon \\
Hab asked now to fonde \\
3e pisel allon \\
But I haue preyed for 3i feip \\
pat hit stonde as soon \\

Petur countfore breper 3yne \\
whenne I am lad 3ow fro \\
Lord he seide 3ou woost \\
pat I loue 3e & drede also \\
I am redy 3e to folwe \\
bope in wele & wo \\
Bope to prisoun & to dep \\
for 3i loue wole I go \\

Denne bihelde 3at lorde hende \\
vpon 3at swete meyne \\

15505 two] ij° L. 
15516 wille] wele L. 
15517 vndirstode] vndirtoke T. 
15522 is] is is T. 
15530 3e] om. L.
How myche þei mournynge made 
& sorweful were to se
A my leue frendis he seide 
ful wel shal 3ow be
Þis nyȝt shal ben a skaterying :
bitwene 3ou & me
In no maner mysse may 3e nouȝt 
for tyme shal come þat 3e
Shul al þe sorwe þat 3e haue now 
be turned into gle

// For þouȝe my flesshe be to hem take 
as prophetic hap set
And bi my deþ on þe rode 
shal monnes synne be bet 
I shal ryse þe þridde day 
to lyue wipouten let
And wherme we shul in galile 
efte togider be met
Alle þe cares þat 3e haue now 
clene shul 3e forȝeeet

// Petur be þou not toferd 
I bidde þe herfore
But wende 3e into galile 
& I shal mete 3ou þore
Nay sir he seide to leue þe þus 
þat shal be neuer more
But suffere wol we togider 
boþe softe & sore
Dowey seide ihesus þo 
þou shalt forsake me ore

// Þou shalt se hem ȝytt tonyȝt do me greet deray
For þei wolde on me wreke 
al her owne afray
Þou shalt ar þe cocke crowe 
forsake me þryes [1] say

15543  mysse may] dismay L. 3e] I 3ou T.
15546  turned] turned 3ou T.
15554  be] by L.
15568  do] to do L.
15572  þryes] iiju L. I] & H.
And sey pat pou me neuer sye
hit bep noon oper way
But pou shalt couere & countorte hem
pat pou seest in delay
And þe & hem of ȝoure wo
I make quyt sum day

// Alle þe apostlis þo bigon
to grounde to falle so mete
Himself went as he was wont
to mount of olyuete
Pre disciplis wip him ȝeode
folwynge at his fete
Abydep here & preyeþ he seide
I shall come to ȝow swete
Anoon he ȝeode a stones cast
bisyde þat ilke strete

// Wip him þre apostlis he toke
ar he made his preyer
Petur - Iame - & seynt Ion
þese him derrest were
Pryuely lad hem him wip
for þei were him dere
And ledde hem vpon þe mount
his counsel for to here
As dere fadir dop to sone
so he dud hem lere
And his angwisshe in his hert
to hem þus made he clere

// My soule is sorweful to þe dop
þat I shal suffere soone
I wol go make my preyer
abideþ til I haue done
A stonescast fro hem he ȝeode
& þere he made his bone
To his fadir dere of heuen
þat sittyng was in trone
His sorwe myȝte no mon telle
þat lyueþ vndir mone
Therefore gode men I warne you:

Thenke vpon his care
And folwep him 3oue fadir is
to lerne on his lare

Dop away 3oue pryde of lyf
Pat 3e myche wiþ fare
And boxomnes for him 3e bere
Pat so myche for 3ow bere
For his wo ou3te we to wepe
He suffered for vs sare
Of alle þe woís þat euer were
suche herde we neuer are

Whil he lay in orisoun
he on his fadir grette
And also for drede of dep
his holy body swette
Of blood & watir þat of him ran
þe erbe was al wette
Harde was þat sorwe
þat in his hert was sette

Fadir he seide here þi sone
þat now to þe wol crye
Wheþer shal I now þis dep drynke
or ellis passe þerbye
Fadir he seide þou woot hit wel
I say hit not forþye
Al þi wille shal be done
þerto I am redye

Lordyngis now for goddis loue
herken to my spelle
Of siche a sorwe as was þat
men herde neuer telle
Wiþ stronge drede was he smyten
boþe þour3e flesshe & felle
Whenne swoot of blood out of hym brast
& ran on erbe to dwelle

Whenne he was risen of þat stour
to his felawis coom he

\[15617 \text{ ye }] \text{ you L.}
\[15642 \text{ telle }] \text{ er telle TL.}\]
Alle on slepe he hem fonde
for sorwe & greet pite
Ful swetly to hem he spake
 breached what do 3e
Rise vp & wake Wel
ar pat 3e temptide be
Petur wake wip me a while
bus hettestou not me
Her y3en were greued so wip grete
pat sorwe hit was to se

// Rise vp petur hastou for3eet
pat pou eer me hist
Pou seidest for me if nede were
dis3e pou woldest in fi3te
Now maist pou not wake wip me
an hour of a ny3te
Be wakynge in orisoun
for pe waryed wi3te
Dou3e pe spirit redy be
pe flesshe is seke to si3te

// Wherne he bus had hem tau3te
stille he lafte hem bere
And wente efte into be stide
bere as he was ere
Miche he dradde be harde dep
pat brou3te vs out of fere
Buxomly he fel to grounde
& let be erpe him bere
And on his fadir in heuen calde
wip pleynt him to arere
Wip bo wordis biforn seide
lasse ne more bei were.

// I woot wel now I shal hit drynke
bis dep fadir myne
Dou3e my body mot hit passe
pe polyng of bis pyne
I am bi sone redy boun
to do wille bis pyne
Wip þat he roos out of þe place &
þat he was knelyng ðine

// Whenne he had made his orisoun &
wp soone he roos away
And coom to his apostlis &
slepyng alle þei lay
Wake hem ȝitt wolde he not &
þat tened were in tray
Of þem redles he rewid sore &
more þen men con say
Þo he went þe þride tyme &
his fadir for to pray

// Whenne he hadde þe þride tyme &
made his orisoun
And menged to his fadir dere &
of his passioun
Þe strong sorwe þat he hadde &
may no man rede in toune
Aungels out of heuen coom &
to countforte him ful boun

// Slepeþ now for wel ȝe may &
brþeren dere he seide
For here he comeþ nyȝe at honde &
þe tresoun haþ purueide
Now forsope he shal me ȝyue &
a ful harde breyde
But myche wo if he wiste &
is biforn þim leyde

// He haþ wrouȝt soþ hit is &
to himself myche woo
Wip myche folk comynge is he &
þat is my moost fo
Spere swerd & mace þei brynge &
þepenes þere mo
Iudas now ȝondir comeþ &
þe sekeþ me to slo
Ful mad were þei in hor mode:
for derk was þat nyȝt
On fer fro hem þei loked:
& say comyng lîȝt
Po disciplis wex aferde:
whenne þei say þat siȝt
Of lanterne staf swerd & spere:
& mony armes briȝt
Iudas was armed to þe foot:
redy for to ſiȝt
Wip him he shulde haue fouȝten sore:
bi resoun & bi riȝt

Ihesu went him forþermore:
disciplis him folwonde
To a litel þarde of cedron:
ouer þat ilke stronde
Iudas wel he knew þe stide:
þat Ihesu was hauntonde
Wip his fals felowshepe:
þe traytour þere him fonde

Whenne Judas had auysed him:
whiche þat ihesus was
Soone he ran him for to kis:
as traitour in þat plas
Heyl maistir he seide:
whom secustou Judas
Ihesu he seide of nazareth:
founden I haue his face

I am he sone he seide:
to þat pepul þon
Iudas & his felowshepe:
soone on bak þei ron
þei fel douȝt soone to þe grounde:
eueriche mon
Iudas vche lymme he quook:
& aftir þei vp won

[15731 Of] On L.
15738 disciplis] þe dissipils L.
15747 for] forth L.
15756 on bak] abak TL.
3it asked oure lord what ēpei souȝt? Ihesus ēpei seide seke we
As I seide to ȝow biforn ēhe haue ȝe founden me
Iudas leop efte vpon him ēheil maistir seide he

For to cusse his swete mouȝ he bed hit him ful fre
Sip ȝe me seke I ȝou biseche ēto lete my felowis be
Iudas he seide þat þou shalt do ēhiȝe þou nowe þe

Wherne Iudas bed Ihesus to kisse ēforsoþe he grucched nouȝt
Iudas he seide sumtyme was ēmyche of þe Irouȝt
Now hastou wiȝ felonye ē& tresoun me here souȝt
Wiȝ a cosse mannes sone ēhastou to bandoyn brouȝt

Wiȝ þat word þat ihesus seide ēþei bigon to awake
And him fast aboute biset ētil þei had him take
Wiȝ maces & wiȝ fustes ēmany strokes him þaf blake
Vche dynt went to þe boon ēal was for oure sake

Petur þat him loued so ēsay no bettur woon
His swerd out of scauberde drouȝe ē& smot of þe ere of oon
Had hit ben aftir his wille ēþere had he ben sloon
Ihesus seide petur dowey ēstrook ȝyue þou more noon
In þi sheþe þut þi swerd
I wol not þat þou smyte
On malkes ere honde he leide
& heled hit ful tite
He he seide þat smyteþ wip swerd
of swerdshal haue wyte
I wol þat no mon for my sake
nouþer fiȝte ny flyte

Leue petur I seide to þe
þou vndirstonde hit bet
If I my fadir wolde biseche
I myȝt wiþouten let
Haue twelue þousande legyouns
of aungels wip me set
But how shulde þenne þe þrophecies
be done þat ben bet

Petur was in honde nomen
for fiȝt þat he had done
Ihesus toke malkes eere
& heled hit ful soone
Go forþ he seide my fadir hap
wrouȝte for þe my bone
Petur scaped fro þe iewis
& laft þe kyng in trone
Fewe abood þo wip ihesus
lورد of sonne & mone

Bi his heed & bi his heer
forþ þei ihesus drowȝe
And loggid him lþpsomly
ouer hilles dale & slowȝe
Wip her staues beten hym
& dide him myche wowȝe
How þei him ladde þulke tyme
to se was sorwe ynowȝe

Þei beet him wip her maces
bremely to grounde
And foule halowed him þerto
as he had ben an hounde
His disciplis were aferd
bigon to fle & founde
And as þei to & fro him pulde
his body was stounde

// Whil þei þus him handeled
wicked as þei mouȝt
Men he seide what eileþ 3ow
vncely is 3oure þouȝt
Wip staues me þus to bete
what haue I to 3ow wrouȝt
Wherfore haue 3e me taken
& as a þeof me souȝt
Wip lanterne on nyȝtirale
& I ne fled sou nouȝt

// Forsoþe nouþer semþ 3ou
3oure dede ny 3oure sawe
In 3oure temple haue I tauȝt
openly to knawe
Þere al folke was wonte to come
wip maistris of þe lawe
Maistir was þere noon so grete
þat I drede of her awe
Ny of þingis þat I seide
my word not to wipdrawe

// Now are 3e comen me to take
in mirkenes of nyȝt
And also 3e haue taken me
wipouten any pliȝt
For 3e me haten to þe deþ
haue 3e noon oper riȝt
Suche is 3oure tyme he seide
merkenes wipouten liȝt
In euel tyme leued 3e
Iudas þe waried wiȝt
Miche pyne purueyed is 3ou
but more to him is diȝt

// His hondis þei bonde & lad him forþ
atrott & not apas
Riȝt to her owne bisshop
his name was þo cayphas
Mased & wery þen were þei þo  15875
þei nust wherfore hit was  15876
Laft þei not bihenden hem  15879
þe fals feloun Judas  15880
Er þe deluyered Ihesus vp  15877
Ibouinden harde wiþ a las  15878
þe felouns him louȝe to scorne  15881
on vche syde þat plas .

// Petur folwede on fer  15885
for durst he nouȝt in siȝt
For wondir fayn wolde he wite
þe ende if he myȝt
To cayphas hous he aftir coom & þidir in he tiȝt
Now shal þe forwarde holden ben 
þat crist biforn him hiȝt  15890

// Whenne he was to paleys comen  
spered was þe ȝate
A knowen frend he had þerin
And let þim In þerate
For ful of sorwe in his herte 
was he neiuer so mate
Fayn wolde he speke & aske of ihesus aȝaste  15900

// What shulde of his maistir wof[r]þe 
wite he wolde fayyn
Awhile forwarde he ȝeode 
awhile him drouȝe aȝayn
What þei wolde wiþ his maistir do 
gladly wolde he frayyn
For sore he drede as aftir fel 
þat he shulde be slayn .

15876-81 The lines are copied in the following order in HTL: 15876, 15879-80, 15877-8, 15881.
15878 harde] hard in L.
15879 Laft þei] Laftyn now L.
15881 þe] þo L.
15891-2 om. FGHTL.
15901 of] om. L. worþe] worþe H.
15902 he wolde] wolde he TL.
15903 forwarde] forþewarde TL.
A fuyr was made in Þat place: Þe nyȝte hit was ful cold
Mony drouȝe aboute Þat fuyr for þingis Þat were told
Petur to here þider drouȝe Þouȝe he were vnþolde
A seruaunt soone was war of him & gon to him biholde

Whenne he had avised him & say petur þere stonde. Þis mon he seide is oon of his Þat we here haue in bonde
Anoon petre seide nay 3e bere me wrong on honde Wist I neuer what he was sib I was born in londe

Petur had but a liitil vneþe þennes goon Whenne anoþer wiþ him mett & seide Þis is oon Of ihusus felowship I wis do take him now allone
And petur seide knowlechyng of him had I neuer none

Anoon he drouȝe him to þe ȝate fayn wolde he be þeroute Soone met he wiþ a woman Þat made him moost to doute Him Þis I say for soþe she seide longe eer wiþ him in route Þou seist not soþ petur seide I was neuer þeraboute

I know him not for soþe he seide & swoor hem þo biþore Bi þis tyme hit was past

15909 A fuyr] After L.
15916 to him] him to TL.
15922 on] in L.
15924 sib] synne L.
15937 Him Þis] This man L.
ouer mydnyȝt & more
Penne bigon þe cocke to crowe 
þe tyme was comen þore
Petur þenne him bi þouȝt 
þe worde was seide him ore
He went forþ out of þe court 
wepynge wondir soore

Ihesus turned him aboute 
on petur iȝe he kest
Þo wiste he comen his maistir word 
þipouten lengur frest
For sorwe he wronge & wepte also 
as his hert shulde brest
Þat nyȝte he dud him to a roche
þervndir for to rest
He nuste whidirwarde to wende 
y what him was best

Hit is writen of þis Judas 
whenne he had don þat synne
Wip his penyes þat he toke 
he went to his modir Inne
Modir I haue my maistir sold 
bi a solyl gynne
And in my purs þe penyes I bere 
now shal I sumwhat wynne

Iudas was Ihesus aumoner 
boþe þeof & traitour bolde
Al þat was bitaken him
selden aȝeyn he golde
Of his þeft & felonye 
his modir so he tolde
And how he to þe iewis hadde 
his owne maistir solde

Sone hastou þi maistir solde 
þe he seide ful þro
Now she seide shaltou be shent

15944 &] or L.
15951 om. T.
15955 wepte] wepe L.
15969 aumoner] om. L.
15973 his] this L.
I woot þei wol him slo
To deep shal men se him be don
but rise he shal þerfro
Fro deþ he seide nay forsophe
modir hit beþ not so

---

He shal neuer ryse aȝeyn
trewly by no myȝt
Furst shal þis cok vþryse
was scalded ȝistir nyȝt
Vnneþe had he seide þat word
þe cok took vp his fliȝt
Feþered fairer þen biȝ fynȝt
crewe bi grace on hiȝt
þenne bigon þe traitour fals
to drede for his pliȝt

---

þis was þe same cok
þat petur herde crowe
Wherþe he had forsake his lord
þries on a rowe
Speke we now how iȝhesuȝ stood
among þe folk so lowe
Hidur & þidur þei him drouȝte
vchon oþer him to shouȝe

---

Al þat nyȝt he was in hond
among þe cursed lede
On þe morwe ron þidirwarde
folk as þei wolde wede
Þe lordis alle were aftir sent
to ben at þis dede
Petur wherþe he say þe day
to his felowis he þede
He went for to visite hem
for þerof had þei nede
An harder nyȝt no mon nyȝt haue
þen he had we rede
In sir Cayphas hous
  þei helde her gederynge
Aȝeyn her lege lord Iwis
  to hede him or to hynge
Mony gedered of þe toun
  bi certeyn warnynge
And senden aftir sir pilat
  þidir him for to brynge
For he was iustice ouer hem
  vndir Cesar þe kynge

Pilat coom and asked hem
  in scornynge as h[ï]t were
  þei stirten forþ sternely
  wip a lodly chere
Forsoþe pilate þou owc him holde
  to vs & þe vndere
Pat kyg him calleþ wipouten leue
  of cesar wipouten pere
Herdestou neuer siche wondris
  as he hap done vs lere

Cayphas þat her bisshop was
  was ful ryche of fee
Alle gedered at his court
  þat ilke sory meyne
Ihesus þat in prisoun lay
  þei brouȝte forþ þat fre
Harde bounden as a þeof
  was wont wip hem to be

Þei bipouȝte hem on what wyse
  þat þei myȝte him wrye
And wip what þing þei somnest shulde
  do him þenne to dye
Sir pilat on hem biheld
  of skil was sumdel slye
He knew somdel her tresoun
  þat hem was leof to lye
He biholde her bittur bere
how þei seide her resoun
And vndirstood þat þei him had
taken wiþ tresoun
Pilate sat & him aboute
þe burgeis of þe toun
He leued not to þat wicked folk
for euer þei were feloun
Byfore hem ihesus stood as lomb
his heed droumpenyng doun
On hem he cast vp his y3e
but bood her wille al boun

Mony a lesyng had þei made
a3eyn ihesus þat day
Pilate herkened hem þo
of al þat þei wolde say
But he coupte fynde no cause why
deþ on him to lay
For in her owen sawis
ofte chaunge þay

Vp þo stirte two pardoners
þat false were ful of gyle
And seiden on hiȝe to pilate
sir here vs a while
He is mon & makeþ him god
to make men leue his wyle
He is no god nor goddis sone
of him knowe we þe stile

Gode men þei seide 3it is þer more
here & we wol telle
In þe tempel þis he seide
þere we herde him spelle
He bad þat we þe tempul shulde
al to grounde felle
He wolde hit reise þe þridde day
no lenger tyme to dwelle

16055 how] and how L.
16058 wiþ] wipouten H.
16062 euer þei [þei were T. euer...were] they were euer L.
16066 but] and L.
16074 ofte] ought L. chaunge] chaunged TL.
16075 two] ij° L.
16084 &] þan L.
Anoon pilate vp he roos 
Ihesus wip him he ladde
And 3eode into þe parlour 
þat was a counsel hous badde
Bitwene hem two he asked him 
whi he was so madde
To þat folke him souȝt wip shame 
noon vnswere þat he hadde

Seestou not þat pei þe hate 
þese iewis no þing more
Pei wol þe sle if þei may 
& destrye þi lore
Herestou not on every syde 
how þei on þe rore
Aþeyn her sawes þat þei say 
vnswerestou not wherfore
Sip men han seid þat þou art 
wyse of lernynge lore
3yue vnswere of þis ihesus 
or ellis þou smartist soore

At þese wordis coom a mon 
rennynge fast in hyȝe
And seide he wolde speke anoon 
wip pilate pryuelye
A messangere him tiping brouȝt 
fro his wyf þat ladye
She grette him ofte & tipinge sende 
to drede of þat folye.

þi wyf he seide is ille at ese 
& þat is for a siȝt
Þat she in her slepyng say 
þis ilke last nyȝt
Of þis ihesu þat now þis folk 
han take wipouten pliȝt
Word she sendeb þe if þat þou

16094 hous badde} had L.
16095 twy j ipL.
16098 hadde} had L.
16101 if} and L.
16108 lernynge lore] yernynynge yor L.
16110 smartiȝt} wilt smart L.
16119 ille] alle L.
on any weye my3t
Pat pou suffere him not to dy3e 
for hit were greet vnri3t

// Whenne pilat had þis tibing herd 
& wel hit vndirstode
He brouȝt wip him ىhe sus aȝeyn
& to þe court he ȝode
Gode men he seide I con not fynde
in þis mon but gode
He is not worbi for to dyȝe
me þinkeȝ in my mode
But scourgeeł him & letęł him go 
whenne ȝe se þe blode

// Do wey þei seide sir pilate
why seistou now so
We wol graunte on no wyse
him to skape vs fro
He makeȝ him [kyng] & so calleȝ
in many cuntrees ful þro
Who so calleȝ him kyng wipotent riȝt
is emperouris foo
Of galile is he born
oure folk he dop mysgo

// Whenne þat pilat herde hem say
he was of galile
He þouȝte to haue saued him
to drede soore gan he
For heroudis was in þat tyme
kynge of þat cuntre
Bounden ىhe sus as he was
also he lete him be
And wip seruauntis he him sende
to heroude him to se

// For to wraȝhe heroude more
ful loop was pilate
For he and he a litil biforn
had ben at debate

16130 Originally vndirstonde, altered to vndirstode H.
16143 kyng] om. H.
16146 is] is our L.
16153 heroudis] herawde L.
For to do his wrappe to ceese & saue his astate
To heroudis þo he him sent euen þe hire gate

// Heroudis 3erned him to se & of his coom was fayn
Wiþ his knyȝtis vp he roos & went him aȝayn
Of him he wende signes to seen but hit was al in vayn
Wolde he neuer on him biholde for nouȝt þat he coupe frayn

// 3itt þo iewis fyned not to seke ihesus wiþ wrake
Þei preyed þat he shulde no preyere for him make
Ne helpe him not no more he dud for þe iewis sake
3it shul þei alle biforne him ful grisly quake

// Whil þat heroude wiþ him spak He vnswe[r]de nouȝt
And he had 3erned him to se þefore him forþouȝte
For had he any maner signe forþore heroude wrouȝte
Þe iewis had not him slayn for no þing þat þei mouȝte

// He asked him priuely whi þei had him bounde
Speke to me & telle me why as hit shal be founde
And ihesus helde him stille in þat ilke stounde

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16165 heroudis] herowde L.
16167 Heroudis] Herowde L.
16171 wende] went L.
16173 he] hym L.
16176 ihesus] iewis L.
16184 he] he ne L.
16191-4 om. CGHTL.
16199-200 om. F.
A purpur clooþ þei on him cast <
þerynne þei han him wounde
In tokne of fol forþ him ladde <
to pilate on þat grounde

// Sir heroude þe gret wel <
we sey pilate to þe
And now be 3e frendis made <
þe soþe þerof woot we
He hâþ þe send þis mon aȝeyn <
riȝt into þi se
A worde wip him nolde he speke <
for nouȝt þat myȝte be

// He is þe selcouþest mon <
þat euer ȝit we syȝe
For he chaungid no chere <
for lowe ny for hyȝe
Nowþer vnswere wolde he ȝyue <
ny lîftyn vp his yȝe
But heroude þonked þe þi sonde <
sobely wipouten lîȝe

// Certis seide pilate þo <
þat þinkeþ me ful good
But hereþ now my counsel <
for mengid is my mood
Þis good mon is of greet witt <
whoso hit vndirstood
But for he hâþ ȝow wrapped <
wip him ȝe are so woode
I rede ȝe chastise him þus <
& bete him to þe blode

// Gode men what is ȝoure doom <
seþ me certeynly
Alle seide þat he be done <
on cros & þat in hy
To turne þat counsel bettur hit is <

16203 fol] a fol L.
16205 þe] þer H.
16210 into] vnto L.
16218 lîftyn] listen T.
16224 mengid] mendid L.
16227-18512 om. F; 12 leaves missing.
Pilate was full of wroth I wis wip hem that ilke day
Mon he seide why dostou þus þat þo wolt noþing say
Aȝeynes hem þat sewe on þe nouþer 3e nor nay
For þi state þou owest to speke to brynge þiself away

Whi is þe so looþ to speke vnswere hem I rede
Sestou not how þat þei þe haten to þe dede
O frend hastou not of hem alle wole þe þe quede
If þou wolt not helpe þiself I con no furre þe rede

Say me now wheþer þou be Goddis sone or noone þat I may witturly hit wite
Po vnswered he alone I am his sone as þou hast seid þat shul þe wite vchone
Hit shal be sene whenne sopfastenes shal among 3ow gone

Leue hit who so þat wole I telle 3ow hit riȝt
To clymbe aboue þe cloudis alle þe sone shal haue myȝt
And for his frendis aftirward doun shal he liȝt
Not in priuete I sey but in 3oure aller siȝt
THE SOUTHERN VERSION OF CURSOR MUNDI

Euel at pat word was he herd
of pat cursed lede
Vp ros þei alle & þaf a cry
riȝt as þei[.] wolde wede
What nede haue we of witenes
Aȝeyn him vs to spede
His owne mouþ hȝp him denied
of witnes is no nede
Dop him on rode wipoute ransoun
þat no mon for him bede

Anoon a seriaunt sterte forþ
þat stode among hem þore
Wip his hond a buffet
he þaf ihesu ful sore
He seide eftsones speke but skil
& wordis siche no more
For þi myssawe þat þou hast seid
take þat to teche þe lore

Ihesus lifted vp his face
& loked on þat feloun
Frend he seid why smoot þou me
wipouten any resoun
Are þou myȝtest haue founden
a skilful enchesoun
Þe mon þat dop no vnriȝt
to smyte hit is tresoun

Pilate vp roos & forþ he þede
out of þe pretory
Þis fals folk ihesus ladde
folwyng him wip a cry
Pilate hem defendide
to do him vileny
For what endyng þe moot wolde take
wiste he not witterly

Into a chaumber priuely
wente pilate his one

16276 þei þe H.
16279 denied] demyd L.
16291-2 om. GHTL.
16300 smyte] smyte hym L.
And ihesus bi his biddyng 14
in wip him was gone
Pilate soone him asked 15
wip wordis in hat wone
Gode man whi haten bei þe þus 16
þese iewis euerychone

// De bisshopp & alle his men 17
wip þe ben vnsaust
Her purpos is fully 18
to depe to make þi draust
Art þou goddis sone he seide 19
þat here þus art caust
Sob he seide why askestou 20
hit is bistro þe tauast

// Seye me sob seide pilate 21
why þou art her foo
I woot þat þei wol not fyne 22
til þat þei þe slo
Wostou not wel þat powere is myn 23
to spille or let go
Penne seide ihesus to pilate 24
me þinkeþ hit is not so

// For þouȝe þou poust haue a while 25
þou shalt not haue hit ay
I haue hit of god & am his sone 26
If I sooþ shal say
Pilate sawe þat wip no word 27
owercome him he may
He vnclad him of his cloþis 28
& dud on opere þat day

// So he sende him clad aȝeyn 29
to his foos in plas
A croune on his heed þei sett 30
in scornynge alas
Ihesus þouȝte myche shame 31
þo he scorned was
For coube he neuer do þe dede :
to come in siche a caas

// Ihesus was sore agreued :
& louted doue his chere
þis þei seide is 3oure kyng :
lo him before 3ou here
Loude bigonne þei to crye :
þat alle herde þat þere were
Goop & takeþ him blyue :
we wolde on rode he were

// Alle þei cryed wib a moue :
naile him on rode tre
Seiþ not so quod pilate :
þat is not reede of me
Him oweþ not dyþe for no cause :
þat in him 3itt I se
Alle þei seide but if þis mon :
b þe damned be
þe frenshie shaltou lese :
bytwene cesar and þe

// Pilate seide lo here 3oure kyng :
but here what I wol say
Tomorwe is 3oure myche fest :
þat 3e holde in 3oure lay
A prisoun are 3e wont deluyere :
for reuerense of þe day
Askeþ whiche þat 3e wolde :
3e shulde hit haue parfay
And I rede 3e aske 3oure kyng :
& I shal not say nay
Wherfore seide þei seistou so :
leue sire þat doway

// Of þis ihesus speke þou nomore :
but of anoþer man

---

16354  þere were] þere þat bere T; þat ber L.
16355  &] now & TL.
16358  rode] þe L.
16365  þe] Thy L.
16366  cesar] zezar L.
16367  lo] lor H.
16374  shulde] shul TL.
Whiche we han chosen to vs:
his name is baraban
Of 3oure kyng in honde he seide:
what þenke 3e to do þan
To naile on þe tre he is not worpi:
as fer as I se kan
But efte þis word more & more:
to cry3e þei bigan

// Wondir vs þinkep of þe pilate:
þat mouest þus þis skille
We haue chosen baraban:
algate him haue we wille
Pilate þouȝte her desire:
soone aftir to fulfille
Whenne he say his assoyne:
þei toke into greet ille
IhesuS þat al todrawen was:
to scourgynge he took hem tille

// Whenne pilate sey no bote:
3eeyn hem longe to stryue
Of ihesuS deep he þouȝte þe synne:
al fro him to dryue
Vp he roos his hondis wesshe:
among þat folk ful blyue
Alle 3e se [he] seide þat I:
am gilteles of his lyue

// Alle þei cryed on hiȝe pilate:
þar þe no þing drede
On vs mot his blood falle:
& on ouris þat we brede
And so hit dude god hit woot:
sene is on her sede
For nowe be þei þralles made:
vndir alle opere lede

16382 baraban] Abraham L.
16384 to] om. TL.
16385 þe] om. TL.
16387 efte] om. L.
16395 assoyne] tyne L.
16397 was] om. L.
16398 scourgynge he] scorge they L. hem] hym L.
16405 he] þei H.
16410 ouris] oure T.
Pilate stood vpon his feet
among bat gederynge
Peis he seide lo here now is
delyuered vp 3oure kynge
I here 30w sey 3e wole him [do] 
on rode tre to hynge
Do wey pilate vs bei seide
falleb not to do siche pinge

We haue oure lawe seide bei
bat we in lyue in londe
Aftir be lawe shal he diȝe
bis shal þou vndirstonde
Pilate loped hem to wrappe
he wolde hem holde in honde
To þo willeful wode he toke
þe lord þenne al weldonde

Þenne was þat swete sackeles flësshe
done to myche wronge
To a pilere þei him bonde
& wip scourgis him swonge
Fro þe hede to þe foot
ouer al þe blood out spronge
Þei crownd him þo wip sharp þorn
þat þourȝe his heed þronge
And bitoke him at her wille
to her seriuantis to honge

