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LA THÈSE A ÉTÉ MICROFILMÉE TELLE QUE NOUS L'AVONS RECUE.
An Edition of *Cursor Mundi* ll. 9229-12712
from MS College of Arms, Arundel LVII

Roger R. Fowler

Dissertation submitted to the School of Graduate Studies, University of Ottawa,
in partial fulfillment of the requirements, for the degree Doctor of Philosophy,
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INTRODUCTION

This dissertation is an edition of *Cursor Mundi* (CM) ll. 9229-12712 from MS College of Arms, Arundel LVII (hereafter "H"). The project was undertaken as part of a joint-edition of the CM portion of MS H, to be published under the general editorship of Sarah M. Horrall.¹

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

This apocryphal basis of the narrative has, in

turn, determined the nature of the explanatory notes. Exegetical traditions and Patristic commentaries, for example, are not very relevant for source materials that were rejected as non-canonical by such persons as Augustine,\(^1\) Jerome,\(^2\) Innocent I,\(^3\) Gelasius I,\(^4\) and Fulbert of Chartres.\(^5\) Accordingly, my principal concerns are to identify the poet's probable sources, to explain his use of them, to clarify the text, and to provide a detailed record of matters such as capitalization, rubrics, paragraphing, and erasures.

THE SUBJECT-MATTER OF CM 11, 9229-12712

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

9229-9264 The Fifth Age of the World. The Family of the Virgin Mary

9265-9374 Isaiah's Prophecy of Christ

1"Contra Faustum," PL 42 472.
3Such apocryphal works, he states, "et si qua sunt alia, non solum repudianda, veram etiam noveris esse damnada" ("Epistola VI," PL 20 502).
4"De libris non recipiendis," PL 59 13.
9375-9516. Re-capitulation of Adam's Fall and the Scheme to save Mankind
9517-9752 (The Four Daughters of God Debate)
9753-9764 (The Nature of God, based on the Debate).
9765-9816 (Why Christ alone could Ransom Fallen Man)
9817-9876 (Isaiah's Prophecy and the Wondrous Character of Christ Explained)
9877-10094 The Parable of the Castle of Love and Grace
10095-10122 A Prayer to Our Lady
10123-10574 (The Conception and Birth of Mary)
10575-10816 (Mary's Childhood, Temple Service, and Marriage to Joseph)
10817-10934 (The Annunciation)
10935-11176 Of John the Baptist
11177-11372 The Birth of Christ
11373-11594 (The Magi)
11595-11796 The Wonderful Childhood of Christ
11797-11910 (The Death of Herod)
11911-12658 (Christ's Childhood Marvels in the Holy Land)
12659-12712 The Progeny of Saint Anne and her Three Husbands

THE MANUSCRIPT

MS College of Arms, Arundel LVII, once part of the collection of Thomas Howard, Earl of Arundel (1585-1646), is now found at the College of Arms, London.
As Horrall (CM, p. 14) points out, however, the volume was not part of the original bequest of the Duke of Norfolk.

The manuscript is vellum, neatly ruled and written, and measures 31.5 x 21.5 cm (12 3/8 x 8 1/2 inches). The dimensions of the written area are 22.5 x 15.5 cm (8 7/8 x 6 1/8 inches). Except for the account of the Passion (ll. 14934-17110), which is cast in long lines, the 175 fols. are in double columns of forty lines each. As for the binding, T.J. Heffernan points out that the manuscript "retains its medieval wooden boards (now covered by eighteenth-century brown leather) and does not appear to have been resewn." ²

In addition to the CM (fols. 1-132), the manuscript contains an incomplete version of the Prick of Conscience (fols. 133-75) in which lines are missing at both the beginning and end. The additional lacunae are listed below:

Collation: 8 flyleaf

a8 fols. 1-7 with a1 missing


An attempt at foliation appears sporadically in the lower right-hand corner of the leaves in the form bi, bii, biii, etc., but is abandoned after fol. 10. More thorough-going are the pencilled notations in the upper right corners but, as Horrall (CM, p. 14n) has pointed out, "These err at fol. 128 and thereafter."

The script is a regular, easily legible specimen of lettre bâtarde. The term is used here to describe a cursive, vernacular book script and general purpose fifteenth-century hand marked by lateral compression.

The collation is taken from Horrall (CM, p. 14) and supersedes the inaccurate, earlier version published by Morris (CM, p. 1663). References in this thesis are based on Horrall's collation.
regularity, angularity, broad vertical and correspondingly thinner oblique strokes. Textual divisions are variously indicated by the scribe: by short slanting, parallel lines in the margin; by enlarged initial capitals; by bold initials; by rubrics in red ink; and by blue flourished initials with red tendrils. There are no illustrations and the distinguished capitals are more workmanlike and functional than imaginative or merely decorative. The restricted size of such capitals (usually about 15 mm, 5/8 inch), the use of only two colours, and their plain appearance, all suggest an underlying, utilitarian concern.

Provenance and date do not permit such positive statements. A note included at the beginning of the manuscript indicates that A. McIntosh examined the work on 18 Nov. 1966 and concluded that "it was almost certainly written at Lichfield in the early fifteenth century." No reasons, however, were offered in support of the statement.¹ Hupe (MORRIS, p. 68*) located the place of origin less precisely as "near the Midland confines." Speculations about date range from the late-fourteenth to mid-fifteenth century.² Horrall (CM, p.

¹The same provenance was later advanced, on dialectal grounds, by M.G. Dareau and A. McIntosh, "A Dialect Word in Some West Midland Manuscripts of the Prick of Conscience," Edinburgh Studies in English and Scots, ed. A.J. Aitken et al. (London: Longmans, 1971); p. 22.

²W.H. Black (Catalogue of the Arundel Manuscripts in the Library of the College of Arms (London, 1839),
tentatively proposed "about 1400?". In the absence of conclusive evidence, we should avoid narrow limits by accepting as reasonable a date within thirty years of 1400 and a locale in the area around Lichfield.

The question of the dialect of the manuscript is also problematic. Ideally, one would refer to a thorough investigation, such as J.J. Lamberts provided for another version of the poem. ¹ No such study of MS H has been made, however, nor is this the place to satisfy a want that warrants its own dissertation. Suffice to say, in the process whereby the original northern version of the CM was altered in spelling, vocabulary, syntax, and expression according to the felt needs of a southern audience, MS H emerged as a text retaining linguistic traces of its ultimate northern origin yet sufficiently changed to be dialectally recognizable as south Midland. ²


¹ "The Dialect of Cursor Mundi (Cotton MS Vespasian A III)," Diss. University of Michigan, 1953.

OTHER MANUSCRIPTS OF THE CM

In addition to MS H, the CM survives in varying degrees of completeness in eight other manuscripts. Five of these were printed in full by Morris in his edition of the poem: T (Trinity College Cambridge R. 3.8);\(^1\) C (Cotton Vespasian A iii, British Library);\(^2\) F (Bodleian Fairfax 14);\(^3\) G (Göttingen University theolog. 107);\(^4\) and E (Edinburgh Royal College of Physicians).\(^5\)

\(^1\)See M.R. James, *The Western Manuscripts in the Library of Trinity College Cambridge, II* (Cambridge, 1901) and Hupe (MORRIS, pp. 67*-8*). Hupe (p. 135*) assigned the manuscript to southern Hereford; A. McIntosh, to Lichfield ("A New Approach to Middle English Dialectology," *English Studies*, 44 (1965), 6-7, rpt. in Roger Lass, ed., *Approaches to English Historical Linguistics* (New York: Holt, Rinehart, & Winston, 1969), pp. 396-8).

\(^2\)The manuscript is described in *A Catalogue of the Manuscripts in the Cottonian Library Deposited in the British Museum* (London, 1802) and by Hupe (MORRIS, pp. 63*-5*). J.J. Lamberts, "The Dialect of Cursor Mundi (Cotton MS Vespasian A III)," Diss. Michigan, 1953, p. 7, believes the manuscript was copied in or near Durham. C.B. Wright, *English Vernacular Hands from the Twelfth to the Fifteenth Centuries* (Oxford: Clarendon Press, 1969), p. 11, dates the manuscript to about 1340.


\(^4\)A description of the manuscript is available in *Die Handschriften in Göttingen: II Universitätsbibliothek* (Berlin, 1893), p. 353 and Hupe (MORRIS, pp. 65*-8*).

\(^5\)The manuscript, containing only 11, 18989-24968 in its present fragmentary condition, has been studied by W. Hörmung, "Die Schreibung der Hs. E des Cursor Mundi," Diss. Friedrich-Wilhelms-Universität (Berlin, 1906) and Hupe (MORRIS, pp. 62*-3*) who identified the dialect as "Northumbrian (or Scotch)" (p. 130*). See also John
The five manuscripts have been assigned to the last quarter of the fourteenth century by the Middle English Dictionary. Dating from the mid-fifteenth century are: L (Bodleian Laud Misc. 416)\(^1\) and two fragmentary versions of the poem B, (Additional 36983, British Library)\(^2\) and Additional (Additional 31042, British Library).\(^3\)


\(^2\) For a description of the manuscript see the Catalogue of Additions to the Manuscripts in the British Museum in the Years MDCC- MDCCOV (London, 1907), and Hupe (MORRIS, p. 68*). The latter assigns the manuscript to the southern part of east Midland (p. 103*). The date 1442 appears on fol. 215. In this version, substantial portions of the OM text have been replaced: 11. 14916-17288 by 11. 1-1146 of the Meditations on the Supper of Our Lord, and 11. 22005-23898 by 11. 4085-6407 of the *Pricke of Conscience.*

MANUSCRIPT RELATIONS

To an even greater extent than dialect, the complex matter of manuscript relations warrants a separate, full-scale study. In the absence of such an investigation, the following discussion is necessarily tentative.

As his initial account of the manuscript relations, Hupe published the following stemma:\(^1\)

\(^1\)"The Filiation and Text of the Manuscripts," (MORRIS, p. 105*).
In this version of the stemma, the southern manuscripts are viewed as directly descended from G through the southern exemplar T. The uncertainty inherent in the study, however, was soon underlined by Hupe's cautionary statement about his supposed filiation of THLB, "I am fully aware that it is not beyond doubt," and by his modified stemma.¹

A, E, and C are no longer regarded as proximate to the original; F has been included; and G has been removed from the main-line derivation of TLBH. Max Kaluzá, though agreeing that TLBH belong to the southern recension of the text, disagreed with T as the exemplar for the group and with Hupe's distancing of E and C from the original.¹

¹ "Zum Handschriftenverhältniss und zur Textkritik des Cursor Mundi," Englische Studien, 11 (1888), 259. See also his "Zu den Quellen und dem Handschriftenverhältniss des Cursor Mundi," Englische Studien, 12 (1889), 451-8.
Kaluza's treatment of T has received recent endorsement from Sarah Horral, who, although agreeing that T and H are not linearly related, questions the validity of Kaluza's stemma as a whole.¹

The entire question will require extensive study of all the manuscripts before firm or far-reaching conclusions can be reached. In spite of these facts, however, we are safe in concluding that MS H belongs to a family of southern recensions including T, L, and B, a group that stands, however, at an uncertain number of removes from the original text.

DATE

The date of composition of the CM cannot be precisely determined. The original manuscript of the work has not survived, nor are there datable references in the poem to contemporary events. In spite of the latter, Hupe (MORRIS, pp. 186*-7*) attempted to limit his initially philologically-based estimate of the second-half of the thirteenth century to 1255-80 by an unconvincing ex silentio argument about missing references to important events at the time (such as the expulsion of the Jews in 1290 and the minting of a new silver coin in 1279). A slightly later date, 1275-1300, was proposed

by Bruce Dickins and R.M. Wilson.\(^1\) G. Shepherd, in turn, preferred a turn-of-the-century dating,\(^2\) as did Horrall (CM, p. 11) and A.C. Baugh.\(^3\) W.L. Renwick and H. Orton suggested the period c. 1300-25,\(^4\) this being the choice also of the Middle English Dictionary.

Since virtually all these estimates fall within a span of fifty years, it seems reasonable to conclude that the CM was composed in the period 1275-1325.

**AUTHORSHIP AND PROVENANCE**

Concerning the author of the CM, one can say little more than that he is anonymous and likely to remain so since he tells us nothing of individuating significance about himself.\(^5\) On the evidence of the poem he is a journeyman versifier with a special devotion to the Virgin and the ability to work understandingly with sources in Old French and Latin. Admittedly, such a


\(^5\) His self-reference, "caitif clerk" (l. 23909), is typical of the unhelpful clues he provides.
broad characterization does not go far towards identifying the author, but it is as far as one can profitably go with the available evidence.

The question of the place of composition can be more easily narrowed down. The northern dialect, the subject matter, its great length, the use of numerous sources in different languages, and the leisure necessary for such an undertaking point collectively to a major religious foundation in northern England or southern Scotland. An establishment which plausibly meets these requirements is the Cathedral Priory of St. Cuthbert at Durham. Here, the poet would have had a well-stocked library,\(^1\) isolation from the interruptive Anglo-Scottish border hostilities of the period, and a religious tie with Coldingham in Scotland that would help explain the Scottish vocabulary in the \textit{CM}.\(^2\) Durham, of course, cannot be advanced as more than a possibility, though it does illustrate the kind of centre

\(^1\)Ernest G. Mardon (\textit{The Narrative Unity of the \"Cursor Mundi\"} (Glasgow: William MacLellan, 1970), p. 209 n3) goes so far as to claim: "In the 14th century Durham boasted the largest library in the British Isles." See further, \textit{The Rites of Durham, Publications of the Surtees Society}, 107 (1902; rpt. 1964), xii, p. 83.

that produced the CM.

Opinions about provenance based on the language of
the poem are divided between northern England and sou-
thern Scotland. O. Strandberg\textsuperscript{1} and Horrall (CM, p. 11)
favour an English origin; R. Kaiser,\textsuperscript{2} M. Kaluza,\textsuperscript{3} and
E. Mardon,\textsuperscript{4} a Scottish one. In his edition, R. Morris
labelled the poem "Northumbrian," a vague designation
that covers both southern Scotland and northern England.

In conclusion, the linguistic evidence is indecisive
concerning provenance. It should be stressed that the
plausibility of Durham by no means excludes other cen-
tres as possible places of origin. In the light of
present research, one can only claim that the work
originated in northern England or southern Scotland,
with Durham being an attractive possibility.

SOURCES OF CM 11. 9229-12712

In composing this section of his poem, the poet
ranged quite widely in manner and matter. As he saw
fit, he re-arranged, translated, paraphrased, summarized,

\textsuperscript{1}The Rime-Vowels of Cursor Mundi (Uppsala: Almqvist
\& Wiksells Boktryckerei, 1919), pp. xiv-xv.
\textsuperscript{2}Zur Geographie des mittelenglischen Wortschatzes
Palaestra 205, pp. 5-14.
\textsuperscript{3}"Zu den Quellen," Englische Studien, 12 (1889), 453.
\textsuperscript{4}Narrative Unity, p. 9.
expanded, conflated, and drew, selectively from portions of at least a half-dozen works in Latin and Old French. His eclectic method precludes positive identification of all his sources but the following can confidently be cited as his major ones:

1) *Le Château d'Amour* by Robert Grosseteste (called "seynt Robardes boke" l. 9516 by the poet) supplies the material for about one-fifth of the section edited here. The debt is in the form of careful and extensive translation.2

2) Herman's Bible,3 another important source, is

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more freely handled. The poet deletes, expands, rearranges, paraphrases, and only occasionally translates phrases or entire lines.

3) Wace, *L'Etablissement de la fête de la Conception Notre-Dame dite la Fête aux Normands*, is the source for the extensive treatment of the family background and early life of the Virgin. The GM poet is generally content to translate and paraphrase this source, rarely altering it in other than minor ways.

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

---


3) translated in Hennecke's *NT Apocrypha*, I, 374-88.
5) Petrus Comestor's *Historia Scholastica Evangelica* was a well-known work in the period and one that the CM poet used, as Dr. Haenisch observed. In ll. 9229-12712, the poet appears to have drawn only selectively from it. Such debts are difficult to prove, however, since much of the matter is common to several sources.

6) Jacobus de Voragine's *Legenda Aurea* was also identified as a source by Haenisch (MORRIS, pp. 47*-56*). Once again, however, the indebtedness is difficult to establish for the New Testament section edited here. Many of the details common to the *Legenda* and the CM appear in De Nativitate Mariae and Comestor's *Historia*, from both of which the *Legenda* took much of its information, thus complicating the question of immediate debt. Whatever its exact relationship to CM ll. 9227-12712, the widely-known *Legenda* helped establish the apocryphal traditions within which the CM poet worked and is therefore an important guide to our general

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2 PL 198.

3 "Inquiry into the Sources of the *Cursor Mundi*," MORRIS, pp. 1*-56*.

4 ed. Th. Graesse (Lipsiae, 1850).
understanding of the poem and its background.

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

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

EDITORIAL PRINCIPLES

The present edition of CM ll. 9229-12712 attempts to provide an accurate transcription of the text of MS Arundel LVII. The transcription was made from xeroxed sheets of a microfilm and then checked against the manuscript. In keeping with the editorial policy of the joint-edition of the poem, no attempt has been made to


2 Unless stated otherwise, Biblical quotations in Latin are based on the Biblia Sacra iuxta Vulgatam Clementinam, 4th ed. (Madrid: Biblioteca de Autores Cristianos, 1965).
supply conjectural readings and the text has been treated conservatively. Emendations have been adopted only where there is clear evidence from other manuscripts of a scribal error in MS H. Such changes, if they involve adding or transposing letters or words, are signalled by the use of square brackets in the text. Where letters or words have been omitted, no indication is given in the text. All departures from the manuscript, however, are carefully recorded in the notes beneath the text. Textual matters requiring more extensive treatment are dealt with in the explanatory notes following the text.

The spacing of letters, syllables, prefixes, and suffixes is inconsistent in the original. I have adopted groupings that facilitate ready comprehension rather than duplicate the often confusing combinations produced by the scribe. The marginal slant lines used extensively as indications of a new section in the manuscript are represented thus: //. Expanded abbreviations are underlined; the ampersand has been retained, however. Headings and decorated capitals are described in the notes. The terminology employed is as follows: a) the size of capitals is expressed in terms of the number of lines of text they cover; b) "plain" indicates that the letter is bold but not otherwise distinguished; c) "flourished," "decorated," "ornamented," all refer to letters in blue ink encased in hair-line
boxes and accompanied by trailing, red, marginal tendrils whose ends terminate in a simple pointed-leaf design. The scribe’s capitalization has been retained except that the initial letter in every line has been capitalized, even though the scribe occasionally neglected to do so.

The abbreviated titles used in referring to various works are explained immediately preceding the explanatory notes. The complete reference will be found in the Bibliography. Despite the unsuitability of the line numbering in MORRIS, comparison with the printed texts there cannot be done conveniently on any other basis, and so the numbering of that edition has been adopted. Variants are cited for a variety of reasons: to provide evidence for proposed emendations; to support a reading in MS H; to draw attention to interesting examples of changes in vocabulary or syntax; and to demonstrate errors similar in kind to those found in H.
CURSOR MUNDI
(MS College of Arms, Arundel LVII)

Blessed be she pat vs hap sped 53r col. 1
Pat we pe eldes foure hau red 9230
To reherse pat lady kynne
Pe fyueye elde we wol bigynne
Econyas je herde me mone
Salatiel he had to sone
And of pe ilke Salatiel 9235
Coom his sone Jorobabel
Abyuth 3it coom of him
Of Abyuth Eliachim
Of him Aior of him Sadoch
Fus was pat oon pat oheres stok 9240
Sadoch penne Achim gat 53r col. 2
Achim Eliud not for pat
Of Eliud coom Eliasare
Pat Leuy als to name bare

Dis Leuy had sones two 9245
Matan & Pantra also

9229 in Blessed is a three-line, flourished capital.
Matan gost Iacob in pley
Iacob Ioseph so to sey
Of þat side is to telle no mo
Of Pantera coom Pantera þo
Of Perpantera coom Ioachim
Our lady Mary coom of hym
Ioseph & she may we se
Were but at þridde & ferþe kne
Dis mayden þat lord bare
Pat lesed al þe world of care
Pus was þe fruyt þat bouȝt oure bote
Of þat tre þat Adam was rote
Who so wol se fro Adam þe olde
How mony kneees to Crist are tolde
Fynde wipouten doute he shal
Sixty olde generaciouns al
And neyper tolde he ne he
Pus may þe genealogy be
Cryst was seide of prophecy
Most of hym spake Ysay
To þe iewes so mystrowand
He bad hem heere & vndirstonde
Iesse he seide of his rotyng
Certeynly a 3erde shulde sprynge

9265 in Cryst is a two-line, flourished capital.
Out of þat a flour shulde brest
Pe holy goost þeronne shulde rest 9272
Pe goost þat syueþ sifis sere 9275
Iitt þat folk was al in were
Veche to operé seyd what may þis be
So wondir merkely spekeþ he
But 3it he lete hit so be hid
And longe aftir to hem hit vndid 9280
Gode men he seide con þe not se
Of a mon þat het lisse
A mayde of him shal brede ò sprynɡ 53v col. 1
And she shal haue a sone to kyng
I wol not hele for drede of blame 9285
Emanuel shal ben his name
Hit is to say on englisshe þus
Our lord himself al wip vs
Ete hony & mylke he shal also
Pat oon to knowe þat oper fro 9290
Fro þe wicke þe good to knawe
Pe sope þro him shal noon wipdrawe

// Summe Iewis seide to operé þan
Who herde euer-siche speche of man
Pat born shal be sumþing þer is 9295
He wolde not were knownen Iwis
Renne seide ysay parfay
I shal þow openlyere say
I wol no lenger wip sow leyne
I shal vndo hit al pleyne
I haue writen al pis pinges
Pat I shal leue to 3oure ospringe
Pis ilke book but summe of peim
Aseyn my sawe shal sett cleym
For aftir pat I am of lyue
3oure heires aseyn soop shul stryue
Why are se of wille so wylde
A mayden shal vs bere a childe
As I tolde sow her biform
To 3oure bihoue shal he be born
Pis childe bus seyuen vs tille
Shal regne at his owne wille
Men shul him calle nomes sere
Wondirful & counseilere
God of strengbe & fadir is he
Cald of be world pat is to be
Prynce of pes men shul him calle
Neuer shal his regne falle
I haue sow tolde how hit shal be
But I noot whepber se hit se
Litil se we hit seide hey
Of al pat we here he sey
Sip we were born in werde
So selcoupe sawe neuer we herde
Nor I he seide herde neuer in londe
So harde men to vndirstonde
Sawe ye not bi goddis doome
Pe serde bare leef fruyt & blome
Pat serde tokenep a mayden clene
Shal bere pe childe pat I of mene
Pat shal his folk fro baret bye
To whom men shul'haue greet enuye
Ieremye hit seith in boke
If ye his prophecye wol loke
Sitt I shal sou seye a bing
But holde hit for no heting
Wenne pat holyest is comen
Soure noyntyng stande be fro souw noyen
Sitt I trowe ye be so blynde
Pat ye con not my resoun fynode
Kyngis anoynt ye haue bifoire
So shul ye penne no more
Fro he be noyntide pat I say
Kyngles shul ye be fro pat day
Of his tellep souw Ieremye
Pe prophete Ioel and helye
Sitt is he lyuyng in hele
Dis helie pat I of mele
For no bing to hem tolde
Hit wolde not in her hertis holde
Pei mystrowed & pat hem rewes
God seide hymself of po iewes
Whene he made of his modir myyne
Pat was comen of her kynne
He seide my lemmen is so gent
Swetter smellynge pen pyement
And wel swoter hir vestiment
Pen encense pat is bren
Fair is pe moup of pat lady
Voche tooth as yuory
As doufe es e hir loke is swete
Rose on born to hir vnmete
Bitwene hem fairer acorde is noon
Pen bitwene hir kyn & my lemmen
For as pe rose is bred of born
So was mary of iewes born
Er we of criistis birpe neuen
Telle we how pe fadir of heuen
Diste his dere sone to sende
Almoost at pe worldes ende
Into erpe oure flesshe to take
To brynge monkynde out of wrake
How he saf vs his pardoun
Shortly to telle I am boun