Þe monsleer þat barabas
was take out of prisoun
And oure lord lad to sle
wipouten any chesoun
Out of prisoun so þei toke
þe þeof þat feloun
And goon so þenne to honge on tre
þe kyng of heuen croun
Þerfore þei & her sede
han his malisoun
An euel chaunge made þei <
þat fals feloun quede
Whenne þei fyn gold forsoke <
& toke hem to þe lede
þei chees hemself damnacioun <
þourȝe her owne rede
þat was to vs sauacioun <
& to hemelf dede

Iudas stood among þe folk <
& bihelde & syȝe
How foulely þei wip þim dalt <
& what shame he gon dryȝe
Whenne he say þer was no bote <
but his lord shulde dyȝe
Þo him rewed of his rees <
& went himself to wryȝe

Whenne he say his maistir þen <
suffere al þis care
Wip his pens forþ he lept <
þat he had rescuyed þare
þenne him rewed his marchaundise <
as alas caitif so bare
He seide ȝe are feloun folk <
for ȝe con neuer spare
Here I ȝelde ȝou ȝoure mone <
ȝyueþ me aȝeyn my ware

Wroþerhele to my bihoue <
haue I take þis mone
For þe sacles blood of him <
bitrayed is by me
Allas þat euer was I made <
to him so pryue
But wip þe erpe at my birpe <
þat I nadde swolewed be
Takeþ he seide ȝoure pens here <
a cursed folk be ȝe
What is pat to vs pei seide:
piselen peu maist se

Al for nouthe pei seide Ludas:
be bargeyn made hit is
He lafte be pens on be flore:
& stale away wip pis
Pei wole he seide be ri3twis sle:
wpouten gil t Iwis
Al be worlde shal of me speke:
my tresoun is so mys

I shal myseluen on me wreke:
alas pat me is wo
For pis ri3twis pat shal dy3e:
bi my tresoun so
A stronge roop gat he priuely:
& dude him faste to go
He knynte hit faste aboute his necke:
& heng himself ri3t po
He brast in two: his boweles alle:
fellen doun him fro
Pe sory soule pat weye he sent:
wip weylyng al in wo

Out at his wombe pe soule brast:
at mouj had hit no way
For he kiste cristis mouj:
as 3e herde me say
Whenn he coom as traitour fals:
his lord to bitray
So fals a dede was neuer herd:
bfore pat ilke day

16490-16500 partly missing in L; part of the leaf is torn off.
16490 hit is] missing L.
16492 away wip pis] missing L.
16494 missing L.
16495 pe] pis TL.. speke] missing L.
16496 missing L.
16497 myseluen] missing L.
16498 missing L.
16499-16500 pis...so] missing L.
16505 two] ii° L.
16506 doun] adoun TL.
Deed was caitif Iudas Þo:
apat traitour had to name
Of his cursed marchaudise:
sprung al þe world þe fame
His knystis men may calle Þo:
apat doþ her lord siche shame
dye shulde þei for her seruyse:
& haue in helle her blame

Þene was Iudas deed wip shome:
as ȝe herde me telle
And to þe fend soone bitauȝte:
apat hurlep him in helle
But whenne he hadde þe money cast:
among her feet so snelle
Alle in wrabh þe iewis were:
þitty pens þer felle

But ȝitt þe couetouse iewis:
apat tresour forsoke nouȝt
Wip þat same money Þenne:
a potters place þei bouȝt
to be done in tresorye:
þei seide hit not mouȝt
Acheldemach þei called þe feld:
for hit wip blood was brouȝt
for to burye Inne vncouþe men:
þat to þat cite souȝt

Þus ihesu oure saueour:
was dampned to do of dawe
to be hongid on a tre:
as þo was þeofis lawe
But suche a tre hem wantid:
as writen is in sawe
þe kyngis tre þerto þei seide:
þei wolde of temple drawe

16527 fend soone] fendis sonne L.
16528 in] to L.
16532 þitty] xxx L.
16536 bouȝt] brought L.
16537 tresorye] tresour L.
16550 wolde] wolle L.
16551-2 om. HTL.
THE SOUTHERN VERSION OF CURSOR MUNDI

16553
To þe tempul soone þei coom &
cut þis tre in two
As mychel as hem nedede
þei toke wip hem þo
þei foond hit good & esy
to dele wip also
What þei wolde perof shape
þerto hit was ful þro

16555
Wipouten rotynge or any euel
hit sauered wondir swete
For to make þis werk þerof
wipouten let hit lete
Biforn to bere hit out of chirche
þei fond hit ful vnmete
For þei myȝte for no þing
hit stire afote of strete

16560
Two hundride men sende cayphas
to fet away þat tre
þei mosten ouerhewe hit þere
or ellis lete hit be
þe rode þei shope as hem lust
as we þe tokene se
Of cydres cypres & palme
as writen is of þo þre

16565
On þe heede of þat rode
to set abrede was bede
And þerpvpon lettris writen
of mony men to rede
Whenne hit was done þei alle ne myȝte
stire þe cros of þat stide

16570
two] iij° L.
16567-82 partly missing in L; part of the leaf has been torn off.
16567 For] missing L.
16568 afote of] oon fote in L.
16569 Two] missing L.
16571 þei] missing L.
16573 þe..shope] missing L.
16575-6 Of..þo] missing L.
16576 þre] iij° L.
16577-8 On...to] missing L.
16578 bede] missing L.
16579-82 And...þat] missing L.
Bitwene and oure lord crist
was þidir himself lede

// Whene he coom to þat swete tre
þe iewis to him seide
Take hit vp þou seest wel
hit is to þe purueide
He loutid doun & kust hit soone
& at þe firste breyde
Wipouten any helpe of mon
on his bak he hit leide

// Pour3e þe toun he hit bare
bifore þat cursed lede
þei met a bysen mon þo
& him þei diden nede
To take þat oon ende of þat tre
to go þe bettur spede
Foure ellen & an half þe lenghe
& oper half ellen þe brede
To þe mount of caluory
þerwip so þei 3ede

// Vpon þat mount soone anoon
þei sett þis rode tre
Mony folwed of þat toun
& mony of þat cuntre
Somme for gode & summe for cuel
coomen him to se
Mony wept & mony lowen
of þat greet semble

// Riche men scorned him
in al þat þei mou3t
How þei my3t do moost despit
on vche side þei sou3t
A crowne on his hed þei sette
on sharp tre Iwrou3t
Pat in a hundride stides Iwis:

blood out hit broust

// Pei clad him in a mantel reed:
toke of his owne wede
And sithen in his hond pei sett:
a mychel greet rede
And to him pleyden a bobet:
& bad him seye in dede
Whiche of hem 3af pe stroke:
sore au3te him drede

// Soore pei au3te him drede:
pe folke pat were so snelle
Pe disese pat pei him dide:
strong hit were to telle
Pei made him sitte as her kyng:
on knees tofore him felle
Al heyloure kyng in skorne pei seide:
dide pei nobing welle
Pei sputten on his louely face:
bo houndis alle of helle
Mony buffet of hem he bare:
mo pei I con telle.

// Greet was pat folk to se:
pat gedered to pat pronge
songe & olde mon & wyf:
wept & hondis wronge
3e foule mysleuyng folke pei seide:
wole 3e algate honge
Pe mon pat neuer synne dide:
al is on 3ow longe
As þei rewed ihesus þus warrant of þat cite
ihesus turmed him aboute & þus to hem seide he
wymmen do wey þenne he seide wepe þe not for me
But on 3oure children & 3oureselv for 3it þe day shal be
þe bareyn blessed shal men calle forsope þis shal men se

Blessed shal men holde þe wombe þat neuer childe bare
þe pappis þat neuer were soken for in þat tyme of care
þe hilles shal þei bidde ouerfalle vs ðud fayn þat þei ware
Whenne þis in grene tre is done in drie shal myche mare

Þo knystis þat bi him sat þei ihesu soone vnclledde
And leyde him on þe rode tre þeron þei him spredde
þere he 3af his blessed body for oure raunsoum in wedde
ihesu haue mercy on vs þat so sore for vs bledde

To þat tre þei nayled him þo on mount caluory
Wip a þeof on eiper syde þen þei honge him by
þat alle shulde vndirstonde þat 3ede þat wey ny
Of þese two þeofis as who seib þe maistir þeof am I
þe cause of his deep þei wroot abouen his heed on hy

Abouen his heed as I 3ow telle a borde was made fast

16659] neuer] ther L.
Peron was þe titil writen 16685
bi rede of pilatis cast
Ihesus nazarene iewis kyng 16690
þis was hit firste & last
By ebrew · Gru · & latyn 16695
þese wordis þo þei past .

// Whil þese curside houndis 16700
Him nayled to þe tre
For hem þat diden him shome
his preyere made he
Fadir he seide forsyue hem
þat þei done to me
For what þei do þei ben so blynde
hemselt con not se .

// Aboute his curtel drouse þei cut
who shulde hit bere away
To him mychel skorne þei made
& also greet affray
Heil þou tempel caster doun
to him gon þei say
And reiser vp as þou seidest
wipinne þe pridde day
Opere hastou heled ofte
hele þiself if þou may

// Somme seide if þou be crist
as þou hast seide ar now
Come doun þiself of þe rode
& alle wole we þe bow
Miche scorne þei him bed
þat was for oure prow
þe tenpe part may no man telle
soþely to seye to 3ow

// Of þo þeues þat by hym honge
þe ton him 3af vmbreyde
Saue now þiself & vs
if þou be crist he seide
þe toþer þeof gon him blame
wip þis vnswere þus puruicide

16712 we| om. T.
16719 now| þou L.
He seide "bou dredist litil god":  
"bat bis pyne is on leide"

// Litil dredes "bou god":  
or his mychel my3t  
"De doom pat is 3yuen to vs":  
we haue hit wip ri3t  
Wibouten cause is bis mon:  
to "be deep" now di3t  
Haue mercy lord he seide on me:  
whenne "bou comest to bi li3t"

// Ihesu 3af to "pat peof":  
"bis vnswere of pris"  
Today "bou shalt be wip me":  
He seide in paradys  
"bis peof pat on his ri3t syde heng":  
Dismas he het "be wis"  
Gesmas he "tope"  
"be fend him made nys"

// Bi "bis was vndren of "be day":  
"be li3t bigon to hyde"  
His apostlis were flowen him fro:  
durst noon wip him abyde  
But his modir & seynt Ion:  
"bo dwelled bi his syde"  
"bei sewed him in wele & wo":  
& say "pat sorweful tyde"  
Fro "penne hit derked til "be noon":  
ouer al "be world wyde"

// His modir & "be maudeleyn":  
& mary cleophe  
And Ion his dere cosyn stood:  
"bi "be rode tre"  
Ihesus say his modir wepe:  
of hir he hadde pite  
Modir Ion shal be "bi sone":  
fro now in stide of me

16739  tope] opere T.  
16749-16802  replaced in C with ll.1505ff of South. Pass. See C. Brown, "CM and South Pass."  
16749  noon] mone T.  
16752  mary] pe Mary L.
And she þi modir my cosyn | loke hir wel seide he 16760
Fro þenne he ouré lady laft | in his kepyng to be

Bi þis was þe day so goon | þat comen was to none 16765
Ihesus wolde þe propheye | to ende wele were done
Þenne he seide me þirstis soore | a swayn sterte forþ soone
And bed him galle & eysel to drynke | wary him sonne & mone 16770

To þat bittur drynke him boden | He bed his mouþ þertille 16775
He tasted hit but not he dronke | hit was so wondir ylle
Al for bled as he myȝt | He spak þese wordis stille
Now haue I done þi wille

Aftir him was boden þis bittur drynke | of eysel & of galle 16780
His blessed soule he ȝalde for vs | þe heed doun lete he falle
þe day wex derker þen þe nyȝt | þe erþe quook wip alle
þe stoones brast þe temple cleef | in two boþe roof & walle 16785

So grisly þe erþe quook | þat graues hit vndid 16786
Dyuerse bodyes roos to lyf | in erþe bifoþe were hid
And coomen to towne among men | & þere were knowen & kid 16800
Mony iewis bigonne to drede | for wondris þo bityd
\[ \text{Pe word coom to sir pilat } \]
\[ \text{here as he was stad. } \]
\[ \text{Of } \text{Co } \text{pingis h\text{at } } \text{h\text{en bifel } } \]
\[ \text{werha } \text{re he was vnglad } \]
\[ \text{Wi\text{pouten mete or drynke } } \]
\[ \text{\text{h\text{at day in sorwe he was bilad } } } \]
\[ \text{Aftir } \text{\text{h\text{e maistir iewis he sent } } } \]
\[ \text{\text{hei coomen as he hem bad } } \]

\[ \text{Haue } \text{3e } \text{hes wondris seen he seide } \]
\[ \text{\text{h\text{at now today is done } } } \]
\[ \text{Ofte haue we seen } \text{h\text{eclipse he seide } } \]
\[ \text{bope of sonne } \text{& mone } \]
\[ \text{& asked of pilate a boone } \]
\[ \text{i\text{hesu body to birye } } \text{\text{po } } \]
\[ \text{h\text{e him grauntid soone } } \]

\[ \text{Myche wondride pilate his } \]
\[ \text{de\text{p so soone to se } } \]
\[ \text{\text{h\text{e iewis for } } \text{h\text{e myche feest } } } \]
\[ \text{\text{h\text{at on } } \text{h\text{e morwe shulde be } } } \]
\[ \text{Seiden no body shulde be laft } \]
\[ \text{honyynge on no tre } \]
\[ \text{Dob hem doun as } \text{3ow } \text{pinkepl best } \]
\[ \text{Pilate seide paied we } \]
\[ \text{\text{h\text{e two } } \text{h\text{ei fond sumdel in lyf } } } \]
\[ \text{of eiber } \text{\text{h\text{ei brake } } } \text{\text{he } } \text{\text{pee } } \]

\[ \text{Whenne } \text{\text{h\text{at } } } \text{\text{h\text{ei to i\text{hesu coom } } } } \]
\[ \text{\text{h\text{ei fond him } } \text{\text{d} } \text{\text{e as a } } \text{\text{stoo } } } \]
\[ \text{For } \text{\text{h\text{ei wiste him fully deed } } } \]
\[ \text{of hym brake } \text{\text{he } } \text{\text{no } } \text{\text{bone } } \]
\[ \text{But blynde longeus wi\text{p a spere } } \]
\[ \text{\text{h\text{at a kny\text{t was one } } } } \]
\[ \text{\text{h\text{e iewis made him } } \text{\text{bour\text{e } } } \text{\text{his syde } } } \]

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16812 is] are T.
16813 he seide] seide hei TL.
16815-48 replaced in C with II.1629ff of South. Pass.
16815-6 om. HTL.
16823 hei] their L.
16827 hem] hym L.
16829 two] i\^e L.
16832 a] om. TL.
16837 made] made Iewis made L.
to put hit soone anone
Aȝeyn his wille he hit dude
þerefore he made moone

Blood & watir out of his syde
myche þo þere ran
Of þat blood ran to his hond
his siȝte soone he wan
Seynt Ion hit say & þus seide
his witnes is þat man
He was of cristis frenshepe greet
& was nyʒe him þan

Ioseph þo his trewe frend
was of aramathye
He grauntide neuer of wille nor werke
to her felonye
he & nichodeme also
as telleþ his storye
Wip leue of pilate to þe rode
wente hem priuelye
Þere þei fond þe sorwefullest
boþe Ion & marye

Out þei drouȝe þo nailes þre
& toke his bodi doun
Wip wyndyng cloop of sendel riche
made his beringe boun
Wip oynement þe body enbauméd
erie of greet renoun
In a toumbe to himself wrouȝt
Ioseph þat riche baroun
Þe[r]inne þei leide him derworþely
in a þard bisyde þe toum

16839-40  om. G.
16843  þat] than L.
16844  his...soone] sone his sight L.
16849  þo] to H. with to cancelled.
16851  of] in TL. nor] ne L.
16855  leue...Pilate] Pylatis leve L.
16859-68  om. HTL.
16869  þre] iij L.
16873-4  om. CG.
16873  oynement] oynementis TL.
16877  þerinne] þei Inne H.
The mourning that his modir made
myst no man telle ny rede
Soone was his biryinge coub
to that false lede
Pei coom to pilate & þus seide
as þei wolde wede
Sir of tresoun now
owe we moost to drede

Sir þei seide of þis traytour
letter of oure lay
Vs menes whil he was in his lyf
summe we herde say
Dat he shulde haue myst & strengbe
to ryse þe þridde day
And for þat skil let wacche him
þre dayes we 3ou pray

If his disciplis come bi nyst
to stele him vs fro
And seiden to opere he is risen
hit kyndeled myche wo
Al oure lawe in short while
myste be fordone so
Pilate seide on 3oure best wyse
to kepe him soone 3e go

Pe princes of prestis of þe lawe
went to þat monument
And made hi[t] siker as hem þouȝt
whil þei were present
þei set her seelis þervpon
ar þei þennes went
Armed knyȝtis þere þei laft
to þat toumbe to tent
But whenne he roos to lyue
þo caitifs were but shent

16889 whil] whan L. in his lyf] in lif T; alyfe L.
16892 þridde] iij L.
16894 þre] iij L.
16898 kyndeled] wold kyndill L. myche] muchel T.
16905 hit] hir H.
16908 þennes] then L.
16912 were] ar L.
THE SOUTHERN VERSION OF *CURSOR MUNDI*

// Joseph wolde haue had þe rode
þe iewis hit him forbde
Þat selue nyȝt þei hit dude
awy for to be led
Wip þo þeoues croyes two
whenne men were in bed
Þei buryd hem fro crysten men
in a priue sted
Þerfore þei hadde þe malisoun
of him þat þeronne bled

// Now is þe crosse vndir erpe
& ihesus vndir stone
And al þe seip of holy chirche
laft in marye allone
Ihesus had fouȝten wip sathan
fro hele was comen & gone
And woryed him on his owne vile
as hound is on a bone

// As fisshe wip bait was he taken
& on þe hooke brouȝt
For he say hym lyke to mon
his godhede say he nouȝt
Whil his flesshe lay vndir stoon
his goost to helle souȝt
And wip þe myȝt of his godhede
he roos þat vs had bouȝt

// Pourȝe a tre as þe haue herde
was mankynde made þralle
And þourȝe þe holy rode tre
fredome coom vs alle
Aȝeyn þe appul þat adam eet
was ȝyue ihesu þe galle
Alle þe peynes of þis world
to his nere þei but smalle

16915 þat] The L.
16916 for] om. L.
16925 of] in L.
16929 woryed] worbed TL. vile] vile L.
16943 þat] om. L.
16946 þei] om. L.
16947-8 om. HTL.
He þat neuer synne dide
Koure synne[s] alle he bare
Dispitously for vs was lad
buffeted & beten sare
For koure sake he sufferide þus
myche sorwe & care
Lyme on his licam ny lyf
[for] vs wolde he not let spare

He þat neuer synne dide
ne so myche as hit þouȝt
So wel he loued vs þat no þing
of himself he rouse
Al þe wrake on him he toke
þat opere men had rouse
Oure synnes and oure wrecchednesses
ful dere he hem rouse

Monnes soule þoure kynde
þe body hit loueþ so
Þat hit wolde neuer if hit myȝt
þe body departe fro
Do mon hit neuer so myche pyne
ny þit so myche wo
Til body haue lost þe wittys fyue
þe soule wol not go

Heryng speche · siȝt · smellyng
& fele are wittis fyue
Alle þese wol go ar þe soule
whenne þe hert shal ryue
Kynde no soule suffereth eer <
to parte fro man alyue
But ihesus þat so myȝty was <
suffered harder stryue
Þen any man þat euer was born <
or ȝit shal be of wyue

For þis ilke swete ihesu <
had so myche myȝte & mayn
Þat hit semed wel to be <
& sooþ is hit certeyn
Þat he himself an hundride sipe <
doubled þis peyn
Þer is no mon þat resoun con <
may seye here aȝeyn

Whil he hong on þat tre <
as hit bifoir is tolde
His holy soule to his fadir <
þip his voys he ȝold
Þere he shewed him myȝty god <
þat al þing happle in wold <
Þus to make oure raunsoun <
for vs himself he sold .

A þou blessed mayde of alle <
of þe what shal I say
Of þi sorwe marye mylde <
þou haddest in hert þat day
Þat day was also þi passioun <
may no man saye nay
Whenne þou þi sone say so bi led <
þip tene & eke þip tray

But comen was þo þe swerd <
þat þourȝe þyn hert strong
Þat Symeone þip prophercye <
had het biforn long

17020 þe hert[ he hens L.
17021 eer[ may L.
17027 swete] om. L.
17029 semep] semyd L.
17052 strong] stong L.
17054 het] yt L.
But 3itt of ioye an hundride fold  
He doubled þe þi song  
Whenne he roos from deef to lyue  
Wiþ his godhede strong  

// Boþe burþe & passioun  
of ihesion þat vs bouȝt
But he had risen from deþ  
had ben al for nouȝt
Þus may we seen openly  
how hit to ende was brouȝt
Þe world socoured þe fend falde  
þat al þe sorwe souȝt  

// In þe mary þo heng al  
ooure trouþe & eke ooure fay  
Alle men were in doute  
but þou þat ilke day  
Til þi swete sone vp ros  
þou keptest al ooure lay  
How we shulde kepe ooure bileue  
þere tauȝtest þou vs þe way  
Mary welle of mercy  
weþlyng euere pite  
Flour of maydenhede  
þat euere was or shal be  
May no man telle þe tenþe part  
þe blessednesse of þe  
Preye for vs to þi blessed sone  
in his blis þat we mot be.
EXPLANATORY NOTES

The following notes variously attempt to demonstrate sources, establish the currency of apocryphal materials, and outline the broad exegetical tradition(s) within which CM was produced. Since the focus of this edition is the Cursor-text as set forth in MS H, an exhaustive comparison with CFGAdd has not been undertaken; some points of significant interest, however, are accorded consideration.

When the Cursor-poet’s dependence upon another work has been determined previously, this is duly noted. Moreover, when a critic has published parallel extracts to facilitate comparison, this information is supplied as well.

Frequently, CM’s account of a biblical incident clearly reflects the direct influence of an “intermediary source” (e.g., HERMAN’s Bible). In such instances, the appropriate scriptural citation is given first (as the ultimate or “common” source), followed by the intermediary reference.

Although the textual divisions of the Cursor adopted by critics sometimes differ slightly, “overlapping” line references in the notes to the present edition have been avoided wherever possible.

LIST OF ABBREVIATIONS

The abbreviations of biblical books are the standard ones listed in Biblia Sacra, Denuo ediderunt complures Scripturae Sacrae Professores Facultatis theologicae Parisiensis et Seminarii Sancti Sulpitii (Rome, 1956), xli.

Linguistic abbreviations are also standard: ME Middle English, OE Old English, OF Old French, ON Old Norse, etc.

In the following list, the abbreviation used is followed, if necessary, by the full title of the work, and the first word or words of the entry in the Bibliography, where full information can be found.

Borland, CM — The CM and Herman’s Bible. Borland, Lois.
Cd’A — Le Chateau d’Amour.
Chester — Chester Plays. LUMIANSKY, R.M., ed.
CM — Cursor Mundi. MORRIS, Richard, ed.
CT — Canterbury Tales.
The section of CM treated in this edition incorporates the material set forth in II.167-98 of the versified table of contents.

Significant discussions of the aetates mundi approach to medieval historiography are found in Augustine’s De Civitate Dei XXII.30, PL XLI 1182 and In Psalmum XCII, PL XXXVII 1182, as well as Bede’s Chronicon Breve, PL XCIV 1173-76; De Temporibus Liber XVI, PL XC 288-292; De Temporurn Ratione LXVI, PL XC 520-21; 522-73; and In Sancti Joannis Evangelium Expositio II, PL XCI 658-60. The inauguration of the “sexta elde” with John’s baptismal ministry is explained thus by Petrus Comestor in Hist. Schol. Evang. XXXX, PL CXCVIII 1552:

Anno vero Tiberii decimo sexto fuit annus jubilaeus octogesimus primus. Eodem anno dicunt quidam sextam chiliadem incoepisse. Quorum ratio haec est, quia sicut in hoc anno terminata est circumcisio, et inchoavit baptismus, ita sexta aetas incipit, et quinta terminata est....
For a recent assessment, consult David C. Fowler's *The Bible in Early English Literature*, pp. 165-193.

12716 *Ioan.* 1:16-17. As Honorius observes in *Elucidarium* I:20: "...gratia venit in mundum" when Christ commenced his public career.

12717 F alone reads "tholing" (i.e., "those suffering/enduring"): OE "polian"), for which CGHTLB have "chosen trewe."

12719-20 *Matt.* 40:11.

12721-24 Whereas John has been introduced at 12719 by the conventional title "messengere," he is now described in terms of feudal ceremony as "banerere of honour." That the designation is admirably appropriate becomes apparent from the definition supplied by *MED*: "Banerer. One who bears a banner or standard; a standard-bearer in the van of battle; the standard-bearer of a lord." Clearly, the poet's intention is to reinforce the notion of Christ's divine kingship. Cf. Blickling Homily XIV, in Richard Morris, ed., *The Blickling Homilies of the Tenth Century*, p. 163: "He waes...se3nbora baes ufancundan Kyninges." The Precursor's depiction carrying a cross- or lamb-emblazoned pennant, a cross-surmounted staff, or a banderole bearing the words "Ecce Agnus Dei" is common in religious iconography. Alexandre Masseron's *Saint Jean-Baptiste dans l'art* contains several illustrations of the motif. See also 1.12913.


12733-51 MSS C and G provide a more detailed account of Joseph's antecedents than do FHTLB. Except for the insertion of the apocryphal "leui, pater pantra, filius parpantra" at 12741 and the re-introduction of "Achim" between Eleazar and Matthan at 12742, G corresponds generally to *Matt.* 1:12-16; C supplies its information in schematic format. Joseph's descent through Matthan and Jacob receives canonical substantiation in *Matt.* 1:15-16; reference to Levi as a forebear of Christ, however, is found only in *Luc* 3:24. According to this latter source, Levi was actually the offspring of Melchi, and not the reverse. To avoid what must otherwise be considered a composite ancestral table, G identifies Levi with Matthew's Eleazar, thereby remaining within the context of the first evangelical narrative.

For representative medieval discussions of the Matthaean and Lucan genealogies, see Aileranus' *Interpretatio Mystica Progenitorum Christi Moralisque Explanatio Nominum Eorumdem*, PL LXXX 327-41 and Alcuin's *Interpretationes Nominum Hebraicorum Progenitorum Domini Nostri Jesu Christi*, PL C 725-34.

Concerning the Virgin's ancestry, Haenisch, *CM*, p. 34*, remarks with tantalizing vagueness that "the poet must have found somewhere the genealogy of Mary." In its earliest written form, however, the belief that Joachim and Anna were Mary's parents can be traced to the influential second-century *Protoevangelium Jacobi*, whence it acquired universal currency via such recensions as the *Evangelium Pseudo-Matthaei* and *Evangelium de Nativitate Mariae*; see *ANT*, pp. 38-48, 73, 79 and *NTA* I, pp. 363-368, 370-388. Chapter V of A. F. Findlay's *Byways in Early Christian Literature*, pp. 148-178, supplies a useful introduction to the circumstances surrounding the original composition of the Marian infancy gospels. According to Findlay, pp. 158-160, such documents reflect popular interest in the Virgin concomitant with the great Christological heresies which plagued the Church in its formative centuries, as well as a need to combat the calumnious stories circulated regarding the Saviour's lineage in anti-Christian polemical works; examples of such propaganda would include the tracts of Celsus and the Gnostic
This explains why even such exotic sources as the Sahidic fragments of The Life of the Virgin, trans. Forbes Robinson, Coptic Apocryphal Gospels, p. 5, clearly note that Mary is “of the root of Jesse” not only through Joachim, but also through Anna.

The problem, of course, is that the list of Marian forebears given in CM is more extensive than that furnished by the Protoevangelium Jacobi and derivative texts. This delineation of the Virgin’s ancestry, however, also appears in Leg. Aur. cxxxi, p. 585, where it inaugurates the lection “De Nativitate Beatae Mariae Virginis” for 8 September. Jacobus a Voragine, disavowing any originality, acknowledges his indebtedness to John Damascenus, although he does not specify in which of the Byzantine theologian’s works the information is found. This notwithstanding, De Fide Orthodoxa IV:xiv constitutes the source. For a discussion of the reasons underlying the omission of Mary’s “kynne” in the New Testament and related matters, consult the Eusebian Historia Ecclesiastica I:vii, PG XX 90-99, upon which most subsequent writers base their treatments of the subject.

Undoubtedly the evolution of apocryphal Marian genealogies from patristic times through the Middle Ages merits extended investigation. An interesting example of the medieval fascination with such non-canonical lineages is afforded by MS BL Cotton Vesp. D. VIII of the Ludus Coventriae, ed. K.S. Block, p. 62, wherein the scribe has appended an ancestral table to the ordo prophetarum sequence indicating the names of Joachim’s mother (Asmonia) and the parents of St. Anne (Ysakar and Nasaphat).

The Cursor-poet is indebted to Herman for his account of Christ’s baptism, John’s confrontation with the Pharasaic deputation, and the temptation. As the instances of direct borrowing cited below will indicate, he has, however, exercised considerable latitude in re-arranging and expanding individual passages from Herman’s Bible. It should be noted, moreover, that Herman is more faithful to the Vulgate in specifying that John begins his ministry “en chel desert” (“in deserto Judaee”), whereas the author of CM places the Baptist directly “bi pe flum.”

These lines refer to the Precursor’s rigorous self-abnegation as described in Matt. 3:4 and Marc. 1:6.

These lines may have been inspired by Ps. 24:7-10.

Herman’s Bible, 3828-30.

Luc. 3:23.

Matt. 3:13-17; Marc. 1:9-11; Luc. 21:2-22; Ioan. 1:29-36.

Herman’s Bible, 3831-44.

Herman’s Bible, 3845-57.

Cf. Herman’s Bible, 3851: “Li .VII. chiel sont overt...” The phrase “ad tertium coelum” in II Cor. 12:2 is the closest that scripture comes to mentioning the number of actual “heavens.” Honorius, Elucidarium I:3, explains the Pauline text thus:

Tres coeli dicuntur: unum corporale, quod a nobis videtur; aliud spirituale, eo quod spirituales substantiae scilicet angeli, in eo habitare creduntur; tertium intellectuale, in quo Trinitas sancta a beatis facie ad faciem contemplatur.

In De Natura Rerum xiii, PL LXXXIII 985-7 and De Ordine Creaturarum iii-vi, PL LXXXIII 920-6, Isidore also advocates the notion of three heavens. Other
EXPLANATORY NOTES

authorities, however, remain divided on this issue. **Augustine, De Genesi Ad Litteram** xii:29, *PL* XXXIV 478-9, e.g., is of the opinion that:

Sic autem sic accipimus tertium coelum quo Apostolus raptus est, ut quartum etiam, et aliquot ultra superius coelos esse credamus, infra quo est hoc tertium coelum, sicut eos alii septem, alii octo, alii novem vel etiam decem perhibent, et in ipso uno quod dicitur firmamentum, multis gradatim esse confirmant.

Similarly, **Hilary, Tractatus in CXXXV Psalmum, PL** IX 773, states: "De numero coelorum non constat...De numero vero coelorum nihil sibi humanae doctrinae temeritas praesumat." Although **Comestor, Hist. Schol. Evang. iv, PL** CXC VIII 1058, cites four heavens, both **Bede, In Pent., PL** XCI 192 and **John Damascenus, De Fide Orthodoxa**, mention seven. For **Dante, Paradiso** xxi-xxii, the "settimo splendore" is the traditional Ptolemaic sphere of Saturn. The specific association of the "seventh heaven" with the seat of divine glory, nevertheless, occurs within a Christian context as early as the second century, in such non-canonical sources as The Ascension of Isaiah and The Apocalypse of Paul (see *NTA II*, pp. 649, 652-658, 662ff., and 778). Also consult the eleventh-century "Apocalypse of the Holy Mother of God Concerning the Chastisements," (Ed. M.R. James, A-NF X, p. 169).

According to Morton W. Bloomfield, the concept of seven heavens has its origins in Judaic and related oriental traditions. See The Seven Deadly Sins, pp. 18, 20, 22, 23, 25, 47, and 316.

The miracle recounted in these lines recalls the theophanic occurrences which accompany the Ark's passage through the Jordan in *Ios.* 3:13-17 and 4:23. Since Christ personally embodies the new convenant, it is typologically appropriate that the waters stop as He enters the river; John's reluctance to lay hands upon the Saviour (reminiscent of the Levitical proscriptions regarding physical contact with either the Ark or the Mosaic tablets themselves) further reinforces the connection between the old and new dispensations. Moreover, such associations doubtless underlie the ancient Marian title "Arca Testamenti"; see, e.g., **Ambrose, Sermo XLII, PL** XVII 712. In medieval sacramental theology, the "transitus Iordanis" was widely interpreted as a prefigurement of baptism; relevant commentaries are supplied by **Augustine, Sermo XXXIV, PL** XXXIX 1812; **Bruno, Expositio in Psalmum XL, PL** CLI 815-6: and **Chromatius, Tractatus II in Evangelium Sancti Matthaei, PL** XX 530.

This brief passage reflects the strong Trinitarian orientation introduced into the *Cursor* as early as II.105-79.

An examination of the texts listed in Migne's "Index de Spiritu Sancto: De Variis Nominibus Spiritus Sancti et Figuris Quibus Apparuit," *PL* CCXIX 490, has failed to disclose an exact source for the phrase "doue of vertu."

Referring to *Matt.* 10:16, such commentators as **Gregory, Expositio in Librum B. Job I:2, PL** LXXV 529-30 and *Homiliae in Evangelia* XXX, *PL* LXXVI 1223-24: **Hildescus, Liber de Cognitione Baptismi** lxvii, *PL* XCVI 137; and **Bede, Expositio in Evangelium S. Matthei I:3, PL** XCVII 18, interpret the dove-form in which the Holy Spirit descended as symbolic of "simplicitas" and "innocentia." Elsewhere, in *Expositio in Evangelium S. Lucae* I:3, *PL* XCVII 359, **Bede** regards the "columba" as emblematic of "eclesia." According to **Rupertus, De Trinitate et Operibus Eius** IV:23, *PL* CLXVII 347, it is to be identified with "Spitus sancti gratia."

For **Augustine, In Epistolam Joannis ad Parthos VII, PL** XXXV 2035, the dove betokens "caritas," as it does for **Cyprian, De Unitate Ecclesiae XI,"
PL IV 522, with the added notion of "dilectio fraternitatis." It should be noted that the most extensive interpretation of the symbol is found in the Augustinian In Joannis Evangelium VI, PL XXXV 1425-37, wherein the further concept of "unitas" is cited. As the foregoing catalogue of opinions reveals, the dove is sometimes equated with individual virtues, but not with the comprehensive "vertu" of CM 12885.

Nevertheless, Rabanus Maurus' statement in Commentaria in Matthaeum I:30, PL CVII 777-8, that "Haec de natura columbae septem virtutum exempla commemorasse sufficiat...quia Spiritus sancti, qui in columba descendit, septiformis est gratia" may constitute at least an indirect source for the phrase under discussion. Cf. Glossa Ordinaria, PL CXIV 83: "Similiter omnes baptismo renati septem virtutibus in columba significatis debent repleri." Within the context of bestiary tradition, Hugh of St. Victor's comment that the dove is "declarata in virtutibus per famam bonae opinionis" (De Bestiis Aliis et Rebus I:3, PL CLXXVII 16) also has relevance.

Herman's Bible, 3858-9 provides the rhetorical exemplar for these lines:

Ci baptiza li sers bonement son seignour,
Li chevaliers le roi, Jehens son creatour.

Matt. 11:11.

John is frequently referred to as a "lantern" in medieval hagiographical sources. Isidore, De Ortu et Obitu Patrum, PL LXXXIII 147, e.g., describes the Precursor as "lucerna luminis," a phrase which Jacobus a Voragine, Leg. Aur. Ixxxvi, p. 356, explains as betokening his "ardenti praerogativa sanctitatis." Fest. xlv (p. 183) notes that the second of the three fires traditionally kindled on the vigil of the Baptist's feast is a reminder that "Saynt Ion was a lavntyrne brennyng and lytyng."

Matt. 4:1-11; Herman's Bible, 4133-83.

The phrase "lenten tide" was originally seasonal in its application (OE "lensten," "lencten" / "spring"). Although the concept of the quadragesimal fast has numerous Old Testament antecedents in Ex. 34:18 and 28, Deut. 9:9, etc., Christ's sojourn in the wilderness constitutes the proto-Lent of the "sexte elde."

Authoritative sources including Ambrose, De Elia et Jejunio I:1, PL XIV 732 and Sermo XXVII: De Jejunio Domini in Deserto, PL XVII 682; Petrus Chrysologus, Sermo XII: De Jejunio et Tentationibus Christi, PL LI 225; and Tertullian, Liber de Jejunis III, PL II 1008-9 all affirm that "gula" precipitated the expulsion from Eden. Consequently, it was theologically necessary for Christ, "the new Adam," to surmount the same temptation(s) responsible for mankind's downfall; usually, however, the "tentatio"-sequence in medieval religious commentaries is tripartite. To quote Petrus Comestor, Hist. Schol. Evang. xxxv, PL CXCVIII 1556:

Tentavit autem eum in eisdem tribus, quibus Adam dejecerat, sed...non ordine codem:
Primo in gula, ut esuriens, panem videns, immoderatio cibi appetitu accenderetur; secundo de avaritia, ubi super montem ostendit ei omnia regnia mundi, id est exposuit ei gloriam mundi; tertio de superbia, ut jactanter se ostenderet Filium Dei.

Similarly, Christianus Druthmarus, Expositio in Evangelium Matthaei vi, PL CVI 1297, states that
Matthaeus ordinem tentationis Adae secutus est... Eodem ordine diabolus Dominum tentavit. Primo de gula, secundo de avaritia, quando omnia regna mundi ei ostendit; tertio de vana gloria.


**Matt. 11:2-5, 7-9; Matt. 14:3-11; Marc. 6:17-28.**

Herod Antipas, who also figures prominently in the Passion, was responsible for John the Baptist’s martyrdom; his father, Herod the Great, initiated the slaughter of the Holy Innocents.

**Herman’s Bible, 3966-73; Bolland, CM, p. 67.**

**Herman’s Bible, 3974-4000; Bolland, CM, pp. 68-69.**

**Herman’s Bible, 4001-11; Bolland, CM, pp. 69-70.**

**Herman’s Bible, 4012-19; Bolland, CM, p. 70.**

**Herman’s Bible, 4020-44; Bolland, CM, p. 71.**

**Herman’s Bible, 4045-56; Bolland, CM, pp. 73-74.**

In its description of the entertainment provided by the daughter of Herodias, the Bible uses the verb-forms "saltaut" (Matt. 14:6) and "saltasset" (Marc. 6:22). According to Lewis and Short, "saltus" can mean "dance" in a highly general sense; however, it is understood "mostly with a contemptuous signif." The various MSS of the *Cursor* acknowledge the "acrobatic" nature of her performance. Interestingly, HLT note that she accompanied herself with castanets (see *MED* "cymbalen"). CG read that the evil daughter "bale(i)d ('balen': OF ‘baler’ – to dance) & tumbel(id)"; F adds that she also "sange."

**Herman’s Bible, 4057-76; Bolland, CM, pp. 75-76.**

**Herman’s Bible, 4077-127; Bolland, CM, pp. 77-80.**

**Josephus, Jewish Antiquities XVIII.v.2 mentions “Macherus” as the site of John’s decollation.**

**Cf. n. to 1.13140.**

**Luc. 7:28.**

**Herman’s Bible, 4113: “En pasquerez, seignor, fu saint Jehans ochis.”**

**Petrus Comestor, Hist. Schol. Evang. xxxiii, PL CXCVIII 1554, explains the**
date of the Baptist's decollation as follows: "...id est in Pascha tricesimi primi anni [Christi] incarceratus est Joannes, et in Pascha sequenti... decollatus est."

13228-41 Medieval traditions surrounding the fate of the Baptist's remains differ considerably. According to Hist. Schol. Evang. lxxiii, PL CXCVIII 1574, John's bones were exhumed and burned by Julian the Apostate. Cf. also Leg. Aur. lxxxvi, p. 364 and cxxv, p. 569, as well as Travels xiii, p. 72. The Cursor-poet, however, attributes the de-ossification to Herodias.

Regarding the eventual disposition of John's head, COMESTOR, ibid., 1575, maintains that "caput...Constantinopolim translatum est, et inde ad Gallias." In Travels, ibid., it is asserted that

...the Emperor Theodosie...leet it be born to CONSTANTYNOBLE, And pat at Constantynoble is the hynder partie of the heed. And the forpartie of the heed til vnder the chyn is at Rome in the chirche of seynt SILVESTRE...

Somewhat later, Mandeville acknowledges that not all authorities agree on the ultimate destination of the Precursor's skull: "...summen sen pat the heed of seynt Ion is at AMYAS in Picardye. And oper men seyn pat it is the heed of John the byschop."

The interesting detail in CM 13230 to the effect that the relic was "salted in a wal" corresponds to HERMAN'S Bible, 4115: "El mur l'a de Sebaste ensele et mis.

In oriental Christian lore, it was held that St. John's head had been rescued from desecration by a certain "Acholios, l'un des convives d'Hérode,...[qui était] disciple de saint Jean, d'ailleurs...cher à la mère d'Hérodiate." Acholios supposedly entrusted the "caput" to six of the Baptist's other followers who "trouverent une caverne et y déposèrent l'aiguière dans laquelle était la tête de saint Jean, puis ses six disciples demeurèrent là jusqu'à leur mort." See the fourteenth-century Histoire de Saint Jean-Baptiste, PO IV. Fasc. 5:iii, pp. 539-540.

According to W.S. McBRINIE, The Search for the Twelve Apostles, pp. 263-264, the Baptist's skull and one arm are currently housed in golden reliquaries at Istanbul's Topkapi Palace Museum. A portion of the Precursor's head is claimed by the Greek Orthodox Monastery of St. John the Baptist in Jerusalem, while another arm-relic is reputedly in the possession of the Jerusalem Armenian Patriarchate (ibid., pp. 264-266).

13242-65 HERMAN'S Bible, 4310-48; BORLAND, CM, pp. 82-83.

13246-47 Matt. 4:13. The Cursor-poet has reversed the Zebulon-Neptalim order of Christ's itinerary supplied by the evangelist, as does Herman. Moreover, his reference is ambiguous as to whether the names designate cities or larger territorial divisions; Matthew clearly specifies the latter. Cf. HERMAN'S Bible, 4317: "En terre Neptalim et terre Zebulon."

13249-50; 13258-9 HAENISCH, CM, p. 35* simply labels this date "curious." See, however, HERMAN'S Bible, 4318-9 and 4326:

De chel jour commencha sa predication.
Au secont jour d’avril, si com lisant trovon.

* * * * * * * * * *

Ens. es .II. jours premiers, quant d’avril fu l’entree

13266-303 In his account of the summoning of the apostles, the poet has incorporated various elements from Matt. 4:16-22, 10:2-5; Marc. 3:16-19; and Luc. 5:8-11,
27-28, 6:14-16. He omits, however, the name of Philip (mentioned in the evangelier sources) from his apostolic catalogue.

13266-73 HERMAN'S Bible, 4349-54; BORLAND, CM, pp. 84-85.

13274-87 HERMAN'S Bible, 4355-63; BORLAND, CM, p. 85.

13304-15 HERMAN'S Bible, 4373-77; BORLAND, CM, p. 87.

13312-37 This extended Petrine reference combines elements from Matt. 4:19, 16:18, 26:35; Marc. 1:17, 14:31; and Ioan. 15:14-15, 21:15-17. In the Bible, Christ's invitation to become a 'piscator hominum' is not restricted to Peter; it is extended to Andrew, as well.

13316-37 HERMAN'S Bible, 4378-90; BORLAND, CM, pp. 87-88.

13338-43 HERMAN'S Bible, 4391-95; BORLAND, CM, p. 89.

13339 Ioan. 15:14-15.


13358-429 Ioan. 2:1-11. Cf. HERMAN'S Bible, 4260-309. As Borland notes, CM, pp. 90-91, the account of the marriage at Cana here constitutes one of the rare "breaks...as to succession of incident" between CM and HERMAN'S Bible. In recounting Christ's first public miracle, both the Cursor-poet and Herman have rendered the Vulgate term "architriclinus" ("chief servant" or "dining steward") as a proper name.

13383 HTLB correctly translate the biblical vocative "mulier" (Ioan. 2:4); CFG simply have the pronoun "pe".

13424-30; 13438-39 Concerning this legend, Hist. Schul. Evang. xxxviii, PL CXCVII 1559 states: "Quidam autumant has nuptias fuisse Joannis evangelistae...Et dicunt, quod Dominus eum volantem nubere, ex his nuptiis vocaverit, quod certum non est." Fest. xlix, p. 203, records the following tradition, linking John with Mary Magdalen:

Then as mony bokys tellyth, when Ion pe Evangelyst schuld haue weddyd her, Crist bade Ion sewe hym, and lyf yn maydynhode; and so he dyd. Herfore Mary was wrath, and 3af her al to synne and namely to lechery...and was callyd pe synfull woman.

Cf. Fest. vii, p. 31. Perhaps the best analogue regarding the "destitutio sponsae(i) pro amore Christi in die (nocte) nuptiarum" hagiographical motif is supplied by the story of Alexius, which survives in OF, ML, and ME versions. See La Vie de Saint Alexis, ed. Gaston Paris, 11.46-75; De Sancto Alexio in Leg. Aur. xciv, p. 403; and The Life of Saint Alexius, ed. F. J. FURNIVALL, in Adam Davy's Five Dreams about Edward II, pp. 26-31.

13430-51 HERMAN'S Bible, 4407-17; BORLAND, CM, p. 91.

13432 Hist. Schul. Evang. xxxviii, PL CXCVII 1559, describes John as Christ's "consobrinus," the technical term for "first cousin." ESEL lx 11.1-6, furnishes a detailed explanation of this familial relationship, as does SEL II lxxxvi, ii. 1-6.

13441-49 Cf. ESEL lx ii.150-68, SEL II lxxxvi, ii.151-66, and HERMAN'S Bible, 4407, 4411-15. The symbols of the four evangelists have their origin in Ez. 1:10. Concerning the "ern's" identification with John, HUGH OF ST. VICTOR, De Bestitis lvi, PL CLXXVII 54, writes:

...id est Joannem per aquilam significavit, qui volando terram deseruit, quia per subtilem intellectantium interna mysteria Verbi videndo penetravit. Similiter, qui haec terrena mente deserunt, velut aquila cum Joanne per contemplationem coelestia quaerunt.
For further discussions of the eagle’s traditional attributes, see HILDEGARDIS, Physica VI:8, PL CXXVII 1202; HILDEBERTUS, Physiologus, PL CXXXI 1217-18; and ISIDORE Etymologiarum XII: vii:10.


13520-685 HERMAN’S Bible, 4466-573; BORLAND, CM, p. 94.

13619 HTL alter the “drighten” of C and G to “apolyne.” Although the name can signify the classical deity Apollo, it can also, according to MED, refer to “a god worshipped by the Saracens” and, by extension, his image. The contemptuous nature of the allusion is entirely consonant with CM’s religious bias. Cf. La Chanson de Roland 1:7-9. The French text reads:

Li reis Marsilie la tient, ki Deu nen aimet,
Mahumet sert e Apollin recliemet:
Nes poet guarder que mals ne i’i ateignet.

The Oxford Text, edited by BRAULT (Vol. II, p. 253), contains a helpful note (with bibliographical references) explaining the significance of “apolyne” for the medieval reader.

13686(90)-759 Ioan. 8:1-11. Cf. HERMAN’S Bible, 4574-622. In this section, Borland notes a departure from the “consistent line by line parallelism” which otherwise reflects the direct influence of HERMAN’S Bible upon CM. Nevertheless, she maintains that several parallel interpolations (CM 13704/Bible 4593; CM 13716-17/Bible 4601; CM 13730-33/Bible 4604-7; and CM 13750/Bible 4619) are quite enough to establish the relationship between the poems. See BORLAND, CM, pp. 94-96.

13760-871 Ioan. 5:1-15. HERMAN’S Bible, 4623-88; BORLAND, CM, pp. 96-98.

13872-903 Ioan. 5:17-31, 45.

13904-61 Matt. 12:10, 14; Ioan. 12:44-50. The poet does not describe the miraculous healing of the “homo manum habens aridam,” an episode with which this passage is associated in the Matthaean account.

13962-84 HERMAN’S Bible, 4762-81; BORLAND, p. 99.

13965-79 Although lacking canonical substantiation, the view that Mary Magdalen was the sister of Lazarus enjoyed universal currency during the Middle Ages. See, e.g., Glossa xxvi:7, PL CXIV 167; Leg. Aur. xxvii, p. 408; ESEL lxvi, p. 462; and SEL I, p. 302. The Play of Mary Magdalen, ed. Donald C. Baker, in The Digby Plays, II.66-100, pp. 26-27; De Suscitzacione Lazari, in Lud. Cov., pp. 210 et passim, and “Christ’s Visit to Simon the Leper,” in Chester XIV: 11.25-56 provide instances of the notion within the context of dramatic tradition.

13976-7 Luc. 8:2.

13985-14075 Luc. 7:36-50. HERMAN’S Bible, 4781-842. In demonstrating the Cursor-poet’s dependence upon Herman for this section, BORLAND, CM, pp. 99-100, notes an unbroken incidental continuity (CM 13985-7/Bible 4781-3), “peculiar interpolation(s)” (CM 14012-13/Bible 4796), and corresponding lines “which have no biblical parallels” (CM 13995-14001/Bible 4785-89).

The assertion that this incident occurred at the home of “symond leprous” is an interpolation from Marc. 14:3. Luke simply identifies Christ’s host as “quidam de Pharisaes... Simon.” Such sources as Hist. Schol. Evang. cxvi, PL CXCVIII 1597 and Glossa xxvi, PL XCIV 167, however, supplied authority for the leprous identification of the Lucan Simon.
14066 HTLB have altered the original reading to "out of biku(e)r." According to MED, "biker" 2b, the phrase means "beyond cavil" and is, therefore, contextually appropriate.

14076-127 Luc. 10:38-42. HERMAN'S Bible, 4866-907. Citing CM 14076-81; 14084-85/Bible 4866-71 as an example, Borland opines, "There can be little doubt that CM is following Herman." She also assigns the source for CM 14110-27, which HAENISCH, CM, p. 36*, labels "original," to Bible 4897-907 (BORLAND, CM, pp. 100-102).


14362-83 HERMAN'S Bible, 5100-10; BORLAND, CM, p. 105.

14384-545 loan. 11:47-54.

14384-488 HERMAN'S Bible, 5111-173; BORLAND, CM, p. 105.

14398-451 HERMAN'S Bible, 5120-59; BORLAND, CM, pp. 106-107. Biblical sources for this recapitulatory section are as follows: 14403-11, Ex. 14; 14412-14, Ex. 16 and 17; 14417, Ex. 20-23; 14421-22, Num. 17:8; 14424-27, Is. 7:14, 11:1-6, etc.; 14428-29, I Reg. 10:1; 14430-31, I Reg. 17; 14439-40, Luc. 2:25-35; 14444-45, loan. 2:1-11; 14446-7, Luc. 17:12-19; 14448-49, Matt. 9:18-25 / Marc. 5:35-42 / Luc. 7:12-15 / Luc. 8:49-56 / loan. 11:1-45; 14450-51, loan. 5:5-9. The Vulgate Bible describes the "vnfere mon" as "triginta et octo annos habens in infirmitate sua"; F alone preserves the correct reading: "vij & xxx. 3ere." Borland fails to note the parallel here between CM 14450-51 and HERMAN'S Bible, 5156-7. Similarity of phrasing (e.g., Herman's "pris de .XXX. ans et plus") supports this assertion.


14551 The basis for this identification is found in Luc. 22:3 and loan. 13:27. Significantly, Judas is always listed as "be twelfpe" apostle in the various evangelary sources.

14556-611 loan. 7:1-11. HERMAN'S Bible, 5209-45; BORLAND, CM, p. 110.

14563 "Cenophe" is the ME rendering of the biblical "Scenopegia" (Heb. "Sukkot"), the Feast of Tabernacles.


14612-13 That Jesus entered Jerusalem "at be port salomoun" is without scriptural basis. Although OED ("Port" sb. 3) notes that the term usually designates the gateway of a city or walled town from the fourteenth century onward, it is likely that the word, in this instance, is merely a convenient adaptation of the Vulgate's "porticus." Loan. 10:23 ("in porticum Solomonis") inspired this detail; also cf. Act. 3:11 and 5:12.

14712-21 HERMAN'S Bible, 5304-9; BORLAND, CM, pp. 114-115.


14746-75 loan. 2:18-21. HERMAN'S Bible, 5329-51; BORLAND, CM, pp. 115-116. Borland acknowledges "a slight break in parallelism" at this point, accounted for in Herman by a "repetition and expansion [intended] to emphasize the glory of the temple" — a passage not found in CM.

The various MSS of CM note that construction of the temple required 40 years; however, the Vulgate reads "Quadraginta et sex annis."

14776-867 loan. 7:40-42, 15, 47-53. HERMAN'S Bible, 5352-403; BORLAND, CM, pp. 116-117.
14868-73 Herman's Bible, 5404-8; Borland, CM, p. 117.
14874ff This transitional passage, emphasizing Christ's love for the Jews and their recalcitrance, is characteristic of the poet's technique. Moving from the biblical past, he then personally applies the significance of the Lord's sacrifice to his audience, as evident from the collective first-person plural pronouns in ll.14901-3. In preparation for the Passion-narrative, he subsequently outlines the events to be recounted from 14937 onward.
14937-15112 Matt. 21:1-11. Herman's Bible, 5529-640. Specific parallels between CM and Herman in their respective accounts of Christ's entry into Jerusalem are noted by Borland as follows (Borland, CM, pp. 121-126): CM 14943-54/Herman 5530-34; CM 14979-84/Herman 5547-52; CM 14985-90/Herman 5557-60; CM 15007-11/Herman 5570-71; CM 15033-37/Herman 5581-86. The triumphal canticle which greets the Messiah in CM 15041-110 and Herman 5589-640 constitutes a free rendering of Theodulf's "Hymnus Dominica in Ramis Palmorum." See Borland, CM, pp. 123-125. CM 15011 and Herman 5571 reflect the influence of Ps. 97:5-6: "Psallite Domino in cithara, in cithara et voce psalmi:/ In turbis ductilibus, et voce tubae corneae."
15113-52 Ioan. 11:47-51. Herman's Bible, 5641-85; Borland, CM, p. 126.
15153-60 Luc. 21:37.
15161-76 Herman's Bible, 5764-8; Borland, CM, p. 127.
15217-44 Cf. Herman's Bible, 5805-29. While acknowledging that ll.5808-14 of Herman "are not paralleled in CM," Borland nevertheless maintains that a definite similarity exists between the two texts in the similar selection and omission of details with reference to the Vulgate source. See Borland, CM, pp. 128-129.
15219 The scriptural basis for referring to Judas as the Lord's "Aumenere" is furnished by Ioan. 12:6 and 13:29.
15230 C and G have the preferable alliterative phrasing "redd in run(e)"; F reads "wij) wordis no3t to roun." The formulaic locative phrases "in toun" and "in londe" are rhetorical commonplaces in medieval verse. Cf. Sir Gawain and the Green Knight, 1.30: "I schal telle hit as-tit, as I in toun herde," as well as CT VII 886-7 (B2 *2076-7): "Ful softely and rounde/In londe." See also CM 15704, 15924, and 16424.
15245-8 Ioan. 13:23. Herman's Bible, 5830-31; Borland, CM, p. 128.
15249-64 Matt. 26:29; Marc. 14:25; Herman's Bible, 5832-38; Borland, CM, pp. 128-129.
15281-388 Ioan. 13:4-27. Herman's Bible, 5856-913; Borland, CM, p. 129.
15389-432 Matt. 26:14-5. Cf. Herman's Bible, 5914-40. Borland cites the following excerpts as instances of "similar diction" to establish the relationship extant between the corresponding sections of both poems:
De venin et d'envie estoit trestous enfles
Il n'i volt demorer, mes molt tost est levez
(5914-5; cf. CM 15389-90)
De tel mercheandise, seignour, fu granz mestiers
A icels qui la sont fu molt granz encombriers
(5934-5; cf. CM 15417-20)
She admits, however, that such close parallels are only "intermittent throughout the passage" (pp. 129-130).
15469-90 HERMAN'S Bible, 5959-70; BORLAND, CM, pp. 131-132.
15491-516 Matt. 26:35; Luc. 22:38. HERMAN's Bible, 5971-88; BORLAND, CM, pp. 132-133.
15535-78 Matt. 16:31-34. HERMAN'S Bible, 5996-6028. According to BORLAND, pp. 134-135, "The similarity throughout...is sufficiently marked to support the claim of Herman as the source"; the Cursor-poet has, however, avoided "certain rhetorical repetitions."
15583 Cf. n. to ll.15589-98.
15585-6 Matt. 26:36.
15587-88 The detail that Christ retired "a stone's cast" from his followers is furnished by Luc. 22:41 ("quantum jactus est lapidis"). Cf. 1.15605.
15589-98 Marc. 14:33. Cf. Matt. 26:37. BORLAND, CM, p. 135, notes that Herman also emphasizes the special status enjoyed by the three apostles chosen to accompany Christ:
Les deus fil Zebedee li bons sire apela
Saint Jaque et saint Jehan; car forment les ama
Et Pierron son anni, tous les autres laissa.
Ichels ensamble o lui priveement mena
Seur le mont d'Olivete, son conseil lor moustra
Com bons pere a ses fiz et bel les doctrina.
(6034-39)
15599-610 Matt. 26:38; Marc. 14:34.
15611-22 The poet introduces yet another hortatory reflection. His admonition to eschew "pryde of lyf" (15615) is ultimately based upon I John. 2:16. As a concept, "superbia vitae" enjoyed considerable currency during the Middle Ages. It is discussed, e.g., by WYCLIFFE in his Trialogus: De Virtutibus Peccatisque et de Salvatore; see Morton W. BLOOMFIELD, The Seven Deadly Sins, p. 188. It is better known, however, from the early morality play which it inspired.
15623-30 Luc. 22:44 alone mentions the haematodrosis experienced by Christ during his preliminary agony. HTL specify that the Lord sweat "blood & watir"; CFG, however, preserve the correct canonical reading "sanguinis et aqua." It is, of course, possible that the phrase "blood & watir" represents a deliberate interpolation (or perhaps merely an echo) of the Johannine "sanguinis et aqua" (19:34). The "watir" may also literally denote beads of perspiration, in which case H and T provide a perhaps unintentionally accurate description of the medical phenomenon.
15631-38 Matt. 26:39; Marc. 14:36; Luc. 22:42.
15639-46 HERMAN's Bible, 6057-62; BORLAND, CM, p. 136:
Seignour, pour amour dieu bonement m'escoltes!
Chertes de tel dolour jamais parler n'orrés.
At this point, the poet repeats the haematodrotic occurrence found in Luc. 22:44.
15647-870 HERMAN'S Bible, 6063-204; BORLAND, CM, pp. 136-138. Borland maintains that "similarity in wording indicates that HERMAN'S Bible is the ultimate source of CM." Several passages highlighting details of special significance are quoted below.
15647-68 Matt. 26:40-41; Marc. 14:37-38. The explanation that the disciples slept "for sorwe & greet pite" (15650) is furnished by Luc. 22:45 ("...invenit eos dormientes prae tristitia”).
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15669-86 Matt. 26:42; Marc. 14:39.
15687-96 Matt. 26:43; Marc. 14:40.
15697-704 Matt. 26:44.
15705-6 Luc. 22:43. The Vulgate has the singular form ‘‘angelus.’’
15717-36 Matt. 26:47; Marc. 14:43; Ioan. 18:3. The inventory of accoutrements mentioned in 15721-22 and 15731 represents a free rendering of the ‘‘gladiis,’’ ‘‘fustibus,’’ ‘‘lignis,’’ ‘‘lanternis,’’ ‘‘facibus,’’ and ‘‘armis’’ noted by the various evangelists.
15737-44 Ioan. 19:1-2.
15750-70 Ioan. 18:4-8. This initial question is not addressed directly to Judas in the Vulgate; instead, the dative plural pronoun ‘‘eis’’ is used. Cf., however, Matt. 26:50.
15771-72 These lines are an interpolation from Ioan. 13:27 (‘‘Quod facis, fac citius’’).
15781-88 The violence which accompanies Christ’s apprehension is implicit in the biblical accounts: ‘‘tenentes lesum’’ (Matt. 26:57); ‘‘illi manus iniecerunt in eum’’ (Marc. 14:46); ‘‘comprehendentes autem eum’’ (Luc. 22:54); ‘‘comprehenderunt lesum, et ligauerunt eum...et adduxerunt eum’’ (Ioan. 18:12). L1. 15785-6 anticipate the corporal punishments to be inflicted subsequently by Caiphas, Herod, and Pilate.
15789-816 These lines, recounting the injury sustained by the ‘‘servum principis sacerdotum,’’ demonstrate the medieval genius for scriptural synthesis. Thus, the attribution of the deed to Peter and the detail of the servant’s name, ‘‘Malchas,’’ are derived from Ioan. 18:10-11. Matt. 26:52-53 contributes three elements: the famous quotation ‘‘...qui acceperint gladium...,’’ Christ’s affirmation that ‘‘plus quam duodecim legiones angelorum’’ are potentially at His disposal, and His insistence that ‘‘implebuntur scripturae.’’ Luc. 22:51 provides the sole evangelical account of the attendant’s miraculous healing.
15813-14 HERMAN’S Bible, 6180-81:

Donques fu Pierres illuecques retenus,
Pour le furfet ne volt demorer plus.