9362-4 See the notes to these lines.
Now lordyngis haue se herd
Of pe bigynnyng of pe werd
How he bat neuer hadde bigynnyng
Made heuen erpe & alle pinge
Also to alle pinge he jaue
Her kyndely shap for to haue
Somne & moone pat is so briȝt
Had seuen so myche more liȝt
Alle pingis pat bo dide growe
Were myȝyere ben pei are nowe
A greet harm bifel vs þore
Pat alle shulde dyȝe lasse & more
Pat of adam & eue coom
But ȝit was hit riȝtwis doom
As ȝe shul se bi riȝtful skil
Pat here wel þis story wil
Whenne þis world to ende was wrouȝt
Wantyng was here of nouȝt
Beest gras fruyt & tre
Al was as hit shulde be
Foul & fisshes greet & smal
Adam last was made of al
In ebron greue þat ilke dale
PerInne he dreyȝe aftir bale

9375 N in Now is a two-line, flourished capital.
Of erbe god made hym to be
Aftir he holy trynyte 9400
His owne ymage he made him bore
How myst he loue kybe him more
In paradys he made him rest 54\textsuperscript{r} col. 2
And sleely sleep on him he kest
He made a felowe of his boone
To Adam hat was firste his cone
Wit & skil he saf him tille
Miste feirhede & fre wille
Ouer al his world to be kaisere
Euerlastinge lyf for to bere 9410
In paradys as heritage
To ledhe her lyf wibouten rage
In welhe wibouten tene or tray
Bitwene and a certeyn day
Pat of his owne ospringe myst 9415
Fulfille be noumbrs hool & rist
Of pat felowshepe pat felle
Out of heuen into helle
Penne shulde be\begin{emph}{i}i so blessed be
Pat be\begin{emph}{i}i of deep shulde neuer se 9420
And so swynkeles feir & bri\begin{emph}{i}i\end{emph}
As pat tyme was be sunne list
As 3e herde tofore neuen
Penne shulde be\begin{emph}{i}i sty\begin{emph}{i}i\end{emph}e to heuen
Who herde euer of more blis
Pen ordeynned was to hym & his
Lawes two were set on sise
To Adam in paradise
As in holy writt we fynde
Pe firste was pe lawe of kynde
Fat is to seye kyndely to do
Al fat hym was beden to

// Pe toper hab possitiue to nam
Fat was fully forbidden Adam
Of his fruyt god him seide
I haue hit in my forbode leide
If pou so bolde be hit to byte
Pou shalt dye in sorwe & site
If pou wolt my forbode holde
Pou shalt be lorde as I be tolde
Of al erbe & of paradys
Wip more blisse peñ pou con deuyse
Pe seisme of his adam al
Alas soone he let hit fal
His greet worshepe pat he had pare
And brou3te vs alle to mychel kare
Als soone as he be appel eete
Pe lawes bope he gon to lete
Bope naturele & possitiue
His wyf made him to vmbryue
Whenne she leued more þe fende
Pen god þat made hir so hende
// Pus was Adam for his outrage
Dryuen fro his heritage
Out of ioye and out of blis
To wo & sorwe to him & his
By þep his lyf most he tyne
Where he shal euer haue medicyne
Whenne he hadde loste þere present
His heritage by iuggement
Out of þe feirest lond þat es
He was put into wildernes
Pis foule synne was so vnwrast
Pat of his seisyne hit ãon him cast
// Now is man bigyled al
His owne synne made him þral
Pat firste was fre as I tolde
Now hap him sathanas to holde
To whos seruyse he him selde
His þral he was to haue in welde
Whil he is þral in his seruyse
He ne may be fre on no wyse
Pral may by no lawe in lede
Pra heritage aske of lordhede
Sip he is pus þral bicomen
His heritage pus bynomen
In no court owe pral be herde
Ny stonde in dome to be wnswerde
But in be lordeps pat him owe
To deme him ouper hyse or lowe
Penne most him seke anoper neede
To wynne his heritage to spede
Pre borne to be & not bonde
Pat shulde in courte shewe his eronde
His heritage aseyn to wynne
He most be of his owne kynne
So pat he sopfaste mon shulde be
And ete not of his forseyde tre
He most be born out of synne
And holden hadde pese lawes twynne
He pat neuer dud synne ne pliçt
What mon myçt se so brist
Pat suche a mon coupe peñke in pouçt
Pat do pat myracle mouçt
Rest a litel here whil I
A saumpel telle sow herby
Ensaumple cordynge pat I toke
Out of seynt Robardes boke
Hit was a kyng of mychel pryse
Riçtful worbi & eke wys

9517H in Hit is a two-line, flourished capital.
Dys ilke kyng pat I of mone
He had no childe but a' sone
Pat wip his fadir was so wele
He wiste his wisdome euery dele
In al wisdome was he ryche
And algate his fadir lyche
Wip him of o wille & my3t
His fadir wrou3te wip his insi3t
Al pat his fadir wolde haue wrou3te
By him to ende shulde be brou3te

Dou3teres fourte had his kyng
To whiche vchone he 3af sum bing
Of his my3te & his bounte
As fel to haue sistren Fre
To vchone dyuerse 3iftis he 3aue
Party wip himse[l]f] to haue
Bope of his wisdome & his my3t
Pat vchone fel to haue wip ri3t
Of his substaunce he 3af vchon
Vchon 3af he substaunce oon
As to her fadir hit au3te to fere
Wipoute whiche on no manere
My3te he in pees his kyngdome 3eme
Ne ri3twis domes berynne deme

9534 himself. MSS CGLT have himself.
Her names shul 3e here forbi
Pe firste of hem was called mercy
Sopfastnes pat oper was
Pe bridde riȝtwisnesse in plas
Peis þe fourþe sister hist
Wipouten þese kyng haþ no myȝt
For to reule his kyngheode
Pis ilke kyng þat I of rede
A seruanþ hadde in his baily
Aȝeyn his lord had done foly
And bi doom him loked was
To go to peyne for his trespas
To his moste fo feloun
Was he bitauȝte into prisoun
For he hadde neuer so greet emuye
As him to haue in his baylye
Whil he was in prisoun þo
His enemye him wrouȝte ful wo
Whenne mercy him say so to be
On him she gan to haue pite
Forbere myȝte she þo no þinge
But soone coom byfore þe kynghe
For to shewe him hir orisoun
To délyuer þat prisoun
She seide fadir þi douȝter am I
As þis elf woost witturly
Fulfilled I am of buxomnes
Of myche pite & of swetnes
Di sifte is me leof fadir dere
Perfore here now my preyer
Of his wrecche prisoun bat es
Pat he may haue forsyuenes
Pat is wndir his feloun fo
In payne of prisoun & of wo
Pat feloun fo him dud bigyle
And had him lad a longe whyle
To him bat be falshe de coom fro
Aseynt to him let hit go
Lete his falshe de him solden be
And bat prisoun be solde to me
For pou art knowen sikurly
Kyng of pite and of mercy
Fyn eldrest doustere pou wost I am
Ouer alle bi werkis is my name
Pi doustere owe I neuer to be
But I of him may haue pite
Mercy pou owest to haue bi rist
For bi greet witt & byn insist
And bi pite bat is so swete
Owe b bi prisoun of bondes bete
I wol not leue mercy to crye
Bitwixe & he haue bi mercye
// Whenne sopfastnesse herde his talkynge 9595
Pat mercy þus bisouste þe kynge
And þat she was algate aboute
For to haue þis prisoun oute
Byfore þe kyngis foot she stode
And seide fadir feire & gode 9600
Merueiles haue I herde today
Pat I may not forbere to say
Of my swete sister þat es
Mercy wiþ hir swetnes
Wolde þis prisoun deluyered ware 9605
Pat sopfastenes wolde forfare
But mercy owe not here to spede
But if sopfastenes hit bede
If my sister saue myst al
Pat she wolde forecrynge & cal 9610
Penne shuld es þou be douted nouþt
Monnes mysedede shulde not be bouȝt
But þou art kyng euer to last
Of riȝtwisnesse & als sopfast
Pi wille is sooþ euer and ay 9615
Dis prisoun þat I of say
Pat pite on himself had nouȝt
How shuldest þou rewe on him ouȝt
Wip doom he mot pote forþi
Alle his mysadedis wip to by 9620
// Riȝtwisnesse roos vp and seide
Hir resoun as she was purueide
Sir of þi doustres am I cnon
And þou kyng so riȝtwis noon
Fi werkis alle are of prys
And þi domes are alle riȝtwis
Dis pral is fro þe flemed
Wel haþ he servued to be demed
For al þe while he was fre
Mercy euer wip him had he
Sopfastenes & riȝt also
Til he flemed vs hym fro
Hit was his owne wilful synne
Pat dud vs alle fro him twynne
He haþ him meued aȝeyn mercy
Deþ him oweþ to þole forþi
Pe whiche deþ þou him hiȝt
In prisoyn be he wel by riȝt
For doom haþȝuen hit him in siȝt
To sopfastnesse haue seid þe pliȝt
And so þou woldest his sorwe slake
Pat he myȝte doom before þe take
For why þat doom spareþ noon
Pat sopfastnesse haþ ouergoon
To vche man þe ȝyueþ wip wille
Riȝt to haue good and ille
For somfastenes hab seid his sake
Perfore wol doom him not outake
Owe no man seye him good in werd
Sip bat pite is not herd 9650
A bat wrecche frend wipoute
Pat no frend gete may him aboute
He may not skape where he go
But him assaileb euer his foo
Pat witt & my3t hab him reft 9655
And nacked his wrecche body left
Not him allone but al his kyn
He hab to praldom brou3t yn
He dide him myso do comynly
Pe doom hem coom folwynge in hy 9660
And iugget hem in somfaste treube 557 col. 2
Wipouten mercy ouper reube
Nor pees at home my3te not lende
But of lond she most wende
For pees may nowhere abyde 9665
Pere hate woneb or werre or pryde.
Nor of mercy made noon mynne
Alle lafte be lond bat pei were ymne
Was noon of bese lafte pere
But pei alle dest[r]yed were 9670

A in And is a two-line, plain capital.
9670 destyed. MSS CGLT have destyed.
Alle deep dide hem to dryue
Was noon but eiȝte laft on lyue
Noe & his sones þre
þat in a shippe were saued fre
His wyf & his sones wyues
In al þe world laft moo on lyues
Hit is myche drede to telle
Of any doom þat was so felle
And al was rist in sopfastenes.
Wibouten mercy or any pees
Pe ferþe sister aftir þe bridd
Spak to þe kyng þe place amydde
Pees I hette lord of a state
Bitwene my sistren is debate
Al þe stryf bitwene hem þre
Pourþe pees hit oweþ tryed to be
For wherof serueþ any assise
Of sopfastnesse or of iustise
But for to kepe pees in londe
Doom is þerfore sett to stonde
Sip alle þese þre are sett for me
How shal I þenne forsaken be
Sip for me all good is wurȝt
Wibouten me tolde for nouȝt
Sawe me is not in þis werd
But if þat mercy may be herd
Pou owest, me here wipouten les
For fadir art þou & prynce of pees
Pees al ende þat wel is wrouxt
Whoso hæþ no pees hæþ as nouȝt
What is richessee who con say
What is wisdom be pees away
Whoso wol for pees travaile spende
In pees forsøþe shal he ende
Bys owe pees be herde in hy’
For þis prisoun cryinge mercy
And of vs foure at þis assyse
Riȝtwisly to do lustise
Wipouten cure alle comune assent
Owe to be no Iuggement
To haue recorde no doom owe
Ar we assenten alle on rowe
To con mot we alle consent
And siþen shape þe iuggement
Or ellis owe doom be calde aȝeyn
Perfore þou wrecche þat art in peyn
Owe now to fynde sum pite
Now hastou herde my sistren þre
Here my fadir now forþi
For mercy fyneþ not to cry
// Whenne þat þe kyngis sone had sene

Pis styf þo sistres bitwene
Wipouten him myste þei not ende
Pees bitwene hem myste [not] lende
Fadir he seide þi sone am I
Of þi strengbe witterly
So wel am I loued wip þe
Pat þi wisdome men calle þe me
Dis world brood & longe to sene
Hast þou made fadir þoure me to bene
Al þou wrouȝtest by myn insist
We are bope o strengbe & o myst
Of oon worshepe & of o wille
Dis wille I shoal euer fulfille
Fadir riȝtwis demestere
Mercy me menep bi þir preyere
Pat she made skilful bifoþre þe
For of þat wrecche I haue pite
Mercy firste bigon to calle
She owȝe þe herde première of alle
For sopfastnesse algate shoal I
At oon acorde make wip mercy
Perfore fadir I wol and shoal
Take on me cloþing of þral
And suffere I shal be doom on me
Pat 3oure pral shulde vndir be
I shal crye pees in londe Iwis
And doom & pees make hem kys
Pis werre to ende brynge shal I so
And saue pi folk from endles wo

// Whoso vndirstonde\b pis saum\ple here
He may vndirstonde al clere
Pat ber is in oure lord ri3t
Pre persones & o god of my\t
Of god be fadir al ping is
Of god be sone al dou3tynys
In god be holy goost al ping
Fulfile\b & hab endyn\g
Oon in godhede vndelt is he
And oon substaunce wip persones pre
He hem 3if his benesoun
Pat gladly here\b pis ser\moun\\n\nLordyn\is 3e haue herd now
Of pis world wherfore & how
Hit was wrou\t & of be gilt
Adamoure forme fadir spilt
And how of braldome by no chaunce
Of his foos myste he haue no keuer\raunce
Aungel myste wip no resoun
Make for adam be raunsoun
For þenne shulde noon wipouten doute
Haue ben to aungel vndir loute
But mannes raunsone more bi riʒt
Pat make him like to aungel myʒt
Anopere skil also we fynde
If aungel had taken monnes kynde
Penne were he lepiere þen he was ere
For to haue powere þere
And semeliere for to doun falle
As dude þe prynce firste of alle
And if god had made anopere man
For to raunsoun þat ilke adame
Hit myʒt not haue performed riʒt
Pe raunsoun of adames pliʒt
For al þe bale of him gon brede
Pe bote most ben of his sede
No patriarke ny no prophete
Mißt be sent þe synne to bete
For þey geten were in synne
As comynly is al monkynne
How myʒte þei mon of synne make clene
Certis no wey as hit is sene
Sip aungel auʒt þen hit not do
Ny man had no myʒte þære to

9683 A in And is a two-line, plain capital.
9796 to, probably redundant, is not found in MSS CGLT.
Who shulde make his raunsoun bon
Must be bope god & mon
Non for mon to suffere wo
God to sle he fend also
Man to dy3e god for to ryse
Mi3t ellis none take his seruyse
Myche was his swetnes pan
Greet pite had he of man
Pat come wolde fro bat hy3e toure
To li3te in a maydenes boure
And laste so many shepe alone
To seche on pat mys was gone
May neuer mon here sikuly
A lord of so greet mercy
Whoso on siche a lorde wolde binke
His greet loue & myche swynke
Pat firste wold so oure liknes haue
And sipen for vs his seluen saue
His hert au3te better breke in pre
Pen fro his biddyngis fle
Of swete ihesu be prophesye
Listeneb and I shal seye on hye
Of ysay I rede biforn
He seide a childe is vs born

9817 in Of is a two-line, flourished capital.
A sone is ȝyuen vs for oure rede
Susteyne he shal his lordhede
A merueilous name haue [he] shalle
Counseiler man shal him calle
Stalworpe god men shal him nome
God fadir of worldis to come
His riȝt name prynce of pees
Pus are þe names wipouten les
Dat þe prophetes had on him leyde
Here now why þei are seide
Selcoupe his firste name is
More selcoub herde we neuer ar þis
Ne neuer shul bi riȝtwis dome
Pat god himself a man bicomem
For if þou fonde as men may fynde
A childe ouer chargide so wip kynde
Pat hade feet or hondis þre
As ofte men sawe & sitt may se
And if þou aftir anopot fonde
Pat wantide ouer foot or honde
Were þei selcoupe þerfore I say
Certis me þinkeþ þat nay
Man þat couþe any good

\[9819\] rede. MSS CGLT preserve the reading rede.
\[9821\] MSS CGLT have he.
Wolde no selcoupe haue in-mood
Ouer carke of kynde haþ hem take
Or kynde turned hem by sum wrake
Siche shap to se is no ferly
Al is þe wille of god myȝt
But þus myȝtes þou selcoup calle
If þou him say & so myȝte falle
Pat in al manhede he wore
Wibouten lesse wibouten more
So þat he were mon sopfast
And al his shap wibouten last
And had þat shap chaunged away
Into a beestes soop to say
Whoso myȝte fynde suchon whare
Men myȝte sey selcouphe he ware
But selcouber a þousonde folde
Is þis childe I haue of tolde
Bope is god & mon by riȝte
Of sopfastenes is þis þe siste
Of mannes kynde him faileþ nouþ
And al is fully þat he wrouȝt
Al þinge of him bigynnynge tooke
As is before tolde in þis boke
But he is a god of myȝt
Pat sende him in erpe to list
Pat on þis wyse as we rede
Fully took cure monhede
Sib he bicoom wolde mon
Of wommon born most he be þon
For to loue monkynde of wo,
Pat last was wip be fend his fo
But god bat wolde so him nest.
In clene stude þen most he rest
A clene stude he chees forþi
For to make his herbergey

In a castel semely set
Strengped wel wipouten let
Dis castel was of loue & grace
Bope of socour & of solace
Wpon be marche hit stond in dede
Of enuye hab hit no drede
Dis castel is so polisshed brihte
Pat hit may neye no waryed wiȝt
Ny no maner gyn of were
May cast þer to hit to dere
Wip walles foure closed of stoon
Fairer in al erbe is noon
Baylyes hab þis castel þre
Wip faire wardes semely to se
As þe shul heraftir deuyse

9874 her. Correctly recorded as masculine in MSS CGLT.
But hit is feirer mony wyse
Pen tonge con telle or hert þenke
Or any clerké write wip ynke
A deop dyche is ber aboute
Wel wounde wipbouten doute
Wip carnels is hit set ful wele
Batailed aboute al wip sele
Seuen barbicans are þere diȝt
Pat are made wip myche sleȝt
Vchone þei haue sate & tour.
Pat neuer shul faile socour
Wip dicide shal he neuer be led
Pe mon þat hiderwarde is fled
Dis castel is not to hyde
Peynted on þe vtter side
Wip þre colouris of dyuerse hew
Pe groundewal next hit is so trewe
Metyng wip þe roche of stoon
Of grenes þere wantþ noon
For þat grenes I dar wel say
His hew holdeþ lastynge ay
Pe toþer hewe nexte to fynde
Is al blewe men callen ynde
Pe myddel hew is þat I mene
To siste is hit selcouþe clene
Pe bridde colour þere ymeynt
Pat bo carneyles wip are peynt
Hit sypeb leem to alle so brist
And sypeb to be nepemast list
As rose reed hit is in spryng
And seneb as a brennyng bing
Waried wip comeb per neuer
But swetnes is lastyng euer
Amyddes be he best tour to telle
Per springeb of watir a cleer welle
Per fro renneb foure stremes swete
Poune be pat grauel & pat grete
And so bei fullen euer dyke
Whoso is bere wel may lyke
Whoso miste wip pat watir him wesshe
He shulde have hele on al his flesshe
Wipynne his tour is set forbi
A tour faire of yuory
Pat is of gretter list & leem
Pen someres day is sonne beem
Craftily casten wip a compas
Clymbynge vp wip seuen pas
Vchone wip her mesure met
Semely bere are bei set
Pe leem of list euer lenes newe

9951 lenes. MSS LT have lemes, CG lendis.
Pat mengep wip be colouris hewe
Was kyng ne cayser neuer here
Pat euer sat in siche chayere
Sitt fairer was wipouten ende
Pe stide here god himself wolde lende
Was neuer siche andper holde
Ne wyser man in world to wolde
Ne neuer beb made wip monnes wit
For god himself deuysed hit
To his bihoue sondry & sere
Perfore owe we to holde hit dere

// Pis castel is of delde and blis
Pere myrpe is neuer more to mys
Castel/to haue of hope & holde
Her grippe to haue may þei be bolde
Pat is þat body of þat berde
Had neuer noon so blessed werde
Ny neuer so mony maneres gode
As mayden mary mylde of mode
Hit is vp sett as in þe marke
And stondeþ for shelde & targe
Aseyne þa oure felouns fo
Pat euer wayten vs to slo
Pe roche þat is polisshed sliþ

9970-1 Between these lines in the left-hand margin is the word Expos'.
Pe mayden mary hert ful brist
Pat pouste never to wicked dede
But euer lyued in mayenhede
Pat she chees pe firste day
She kept hit in mekenes ay
Pe foundement pat firste is leyde
Nexte pe roche as hit is seyde
Pat peynted is wip grene hewe
And laste euer Iliche newe
Pat is ende of pat mayden clene
Liȝtyng hir holy herte shene
Grenes lastyng euer and ay
Bitokeneb endynghe of pat may
Good endynghe of al & al
Of alle vertues is groundwal

// Pe myddel hew pat is of ynde
Is no man pat may fairer fynde
Of sopfastenes tokene hit is
Troupe stedefaste & tendurnes
She serued oure lord of myst
In mekenes swete day & myst
Pe pridd colour of hem alle
Hit couereb al aboute pe walle
And hit reed as any blode

9980-9 ende, endyne, endynghe are probably misreadings of fei as fin. See the textual notes.
9999 MSS CGT include is. L omits it.
Of alle þese obere is noon so gode
Pat is þe holy charite
Was kyndeled in þat lady fre
And aboute bileid þat lady shene
To goddes seruyse she þaf hir clene
Pe foure torettes þere Isett
Pat castel fro harme to lett
Pat are foure vertues principales
Whiche men callen cardinales
Alle obere vertues of hem han holde
Perfore þei are for cheef Itolde
Pat is riȝtwisnesse & meep
Insiȝte & strengþe to telle ben eep
At þis ȝate are foure porteris
Pat, no þing may come In þat deris
Pe bayles þre of þat castel
Pat so wel wrouȝt is to tel
Pat is in compas wrouȝte aboute
And kepþ al þe werke fro doute
On þe ouermast stage was sett
Hir maydenehe meke of met
Pat neuer wemmed ones wase
She was so fulde ful of grace
Pe mydmast bayly of þo þre
Bitokenep wel hir chastite
Pe ouermast wipouten fail
May betokene hir spousaile
Name of baily hit hap forby
For hit hir helde euer in baily
Makeles is she soo to say
Spoused modir & clene may
By oon mot he go of these pre
Pat in his world wol saued be
Pe barbicans seuen pat ben aboute
Per stonden pre bailyes wipoute
Pat wel kepren pat castel
From arwe shot & quarel
Pat are seuen vertues to telle
Pe seuen synnes are set to quelle
Je shulde hem here wipouten abyde
Pe firste of hem is cleped pride
And fully is ouercomen algate
Pere buxomnes holt hir state
Charite euer fordoe enuye
And abstinenens glotenye
Pe chastite of his lady
Ouercomep al luste of lechery
Gredynes of everychone
Hir fredom fordoe hit bon
Miste neuer of wrethe in hir bihete
Hir mekenes was so grete
Goostly gladnes was hir amyd
Pat al hir hewynes fordid
Pat welle of grace spronge hir inne
Pat fyned nemanmore to rynne
God saif his grace to alle his dere
And dat hit wip mesures sere
But to hir pat his owne wase
Al hol he saif fully his grase
But pat grace of hir brestes
Ouer al his world grace kestes
Perfore is she calde in places
Modir of pite & of graces
What may I calle po dykes
Willeful pouert pat man lykes
No gyn may, on erpe be wrouȝt
May caste to dere his castel ousȝt
By whiche he fend waryed wiȝt
Ouercome was & lost his myȝt
Pat hadde so myche myȝte biforn
Pat was no man of modir born
Mȝte kepe him fro pat fende felle
But he hem hadde to pyne of helle
Dis ilke lady sopely is she
Pat god seide pe nedder to
Suche a womon shulde sprynge
Pat shulde his hede al to bringe