15822 The formula ‘‘sonne & mone’’ is employed elsewhere to reinforce the concept of Christ’s universal dominion; cf., e.g., 13472. The phrase, although found in CFG, appears more frequently in HTLB.
15823-24 HERMAN’S Bible, 6184: ‘‘Par les chevex le tirent, par les dras est tenuz.’’
15835-6 Marc. 14:50.
15883-960 HERMAN’S Bible, 6213-75 and 6269-87; BORLAND, CM, p. 139.

Concomitant with CM’s indebtedness to the tradition of evangelary harmonies, the extended account of Peter’s denial exhibits a careful synthesis of materials drawn from all four gospels. The detail that Peter followed Christ ‘‘on fer’’ (15883-4), e.g., is supplied by Matt. 26:58, Marc. 14:54, and Luc. 22:54 (‘‘a longe’’); his admission to the ‘‘atrium pontificis’’ (15893-6) through the good offices of an ‘‘ostiaria’’ known to a fellow-disciple is, however, recorded only
in Ioan. 18:15-16. Again, John alone (18:18, "quia frigus erat") notes that "it was full cold" (15909-10). The three-fold denunciation of Peter by the servants of Caiphas (15915-42) incorporates various elements from Matt. 26:69-75, Marc. 14:66-72, Luc. 22:56-60, and Ioan. 18:17, 25-27. That the forlorn apostle "swoor" (15942) in renouncing the Lord is affirmed by Matt. 26:74 and Marc. 14:71 ("Tunc coepit detestari/anathematizare et jurare"), while the poignant encounter between Christ and Peter (15151-55) is related only in Luc. 22:61-62.

Herman's Bible, 6272-3, furnishes the proximate apocryphal basis for asserting that Peter "dud him to a roche: pervndir for to rest" (15957-8):

La nuit li fu mont pesme et molt oscure,
Il s'est mucez suz une roche dure.

Comestor recounts the incident thus in Hist. Schol. Evang. clix, PL CXCVIII 1624:

Et recordatus Petrus verbi, quod Dominus dixerat, egrussus foras flevit amare, fugiens in caveam, quae modo Gallicantus appellatur, in quo loco aedificata est ecclesia.

Travels xii, p. 61, locates the site more precisely "toward the est at .vij. paas" from the former residence of Caiphas.

Neither Haenisch, CM, p. 37*, nor Mardon, Narrative Unity, p. 122, advances a source for the legend of Judas and the "scalded cock." Nevertheless, this fascinating addition to the Passion account appears in an Anglo-Latin version by the late twelfth century in MS. Jesus Coll. Oxf. 4; Napier reprints this text in HHRT, pp. 68-70, while noting the existence of at least two fourteenth-century redactions. As a reference to an earlier "editio Graecorum" in the aforementioned source indicates, the legend is ultimately of oriental Christian origin.

In the Greek B-recension of Acta Pilati, ANT, p. 116, the tale occurs with one significant variation: it is Judas' wife "Akrosia," and not his mother, who witnesses the event. Albeit of fifteenth-century provenience, the MS upon which James bases his translation very likely reflects the story in its most ancient form. OF versions are encountered in the prose Andrius xix and the Trad. anon, which, in view of its demonstrated relation to CM, should doubtless be regarded as the source for the lines under discussion. See Napier, HHRT, pp. xxiii-xxv; Horrall, "An Old French Source."

Scripturally, the testificatory role of the cock lying at the heart of the tale has its bases in Matt. 26:34, 74-75; Marc. 14:30, 68, 72; Luc. 22:34, 60-61; and Ioan. 14:38, 18:27. Of even greater consequence for the development of such legends, however, is lobs 38:36 ("Quis dedit gallo intellegentiam?") and pertinent exegetical commentary. As Rabanus Maurus, e.g., avers in De Universo, PL CXI 248, the "gallus/gallina" can variously signify "virum sanctum," "doc- torem evangelicam," "sapientiam," "sanctam ecclesiam," "animal justum," and "bene vigilantes." See also Hugh of St. Victor, De Bestiis Exxvi, PL CLXXVII 33-35 and Wernerus, Deflorationes SS. Patrum II, PL CLVII 1150-51.

Analogues to the "gallus"-narrative are widespread; see Les Apocryphes Coptes, PO II. Fasc. 2, pp. 157-158. Both Napier, HHRT, p. xivii and James, ANT, p. 150, cite additional examples. According to the latter, a cock-legend has even been incorporated in the synaxarial cycle for Holy Week by the Ethiopian monophysite church. Kenneth M. Setton's The Age of Chivalry, p. 188, recounts another interesting legend (still current in the vicinity of Santo Domingo de la Calzada along the ancient Santiago pilgrimage route) to the effect that "unjustly
hanged, a youth survived, and two cooked fowl flew to life” in witness of the occurrence. For a Nativity-oriented variation on this motif, consult “The Ballad of St. Steven and Herod,” CHILD, No. 22, II.33-40.
16382  F reads "Abraham" for the "baraban" of the other MSS.

16428-58  HERMAN'S Bible, 6568-81; BORLAND, CM, pp. 146-147.

16459-542  Cf. HERMAN'S Bible, 6582-661; BORLAND, CM, p. 147.

16459-504  Matt. 27:3-5.


His wambe clef pan euyn in twa,
And his entrailes so fell him fra,
And þare his gast so ȝolden was,
ffor at his mowth it might noght pas.
þis was þe caus, als clerkes wist,
ffor þi þat his mowth had crist kist,
þarfore it was with outen dout
þat his saul at his wambe went out.

* * * *

Per fforþ wente his luper soule < and at his moube nouȝt,
ffor he þer-wib oure lord custe < myd tresoun an vuel þougȝt.

Citing Louise DUDLEY'S Egyptian Elements in the Legend of the Body and the Soul (Bryn Mawr College Monograph Series, No. 8, 1911, Appendix D), Beatrice Daw Brown notes a conceptual relationship between this apocryphal detail and the ancient Coptic notion that the soul might exit by any of the bodily orifices, but most frequently by the mouth. If, however, a specific opening had been responsible for a singularly good deed, the soul might refuse to depart from it, as is the case with Judas. For, although the "caitif's" kiss was traitorous, the lips which conferred it had been permanently sanctified by their intimate contact with Christ. See intro. to South. Pass., p. lxvi, n. 22.

16533-42  Matt. 27:6-7; Act. 1:19.

16537  CG employ "corbanan," the ML adaptation of the Heb./Aram. "quorban," for the "tresorye" of FHTL; see OED ("corban" 2) and MED. The meaning, however, is unchanged.

16543ff.  From this point onward, BORLAND, CM, pp. 147-148, notes a "considerable divergence" in the respective accounts of the crucifixion and burial furnished by CM and Herman. She avers that "Herman relates the details of the crucifixion in a more restrained fashion than does the author of CM."

NAPIER, HHRT, p. xxiii et passim attributes this section, relating the cross-legend, to the OF Rood Poem, i.e., the Trad. Anon. It should be noted, of course, that traditions surrounding the cross itself evolved with almost bewildering complexity throughout the Middle Ages. For an authoritative study, consult Esther C. QUINN'S The Quest of Seth for the Oil of Life; also see the same author's earlier The Legend of Seth and the Holy Cross. Moreover, much helpful background information is furnished in the introductions to HHRT and LHR. Edward CAVENDISH (Legends of the World, pp. 212-213) furnishes a succinct account of basic Cross-related material. Moreover, Chapter 22 ("Christian Western Europe") contains convenient reference summaries of several legends that figure prominently in this edition of the Cursor.

16549  The description of the rood-arbor as "þe kyngis tre" reflects its customary association with David and Solomon in fully developed versions of the legend; for instances of identical ME phrasing, see North. Pass., 1.2529 and Harleian MS. 4196 (LHR, p. 84, 1.781). For the Cursor-poet, the expression also serves
conceptually to reinforce the notion of Christ’s divine kingship; cf. n. to 12721-24 above.

That the cross-wood emitted a sweet smell is not mentioned in Trad. anon., although this addition does appear in the Latin Legende (49/74): “Que secate a David mira fragrancia comitatum ejus repleverunt, ita ut cito crederent se esse edificatos.” This interesting detail acquired considerable popularity among medieval writers; see, e.g., LHR, pp. 42-43, 76, 103, and North. Pass., 1.2248.

The difficulty encountered by the Jews in attempting to move the arbor is a standard feature in the cross legend; see, e.g., HHRT, pp. xxix, xxxviii, 31, and 53.

The various MSS of CM agree that Caiphas sent two hundred men to remove the cross-wood from the temple. Other treatments of the legend, however, assert that the number was actually three hundred. See, e.g., the twelfth-century MS. Bodley 314, which Napier uses as the basis for HHRT (“caiphas...ceas of heom allon ðreo hund monnae,” p. 30); cf. the Cambridge and Harleian Latin versions (“Caiphas trecentos misit Iudeos,” HHRT, p. 53), as well as the OF Andrius-text (“Et lors i enouia Cayaphas... .ccc. iuis au temple,” ibid.).

The Legende affirms that the three woods used in fashioning the cross were “cedrus,” “cipressus,” and “pinus” (47/43). Moreover, according to this source, the various components enjoy the following Trinitarian interpretation (quoted from HORSTMANN, “Nachtrage zu den Legenden,” 467/18-22):

In the Trad. anon., 1.159, the cedar-cypress-pine combination is also noted.

Interestingly, CG conform to the original text(s), while HTL have altered the “pine” tree to “palme.” Elsewhere (1.1205), F maintains the standard pine-designation. Citing RABY’S History of Christian Latin Poetry, p. 366, HORRALL, SVCM I, p. 364, mentions Eccli 24:17-18, “Quasi cedrus exaltata sum in Libano, et quasi cypresse in monte Sion; quasi palma exaltata sum in Cades” as the basis for an “oblique” Marian association. Some medieval writers, such as COMESTOR, Hist. Schol. Evang. clxxii, PL CXCVIII 1630, however, speak of “quattuor ligna” (“palmae et cupressi, et ut quidam tradunt, oliviae et cedri”). Considering CM’s indebtedness to Comestor in other instances, it is quite possible that Hist. Schol. Evang. influenced the southern redactor’s decision to change the third element in the rood’s composition from pine to palm. BRODERICK, The Catholic Encyclopedia, p. 144, simply states that the cross was “of pine.” For a general yet carefully documented discussion of this subject, consult Sabine BARING-GOULD’S Curious Myths of the Middle Ages (Chapter XV, “The Legend of the Cross,” pp. 341-385). In The True Cross, Brian WILDSMITH provides a popular account of the topic, although his work is intended for an adolescent audience.

See n. to 16681-90.

The adjective “swete” applied to the cross at 16585 may reflect the influence of the Good Friday liturgy (Feria VI in Passione et Morte Domini), especially the antiphonal sequence “Dulce lignum, dulces clavos, dulce pondus sustinet.”

CM implies that Christ carried the rood directly from the temple; this is not, however, mentioned specifically in canonical sources. That He did, in fact, appear
for judgement before Pilate in the "praetorium" (Joan. 18:33) may account for this detail, since the Fortress Antonia (residence of the Roman procurator) formed part of the temple complex.

Of particular interest as an analogue when discussing the sweet fragrance associated with the Cross is the anonymous romance, *Perlesvaus*, most likely composed between 1190 and 1212. As Sebastian EVANS translates the pertinent passage in his edition (pp. 199 ff.):

"...and there came to him (Perceval) a smell so sweet of the cross and of the place, such as no sweetness can be compared therewith."

16589 The "Disputacio inter Mariam et Crucem", XXXVIII, 11.488-9 (*LHR*, p. 147) provides an interesting analogue to this line:

be queen 3af . be Cros a cos,  
be ladi of loue . lous gan sec the

In English vernacular tradition, the striking "physical affection" which Christ displays for the cross is evident as early as *The Dream of the Rood*: "Bifode ic þa me se beorn ymbclypte" (1.42). Although "ymbclypte" (OE "ymb-clyppan") can signify "clasped" in a general sense, the verb, according to BOSWORTH'S *Anglo-Saxon Dictionary*, more commonly conveys the notion of (cherished) "embrace"; it is rendered thus by most modern translators.

16592 The insertion of the pronoun "he" in HTL alters the meaning considerably. CG, referring to the cross, read "a(v)pon his bak(c) it laid," thereby adding yet another miraculous element to the Passion-narrative. In his gloss, MORRIS, *CM*, p. 947, explains that the rood evidently "leaped on to His back without help." The HTL reading is in accordance with scripture and, therefore, decidedly more satisfactory.

16595-8 Matt. 27:32; Marc. 15:21; Luc. 23:26. The several MSS of the *Cursor* do not mention Simon of Cyrene by name; rather, he is described as a "bysen mon."

16599-600 HTL agree concerning the rood's measurements, while CG designate the length of the cross as "Half feirth of eln" and "Half feird ellen" respectively. According to both *MED* and *OED*, the medieval English ell was equivalent to 45 inches; however, the latter source also notes that the Scotch ell was only 37.2 inches long. Considering the poem's Northumbrian provenance, this distinction should not be dismissed lightly in attempting to determine the visual impact of the rood's dimensions for the *Cursor*-poet and his audience. If the English unit is envisioned, the cross would be approximately 17 feet high; the Scotch measurement, in contrast, would result in a gibbet approximately 14 feet high.

16601-10 Luc. 23:27.

16611-38 The poet has recounted this episode before; see n. to 16339-56.


16669-72 The poet implores the divine mercy through the merits of the Passion.


16691-700 Luc. 23:34.


16737-40 The names traditionally assigned the two malefactors crucified with Christ are of great antiquity, having their basis in *Acta Pilati* X.1-2. See NTA I, p. 459;
Although the Cursor-poet in CG 17287 acknowledges his awareness of a later recension of "Nichodeme's writ," it is equally possible, as Haenisch notes, CM, p. 38*, that he derived the names "from some other source, considering the general acquaintance with these legends in the middle ages." In some texts (e.g., the tenth-century Einsiedeln Stiftsbibliotek MS. 326 of Evangelium Nicodemi), the name of the unregenerate "latro" is rendered "Gestas." The Arabic Gospel of the Infancy, however, designates the thieves as "Titus" (the good) and "Dumachus"; see NTA I, p. 408 and ANT, p. 81.

The poet ambiguously implies that the evangelist witnessed the Longinus incident.

For a detailed examination of how the tale evolved, consult Rose Peebles, The Legend of Longinus in Ecclesiastical Tradition.
however, occur only in MSS CG (e.g., the description of the cross blossoming "Fra þe middai to complin").

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16869-78 Ioan. 19:40-41.

16869 Herman's Bible, 6755, also mentions that only three nails were employed by Christ's executioners: "A trois clous ont ses mains et ses piés esleve." There is, nevertheless, considerable disagreement on this subject.

Although Gregory Nazianzen upholds that Christ's feet were affixed to the cross with a single nail, T. J. Buckton, "The Greek Cross," N & Q, 2nd Ser. II. 1856, 257, opines that Cyprian, "who affirms that a nail was driven through each foot, is the better authority, as he had personally witnessed crucifixions." According to J. C. J., "The Greek Cross" N & Q, 2nd Ser. III. 1857, 78-79, an impressive array of authorities (including Justin, Irenaeus, Augustine, Gregory of Tours, and Innocent III) maintains that the Lord was executed "quattuor clavis"; this article further expresses the interesting view that "the Albigensians were the first who discarded the ancient precedent of four nails, and adopted the three."

Elsewhere, J. C. J., "The Greek Cross," N & Q, 3rd Ser. II. 1862, 463, cites numerous iconographic examples to support his contention that "no artist before the fourteenth century represented the crucified Saviour with only three nails."

The foregoing assertion is challenged by "Sigma Tau," "The Greek Cross," N & Q, 3rd Ser. III. 1863, 315, who adduces evidence to demonstrate that the representational use of only three nails appears as early as the twelfth century. John C. Jackson, "The Greek Cross," N & Q, 2nd Ser. II. 1856, 257, referring to eleventh-century iconography, states that it is customary for the Saviour's feet to be nailed individually "in Greek paintings, though in Western examples, we usually find one nail piercing both feet."

F. C. H., "The Greek Cross: Number of Nails," N & Q, 3rd Ser. III. 1863, 392, sets forth the fifth-century Greek poet, Nonnus, as an early writer supporting the belief that the Lord's feet were fastened with "a single large nail," but adds Rufinus and Theodoret to the catalogue of ecclesiastical authorities upholding the use of four nails furnished by Buckton (see above). Testimony supplied by the thirteenth-century Bishop of Tuy regarding the Franciscan stigmata, he notes, also tends to support the "quattuor clavi" theory.


Dis scheld þet wreih his Godhed was his leoue licome þet was ispred o rode, brod ase scheld buuen in his i-streiht earmes, and neruh bineoSen, as þe on uot, efter þet me weneð, sete upon oSer uote.

South. Pass. (1.1461) also advocates the view that only three nails were employed: "Porw cyper hond hi smyte a nayl þ & þorw þe ðet þe pridde." Cf. North. Pass. (1.1632 in MS. Harleian; 1.1633 in MSS. Camb.Dd.1.1. and Gg.5.31). MS. Nat. Lib. Scotland, Adv. 18.7.21 furnishes a contemporary example of the tres clavi opinion from lyric tradition:

To the tree with nailes three
Wol fast I hange bounde.

See C. Brown, ed., Religious Lyrics of the XIVth Century, 74/5-6.
In his discussion of the sacred relics to be found in Constantinople at the
time of the Fourth Crusade, Peter Arnott (The Byzantines and Their World, p.
261) observes that, according to Robert de Clari, a contemporary of Villehardouin,
only two nails were employed in the Crucifixion. Subsequently (p. 282), Arnott
ironically notes, “It is difficult to conjecture how de Clari imagined the crucifixion
to have taken place.”

Of especially interesting iconographic significance for this entire subject is
The Stavelot Triptych: Mosan Art and the Legend of the True Cross, a study
recently prepared under the direction of Professor William Voelkle of the Pierpont
Morgan Library. Most crucifixion scenes reproduced in this volume tend to
reinforce the “quattuor clavi” approach in twelfth-century reliquary art. Never-
theless, there are singular exceptions, such as the one in Wibald’s Sacramentary,
which displays a Christ-figure with nail-pierced feet (two), smiling benignly while
extending apparently unfastened hands. Voelkle’s work is particularly valuable
in that it includes much helpful bibliographical information pertinent to the Cross
Legend.

On a markedly different note, Cavendish (Legends, pp. 298-300) recounts
the interesting tale of the Gypsy who forged four nails for the crucifixion when
no other blacksmith would, and whose descendants must, therefore, continue to
wander the world in search of peace.

Examination of typical pictorial collections (e.g., Abbate’s Christian Art,
Backe’s Art of the Dark Ages, Beckwith’s Early Medieval Art, Didron’s Christian
Iconography, Franckel’s Medieval Painting, Gallager’s Medieval Art,
Martindale’s Gothic Art from the Twelfth to the Fifteenth Century, Pirani’s
Gothic Illuminated Manuscripts, and Souchal’s Art of the Early Middle Ages)
is inconclusive. As an unsatisfactory generalization, however, three-nail artistic
depictions are apparently a later development.

For a convenient introduction to this complex subject, see LHR, pp. xix-
xx.

16913-22 That the Jews sequestered not only Christ’s cross, but also those of the
two malefactors, is a common motif in medieval literature. In “Hou þe Holy
Cros Was Y-Founde,” LHR, p. 35, the following statement appears:

þat Crois seþpe . aftur vr lordes dép . deþe vnjur þe corþe heo hit caste,
ær as heo him to deþe dude . and burgien hit swipe faste;
And þe twey Croyes es eþe þer-bi . þat þe þeoues hengen on þer

Cf. MS Bodl. Ashmole 43, LHR, p. 34, 11. 185-7, and MS BL Harley 4196,
LHR, p. 89, ll.75-88. Regarding motivation, BL Cotton Julius E vii (“þære
Halþan Rode Upahefednys,” LHR, p. 99) explains:

þa iudeiscan hi behyddon mid hetelicum þæe anece.
noldon se maðin wurde mannum to frofre.

MS Bodl. Auct.F.iv, LHR, p. 13, supplies the interesting detail that the “þrio
roda” were hidden “twenty five fota on þære eorðan.” Although Napier, HHRT,
pp. xxiii, xxix attributes the humatio crucis to the OF Trad. anon., it should be
noted that this apocryphal incident is also recounted in The Dream of the Rood,
11.73-75, thereby demonstrating its presence in English vernacular tradition as
early as the Cynewulfian period:

Citing GINZBERG, *Legends of the Jews*, V, 98, n. 70 and VI, 14, n. 82, Esther QUINN, *The Quest of Seth for the Oil of Life*, p. 77 and *The Legend of Seth and the Holy Cross*, p. 92, notes that “the relationship between the means through which man sinned and the means through which he is saved is a very old one and can be found in various forms in Jewish apocryphal literature.” Within a Christian context, the Pauline epistles furnish both rhetorical and thematic inspiration for the passage under discussion; see I Cor. 15:21-22: “Quoniam quidem per hominem mors, et per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur,” and Rom. 5:14-21. To quote IRENAEUS, *Against Heresies*, Bk. V, ch. 17:3, A-NF I, p. 545: “By means of a tree we made debtors to God, by means of a tree we may obtain remission of our debt.” Cf. also *Acta Pilati* VIII (XXIV).1; see ANT, pp. 137-138 and NTA I, p. 475.

The connection between the “arbor sapientiae” and “pe holy rode tre” is discussed by numerous patristic authorities, including JULIUS FIRMICUS MATERNUS, *De Errore Profanorum Religionum*, PL XII 1037-38 and TERTULLIAN, *An Answer to the Jews*, A-NF III, p. 170. Referring to Otto Zockler’s research in this field, QUINN, *ibid.* affirms that the earliest identification of the “lignum crucis” with wood taken from the tree of knowledge occurs c. 650 in the *Anagogicarum Contemplationum in Hexaemeron* of ANASTASIUS SINAITICUS, PG LXXXIX 944-45. “Hou pe Holy Cros Was Y-Founde,” *LHR*, p. 19, 11.3-8 supplies a typical ME rendering of the motif:

Porwh a treo we wreore for-lore . and furst i-brouht to grounde,
Porwh a treo seippe to fieue i-brouȝt . I-heried beo þulke stounde!

Also cf. the corresponding lines in MS Bodl. Ashmole 43, *LHR*, p. 18.

HAENISCH, *CM*, p. 39* includes these lines in a lengthy section which he labels “Reflection of the poet.” However, as Kari SAJAVAARA has demonstrated, “The Use of Robert Grosseteste’s *Cd’A*,” 184-93, this portion of the text actually evinces an unmistakable indebtedness to Robert GROSSETESTE’s *Chateau d’Amour*, II.1115-1212. Among the specific correspondences cited by Sajavaara are: *CM* 16994-62 and *Cd’A* 1115-22, 1136-37; *CM* 17009-20 and *Cd’A* 1151-60; *CM* 17051-58 and *Cd’A* 1177-82. In other instances, e.g., *CM* 16953-56 and *Cd’A* 1123-35, the relationship between the two works is admittedly less direct. That the *Cursor*-poet was familiar with Grosseteste’s composition is apparent from his reference to “sent Robert bok” at 1.9516.

Luc. 23:46.
THE SOUTHERN VERSION OF CURSOR MUNDI

17051-54 Luc. 2:35.
17067-74 Cf. North. Pass. 1840k-1840r and 1896m-1896p:

be trowth þan left in hir anely
þat cristen saules er saued by,
þfor þat he suld rise trowed nane
When he was ded bot scho allane,
Scho trowed it euer in hert & will
Als he bifoire had talid hir till;
And had scho noght bene trew thoght,
With dole scho had to ded bene bright.

* * *

þan mari his moder was ful fayne
þfor scho hopid he suld rise ogayne,
And in þat trowth was oper nane
Stedfastly bot scho allane.

The editor of the text quoted above ascribes the original notion of Mary's function as the sole repository of faith in the crucial post-crucifixion/pre-resurrection period to Vincent de Beauvais' Speculum Historiale VIII:23; see intro. to North. Pass., p. 79. The concept appears elsewhere in two works edited by Horstmann in The Minor Poems of the Vernon MS.: "Patris Sapiencia, sive Horae de Cruce," pp. 41-42 and "De Lamentacioun þat Was Bytwene Vre Lady and Seynt Bernard," p. 301, II.82-84. In the latter source, it is noted that

Alle his frendes were from hym gon;
þreo dayes vre feib was lore
Saue in Marie, his moder, al-on.

Cf. the discussion in Gougaud, Devotional and Ascetic Practices, pp. 66-74. The direct source, however, is Grosseteste's Chateau d'Amour, 11. 1181-86:

Nostre creance et nostre foi
A donc demorad en toi.
Trestuz furent en dotance
Mes vous en ferme creance
Demorastes sanz doter
Ta foi ne peut rien changer.

17075-77 According to the New Catholic Encyclopedia, VIII, pp. 790-791, catalogues of Marian titles existed as early as the eighth century; a litany resembling that currently authorized by the Roman Church dates from the twelfth.

Typical later ME examples are found in *CT VII (B²) 656, CT VIII (G) 29; 37, and ll.24; 37* of the poetical litany "Hail, Blessed Mary!" Lambeth MS. 853, ed. F.J. Furnivall, in *Hymns to the Virgin and Christ.*

Throughout his Passion-account, the *Cursor* poet has emphasized the "dolores Virginis" in poignant terms; he concludes this important section with a prayer invoking Mary's powerful intercessory protection:

Preye for vs to bi blessed sone ' in his blis bat we mot be
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APPENDIX A

Errors in Morris' Texts

12782  Queber]G Queber.
12786  bat]G bat.
12801  prophete]G prophete.
12809  maistri]G maistris.
12828  ner]G ner.
12854  Baptize]T Baptize.
12857  bat]C bat.
12867  seruand]G seruand.
12889  pat]T pat.
12894  sacrament]T sacrament.
12901  of]T of thi.
12921  fasten]C fa fasten.
13006  pat]G pat.
13022  it]T hit.
13029  pat]G pat.
13036  pat]G pat.
13050  paa]C paa.
13068  prisoun]F prisoun.
13100  was]T wis.
13121  wayuyn]T wayuyn.
13142  her]C hir.
13146  3e]T be.
13148  had]T bad.
13201  oon]F con.
13205  lauerd]G lauerd.
13239  paa]C pai.
13256  was slaine]G was slaine.
13260  lou]F lou (li).
13309  pai]G pair.
13338  ne]F me.
13383  pat]G pat.
13431  bottur]T bottur.
13440  pat]G pat.
13444  sages]F sa gleg.
13454  3ede]T 3ode.
13481 geue]F giue.
13489 But]C Bot.
13535 sceued]C sceud.
13541 lestep]T lasteþ.
13626 Wherto]T Whorto.
13632 ße]G ße.
13668 pat]G ßat.
13683 were]T wore.
13854 comme]F comme.
13864 Pat]F Pat he, he in margin.
13907 you]C yow.
13927 Pat]C ßat.
13987 praid]C praid.
14001 ßat]T ßat.
14004 ßat]G ßat.
14010 sinnes]C sinnes.
14037 ßat]C ßat.
14038 hundreth]G hundreth.
14054 seide]T seide.
14061 blin]C blind.
14062 Vngnement]C Vnguement.
14125 ßat]C ßat.
14143 ßat]T Pat.
14219 ßat]T ßat.
14247 ßat]C ßat.
14248 ßat]G ßat.
14307 ßat]C ßir.
14314 waining]C waininig.
14330 dedis]F dides.
14392 ßai]C ßaa.
14402 was]F has.
14465 maïdene]G maiden.
14494 selcuth]G selcut.
14507 v[te]a C v(he).
14570 we]G ße.
14581 Baldly]G Baldli.
14610 comen]T comen.
14622 feet]T feest.
14670 mistrijf]G in strijf.
14684 and]G and.
14749 ßat]G ßat.
14806 pryuen]T pryuen.
14972 bu]G 3u.
14995 begins leaf 82v col.1 in C, not 1.14994.
temprid]C tempird.


second o]C of.


Stable]C & stable.

pat]G pat.

vessel]G bessel.

pu 3e]G 5u be.

be]C a later hand has inserted 3e after be. toke]T take.

(Wit prop)hecies.

[pa]t]C <pa)t.

second o]C of.

Stable]C & stable.

pat]G pat.

vessel]G bessel.

pu 3e]G 5u be.

be]C a later hand has inserted 3e after be. toke]T take.

bi/triase]G bitraase.


tite]C titt.


chiping]G thing altered to thiping.

fell]C sell.

oure]F our.

vn-to]F on to.

sai i]G i sal.


pat]G bat.

sai]C i sai.

so]T to.

MS C does not read he, as Morris states, but be.

know]F knew.

drowe]T drow3e.

he led]G heled.


These lines are copied in normal order in MS G.

This line is found in MS T.

or]F for.

wijt]C wijst.