// Now blessed be pat byrde of grace
Pe worbiest bat euer sitt wase
Pe kynge of al wibouten we ne
His sete made in hir so cle ne
To reste in hir trewe body
To brynge vs out of oure foly
And took hem out of prisoun strang
Pat hadde layn ðerin lang
Pul lef was vs bat lady lele
Pat goodnesse bar in hir so fele
More ben any shaft bat es
But hir sone of rîstwisnes
Pat in hir louely body list
Made hir so monyfolde hutst
He coom in at pe ȝate sperde
And so hit was whenne he porpferde
As pe sonne goop ȝourze glas
He myȝt do what his wille was
Mony soule lady is comen pe to
And calleþ at pe ȝate vnþo
Knocking hit fyneþ not to crye
Lady swete þou haue mercye
Vndo vnþo þi lady þyn ore
To þi caitif biset ful sore
Wiboute þi castel I am biset

10099 þi is not found in MSS CGLT.
Harde wib pre fomen pret
Dis world my flesshe be fend als
Pat fylen me wib fondynge.fals
To make me falle in fulpes fele 10105
Al aseyyn my soule hele
A greet gederynge hulde bei togerider
Pe fends formast he coom bidder.
Wip pre folyes bi his syde
Do were sloube enuye & pryde 10110
Pe world hap two to his serwyse 58v col. 1
Pat is auarise & couetise
Pe flesshe hap redy him by
Lecchery and gloteny
Pourse pese am I doun dryuen 10115
And as a wrecche al to ruyen
I drede me sore lange to ly
But if bi grace helpe lady
Pat on be trist be wont to couer
Do me to passe pes dices ouer 10120
Pere pe castel stondeb stabel
And charite is so couenabul
Listeneb now to my lessoun
Pat wole here of pe concepcioun
Hereb now pat wole haue mede

10108 to, not found in MSS CGLT, occurs before bidder in H.
10123 in Hereb is a three-line, flourished capital.
& I shall now be story rede
Of the holy maiden's birth
Pat brouste vs alle to ioye & myrbe
How prophecies coom to ende
Ar the iewes wiste whende
Pe 3erde pat firste bar pe flour
And als pe fruyt of swote sauour
Pis book is of no iaperye
But of god & oure ladye
Perfore I rede of hem 3e here
Pat may sou helpe in soure mystere
And leue soure wantounshippe a while
Pat lyf & soule may bope fyle
Whoso in ri3t troupe is blynde
Perof siste shal he fynde
For hit is vncoupe & vnwone
Pe fadir to bcome pe sone
He pat bigon alle binge
Coom to take his bigynynge
And so for to come to hym
We shul bigynne at ioachim
Fadir he was of pat marye
Pat 3ate was of oure mercye
His wyf het dame Anna
And hir sister ismaria
Ismaria & anna were two
Sistres I wene wipouten mo
Pe formast bare elizaboth
An holy lady mylde of meth
Pat spoused was to Zachary
Ion be baptist bar pat lady
His modir was she out of drede
As furber in his book we rede
Fis ober sister to vndirstonde
Ioachim hadde to husbonde
Of him we wol our story rede
For worbiest hit is in dede
Ioachim bryngere of bote
He was comen of dauid rote
Born he was in hat cite
Of nasareth in galile
Loued he was in hat cuntre
For his mychel humilite
Dam anna had he to wyf
A blessed couple wipouten striyf
More loue myste noon be wip
Pen was of hem wipynne her kip
So dousty was his ioachim
Pat god himself was wip him
So holy lyf be cluyed euer
Pat god wrappd be cluyed neuer
To tilpe he tent & tilpe saf lele
In bre his godis dud he dele  
Pat god had lant of his loue  
To pore he saf a party one  
Pe secounde party pat he walt  
Was amonge pe prestis dalt  
Pe pridde party wip him left  
For her owne despence eft  
Mi3te no man for sope be  
Of more loue ny charite  
Sopfaste man was he ban  
Of rote of iesse he cam  
Padir of dauid gentil kyng  
Ioachim coom of his ospring  
Pis dam anna his wyf  
59F col. 1  
In troube ladde she hir lyf.  
Hir godenes & gode fame  
So sprong pat noon coupe hir blame  
In almesede hir lyf she ledde  
As we fynde in be story redde  
Twenty seer no childe she bare  
Perfore had she mychel kare  
Eiper boust of obere shame  
Pei wist not whom to blame  
Perfore to god a vowe bei saue  
If bei myste any childe haue  
Wheber hit were she or he  
10180  
10185  
10186  
10189  
10190  
10195  
10200  
10205
To god offeride shulde hit be
In þe temple to serue þere
Whil hit lyued euermore
Chylde to haue þei preyed longe
And gode werkis duden amonge
Þei halwedæ ay þe festis dere
Þat iewes had in þat Þere
Among whiche I sow telle
A great feest in wyntur felle
Þat iewes helde in halewyngæ
Of temple salomon þe kyngæ
Vchone to þe temple brouȝt
Dyuerse Siftis as þei mouȝt
Summe wþ lesse & summe wþ more
Offered vp her Siftis þore
And vchone for dyuerse resoun
Coom þider to make orisoun
Þe patriarche was not away
But þere vndide hem her lay
Wþ moyses tables in his hþnd
Po werþ men god dreÐond
To þis feest coom ioachim
And mony frendis also wþ him
For to þreye and to honoure
Ælmysty god her creatoure
Ioachym forþ gon wþonde
And made him ready to offer his
Pē patriarke het Isacar
Whennē he of ioachym was war
Towarde þe auter gan he striyde
Ioachim he seide abyde
Al þis pepul here before
I bidde sow come no furþer more
Ioachim here shall noon
Offeryng of þyn hond forþ goon
Pou owȝe not sitt in no wyse
To make here no sacrifice
To make to god þi preýere clene
Þyn offerynge may not here be sene
Ioachim pouȝte mychel shame
And sayde haue I serued siche blame
Ouper am I so ful of synne
Pât I no chirchȝ owe come Inne
My preýeres to god to make
Say me sir what is my sake
What haue I done aȝeyn þe lay
I pray sow sir þat þe me say
Gladly wolde I vnderstonded
Why þou forsakes myn offerde

// Penne saide Isacar parfay
Ioachim I shall þe say
I ne seide hit forþ
Pat I haue seyn bi foly
Pis synne sitt neuer I sawe
But god himself seib in pe lawe
Whoso in israel hab no sede
He is cursed as we rede
Pis seed fruyt of childe is tolde
And so owse vche mon hit holde
Pis is pe lawe in oure siot
He callep pat mon maledist
Pat hab no childe mayde ny knaue
Noon say we be neuer haue
Of pe lawe for bis resoun
Is fallen on pe malisoun
For her comep no childe of pe
Pin offerynge mot forsaken be
Pe tre pat berep no fruyt in londe
Shulde not among obere stonde
Whenne pou hast childe mayde or sone
Pin offeryng hidur is welcome
Whenne Ioachim bese wordis herde
Shome him powste & bus vnswerde
Pat I naue childe rewep me sore
If I myste haue leuer me wore
Pat I haue no childe hidur tille
Hit is al long on goddis wille
Pouse I wipouten be in dede
Whenne god wol he may sende me sede
Ver is no man coude say 10285
Howe he shamed was pat daje
For his shame & his vmbreyde
Pat Isacar had to hym seide
Fro chirche he went for pat shome
For shame wolde he not go home 10290
But to be herd of his fe
Pat he had of greet plente
Into a wildernes he went
Pere as his fe was present
Pages were his herdys none 10295
But stalworpe men euerychone.
Pat myst aseynes beues fist
And coupe ryse at tyme of myst
And loke her beestis in tyme of nede
Ioachim to hem he sede 10300
Among his beestis dwelt he bore
In prevere wake & wepyng sore
Pastinge he was in wille to be
Til god wolde to him se
Pastinge longe had he not bene 10305
Pat god hym sent an aungel shene
Pat of he liste pat coom of hym
Sore aferde was Ioachim
For pat bristenes was he drad
And stille stood as he were mad
But bat aungel bat bi hym stooode
Brouste to him tibyngis gode
Ioachim he seide make good chere
I am oure lordeis messangere
Hidur I am to be sende
Pi mournynge chere to amende
He hap herde bi preyere
Now he be sendep byn vnswere
For pe shame & he vmbreyde
Pat isacar pe erst pe seide
Pouše bou no childe had hidirto
For noon euell is hit so
Pouše god oher while be stille
He may al worche at his wille
Wipouten childe ofte sufferep he
Mon & wommon longe to be
Til pei be sumdel in elde
Penne sent he hem to welde
Pat may men se be childe her by
Is riust comen out of lecchery
Of abraham hast bou he[r]de say
How longe he lyued mony a day

\(10313\) in Ioachim is a four-line, plain capital.
\(10330\) The line is corrupt. See the textual notes.
\(10331\) herde. Correctly written as herde in MSS CGLT.
Withouten childe in hope alone
Penne sent god hym siche one
Pat in his seed shulde be blessed
And monkynde toward god dressed
Iacob als & rachel his wyf
Longe ladden togider her lyf
Of hem aftir Ioseph be gode
Al in her elde bat blessed fode
Pat stiwarde was of egypt cuntre
And had be londe in his pouste
Samuel als be ful of riȝt
And sampson als bat was so wiȝt
Bope hem bar wymmen olde
Pat out of childeberyng were tolde
Children bat of siche are bred
Are born to stonde in myche sted
And ben dousty in her dede
And ofte deseruen myche mede
Leue pese tales witturly
Pou shalt haue a childe in hy
A mayden childe not þerto longe
Di wyf of þe shal vndirfonge
Maria shalt pou do hir calle
Fulfilde wip goddis grace ouer alle

10353 A is a three-line, plain capital.
She shal be al to god hende
To hym presented at pre seer ende
As bou of hir hast made bi vow
She shal be flour of maydenes now 10360
Of maydenes alle she shal be flour
And she shal bere soure saueour
Ihegu cryst alle mennes hele
And loke bou leue his tale for lele
Go now home bi gate 10365
Pou shalt fynde at be gilden gate
Of ierusalem anna bi wyf
Pat is for be in mychel stryf
To seche be she noot whider to go
Pou shalt fynde hir bere so 10370
Certeynly henne pat bou trowe
Al pat I haue be tolde nowe
Whenne be angel bus had seide
He went a\e\e\yn at a breyde
But ar he went he had him make 10375
Sacrifice for goddes sake
Ioachim bo was glad & blype
Vp he sett an autere swipe

10365 The adverb again (MSS CG) or the preposition a\e\e\yn (LT) is probably missing.
10371 pat (MSS LT); sal (CG).
10377 in Ioachim is a nine-line, flourished capital.
Sacrifice he made on his manere 10380
Of ten lombis hot whyte were
Pat han tokenyn bi hemselue
Siben aftir of bolis twelue
And at be laste an hundride sheepe
How he hem dalt take now kepe
To god he lett bo lambren falle 10385
To pore men bo boles alle
Pe hundride sheep pat I of ment
To alle pe comyn were Isent
On his manere offered he
And dalt bus pese hingis pre
Pese lombes that I of spake
Bitokenen bi heseu crist was take 10390
And done on cros for oure wyte
And for vs sufferide greet atite
De twelue boles offeride also 10395
Twelue apostlis bitokenen bo
Pat for crist boied sorwe & care
And martired for his loue ware
Des hundride sheep pat were perp
And dalt to be comyne were 10400
Bitokenenep be fellowhipis Iwis

10380 The second pat, before whyte, is not found in MSS LT.
10396 bitokenen. Cf. bytokyn (MS L) and Bitokenep (T).
10401 Bitokenenep. Cf. betokenyth (MS L) and Bitokenep (T).
Of seyntis hyse in heuene blis
Fe tokenyngs of a hundride tolde
Al fulnes hit is to byholde
Fro bo stadi are in hat blis
No þing may hem wante nor mys
Wibouten þeke or any sore
Is no nede founden þore
Of ioachim now be we stille
Of dam an ne to speke oure wille
Of hir sikyng & hir care
How she hir for hir husbonde bare
Whenne he him helde frome home
For his dispite þouȝte hir shome
Pis lady was of myche pryse
Loved & leued was and wys
Whenne she herde his tibonde
Of ysacar & hir husbonde
Clopes of deol she dud on þore
She sperde hir dores & kept sore
Mournynge she was nyȝt & day
Hir lyf in langur lastynge lay
Gladshipe had she alperleest
Whenne her day was comun of feest

10405 Fro (MSS LT). For (CG).
0 in OR is a two-line, flourished capital.
Pat men shulde holden hem to be blihe
Vche mon goodnesse kype
Fair clobing on hem to take
For her hyse feestis sake
Penne sat anna menyng hir mone
Bitwene hirself & god alone
She had a mayden het vteyne
Was hir pryue chaumburleyne
Lady she seide for god dere
Mende þi mood & chaunge þi chere
On þiself better þou þinke
Pou wolt nouþer ete ny drynke
How longe wolt þou be wroþ
Cloþe þe wip a better cloþ
Biþenke þe now lady lele
Pou art of kynde of israele
Woost þou not I trowe nay
Whiche an þise feest is today
Sore hit greuþ me þi fare
Pat I þe se make siche care
I þe se wepe always
Whenne þou shuldest be best at eis
Anna þady leue þi bere

10433 in Lady is a three-line, plain capital.
10445 wepe occurs as a present participle in MSS CGLT.
Clope be feire & make good chere
Goddis owne day hit es
Alle shulde be glad more & les
Pus seide hat daunsele pere
Anna 3af hir bis vnswere
She seide why seistou to me so
Be stille or ellis go me fro
Pou me blamest for my dole
Weonestou I be a fole
Wherof shulde I haue ioye or blis
Whenne I my wedded lord mys
Shulde I be myry or in solace
But I him say tofore my face
To meppe me bar pe not wene
Vtayne berwip gon to tene
And of bollyng of hir herte
She keste hir wordis ouerthwerte
Lady she seide for what bing
Wites bou me bi myslikyng
Pou3e bou may no childe brede
Whom witestou bin vnspede
Dam anna was sory bo
Whenne vtayne had hir greued so
Vp she roos & wente away

\[10451\text{ daunsele}. \ Cf. \text{ damisel} (MS. T) \text{ and damyselle} (L).\]
Forb she went in tene & trey
Into hir orcharde she seode anoone
To wepe bi hirself allone
Dere she myste sorwe hir fille
By hir one at hir wille
Whenne she was come in to pat place
Away was al hir solace
She heef hir hondis vp to be skye
And to preye bigon on hye
Lord bou here myn orisoun
And blesse me wip hi benisoun
Dere god here preyere myne
As bou didest dame sarra sumtyme
Pat siche a worbi sone hir saue
As she desired for to haue
Whenne she had endide hir preyere
She pleyned efte on bis manere
Ofte she seide allaas allas
Pat euer I born or geten was
Whenen haue I bis malisoun
Pat I out of chirche am comoun
I am don & for cursed holde
Why was I born of modir bolde
// Whil she mened bus hir mone
Wip wepe & sorwes mony one
She say be aungel tofore hir stonde
Pat had ben at hir husbonde
He seide anna herde is þi bone
You shalt haue a childe ful sone
Dis tibing made hir liȝt
She seide to þat augel brīȝt
Wheþer so hit be mayde or knaue
God himself shal hit haue
For to serue him nyȝt and day
He woot I haue þis þerned ay.
Anna he seide make good chere
Whatsoeuer bou se or here
I am goddis owne augel.
Trewē tibing þe to tel
Pe greet almesdede of þe
Is present before goddes kne
Di desire and þi preyere
Is comen to goddis ere ful dere
Blisful may þou þe welde
Drede þe nouȝt for noon elde
Four score þeer had dam sare
Whenne she hir sone ysaaç bare
Rachel bat was Iacobes wyf
Ladde long wiþouten childe hir lyf
Aftir she bare a frely fode
Greet lordynge Ioseph be gode
Pat stiwarde was & wel wiþstode
Pe hongur pat egipte ouersode
A doustir shal pou haue in hyşe
Pou shal calle hir name marye
Alle shul hir worshepe wiþ resoun
Ouer alle wyßmen to bere crown
Filde wiþ grace shal she be
And fostred litil childe wiþ pe
Fro bre 3ere to bre temple to go
Fourtene seeer to dwelle here so
Pere to serue day and nyȝt
To god as se tofore him hyst
Shal no man by no resoun
Asezyn hir haue no wiþ chesoun
Was neuer noon ȝitt for sope to say
So blessed born as pat may
Dis ilke mayden good & mylde
Modir shal ben of a childe
Of hir shal come-mônes sauere
Pe doustir shal be fadir bere
Of al pis shalt pou leue me
Whenne pou art comen to be cite
Of ierusalem at be gulden ȝate
An entre is here pat so hate
Pou shalt fynde þi husbonde þore
Pat pou hast longed aftir sore
Pou shalt se soone pat I be tolde
Of blessed birpe bou maist be bolde

// Whenne be aungel away was quyt

Two men ber coom clad in whyt

Anna be seide make be blipe

Pi lord is comyng also swipe

Him to mete bou be spede

Anna busked hir and sede

Dwelled she no lenger here

But as be aungel bad hir ere

To Ierusalem she is goon

Wip Ioachim she met anoon

Pe same stide pat hem was set

At pe. gulden 3ate be met

Whenne be bope met samen

Pei gret wip gladnes of gamen

For to aske par no man

If bei were glad & ioyeful pan

Whenne bei had made her orisoun

Pei wente benne into be town

Sinen be abode & pouite

Of pat be aungel bodeworde broust

Soone aftir togider be lay

Anna wip childe was wip a may

Of decembre be elste be day

Was she geten pat I of say
Whenne anne coom to tyme of birpe
She bar a maybe myche of myrpe
Marie to name on hir pei leide
As pe aungel tofore had seide
Whenne pei peer herd hir fed
To pe temple whas she led
Of hir pei made her offronde
To him pat is god al weldonde
At pis temple pat I of mene
A greece per was of steppes fiftene
Casten hit was wip compass sly
For to go hit was ful hy
Pis may but of peer see olde
Wenne on pe greeces I eer of tolde
Whil pei loked hem bisyde
She to pe hyest seode peat tyde
Wipouten helpe of mon of welde
As she were wommon of elde
Pis bitokened sikerly
God wolde she grew & clombe on hy
Pourse gode bewis & lif clene
As sip was on pat lady sene
Whenne her frendis gan hir se
Vpon pe alberhysete desteger

10575 w in Whenne is a two-line, flourished capital.
Pei wondride how she bider wan
Pei saf hir to pe temple ban
As pei made avowe biform
Ar she were of modir born
Whene pei had made her sacrifice
And syuen hir to be chirche seruyse
Among opere maydenes bore
Bope to fosterynge & to lore
To god himself pei hir bitaust
And vchone homwarde straust

// Pere pei lafte pat mirful may
God hir ledde in hir way
As she of body wexe & name
So sprange hir goodnes & hir famy
Witt & ounte to ouerpas
Al pat in pe temple was
Per was no mayde of noon oscryng
So hooly of lyf olde nor sing
Angels ofte coom and sede
To coumforte hir in al hir dede
To whom his mayden knowen was
Had greet wondir of hir gras
Pat she was synge & so wyse
So holly & of so greet seruyse
Pe witt pe vertu to hir ioynt
May no mon wryte wip penne poyn
No mon coupe so myche rede
But more was hir douostykedo
How mylde meke how chaste & clene
Hit was berby kyd and sene
Pat god into hir wolde list
And in hir dude his wonynge dist
Sopely may men herby se
Pat lady was of greet bounte
For hit is founden as we rede 61\textsuperscript{v} col. 2
Ourle lorde wolde him neuer bede
To soule pat foued was in synne
To make his wonynge stide ynne
Fus most bis may be clene & bri$t
Wipbouten pleynt of any pli$t
Of whom he kyng pat al dud make
Sende his monhedo to take
In temple was his wonynge bo
To serue god ny$t & day also
Wip al hir myste & al hir tent
To goddis seruyse was she went
So longe had she bere bene
Pat she coom to seris fourtene
Penne commanded be bishop pere
Pat alle be maydenes pat ber were
Pat coom to fourtene seer were bo
Shulde go to hir frendes bo
For to mare & for to spouse
Vchone to her owne house

// Many of hem hat børe were stad
Dud gladly as pe bisshope bad
But mary wolde no maryinge
But mayden lyue to hir endyng
Whenne men to hir of spousynge spake
She seide mon noon wolde she take
To god haue I syuen me
May I to no mon maryed be
Ober husbonde wole I noon
But god hat is my lemmyn
My maydenhede to hym I hist
I shal hit holde at my myst
Pe wille hat I haue heth hym to
Shal I neuermore vndo
To god was I syuen ere
My moder me of body bere
In his seruyse most I lende
Euer to my lyues ende

// Pe bisshope nusthe what to speke
He durste not hir vow to breke
Hit was before mony a day
Commandide in pe olde lay

10675 hit is a three-line, plain capital.
Pe avow bat god was made
Shulde be holden without abade
On othere side he was dredonde
To brynge a custom newe in honde
Pe maydenes frendes for to let
In mariage hem for to set
For hit was in her lede
In mariage pe folke to brede
Pe bisshope sent aftir grete
Pe wysest folke he myste gete
Of alle pe men in bat cuntre
At pe temple to make semble
Whenne pei were kommen sone & olde
Pe bisshope hem bis tale tolde
Whi he dide hem sembled to be
For bis avowe of chastite
For to aske at hem her rede
3if she shulde holde hit to hir dede
If pei durst make hir hit to breke
Herof in counsel jud pei speke
Pe bisshope bad hem loke how
She myste be maryed to holde bat vow
For vow bat is made bi riost
Owe no mon to breke by myst
Per vow is made hit come of wille
Nedly most men hit fulfille
But per was noon at his gederynge
Pat coube counsel of his tibinge
Counsel opere 3af pei noust 10705
But cryed & called on god oloft
Pat he woldé sende hem grace tille
To do hem witen of his wille
What pei shulde do of bat may
To make hir breke hir vow or nay 10710
Penne fel pei on knees doun
And made to god her orison
Whil pei in her prayeres were
Pei herde a voys seye rišt peere
Lokep he seide pe prophecye 62r col. 2 10715
What seide sow sore ysaye
Pourse bat prophete may se se
To whom pe maybe shal spoused be
Isay pe olde prophete
Ful longe siben he sow bihete 10720
Of rote of iesse shulde spryngge
A serde bat shulde a flour forp brynge
Bope flour & fruyt shulde berof brest
Pe holy goost shulde beronne rest
Pourse be voys beí bere herde 10725
Pei hadde knowyng of bat serde