Hider]T Hidur.

gedrid]G gedred.

man]T mon.

messaugere]T messangere.

listen]T liften.

self]C slef.

3e]G be.


prison]T prisoun.

reuerence]T reu^rense.

is]C es

3e]G be.

he]G ha.

toke]G tok.

bat]C bat.


[per]T be.
his]T in his.

*Cotton Insertions* (Morris, CM, pp. 956-959):

p. 958 32  ṭaf] ṭof.

59 neghent] neghnt.

65 These] These.

72 here] here.

p. 959 107 writen] writen.

*Cotton Insertions* (Morris, CM, pp. 962-965):


16889 meues] T menes.

16912 ṭai] ṭaa.

16995 Ya] Pa.

17011 of]T if.

17013 So]T Do.

17052 strong] T stong.


17096 ur]C v.’

17134 stongen]G stungen.

17189 O]G A.

17207 Bat]C Pat.

17260 euer]C euer.

17270 smor]C smer.

*Cotton Insertions* (Morris, CM, pp. 985-991):

p. 988 229 said] saide.

p. 990 383 MS prophetyes has been altered to prophesyes.

416 euene] euen.

p. 991 436 [apostels)] (apostels).
APPENDIX B

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

Off this no mare I will telle 3ow
Bot of Iohn Baptiste & of Ihesu
De sexte elde bygynnes in place
And how Ihesu spredd his grace
Pat with his dede & his tourment
By gane pe newe testament
And Saynt Iohn als messangere
Off halynes withowtten pere
Come byfore with his banere
Cristyns mannes lawe to lere
Sayne Iohn come als banyoure
Byfore oure haly Saueoure
For in Sayne Iohnes tyme
Was law bygonnen of baptyme
He kenned men to flye synn
And swa þaire Baptyme for to wynn
Thurgh whilke we sall to heuen come
When we sall be hethyn nome
If we will lelely oure lyfe lede
And at oure Endyng to criste vs bede
þis ilke tre þat I begynn
Es alle sett for mannes kynn
þat ilke man may See wittirly
De kynn of Ioseph and Marie
For þay come bathe of a man
þat hadde leuy to name
Here bygynnes the Sext Elde off the werlde
And also off the Barnehede of Ihesu Criste
Iohn ay bysyde the ffloum gane duelle
Off goddes meruells gonn he spelle
In watire Baptiste he alle thaa
þat come to hym Baptyme to taa
To be Baptiste bothe 3onge and alde
Now till hym soghte many falde
For to here his sermoun
Many hadde grete deuocyon
Many man at hym hade mede
Bot harde was his lyfe to lede
De Iewes of hym tythandes herde
One whatkyns wyse þat he ferde
þay had ferly how he myghte laste
With swilke a trauell & swilke a faste
And for he was of thayre kythe
Why he ne wolde noghte worn þam wyth
Alle þe maysters of that laghe
Spake of Ihon in þaire sawe
And sayde þat his baptyzynge
Was bot a mystrowuynge
Þay saide his lawes solde ourcs fordo
Bot we take better tente þerto
Wete we þan for whate resoun
For sauyng of oure dampacnyone
Whi þat he Baptyzynge mase
And if þat he be messyas
Þat þe folke habide swa
Þat sall brynge þam owte of waa
Helyas or Criste whethir es he
Þe sothe fayne wolde we see
For he es prohett pat swa leris
In þis þay sent þaire messangers
With þe wyseste of that lande
For to brynge þam tythande
Þe messangers þat swa were sent
To wildirnes þan are þay went
Sone when þay with Iohn mette
Full hendly thay hym grett
Þe wyseste þat ymanges þam were
Sayde þe Erande one this manere
Sir he saide we the praye
Þat þou to vs þe sothc Saye
What kyn man schall we calle the
Telle vs now what þou maye be
Off Jerusalem alle the men
3ernes greetly the to ken
Thi Baptem and thi dedis
þe anely lyfe þat þou ledis
Whethir þou be Elyas
Þat goddes prophete halden was
Howe þou lyffes wete wolde wee
And to telle vs we praye the
Þat we gange hame and saye
Vnto þe maisters of oure laye
Thane saide Iohn gladly per faye
Withowtten anykyns delaye
He sayde to þam my leue frende
3e schall to 3oure maistirs wende
And saye þam one my partye
I am noghte he þay calle hely
Ne no prophette sall nane me clayme
Whatt than schall we saye to þam
A voyce cryande sayse þat I hadde
In desert graythande þe gate
To þe lorde þat comen es nowe
Till whaym Ilke man awe to bowe
That lange was higthe now commen is
Off hym I preche in wildernesse
Off whayme I ne ame noghte worthi to
To louse þe thwanges of his scho
Loke 3e grayth the hym wele þe waye
For he es lorde this sall þe saye
Als Iohn saide swa sayde þay
Vnto þe maistirs of þaire laye
When Ihesu Criste was commen nere
To þe elde of thirty 3ere
Þan hym thoghte þe tyme was commen
Þat he Baptym wolde hafe nomen
He 3ede hym than to þe fflome iourdane
And there he fande his Cosyn Iohn
In wildernesse hymself alloone
Lyffande alle with goddes lane
When Iohn hym sawe als sayse þe boke
For ferndesse of hym he qwoke
And sayde þat alle men myghte here
This is þat lambe withowtten were
Goddes lambe þat clense sale
This wayke werlde fra synnes dwale
If he me after comen bee
He was made byfore me
To sayne Iohn þan sayde Ihesu
My Cosyn and mi frende art þou
To Baptise me the hafe I soghte
Iohn saide than that dare I noghte
It ne falles noghte vnto me
Mi dere lorde to Baptise the
I am a man full of synn
And hedire fledde fra alle my kynn
Here for synn I hafe me hidde
Iohn þou doo als I the bydde
Thou Baptise me my dere Cosyn
I ne dare noghte neghe the lorde myn
Me thynke resone it were mare
Þat I of the Baptizede ware
Iohn þou sall þe lawe fulfill
Now lorde he saide at thi will
Ihesus into þat watir 3ede
And sayne Iohn nere hym stode
When he saughe Ihesu redy dighte
Vp his hande quakande he lifte
And thare tuke oure lorde Criste
Baptyme of Sayne Iohn Baptiste
Parce pe haly gaste hym lighte
In pe schape of doufe he toke a flighte
And als he lokeide vp into heuen
Open he saughe pe liftes seuen
De ffadir voyce thurgh it braste
Als it hade bene a thonour blaste
This is my sone leue and dere
Alle the weride hym awe to here
De whills Sayne Iohn pis dede dide
Dyuers wondirs was ther kydde
De haly water of pe fflome Iourdane
One aythir syde stode still als stane
Thre thynges was sene thare
De sone mannes body bare
De ffadir voyce men herde one rawe
Als doufe de haly gaste gan schawe
De alde testament nowe slakes
And de newe bygynnynge takes
Wonder thynges de sothe to saye
Sayn Iohn saughe pat ilke daye
Sayn Iohn it es wele sene
Pat pou in lyfe es wondere clene
For pan was worthi nane bot thou
For to touche oure lorde Ihesu
And gaffe pat haly sacrament
Pat Ilke a man awe to for to tent
Now was this a wondir werke
Presto to be crystende of de clerke
De sone de ffadir de knyghte de kyng
De schapp hym pat wroghte alle kyng
Pat saide oure lorde oure saueouer
In Iohns wirchip and honoure
Pat blysse for the cs puruayede
Pat I for my seruantes graythed
And ymanges women childir alle
Pat euer was or euer be sall
A Better barne was neuer nane
Ne neuer bese than was Sayne Iohn
And pat es na selcouthe
For Criste it saide with his mouthe
And made hym als his lantern
Amanges his fase his lighte to beryn
And to bere witnes of his comynge
Als Banyoure before pe kyng
Als Bedell gase before iustice
Swaa dide sayn Iohn in pat wyse
Ihesu when he hade Baptem tane
He lefte Iohn at the fflome iourdane
Fra thane forthe to man he will hym schewe
Bot a stownde he will habyde
For to faste his lentyn tyde
Ne wolde he nowrewhere wende appert
Bot went hymselfe into dissert
Parre þe haly gaste hym ledde
Fourty dayes he was vnfedde
Fourty nyghtis & fourty days
Than hungrede hym þe story says
Thurgh þe kynde of his manhede
Off fode þe body hafes ay nede
The warlawe þan hym vmbythoghte
To begile hym if that he moghte
It semyd wele he noghte hym knewe
When he bygan to do swilk glewe
Forthi he wolde hym fande with synn
To hafe some parte hym with Inn
That Enemy that traytoure
Come to tempe his creatoure
To houe hym thoghte it was no bote
Bot stode hym by oure lordes fote
He saughe hym hungry & forfaste
In glotonye he wolde hym caste
And saide to hym I wate þat þou
Hafes fasted lange & hungres nowe
If þou be goddes sone bydde sone
And garre thi commandement be done
Þou garre this stane be brede at will
And þan may þou ete thi bely fill
Þan saide oure lorde to that quede
Manne ne lyffes noghte anely with brede
Bot men lyffes with somthynge elles
With þe worde þat godd spelles
Bot lefte noghte þe fende swa his were
Bot oure lorde he droughe nere
Wha herde euer of beste sa balde
He toke oure lorde alle in his walde
And with hym he toke a flighte
To Jerusalem burgh full righte
And sett hym one the pyneoune
Appone the temple of the toune
If þou be goddes sone saide he
Thusgates schall I proue the
Hafe done now within a stownde
And lepe downn vnto the growunde
For it es wretyn he sail the sende
Angells the for to defende
Fra alkyn maner of waa
And spournynge owþer of fote or taa
Nowthir to sporne one tre ne stane
Doo now lepe one drede hafe thou nane
Pan sayd Ihesu be aughte to wand\e
Thi godd thi lorde thus to fande
Sitt bygane be fende to chide
Sayde here thou sall no lengere byde
Som other ansure sall thou saye
Arc I fra the departe away
Be fende hym in armes hent
And bare hym are euer he stynt
Vnto the heigheste felle he fande
And lete hym see Ilke a lande
Ilke a kyngryke and Ilke Cite
P\at he myghte in his werlde see
Ne seese pou noghte saide \at ffeloune
Alle his werlde bothe toure and townn
Thir kynges alle are in my faye
And thurghe my will regne thay
Alle I will \am gyffe the nowe
And thou will vnto me bowe
Reghte rede I wele withowtten dowte
P\at thou bicone myn vnirloute
Thane Ihesu saide no langere
May I thi wikkede wordes forbere
Flee hethyn tite thou fende of helle
For it is wretyn in be spelle
Godde thi lorde thou sall wirchipe alle
And hym allane serue thou selle
Fra Ihesu had saide thire wordes meke
Be fende than durste na mare speke
\en come bare angells cristre vntill
And hym serued alle at will
Now leue we this a littill space
And of Sayne John telle we a pase
How heraude kyng hym broghte o lyffe
By resone of his brothir wyfe
Bot noghte \at heraude 3e schall trowe
\at sloghe be childir for Ihesu
Bot ano\er \at swa hatt
Ane of his sonnes hy gatt
\at highte heraude archilaus
Als be storye telles vs
\at regnede after his fadir lyfe
He gatt a sone one his wyfe
\at hade to name herodias
Heraude be thridde brother was
This heraude \at 1 of rede
Hadde of Sayn John bathe lufe & drede
And gladdely herkenede his sermon
Bot anes he dide vnresoun
And vnkyndly did in lyfe
3ernede to wedde his brothires wyfe
    Pat herodias highte
Mikill scho dide agayne þe righte
When sayne Iohn herde þat was swa
    Wete þe wele hym was full wa
And for to fordo þat schame
He come vnto heraudes hame
    Oute of disserte þat he was Inn
He come to saue þe kynge fra synn
Before his Baronage Ilkane
Hy hym forbedde that woman
    And talde hym by many skille
If he hir weddie he dide ille
When herodias herde of this
Departede fro þe kynge scho es
Scho wiste Iohnes wordes were to drede
    & wightly fra þe kynge scho þede
Scho wiste wele by Iohnes sawe
    þat scho was weddide agaynes þe lawe
& one anoþer syde hir was full wa
De kynge for to departe fraa
fol. 18v col. 2
Scho made mikill mournynge
    Ay when scho thoghte appon this thynge
Scho hadde a doughter with philipp getyn
    Hir wikkidnes bese neuer forgetyn
Hir name es no force to telle
Knawen scho es full wele in helle
    For scho garte sayne Iohn
In presone fullly be slone
To þe kynge þan saið sayne Iohn
Doo fro the that ille woman
þou luffes hir agaynes thi lyfe
    And scho was thi brothir wyfe
þou may hir hafe with no lawe
If þou be radde for goddes awe
And þou hir halde langare to make
    Godde on the will take wrake
Doo waye Iohn whi sais þou swa
Vnto dissert I praye the gaa
Still I rede þou halde the thare
And of his matir speke þou na mare
    For hir to leue ne will I noghte
And þat þou hafe said it sall be boghte
I luffe hir maste of any thynge
    Þat is agaynes þe righte ser kynge
Pi brothir wife fra hym to reue
It is gude þat þou it leue
    Iohn ouer mikill hafe þou spoken
And þat sall noghte be vnwroken
The Southern Version of *Cursor Mundi*

Pou sail in my presone ly
And full dere pou sail þi wordes aby
Herodias hym hated to þe rede
And presouned was he thurghe hir rede
In presoun þay gart hym caste
And bande hym there with rapes faste
To sla hym ne ware þay noghte in will
Bot þat wariede wyfc to still
For hir to wrethe þay drede righte sare
Alle þat with þe kyng ware
His disciples come hym to see
The kyng thay in lete hafe entree
When þay hym sawe in presoun depe
þay moghte noghte forbere to wepe
Iohn at thaym bygane to wete
If that Criste lorde oghte sitte
Bigane his werkes for to kythe
For theroffe wolde I be full blythe
To thaym he sayde my dere frende
Now schall 3e myn Erande wende
Vnto my lorde Ihesowe
And sayse hym als I say 3owe
One manere mylde soure Erande sais
Bese wyse and vndirstandes always
Askes hym if he be that gome
Pat for mannes hele till erthe come
If it be he how lange es to
Are that he any vertu do
Wetys if it be he þat tyde
Or we anothir schall habyde
Thay toke þaire leue þan at Iohn
And to Ihesu þay went anone
Thay saide Iohn vs to the sendis
That in depe presoun lendis
And askes if þou be he þat sale
Borowe þe bownden folkes of bale
I am he he sayde parfay
Wendis agayne to hym & say
Mesels are hale Crippels gase righte
Defe hafe þaire heryng blynde þe sighte
And þat man sail blyssede bee
þat hym scandirs noghte in me
Thies discyptles toke ansuere
And to Iohn þay gane it bere
With Ihesu full mekill folke lefte þan
Till þam to talke he þan bygane
And badd þam alle sitt stille
Till he to þam hadd sayde his will
Gode men he sayde whi 3ede 3ee
Into wildirnessse for to see
Wende 3e thare the rede to fynde 13120
Dat heldis waywande with þe wynde
Or the man soghte cledde in sylke 13125
In kynges housses 3e may fynde swilke fol. 19r col. 2
Sais me whatt 3e soghte thare
A prophete 3a forsothe and mare
This is he of whaym was redde 13130
Byfore in body are he was bredde
I sall sende to puruaye
Myn angelle byfore the þe waye
Sayne Iohn euere in presoune laye
Till it byfelle ane haly daye 13135
Þat þe kyng garte forthe calle
Bifore hym his conselle alle
A grete feste þat daye he made
And mekill folke þeratte he hade
And als þay satt beste at ese
Bifore þe kyng in his palesse 13140
His broþer dogheter gent & smale
Come byfore hym in the haulle
Daunsande & tumblande faire with alle
And clenly cledde in purpure palle
And for scho þat swa wele couthe 13145
Alle men hir hade in mouthe
Pan sayde þe kyng þat mayden till
Aske me mayden what thou will
I sall the gyffe withoutten swyke
Þoghe it be halfe my kyngryke
He bad hir aske what scho walde 13150
And he hir solde connande halde
Sir scho sayde god 3elde it the
Þare one will I consaylled bee
And to þe boure scho toke þe pase
To speke with dame herodias
Modir scho sayde what thynge
Sall I aske at the kyngge 13155
And haste þe kyng highte þe any bone
3a 3a modir 3a gaa þan and aske sone
Off Iohn þat in presoun es
His heuede to hafe it in a dische
When this was saide sone scho 3ode 13160
Vnto the kyngë & by hym stode
Scho saide byfore thi Baronage fol. 19v col. 1
I sall the aske nane owtrage
Ne thare the nathynge be dredande
I aske nowthir lythes ne lande 13165
Ne nothyng bot þat es resoun
Iohnes heuede in thi presoun
When the kyng herde hir craue
Noghte bot Iohnes hede to haue
He wexe in hert wondir wrathe
And namely for he sware ane athe
Before alle that folke so fele
& lathe hym was byhalden vnlele
He sent vnto þe presoun tyte
Io(h)nes hede offe to smytte
And smertyly was his biddying done
In presone was he heueddie sone
And to þe mayden þay it bitaghte
And hir modir it hase laghte
Þare euer mare worthe hir waa
þat gude man dote with tresoun slaa
Bot this tresoun was boghte full dere
And vnto þe menyng of many a þere
With a greuefull sothe vengyance
In many stedis and some in fhraunce
In þe somer at his natuyyte
Now gaase wode grete plente

Thus gates was saynd lohn slayne
And other enchensoun was þer nane
For to make enddyng of þis tale
Scho þat þis man thus broghte in bale
Hirselse to grete Barett scho broghte
His dede it was full dere boghte
When he was dede þe þothe to telle
His saule wentt vnto helle
þe ȝates fande he sperrede faste
Agaynes his comel þay al tobraste
And a while þare he habadde
And of socoure Bodeworde he made
To þe folkes þat þe þer Inn fande
How oure lorde þam solde bryng oute of bande
In helle with prechyng he ferde
Righte als he dide her in þis werlde
Forthi es he callede forcryer
And cristes awenn messangere
His discypres thare ware bownn
And bare his body fra that towntn
To Sabastien with mekill fare
þis corps than they beriede thare

Nowe I rede ȝow þe lordynges alle
One blyssede lohn þat þe calle
For wate þe how I sayde ȝow are
A bettir barne neuer woman bare
He was cristes awenn prophete
Off alle oure bale he may vs bete
Off his ofspring þan es lohn
þat heghe sittis vp in trone
And nere bytaghte to mylde Marie
He was to godde sybb forthy
And Sayne Iohn þe Euangliste
To þam vs brynge oure lorde Criste
Now haue 3e herde þe sawes
How sayne Iohn diede withowten lawes
Herkyns now how herodias dide
In a walle his heuede scho hidde
Scho hafes salted it in a walle
Scho hir drede if swa myghte falle
Þat his heued ware to þe body done
Þat he monde qwikken also sone
Thurgh his mekill halyhede
He wolde hym venge of his mysdede
His body owt of sepulcre scho hent
And in powdir scho it brent
Powder or bane þat þay fande thare
Thay with þaym awaye it bare
It was brent alle that daye
Bot a fynger þe sothe to saye

How Ihesu gadirde his appostells togedir
Ihesu knewe full wele the Stryffe
Wi þat Iohn tynt his lyffe
To þe lewes þat were felouns
In wildirnesse he made sermons
And Criste thurgh many place gan ga
Prechande þe folke to and fra
Fra Nazareth to Capharnan
Fra Nyptalym to Zabulon
Went he prechande þe fay
One auerill þe tober day
Þan bygane he to preche
And alle þe folke opynly to teche
The synagoges alle soghte hee
In þe lande of Galylee
Off his prechynge spake many man
And mekill wirchip he wanne
When he herde telle þat Iohn was slayne
To Nazareth he come agayne
Into his awenn contree
Off auerille in the entree
Off precheynge he bygane to speke
And helyde full many þat were seke
Seke men sergates till hym soghte
And he to þam þaire hele ne warned noȝte
Thaym to hele was he bolde
And toke nowthir siluere ne golde
Þan thoghte Ihesus it was to lange
Withowtten companye to gange
To gette hym ffelawes he will begynn
Bot nane þat was of grete kynn
Als Erle knyghte or Baroun
Ne no grete lordynges of townn
Bot mene men of symple lyfe
þat prynces helde men sythen ryfe
Twa brethir petre and andrew
Bathe þay were of mekill thewe
Had þay firste nane oþer gude
Bot with þaire Schippe fande þan fode
With thaire ffischyng þay þam fedde
And mene state tharewith þay ledde
For a worde lefte þay schippes twa
And with Ihesu gane þay ga
Þam ne rewede neuer sythen þaire mode
Swa þam thoghte þe chawnge gode
And at þe see Sayne Iohn he fande
Hys lynes to ffische baytande
He forsoke schippe & alle his kynn
And alle þis werlde & folowed hym
Thane come till hym Iudas thadeu
And broghte with hym Sayne Bertelmewe
And sythen als he come thurgh a by
Thare he mett with leuy
Off publycanes ledare was he
A man he was of grete pouste
Ihesu Criste anes with hym etc
And for his luffe he alle forlete
To wende with hym hym thoghte na schame
And sythen matheu was his name
Sythen come Symeon and Iudas
Lesse Sayne James and Thomas
Þan Iudas Scaryoth þe balde
Þat sythen his lorde salde
Twelue þay ware to telle in tale
When þay ware togedir hale
Fra þay to this lorde chese
Þay forsoke alkyns ese
Many angers men dide þam till
And þay ne dide neuer man ill
Ilkane of þam luffede othir
Als þay hade bene othirs brothir
Vnto þe Endynege of thaire lyffe
Bitwene þam was neuer no sryffe
Off he Petre poreste fande
Hym he made þe maste weldande
For of alle þe tothir feres
Þe maste preuelege he gaffe to pers
To perse said he luffes thou mee
Þou wate wele lorde þat I lufe the
I ou sail do my comandement
Lorde with all myn entent
My dede to take for the in nede
My schepe he saide þan sail þou fede
Petre he saide þou hafe bene gude
Fischere hedirto on þe flode
Fra nowe forthe I sail the ken
Fischere for to be of men
And þou sail be fra nowe forthwarde
Off heuen & ethe þe ȝatewarde
Off bandes þou sail þe kayes bere
Bathe to opyn & to spere
Whayme þat þou byndis be þou balde
Before me bounden sail be talde
And whaym so þou louses of bande
Also forlousede sail he stande
Petre art þou and my kyrke sail
One þat stane sette þe grownd walle
Na wyles of þat cursede wyghte
Sall agayne it hafe myghte
Serues me nowe and bese me nere
þe are my frendis leue and dere
And swa dide þay day & nyghte
þay seruede hym with alle þair myghte
Withowtten pride in symple life
And withowtten any sturt or stryffe
Men hym folowed thurgh þe lande
By hundrethe tale & thowsande
Men went with hym for sere resoun
Some for to here his sermoun
To see hym & to here hym speke
And some for hele þat were seke
And some to see miracles ryfe
Dede men to see raysede to lyfe
And some for þe lyffes fode
For many man þan dide he gude
þere anykyns defaut was
He gart it mende or he wolde passe
He dide many gude dedis
Als man of mercy & of medis
Also byfore archedyclyne
Turnede he wairt into wyne

In þat ilk same contree
Þat men calles Galyle
In a townn men calles kane
A grete brydale was thare ane
Þe bride gome garte thedir calle
Off þat lande his frendis alle
Þar was prayed at that to be
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Oure lady Marie & hir menge
And Ihesus also come þäretil
And his discyples als was his will
Par þan was a gederynge full grete
And many semely sett in sete
Þase gestes merily waren fedde
For many a man was thedir bedde
Þare was plenteth of mete & drynke
And alle þat men wolde after thynke
Par was na wynce spared þam ymange
& forthi ne lasted it noghte lange
When Marie wiste þaire wyne was gane
Vntill hir sone scho spake on ane
And till hym scho made hir mane
And said wynce ne hafe þay nane
And till his modir þan said he
What es that to the or me
If þay of wyne hafe nede
In vs ne ligges noghte þat dede
Bot I sall or I hethyn wende
Schewe þam þat I ame thair frende
Scho calde þe botelere hir vntoo
Do that my sone biddis the do
Loke his biddynge þe redy grayed
Þe botelere all redy sayde
Ihesus badde once on ane
Fill those sex vessells of stane
With watir cler and thay dide swa
Þan badde Ihesus þat þay scholde gaa
For to taste of that newe wyne
And bere it till archedylyne
Þat of that house was housebande
And costage to that brydale fande
Þay filde a coupe þan in haste
And gart archidylyne taste
He dranke and felid gude sauoure
Ne dranke he neuer arste so gude lycoure
He calde to hym the buttelere
And saide to hym one this manere
Whi he saide hafes thou
3emyd þe gude wyne vnto nowe
Þe gude wyne solde þou firste spende
And þe werres at þe feste ende
When þat men are glade made
Þe gude wyne þou dose be hade
And hiderto forsothe me thynke
Þou hafes wasted alle oure drynke
Mikill myrthe was made thare
And many man menskede þat fare
Oure lorde of water wyne þer made
I>are of many meruelle hade
I>is was be firste dede bat he dide
Till his discyple was kydd
And perchore bay bigane to trowe
Mare stedfastely in Ihesow
Pan lefte he bridgome his bride
And folowed Ihesu fra that tyde
Ne laye he neuer hir besyde
Bot lefte hir & this wyrldis pride
He forsoke to be housebande
And turned hym one pe better bande
Men sais that it was sayne Iohn
Bettir with crist luffede was none
Cosyn he was to Ihesu Criste
And sythen he was euangliste
I>is was Iohn pe gospellere
Pan laye one his breste at his sopere
Pan dranke he of pe witty welle
Pan sythen of he bigane to spell
This sygne dide Criste at pat bridale
Als pat sayne Iohn telles in his tale
Off hym Ihesu walkande in erthe
Off gosspllers Iohn es the ferthe
Marke matheu luke his felawes
Bot Iohn pe wyseste was in sawes
Forthi to be Eren like es he
Pan is a foule fferreste may see
And is a birde righte glegg of eghe
Ne nane als he so heghe may flee

Ihesu thethyn his viage made
Out ouer pe see of tyberyade
Grete ware pe folke pat with hym 3ode
To here his prechynghe pat was gode
Paire hele to gete pat were seke
Full ferre bay soghte pat man so meke
With this folke pat I of telle
Ihesus clambe vp to a felle
His discyple with hym he ledde
This folke alle aboute hym spredde
Pan folowed hym pat mekill thrange
Hym rewed pat pay fastede so lange
Pe dales were with ffolkes ouerlayde
Philippe he called and to hym saide
Philippe this folkes are wonder fele
How may we troweste pat ou with pam dele
Thay hafe myster now of mete
Whare sall we thaire fode gete
This he saide the gospelle telles
To fande Philippe & for noghte ells
For he that made bot sone & mone
Wiste wele what he hadde to done
Pay folowed hym fastande dayes thre
And he of thaym hadde pite
And said þam & þay toke þe waye
In middes þaire iournee faile solde þay
If þay fynde no thynge to by
For defaute dede solde þay ly
Philippe saide lorde what consaile
May I the gifte þat maye availe
Me thynke to do ware it noghte ethe
Wha hade of penys thre hundrethe
Loues with to by þay are so fele
Ilkane solde hafe bot a morsele
Þan spake andrew þat man so mylde
Lorde he saide here es a childe
Þat hafes fyve loues & fisches twa
Bot þat es noghte withowtten ma
Þan said oure lorde ynoghe es that
Doune I wolde þe folkes satt
And we sall do wonder wele
Hay was þare liggande a grete dele
Withowtten any more Sermoun
Sone þe folkes were sett doune
Thir laues þat I of melt
Criste þam blissede are þay were delt
He bllyssed alswa þase fysches twyn
And sett his fysone þase fysches In
Þat alle þe folkes þat þare ware sett
Had ynoghe thare for to ete
Þis brede þe fische was dalte aboute
Had nave defaute in alle þat rowte
Gode men it was a grete gadirynge
Þat godde fedde with so littill a thynge
Twa fysches & fyue loues of bere
Ihesus fedde with swilke ane here
Fyve thowsande it es redde
Ware þe ffolke þat he thare fedde
When þay had Etyn þan oure drightyn
Badde þam noghte þe crommes tyne
þe relif gedird þay one hepis
And filled þerwith twelue lepis
Thus he settis his fysoune
Thare he will gyffe his benysoune
This folkes þat he gaffe þe fode
Hym thanked of alle gude
And saide forsothe this ilke es he
Thurgh whayme þe folke sall sauede be
How Ihesus gave the borne blynde man
his syghte

Aftir that this sygne was done
Noghte lange bot righte sone
Another he dide that see schall here
Als sayse he same gosepellere
Off a man that borne was blynde
And soghte lange Ihesus grace to fynde
Als Ihesus welke thare in the strete
This blynde man with hym gane mete
His discyples saide till hym than
Lorde þay saide what ayles this man
Or his Eldirs hym biforn
That he es thus gates blynde borne
Pan said Ihesus noþer he this
Ne his ofsprynge dide he mys
Bot that goddes werkes maye
In hym be sene fra this daye
Mi ffather dedis will I do
Whils þat I hafe tyme þerto
For now moste þe sone hym sped
To fulfill the ffather dede
Wyrke hym moste whils he hase lighte
Off þe day þat es so brighte
In this werlde whils þe me see
þe gete no lightnes bot of me
Vnto þe erthe þan he spitte
And with erthe he menged it
And þan he tuke vp of this claye
And smeride with his eghne twaye
And synthen he saide leue frende
To þe natatorye sall þou wende
Þat es to saye of Syloe
Thare sall thyn eghne waschen be
Þan he wasche his eghne thare
And had his sighte in þat squire
Now thare hym no mare be ledde
He come agayne into þat stede
When þay hym saghe þat knewe hym are
One hym full faste gane þay stare
Some saide it es noghte he
Þis other day þat moghte noghte see
Some said say some said þat ilke
Some said ane þat semed swilke
Þe sothe ne couthe þay noghte fynde
Þan said he þat was blynde
Þis es I for sothe to saye
How gates may þou see said þay
Mi sighte he saide þan gatt I thus
Þar es ane þay calle Ihesus
He smereid with clay myn eghne twa
And sythen bad me forthe ga
To þe natatorye of Sylo
And bad I solde þare wasche me
I went and dide his biddynge
And þan moghte I see all thynge
Whare es he quod þay þat Ihesow
I ne wate he said whare he es nowe
Thay hym hent þase felle Iewes
And ledd hym to the Pharysewes
þat maistirs of þe lawe were than
And askede at this sely man
How gates þat he had his sighte
And he said Ihesus þus me dighte
Þan saide some þat stode þer by
He was neuer godd certanely
Oure haly daye haldes he noghte in state
For it was done one oure Sabath
And som said how it moghte
Off synfull man swilke dede be wroght
De Pharisens þat ware sa felle
Grete striffe made þam ymelle
And gruched & couthe na resoune fynde
And gart calle agayne þe blynde
What haldis þou þat man said þay
A prophete said he be my lay
De maistirs Iewes þan bigane
To mystrowe þat sely man
Some said he blynde had bene
Some saide he hafes euere sene
Þan gart þay forthe brynge
De men nerreste of his kynn
Es this 3oure sone þay ansuere 3aa
Was he borne blynde þay said 3aa
Says vs nowe bi 3oure Iewtree
How gates may he now see
His frendis said oure sone es he
When he was borne he moght noghte see
How þat he may see now
Askes hymseluen how
He es of elde & wele we wate
He kan speke for his awen state
Þase selvy men thus ansuere þare
Þay drede þe Iewes wondiir sare
þat had þay made wele þay pay wiste
Any louyng to Iesu Criste
Or hym bygun to loue or loutte
Þay had bene schent withowtten dowt
For thi hym seluen þay bad þam fraye
þay wolde hafe bene away full fayne
3itt thir Iewes felle of kynde
þe thrid tymne calde hym þat was blynde
Grete wondir þay sayde hafe we
How synfull man moghte gare þe see
Be he synfull be he clene
He gart me see þat blynd hase bene
Now quod thy per charite
Tell vs how he dide with the
He said þe sothe I talde 3ow are
At me ne sall 3e wete na mare
After hym swa whi spirre 3e
His discyles will 3e bee
þan þase Iewes þay bigane
Felly to myssaye this man
Be þou his discyple quod thy
For will neuer turne fra oure lay
For a grete faytour þan es he
And Moyses discyles are we
þat was a man withowtten make
Godd hymseluen with hym spake
And of hym this no thyng knawe we
To thase Iewes þan anserde he
þareof thynke me selcouthe
Whi 3e halde hym swa vncouthe
And knawes noghte þat lorde free
þat my sighte gaﬀe to me
I wate it wele & wenys it noghte
Syn þat man neuer 3it ne wroghte
He hates alle thase þat dose ille
And luffes all þase þat dose his will
He es a man withowtten pere
Pore mennes prayers will he here
Off swilke anoþer was neuer herde
Sen þe begynnyng of this werlde
þat Blynd borne men gatts þe sighte
Withowtten þe grace of godd of myghte
þan spakk þay alle to hym in skorne
Bathe þou and he in syn were borne
If þou stonde sermonande alle þe 3ere
þou ne garres vs neuer his lawes lere
þay regroyned hym als a dogge
And dange hym fra þaire Synagoge
Herken this lurdane quod thy
Wold vs lere ane vncouthe laye
Þis begger þat in syn was getyn
Fra thair temple when he was betyn
Fra þam þan he went full 3are
Sekand Ihesu here and thare
Ihesu thoghte hym to do solace
And schewe mare of his grace
When pat Ihesus and he mett
Full semandy his lorde he grett
Till hym said Ihesus say me now say
Trowes þou in goddes sone or nay
Whare es he that wiste I whare
Ihesus said þou hafes hym sene
And with hym spokes withowtten wene
3it said Ihesus my commynge
Es luggement till erthe to brynge
þat thase þat noghte sees solde se
And thase þat sees solde blynd be
Than said some of þat semble
Sais þou þat blynde are we
Ware þe he said withowtten sighte
þan ware þe withowtten plighte
Bot now he said þat þe may se
In synn þerfore lefte are þe

Now forthirmare 3itt schall I tell 3owe
Off þe werkes of swete Ihesow
Als telles this Ilke Euangliste
þat he saige folowande Criste
Vnto Olyuete that hille
þat he mekill haunted till
Thare to bidde his bedis vmstont
Thedir to gaa ofte was he wont
þat hille one a day went he fra
And to þe temple gane he gaa
For to ken and for to lere
þe men þat hadd will hym to here
þe pharasens þat ay luffed stryfe
Vnto þe kirke þay broghte a wyfe
þat in horedame was tane
þe lawe wolde men solde hir stane
In myddes þat temple wyde
Many man was þare þat tyde
Aboute hir heuede hir hare hyngande
Many ware thare with stanes in hande
þan spake ane for þam alle
Vnto Ihesu gun he calle
Maister he saide lo this womane
þat þou sees here redy to stane
Breken scho hase hir spousaile
Scho sall be staned þerfore sance faile
For Moyses badd vs stane all slyke
Ware þay pore or ware þay ryke
Late vs see now thi luggement
Pat was noghte saide with paire assent
For alle had þay sworne þer till
Pat sary woman for to spille
In wrange dede or worde þay thoghте
To take hym þat þay neuer moghte
Thay thoghте if he wolde hir stanne
Man of mercy was he nane
And if he lette hir quytte gange
Thay myghte he dide wrange
To make hym madde alle saide þay swaa
And to atteynte hym bytwene thase twa
When þay hadde þusgates soghte
Ihesus knewe full wele thaire thoghте
He stouped downn & with his handes
He wrae a while in þe sanddes
Þan said alle þat þare wasse
Whi giff vs ansuere & latte vs passe
Vs thinke full lange we duelle alle day
Wha lettes 3owe to wende away
Bot wha þat es withowtten
Þe fffirste stane at hir sall caste
Þe man þat es withowtten synn
Firste to stane hir he bygynn
In this he stoupede doune ofte sythe
And alle thase ware dombe als swythe
Ilkan soulkede þan awaye
Na thyng þan couthe thay say
In that temple lefte was nane
Bot Ihesus and this womane
Ihesu rayzed vp his heued
In þe temple saghe he nane leuede
He saghe this woman standand thare
For hir he mourned selly sare
Womane he saide whare are þay
Þat the solde do till dede þis day
Qwakand scho loked hir aboute
Ihesu badd hir hafe no dowte
Lorde scho said alle are awaye
For thi womane to the I saye
Ga now forthe ther þou will wende
Schall nane of thi faes the schende
I ne dampne the noghte forthir þou fare
Bot ga now forth and will synn no mare
Be na mare in will to synn
And clense the of that þou hase bene in

Off the man that was helide at the Pissoyne
A watir ther es in that thede
Pissoyne it es called in lede
Þat water als the storye sais
The Southern Version of *Cursor Mundi*

Was mekill remowede in þase dayes
Bi þat ilke vynere
Many a man laye vnfer
Pare In ware wonnte for to discende
Angells it for to blende
Þan did it swa in that squire
When þat it drouy ware
The firste seke man myghte thedir wynn
With þat watir to wasche hym In
He ne solde neuer thethyn fare
Till he ware hale of alle his sare
Ihesus this tyme was walkande
& come by this vynere grete folke he fande
Þat pare ware liggande for to bide
When þair hele sold betyde
Thare fande Ihesus a man vnfer
And had bene aught & thrity þere
Swa harde in lymes was he tane
Þat weldyng of þam ne had he nane
Ihesus byhelde this caytif thare
And rewed of hym selly sare
Gode man he sayd with me þou mele
þernys þou for to hafe thi hele
þa sir he said no thynge so gladde
Bot I am swa with sekenes stadde
Þat I ne may to that watir wynn
Ay other gase biforn me therfyn
And thar es nane þe sothe to telle
Þat me will bere vnto þe welle
Lange hafe I ledde this sary lyfe
Will nane rewce one me caytife
And gud man I the trewly say
Þou sall be hale this ilke day
Rise vp now sall þou ly no langere
Gang hethyn tite with alle thi gere
Vp he rase withowtten mare
And one his bak his bedd he bare
Þat day þis man was made fere
The lewes helde haly day & þat dere
When þay hym saghe þat birden vndir
One hym bigane thay for to wonder
Whatt cursed man art þou quod thay
Þat thus wirkes on our halyday
Þou of god hafes nane awe
And saide many ano þer sawe
Þou carle whi brekes þou oure lawe
Worthi þou ware to brenne & drawe
Agayne thi birden bere þou owne
Or full sare it sall the rewe
Gode men he saide by goddes myghte
Me to wite 3e ne hafe no righte 13815
At þe welle of Syloe thare I laye
A man come gangeande by þe waye
And made me bothe hale & fere
And bade me ryse with my littere
And said do þe forthe & gaa
And als he me bad loo I do swa
Aughte and thrity 3ere I lay in bande
And I ne remouede neuer fote ne hande
The angelle lyghtyng I ay habade
Vnto this man me hale made
And he þat me hale hase wrughte
Agayne say hym ne awe me noghte
Pay lete hym passe þam ymelle
And than sayde þe Iewes felle
This is noghte with godd quod þay
Þat þusgates brekes oure haly day
The lyfe he ledis may na man lede
And greues vs with his fraward dede
He will noghte come till oure bewyst
Ne till oure lare will he noghte liste
Oure haly day he noghte forberis
Bot many wirke on þam he geris
He fandis faste vs for to payere
With vs ne will he neuer speke faire
Wele ofte he greues vs selly sare
And euer ilke day mare and mare
Many gederyngs he garres vs make
And many consaile for his sake
And done vs hafes he mekill angere
Þat certis we may thole na langare
A consayle of hym will we taa
And of hym sall we neuer take maa
Þe neste tyme þat he commes in handes
We will þat he be done in bandes
And wha sa thare agayne sais oghte
It sall be ful dere boghte
In that skatterid þaire assemble
Îhesu went owte of that Cite
Ferre away by anothir syde
Out fra þair sighte hym to hide
For sitt was noghte his tyme commen
Into thaire handes for to be nommen
Ne myghte þay neuer hande lay hym one
Till he wolde þat it were done
Fra þat tyme he hysmeltuen bedde
Neuer a fotte fra þam he fledde
Till he his blode amanges þam bledde
And for vs lefte his lyfe in wedde
Îhesu went to the temple þan
Pare spake he with this alde man
He saughe hym full of sorow & waa
Þe lewes hym hadd regroyned swaa
Crist till hym spake with words hende
Fra now þou moste my dere frende
Tent to my techynge & my tale
Thynke one thi sekenes þou arte hale
Ihesu went here and thare
And did Miracles euer ay whare
Till it come a solemnyte
He come agayne to that cite
With hym come his disciples lele
And oðir folkes folowande fele
Into þe temple þay with hym 3ede
And he bygane thaym to rede
Als þay herkened his sermoun
With full grete deuocyoun
And som saide þam ymelle
Wha herde man euer swagates spelle
Bathe lawes men & men of lare
Off hym spake bothe lesse & mare

Ihesow þan þaire speche herde
And myldly he thaym ansuerde
My lare es noghte myn said he
Bot his þat hafes sent me
þat neuer lyghed ne neuer sale
His witt his lewte ay es hale
And his lare sail laste for ay
This will hymseluen witnes & say
þat man þat spakes hymselfe of ross
Wate 3e gode men whate he dose
When he his awun rose hase soghte
Sothefastnes in hym es noghte
Bot sothefastnes es in his worde
Þat oðir men giftes luffe worde
Moyses 30ur lawe 30w broghte
3e knawe it bot 3e do it noghte
Selly me thynke 3e hate me swa
And sekes seregatis me to slaa
Till hym þan said all þat semble
Whe hope some deuyll be in the
Wha will the sla whi sais þou wrange
I hafe done gud werkes 30w Imange
Nane was pryue alle hafe 3e sene
And thare at hafe 3e grete tene
Moyses gaffe 30w in the alde
Lawe Circumsyse to halde
And 3e Circumsyse one halyday
And lettis noghte for the lay
And whi hate 3e me thane
For I made hale a seke man
At the Pisoyne one 3our Sabath
And demys me þerfore sere gate
Swa ne sold 3e do wolde 3e me trowe
And wele I wate it were for 3owe
Many men ware by and stode
And herd this folke wraðe & wode
ðær ware comen to the toune
To here this disputicyoune
Many wordes þay spake & felle
Ouer lange were alle to telle
Some sayd when sall criste hym schewe
Wethen sall he come sall na man knawe
His kyn ne his contree
Bot this mannes kyn wele knawe we
Off this lande es bathe he & his
þe contre knawes it wele ywys
þan saide Ihesus a worde to myn
Sen 3e knawe me and my kyn
Off 3our vnwitt when will 3e blymne
Sekes me noghte sakles swa
And tentis to skille & to resoune
3e ken me and my nacyoune
In na place thare 3e me see
3e sall noghte here bot sothe of me
For he þat me to 3ow wolde sende
Es sothfastnes withowtten ende
He þat me sent I wate what es
And 3e knawe hym noghte ywysse
If I said þat I hym noghte ne knewe
þan were my wordes vntrewe
Bathe were I false & lyghere
Als þat 3e 3ourseluuen ere
I knawe hym and hase knawen cuer
Fra hym ne sall I sonder neuer
Full fayne þay wolde hym hafe nommen
Bot 3itt was noghte his tyme comen
Many man bygan to trowe
Fra that tyme forthe in Ihesowe
Euer more after that day
þe Iewes aboutewarde trauelde ay
Full fayne þay wolde hym hafe tane
Bot hande on hym moghte þay lige nane
And many tymes þay toke þair rede
How þay myght beste bryng hym to dede
Sythen sall 3e here one what wyse
Ihesu garte lazare ryse
Bot or that I ferrere ga
I sall speke of his sistirs twa
Pat was Martha es noghte to layne
De toper was pe Magdelayne
Lazare als sais the storye
Was of a place highte Bethany
Sistirs þan hadde þe twynne
De tane was a woman full of synn
A synfull woman was scho ane
Fo scho commone to llike a man
This womans ffairenes
Garte many synne mare and lesse
Seuen fendis fra hir keste criste
Als sayse sayne luke þe euangliste
A sely Synfull was scho this
Al þe hir synn turnede to blysse
Wonnande scho was in þat siquare
Dare Ihesus prechede here and thare
Dare he many meruelle dide
And to mankynd hymselfen kydd
And to many seke men he gaffe þe hele
And als he come bi a castele
A man hight Symond leprouse
Had prayed criste vnto his house
And for he prayed with gud chere
Ihesus hym grantede his prayere
Full faire seruys Symond hym dighte
Als was to swilke a lordyng righte

How Ihesus fforaff þe Magdelayne hir Synnes
When Ihesu was sett in sete
With his discyplis at þe mete
This synfull woman noght to layne
Pat es called þe magdelayne
Within the castelle þat I off talde
Scho moghte do what so scho walde
Þar godd will þat man syn be bette
Þar may no thyng hym lett
Þe worde of Ihesu sprang full brade
For a miracle that he made
Who Mary wist Ihesus was commen
A Boyste with smerells hase scho nommen
A smerell þat was of price ful dere
In a boyste with hir scho bere
And schortly my tale forthe to telle
Bifore Ihesu one knes scho felle
Ther with scho felle one swilke a grete
Pat with hir teris scho wesche his fete
One his fete scho grette full sare
And sythen scho dreed þam with hir hare
Þar scho fande any galle or sare
With hir smerells scho smered it thare
Alle this honours scho hym dide
And sythen kiste his fete in myde
Alle þay wondred one mary
For thay hir saghe neuer are so sary
Scho lefte hir dede for no schame
Symond þe maister of that hame
Wondred & said in his thoghte
Bot with mouthe he neuend it noghte
Wore this man a verrye prophete
Þe woman þat standis at his fete
And he wist whatt scho were
Scho solde noghte hym neghe so nere
For scho a woman of synfull state
Als alle þis contree full wele wate
Þat hym ansuerde Ihesu crist
What Symond thought ful wele he wysst
Herken to me he said a stounde
Ful fayne lorde sayd Symonde
It was a man whilom was vont
Siluer for to leue vmstont
Þis man was anc hokerere
And twa men come þat hade mystere
And asked hym siluere of lane
Þis riche man lent vnto þe tane
A hundrethe penys swilke als was than
And fifty to þe tothir man
When it come to þe terme day
Noghte þay hade for to pay
For he þam saghe no catell hafe
Alle þe dett he þam forgaffe
He þam forgaffe and bad þam fare
Whethir aghte to lufe hym mare
Sir me thynke withowtten lette
He þat he forgaffe þe maste dette
Þat was maste forgyffen till
Maste hym aughte to lufe with skill
Wele þou ansuerde symond
Hym aughte to do swa with resoune
Alle wayes scho wepte appon his fete
And Ihesus hir allane lete
Vnto Symonde he saide onane
Sees þou he said this woman
To my fote watir gaffe þou me nane
And þam to wasche neuer sythen scho fane
Þou wate wele þat sothe it es
Þat þou me bedde noghte anes to kysse
Now sen I come vnto thyn Inn
To kysse my fete wolde scho neuer blyne
Oynement þou gaffe me noghte
And scho hase oynement with hir broghte
And me annoynted fote and schanke
&fore I cone hir mekill thanke
And for scho me hafes luffede ay
I sall aqyte it if I maye
Off hir synnes scho sall be clene
I here forgyffe pam alle by dene
Mekill þou luffed he said mary
Mekill the es forgyffen forthi
Ga whare þou ga thi mekill trewthe
Haue the sauede and thi rewthe
Now art þou saued thurgh thi fay
Kepe þe wele nowe fra this day

Ihesus aftwarde in hy
Come to preche in Bethany
Gyffande many seke þair hele
Men hym folowede wonder fele
Martha and mary thare he fande
Lazare thaire broþer thare was wonnande
He gestened with þir sistirs twa
With mary and with martha
When þay wiste he thare wald duelle
Off grete comforthe gan þay telle
For neuer ȝitt swilke a geste
Come vnto þaire house to reste
Martha was houswyfe of þat house
To serue was scho full curyouse
Mary hir allane lete
And sett hir doune at Ihesu fete
One þe grounde scho sett hir doune
For to here his sermoune
Nothir scho tent to mete ne borde
Bot toke all tent to goddes worde
For scho martha helpe ne wolde
Off hir martha a playnt hase tolde
To Criste & sayd see ȝe noghte how
Pat I allane serues ȝow
Mi sister sittis als ȝe see
And will noghte ryse to helpe me
Leue lorde ȝe bidde hir ryse
And helpe me now in this seruyse
Martha : martha saide Ihesow
In grete besynes arte þou nowe
And besy abowte many a dede
Bot maste þe whether of ane es nede
Þe better part marþy hase chosen
Pat neuer fra hir sall be losen
Blissee þe that affliccioune
Pat mary broghte to swilke perdowun
Alkyn thyngh scho forsroke
Out tane ane þat sho to toke
Off alle thynge scho toke till ane
Withowtten whayme rewarde es nane
Es na man kan telle þe tend
Part þat godd dose till his frende
For es na man with hert may thynke
Ne na clerke may write with Inke
Ne eghe may see ne ere may here
Ne mannes witt thare may come nere
How mekill mede till vs es dighte
If we þat man will serue righte
Lefe we now thies sistirs thus
And speke we will of lazarus

How Ihesus Raysed Lazarus Fra dede to lyffe
Lazarus of Bethany
Had sistirs Martha and Mary
Mekill he luffed þam bathe
Did he neuer ȝitt man skathe
A castelle was bathe his & thaires
Þare of ware þay clere ayers
To this castelle Criste was calde
To herberghe with In that halde
And als þe storye telles vs
Seke was he this lazarus
In sekenes was he halden swa
Þat one erthe he myghte noghte gaa
Mary and Martha ware full wa
For his sekenesse & swa was maa
His systirs seruys hym to hande
Þat bownden laye in goddes bande
Bot bot till hym þat swa was bunden
Full ferre was soghte bot nane fonden
If þay it soghte þay fande na bote
Sekenes hym haldis in hande & fote
When he saghe þer was nane ofer
Ne no mendynge at thaire broþer
Conselle þay toke Ihesu to seke
For þaire Broþer þat was so meke
Till hym þay thoghte þe sothe for to say
How þair broþer in langoure lay
And praye hym if his will were
Come see þair broþer þat was vnfere
For wele wist thies sistirs twa
He couthe hym hele of alle his waa
Hym þay soghte ouer alle Iudee
Bot he was noghte in that contree
And that was for this resoune
Þe Iewes hym soghte with tresoune
Pay fande hym noghte in that lande
Bot thay fane neuer till þay hym fande
Thire messangers þaire Erande sayde
To Ihesu that was one thaym layde
þay prayed hym als lorde dere
For his frende that was vnfeere
þat he till hym a torne wolde make
For hym & his twa sistirs sake
He es full seke that lele and trewe
A lorde þay sayd one hym þou rewë
To thase men þat þe message bare
Ihesus gaffe swilke ansuare
Ganges hame he sayde þe way
And vnto þam sail 3e say
þat þay noghte for þaire brothir morne
To dede sail noghte his sekenes torne
Bot sail now blis ther with be sene
Mare þan euer byfore hase bene

Agayne þay went with þair ansuere
Twa dayesoure lorde was there
þan his disciples gart he calle
Graythes he saide now 3ow alle
For vnto lude sail we nowe
And þay sayd what thynkes þou
Thedir agayne and þou gaa
Certis þe iewe mon the slaa
Forthi if þou will be oure frende
One na wyse thedir þat þou wende
Ihesu said whi say 3e swa
Ten houres es hafe þe day and twa
wha þat sail sall wend any way
Gode it es to ga by day
For wha sa walkes by nighttertale
In many perells falle þay sale
To my talkynge takes gode kepe
Lazare our frende lygges one slepe
þat I wende till hym es tyme
Hym to wakken of his swyme
He hafes me lufede euer and ay
It sail be quytt for sothe to say
Sir þay sayd if he slepe oughte
Drede of dede ne es it noghte
If he slepe his hele es at hande
Ihesu saide 3e sail vnnderstande
þe tyme es comande nëre till
þat some of 3ow sail lyke full ill
For he es dede þat I of say
And sythen es gane þe fourt day
Dede and grauen bathe es he
He es noghte qwyke þat sail 3e see
Now þan am I gladde and blythe
Þat I was noghte thare þat sythe
Bot now sen þay me aftir sende
Allgates thedir will I wende
When Thomas þat highte dedimus
Knewe þat dede was lazarus
Als his maister said Ihesus
He mornede sare & sayde thus
Vnto his felawes þan sayd he
Lordynges he sayde now heris 3e
Þat lazarus es noghte in lyve
Gaa we and dye with hym swythe
Me liste na lengere lyfe nowe
Bot we hafe helpe of Ihesow
We sail mys full gretely
Þat gudman in Bethany
Bytwixe Jerusalem and the castelle
Wonned þe Magdelayne 3e herd me telle
Thase folkes þat hafes there bene
Says it es noghte miles fyftene
Thedir there als lazare was dede
Ihesus to that place streghte 3ede
When þat þay comen ware
Lazare frendis ȝitt fande þay thare
In that Castelle bothe alde & ȝynge
For lazare dede þay make mornynge
Mary and Martha þe boke says
Wepid for lazare foure dayes
Thedir come many a lewe
Ma than I kan tell sow now
Bathe of ane and of othir
To comforthe þase women for þair brothir
Righte with this ther come tithande
Þat Ihesu was þer nere commande
Þat he and his companye
Was righte nere comande certanly
Martha was neuer halfe so fayne
And tytte scho went hym agayne
To fote scho felle hym saryly
And one hym scho keste a crye
Leue lorde scho sayde whatt es þi rede
Now es my brothir fra me dede
A lorde hadd þou here bene
Had no dede one hym bene sene
Bot for what thynge þou makes prayere
Wele I wate god will the here
Martha he sayd thi brothir sail ryse
scho said 3a one somkyn wyse
One domesday I wate then
Ryse he mon with othir men
Sayd Criste I am vp rysyng & lyfe
Whaa þat in me traystes man or wyfe
If þay ware dede þay solde lyfe
Swilke a gifte I solde þam gyffe
Alle þat lyffes and trowes in me
Dede ne sall þay neuer see
Trowes þou this scho said 3aa
I trowe this and I trowe alswa
Pat þou arte goddes awun sone
Comen Imanges vs for to wone
Martha sorowfull and sary
Called one hir sistir mary
And vnto hir scho scho gowne
Ihesu scho sayde es commen to townn
Gange and speke with hym in hy
Are thare be any mare kry
Vp scho rase & till hym went
Righte with sary chere hir ment
Hir chekes were full bla and wanne
Full many a tere thaym ouer ranne
Vntill brothir grave scho gase
Swonnande thare scho said allass
And sythen fra that monument
With hir lorde to speke scho went
Till hym scho ranne and felle one knes
Lorde sho sayd als thou sees
Dede es my brothir lazare
Pare for my hert es full sare
Hadde thoulorde bene here with vs
Hadde noghte my brothir drede thus
Ihesu hir blyssed in that stirt
For hir he hadde rewthe in hert
Lazare frendis that thare ware
For hym þay morned swythe sare
Ihesu comforthe of alle care
Kyndnes grete he kydd þam thare
For he wept sarrere than thire othir
With thir twa wymmen for þaire broper
Tendirly he grett and sayde
Whare now es þe corps layde
Sir said Mary com forthe and see
A lorde mekill luffed he the
Now lorde þat luffande es and sly
Pat the swa luffed whi lete þou dy
Ihesu þair mornyng ynderstode
To the graue with thaym he 3ode
When he come thare withowten hone
He badde the graue solde be vndone
Fra the tombe thay toke the lydde
His comandment full sone thay dide
Than said Martha lorde I trowe
Wormes bygynnes one hym to gnawe
He stynkes for foure days are gane
Sen he was stoken in this stane
Thane said Ihesus Martha do way
It es na^witt I here the say
Forgotten hafes þou sone the lare
þat I kende the langare
If þou walde trowe are said I the
A grete selcouthe solde thou see
Sawe thou nane swilke many day
Many men ware thare I say
The tombe lydde away þay toke
Vpwarde to heuen Ihesu gane loke
Till his ffadir made his bounge
And his ffadir herde hym sone
Honowred be thou ffadir ofte
Sittande with angells one lofte
Thi sone the thankes þou down has sent
Till erthe thurghe þe holy gaste assent
Fadir I wate I am of the
Alle are we ane in persones three
I walke here ymange myn awun
If I with thaym be littill knawenn
I wille alle wete for whate resoun
þou me sent hedir downn
And me here with thi myghte hase ledde
þat I am bathe luffede and dredd
þou þat in this tombe es stadde
Lazare come forthe he badd
Lazare than gaffe a kry
þat alle herde that stode hym by
At his biddynge he rase one anc
That thare laye stoken in the stane
In wyndying clathe als he was wonen
Fete and handes bothe were bounden
Lowses hym he saide I wat why
þat he es liffande certaynly
þan said alle that thare stode
Criste kidd thir sistirs mekill gude
Fra the tyme þat this wonder sprange
Folkes till hym gedirde ffull strange
Full wyde whare þe worde rase
How lazare fra dede raysed was
I hope ferrere þe worde was ryfe
þan euer was it of his lyfe
þe takens þe hafe herde here
Gude es þat þe thaym lere
Swilke ne herde þe neuer I wene
How myghte Meruelle mare be sene
Crippills gange þe blyn þate sighte
þe dombe to hafe þe speche righte
þat hadd bene mesells many a þere
He þam made bathe hale and fere
The dede he raysede agayne to lyue
Swilke meruells did he many & ryve
Wha þat trowes noghte in his myghte
He ne es noghte bot a cursed wighte
Als ware many In that townn
Thare he raysede lazaronn
That ware of the lewes false
That hym solde menske & honour als
For he was borne of thaire kynn
And thay hym maste waytted with vnwyn

How þe lewes consailed to slaa Ihesu
Thir werkes of Criste þat were gude
Menged thir lewes in mayne & mode
Other hym to hede or to hange
Alle the gode werkes þat he thaym wroghte
Euere settes thay thaym at noghte
Þan a conselle toke thay
What ware beste to do or say
Than spake þay to and fra
Consaile þay toke thaire lorde to slaa
Þat þaire awun lorde es
And euere helpande to thaym ywysse
Swa mylde and swa meke of mode
Swa gyffere of alkyne gude
Lordynes wele we wate
Þat oure eldirs þe bible wrate
Godd luffe the lewes large byforme
Are that his sone in Erthe was borne
And mekill kyndenes thaym had done
Delyuerde thaym fra pharaone
Fra pharaon þat was so strange
And þam had ledd in bonndage lange
He sent a man thaym to lede
Out of that cursed thede
Moyses than highte he
He ledd thaym drye thorowte þe see
And pharaoo thaym folowed to slaa
And thare was he drownned & his men alswa
In wildirnesse withowtten swynke
He þam fande bathe mete & drynke
Fra alle greuance he thaym gete
And gaffe thaym manna for to ete
Grete luffe he thaym gan schewe
And with Moyses sent thaym þe lawe
And delyuerde þam owtt of waa
And kept thaym fra pharaon thair faa
And helide thaym bathe dombe & defe
And garte þe wande bere fruyte & lefe
That Aaron hymseluen bare
Als that I hafe tolde 3ow are
And thaym apperlyt gaue hete
Thurgh þe mouthe of a prophete
That ane solde come of thaire kynn
That solde fordoo adame synn
And when þay asked Saul þe kyng
He þam gaffte thaire askyne
And sythen kyng Dauid with chesyng
That solde Golyas with a slynge
And aftir hym kyng Salomon
And the lande of promysyoun
Vnto thaym In for to wonn
And there appon he sent his sone
For to be borne þe sothe to telle
To rawnsone thase þat were in helle
Alle this thaym tolde Saynt Symeoun
And þitt ne trowes noghte thies felouns
Off that barne þat mary bare
Bot euer mystrowande mare and mare
When hymseluen ymange thaym kydde
And meruells many ymanges þam dide
Als before archidicylyne
Off watir made he the wyne
And of ten men þat were mesele
He þam gaffe full faire þaire hele
Lazarc that was dede als waa
He hym raysede and other maa
And helid a man þat was vnferc
Mare than aught & thrity þere
And other many poynettes sere
Wele maa than I may neuen here
And he thaym gaffe nane other taske
Bot righte alle als þay wolde aske
The mare kyndnes þat he thaym bedde
The ßaster fra hymwarde thay fledge
Alle that he moghte do to gode
The lewes helde hym euer wode
Thay were to hym full Envyous
And to thaymseluen full contrarious
And agayne thaire awun witte
That thay wolde noghte trowe hym þitte
Ne that he solde take manhede
Off a mayden of thaire sede
And þitt walde þay noghte vndistande
When John þe Baptist with his hande
Saide ȝoure Sauyore es ȝone
Faythe till hym ne gaffe þay none
He ne myghte neuer bryng þam in fay
For thynge þat he couthe do or say
For na taken þat euer did Ihesow
Mighte he neuer garre þe lewes trowe
Bot for his gud dedis Ilkan
Alle thay thoughte hym to stane
And namely for that resoun
Þat he rysede lazaron
Fra þat tyme forth þay did þair payne
Þat bathe lazare and he were slayne
Hym for the folke that till felle
And lazare for he of hym gun telle
Faste ymanges thayrn þay ordayne how
Þat þay may beste sla Ihesowe
And ymbythoghte þam of a gynn
How þat þay moghte beste bygynn
And how þat he moghte taken be
In þis þay made a grete semble
In a house was in that towune
Off thaire awun dampuscyoune
Thare þay þayrn ordayned a tresoune
For hym wolde þay take na rawsonsoune
He es þay sayd so wonder wyse
Þat alle men mon with hym ryse
Alle this werylde mon till hym bowe
Alle men bygynnes in hym to trowe
And mon of skorne mon come may falle
And take oure stede oure folkes with alle
And fra vs oure lawes rewe
And in thaire baundon mon we byleue
Att þis gaderyng a man ther was
His name was callede Cayphas
He was Bischoppe in þat ȝere thare
And that may hym euer mare rewe full sare
Bischoppes ware thay than abowte
Ilkane bot his tweluemonthe owt
Cayphas sayde gode men ȝe whate
In Gastelynes I halde ȝoure state
Trowes me and my consayle
And it schalle ȝow full mekill availe
ȝe wate noghte alle that I
Vnderstandes thurgh prophecy
Þat a man sall in hande be tane
And dampened for the folke & slane
Now certanely swa mon it bee
This Ilke Ihesu than es hee
Dye allane for sothe he salle
Are þat þe folke be tynt alle
Ihesu to slaa alle þan hafe þay hight
And ther to hafe þay trowthes plighte