In Lokep is a three-line, plain capital.
Of rote of iesse hit shulde springe
Pere went bei into knowlechyngen
Bei bipouste hem benne to calle
Pe kynde of dauid kyn alle
Whos fadir was iesse
Pere bei were spred in bat cuntre
Vchone of hem shulde in her honde
Be beden to bere a wonde
Whiche of hem bat blossum bere
Shulde spouse bat mayden pere
Anoon bei senden vp and doun
And bad hem at a day be boun
Alle bat had no spouse to bedde
And of kyng dauid were bredde
And bo bat bider come wolde
A serde were made in honde to holde
And what mannes serde bat did blome
Shulde marye wedde bi dome
//
Pe day coom of his assemble
Laft bei noon in bat cuntre
But bei alle at be temple were
But if he spoused were of ere
Ioseph coom to Jerusalem
A mon bat woned in bedlehem
His wyf was deed & he fur old
Among bo men before tolde
He coom bat day to bere his wonde
As couenaunt was al bat londe
Children had he sikerly
Elder and more ben mary
He was ferforp goon in lyf
He serned not to haue no wyf
Hir to haue had he not mynt
If he hit any wey myst stynt
Leue he myste bat no wey
But he most nede come to bat day
Vohone wip serde forp gon step
On bak him drouse benne Iosep
Alle her serdis dud vp holde
Bihynde him drouse Ioseph vnbolde
Penne bad be prest hem to calle
To offere vp her serdis alle
Pe prest hem tolde & soone fonde
Byhynde holden was a wonde
Whenne Ioseph say hit was noust
But nede hit most forp be broyst
Also soone as hit was sene
Wip leef & flour hei fonde hit grène
A dowfe was fro heuen seft
List doun & peronne lent
Penne was mary Ioseph bitauȝt
And he hir in spousaile lauȝt
Wheþer he wolde ouþere nay
He most hir spouse & lede away
Why heseu cryst borne wold be
Of spoused mayden telle we
Per ben resouns writen sere
Pat god wolde she spoused were
Oon for he fend ful of wylis
Shulde not perceyue bi his gilis
Pat a mayde wibouten mon
Shulde childe conceyue bon
For had he knowen hit biforn
A childe of a mayden born
Wolde he neuer haue ñuyen to rede
Pat heseu cryst shulde haue ben dede
Wel he wolde haue wiste þan
Pat he wolde haue saued mar
Oure lorde wolde for resoun bylke
Be fed of a maydenes mylke
So hir maydenhede to be hid
And hir husbonde wyde kid

"Anôper skil we reden ryf"
Was for he ieweis ful of stryf
Wolde haue stoned mary pat stounde
If she wip childe had he founde

in Per is a six-line, flourished capital.
And she no husbonde had Ihad
Hir to haue guerned & lad
For lawe was bat tyme in londe
Womman bat hadde no husbonde
And she founde were wip childe
Fro stonynge shulde noon her shilde

// Pe bridde skile of hir spousaile
For monnes help shulde hir not faile
Hir to socoure in hir nede
Whider so she rood or sede
Pus kept hir bat lord Iwis
To be queen of heuen blis
Alle cristen men bat be
Owe to servue bat lady fre
How hir grett gabrielle
Now is good sou to telle
Joseph spoused bat lady fre
And ladde hir into galile
Wip hir she led maydenes seuen
Her names herde I neuer neuen
Pei were allp of hir owen kyn
And of pe elde hirseluwas In
P0 seuen pe bishoph hir tauwt
Whenne she fro him leue lauset

10817 In the unnumbered rubric preceding this line, the is following good has two deletion dots beneath it. The 1 in Joseph (I. 10817) is a four-line, flourished capital.
Wipynne be lond of galile
Is nazareth a faire cite
Per lefte Joseph mary his spouse
Whil he went hoom to his house
Vnto bedleem po want he
To make his brydale redy to be
He wolde ordeyne al his bing
Ar he wyf to house wolde bring
But ar he bo to house hir fet
Was she wip be aungel gret
// God himself sende be aungel
Whos name was calde gabriel
Dis aungel sende be trinite
As messangere to a cite
Pat histe galile be londe
Nazareth be town to fonde
Per he woned a man pat Ioseph hist
Of dauid kynde he coom ful ri3t
And had a mayde wip him in house
Pat histe mary & was his spouse
To Ioseph house bis aungel went
For to pat mayden he was sent
And whenne he wip pat mayden mette
Wip swete wordis he hir grette
Heyl be pou mary to hir seyde he
Ful of grace & god wip be
Whenne he bese wordis to hir broust
She was aferde & hir broust
What bis gretynge myȝte bimene
And she hirself mayden clene
And gabriel to hir in hyȝe
Seyde drede pe not marye
For þou hast founden grace Iwis
Bifore god kyng of blis
Þou shalt conceyue a childe & bere
In þi wombe þe fend to fere
And his name shal þou ihesu calle
Sone of god bat weldeþ alle
In Iacobes hous regne shal he
And of his regne noon ende shal be
Iacobes hous here calleþ he
Iacob kyng and his meyne
Pat is to say al folk þat is
Chosen to haue heuene blis
Siche wordis were seide to marye
And þerof hir bouste ferlye
She seide aungel how may bis be
Siþen man is vknown to me
Pe aungel vnswered wihouten boost
In þe shal come þe holy goost
And goddes owne vertue now
Shal þe bishadewe for monnes prow
Forpi of pe bep born a burpe
Synful men to ioye & murpe
Pat goddis sone calde shal bene
I shewe pe redy tokene to sene
Fin olde nees eliabeth
Hap gon wip childe sixe moneb
Al hir lyf soob to seyn
She hap lyued here bareyn
Dis woommon olde & vpwelde
A sone hap conceuyed in elde
And herby may hou se ful riost.
Pat houyst passeb goddes myst
He pat made kynde may fulfille
Aseyn kynde what is his wille
Whenne ouxe lady pese wordis herde
To gabriel bus she vnswerde
Lo me here goddis mayde
To me be done as hou hast sayde
As hou hast seide me biform
Pe saueour of me be born
Pat al wrouste & hou in honde
Sunne & moone sse and sonde
Pat ay shal be and ever hou bene
Is loken wipynne pat mayden clene
He pat firste no dep myste dyse
Now is mon bicone to dryse
God bicom mon dedly bus
Not for nede he had to vs
But of his grace witterlye
To suffere deh vs to bye
To pat deh wolde he wende
Vs to bye from he fende
Dis sonde was sende to oure lady
Of marche be day fuye & twenty
Fro fuye thousande seer were ronne
Aftir be world was bigonne
Nynty & nyne & moneshe sexe
Pat oure elde in his mayden weaxe
Leue we now of his lady
And speke we of sār Sachary
How be auangel him coom to warne
He shulde haue Ion pat cely barne
Dis Sacharye pat we of rede
Comen was of leuy seade
Elizabeth his wyf was olde
Anna sister toforn tolde
Holy lyf togider bei led
Wipouten childe bytwene hem bred
Myche berfore bei mournyng were

_N in Nynty is a two-line, plain capital._
_D in Dis is a five-line, flourished capital._
Pei hit abated wiþ good chere
Almost to her lyues ende
God at pe last [an] hem sende
A greet feest fel in her lede
Pat Sachary to temple sede
To do be folk her seruyse
As lawe was in her yse
He reuestide him on his manere
And so went to be autere
He bad be folk go out vchone
Whil he preyed in be chirche alone
As was be vse of her lawe
Had he dwert but a brawe
He loked to his rist honde
And say an aungel by him stonde
Wherfore in mood he wex al mad
Pe aungel bad him be not drad
He seide he pat al may mende
3akary to be me sende
Pe to conforte & make list
Pe ou shalt haue a childe ful rist
On siche a childe bou may be blype
For gode dedisshal he kibe
His name shal bou Ion calæ

10944 MSS IT agree with H. OG include the direct object an.
God hath so ordeyned in his halle
Zachary seide viwouten greue
Pis tihinge may I not leue
I & my wyf of pure elde
Are past tyme childe to welde
Pou shalt haue he seide a childe parfay
And fynde al soob bat I be say
Mony shul glade of his burp
He shal be mon of myche murpe
But for tou woldest not hit trowe
Pou shalt be doumb sopeley fro nowe
Til bat he be born pat songe
And he shal do pe haue bi tunge
Before almysty god he shal
Bicomen a greet mon wi palp
Miche for rist shal he swynke
And nouber wyr ne siper drynke
But in his modir wombe shal he
Of pe holy goost fulfild be
Sir Zachary haue good day
Al shal pou fynde as I be say
Pe folke pat were pe chirche wipoute
Wondride what he was aboute
Whenne pei hadde longe beden so
Into pe chirche wente pei to
Al mad Zachary pei fonde
To hem coude telle no tipond
Ne seruyse do so was he stedde
Doumbde to his house so be hime ledde
Penne' bere she childre elizabed
In septembe moneb
Pe-foure a twenty nyd
Was he come bi grace a myd
Forp wip be anunziacioun
Of cryst pat brouat vs alle pardoun
For riht was pat be purueoure
Shulde come biforn be saueoure
He pat coom vs for to bye
Sende utforne his bailye
Pas sent ihem Ion biforn
Ar he were of modir born
Her bope modris bat were mylde
Went bope at onys wip childe
But elisabeth was forper gone
Bi sixe monepes & wike one
Pro semyt Ion be concepcioun
Was til be anunziacioun
Soone as ounce lady had met
Wip be aungel bat hir gret

In Penne is a five-line, flourished capital.
MSS CG add of bat before moneb. LT omit the phrase.
She went out of Nazareth
For to speke wip elizabeth
She hat bareyn was olde wyf
Do she was wip childe in lyf
Not fer fro hir childyng
At maryes coome mayden sing
To pei mett his ladyes twyn
Bope cosynes of o kyn
First seynt marye spake
And hir gretyng bigon to make
To elizabeth wel forp goon
Hir childe in wombe was glad anoon
And for pe ioye hit set vprist
For to worshepe god of my3t
A3eyn him made he myrpes newe
Pei he not sey he him knewe
His lord knew he wel biforn
Pat he was of his modir born
Elisabeth in that place
She was filled wip goostly grace
She bigan his prophecye
Blessed pou be she seide marie
And blessed be pe fruyt of pe
Pat pou wolde visite me

11037 MSS CG read *ilk place*. LT agree with H.
Pe modir of my god so dere

in my wombe be childe gon here

Wip be heilsyng bai bou me made 11045

Hit made ioye & was glade

Blessed art bou bai mystrowed noust

Pe holy bodeworde he was brost

Pou may be triste & redy byde

Al pat is he het shal bityde 11050

Bes ladyes loued hem so wel

Eliper to ober her wille did tel

But pe menskyng hem bitwene 64r col. 2

Was dyuerse as I hit wene

Pe ton was song mayden bon 11055

Pe tober had knowleched wip mon

Oure lady dwelt ber wip hir nese

Pat Ion were born bai good pece

And at hir childynge was helpande

And as in summe bokis we fande 11060

I may hit leue ful sikurlye

Pat wip hir owne honde marye

Was hirsself bai firste wommon

Pat lifted fro bai erpe Ion

Whenne Ion was born also swipe 11065

His frendes were glad & blype

And hadden of hir myche myrpe

Pat was so longe wibouten birpe
Not only of ierusalem bourse
But also al be cunte bourse
His feest is in someres tyne
Hit holde bope iewe & sarajine
Pour al be heben lede
As fer as ani pepul sprede
Perfore of him witnesseb hit bus
Oure lord oure saueour Ihesus
Of wommon was neuer born none
Getter childe ben seynt Ione
Alle made myrpe of pat beryng
Fadir & modir olde & sing
Togider gedered bei hem alle
Pe wist not what Hit to calle
Jakary bei dude forþ take
But no speche hit myste he make
Byfore 3e herde be resoun why
Penne loked aftir sir jakary
Tables & poynkel tyte
He bigon be name to write
And wroot as be aungel bad
Ion his name shulde be rad
His frendis bouste berof selcoup
How his name coom in mouþ
Pei seide pat In al her kynde
Non siche name coube bei fynde
Whenne be had circumcised Ion
His fadir had his speche anoon
And bus wib mouþ anoon gon mele.
Blessed be tou god of israelle
Pat visitynge bi folke hast sent
And raunsonynge to hem lent
Pis childe was fostered ful dere
Whenne he of elde was seyen five
e He lafte his kyndely kibbe & fode
And to wildernes he sode
For he wolde fle fro synne
He lafte kibbe & al his kynne,
In wildernes longe abode
And lad þere harde lyflode
He lyued wib rotis & wib gresse
Wib hony of þe wildernesse
Breed ne wyn coom him noon Inne
He wered nouþer wollen ny lynne
Pis was Ioon be good baptist
Pat baptizèd æftir ihesu crist
Whenne Ion of his modir war born
Our lady as I seide biforn
Bitauhte to god elizabth
And went hoom to na3areth
Oure blessed lady on his wise
Bi pí hir wombe bigon to ryse
Aftir pat Ioseph his may
Hadde spousd as se herde say
Pre monepes & more dwelled he
At home in his owne cuntre
Ioseph penne soone wente
To na3areth wíp ful entente
Pe lady whenne he coom nere honde
Wíp hir to speke as husbonde
To speke of nedis of her house
As men mot pat ben in spouse
He fonde wípouten more warne
Pat hí lady was wíp barn
Whenne he knewe hir in siche state
Was he neuer mon so mate
So sory was he neuer his lylf
As to fynde wíp childe his wyf
Pat he neuer touchid tille
He wex pulstful & loked ille
Wondir was hit noon for he
Wiste not of hir pruyete
But whateuer he had in bou3t

11135 W in Whenne is a three-line, plain capital.
Mislikyng chere made he nouȝt
In his hert he helde him stille 11145
But forsoope he was in wille
Awey sodeynly to stele
From þat lady þat was so lele
His hert nolde for no þing
Let him discouer his mystrowyng
But was in wille for to fle
Pryuely and let hir be
Wip wille he wolde fle hir fro
Þat nyȝte he þouȝte to haue don so
An aungel þere he slepyng lay
To hym coom þus gon he say

// Ioseph dauid sone forwhy
Wol þou leue þi spouse mary
Pe childe she hap in body bred
Þat þou art so of adred 11160
Be triste & in no drewerynes
Pe holy goostis werk hit es
Hit is þe holy goostis myȝt
Wibouȝen part of any plisþ
Þat childe þat she got wipalle
His name shal men iheȝu calle
Hir fadir & sone shal boþe bene
To saue his folk fro endeles tene
Fro bis tyme had Ioseph noone
Mistrowyng to bat mayden one
Into his kepyng hir toke he
And lyued wiþ hir in chastite
Wiþ menske & worshpe hir to sime
And for to socoure & to queme
On bis manere wipouten faile

Helde þei togider her spousaile
Pe tyme þat brouste al to fyne
Was bi bis at monebes nyne
Ioseph diȝte him for to go
To bedleem wip mary þo

Lenger þere nolde he dwelle
For wordis of he iewes felle
For to fle her false fame
To bedleem went þei same
In þat tyme þat þei went þus

Was emperoure sir augustus
A mon men had of myche doute
And drad was al þe world aboute
Al þe world ordeyneþ he
Pat þei shulde vndir him be
And vche kyng shulde make him boun
To come to hir kyndely toun'
To make knowleche wip sumþing

11177 pe in pe is a four-line, flourished capital.
To augustus her aller kyng,
A daily toke his werke on honde
Was calde cyrinus in bat londe
He dud alle mennes names wryte
Dat of his selde shulde hem not quyte
Ioseph coom bet tyme bere
To bedleem as I tolde sow ere
To his owen hoome & house
And brooste wip him mary his spouse
So fer was bo gon'bat mylde
Dat she was at be tyme of childe
What shulde I telle sow more
Ihesu hir childe war she bore
Hir childe bar she neuerbeles
Mayden wibouten wem of flesshe
Whoso knewe his myste witterly
Perof wolde he haue no ferly
Mary bere childe in chastite
Sib god wolde hit most so be
He bat be dryse serde made ere
In oon nyost fruyt to bere (wibouten erbe aboute to fode 65c col. 2
Leof & blossomes also gode
He bat dide as I haue seide
Mi3te he not bat al purveyde
Be borne of a mayden epe
At þe ende of nyne mone þe
He wrouȝt al in litil stounde
To speke also he made þe dounþe
He dide þe see to cleue in two
His enemyes alle to þlo
He myȝte make a mayden þenne
Childe to bære wibouten wemme
But as þe sunne goþ pourþe þe glas
And leueþ hit hool as hit was
So coom þe sonne of riȝtwisnesse
Into oure lady cleene flesshe
Kyndely he coom & þeode
And sauþed his modir maydenhede
Pus bar she þat barnteem
Pat blisful birþe in bedleem
Siche cloþes as she hadde to honde
Wip siche she swapped him & bonde
Bitwene two cracches she him leide
Pere was noon obere greiþe greiþe
Was þere no pryde of couerlite
Curteynes ridelles ne tapite
Do herdes þat were wonþe to þe
On felde was þo wip her þe
Pere lïsten aungels breȝte of heuen
And brouȝt word wip synginge steuen
I brynge sow word of ioye & blisse
Borne tonyte soure saueour isse
Bi his tokene bat I sow say
Good tomorwe whenne hit is day
To bedleem & fynde se shalle
Pe saueoure borne of alle
Pere is pe kyng of alle kyngis
Born tonyte bi these tokenyngis
In a cracche he shal be founden
Honoure him forwhy he shal 65 col. 1 11255
Be set in davids kyngis stal
Whil his aungel tibinge tolde
Ober listen doun monyfull
Seyeinge bus men to knowe
On hye be ioye & pees on lowe 11260
Whenne pei had seide bat pei wolde sey
Pe aungels went soone her wey
Pe herdis dredden of bat list
Pat coom of bo aungels brist
 Suche a list say pei neuer ere 11265
As pei sey pat nyste bere
Pei seide to bedleem go we
Of his typing sooth to se
Whenne pei coom mary pei fond
And wip hir Ioseph hir husbonde 11270

11255 M in Honoure is a three-line, flourished capital.
And \textit{be} childe \textit{bat} \textit{swapel}d\textit{d} was
In cracche bytwene ox \& as
What \textit{bei} had herde \& sene bei tolde
Alle merueiled \textit{peron} senge \& olde
\textit{Marye} helde \textit{in} herte stille
And bonked god al his wille

In augustus tyme emperoure
Was vs born ounge saueoure
\textit{Pe eistepe} day fro he was born
Circumcised he was \& shorn
\textit{Ihesus to name} on him \textit{bei leide}
As \textit{be} aungel had hem seyde
\textit{Aftir} \textit{be} terme of fourty dayes
\textit{Aftir} \textit{bat} \textit{be} gospel sayes
\textit{Pei bar} \textit{be} childe \textit{fro bedleem}
\textit{Into} \textit{be} temple of Ierusalem
\textit{For to do of him} \textit{bat} \textit{day}
\textit{Pat} \textit{ordynaunce} was of \textit{be} lay
\textit{Pe lawe of moyses} \textit{penne} was
A woman \textit{bat} knawe childe had bi graas
\textit{At} \textit{be} firste birbe shulde she
Hit offere \textit{be} holy temple to

11271\textit{swapel}. Correctly spelled in MSS CGIT.
11287\textit{A} in \textit{Aftir} is a four-line, flourished capital.
11294\textit{A} is not found in MSS CGIT.
Aftir bat she shulde haue lyn
Fourty dayes in Iesyn
For mayden childe als longe also
Ar she shulde to be temple go-
Wip hir childe shulde she offere here
A lomb if she so ryche were
And ellis who bat myste not so
Shulde offere turtur doufes two
Ouber of obere doufis double brid
Dis lay mary wip ihesu did
Pore sifte gon she [for] him 3yue
Pat coom in pouerte to lyue
Of pouerte no disdeyn had he
Pat biddeb vs loue wel pouerte
Pouerte þar no man myslyke
If he trowe in god so ryche

Per was a good holy man
In þe temple wonyng þan
Of six score seer & symeon hist
Pat mony a bone had beden riȝt
Pat he myste in lyf & hele
Se þe coumforte of israelë
Pat mannes raunsoun shulde bere
And god him had cyuen vsnwere

11307  
for occurs in MSS CGLT. H has wip.
By be holy goost hym sent
  Pat bus seide to him present
  Pat he in deep shulde not dye
  Ar he cryst had seen wip ese
  Perfore whene bat mery mylde
  Into be tempel brouste hir chylde
  Pis symeo pat had sauour
  In pat lorde of al socour
  Of his come was he ful fayn
  And soone wente him a3ayn
  And for ioye he made a cry
  Pat alle herde pat stode him by
  God hap seen his folk ful rist
  And sent hem pat he hem hist
  Anoon he ran to ihesu swete
  And fel doune before his fete
  Bus honoured him symeon
  And toke him in his armes þon
  He kuste his feet & pre[y]ed of grace
  Pat he myste rest in place
  Now haue myne þen þen þe helo
  Pat þou hast het to israele
  Also ðer was an olde wyf

11327 sauour is the reading in MSS LT.
11339 H in He is a three-line, plain capital. The scribe omitted the y in preyed.
Pat fel in elde was goon hir lyf
Lyued she hadde foure score sere
In widewehode & daye[s] sere
Trewe she was in al hir dede
Out of þe temple she not 3ede
But euer was she þerynne boun
In almesdede & orisoun
Whenne þat she ihesu gon se
She honoured him on hir kne
Pis is he she seide to sehe
In whom þe world shal saued bene
Of prophecye soop þis word wes
Perfore anna was prophetesse
// Pat same day a prophecye
Symeon seide of oure ladye
Of hir & of hir sone ihesu
Whiche I shal tella new
Pis childe he seide biforn alle
Shal be to fele men in downfalle
And to fele in vprysyng
In tokene also of 3eynseying
Pis downfal shal be vndirstonde
Shul be alle þe mystrowonde

11346 dayed in MS H.
11360 MSS CG add 3u before new.
This uprisynge of theere fele
Pat in troube were trewe & lele
Mary he seide to thyn hert
A swerd of sorwe shal stryke ouerthwert 11370
Pat swerd pourshe hir hert stoode
Whenne she hir sone say honge on rode
For he was born be day brettende
Offeride to hym bo kyngis hende
Riche sifis bat bei broust 11375
But in be firste seer was hit noust
Sum men seyn be nexte seere
Folewynge & somme wip resouns sere
Seyn two seere aftir bei coome 66r col. 2
Ion gildenmoub seib his dome 11380
Pat he fonde in oon olde boke
Pese kyngis þre her weye toke
A twelfmoneþ er þe natuute
For ellis myste not þo þre
Haue rauste to ryde so fer way 11385
And comen to cryst þilke day
He seide in þat boke he fond
Of a prophecye of estern lond
Pat balam hett crafty & olde
And mychel of a sterre he tolde 11390

11379 in Seyn is a two-line, plain-capital.
A stërre he seide shulde be sene
Was neuer noon biforn so shene
Ion telleþ vs als gyldenmouþ
Of a ferren folke vncoþ
Wonyng by eest ocçione
By3onde hem is pepul none
Among whiche was brouþt a writ
Of seth þe name spake of hit
Of siche a sterne þe writ spake
And of þese offeryngis to make
Dis writt was kept fro kyn to kyn
Pat þei wolde beronne myn
At þe laste þei ordeyned twelue
Pe wysest among hemselue
And dude hem in a mounteyne derne
Hisily to waite þat sterne
Whenne any dyþed of þat doseyn
His sone was sett for him certeyn
Or his nexte frende or fere
So þat euerche a þere
Whenne her cornes were In-done
Pei went into þe mounteyne soone
Pere þei offered penyed & swank
Pre dayes nouþer eet ne drank
Pus vche osprynge þere dyde

11415 dyde. The y was originally u.
Til be sterre was to hem kide
Pulke sterre hem coom to warn
Vpon be mounte in fourme of barn
And bare on hit likenes of crois
And seide to hem wip monnes vois
Pat pei shulde go to iewis londe
Pei went & were two 3ere walkonde
Pe sterre biffero hem euer led
And wondirly were pei fed
Her scrippes wheper pei rood or 3ode
Hem failed neuer drynke nor fode
Pes kyngis ridden forp her rode
Pe sterre euer biffero hem glode
Pei seide go we to pat kynge
Pat shal in erpe haue noon euenyng
We wole him bere offerynge newe
And honoure him wip troubis trewe
Alle pe kyngis of his werd
For him shulde quake & be ferd
Pei folwed on pe sterre beme
Til pei come to Ierusalome
But fro pei coom bere at pat tyme
Pe sterre him hidde & wolde not shyne
Pour3e pe my3te of god aboue
Pat was for fals heroudis loue
3it wiste pe kynges hit noust
But wende to fynde bere bat bei soust
Pei took her Innes in be tounne
And asked aftir him vp & dounne
But be burgeis of bat cite
Had wondir what hit myste be
Pei asked hem what seche 3e
A blisful childe bei seide parde
He shal be kyng of kyngis alle
To honde & foot we shul him falle
Say 3e no sterre bat lad vs hider
Po bei gedered hem togider
And spak berof wip greet wondrine
And word coom to heroude pe kinge
Pat siche kyngis ber were comen
And had her In in toun nomen
Whenne he bis tale vndirstood
Him bouste hit nouber faire ny good
For he wende he shulde come
And put him out of his kyngdome
Swphe togider let he calle
Pe maitris of his clerkis alle
And asked of hem him biforn
Where bat crist shulde be born
Pat kyng of iewis shulde be
Pei seide in bedleem Iude
Pe prophetis han hit writen sore
In bedleem Iuda he to be bore
Pei hit be not be moost cite
Of dig[ni]te leest shulde hit not be
Of be shal he be born & brede
My folke of israelshal lede

// Heroude asked þo kynges in derne
Whenne þei sey þat ilke sterne
Goþ he seide & fast enquire
How he is born & where
Comeþ aþeyn & telleþ me
Wip worshepe wol I hym se
Sir þei seide hit shal be done
On her weye went þei sone
Whenne þei & heroude were atwynne
Pe sterre to shynie dud bigynne
Herby hit seemþ to me
Say noon hit but þe kyngis bre
Bitwene eyr & eþe hit shone
A fairer was þer neuer none
Pe toun of ierusalem fro
Into bedleem hit lad hem þo
Ouer þe hous stood þe sterne
Pere ihesu & his modir werne

11470 diginte.
11473 kyinges.
Pei kneld doun & brouste in honde
Vchone səf worpı offronde
Pe firste of hem Iaspe rhiç
He səf hym golde wip resoun rıst
He səf hit'hym in tokenygis
Pat he was kynge of alle kyngis

// Melchior coom alber neest
And kid he was bope god & preest
Wip cense before hym he felle
Pat shulde in chirche brenne & smelle
Hit is a gumme bat comeb of firre
Baltiçon he offered myrre
A baum of woundir bitterness
Pat dede men wip anoynt es
For rotyng is no better rede
In tokene he was mon to be dede
Res pre siftis seip som boke
At ones alle he hem toke
Ful swetly wip smylyng chere
Byhelde bo siftis ryche & dere
Ioseph & mary his spouse
Feire called hem to house
And faire arayed bei hem diʒte
Wip be childe bei were bat nyʒte

11495

67ª col. 1
11500
11505
11510

W in Wip is a two-line, plain capital.
Wipouten pride to tell sow alle
Had þei no bed sprad wip palle
But riȝt as þei þere fonde
Þei toke & bonked god his sonde
Fayn þei were þat þei had sped
Þe kyngis þre were brouȝte in bed
Thre wery kyngis of her wey
Þis chylde souȝte wip þis aray
He knew hem wel & kyd in dede
Wel he quyȝt hem her mede
Þei were in wille ðilke nyȝt
To turne to heroude as þei hiȝt
But as þei into slepe were lad
An aungel coom & hem forbad
To wende by hym any way
For he was traytour fals of fay
Anþer weye shulde þei fare
On morwe whenne þei risen ware
Whenne þei þus hade do to þe childe
Þei toke her leue at mary mylde
And þonked Ioseph curteysely
Of her nobel herbergy

Po kyngis seoden anþer wey
Whenne heroude herde berof sey
Wroob wex þat wrongful kyng
And helde hym dryuen to scornyng 11540.
Pei sett aspyes bi he strete
If hei myste bo kynges mete
He bad sle hem for his sake
If pei myste hem ouertake
But god wolde not he met hem wiþ 11545
Saaf bei went into her kiþ
Whenne heroudes say he myste not spede
Wroop he was as he wolde wede
For his wille myste not ryse
He bouste to venge hym on ober wyse 11550
He made oon ordynaunce in hyse
Pat mony gulteles shulde dyse
For he myste not fynde Ihesus
Aweke wolde he hym þus 11554
For he chesoun of o barn
Mony wolde he haue forfarn
He commaundide his knyritis kene
To sle bo children alle bidene 11560
WipInne he touu of bedleem
And wiþouten mony barnteem
He dide hem sakles of lyue
Ful sory made he mony a wyue
Wipynne he londe laft he none 11565
Of two þeer elde but let hem alone
Of two þeer or wipynne þus
So he wende to sle Ihesus
Al for nouste gon he stryue
Myst he not ihesu brynge of lyue
He bat oure aller lyf may zyue
Wibouten hym may no man lyue
Ar he wolde bat myst kyng
Mist noon him to depe bryng
And sit not penne but he shulde ryse
Ryst at his owne deuyse
Dis was be somme in certeyn
Of be childre bat were slayn
An hundride fourty & fourpe housande
Pourse ihesu coom to lyf lastande
But seuen dayes before we rede
Ar heroudis made do his dede.
Per Ioseph on slepe lay
An aungel to hym gon say
Ryse vp Ioseph do pe to go
Wip marye & hir childe also
3e mot nedis alle pre
Into egipte londe fle
Riseb vp er hit be day
And folweb euer pe wete way
Heroude bat is pe childes fo

11581 in But is a three-line, flourished capital. The scribe miscopied we as wer. Cf. MSS CGLT.
Now awaytep him to slo
Perë shul se dwelle wip pat barn
Til I come etfe bow to warne
Soone was Ioseph redy boun 11595
By nyste he went out of pe toun
Wip mary mylde & her meyne
A mayden also & knaues pre.
Pat þenne were in her seruyse
Alle were þei war and wyse 11600
Forþ she rood þe mayden mylde
And in hir armes lad hir childe
Til þei coom by a caue depe
Perë þei pou3te to reste & slepe
Þei dide marye þere to l13t
Soone þei sawe an vgly sy3t
As þei loked hem bisyde
Out of þis caue þei sawe glyde
Mony dragouns sodeynly
Þe gromes þo bigon to cry 11610
Whenne Ihesus say hem drad so be
He went doun of his modir kne
And stood vpon þe beestis grym
And þei louted doun to hym
Pus coom þe prophecye al clere
To dede as seip þe sautere
3e dragouns wonynge aboute
Pat lord owe 3e loue & loute 11620
Ihesu went biforn hem bon
Forbede harm to any mon 67\textsuperscript{v} col. 2
Mary & Ioseph not forpi
For pat childe were dreyd
Ihesu seide to hem vchone
For me drede haue 3e none
Lete no sorwe into 3ou bite
For I am mon al parfite
Alle bo beestis pat are wylde
To me shul be tame & mylde
Lyonys seode hem amydde
And lobarde as pe dragouns didde 11630
Before mary & Ioseph pei seede
In ri\textsuperscript{t} wey hem to lede
Whenne mary say pe beestis route
Firste she was greetly in doute
Til ihesu loked on hir blipe
And bad hir no drede kipe
Modir he seide haue bot no warde
Nouper of lyns ny libarde
Pei come not vs harm to do
But only to serue vs to 11640
Bope asse & ox pat wip hem were
And beestis pat her harneys bere
Out of ierusalem her kip
Pe lyouns mekely went hem wip
Wibouten harm of ox or asse 11645
Or any beest bat wip hem wasse
Denn was fulfille pe prophecye
Dæt seide was of Jeremye
Wolf weþer lyoun and ox
Shal come togider lomb & fox 11650
Wibouten harm or any tene
Dæt penne shal be hem bitwene
A wayn þei hadde & oxen two
Dæt her gere was lad in bo
Forþ went þei her wey pon 11655
Wibouten techyng of any mon
Mary folwede rydynge good pas
Greet hete in wildernesse hit was
Of greet trauaile she was wery
A palme tre she say hir by 11660
Ioseph she seide now wolde I rest
68° col. 1
Vndir þis tre me pinke best
Gladly bat wol resoun
Anoon he went & toke hir doun
Whenne she was set sikerly 11665
She bihelde þis tre so hy

M in Mary is a two-line, flourished capital.

Beneath the second column is the catchphrase, Ioseph she, enclosed in a rectangle. L. 11661 begins: Ioseph she.
She say a fruyt peron hongonde
Men clepe palmes in pat londe
Ioseph she seide Fayn wolde I ete
Of bis fruyt if I myste gete
Mary he seide me merueileb þe
Pat seest þe heþenes of þis tre
To haue þat fruyt how shulde we do
Monnes honde may noon com to
But I syke for anoþer þinge
Pat we haue of watir wantynge
Oure watir purueaunce is gone
In þis wildernes is none
Nouþer for vs ny for oure fe
Ny for none of oure meyne

|| The gu sat on his modir kne
Wib a bliþe chere seide he
Bowe þe doum anoon þou tre
Of þi fruyt Þyue vs plente.
Vnneþes had he seide þat sewne
Pat þe tre ne bowed downe
Riþt to mary his modir fote
De crop nyþe euþ wib þe rote
Whenne alle had eten fruyt ynoþe
Hit bowed stille vche a bouþe
Til he comauandid hit to ryse
Pat dud hit bowe to his seruyse
To bat tre he spake wip myst
Ryse vp he seide bat bou be rist
Pou shalt fro nowe forbewarde
Be plauntide in myn orcharde
Among be trees in paradys
Pat bou & bei ben of prys
Vndir bi rote her is a spryng
I wol bat out be watir wrynge
To be wellyng for my sake
Pat we may plente of watir take
Anoon be tre stert vp stidfast
Vndir be rote a welle out brast
Wip stremes clere fresshe & colde
Alle to drinke ynoue bat wolde
Mon & beest in bat place
Venche bonked god his grace
Vpon be morwe bo hit was day
And bei were redy to her way
Ihesu turned to bat tre
And seide palme I bid be
Pat of bi braunchis oon be shorn
And wip myn aungel hepen born
In paradys plaunted to be
Pere is my fadir mupes to se
Vnnepe was his word spoken
An aungel coom a bowe was broken
And born away also soone
His commaundement was done
Pe bouse to heuen wip him he bere
Pe fel in swowne bat bere were
Pe siste of aungel made hem mad
Ihesu seide why are Se drad
Wheper bat Se wite hit noust
Pat hondes myne his tre wroust
I wol now bat of his tre
Stonde in paradis to be
To my seyntis in stide of fode
As hit in his wey stille sit stode
Penne seode hei forth her way
Ioseph gan to ihesu say
Lord his is a mychel het
Hit greueb vs hit is so grete
If pou rede herto we wolde
Pe weye bi he see to holde
Pere be townes in to rest
Dat wey to go me hinke best

// Ioseph drede he not I say
I shal make short bi way
Of bretty dayes iourny pro-
Pou shalt haue but a day to go
As hei togider talkyng were
Pei loked aboute fer & nere
Soone bigon bei bo to se
Of egipte lond a good cite
Pen wex bei glad & blibe
And coom to hot cite swipe
Fonde bei bere no knowyng
To aske any gestenyng
Pat tyme hot bei coom to towne
Were prestis at her temple bowne
To make pe folk as bei were set
Do sacrifise to her maumet
Mary nyse was Inned bere
To se be chirche hir sone she bere
Whenne he was be chirche comen In
Men myste a selcoupe se to myn
Alle bo deuules in a stounde
Grouelynge fel to be grounde
Doun to be erhe were bei leide
Jenne coom be prophegie was seide
Whenne he seide be lord shalle
Come to egipte ydoles alle
Shul falle & wax to noust
Whiche bei wib her hondis wroust

// Of hot toun was a lordyng
Whenne him was tolde his tiring
He gedered folk & dwelt noust
And to be temple he hem broust
For to wreke hem was he boun
Fat bus cast his goddis doun
Whenne he say in pe tempel hye
His goddis & his maumetrye
He coom to mary wibouten harme
As she hir childe bar in barme
Wip honour before him he felle
And to pe folk bus gan telle
But his childe were god of myst
Oure goddis had stonde[n] yprixt
But for he is as my sty sene
Oure are fallen doun bidene
Pe wreke of him sore may we drede
As witnesseb oure elders dede
How hit bitidde of pharaone
Wip alle his folke was fordone
For bei wolde not on god leue
Perfore had bei pat greue
Alle bei drowned in be see
I trowe by him so do now 3e
Was no temple in al pat toun
Pat berof ne fel sumdel doun

// In egipte leue we Iesus bus
To telle sumwhat of heroudus
Heroude had regned pritty bere

11772 hadden stonde in MS II. CFGT agree on had standen.
Whenne pat mary ihesu here
Sipen he regned pryse seuen
Fer he brouste himselfe fro heuen
Pat false feloun goddis fo
Souste his lord for to slo
How had he hert to shede her blood
Pat neuer dide but good
Pat wilful wolf pat ferde so fals
A3eynes fremde & frendis als
His deolful dedis most be knowen
Monqueller was he to his owen
Pat gredy gerarde as a gripe
Now his wrongis bigon to ripe
And for his seruyse mony a day
Penne coom tyme to take his pay
Pat cursed caitif so vnmeke
Po bigan to waxe seke
Pe palesy smoot his oon syde
Pat dud him faste abate pryde
On his hede per wex a skalle
Pe scabbe ouergood his body alle
Pus at ones coom pis bing
Pe folk say sorwe on her kyng
Pe 3icche toke him sikerly
Pe festor smoot pour3e his body
Pe goute potager euel to bete
Hit fel doun into his fete
Ouer al was he mesel pleyne
Perwip he had be feuer quarteyne
Pe droupesy so togider him prest
Pat he wende his body wolde brest
Pe fallyng ewel had he to melle
His teep out of his heed felle
On vche syde him sou3te his sore
Mi3te no mon wip lyf haue more
Ouer al wrong out pe wore
Mapes cruled in him pore
Pis caitif so vnmeke
Dop him leches for to seke
Pei comen bope fro fer & neer
Pe sli3est of pat ilke mister
And for pei my3te not leche his wo
Alle he dude hem for to slo
Fro him fleddde his owne meyne
Bop sone & seruauntis to se
Pus his frendis fro him fleddde.
Mist noon for stynke come to his bedde
Alle fled fro him away
And preyed aftir his endynge day
// Whenne bat archelayus his sone
Say pus his sory fadir wone
To pe baronage soone he sent
To make a pryue parlement
Gode men he seide what is 3oure si3t
Of my fadir þat þus is di3t
3e seen he hæþ no monnes taile
Perfore say me 3oure counsaile
He is so stad in his wo
Sawe we neuer noon ober so
Pe rotyng of him þat renneþ oute
And þe stykke him aboute
May no lyuying mon hit þole
He sleeþ his leches deed as cole
Wood is he þus in þis debate
He is in a sorweful state
For wo he is out of his wit
I rede if 3e assente to hit
Pat we gete vs leches twyene
In whiche he may triste certeyne
A newe baþ to make & proue
Of picche & brymston for his loue
And whenne hit welleþ in þat hete
Caste him In & lete hym swete
Pe baronage seide good is þisrede
For almes were þat he were dede

\[\text{Po leches soone dud þei brynge} \]
Whenne þei coom bfore þe kynge
He lift vp his lodly chyn
Lokyng felounly and grym
Horesones he seide what are 3e
Leches þei seide to leche þe
Medicyne shal þou of vs take
A nobul bæþ we shul þe make
By þat þou come þerof oute
Þou shalþt be hool as any troute
Þei ﬁlled a leed of piche & oyle
And fast diden hit to boyle;
Whenne hit was at her wille diȝt
Þei liften vp þat cursed wiȝt
Traiþours he seide 3e shul goon
To honge but I be hool anoon
Nay certis þei seide sir kynge
Shal þou neuer no man hynge
By þat we ones fro þe part
But if we faileþ of our e art
Herwþ þei let þe heed doyn
And vp þe feet of þat feloun
Soone heide þei him her hete
Perþna þei honged him bi þe fete
In þat bæþ of piche & tarre
And sende him þere he fareþ werre
Wors þen he ferde ever are
For neuer comþ ende of his care
He was lefte wiþ sathonæs
And wip be traitour fals Judas

// Whenne he was deed gerarde grym
Archelaus was kyng aftir him

// Whenne heroude was of lyf farn
An aungel coom Ioseph to warn
And seide tyme is þat 3e go
Ihesu wip he mary also
In goddis name into 3oure kip
I bidde 3ow 3e wende in grip
For þei þat sou3te þat childe to quelle
Are alle dede I þe telle
Ioseph was of þe tiping fayn
And hyþed him to wende aþayn
But not to þat syde of þe lond
Pere archilaus was reynond
Into þe lond þat hit lude
Pidur turne shulde he
Into galile he went

In wille & also good entent
How iheso dude in childehede
Somping I wol 3ow rede
Hit fel vpon an haliday
Pat sabat hit in Iewes lay
Ihesu & opere childe samien

11905 W in Whenne is a three-line, plain capital.
11929 W in Hit is a three-line, flourished capital.
Wente hem bi þe ryuer to gamen

Ihesu sat down on his play

And demmyngis seuen made of clay 11934

Pat watir myȝte renne fro & tille 11937

Out of þe flour all at will

Among þo childre oon þer was 11940

Pat sibbe was to satanas

Wip erpe & wip euel wit

Pe watir rennyng gon he dit

Pat watir to þe lakes brouȝt

And schende þe werke þat ihesu wrouȝt

Penne seide ihesu þou goddis fo 11945

Son of losse & of deþ also

Pat I haue done þou has spilt

Pou shalt abyde þat ilke gilȝ

Wass þer þenne no lenger mote

But dede he fel down at his fote 11950

His frendis þo bigunne to crye 69v col. 2

Aȝeyn Ioseph and marye

Pei seide, þoure sono wantoun & wylde

Wip his curseyng hap slaynoure childe

Wenne mary & Ioseph herden þis 11955

Soore drede þei tresoun Iwis

Of þe frendis of þis barne

Soone wente þei ihesu to warne

11951 H in His is a two-line, plain capital.
Penne seide Joseph to marye
Speke þou wip him priuelye
And aske him why he makeþ vs
For his maneres be hated þus
Oure neyebores wol hem on vs wreke
Speke þou for I dar not speke
Mary souste & fonde him soone
My lord she seide what hæþ he done
Pis body ded worþi to be
Ihesu seide worþi is he
Whenne he wolde not suffer to stonde
Pe werke made of my honde
She seide sone worche not pis wyse
Lest alle wol vpon vs ryse
Ihes[u] þat was so curteyse
His modir algate wolde he pleise
On þe dede cors þere he lay
Wip foot he smoot & þus gon say
Ryse vp þou ful of felony
Pou wast neuer ny art worþi
In my fadir riche to be set
For þou hast my dedis let
Pis cors vp ros whenne he seide so
And on his wey did him to go
Ihesu soone in þat tyde

11973 Ihes in MSS HT. The error is not found in CFG. See note to line 12288.
Let be watir renne & slyde
And of cley of po lakes selue
Wip hondis made he sparwes twelue
On her sabot bus he dide
Mony childre were in pat stide
Whenne iernes pis gon se & here
Pei spak to Ioseph in pis manere
Seest bou not Ioseph bi bi fay
How ihesus brekaep oure haliday
Ioseph penne to ihesu spake
Why dost bou men bus pleynt to make
For bi werkis on ourè sabot
Ihesu togider his hondis smoot
And seide in her aller sist
Ryse vp briddes & make soure flist
Fleeb & lyueb ouer al pis werd
Pei toke her fliste & forfb ferd
Whenne pei pis say pat bi him stood
Summe seide him euel & summe good
Somme him loued & helde of pris
Somme him blamed pat were not wys
Somme pat pis wondir sawe
Wente to prestis of pe lawe
And seide how Ioseph sone
To do sich maystryes was wore

11991s in Seest is a two-line, plain capital.
Bifore þe folke of israelle
Pat hit was sop for to telle
At þe last coom þis tiponde
To twelue kynredes of þe londe
// A prestis sone po stood þere
And in honde a þerde he bere
Pourȝe enuye wrappe & tene
He brake þo lakys alle bidene
Boþe he ditted þe watir lade
And temed þe lakes þat he made
Penne seide ihesu in hise
Pow wrecche seed of felonye
Werk of deep sone of satone
Of þi fruyt shall be seed none
For þi rotis are alle drye
Shal neuer þi braunchis multiplie
Wib þis he drouȝe away for drede
And siȝen fel he doun dede
Penne took ioseph ihesu to lede
Marry & þei homwarde þede
Comeþ a childe malediȝt
Aȝeyn ihesu to ryse he tijt
Wib childer coom he him aȝeyn
And wolde haue felde ihesu certeyn

12033 W in Wib is a two-line, plain capital.
Ihesus seide to pat feloun
Shal pou never com sounde to toun
Pat pou didest were resoun none
Wip pat he fel down dede as stone
Pe childes frendis pat deed him say
Cryed & sayden wailleway
Pei seiden what childe is his
Pat bus may do pat his wille is
And pat he biddep also soone
Wip outen lettyng hit is done
To Ioseph on pleynt 3eode pei
And bus gon pei to him say
Do way fro vs ihesus bi sone
For inn no toun may he won
Or ellis teche him pan
Blessing to use & not to ban
Penne seide Ioseph wip mylde chere
Why dostou sone on his manere
Seestou not how mony wedis
Of his folk for bi dedis
Pei hate vs alle & han in lep
And we may not pole her wreip
Ihesu saf Ioseph vnswere
Is no wyues sone no where
But he mot bi his fadir be elderd
Aftir pe wisdom of his wered
Of be fadir be waryinge derep noust
But to pat some pat mys hap wurust
// Pe grete lordyngis were ful tene
On ihesu roos pei all bidene
And pleynt on him made comunely
Bope to Ioseph & to mary
Pen gon Ioseph sore to drede
De tresoun of pe Iewis dede
Pat him & mary bus gon blame
And ihesus hent vp pat licame
Pat lay deed biforn pe bronng
Ihesu bi pe heer him vp hong
Pat alle my3t se him speke him to
As childe shulde to fadir do
And pe spirit awey fled
Come a3eyn in pat sted
Pe dede cors wex hool & fere
Alle had selcoube pat þere were
A maister pat was wondir kene
At ihesu was he ful tene
For he spak so skilfuly
To him had he greet enuy
Pourse swellyng of his herte
To Ioseph spak he wordis smerte
Po wordis were ful of despite

12079 Initial A is a four-line, flourished capital.
As he wolde wip Ioseph flite
If pou he seide loue bi sone
To better bewis pou him won;
But if pou wolt him haue a fole
Pou most do set him to pe skole
For to lerne & stonde in awe
And to his eldre worshepe drawe
But hit is sene wel berby
Leuer be is pou & mary
Pat he loue sow pen londis lawe
For se him done in noon awe
Pe firste pat men shulde him ken.
To menske prest & elder men
Wip ober childre suche as he
To holde fast loue & charite
And wip hem louesumly to dwelle
Bope pe lawe to here & telle