Kaypha spakke 3itte vnto tha
Swilke wordes and many maa
Off the dede of Ihesu Criste
And said sothere than he wiste
For he come for to dy with will
And the prophetes sawes to fullfill
Fra than thay soghte withowtten awe
Ihesus for to hyngen and drawe
Ihesus will dulle thare no lengare
þat thay solde hym see or angere
Till Effraym went he es
A cite by a wildirmesse
With his menȝe lend he thare
He wiste the Iewes hym wold forfare
And þay may handes one hym lay
Bot 3itt ne come noghte his day
þat he wolde to þe dede be done
Bot it was after commande sone
The Iewes euere hym helde in striffe
Thay hated na man mare one lyffe
His discyplies ware full waa
þat þaire maistere was hated swaa
And namely of thaym that hee
With resoune maste solde honoured bee
I hafe he sayde 3ow chosen twelue
The twelfte es the fende hymselue
By hym he this tale talde
þat hym to the Iewes salde
That was he this ilke Iudas
That to selle his lorde aboutewarde was

In Effraym he was a stownde
And sythen thethyn gan he founde
He went owt of that contre
And toke þe waye to galyle
The lande of Iudee he hafes forborne
For thare thay hafe his dede sworne
Thane helde þe Iewes in that cite
A grete feste hight cynophe
Than the appostels sayde vnto Ihesu
The wordes that I sall tell 3ow now
Sir þay sayde wendis vnto Iudee
þat men may 3oure mervells see
Or to Ierusalem we rede þat 3e wende
For thare now hafe many a frende
Frendis hafe 3e euer aywhare
Bot þe maste plentethe hafe 3e thare
Thaire feste es nowe ga we Sir þan
For thedir ganges full many a man
It es no resoune 3ee 3owe with drawe
Bot putt bow forthe the men to knawe
If 3e will hafe 3owre werkes kydde
Drawe 3ow euer the folke ymydde
Pat þay bathe may see and here
And loue the for thy sygnes sere
Wha þat lufe worde 3ernys in nede
Baldely forthe he moste hym bede

Ihesu said frendis wate 3e noghte
Anothir thyng es in my thoghte
The werlde nathyng hates 3owe
Bot it hates me that sall 3e trowe
Bothe me and my werkes alle
And alle that to my trouthe will falle
I cane noghte hate it certanely
If it hate me ne es na celly
For it wate neuer whatt I ame
And of it speke I mekill schame
I of it and It of mee
By twne vs gude lyfe may nane be
That feste sall 3e gaa too
I hafe na tome 3itt swaa to do
Thedir as 3itt will I noghte fare
For sone me lufande fynd I thare
Thay went forthe and lefte hym thus
And preualy thaym folowed Ihesus
Swa þat thay hym solde noghte see
Knawan of thayme noghte wolde he be
With þe lewes ne with his awun
Walde he noghte þat tymte be knawen
He wiste wele the lewes sware
That thay hym solde no lengare spare
Thase men þat wolde þat he were slayn
Aftir hym full faste gane þay frayne
Mekill of Ihesu thir men spakke
Now solde he be here said that pak
For to mostere his maistrics
He that þat makes hym so wyse
þan at the 3ate of Salomon
Oure lorde to þe toune come
And thare he fande before hym bounge
Off lewes many a feloune
In myddis þe strete þay hym mett
And alle aboute he es vmsett
It was a wondirfull grete rowte
Pat sone was gadirde hym aboute
Allane ymyddes thayme he stode
One hym thay ȝelled als þay ware wode
Paste we spirred aftir the nowe
What thynge to do sayde Ihesow
For þou arw swa dredeen of alle
And will þat men godd þe calle
If þou swa be some thynge thou schawe
Þat we may it trowe and knawe
Sothe it es that I am hee
With godd than speke ȝee
Bot wele I wate ȝe leue me noghte
Ne in the werkes that I hafe wroghte
Ilk a day bifore ȝoure syghte
Þat neuer was done thourgh mannes myghte
3e lufe me noghte þat wate I wele
Ne ȝe ne trowe me neuer a dele
And for ȝoure hirde halde ȝe noghte me
Forthi my schepe may ȝe noghte be
I abowte ȝow full gerne hafe bene
One ȝow my trauayle es noghte sene
Mi lare ne will ȝe noghte lere
For thi are me nothyng dere
Bot thay that honours me ywysse
Thay may be traiste of paradyse
One domesday þan sall þay stande
To take thaire mede one my righte hande
In the blysse þat neuer sall leue
And þat sall na man þam reue
Certis ȝow drede I na thynge
For my ffadir es heuen kynge
And þat sall ne vndirstande
Hym take I euer to my warande
I am his Ihesus þat sale
Mankynyd bryng owte of bale
My tyme sall laste bot lyttill space
I do bot bydes my ffadirs grace
Neuer þe lesse wele sall I kepe
Þat me es taghte my fadir schepe
I sall þam in alle ways defende
In helle þaire saules bese neuer brende
I am now myghty I sall be mare
My ffadir and I euer euen we are
This is þe sothe my fadir and I
We are bathe ane Certainly
Swa that thurgh nankyn art
May na thynge vs depart
Thir wordes were noghte vnto þair will
Bot þay þam greued wonder ille
Þay bigane to be full grym
And lathely þay lokeede on hym
And said than with grete stryfe
Loke he eschape noghte with þe lyfe
Worthy it ware to stane hym sone
Whi said Criste what hafe I done
Agaynes 3owe in any ways
For þou art goddes sone þou says
I say sothe þat sall 3e see
For my gude dedis whi stane 3e me
Lelly matir ne hafe 3e nane
Me to do harme or to stane
For thi gode dedis quod thay
We will noghte stane the parfay
Bot for þou wirkes agayne þe lawe
And ofte greuys at thi myssawe
Goddes sone þou sayse art þou
Þan to þam anuerde Ihesow
Certanely I am swa
And may naman sounder vs twa
Gase lokes 3oure bokes of 3oure lay
And 3e schall fynd sothe þat I 3ow say
In bokes redy 3e may it fynde
Bot certis 3e are wonder blynede
3oure awenn boke 3e kan not spell
And þat 3e wate noghte I will 3ow tell
And þat proues 3ow for feloune
And me goddes sone thurgh resoune
For he es called goddes sone
Þat gode werkes es wonte to done
Into þis erthe my ffadir me sende
Þat were seke for to amende
Off his sendyng I come ywysse
And he me haldes for ane of his
Be haly writt lyghes to na wyghte
What þat vndirstandis righte
I wirke alle in his name
Forthi my werkes may nane blame
He þat in me will trewly trowe
It sail hym turne to mekill prowe
And wha will noghte trow þat I telle
Ordayned he es to be in helle
My ffadir es euer mare in me
And I in hym sail euer bee
Swilk wordes þan spake he thare
That þam concluidid tha þare ware
And alle with haly writtis lare
A thowsande 3ere þat was said are
And þay couthe fynd resoune nane
Till hym bot fledde euerilkane
Agaynes hym couthe þay noghte say
Bot als couwardes skulked away
And als men menged in mode
And Ihesus to Þe temple ȝode
Thare he many chapmen fande
Serekyn merchandise chepande
Þaire oxen thaire robys þar þay salde
And moneours þaire monaye talde
Ihesus at thaym was full tene
And owte he keste þam alle by dene
Beste & man owtt putt hee
Thare In ne lete he na thyng bee
The monayoure for thaire mysgilt
Keste oure þaire burdis þaire penys spilt
þe stolis þat þay one sete
Keste þam downn vndir þaire fete
Ne wolde he neuer riste ne blynne
Till alle was owtte þat þare was In
Amanges these men þat I of talde
Some thare ware þat doffes salde
With thaym full faste gane he flyte
Gase owte he sayde of my house tyte
Mi house solde with resoune
Be called house of Orysoune
A Recett to traytours and thefe
Thare of to make es ȝow righte lefe
When the ieweys herd this
Gretely were þay greued ywys
Maister þay saide meruell thinke vs
þat we so lange suffre the thus
Whatt kyns sygnes do canes thou
þat solde garre vs till the bowe
Oure lorde Criste þam gaffe ansuare
Bot þay knewe noghte þe charge it bare
5e felle this temple downn to grounde
I sail it rayse in litill stownde
Alle hale within the thirde day
I sail it rayse that dare I lay
Bot than the ieweys ware full of Ire
And saiþ þou arte a selcouth syre
It is bot foly thi talkynge
þat is ane Inpossible thynge
When Salomon the kyng of blysse
Maste hadd of his welthe I wysse
In fowrty wyntyjr myghte he nott garc wirke
With alle his helpis this noble kyrke
Wonder hafe we than howe
Withowtten helpe sayse þat thowe
Oure faire temple of stane and tree
May felle and rayse one days three
It solde be fourty þeris paste
Or thou it halfe doune myghte caste
Bot þaty ne knewe noghte Cristes entent
For he it of his Body ment
To late þam distroye it als þaty did
It solde be raysede þe day thridde
Bot þan þe Iewes withowtten mare
Lefte hym and his discyples thare
And thethyn warde als þaty went awaye
Mekill schame þaty gan hym saye
Ilkan sayde till othir of thaa
Whaa herde euer any man speke swaa
Som saide he es som prophete
He ne es noghte goddis sone I 3ow hete
For certanely wele wate whe
Þat Þoseph sone þan es hee
Alle are þaty comen of Galyle
Bot godd hese neuer of þat contree
Bot of a Castelle certaynely
Wharein was borne þe kyng Daavy
Þat is þe townne of Bedlemne
Þe boke beres witnesse for to tene
Sone sayde ane till othir thane
Þan es godd this Ilke man
Off Bedleem kynd þan is he noghte
Gode is þat he be tane and broghte
Who knawe hym wele in this kythe
His ffather alswa his modir hym wyth
In Galilee was he borne and getyn
And that ne sail neuer be forgetyn
How opynly byfore alle
Goddes sone he garres hym calle
The ffolke es founed þat es wele sene
That with hym ryses so clene
Ilke a man of hym standis awe
Swilke a Sire neuer ʒitt we sawe
Oure men fra vs þan hase he dryuen
Sawe we neuer nane so smertly thryuen
Salomon in alle his Blisse
ʒitt ne was noghte his huppe till his
For till hym was þe lawe taghte
Bot that he thurgh lerynge laghte
Alle þe prophetes þat euer ware
Off othir men hadd þaty alle þair lare
Bot now hym this newe commen man
Off man neuer leride he þat he kane
Loo how parfitly he melys oure lawe
With hym to speke vs standis awe
In his hert es alle puruyede
þat he will say redy es sayde
Qwayntly vs hase he ourecomen
Lange for vs are he be nomen
For if alle riche men be noghte his frende
Be pore will euer with hym wende
Pan come thay to the pharyseus
Pay of alle were maste schrewes
And pay pam askede sone in hy
Whare es that oure enmy
Hafe 3e noghte tane hym pay said nay
And whare fore & why saide thay
And pan pay ansuerde so and so
For we ne may noghte wynn hym to
He kane wirke so qwayntly
Pat we ne may noghte wyn hym by
For swilke a man withowtten wene
Ne was thare neuer in lande sene
Agaynes his worde may nane stryue
Pat in lande es nowe one lyve
Allas pan said thase phariseus
Pat false folke pat euer ware schrewes
For euer mare pan are we schentt
And he þus be fra vs wennt
For he es so qwaynt of arte
Off hym nowe ne gete we neuer part
Whe sary men whatt may we say
Pat he es thus fra vs away
Wele we wate he mon vs schende
Pan sayd ane was goddes frende
Highte Nichodem was sent with sande
With skill and resone þam to fande
Me thynke he saide lordynges on rawe
Ane y welle rede 3e one hande drawe
Withowtten dome nane awe to be slane
With felonye bot he be tane
And if that 3e will graythely loke
3e schall fynd it in the boke
If any man be tane for oghte
Bifore Iustycye he schall be broghte
And if it ware swilke a wyte
Pat he thereof myghte hym qwite
Till hym þe dome men solde gyffe
Pat he solde gaa qwitte and lyffe
And if he myghte noghte clene hym make
He solde þan þe dome take
And euer ilkane sayen þee
Criste solde be borne in galyle
I say noghte swaa bot ells whare
Criste solde noghte be borne thare
Bot in Bedleem of Dauid kynde
Solde he borne þat sall 3e fynde
Hamwardes þan þay wenten swythe
With heuy hert and chere vnblythe

Certis this folke was full feloun
Off symple witt of pore resoun
Hally to the fende bytaghte
Hym þay scue bothe day & naghte
Off wikked will of luell mode
Agaynes hym of þaire awun blode
Off hym na thynge þay vndirstode
Þat till þam dide full mekill gude
In whatt place so euer he 3ode
He Þande þam redy euer the fode
Bot alle for noghte till hym it stode
At þe laste þay hangede hym þe one þe Rode
Thaym had leuer see þe fende of helle
Than see hym ymange thaym duelle
Mikill þam aughte hym to luffe
Þat swa come for þaire byhoufe
He þam folouse and þay hym flee
Þay wolde neuer appon hym see
Swetly þam hym drehe he too
And thay abowtwarde hym to fordo
Hadd selynes with thaym bene sene
Full blythe of hym solde þay haue bene
And many tymes hym fallen to fote
That swa was borne to þaire bote
He luffed þam at his hert rote
Bot of þaire luffe es noghte to mote
Bot noghte for thi for wele ne wa
Now will he noghte twyn þam fra
Bot now with þam will he lende
Till prophecyes be broghte til ende
Till he was nayled one þat tree
We ilke day off: Ensample may see
Off his passyoun þat was so harde
We schall here now forthwarde
He will bowe now þam vntill
Mekely with his awenn will
For þe tymc es comande nere
That hym byhoues thole paynes sere
He will hym alle vbunden bede
For faste now neghes to þe nede
For to suffre his passyoun
Anothir boke spekes of þat rawnsoune
For now I thynke of this make ende
And to þe passyoun will I wende
Anothir boke to bygynn
And I may to my purpose wynn
And þat I it till ende may brynge
I beseke oure heuen kynge
Als I this till ende hafe broghte
He grante me grace pat me dere boghte
Till his honoure and haly kirke
He leue me space this werke to wirke
Amen Amen that it swa bee
I pray 30w alle 3e praye for mee
pat takes one hande þis begynnynge
He brynge me vnto gode endyng Amen

Ihesu was of Mary borne
For synfull man þat was forlorne
I forsoke my fadir blysse
And come vnto this werlde ywysse
I lete me take and harde bynde
For þe lufe I hadd vnto mankynde
And thoed pouert pyne a schame
Alle for synfull marnes name
Thynk ay thynk þou synfull man
Hafe I noghte made the my leman
I stode naked als I was borne
Þe lewes wikke me biforn
Bouden till a pelare faste
Whils þe bandis wold laste
One my bake I bare the rode
When I to my dede sode
Hadd neuer man so mekill schame
Here in erthe for nonkyns blame
Þou synfull man þat gasse by me
Dwelle a while and þou may see
Dwelle a while and fonde to stande
Bihalde my fete and my hande
Mi body es with scourges swongen
Handis and sydes & fete thurgh stonngen
I hynge appon this harde rode
For synfull man I gaffe my blode
The thornes one myn heued standes
Thirlled thurgh fete and handes
Bihalde & see my blody syde
Þat for thi lufe es opyned wyde
Putt in thi hande & grape my frenede
Take þou my herte bitwix þi hende
Than may þou with thyn eghne see
How trewly þat I hafe luffed thee
Fra my crown vnto my taa
Full I ame of pyne and waa
Bytwix twaa thefes hang I here
Als I a thefe or traytoure were
Byfor my modirs eghne Mary
Suffre I all this velanye
I hafe thus many blody wondes
And suffrede many harde stowndes
And swelte on the rode tre
Pou synfull man for pe lufe of the
Syn I hafe the so dere boghte
Whatt ayles the pou luffes me noghte
With thy syn pou pynes me
Als dide pe Iewes appon pis tree
Synfull man and pou couthe gude
Ofte bird the thinke appon my blode
Nyghte and day & alle thi tyme
Aghte the to thinke appon my pyne
A wayleway pou synfull man
Hafe I noghte made the my leman
Hafe I noghte gyffen the alle my blysse
And myseluen therwith Iwysse
If pou neuer swa noble ware
What thynge myghte I do for the mare
I ne wate neuer one whatkyns wyse
Thane birde pe thinke ay for to ryse
Now payne pe faste for to ryse
And to lufe me one alkyns wyse
Sone pou ryse & fande to blyne
And for my lufe forsake thy synn
Forsake thy syn par charyte
And fande to ryse & come to me
I sail pe halse I sail pe kysse
And brynge the to my fadirs blysse
Now Ihesu for thi haly blode
Pat pou for vs bledde one pe Rode
Pan sende thi grace till vs & myghte
Euere and ay to lufe the righte
And swa oure synnes to forsake
Pat vs to Ioye with the pou take
And nyghte & day & alle tyme
Swa to thinke appon thi pyne
That we may when we hethyn wende
Come to thi Ioye withowtten ende Amen
Amen Amen Per charite amen amen

Et sic procedendum ad passionem domini nostri Ihesu
Christi que incipit in folio proximo sequente
secundum ffantasiam scriptoris
APPENDIX C

The following Passion narrative replaces *Cursor Mundi*, ll. 14916-17288 in MS BL Additional 36983. Line numbers are from the edition by J. Meadows Cowper, *Meditations on the Supper of our Lord, and the Hours of the Passion*, EETS OS 60 (1875; rpt New York, 1975).

Here begynmeth þe meditation of þe passion of Crist & of þe lamentacion of Oure Lady Saint Mary þat sche made for her son when sche se hym torment among þe Iewes which was compiled of Bonaventure a gode clerk & a cardinall of Rome & þe meditaciouns of all þe houris of þe day

Allmyghty God in trenite
Now & euer with vs be For by sonis pascion Saue all bis congregation And graunt vs grace of gode lyuing And bring vs to a gode ending Þou Cristis criature be Goddis grace Open þy hert & hyde þy face For þou schalt chaunge þy chere anon Or þy hert is harde as ston I will þe lere a meditacion þe memory of Cristis pascion And of his modir þat is so dere What paynis sche soffred maystow her Take hede for I will no þing say Bote þat is preuíd be Cristis fay Be holy writt sayntes or sarmons Or be dyuers holy openyons When þou þenkest in þy þoght Þere may no man noye þe with oght Mening þe tyme of Cristis mercy When God sent doun his son fro hye Off a mayde he wolde be borne To saue mankynde þat was forlorne Bote noþer with siluyr ne with golde
Bote with his blode he bye vs wolde
When tyme was come to soffre þís
A soper he made his disciples
Or he were dede & schuld fro hem wend
His memory to haue in mynd
De soper was riali as þou mayst here
Four riall þinges Crist made þere
3iff þou þink wele on þís fedynge
God will not lete þe go fastynge
Four þinges þou mayst haue in þoght
Dat in þís soper Crist hþp wroght
De first is bodely fedynge
De seconde is þe disciples waching
De þryd in brede hyselfþe taking
De fourþþe a sermon of fayr makynge
Now to þe first take gode entent
How Petir & Iohn fro hym he sent
Into þe mount off Sion
To dight þe soper ægens he com
On a þursday þedir he light
With his disciples ægen þe might
De soper was dight as I herd say
Be disciples seventyn & twey
Saint Marcialis legent witnes it
With hem he was þe soper þe dight
When the soper was all redy
Crist sett hym doun & þay hym by
Iohn þe Evanglist sat hym next
30ff he were of age 3ongest
To hym was none of hem ichone
To Crist so trew as was Saint Iohn
For fere wolde he not go hym fro
Till he were dede & beryed also
How iche man sat in his degre
Beholde now & þe may se
Her table was brode & foure quarter
Be maner of it chekyr
On euery syde sat þre
And Crist at a corner mekely to se
So þat þou herby mayste here
Dat off one disch þay ete all in fere
þerffore þay myght not vndirstande
When Crist sayde he þat his hande
In my disch putþep forþ right
He schall betray me þís night
Þís tale at Rome men haue sen
In Saint Iohn chirche þe port laten
Anþer maner þou mayst vndirstande
Dat þay stode with staues in hande
Eting faste & stondynge still
Moyses lawe to fullffill.
Crist lete hem sitt so semyþ best
For ells Iohn slepe not on his brest
When grace were sayde & all I sett
Be Pasce lombe rostyd forþ was fett
Be lambe toke vp Crist Ihesus
A very lambe I slayn for vs
All in smale gobett he it kut
And seruid hem þat with hym did sitt
With hem he ete with glad chere
And comffortid hem to ete in fere
Bote eyer þey dret to ete gladly
For sum sorow was hem nye
Whiles þay ete in þis maner
Crist sayde þes wordis dere
Long haue I desirid be sobe to say
Þis Pasce to ete or þat I dye
Forsoþe forsoþe I 3ow say
One of 3ow schall me betray
Beholde now man what sorow & wo
Be discsipes toke to hem þþ
Þis voys of sorow her hertis perischt
And of her mete anon þey sesyd
Euerich lokid on opere with grisly ye
And sayde lorde am it I
Þe traytour wept fast & wolde not blyn
As þogh þe treson com nat be hym
Preuily þan Iohn gan pray
And sayde lorde who schall þe traye
For speciall loue Crist to hym tolde
Iudas Scariot þat is so bolde
Þan Iohn þoghþ his hert wold brest
And layde his hede on his brist
Full mekely Crist lete hym be still
And lete hym haue all his will
Why Crist wolde not to Petir tell
In Augustine sarmon þou may spell
3eff Crist to Petir þis traytour had tolde
With naylis & teþe rent hym he wolde
Beholde what mekenes on hym rist
To holde his disciple on his brist
And how tendrily þay louyd in fere
Þus to loue þy maystir þou lere
Þink man a rewly þoghþ
What sorow his disciples be in broȝt
At Cristis wordis he helde anon
Þey ete no more bote made her mon
Iche of hem lokyd on opere
Bote counsayle toke non of opere
Be þingk wele & haue in mynd
How his soper is now broght to end

De seconde point bepink be wele
For grete mekenes it will be spell
When be soper was do Crist ros anon
And with hym be roye rose cuerichone
To a lower place gan be go
Pay pat be hous haue sen say so
He made sitt doun in pat stede
Beholde & pink on Cristes dede
His clopis he cast of swipe sone
De disciplis wondred what he wolde done
With a towell he hym gert
Watir he bade bring forp smert
Be it in a basyn of ston i putt
And wisch her fete greuid hym not
Petir reffusyd his seruis
Crist bade hym soffre in all wys
Beholde man of his doing
And pink on mekenes with wondiring
Pat be hye mayster & myghtiest eke
Bowyd hym to a fischer fete
He stode crokyng on knees kneling
Before his traytour fete sitting
With his handis he his fete wisch
And wiped & sweetely he hem did kys
Off more mekenes ye mowe grice
Pat he to his tratur did seruis
O Judas sore aschamyd be thou may
So meke a maystir to betray
Py hert is harder ban any hardenes
Agens swich mekenes deth to dres
Whan Crist pis seruis had idon
To be soupyng place azen pay com
Be pis ensample & many oþer
He comfort echeman do so to his broþer
Man bepink be in eche degre
How faire ensemblys Crist schewid to be
Ensample of mekenes to be loke
When he his flesch to by fode toke
A faire monesching his sermon schewid
Pat be lernid men schuld teche be lewe
Paciens he schewid his traytour in soffring
So schamly as a pesse to dep hym bring
In going to dep he schewid obediens
In fullfilling of his fadir commaundmentes
Stedfastely to pray her maystow lere
he prayd þryes or his fadir wold her
Be þes vertues folow hym I rede
Into þe blis þay will þe lede
De þryd point þou haue in mynd
How derworþely affore his ende
A noble ȝifte he to þe lete
Hymselfe all holy to þy mete
When he had wasch all her fete
He sat aȝen þere he sete
A new testament he gan soun
De olde sacrifice to fordon
A new sacrifice he founde
And toke vp brede in his hande
And to his fadir lift vp his ye
He blissid & made his precious body
To his discipiles he ȝaffe it & sayde
Þis is my body which for þow schalbe trayd
Also of þe chalis drink he bad
Þis is my blode þat schall be schad
In memory withoute ende
He sayde make þis in my mynde
Beholde how trewly & devoutely
He comaund þat þat blissed meyni
Þis mete schall most of any þing
Glad þy soule in euery werching
Þy hert schall bren for grete loue
When þou takist hym to þy behoue
No þing more profitable ne mor cler
Pan hymselfe ne myght he leue her
Þat sacriment þat þou sest þe before
Wondirly of a mayde was bore
Fro hevyn he cam for þe to dye
He ros fro deþe to hevyn to sty
On his fadir right hande he is sittyng
He made hevyn erþe & all þing
He gouernyth all þing sweetely & best
He þat þou sest in þe prestis fist
In whos power onely it is
To þiffe þe payne or endeles blis
He þat þou sest in forme of brede
Is God son quik and not dede
With clene hert þou hym resayue
Or þyselffe þou wilt dissayue

De fourþe point beholde & here
A lovesom lesson þou mayst lere
When Crist hem fed euerichone
A fayre sarmon he began anone
Full of sweetenes & of loue
Folke to comfort to oure behoue
Off which wordis sum mynde to take
Fyve principally I þenk to take
De first I tolde of his parting
And comfort hem with fayre seming
3itt a while I am with 3ow
Bote fadirles will I not leue 3ow
I go and come to 3ow a3en
Forsøpe eftsonis I will 3ow sayne
Pan 3our hertis ioy schall make
But ioye schall noman fro 3ow take
Lyke to pis mo gan he move
Pat kid her hertis for grete loue
In pe second pou mayst se
How he comforte hem in charite
Offte he rehersyd pes wordis dere
Pis is pat I bade 3ow loue in fere
3iff 3e loue all men knowith pis
Pat 3e be my dere disciples
Pis hertely charite he taght hem well
Bat pou mayst fynde in lohns gospell
Pe brid he taght hem by any ping
Forto kepe his comaundyng
Kepe my comaundementes 3iff 3e me loue
3iff 3e kepe hem 3e duelle aboue
Pe fourpe he warnith hem faipffully
What pay schall soffre or pay dye
Bote trewly I haue pis world ouercome
3e schull here haue sorow sum
Bote 3iff pe worlde hat pe now
Wite 3e he hatep me & 3ow
3e schul be soroufull & pe worlde schall ioy
Bote pou sorow schall torn to ioy
Pe first bëpkin pe how Crist Ihesus
To his fadir tornid & prayed for vs
Fadir kepe hem which 3e 3aue me
For while I was with hem I kept hem to pe
Now holy fadir to pe I come
For hem I pray not for pis won
And not for hem bote for all men
Pat schull leue on me be heme
Fadir I will where pat I be
Pay be with me py blis to se
Pës wordis & oþer pat he tolde
Kitte her hertis & made hem bolde
Beholde how pe disciples in her mornyng
How pey stode with handis wringing
Mourning sorowing & offte sighing
Pat Crist witnes to hem semyng
For þes wordis to 3ow haue sayde
Sorow 3our hertis hape all belayde
Beholde how John lyþ sleeping
On Cristis brest as his derling
Pës samon att his brist sleping he souke
And toke it to vs in holy boke
Among all ober Crist tought hym
And sayde arys & go we hen
A grete drede went in hem þo
Pay wist neuer wheuer to go
Forth þay went as I schall say
Crist endid his sarmon be þe way
Beholde þe disciples in her wendyng
As chekenys vndir þe damis wing
Sum go beffore & sum go behynde
His blessed wordis to haue in mynde
One prest on hym & efft anober
þe meke maystir was neuer þe wroþer
Fast þay went & cam anon
Ouer a broke men callith Cidron
þe traytour abode þere till he cam
And ober armyd many a man
Now foloweth þe Meditacion
Off Cristis Pascion