// Ioseph seide on what manere
Miest men holde him to lere
If pou weriest him to lerne
Pat to do wol we not weyne
Ping pat fallep to monnes lore
Ihesu unswered pe maistir pore
Pou art commaundur of lay
As I now here pe say
Pou & ober are holden berto
But I am not holden but to do
For I am departide soop to say
To be bounden to etbely lay
Of [3]oure lawes outaken am I
I haue no fadir etbely
Pou art vndir lawe bounden
And I am ar þe lawe was founeden
And sit þou wenest makeles to be
Pet noon in lore shulde teche þe
I con þe teche þat þou not can
Pinge I lerned neuer of man
Pou woost not whenne þou was born
I woot wel & þer biforn
Not sit allone þat tyme past
But als how longe þi lyf shal last
For to be lyuynge in þis werde
Alle wondride þat þis word herd
Anoon alle gan þei crye
Who herde euere siche ferlye
Of any man þi norþ or souþ
Who herde euere siche selcoup
We witen alle wel of þe now
Where þou were born & what art þow
Pin elde is not to vs in were

12115 òure in MS H. CFGT have òoure.
Unepis art bou 3[1]t of fyue 3ere
Whepen coom bou pat art so 3ing
For to brynge forþ siche talkynge
Alle seide so mot we pryue
We herde neuer siche a child on lyue

// Ihesu 3af to hem vnswere
To alle þe iewis þat bere were
Alle he seide se haue selcoup
To here siche speche of childes mouþ
Wherfore wole se not trowe
Soþer þingis þat I telle sowe
3e wondir on þat I seide ore
Pat I knewe þe tymes biffer
Whenne 3oure modris sow bere
3it I say more forsoþe here
Of Abraham whiche se calle
For to be 3oure fadir alle
I say hym & wip him spake als
And 3itt 3e wene þat I am fals
Whenne ihesu bus had seide his wille
As a stoon þo wex þei stille
Alle þat weren þore olde & songe
A word durst not speke wip þonge
To þat folk spak ihesu shene
As child æw 3ow haue I bene

12140
12145
12150
12155

12136 st in MS H. C has yeit; GT, 3it.
Among childre as childe I spake
To me no knowleche wolde 3e take
Wip wywe spake I wisdome wip
But wolde 3e no bing wip me kip
3e vndirstode me not forbi 12165
Lasse I woot are 3e pan I
Hit is sene 3e are of litil faye
Pen gan a maistir for to saye .
Pu to Ioseph & to marye
We haue a maistir het leuye 12170
Him to teche wol he not warn
To him bateche se soure barn
Po 3eode Ioseph & mary meke
Wip cherysshynge to ihesu speke
To be scole him to tille 12175
But in bat scole he sat so stille
Pat euel ny good spake he nou3t
Ferne bei him to sir leuy brou3t
Maistir leuy be olde mon
Tau3te him a lettre pon 12180
And bad him 3yue. vnswerere
And ihesu helde him stille þere
Leuy for wroop a 3erde hint
And smot him on þe hede a dynt
Ihesu seide þo to leuy 12185
Wherfore smytest þou me & why
I say forsothe if ou wolt trow
Pou smyttest him cofn] more pen bow
For pat pou techest to ober men
Pyn owne word I con be ken
Pei are blynde bat obere leres
[And] woot [not] what pei teche her feres
As a chymbe or a brasen belle
Pat nouber con vndirstonde ny telle
What tokenep her owne soun
Pei wante witt and resoun
Ihegu folwed on his speche
And of his resoun vnswer to seche
Pe lettres fro alpha to tayu
Wip dyuerse si3te may men sew
What is tayu seye firste to me
And I shal vndo alpha to be
He bat alpha con not seen
How shulde he knowe tayu to ben
Ipocrity se are Iwis
Telle me firste what alpha is
And I shal penne leue sow trew
Whenne se telle me what is tayu
Ihegu seaf him penne his taske

12188 com in MS H. CG have can; 'FT, con.

12192 I woot what . . . in MS H is corrupt. Cf. the discussion of the line in the notes.
Of vche lettre for to aske
Questioun of vchone bi name
Whenne leuy herde he bouste shame
Acombred was he for to here
Aske of so mony lettris sere
Penne he bigan his cry to 3yue
His chylde owepe not to lyue
Abouen erbe he lyuep longe
Worphe he were on gibet honge
Fuyr I woot may him not brynne
An[d] ope peyne he mot bigynne
I trowe pat his ilkke fode
Was longe tofore noes flode
What wombe him bar & bredde
Wip whoos pappis was he fedde
Ple fro him now wol I
His wordis may I not vndirly
Myn hert clyngeb him to here
But god himself wip him were
Is noon may his wordeis bere
I wende I hadde ben of mistere
But I caytif al in skorn
I wende my maistir were not born
As prentis wende I him ouercome

Another in MSS H and T. See the discussion in the notes.
But in his resouns I am nomen
Alas he seide fro his day
I am overcomen for ever and aye
Bi a childe of litil belde
Overcomen I am in myn elde
For he argueb of siche a binge
Pat I ne knowe ende ny bigynnyng
In his witt is he so bolde
Pat I may not on him byholde
Me pinkeb bi my resoun
Mani may not wip him comoun
No pinng can I him discryue
Say I never sich on my lyue
Ouer a tregettour he most be
Or ellis god himself is he
Or ellis sum angel wip him dwelleb
To teche pe wordis pat he telleb
Whepen he coom what he shal be
Not woot I by my newte

// Whenne ihesu had him herde a whyle
He seide & berwip gon to smyle
A commandement make I here
Pat 3e alle may se and lere
Pe bareyn shal hir fruyt fynde
And oper seen pat sitt are blynde
The pore also to gete sum bote
And cripul to go riȝt on fote
De dede to rise & opere vchone
Be set into her state anone
To be lastyng in him pat is
Rote of lyf lastynege swetnes
Whenne pat ihesu had seide so
Alle had bote pat were in wo
No more durste þes opere say
But pryuely þei stale away
Penne went ioseph & mary boun
Wib ihesu to anober toun
Alle þat meyne myldé & meþ
Wente hem into naʒareth
In þat toun mary was
Whenne þe aungel brouste hir gras
Ihesu went hym forþ to play
Wib childre on an haly day
In a solere was in þat toun
A childe cast anober doun
Out of þat loftþe he fel to grounde
So þat he diȝed in a stounde
His frendis herde þis in hyȝe
Þei ron to I[o]seph & to marye

12269 p in Penne is a four-line, flourished capital.
12282 Ioseph in MS H; Ioseph in CFGT.
Loude on hem gon bei calle
Wherfore haue 3e leten bis falle
3oure sone hab ouris feld wip strfyf
And felounly brouste him of lyf
Fus bei seide on him her wille
The[u] alwey helde him stille
Pat noon vnsvere 3yue wolde he
Til mary & Ioseph were pere fre
Mary seide sone me say
Whether put pou bis childe or nay
He seide nouber euel ny goode
But doune of pat solere he seide
Til he coom pere pat licam lay
Fus to him dide he say
3eno he seide how farestow
Wel he seide fare I now
If I putt be sob pou say
He vnswered lord nay
Pe childeis frendis fro pat hour
Helde ihesu wip honour

// To Iericho whenne bis was done
Ioseph went also soone
Wip him mary pat byrde bolde
Ihesu penne was six 3eer olde

12288 Thisc (MSS HT), Iesus (CG), Ihesus (F). See the note on this line.
He bowed to al pat [pei] wolde bidde
Her biddynge blepely he didde
His modir him bitake a pot
Watir fro pe welle to fot
Wip opere childre of pe toum
Whenne he had his watir boun
A childre pat wip hem was bare
Brake pe pot pat ihesu bare
Wip wille or wip recheles dynt
And ihesu vp pe watir hint
And bare hit hoom as a balle
And presented his modir wiþ alle
Whenne mary say his maistry
In herte she hidde hit priuely
She was trusty & douted nouȝt
But goddes wille wolde be wrouȝt
To his modir berne he ȝede
And toke of whete a litil sede
Vp on pe feldes him self hit sewe
And pat same day hit grewe
So þicka þat wondir was to se
Hit mu[l]teplied so greet plente

12307, he in MS H. CFG have bai; T has þei.
12313-474 One leaf is missing in MS H at this point. The lacuna is remedied from T (Morris' edition).
12328 muteplied in MS T. Correctly spelled in CFG.
Hit 3alde whene hit was shorn
An hundride fold þat ilke corn
Ihesu toke þis corn in walde
And wondirly aboute him dalt

// From Ierico to flum iurdone
Among þo weyes þere is one
Pat lay rist bi þe watris syde
Pere lay a leones þat tide
Norisshinge hir whelpes so
Pat nomon durst bi hir go
Towarde þe flum on a day
Ihesu goynge coom þat way
To þe leones caue he 3ode
Pere he þe whelpes vndirstode
But whenne þe leonesse him sawe
Anoon she dud hir lorde knawe
Alle a3ein him gan rise
And honoured him on her wise
Ihesu sat bitwene hem þon
Aboute his feet þe whelpes ron
Playinge wip him on her manere
Wip her fawnyng made him chere
Pese opere leoune þat were olde
Stoden a fer as bestis wolde
Wip hedes bare þei lowe sail
Honoured him wip faunynge tail
Pe folke stood fer & loked tille
we say neuer beestis of his wille
And seide but he or his kynne
Had wrouȝt er som greet synne
3it wolde not leouns on his wise
Bede to him her servyse
Whenne ihesus of pe caue coom oute
Pe liouns coomen him aboute
Pe whelpes ran aboute his ñete
Wip him to pley bouȝte hem swete
Pe folke bihelde & stood on ferre
For leouns durst bei com no nerre

// ihesu seide now may se //
How beestis are bettur þen se
Pat con our lord honoure & ken
And se þat he hab made to men
And þat aftir his owne ymage
To him take se no knowlagement
Pese beestis in mekenes knowe me
And men knowe not þat þei se
Penne he þede þe flum to passe
Wip alle þe leouns þat þere wasse
Pe watir 3af him wey ful gode
On eipher side as wal vp stode
Whenne þei had companyed þim so
Forþ in pees he bad hem go
To noye no mon ny no mon paym
Til þei had her erde asayn
Her leue þei toke wip her entent
Ihegu hoom to his modir went
Ihegu was þat tyme þore.

Of eisete yeer olde & more
Ioseph was a parti wriȝt
Plowe & harwe coude he diȝt
Treen beddes was he went to make
And þerfore his seruyse take
A mon coom to him in þat sted
To haue made a treen bed
Pat shulde in lenghe þre ellen haue
And Ioseph bad bo to his knaue
Pat he shulde him tymber felle
And he þe mesure gon him telle
Pe knaue þat his tymber fet
Helde not redily his met
Ouer short he brouȝt a tre
Whenne Ioseph coom hyn for to se
For short miȝt hit not geyne
Douȝ he hit leide & toke aȝeyne
Whenne ihegu him sey so bisy to be
Aboute þat ilke for seide tre
Ioseph he seide to me þgu shawe
Pe on ende þerof for to drawe
Take boue be ohere for I hete be
We wol hit lenghe a quantite
Pis tre drowse bei hem bitwine
Soone was here a maistry sene
Pat furse was short & wolde not be
Do was hit longe ynone to se
Penne fond Ioseph of lettyng noust
But at his wille his werke he wroust
12410
// sitt souste be folke as to fore
To sette iheu to lore
Perof biscouste bei marye
Ioseph hem grauntide sikurye
To be scole was he broust
12415
Pe maistir foly on him sou3t
He begun him for to lere
Wip wicked wille & euel manere
He bad him alpha for to say
Ihesu vnswered & seide parfay
Telle me furse what is betha
12420
And penne shal I saye of alpha
Pe maistir wrobyt him wase
And smot ihegu in bat plase
For he him smoot wip no resoun
12425
Deed in place he fal a down
And ihegu bat had boled shome
12430
To his modir went home
Ioseph ancon þene sikurlye
For þat childe called marye 12435
Marie he seide myn hert is sare
I drede men wol þis childe forfare
Pe folke to him hab euel wille
I drede lest þei wol him spille 12438
Nay she seide hit is no nede 12441
Of goddes son for to drede
Þat any mon shal do him wronge
For he þat sent him vs amonge
To be born he wol him seme 12445
For wicked men him to seme
He þat sent him in his name
Shal him kepe fro al shame
// Pe briddel tyme was iheaus þore
Beden to be set to lore 12450
Pe iues wolde algate þat he
Of her lore shulde lered be
Ioseph & marye wolde not werne
But to be scole lad him þerne
Wiþ cherisshynge & talus mylde 12455
But wel wist þei þat þis childe
Mist not be lered of mannes lare
Þat al wiþ-inne him self bare
Whenne iheaus coom into þat scole
If he were song he was no folke 12460
Wip he holy goost he was led
A book to him he maistir bed
Pat book spake of mannes lawe
Mony bere stood herde & sawe
How he vndid pat he fonde pore
And opere pingis muchel more
Pe holy goost dud hit him telle
Rist as pe spring of a welle
Pat euermore out rennyng es
And pe welle neuer pe les
And so verrely he tolde
Herde neuer mon Songe ny olde
So kyndely goddes werkes telle
Pe meister doun for wondir felle
Honourynge him he fel him vndir
Pat al pe folke on him gon wondir
Wenne Ioseph herde he ran blyue
And wende pe maistir were of lyue
As ober ber toforne were
Pat mys to ihesu hem bere
Pe maister seide to Ioseph 3erne
Pou broostest not a childe to lerne
But maistir is he al ful parfite
Perof may no man him quyte

12475 The text of MS H, having broken off at l. 12313, resumes here. H in Honourynge is a three-line, plain capital.
Pen flitted pei to a toun
Pat called was capharnaoum
Pere woned Ioseph & marye
For to fle þe iewis enuye
A burgeis woned in þat cite
Pat Ioseph hett was riche of fe
He had ben seke mony a day
And ded þo in his bed he lay
Whenne ihegu herde þat woful chere
In þat cite so mychel bere
He had berof ful greet pite
And þus to Ioseph mened he
Wherfore Ioseph seide ihegu now
To þis man þat hett as þou
Ne dost þou grace or bounte none
What bounte he seide haue I in won
Ihegu seide þou hast ful gode
Take & bere to him þi hode
On his face þou hit lay
And þerwip to him þus say
Ihegu he shal saue þe
And soone shal he saued be
Ioseph took þis commandement
And to þe dede cors he went
His hode he leide on his face

12487 in Pen is a four-line, flourished capital.
And ihesu sent him soone his grace
Vnnebis had he hit on leide
And bo forseide wordis seide
Whenne pat cors boun to bere
Roos vp al hool & fere

// Not longe dwelde bei pere so
But to bedleem flitted bo
Pere wip ihesu woned pai
Ioseph calde him on a day

His eldest sone hette Iame
And sende him to pe sard bi name
For to gider hem sum cale
And ihesu aftir stilly stale
Ioseph & mary vnwitonde

Whil bei were pat cool gederonde
An edder sprong out of pe sond
And stong iame in his riht hond
He was hurt selly sore

Ruly he gan to crye & rore
He swal so faste & wondirlye
Pat almoest bigan he for to dye
For bitterness doun he him leide
And ofte weylawey he seide

Nyn honde is stongen bitterly
Whenne ihesu herde his reuful cry
Pat his wrecche Iames made
To him he sade wipouten abade
Dide he bær/noon opere gyn
But hent his honde & blew berIn
So he made al hool his honde
Deed byside þe worm þei fond
Whenne Ioseph was wont to wende
Æ To gestenyng wip any frende
His sones went wip him boun
Iame Ioseph Iude & symeoun
Wip him went als his dousters two
Mary wip ihesu coom also
And wip hir mary cleophe
Pat coon was of þe sistres þre
Two sistres had oure lady we fynde
As we shal aftir make mynde
Whenne his meyne was gedered samen
Alle hem wantide goostly gamen
Til ihesu was comen in place
To syue him blessyng of his face
Ar he wip hem were set in sete
Wolde þei nouber drinke nor ete
Ny breke her breed nor messe, taste
Til he were to hem comen in haste
And til he were among hem lad

\[12543\] w in Whenne is a two-line, flourishished capital.
\[12557\] A in Ar is a two-line, plain-capital.
And with his benysoun hem bad
If he were fro hem pat tyde
Til he coom alle shulde abyde
When he shulde to meteshipe go
Mary Ioseph his brebere also
Ioseph sones as I seide 3ore
Alle fellowshipe him bore
Pe folk him helde day & ny3t
Bifore hem as a candel brist
Pei him loued & doutid ay
And where he slepte ny3t or day
Pe clerenesse of goddis li3t
Shoone on him no sonne so bri3t
Pe sothe hit is as I sow say
We fynde on slepe he lay

Mony are his childehedes I of tolde
Done ar he were twelue 3eer olde
Now of somme shul 3e here
Done whenne he was of twelue 3ere
As luk seip vs pe gospellere
Pat trewe witnes is wont to bere
In ierusalem pat hi3e cite
At a feast was great semble
Alle pe gode men coom pat day
Mary & Ioseph were not away
Her frendis wip hem bider sou3t
Jonge ihesu wiþ hem þei brouȝt
Whil þis feest was lastonde
Euer were þei þere dwellonde
Whenne hit was done hoom þei went
And forþat ihesu wipouten tent
At þe outcomynge of þe gate
He turned aȝeyn þei him forþate
Vnto þe iewis folke he þede
And loked on bokis of her lede
Disputyng þame hem he sat
And þei him vnswered mony what
Alle þat in þat folke were stad
For wondir, of his witt were mad
Of þis childe þat was so Jonge
Aȝeyn his resoun had no man tonge
Among þese maystris þus was he ay
Til mary had made þir iournay
Penne first on him þouȝte sho
But wist she neuer what to do
Þei hem bipouȝte in certeyne
Ioseph & mary turned aȝeyne
To seke him þere his frendis wip
Ouer al aboute in þat kip
So longe had mary aboute gone
Þat wery was she lip & bone

12597 in Disputynge is a two-line, plain capital.
And him she dreed wondir sore
And was aferde in hert þe more

// Into þe scote she coom goonde
And greet gederynge þerinne fonde
Of wyse maistres of þat lawe
Wip þem sittynge iheþu she sawe
De best maistres of þat town
He 3af þem alle redy resoun
His modir seide to him þus
Leue sone why hastou fered vs
Þi fadir & I mony deyes

Han þe souȝte þese þre dayes
Wip heuy hert & droupynge chere
Whi didest þou þus leof & dere
He seide modir why souȝt 3e me
Wherfor shulde 3e mournynge be
Wite 3e not þat I most do
Ping þat falleþ my fadir to
What he of þese wordis ment
Pe wiste not fully þe entent

Fro þenne of iheþu sprong þe nome
Wip his modir he went home
And bar him as a childe in doute
To fadir & modir for to loute
How þei wolde lede him was ful eeth

12637 H in How is a three-line, plain capital.
Pei went penne into nášareth
Al bat euer pei wolde him bidde
Wipoyten any stryf he didde
In hert stille held his modir ay
Al bat she herde hym do or say
He wex in witt as was his willé
Míst no man him fynde wip ylle
Fulde was he wip he holy goost
In nášareth he soiourned moost
Til ihesu was kommen nere
To pe elde of britty 3ere
Penne him bouste tyme pat he
In cristen lay wolde baptised be
Wip cristen lawe pe troube to sprede
Perof hereafter shul we rede
But ar I perof to telle bigyn
I shal sow telle more of his kyn
Whenné bat Ioachim was dede
Anna wip hir frendis rede
Wass 3yuen to anoper husbonde
A dou3ty mon of bat londe
Cleophas was his name
Riche of good dede & fame
Soone wip hir a dou3tir he gat

12659 in Whenné is a two-line, flourished capital.
Pat mary as his sister hat
A mon in mariage hir toke
Alpheus het as seip be boke
Two sones bi hir had alpheus
Pat was Ioseph & Iacobus
Dis Iacob pat I telle of now
Was cald pe broper of Ihesu
Ihesu broper calde was he
For sibrede worshepe & bewte
Holy lyf he led alwayes
 Fro he was born he story sayes
He dronke Never cider ny wyne
Ne never weren cloop of lyne
Flesshe eet he never of al & alle
He fyned never on god to calle
Him pouste himself never wery
On god on knees for to cry
His knees perof were bollen so
Pat vnnebis my3te he go
Aftir coom pat tyme men wende
He were pat crist pat shulde be sende
Dis ilke Iacob pat I of telle
As he stood on a day to spelle
In ierusalem was he slone
His soule anoon to heuen did gone

12670 The second a in alwayes has been altered from an e.
When he was dead his cleophas
Anna was 3yuen to salomas
She wex wib childe & bar in hy3e
A mayden childe hett marye
She was 3yuen to 3ebedee
A dou3ty man of galile
Of hir were born gode chilcre twey
Miche[1] iame pat is to sey
Whiche kyng heroude dide to slo
Pe tober brober of bese two
Was seynt Ion pe euangelist
Pat wel was loued wip ihesu cryst
For his mychel dou3ty dede
And for he lyued in maydenhede
Alle be apostlis he hem past
Pourse his maydenhede stidfast
In feloushipe was he ihesu nest
And lay & slept on his brest
And say be priuytees ful euen
Moo þen any man kan geen

12700 Miche in MS H.
LIST OF ABBREVIATIONS USED

The general intention behind the abbreviated references has been to devise forms both brief and clear. Where brevity endangered ready intelligibility, however, I have unhesitatingly opted for a longer but more meaningful abbreviation. The following list expands the contracted forms with a view both to identification and location in the Bibliography, where complete publication details can be found.

Amann, Le Protévangelie--Amann, Emile, ed. Le Protévangelie
Chester Plays--Deimling, H. and G.W. Matthews, eds. The Chester Plays
Court of Sapience--Spindler, Robert, ed. Court of Sapience
De Nativ. Mariae--Amann, Emile, ed. Le Protévangelie
Elucid.--Honorius Augustodunensis. Elucidarium.
GROSSETESTE--Grosseteste, Robert. Le Château d'Amour. Ed. J. Murray
Hennecke, NT Apocrypha--Hennecke, E. and W. Schneemelcher, eds. New Testament Apocrypha
HERMAN--Herman de Valenciennes. La Bible von Herman de Valenciennes
Hist. Schol.--Petrus Comestor. Historia Scholastica
Horrell, CM--Horrell, Sarah H., ed. The Southern Version of "Cursor Mundi"
James, Latin Infancy Gospels--James, M.R., ed. Latin Infancy Gospels

Leg. Aur.—Jacobs a Voragine. *Legenda Aurea*

Lud. Cov.—Block, K.S., ed. *Ludus Coventriae*


MURRIS—Morris, Richard, ed. *Cursor Mundi*


Opus Imperf.—Pseudo-Chrysostom. *Opus Imperfectum in Matthaenum*

PG—Patrologia Graeca

PL—Patrologia Latina

Piers Plowman—Langland, William. *Piers the Plowman*. Ed. W.W. Skeat

Protevangelium—Amann, Emile, ed. *Le Protévangelie*

Le Protévangelie, ed. Amann—Amann, Emile, ed. *Le Protévangelie de Jacques*


SE Nativity—Pickering, O.S., ed. *The South English Nativity of Mary and Christ*

Stanzaic Life—Foster, Frances, A., ed. *A Stanzaic Life of Christ*

The Three King's of Cologne—Horstmann, C., ed. *The Three Kings of Cologne*

Traver, Four Daughters—Traver, Hope. *The Four Daughters of God*
Vernon "Castle of Love"—Horstmann, C., ed. Minor Poems of the Vernon MS

WACE—Wace. L'Etablissement de la fête de la Conception
EXPLANATORY NOTES

9229-12712 The section edited here corresponds to the summary of contents presented in ll. 151-66.

9230-2 The idea that there were seven "ages" in the history of the world (paralleling the seven days of creation) derives from Augustine's De Civ. Dei XXII:30 (PL 41 804) and "In Psalmum," XCVII (PL 37 1182). Bede lent support in "Chronicon Breve" (PL 94 1173-6), "De Temporibus Lib.," XVI (PL 90 288-92), and "De Temporum Ratione," LXVI (PL 90 520-1; 522-73). See also Max Förster, "Die Weltzeitalter bei den Angelsachsen," Neu- sprachliche Studien (Festgabe Luick, Die Neueren Sprachen, 6 Beiheft, 1925), 183-203, and Gaston Bonet-Maury, "Ages of the World" (Christian), Encyclopaedia of Religion and Ethics, ed. James Hastings (New York: Charles Scribner's Sons, 1908), I, 190-2. The "eldes foure" would be: 1) from Adam to the Flood (ll. 271-1626); 2) the Flood to Babel (ll. 1627-2314); 3) Abraham to the death of Saul (ll. 2315-7860); 4) David to the transmi-gration into Babylon (ll. 7861-9228). The "fyueye elde" was from the Babylonian captivity to the birth and early manhood of Christ.

9233-64 Except for a few minor additions, the genealogy is based on Matt. 1:11-17. There is a two-letter gap
at the start of l. 9233.
9244 Matthew's genealogy (1:15) gives no alternate name
for Eleazar. See, however, Num. 3:32.
9246-51 Matt. 1:15 lists only Mathan. Jacobus a Voragine,
Legenda Aurea, ed. Th. Graesse (Lipsiae, 1850), 8 Sept.,
p. 585, citing John Damascus ["De Fide Orthodoxa," IV.
xiv (PG 94 1155-8)], identifies Panthar as Levi's son.
Panthar's brother, however, is Melchi, not Mathan. as in
GM. Perpanthera derives from Barpanthar, the father of
9255 MS T agrees with H, but in CFG "mayden" is followed
by "pat vs."
9260-2 The claim of 60 generations between Adam and Christ
is difficult to verify. Matt. 1:17 puts the total be-
tween Abraham and Christ at 42. Gen. 5:4-31 and 11:10-
27 list 20 generations from Adam to Abraham, including
both. Possibly, the poet felt that Abraham was counted
twice in these combined reckonings and that Adam should
not have been included since he was not the product of
human generation. This would reduce the total to 60.
9265-72 Isa. 11:1-2.
9273-4 Present in MS F, missing in CGHT. F's "atte-
sulde bringe vs alle to rest" (l. 9272) radically alters
the sense of the line and so requires the extra couplet.
9283-4 The immediate source, as for much of the opening
section, is Herman de Valenciennes, La Bible von Herman
de Valenciennes. II, ed. Otto Moldenhauer (Greifswald: Hans Adler, 1914), ll. 2700-01. The ultimate debt is to Isa. 7:14: "Ecce virgo concipiet, et pariet filium."

9286 (Sachies, Emanuel se fera apleier!" (HERMAN, l. 2702) is based on Isa. 7:14: "Et vocabitur nomen eius Emmanuel."

9289-91 MSS CHT support the more familiar "milk and honey" combination as opposed to "Burre et miel" (HERMAN, l. 2703) and "Butyrum et mel" (Isa. 7:15). Lines 9290-1 are derived from "Que ert biens et qu'est mals, n'en volra pas douter" (HERMAN, l. 2704), which is based on Isa. 7:15: "Ut sciat reprobare malum, et eligere bonum."

Christ's uncanonical milk and honey diet is puzzling; however. The context is not the traditional one of prosperity, abundance, or fertility (Deut. 32:13-4; Exod. 3:8, 3:17, 13:5; Lev. 20:24; Jer. 11:5, Ezek. 20:6). Instead, these symbolic foods are employed in connection with distinguishing "be wicke [and] be good," a usage for which I can find no parallel. Nor does A. Penna's commentary on the Isaiah passage shed any light on the problem: "Probably the reference is not to the awareness of ethical distinctions, but simply ... to the child's learning to know which food he likes, after being weaned at the age of two or three." "Isaiah," A New Catholic Commentary on Holy Scripture, Gen. Ed. Reginald C. Fuller. rev. ed. (London: Nelson, 1969), p.
576.

9294 Much closer to "Quis audivit unquam tale" (Isa.
6:6:8) than to "M'of mais si parler, / Aucuns fors rois
naistra, nel volt del tot mostrer (HERMAN, 11. 2705-6).
9297-9302 A close rendering of HERMAN, 11. 2707-11. The
promise of a written legacy does not appear in Isaiah.
In l. 9298, both the positive "openli" (MS F) and the
comparative "opinliere" (CGT) are possible. In l. 9300,
CFG have "you" after "it."
9305 MS C reads "i es" for "I am."
9306 Cf. "vos fix eart contraire" (HERMAN, 11. 2712).
9313-17 Most of these designations are in HERMAN, 11. 2718-
21. "God of strongbe" (l. 9315), however, seems less
indebted to "mout par eart redoute" (HERMAN, 1. 2721)
than to "Deus, Fortis" (Isa. 9:6). Here, as in l. 9294,
the CM poet shows a readiness to work closely with more
than one source at a time.
9318 Probably a return to HERMAN whose "empires" (l. 2723)
is closer to "regne" (l. 9318) than is "pacis" (Isa. 9:7).
9320 MS F reads "bot i ne wate neuer quere set is he."
CGT agree with H.
9328 HERMAN, 1. 2728 and Isa. 11:1-2.
9329 HERMAN, 1. 2730, identifies the maiden as "Marie."
The CM poet does not reproduce the play on words found
in HERMAN, 1. 2729: "chel verge le vierge senefie."
9332 The notion of envy is from HERMAN, 1. 2732: "Et
avra un enfant dont tout aront envie."

9333-8 A close translation of HERMAN, ll. 2734-37, including the erroneous attribution of the prophecy to Jeremiah. See note to ll. 9341-6.

9339 This accusation of spiritual blindness is not found in HERMAN, whose tone at this point is closer to impatience than to condemnation: "Ne sees tu que j'ai dit? Escoute!" (l. 2738).

9341-6 HERMAN, ll. 2737-42. MS C's version of l. 9341--"King war yee wont at haue to smer"--is obscure. The prophecy about the end of anointed kings, here attributed to Jeremiah, was usually credited to Daniel. See Langland, The Vision of Williams Concerning Piers the Plowman, ed. W.W. Skeat (London: 1886), B-text, xviii. 109; the "Adoration of the Magi" in The Chester Plays, ed. Hermann Deimling (London, 1893), EETS ES 62, 171/289-172/293; and The Three Kings of Cologne, ed. C. Horstmann (London, 1886), EETS OS 85, 16/1-2. Although derived from Dan. 9:24, the wording of the prophecy comes from pseudo-Augustine, "Contra Judaeos," PL 42 1124.

9349-51 The poet here lays particular emphasis on the Jews' unwillingness to believe. The corresponding passage in HERMAN, ll. 2746-7, is essentially transitional in character and makes no reference to disbelief or sorrow. MSS LT agree with H. CG read "Bot
ai mistruing and mistrus."

9353-66 The abrupt change in subject matter, from the disbelief of the Jews to Mary, is more smoothly managed in HERMAN, ll. 2744-51. Although the printed text of HERMAN reads "de mirre se dent" (l. 2759) and CM, l. 9360, reads "yuory," the latter reading is among the variants cited in HERMAN, Teil III, p. 32n. In l. 9353, myyne means "memory, remembrance." The catalogue of Mary's attributes is taken directly from HERMAN, ll. 2753-62, with occasional minor omissions and changes in the order. Such flattering comparisons are regularly found in courtly love writings of the period.

See M.S. Duria and R.L. Hoffman, eds., Middle English Lyrics (New York: Norton, 1974), nos. 24, 26, 27, 29, 33, 43. The influence of the Song of Songs is also clear. See 1:2; 1:14; 2:2; 4:1-2; 4:10-11; 7:4. "A Salutacioun togyre Lady," Minor Poems of the Vernon MS Part I, ed. C. Horstmann (London, 1892), EETS OS 98, pp. 121-31, similarly lauds such parts of the Virgin as her thumbs, womb, back, maidenhead, knees, toes, and entrails. As MORRIS observes (CM, vol. 6, p. xlv), ll. 9362-4 are unacceptable as they stand in MSS HLT. The intended sense is surely that the rose is as different from the thorn (bush) that produced it as Mary is from her stock, the Jews. C is clearest:

Als rose and thron ar tua vnmete;
And tuix pam fair a-çord es nan
Sa es tuix hir kin and mi lemman.

9365-6 Closely translated from HERMAN, ll. 2755-6, but
tpositioned after the description of Mary, not before,
as in the source.

9367ff The preceding lines on Mary, in particular l.
9366, suggest that Mary, not Christ, will be the focus
of attention. The explanation for the abrupt change
to a different subject is that the CM poet now abandons
HERMAN, whose course is clear—"Or dirai d'âme dame et
de son grant parage" (l. 2747)—in favour of Robert
Grosseteste, whose Château d'Amour ed. J. Murray (Paris:
Champion, 1918) provided the theological debate among
the Four Daughters of God concerning Christ's birth.
GROSSETESTE will be the closely-followed source for
almost the next 1000 lines. The transitional passage
(ll. 9367-80) appears to be original with the CM poet.

9381-2 The initial use of GROSSETESTE in this New Testa-
ment section illustrates the CM poet's tendency to
compress if he is not translating faithfully:

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

These lines were used in the Old Testament portion of
CM (ll. 701-5) but in an accurate translation. In the
present passage, further compression is achieved by
omitting GROSSETESTE's supporting reference (l. 54) to
Isa. 30:26 concerning present-day diminished brightness. Sarah M. Horrall's recent edition of the Old Testament section of the poem, *The Southern Version of "Cursor Mundi"* (Ottawa: University of Ottawa Press, 1978), pp. 353-4n, notes both the earlier and present debt to GROSSETESTE and also provides excellent references to other occurrences of the theme of the loss of brightness.

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

9385, 87 GROSSETESTE's charge that Adam and Eve forfeited Paradise "par folage!" (l. 59) is not repeated by the CM poet who seems disinclined to censure. Cf. 11. 9415-16.

9391-4 A good example of the line-for-line translation technique often adopted by the CM poet. GROSSETESTE, 11. 67-70, reads:

Kant Deu le mund fet aueit,  
Si ke mule rien n'i faillezit,  
Bestes, arbres, erbe ne fruit  
Chescun solum céo ke il fut.


9400 A faithful rendering of GROSSETESTE, l. 77, but omitting the important conclusion: "Crea sa alme" (l. 78). An early Middle English version of the Château, ed. M. Cooke (London, 1852), makes explicit the spiritual basis of the "imaginem nostram": "in saul make him lik to the haly trinite" (l. 36). Horrall notes (CM, pp.
that Augustine had pointed out the "threeness" of man's soul as memoria, intelligentia, and voluntas ("De Trin. X. xii," PL 42 984). The poet previously summarized this theory:

His godhede is in trynite
Pe soule hap propur pinges pre (ll. 561-2),
i.e., "Menyng" (l. 563), "Yndirstondynge" (l. 565),
and "Wisdome ... in wille" (l. 567).

"ale3ely" is effective in alliterating and in evoking a sense of mystery not present in the matter-of-fact "somoil en lui ad gete" (GROSSETESTE, l. 82). MS T's "fle3ely" is a scribal error.

MSS GLT have some form of "one." C has "allan."

GROSSETESTE, ll. 95-100, but without the censure of "par folie/ ... par orgoil" (ll. 98-9). The idea also receives expression in Augustine, De Civ. Dei XXII.1 (PL 41 752); Milton, Paradise Lost II. 832-5; Complete Poems and Major Prose, ed. Merritt Y. Hughes (New York: Odyssey Press, 1957); the fourteenth-century A Stanzaic Life of Christ, ed. F.A. Foster (London: OUP, 1926), EETS OS 166, ll. 4001-12, and Mirk's Festial, ed. Theodor Erbe (London: Kegan Paul, Trench, Trübner, 1905), EETS ES 96, 290/31-3.

The account in Gen. 2:16-7 is not so precisely legalistic as here claimed. The relevant phrasing is "Praeceptitque ei dicens: 'Ex omni ligno paradisi comede.' De ligno autem scientiae boni et mali ne
comedas' . . . ." (2:16-7). In GROSSETESTE the laws are termed "naturæüs" (l. 114) and "positive" (l. 118). Concerning natural law, Grosseteste explained: "Rationalis igitur creatura considerata in statu conditionis suae incorrupt non eget aliqua legè exterius scripta" (De Cessatione Legalium, p. 74). Of positive law he remarked: "Ratio probanda et consummandae perfectae obedientiae consistet in observantia mandatorum indifferentium in se ipsius carentium ratione" (De Cess. Leg., p. 78). Cited by Murray, Château, p. 172n. Natural law was regarded as discernible by human reason alone, divine positive law only through revelation. See P.K. Meagher, "Law, Divine Positive," New Cath. Ency. (1967 ed) and Aquinas, Summa Theol., trans. Fathers of the English Dominicans Province (New York: Benziger Bros., 1947), qu. 91. Art. 2 l-11, and Qu. 94).

9437-8 GROSSETESTE, ll. 122-4, and Gen. 2:17.
9439-42 GROSSETESTE, ll. 125-8. The promise, not stated in Genesis, can be inferred by combining l:26,28 and 2:16-7. The "Y" of "paradysse" (l. 9441) has been altered, possibly from an "f."

9443 "La Saisine est la possession d'une terre, d'une chose, d'un droit" (Murray, Château, p. 173n).

9457 "tyn" means 'lose.'

9458-60 The affirmative here, and in MSS GL, is not pay-
chologically consistent with the enormity of Adam's transgression. The corresponding lines in GROSSETESTE (ll. 146-8) are interrogative, as they are in MSS CG.

There is no gap in the manuscript. These lines, corresponding to GROSSETESTE, ll. 151-64, emphasize the gravity of the sinful act. They are found in MSS CG, but not in LT.

MSS LT read thus. C has "Sli plight was first, sli plight was last" and G differs in omitting the second "pliht."

The manuscript is continuous here. The omitted lines, based on GROSSETESTE, ll. 166-8, are present in MSS CG but not in LT. The missing lines round out the discussion in feudal legal terms of Adam's crime and argue for the appropriateness of the loss of Paradise, according to current feudal law.

Whereas in GROSSETESTE the thraldom is to sin ("a le pechie" l. 170), in CM it is to "sathanas" (l. 9482). Lines 9482-3 occur in this order in MSS GLT but are reversed in C.

Present in MSS LT, missing in CG. No gap in H.

Missing in MSS LT, present in CG which include a third law, given to Moses on Mount Sinai.

"corynge" means 'appropriate.'

The poet here identifies his source. Robert Brunne also refers to "Grosetet/ Of Lynkolne" as "Seynt Roberd."

9517-9752 The beginning of the Four Daughters of God debate is signalled calligraphically by the flourished initial "H" (l. 9517). By the tenth century A.D.,

\[\text{Misericordia et fidelitas obviam venient sibi, Iustitia et pas inter se osculabantur (Ps. 84:11)}\]

was developed in Midrashiic writings into an allegorical debate on the creation of man. With Hugh of St. Victor (1097-1141) the argument shifted to the redemption of mankind ("Miscellanea," PL 177 621-5) and this rapidly became the more popular of the two versions. Bernard of Clairvaux (1091-1153) altered Hugh's settlement, man's confession and repentance, to the substitution of Christ for sinful man ("In Festo Annuntiationis Beatae Mariae Virginis: Sermo I," PL 183 383-90). Bonaventure (c. 1217-74) and Grosseteste (c. 1175-1253) also helped establish and popularize this form of the debate. The subject receives extensive study in Hope Traver, The Four Daughters of God (Bryn Mawr, Penn: Bryn Mawr College, 1907).

9520 MSS CGLT likewise make the son an only child, thereby creating an apparent contradiction with 1. 9529 which states that the King also had four daughters.

GROSSESTE removes the difficulty altogether through formulations that are not mutually exclusive: "un fész aevit" (1. 207) and "Quatre filles out" (1. 217). Considered theologically, the problem is less troublesome. Both Christ and the daughters are "of" the Father, but the former by way of emanation, the latter as attributes. Such theological subtleties, however, are disregarded in the allegorical representation in the interests of simplicity and immediacy. The Court of Sapience explains the significance of the son thus: "Hys son ys Cryst" (1. 418).
9529: "hys doughtres in degree/ Byn vertues foure annexyd
to hys godhede" (Court of Sapience, ll. 418-9).
9533: The scribe of MS T repeated the "s" in "siftis"
and so produced the erroneous pronoun "she."
9541 "3eme" 'watch, guard.'
9544ff Mercy, Truth, Justice, and Peace are the custom-
ary names and number involved in the debate. Occasion-
ally, extra characters, for example, the Devil and
Sapience, were added. See Traver, Four Daughters, p.
49.
9551 "Hys seruaunt ys olde Adam" (Court of Sapience, l.
420.
9578-80 GROSSETESTE, ll. 263-5.
9596-7 In GROSSETESTE, ll. 295-6, Truth emphasizes her
filial relationship to the Father, just as Mercy had
done earlier, ll. 255-6. OM omits the later instance.
9632 OM omits Peace (GROSSETESTE, l. 322).
9655-6 In reverse order in GROSSETESTE, ll. 342-3.
9679-80 The rhyme words in MSS C and G are "sothfastnes/
reuthnes" and "sothfastnes/rightwisnes" respectively.
In LT, they are the same as in H.
9682 OM omits Peace's opening remarks about her filial
relationship to the Father (GROSSETESTE, ll. 373-4).
9684ff OM omits Peace's complaint that Truth and Justice
passed judgment without consulting Peace and Mercy
(GROSSETESTE, ll. 375-84).
9721-2 Missing in MSS LT, present in CG.
9725-6 The scribe of MS G omitted a negative in l. 9725; his counterpart in MS H did the same in l. 9726.
9728 CH omits "De tun sanc" (GROSSETESTE, l. 432).
9729-30 GROSSETESTE, ll. 433-4, but in reverse order.
9732ff The poet temporarily turns to HONORIUS AUGUSTODUNENSIS, *Elucidarium*, *L’Elucidarium et les Lucidaires*, ed. Yves Lefèvre (Paris: E. de Boccard, 1954), I. 115-9; where the Son's role in creation is expressed thus:
9755 MSS GL agree with H. C'est "lauerd dright" is probably due to dittography and T's "lordes si3t" likely stems from confusing paleographically similar long "s" and long "r."
9757 It is impossible to know whether the poet intended "pingsis" (MS T) or "pyng is" (CGL). The spacing in H favours the latter but the scribe's word-division is often unreliable.
9771-94 The explanation of why neither angel nor man could ransom mankind is not found in GROSSETESTE which merely states the impossibility (ll. 475-6). Cf. the explanation offered in *Meditations on the Supper of Our
Lord, and the Hours of the Passion, translated by Robert Mannyng of Brunne, ed. J.N. Cowper (London, 1875), EETS ŌS 60, ll. 1126-8:

He [God] myȝt ha sent an angel to saue vs here, 
But þan of oure saluaçjun we shulde not þanke hym, 
But calle þe aungel sauer of alle þan kyn.

The CM poet's source, however, is Honorius, Elucid., I. 115-6. On the possibility of angelic redemption (ll. 9771-9), Honorius says: "Si angelus hominem redemisset, tunc illius et servus esset; homo autem sic restitui debuit, ut aequalis angelis esset. Et aliud operat: angelus in sui natura invalidus erat, hominem redimere; si autem homo fieret, minus posset" (I. 115). The argument of ll. 9783-8 is based on Elucid., I. 116: "de sui enim genere esse debuit, qui pro homine satisfecerat."

9796 MSS CGL have "man." T reads "noon."
9797-8 A blot in the manuscript covers the bottom half of "Who" and the top half of "st" in "Must."
9807 MSS CGL have some form of "left." T reads "laste," perhaps influenced by "leissa" (GROSSETESST, l. 487). The "Nonante e noef" (GROSSETESST, l. 487. Cf. Matt. 18:12; Luke 15:4) is left vague.
9811 MSS LT agree with H. C's "bird" and G's "brid" make no sense. The intended word may have been "hird" 'herdsman.'
9815 Cf. "li cuer crewer" (GROSSETESST, l. 495).
The couplet following this line is in red ink. MORRIS therefore regards it as a rubric and prints it in bold type without line numbers.

Of the ten prophets listed in GROSSETESTE (ll. 499-505), the poet retains only Isaiah.

The agreement of MSS CGLT on "nede" and the occurrence of "rede" two lines earlier suggest that H's "rede," although defensible, is probably wrong.

MSS CGLT have the correct pronoun "he." The scribe's eye may have caught "I" (ll. 9816-7) a few lines above the line he was copying.

The designations, ultimately from Isa. 9:6-7, more immediately from GROSSETESTE, ll. 513-6, occurred earlier (ll. 9513-7) where HERMAN, ll. 2718-21, was the direct source.

A substitution for the statement in GROSSETESTE, l. 536, that such aberrations are "monstres." The purpose of the illustration is to enhance the mysterious nature of Christ who "Bothe is god & mon" (l. 9859).

"beestes" is a generalization from "verrai cheval" (GROSSETESTE, l. 543).

"I haue of told" (also in MSS LT) replaces "Ke Isaaxe ad nuncie" (GROSSETESTE, l. 549). The Isaiah reading is preserved in MSS CG.

Not in GROSSETESTE. MSS CG have "laght" (l. 9872), L "laste," and T "lafte." (Both 'left' (LT) and 'taken'
(GG) give plausible meaning.

9874 MS H's mistaken feminine form "her" (for "he") probably arose from anticipating the initial letter in the succeeding word, "rest." Cf. l. 11581, note.

9877-8 No gap to indicate the omission in MSS GLT. C contains the couplet on the worthiness of the castle.

9879ff The Castle of Love section closely follows GROSSETESTE, ll. 57ff. The suggestion for the allegory derives from Luke 10:38 whose "castellum" 'village' was translated 'castle,' and "mulier" 'woman' was interpreted as 'virgin,' thus prompting the view of the incarnation as an entering into a castle. Cf. Anselm, "Quoddam, id est singulare castellum fuit virgo Maria" ("De conceptu virginis," PI 158 646) and Ailred of Rievaulx, "Audacter enim dico, quia nisi beata Maria hoc castellum praeparasset in se . . ." ("In Assumptione Beatae Mariae," PI 195 303). On the history of the castle allegory, see G.R. Owst, Literature and Pulpit, 2nd rev. ed (New York: Barnes and Noble, 1961), pp. 77-85 and Sajavaara, CHÂTEAU: ME TRANSLATIONS, pp. 91-9. The latter notes (p. 93): "No direct source for Grosseteste's castle has been found."