Now Crist criatour take gode hede
And do þy hert for pite blede
Loþe þe noght his paynis to se
Which hym lopeth not to soffre for þe
Beholde & se with rewly mone
What paynis he soffrid euer anon
Beholde hym in an orcher sitting
His traytour mekely habyding
He bade his disciples pray & wake
Pat no temptacion 3ow take
A stone caste fro hem he went
And to his fadir his knees he hent
Now þink how mekely & reuerently
To his fadir he prayed an hye
My worshipffull fadir I pray to þe
Bow þyne erys and ley to me
Here my bon & dispice it noght
For sorow my soule hape þou sought
My spirit is hevy within me
My hert is distempryd fadir now se
þou sent me hedir as þy will is
To bie mankynde aþen to blis
To do þy will I sayde I go
In þe bokys it is wretyn so
Here haue I ben & prechyd þyn helpe
In pore traually & not in welþe
Fadir þyne heest I haue fullfillid
And more I will 3eff þat þow wilt
þou sest what sorow is to me dight
Off my foes aþens all right
3eff any wickydnes is in me found
Or euill for euill had 3olde any sound
Pan were I worpy þes paynis fong
Bote fadir þou wost þey do me wrong
Euill for gode þay haue me 3oue
And also grete hate for my loue
My disciple which I haue cherid
Me to betray hym haue þey hirid
Þerty pens for me is take
Þey haue pressyd my wo to wake
My swete fadir I pray þe
Arise vp in hope of me
For þogh þey wote not I am þy son
3itt because of þe here I won
Lying with hem an innocentis lyffe
Þay schuld not scape me so grete stryffe
Þink fadir I stode beffore by sight
To speke for hem bob day & night
To torne away fro hem þy mode
Bote wheþer not euill be solde for gode
For þay for my soule haue do a lake
A vilans dethe to me þey schape
Wherfore dere fadir 3eff it may be
I pray þis dethe may go fro me
3iff þou þink it be not best
þy will be do right as þou list
Bote fadir myn hert I take to þe
Kepe it & strength it how so it be
To his dissiples his way he toke
And founde hem slepyng hem awoke
Her yen were slepy & heuy as clay
He bade hem algatis wake & pray
Aþen to pray he toke his pace
Twyes prayed he in dyuers place
þe same orison he did beffore
He prayed now & did no more
Fadir 3iff þis dethe may not fro me go
I am here þy will to do
My swete modir fadir I þe betake
My breþern kepe hem also fro wrake
I kepe hem while I was with hem
My dere fadir now kepe þou hem
þus long he prayed till he was hote
For anguysch his blode ran doun as sote
Man take ensample here of godis son
When þou schalt pray God of a bon
Pray stedfastely till þou be herde
For Crist prayed þries or he wer herd
Whiles he þayed þus in grete dolour
Saint Michael com fro hevyn tour
And hym comfortid & sayde þus
Hayle my lorde Crist ḷhesus
By prayer & by swete body
I haue offred to þy fadir on hye
In sight of all þe court of heuyn
For þow we pray all with one steyn
Þat he schuld not soffre þe to dye þus
By fadir by reson ansuerde vs
My dere son wote þis full well
Þe manis soule þat beth in hell
May not semly to blis be broght
Bote þay first with his blode be bough
Perffore ʒiff my son will þe soulis saue
Nedis for hem þe deþ most he haue
Þo Crist ansuerde with mylde state
Soulis salvacion I will algate
Perffore to dye I raþer chece
Þan we schuld þe soulis in hell lese
Þe which my fadir made to his liknes
His will be done I will no les
Þan sayde þe açngell to hym an hye
Comfforte þe well & do manly
It is semly to hym þat is hyest
Grete þinges to do & soffre mest
By payne schall sone ouerpas
And ioye schall schew in euery plas
By fadir saith euer with þe he is
And kepith þy modir & þy disciples
Þrist bede þe açngell go & grete þou me
To my dere fadir in his se
Beholde how mekely þis comfort toke
Off his criatour so saþ þe boke
A litell fro þe açngels he is mad les
While he is in þis valay of distres
Þis wo he suffrid in his manhed
Bote God suffred not in his godhed

Þe þrid tyme he ros fro his prayer
All besprong with blode clere
Beholde hym & þou mayst se
Withoute sorowe may þis not be
To his disciples he went & sayde
He comþ þere þat me haþe betrayed
Anon com Judas with his company
Þrist went aþenst hym mekely
Hayle maþter he sayde & to hym stert
And kissed his mouþ with treson hert
Þay fill vpon hym all þe route
For of his knowing þey wer in doute
Þe cursyd houndis run hym aboute
And drowe hym forpe with pe route
Sum bounde hym sum blynd hym sum on hym spit
Sum boffet hym sum sayde who on pe spite
Sum scornid hym sum smite hym with song
Sum asked hym questions to do hym hong
Bote hem no ping ansuere he wolde
Wers þan a fole among hem was holde
Sum sayde where is all now þ by wisdam
þou heldist þe wiser þan any òbere man
Off our patriarches & prestis þou had dispite
Þerffore schaltow haue þy dethe as tyte
þou sayst þat þou art Goddis son
Help þyselffe þiff þat þou can
Sum seke on hym fals witnes
Sum say on hym vnsekyrmes
Sum tog hym sum drawe hym fro se to se
A lorde Ihesu how may þis be
Þerwhiles he suffrid sorow & wo
His desciples run away hym fro
To Magdalaynes hous Iohn went right
Þere þe soper was idight
Oure lady he tolde & her felisschip
Off her dere son schendeschip
Þink man on þe desciples doing
Þey wepe & wayled & handis wring
Her mayster is take þat schuld hem kepe
þey inne aboute as heerdeles schepe
Oure lady went herselffe allon
To þe fadir of heuyn sche made her mon
My worshipffullest & most meke
Most mercyable & most helpely eke
My swete son I þe betake
Derworpy þfadir kepe hym fro wrake
Be not cruel to my dere child
For to all men þe be mylde
Fadir schall my son dye Ihesus
What hape he mysdo to dye þus
Bote fadir þiff þe will þat mankynd
Be broght to blis withoute ende
I pray 3ow oberwise do be hym now
For all þing is possible to 3ow
Lete noght my son fadir dede be
I pray 3ow 3elde hym 3en to me
He is so boghsom to do 3our will
þat he chargeth noght hymselffe to spill
Help my son oute of cursyd handis
Dere fadir bring hym oute of her bondis
Þink man & rewe on her sighing
For þus prayed sche with watir weping
In a colde morning of þe day
De prestis & þe prîncis gan hem aray
Bolles of wyne & of iangeling
Cam oute forto se of Ihesu endyng
Pay shoke hym ouте of his cloping
And bounde his handis hym behynde
As a þeffe among hem led forþ he was
Now to Pilate now to Heraude now to Cayphas
Pay cried þou þeff com to þy dome
And he as a lombe mekely aftir hem come
His modir & Iohn & oþer kyn
Went by a bypath to mete with hym
When þey hym se so schamely lad
No tong may tell þe sorow þey had
Þink on his modir þat first hym behelde
Adoun sche fell aswoun in þe felde
Þan was Crist in moche care
When he se his modir so pitously fare
Beholde to Pilat forþ he is drawe
Falsly acused aȝen þe lawe
Pilat sent hym to Heraude þe king
And Heraude was glad of his comyng
A miracle he couaited off hym to se
Bote no worde speke wolde he
Þan as a folc Heraude hym had
And in white cloping in scorn hym clad
And sent hym aȝen to sir Pilat
And þo was made schenschipe þat erst hate
Noght onely a mysdoer he is holde
Bote a lewde folc he is tolde
Pay cried on hym as foulis do on an oule
With wete & dong þey hym deffoule
His modir þat tyme folowid hym long
And wondred why he wolde soffre þat wrong
Pay broght hym to Pilat he stode full faint
Boldly þe houndis pursued þe plaint
Pilat þoght to delyuer hym
For no cause of dethe he fond in hym
I will vndirnym hym he sayde so
To scorge hym wele & lete hym go
To a piler þey faste hym bonde
ȝitt scheweþ þe blode of his wounde
A lorde Ihesu how may þis be
Who was so hardy to spoile þe
Who most hardye þat þe bounde
Who most hardye þat þe wounde
Allmyghty God where ertow now
Þes houndis same myghtier þan þou
Bote truly þou sonne of rightwisnes
Withdrawest þy bemys of derknes
When þey had betyn hym so dispitously
þey com to Pilat & cried on hye
Sir þis folc clepith hym a king
Cloþe we hym in kynges cloþing
Þink þis was do at oure of prime
Þe doing of iche oure will I ryme

3it all þey cloþed hym in scorne
And crounyd hym with a croun of þorn
And in his honde a rede þey did hym tage
And many one on his hede þey brake
þey sette hym openly in her seing
And knelid & cried hayle ser kyng
A Ihesu þy paciens may not be tolde
þou angry man þy Sauior þou beholde
For þe he suffered þis payn & schame
And for a litell worde þou wilt men grame
Efftonys to Pilat þey com crying
And sayde ser saue cayser we haue no kyng
Who hymselffe a king will make
Be lawe þe deþe hym most take
Þo Pilat sayde what will 3e do with hym
þay cried crucifie crucife hym
Pilat þo dred þe peples voice
And dampnid hym to hong on cros
A fals iustys where fyndestow þat reson
To dampne an innecent with so grete treson
When he was dampnid on cros to hong
Þe houndis wolde not tary long
Bote anon fro Pilat þey led hym oute
And ioyed her malice was broght aboute
A cros forþe was feṭt long & grete
Þe length þeroff was fiftten fete
On his schuldir þe cros þey caste
Þat his bak bent & well nere braste
þey punchyd hym þorogh euery slogh
As an hors is þat goþe to plogh
Beholde now man with weeping hert
And late noght þis þoght lightly stirt
Crist goþe crokyng his cros vndir
And fayntly it berith it is no wonder
þay hygh hym & he goþe withoute stryffe
He berith his dethe for þy lyffe
3itt is hym schap more schenschip
þevis be broght to hym in feleschip
3itt more for Crist berith his owne iwis
I fynde not þat þe Jewis did on þe same iwis
A Ihesu what schame did þay to 3ow þere
To make 3ow vilain þeſſis ſeſe
Bote þe prophecy mvst be fulfilled
Pat saith with wickyd men he is spilled
Mary his modir foloweth fro fer
Sche myght not for pres com hym ner
A schort way ches þan gan sche
And mett her soôn withoute þe cite
And when sche se hym þat grete tre bere
Halffe dede sche was & confoundid þere
Full fayne sche wolde his paynis light
Sche myght not so þe houndis hym hight
None of hem myght speke oper to
For sorow þat eche had of oper þo
Forth þey drove hym with burdoun
Till he for faintnes fill ner doun
For ouer long þe cros he bare
þe place will schew who haþe be þare
þes houndes were lope his dethe to tary
þey dred þat Pilat his dethe wolde vary
Foreuyr it semyd be his will
þat he was lope Ihesu to spill
A man þay mell & hym þay raynid
To bere þe cros þey hym constraynid
So forth as a þepe þey Ihesus nam
To þay to þe mount of Caluere cam

Petip now man how þis is done
In þeoure of vj afftir none
Beholde þe paynis of þy Saviour
And crucifie þe cros with grete dolour
Whan he to Caluere mount was broght
Beholde what wickyd men þer euill wroght
Sum diggin sum deluyn sum erþ vp cast
Sum pichid þe cros in þe erþe faste
Sum on every syde laddirs vp sett
Sum ran afftir hamyrs sum naylis fett
Sum spoiled hym dispitously
His clopis cleuin on his body
Sum rent hem of as þay were wode
His body aþen ran all on blode
And with þat sorow his modir was fed
When sche se hym nakid & bled
Furþermore þan gan sche to seke
Whan sche se hem lifft hym no breke
Sche ran þo þurgh hem & hastily hid
And her kerchiff his hippis hid
Sche wold do more bote sche ne myght
For forsy her son is fro her plight
To þe cros fote þey drowe hym highing
Se now þe maner of þe crucifying
Two laddirs be sett þe cros behynde
And two enemyes vp fast þay clymbe
With hamyrs & nayles scharpely swifft
A schort ladder beffore hym pight

cere as pe fete schor ther were
Beholde his sight with newly tere
Crist Ihesu his bodye vp styce
Be pe schort laddir pe clos on hye
Withoute nay he gan vp wende
And when he cam to pe ladder ende
Toward pe cros his bak he layde
And his riall armys displayed
His faire handis he oute streght
And to pe crucifers hem right
And to his fadir he caste his yen
And sayde here I am fadir myn
Vnto his cros pou mekist me
My for manhede I offre to pe
My breper & sister pou hast made hem
For my loue fadir be merciabill to hem
All olde symis pou hem forsee
And graunt by blis with vs to lyue
Derworby fadir saue all mANKyn
Lo here I am offred for her syn

Beholde man by lorde on pe rode
 Pere was no lym bote pat ran on blode
While he bus ruly prayed in hert
 Pat one Iew a nayle in his hand gert
 Pe toper drew to pe nailis brast
And nailed pe toper to pe rode fast
Anon pey cam doun with her gere
Anon pe laddirs remevid were
Beholde now man a grete angwis
For be pe handis be body hangis
To be fete anon pey strakyd
Pay naylid harde to be cros crakyd
All pe ioyntis pey brast on twyne

A Ihesu why soffredestow his for our syn
His fete pey nailed as a tre to lede
Pan myght he noght meve bote his hede
Beholde pez naylis bere all his lymes
Loke all aboute hym ran blode stremys
He soffred sorwis bittir & fell
More pan any toung may tell
Betwix two þeffis he hong in same
A what wrong what payn & schame
Sum dispite his lore his faith & saiþe
Fy on hym þat Goddis temple distreyep
Sum sayde saue þyselffe ziff þou can
Come doune & þou be Goddis son
Also þe Iewis þat crucified hym
De clopis of hym þey partid atwin
Sum sayde oþer couþ he saue
Bote hymselfe can he not saue
Þís while his modir þe cros stode ny
Rewly on her son sche did cry
A her sorow her anguyisch & payne
I may sum þink bote not all sayn
Truly in hert was sche crucified
Full fayne for sorow sche wold a died
Her sonis paynis were moche þe more
Þat he her paynis se so sore
And to his fadir still he plainis
Fadir sest þou not my modir paynis
On þis cros sche is with me
I schuld be crucified & noght sche
My crucifying sufficeth for all mankyn
For now I bere all her syn
Into þy keping I her betake
Derworp fadir her penauns þou slake
Also sche prayed with bittir weping
And sayde my fadir euerlastung
Schall my dere son dye algate
Hym to saue me þink allate
Se fadir what paynis in hym is
I pray þe sumdele his paynis lis
Be her stode Ihesu & Maries þre
Iacob Magdalayne & Cleoffe
Wonder it is to tell þe sorow þat þey did mak
For her swete maystir is fro hem take

Þenk now how Crist hong on þe cros
Sevyn wordis he sayde with ruly voys
Þe first þat he þere sayde
For his crucifiers he prayde
Fadir forþeff hem her synnis son
For þay wote not what þey don
Grete loue grace paciens þis word schewþ þe
Þat þou schuld þray for hem þat þy fon be
Þe second worde to his moder was won
Woman he sayde beholde þy son
To his disciple he sayde anþer
He sayde John beholde þy modir
He wolde Mary his modir clepe
Left for loue her hert wold breke
Þe þrid to þe þefe sayde he
Today in þaradis þou schalt with me be
Þe fourþ he cried with vois on hye
Ely Ely lamazabatany
Þat is my God my God wherto
Hastow forsake me in my wo
As so saith þou me forsakist
And fro þis worlde þou me takist
Þe fiftte worde he sayde me þrist
Þan þe houndis wroght worst
Þey þoght to noye hym most of all
Þey þaffe hym to drink ay3ell & gall
He tastid sumdele his þrist to liue
A A how strong was his pyne
3iff it be expowned in sarmon
Þat he þristed soulis saluacion
3itt trewly þe manhode þrist on þe rode
For he was full drye for faute of blode
Þe sext worde anon he spirid
Sayde all þing is now fullfillid
As so say fadir full fillid haue
All þyne hestis þy soulis to saue
I haue ben scorgyd & scornid & deffeylyd
Woundid anguyschyd & crucified
Fullfillid I haue þat is writen of me
Perffore dere fadir call me to þe
3iff þou wilt more I will it fullfill
For her I haue do þy will
Þan sayde þe fadir derworpy son
Come to þy blis euer þere to won
All þing full well þou haste fullfilled
I will nomore þat þou be þus spillid
For soulis þou hast broght oute of bonde
Come son & sitt on my ryght honde
Anon he trauayled as men do in dying
Now swetyng & casting vp his yen
He þrew his hede now here now þer
For bodily strength had he nomore
Þe sevenith worde full loude he spac
Fadir into þy handis my soule I take
He þeeld vp his gost his fadir þankying
Toward of his brest his hede gan hyng
Þan to þe cry centori þurnid son
And sayde forsoþe þis was Godis son
For with a grete crye þe soule is forþ go
Ober men when þay dye do not so
Þat cry was so grete as I 3ow tell
Þat it was wele herde doun into hell
Þink þou man what ioy þere is
When soulis wer brost fro payn to blis
And how long þay haue þus layne
To habide our sauiour in mani payne
þey clepid & cryed com Godis son
How long schall we fro þe won
Here endith now Cristis pascion
Fullfillid in þe oure of none
Now begyn we a swete meditacion
Off a swete lamentacion
Pat Mari modir meke and mylde
Made for her dere childe
Grete paynis he soffred hir befoire
Bote now sche soffrid moche more
For when sche se hym drawe to ende
I leue sche wex nere oute of mynde
Sche sownid sche pynid sche wex halff dede
Sche fill to ground & bete her hede
Do John ran to her & her vpbrayde
When sche myght speke pis word sche saide
A my son my socour wo is me
Who schall graunt me to dye with þe
Þou wretchid þep to me þou come
And do þe modir die with þe son
Aboue all þing desired sche
Com þep & to my son fech me
My fadir my furmer my maister my make
Why God son hastow me forsake
Þink how we louid & lyuid togedir
And late vs here son dye togedir
I may not liue here withoute þe
For all my fode was þe to se
A son where is now my ioying
Þat I had in þyne hering
And now þat ioy is turnid to wo
Simon saide soþe it schuld be so
He sayde a swerd myn h[er]t schuld perce
Certes swete son þis may I rehers
Þan gan her felaschip her sorow to slake
And sofftelly & myldely aþen sche spak
Now þe godemen se with þour yen
þeff þer be any sorow to myn
My son is slayn her befoire myn ye-
Which I bare wemles on my bodye
Þere was neuer woman þat bar such a childe
So gode so gracious so meke so mylde
I felt no sorow in his hering
Nedis þan mvste I in his dying
Myn owne swete son is frø me take
What wondir is 3off I sorow make
While sche satt in her lamentacion
A company armyd sche se come
þe which were sent in a grete rek
þe dampnid mens lymes to breke
To sle hem & to caste þe bodies away
Þan no men schuld se hem on þe haly day
A Mari modir þy wo wex now
Se man her martirdom & þeron rew
For so offte sche was martird þat day
As offt as her sonis martirdom say
Sche sayde what mowe þay my son more do
Ne haue þey crucified hym & slayn þerto
I wende þey had ben full of þe
Now derworþ þon haue mercy on me
Son I may help þe in no degre
Bote 3itt will I do þat is in me
To þe cros fast sche ran
And clippid þe cros fast in her arme
And sayde my son here will I dye
Or þou fro me be borne away
Fast þes houndis com rynnyng þen
And founde þe þeff boþe on lyne
Þey brak her þese boþe a twyne
And founde a diche & cast hem þerin
Sche wende þay wolde so serue her son
And þoght with mekenes hem ouercom
On knes sche knelid with her felischip
And sayde siris I pray 30w of frenschip
Poynib hym nomore breke not his þies
ðiff me hym hoole for dede 3e se he is
I will hym bery & none oper
Haue reþpe on me I am his modir
A lady what do 3e to knele weeping
Þus to þes houndis for socour sekyng
Off Salamons sawis 3e be not avisid
þat mekenes of proude men is all dispisid
þat Longeus a knight dispisid her plaint
þat now be miracle is a saint
A spere he sett to Cristis syde
And laused & openyd a wound wyde
þorough þe hert he prikyd hym with mode
And anon ran oute watir & blode
O O wrong & wickidnes
To martir his modir for her godenes
þe son was dede & felt no smert
Bote certes it percid his modir hert
þey woundid & hepid arm vp armys
Sche fell as for dede on Magdalayn armis
O Ihesu þis dede is wondir to me
þat þou sofくてst þy modir be martired for þe
Do Iohn stirt vp freschly anon
And sayde men what will 3e done
Haue 3e not slayne hym with wrong & wo
What will 3e sle his modir also
Go hens for we will hym bery anon
All schamid þe houndis away gan gone
When Mary was wakyd of her swoun
Aþens þe cros sche sett her down
Petously sche beheld with grievous wounde
For weping sche myght stynt no stounde
What sorow made Iohn Cristis derling
What Magdalayn with teris his fete wasching
What Iacobe what Cleoffe & oper mo
I wis no tong may tell pe wo
Full faine pey wolde Ihesu doun take
Bote strength & instrumentes did hem lak
Among hem pey cast what was best to do
Sum sayde pat night wolde com sone
3eff we go hen pis body will be stoll
And 3iff we wake dep schull we poll
Pay praide to God sum socour sende
For liue nor dede pey wold not wend
A new compacion pey se comyng
Instrumentis & oynementis with hem bring
Oure lady dred pey were enmyes
To Iohn on hem had sett gode spies
Be of gode comfort he sayde pey seme
Ioseph ab Aramathi & Nicodem
Pis was her comyng when pey com peder
Pey worschepid pe cros & salued togeder
And pey praid God pat pedir hem sent
Oure lady prayed hem to do her entent

Now will I tell of evensong our
Se man a sight of grete dolour
Two laddirs beffore pe cros now stond
Ioseph & Nicodem clym pay fonde
With pinsons pinched & oper gere
When pey to pe hondis come wef
Preuily with her pincher for pay plight
Lest Mary schuld gris sore of pat sight
Pey halid harde or it wolde be
Pe naylis stak so fast in pe tre
Full fast pey wraist nopen pe wounden
Nedis pay mvest brest foule his handen
Bote rightwis God pat made all ping
Know her hert & her doing
When pey had drawe oute pe naylis with fors
Ioseph bare vp pat precious cors
While his felaus to pe fete went
And myghtily pe nayliss oute hent
When pe nayliss were oute ichon
Nicodemus toke hym & Iohn
Anon roun to all pat pe were
And halpe pat precious body to bere
Iohn bare pe brest & wept full sore
For peron he ristid pe night beffore
His fete bare Magdalayn & on hem wepe
For att hem her synnys sche lete
Do hat were here bare all he oper
Saue his right arme bare his modir
Faine wolde sche haue more of her son
Bote grete sorow her strength ouercom
De arme weeping full offte sche kist
Sche collid it & clippid it on her brist
Bote euer when sche behelde pe grisly wounde
For sorow sche fill to pe grounde
Offte sche sayde a son son
Where is now all by werk become
Pat thou were wonte to worke with his hande
All hat were seke bring oute of bande
A freschly fode fairest & fre
Broough pe Holi Gost consayuyd be of me
Why faedest thou no filb is in pe founde
Bote sinles I bare pe into pe mound
A manis sin hastow dere boght
With a gretter price myght it neuer be wroght
His company forp bis cors gan cary
And prayed his modir no lengger hem tary
With oynementis & schetis pey wolde hym dight
And bery it anon for it was night
Pan sayde Mary I pray 3ow a bon
Takith it not fro me so sone
Bery me with hym in graue
For oper dede or quik I mst hym haue
Atte last sche consent so long pey prayed
Pan to bery his body pey hym arayed
His bodie was layde vpon a schete
To anoint it & sow it doun pey sete
Mary his modir att pe hede satt
Sche kist his hede & layde it in her lap
Sche beheld it how it was ibroke
Prickid & brosyd with many a stroke
And schaue also was berde & hede
With horns rent of blode all rede
In a hye story his reson truly I nam
Pat God sayde onys to an holy woman
When pe Iewis had dampnid hym deþ to haue
Schamely his berde & hede pe schaue
Pe euanglistis tell not of his doing
For pe myght not write all þing
In his berde I fynde a reson
Pe which saith in Godis person
My bodye I 3affe to man smytyng
And also my chekis to manis grubbing
First þan Mary with a swete cloute
Wiped her sonis hede aboute
A son I was wont swetely to wrap
And now I haue þyne hede in my lap
þe oþer anoint hym & closid þe schete
Till þey cam doun to þe fete
Magdalaine prayde his fete to dres fol. 126r col. 2
For þere sche gate of her synnis forçiff
Sche wept & wasch hem with mani a tere
Sche kissid hem & wipid hem with her here
When þe cors was all well dight
To þe sepolcre þay bare it right
Now is þe oure of cumplyne 985
þey layde þe cors þere it schuld ben
In a sepolcre a faire grane
Þat Nicodemus made hymselff to haue
þey schett a bon with a grete ston
And arayed hem þens fast to gon
Habide here gode breper Mary gan say
Wherto hegh 3e so faste away
3iff 3e be to full of my dere son
Go hens & lete me allon here won
Whedir schuld I wende to frend or kyn
I can nowhere go bote I had hym
He was my broþer my maystir my spous
Now am I a widdow in hous
Wolde God þat 3e wolde me bery with hym
For þan schuld we neuer part atwyn
Now certes myn hert is melte away
For right so loue gan to me say
I haue hym soght I fynde hym not
I haue hym clepid he anserith not
I will habide hym here in fay
For he sayde he wolde arise þe þrid day
Bote I had trist to his saying
Myn hert schuld haue brist att his ending
Þan Iohn consailed her & sayde anon
Þis Sabat we now not here wake allon
3iff þe Iewis vs take her þey will vs spill fol. 126v col. 1
And þus was also 5our sonis will
þan ansered Mary myldely weping
My son Iohn toke me þe in keping
I mvst nedis do as þou me bedist
And right with þat worde vp sche rist
Right beffore þe sepolcre sche satt doun
And weping sche made her lamentacion
A swete son now wo is me
Þat I no lengger may duell with þe
For nedis I mvst þe forsake
Þy fadir of hevyn I þe betake
Oure felischip is now deuidide
For I may not with þe be beryde
Bote swete son where þat I be
Holy myn hert is beried with þe
3iff þou arise as þou me behight
Myn hert schall rise with þe as light
3iff þou arise þe þrid day
Truly I am comfort foreuer & aye
Þerfore swete son arise vp & come
And schew wele þat þou art Godis son
Þe sepulcre swetely anon sche kist
And went þer aboute & faire it blissid
And sayde swete son slepe in þyn ese
For þis place is made for þe in þes
Efft sonys þe sepulcre sche kist kneeling
And cried þes wordis with sore weping
A son here may I no lenger lende
Nedis fro þe pou wolt me sende
Bote þerwith ner swounyd sche had
Bote Iohn lifft her vp & þens her lad
Towarde þe cite her way þay toke
Offt aßenwarde sche gan loke
When sche cam to þe cros habide sche saide
My son my Saviour hercon died
Herevpon he hæpe boght all mankyn
His precious body hæpe wasch our syn
Sche worschepid it first & sith þay ichon
Towarde þe cite þay gan gone
Or sche entred þey couerd her visage
As for a widowe þey did þat vsage
Þey nist neuer wher sche herborowid schuld be
Echone sayde with me with me

Now þe quene of hevyn modir highest
Habe noght wherin forto rist
Sche þanked hem & sayde I am betake
To Iohn I may not hym forsake
Iohn sayde we will with Magdalayn alight
For sche resayvid oure maystir wele anight
Also my breþer will com all þedir
þere will we rest & speke togedir
þey had her forþ þurgh þe cite
Widowes & wyffes of her had pite
When þey had broght hem þer ichon
Sum toke her leue & went home
Mary & Martha were besy þat night
To ese her & serue her þat þay myght
þink man how sche myght not slepe
Bote sorowed & sighed wayled & wepe
And euermore sayde my derworpy son
I liue in anguysch till þou come
Anon cam Petir with weping chere
And salute Mary & John in feare
For schame durst non loke on his broder
Pay askid he doing of her dere lorde
John tolde hem he proces euery worde
Allas sayde Petir me schamæp to loke
For I my swete lorde forsoke
Which louid me & cherisched me tendirly
Allas I wræch mercy I cry
Also þe disciples made her confessio
And wept with grete lamentacion
ðan Cristis moder her mylde maystres
Had grete compascion of her hevynes
Sche conforte hem faire & sayde þis
Dismay sow not for my son Ihesus
For to be dethe he wolde be borne
To saue manis soule þat was forlorn
In trauaile & pouert to lede his lyffe
Þerto he cam to me full rìffe
No wonder þou þe forsoke hym in his end
His fadir forsoke hym socour to send
Hymselfe he forsoke for our mysdeede
I prayed for hym I myght not spede
Certes I am sory for his grete passion
Bote truly I am glade for soulis saluation
Þey schull in hell euermore a be lore
Bote I hym to þis deth had ibore
3e wite wële how benigne my son was
And lightely he forgæff all man trespas
Doute 3e not of his grete mercy
For largely he 3evith it þat aﬅer will cry
Be of gode comffort & trust in fay
We schull hym se on þe prid day
Sith he hæpe boht vs with so grete price
Nedis from ðe þat he mvst arise
Certes sayde Petir þis night at cene
He sayde we schuld hym eftsonis sene
And all oure sorow schall to ioy come
And þat ioye schuld no man fro vs nom
A breþ sayde Mary I 3ow pray
Þat a swete sarmon 3e wolde say
Anon John tolde her for he coup best
For sleping he founde it att Cristis brest
Þus þay duellid in her meditacion
Till tyme cam of þe resurrexion
Penk man & se crist aﬅir his dethe
For þy synnis into hell streight goþe
Oute of þe fadirs bondis to make þe fre
And þe fende bounde to make to þe
Denk also of þe grete dede of his power
He myght haue sent an angell to saue vs here
Bote þan our saluacon we schull not þank hym
Bote call þe angell sauior of mankyn
Þerfore he so hertely lovid vs
He saffe his owne son god Ihesus
Pat we hym onely schuld þank & do honour
As fadir & more socour & sauior
Þank we now our fadir þat vs saue hap broght
Our sike soulis to saue when syn hap hem soght
And of his grete godenes giue we grete
And sing þe wordis of Zacary þe prophet
Lorde God of Israel blissid mote þou be
þe peple þou hast visit & broght hem to þe
Þat satt in derknes of deþ & dise
Þou lifte hem & lede hem in þe way of pece
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