9884 GROSSETESTE, l. 576, has "enemis," a better reading than MSS H and T's "enuye." I has "Enemyes" and G reads "enmye." The minim in "enmye" could be easily misread.
9884ff The poet omits additional details on the military security of the castle found in GROSSETESTE, ll. 577-82.
9885-6 No gap, but missing in MSS LT, present in CG.
9902 The poet deletes GROSSETESTE, l. 599, on the brightness of the carnels.
9909-10 No gap, but missing in MSS GLT, present in C.
9920-21 GROSSETESTE, ll. 613-4, but in reverse order.
9931-4 Missing in MSS LT, present in CG, the lines stress the snow-white brightness of the castle and correspond to GROSSETESTE, ll. 625-8.
9942ff A couplet on the health-giving properties of the water (GROSSETESTE, ll. 637-8) has been omitted.
9950-1 Not in GROSSETESTE. Conversely, the reference to "Le arc du ciel" (GROSSETESTE, l. 647) does not appear in CM. MS H's "lenes" occurs as "lendes" (C), "lendis" (G), "lemys" (F), and "lemes" (T).
9953-4 A reversal of GROSSETESTE, ll. 649-50.
9971 "Vp sett" (also in MSS LT) and "vs sett" (CG) are both acceptable; however, GROSSETESTE's "Assise nus" (l. 607) favours the latter.
9983 A conflation of GROSSETESTE, ll. 679-80.
9985-9 As Haenisch observed ("Inquiry into the Sources of the Cursor Mundi," MORRIS, CM, p. 29*), "ende," "endynge," "Good endynge" (MSS CGLT) are misreadings of "Ce est la fei de la Virgine" (GROSSETESTE, l. 681) and "fei est . . . De tutes vertuz fundement" (GROSSE-
TESTE, l. 686). The CM poet apparently confused "roi" 'faith' with "fin" 'end.' Other Middle English translations of the Château avoid the error. Green signifies "the treuth of our ladye" (Cooke, Chât., l. 608), "be Maydenes bi-leeue so riht" ("Castle of Love," Vernon MS, l. 777).

9992 Not in GROSSETESTE.

9999 MSS CGT include "is." I agree with H in omitting it.

10006ff GROSSETESTE, l. 703 is omitted.

10009-10 Added by the poet.

10026 MS C reads "speciale" for "spousaille."

10039 A filler by the poet.

10049 In MS T, "wrecche" is the result of confusing the paleographically similar letters "c" and "t." The correct reading, confirmed by "ire" (GROSSETESTE, l. 743), is "wreth." The form "bihete" (LT) seemingly arose from repeating the verb "be." Cf. "Miht neuer in hir be wreth ne hete" (G) and "Moght in hir noper be wreth ne het" (C).

10059 "of hir brestes." Much less explicit in GROSSETESTE, l. 753: "ki surunde."

10062 GROSSETESTE, l. 756 has "beneuree."

10074 MS G's "moder" for "nedder" is explicable as the result of the scribe's regressing four lines in the exemplar and recopying "moder."
A substitution for "Ce est la nostre gareison" (GROSSETESTE, I. 778).

An accurate translation of GROSSETESTE, ll. 785-6: "Par la porte close entra/ A l'issir close la lessa." The door metaphor, in turn, derives from exegetical interpretation of Ezek. 44:2-3: "Porta haec clausa erit; non aperietur, et vir non transibit per eam, quoniam Dominus Deus Israel ingressus est per eam . . . Princeps ipse sedebit in ea . . . ; per viam portae vestibuli ingredietur, et per viam eius egredietur." See pseudo-Augustine, "Sermo CXCV," PL 39 2107 and Honorius, Elucid., I. 126. On a more popular theological level, the Expositor in the Chester "Balaam and Balak" play (Chester Plays, ed. Deimling) interprets the gate as "that way the holy ghost in went,/ when God tooke flesh and bloode" (98/323-4).

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

A conflation of GROSSETESTE, ll. 789-91.

The repetition of "pi" in the next two lines likely led to its mistaken inclusion here.

The standard medieval trio against whom the good Christian must always fight. Cf. Piers Plowman, B.xvi.
1-45; Castle of Perseverance, Chief Pre-Shakespearean
Dramas, ed. J.Q. Adams (Cambridge, Mass: Riverside,
1924), passim, and "Sayings of St. Bernard: Man's
Three Foes." The Minor Poems of the Vernon MS. Part II,
ed. F.J. Furnivall (London: Kegan Paul, Trench, Trübner,
1901), EETS OS 117; "mon, bou hast preo luper fon,
. . . Pyn oune flesch, pe world; pe fend" (p. 515).

10104 MS T's "men" is possible but unlikely in view of
the surrounding personal references and of the agree-
ment of CGHL on "me."

10108 Perhaps "to" is defensible but there is at least
equal probability that the word was copied from the
previous line. The scribe made the same kind of error
less than ten lines earlier.

10122 The second "u" in "coenabul" has been reworked,
possibly from an earlier "e." The two lines follow-
ing 1. 10122 are in red ink in the manuscript. MORRIS
prints them in bold type as rubrics and leaves them
unnumbered. They coincide with the abandonment of
GROSSETESTE as principal source. "Listeneb" is per-
haps inspired by "Or entendez" (HERMAN, l. 2735) and
"Or escoutes" (ll. 2744, 2752, 2763) which begin suc-
cessive stanzas.

10131 Cf. HERMAN, l. 2744.

10133 MS G has "we."

10146ff Mary's ancestry is not recorded in the Bible
"quia consuetudo scripturae dicitur fruisse, ut non mulierum, sed virorum generationis series texeretur" (Leg. Aur. 8 Sept., p. 585). Matt. 1:1-16, the only detailed account of Christ's lineage, is traced through Joseph. The names of Mary's parents, Joachim and Anna, are found in a variety of works: HERMAN, ll. 2772-4; Protevangelium (Le Protévangelie, ed. Amann), 1.1, 2.1; Pseudo-Matt. 1.1-2; De Nativ. Mariae, 1.1; Leg. Aur. (8 Sept., pp. 585-7), and WACE, 9/19-10/4.

The poet's genealogical interest in Mary is scarcely surprising, however, for he devoted his work to her (ll. 111-5). Perhaps less obvious is the polemical role of the Marian genealogy in countering the calumnious charges against the Virgin's ancestry and character (that she was ousted from home for shameful conduct and that Jesus was the illegitimate son of a soldier of fortune and a camp-following mother. See Origen, "Contra Celsum," PG 11 720-1). Thus, the natural desire to supplement the meagre details of canonical scripture went hand-in-hand with the need for an apologetic approach. See A.F. Findlay, Byways in Early Christian Literature (Edinburgh: T and T Clark, 1923), pp. 148-78; Amann, Le Protévangelie, pp. 12-14, and O. Cullmann, "Infancy Gospels," in Edgar Hennocke, New Testament Apocrypha, ed. W. Schneemelcher, trans. R. McL. Wilson (Philadelphia: Westminster Press, 1963), I, 369-9.
Anna's sister is called "Hismeria" in Leg. Aur. (8 Sept., p. 586) and "Emeria" in WACE, 54/3. But if the form of the name in CM is closer to that of Leg. Aur., the content and expression incline to WACE, 54/2-7. Luke 1:5 does not go beyond naming John's parents, Elizabeth and Zachary, except to describe the former as "uxor illius de filiabus Aaron."

The poet draws selectively on both HERMAN and WACE in this section.

The couplet, based on HERMAN, ll. 2774-5 and concerning the exemplary harmony of Anna and Joachim's marital life, is found in MSS CG but missing in LT.

MS L has "lyf" for "kip."

Disagreement exists over what happened to the final third of Joachim's offering. HERMAN, l. 2787a, states unequivocally that it went "au temple meisme."

Pseudo-Matt. I.1, De Nativ. Mariae I.2, and Leg. Aur. (8 Sept., p. 587) are equally explicit that Joachim kept it for his own needs. Protevangelium I.1, in turn, specifies that Joachim's gifts were divided only two ways: to God (for personal forgiveness) and to the people. Though "him" (l. 10183) and "her" (l. 10184) are not wholly unambiguous—the former could refer to Joachim, the latter to his family—the grammar, antecedent ("prestis" l. 10182) and agreement on "pamiseluen" in MSS CG, all indicate that the CM poet re-
garded the third portion as having been kept by Joachim for his own needs. WACE (10/17-22), almost certainly the poet's source, provides the best evidence through the closeness of its phrasing. There, the third part is returned to Joachim's household.

10187-8 Present in MSS CG, missing in LT, the couplet corresponds to HERMAN, ll. 2790-90a, and emphasizes Joachim's great mercy and chastity.

10190-1 HERMAN, ll. 2793-4, which includes Solomon as well as Jesse and David in Joachim's lineage.

10199ff The childlessness of Joachim and Anna is variously treated. The CM poet clearly regards the couple as having tried, unsuccessfully, to produce offspring. HERMAN, ll. 2799-2802, by contrast, emphasizes their total abstinence from sex: they do not even sleep together. In De Nativ. Mariae, I.3, they live in chaste and childless wedlock, but their offering to God of any child He might grant them suggests something less than total abstinence. Similarly, in Pseudo-Matt. II.2, Anna's lamentation of her barrenness bespeaks a desire for, and presumably an attempt at having offspring. Anna bewails her childlessness in the Protévangélium, 2.1, but nothing is said about their conjugal relations. Beginning with a paraphrase of "Vingt anz ensamble converserent" (WACE, 11/1), the CM poet here turns to the French source which he will follow closely for most
of the next seven hundred lines.

10203-8 The dedication of the child to God likewise receives varying treatment in the different accounts. The CM poet regards the vow as a means of attracting divine help for a problem that has defeated human solutions for twenty years. The dedication is thus presented in WACE, 11/3ff. In HERMAN, ill. 2936ff, the vow is mentioned, without details as to time and motive (likewise in De Nativ. Mariae, I.3), by an angel sent to tell Joachim of his impending fatherhood. In Pseudo-Matt. II.2, Anna's vow dates from the beginning of her marriage; the curse of sterility is thus less a factor than the love of God, to whose service the child would be dedicated. Anna's dedication in Protevangelium, 4.1, takes the different form of a spontaneous thanksgiving to the angel's annunciation of the birth of Mary.

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

10222-9 The passage offers an interesting example of how the CM poet utilizes his sources. Line 10222 translates WACE's "Si faisoient lor orison" (11/24). Lines 10223-6, however, are taken from HERMAN, ill. 2808-12. In ill. 10227-9, the poet returns to WACE (12/1-3).

10230 MSS CG read "pair," T "ourse," and L "her."

10233 The patriarch is thus named in WACE, 12/7, HERMAN, l. 2829, and De Nativ. Mariae, II.1, but in Pseudo-Matt., II.1, he is called Ruben and in Protevangelium I.2,

10241-3 The poet softens WACE's "N'ies pas dignes de Dieu servir" (12/15).

10245-89 The discussion with Isachar closely follows WACE 12/18-14/17. In HERMAN, by contrast, the high priest is a flat, brusque, officious figure: "Ne ses qu' dit la loi" (l. 2844); "Fui tost hor de cheens!" (l. 2855). In Pseudo-Matt. (II.1), De Nativ. Mariae (II.1-2), and Protevangelium, Joachim does not debate the matter.

10260-2, 10266-7 The curse of barrenness, not found in HERMAN, is implied in Pseudo-Matt. (II.1) and explicit in De Nativ. Mariae (II.1), Protevangelium (3.1), and Leg. Aur. (8 Sept., p. 587). The source, however, is WACE 13/12-14, 13/18-19. The poet notwithstanding, neither the laws nor God makes barrenness a curse in the Bible. The divine injunction to procreate ("Cresrite et multiplicamini, et replete terram" Gen. 9:1) along with God's promise, "Non erit infecunda, nec sterilis in terra tua" (Exod. 23:26. Cf. Deut. 7:14) would easily lead to the association of sterility and God's disfavour. In fact, this association soon assumed the stature of law through the statements of influential patristic authors. See Augustine, "Illo itaque tempore cum et lex dies Patriarcharum subsequens maledictum
licit qui non excitaret semen in Israel, et qui poterat non promebat, sed tamen habebat" ("De bono conjugali," ch. XXII PL 40 391) and Jerome, "Maledicta sterilis quae non habet semen in Israel" ("In Isaiam," IV.1 PL 24 72).

10273 The fruitless tree reference, evidently added by the poet, may derive from Christ's cursing of the barren fig tree (Matt. 21:19; Mark 11:13-14) or the parable in Luke 13:1-9.

10289-94 Only Protevangelium (1.3) has Joachim delay his departure until he verifies in the records of his people that he alone has been without issue. Lines 10291-4 are given a different order to WACE 15/8-10.

10295-9 WACE 15/18-16/4. Several lines on the remoteness and hardships of the desert area (WACE 15/11-17) have been omitted.

10303-5 Fasting is also mentioned in Protevangelium (1.4), but both content and expression come from WACE 16/9: "Il a à géune pense." The fast is at least forty days long in Protevangelium (1.4). Cf. WACE 16/10: "Ne ni avoit gaires este."

10313-72 The announcement to Joachim, although available in HERMAN (11. 2888-2949), is translated and paraphrased from WACE 16/19-19/14. In HERMAN, Joachim is portrayed as an argumentative, skeptical, and recalcitrant individual—"je nel croi, tant est gregnour..."
"folie" (1. 2893); "Ne sai ... se me dis verite" (1. 2898); "Non fera" (1. 2939)—a portrait developed from Pseudo-Matt. where Joachim requires a second visitation from the angel and the warning of his men, "Vide ne ultra contemnas angelum Dei" (III.4) before he will obey. By contrast, WACE presents Joachim as properly submissive to God's will (19/19ff), a trait that will be evident in his daughter in a parallel annunciation scene later. The characterization is consistent with the accepting and reasonable Joachim of the temple scene (ll. 10227-89).

10323 MS C reads "pof."

10330 The line (also thus in MSS LT) perverts the intended meaning that parenthood in old age is above the suspicion of lust. CG preserve the proper sense: "Es right born and noght of lichery." Cf. WACE 17/15-16: "Que cil qui naist est d'aventure/ De Dieu dont vient, non de luxure."

10331-46 The five examples of children born to elderly parents occur in the same order and with the same detail in WACE 17/17-18/11.

10347-50 A translation of WACE 18/12-15. The manner in which Mary is conceived is here made to parallel that of other outstanding Old Testament personages, freed of the taint of lust, and seen as a prelude to her own miraculous virginal conception of Christ.
Here, as in l. 10365, "leue" means 'believe,' not 'leave.'

WACE 18/17-21 with slight changes in sequence. The passage states unequivocally that Mary was conceived in the normal way (see also l. 10571-2). Her begetting is exceptional only in that it occurs to parents hitherto unable to procreate and now, at least for the mother, past the age of childbearing. HERMAN (l. 2945) is likewise explicit about her thoroughly human conception. The desire to normalize the conception was strong enough in Pseudo-Matt. (III.2) to prompt the addition of "ex semine tuo," referring to Joachim, in spite of the angel's promise that Joachim will find Anna "habentem in utero: excitavit enim Deus semen in ea" (see Pseudo-Matt., p. 291n).

"Fulfilde wip goddis grace" may intimate what is more clearly expressed in other treatments; namely, that Mary was filled with the Holy Spirit from the moment of conception (HERMAN l. 2946; Leg. Aur., 8 Sept., p. 588, and De Nativ. Mariae III.3). Pseudo-Matt. III.2 mentions the indwelling of the Holy Spirit, but only inconclusively in conjunction with her life as a temple virgin.

The details about the manner of Mary's conception and of God's grace in her are important in the controversy over the conflicting doctrines of original sin
and the Immaculate Conception. Augustine ("De Natura et Gratia," ch. XXXVI PL 44 267) felt it best not to speculate in the matter. However, argued that Mary was conceived in original sin (Epistola CLXIV: Ad Canonicos Lugdunensis, de conceptione S. Mariae" PL 182 332-6). Aquinas, adopting a more moderate position, conceded that her conception was tainted by original sin but concluded that God removed this stain prior to her birth (Summa Theol. 3a, 27.2 ad 2). This view was in turn supplanted by Duns Scotus' defense of the Immaculate Conception (accepted as "de fide" Roman Catholic dogma in 1854) whereby Mary was decreed to have been sinless from the instant of her conception (Sentences 3.1). See E.D. O'Connor, "Immaculate Conception," New Cath. Ency. (1967 ed). Beneath the second column occurs the catchphrase "A maiden" enclosed in a parallelogram.

10358 Only in WACE 18/22-19/1 does the angel instruct Joachim as to when Mary should be presented to the temple.

10375-84 Neither the angel's command nor the sacrifice appears in HERMAN, Leg. Aur. (8 Sept., p. 588), or De Nativ. Mariae. The notion of an angelically-enjoined holocaust is ultimately derived from Pseudo-Matt. (III.3), the number and kinds of victims from
Protevangelium (4.4). The immediate source, however, remains WACE (19/17-20/3).

10385-8 The votive intentions parallel those in WACE 20/1-4.

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

10405 The required meaning of "For" is 'for,' not 'from.' The same combination of spelling and sense occurs in l. 2297 (MS C).

10412 MSS GLT support H's "she hir." C reads "sco it."

10419-94 In terms of poignancy and overall effectiveness, the OM's treatment of Anna's grief is fully as powerful as that of the source, WACE 22/3-24/20. The entire episode receives only twelve lines in HERMAN (ll. 2864-75), while De Kativ. Mariae completely disregards Anna's feelings, and Leg. Aur. (8 Sept., p. 588) notes only that she wept bitterly.

10445 "wepe" is possible; however, MSS CGLT have the present participle, which improves the metre.

10451 The minims in "mi" could easily be construed as "un," thus leading to the form "daunsele."

10461 The problematic nature of the line is evident from the various readings: "bat nu mai be thar be noght wene" (MS C); "To mythe me dare the not wene" (L); "I mak na mirthe, thar ye noght wene" (G); "To
merpe me par pe not wen" (T). The agreement on "par" 'behave, need' suggests some such intended meaning as 'You need not expect to jolly me.' The unfamiliar "par" doubtless prompted L's emendation to "dare." The corresponding passage in WACE 23/10-11 is: "dois me tu dire/ Que joie face ne lie soie?"

10471-94 The ultimate source of Anna's lamentation is Protevangelium 2.4:3.3. The CM poet's immediate debt, however, is to WACE 23/21-24/20. CM's l. 10494 alters the sense of the original "Diez! pourquoi fui bre-haigne née?"

10495-550 The angel's visitation to Anna closely follows WACE 24/21-27/8.

10499 See ll. 10306-76.

10517-8 Although Gen. 17:17 makes Sarah 90, De Nativ. Mariae (III.2), the source for WACE (23/21), puts her age at 80 and the CM poet follows this rather than the Biblical version. Leg. Aur., normally content to follow De Nativ. Mariae, here corrects the figure to 90 (p. 588).

10521 MS G's "ferly" is possible but probably an error through metathesis. Joseph is less 'wonderful' than 'noble' and MSS CHLT agree on "frely."

10529 See note to ll. 10354-6.

10531-2 Lines 10648-51 (and WACE 31/13) make it clear that Mary remained in the temple until she was fourteen, not for fourteen years. The source for the present
passage, "Jusques quatorze anz iert gardée" (WACE 26/15), clearly favours the former.

10550  The poet's addition. MSS LT support H. CG have "blisful."

10552-5  The messengers' episode derives immediately from WACE 27/11-15 and ultimately from Protevangelium 4.2.

10555  MS L records "me" for "mete."

10558  The scribe of MS T copied "pere" from the preceding line. CGHL record the correct form, "ere."

10564-6  MSS CG read "gastly gamen" (l. 10564) against LT's "gladnes of gamen." WACE 27/21-2, the source for the passage, does not emphasize the joyfulness of the re-union.

10573-4  The date of Mary's conception, 8 December, is the poet's addition. Although the feast occurs in pre-Conquest calendars, it did not begin to be widely observed until 1129 when it was formally sanctioned by a council of English bishops. See Latin Infancy Gospels. A New Text with a Parallel Version from Irish, ed. M.R. James (Cambridge: CUP, 1927), p. xxxiii; Hilda Graef, Mary: A History of Doctrine and Devotion (London: Sheed and Ward, 1963), I, 210-306; and E.D. O'Connor, "Immaculate Conception," New Cath. Ency., 1967 ed. LL. 24755-968 provide a stirring account of how the feast was established.

10577-8  See l. 10526.
The temple presentation of Mary closely follows WACE 28/10-29/20.

The couplet, missing also in MSS LT, present in CG, translates WACE's observation that Mary's ascent started from the bottom step (28/16-7). In Protevangelium 7.3 she begins on the third step and dances to the top.

WACE 29/4-6: "Illec vout Diex avant mostrer/Qu'ele doit croistre et haut monter."

The account of Mary's temple service is paraphrased and translated from WACE 29/21-31/17. In l. 10611, "mirful may" is the poet's addition.

MSS GT agree with H. L reads "As she of body wox of name," the second "of" evidently the result of dittography. C bases the comparison solely on Mary's corporal growth: "And als sco wex on hir licame."

The source is WACE 30/5-6, which follows the same tradition as HERMAN 11. 3116-7 and De Nativ. Mariae VII.1 in which the angels are merely visitors.

In Pseudo-Matt. (VI.2), they bring food.

Despite the support of MS L, the line is unsatisfactory. By marrying, Mary will not be keeping her "avowe of chastyte" (l. 10692). The context requires the sense 'and still' which is expressed in CG: "Scho miht her mary and hald hir vow."

The solution to the dilemma created by Mary's
vow of perpetual virginity varies. In *Pseudo-Matt.* VIII.1-3, both God and an angel offer guidance; in *Protevangelium* 8.2-3, only the latter does so. In the main tradition, followed by WACE, a voice solves the problem: "Une voix desus aus d'rent." (See also HERMAN I. 3264ff, *De Nativ. Mariae* VII.2, and *Leg. Aur.* 8 Sept., p. 589).

10719ff Isa. 11:1-2 ultimately but the immediate source is WACE 34/17ff.

10733–6 WACE 34/7-8. The use of a miraculously flourishing rod as a selection procedure closely parallels that employed in confirming Aaron to the priesthood (Num. 17:1ff). Joseph, like Aaron, is divinely chosen.

10745–80 The account of Joseph's selection is taken from WACE 35/17-37/7, with minor changes.

10749–57 Joseph's advanced age, widowhood, and sons older than Mary, are uncanonical details from WACE 36/2-4, ultimately from the second-century *Protevangelium* 9.2 and popularized by *Pseudo-Matt.* VIII.4. It was Joseph's oldness, however, which became the central feature of the tradition (cf. *De Nativ. Mariae* VIII.1; HERMAN I. 3294; *Leg. Aur.*, 8 Sept., p. 589), perhaps to strengthen belief in Joseph as Mary's chaste guardian. See Amann, *Le Protévangelie*, pp. 38, 52, and Joseph's claim in "The Magi's Oblation" *Chester Plays*, ed. Deimling, 184/215-6, "[I have been] keper of her virginitie/
many a day, while the influence of Jerome's related concern to establish Joseph as a life-long virgin ("De Perpetua Virginitate B. Mariae," PL 23 213) can occasionally be found in Middle English drama, "I haue be mayden evyr and evyr more wele ben," "The Betrothal of Mary," Ludus Coventriæ, ed. K.S. Block (London: OUP, 1922), EETS ES 120, 68/179, more often Joseph's age is the occasion for bawdy humour: "though I wold, I might not plaie no playe" ("Salutation and Nativity," Chester Plays 110/135-6); Mary is entrusted to him only when he is no longer able "Synne for to Assay," ("The Magi's Oblation," Chester Plays 184/212), and

What heylght bi legges now to be lame
pou dedyst hem put ryght freschly owte

Interestingly, in view of the prevalence of the "senex" part of the tradition, C.P. Deasy, St. Joseph in the English Mystery Plays (Washington, 1937), pp. 32-3, notes that no mystery play refers to the "prior marriage" aspect of the Joseph tradition (cited by Lauritis, ed., Life of Our Lady, p. 82n).

10758-60 Only in Protevangelium 9.1, where Joseph throws down his axe at the heralds' approach, is there a trace of eagerness on his part. MSS CG read "sulik a wyf." LT have "a wif." Only H has "no wyf," perhaps the
result of "no" in l. 10761.

10766-74 The statement in WACE 36/12 concerning Joseph's attempt to escape selection reads: "La verge que j'l tint muça." The CM poet here reverts briefly to HERMAN l. 3298, "Honteus derier-les autres commenche a retourner." Joseph's detection, by a careful rod-count (ll. 10767-72), likewise draws on HERMAN ll. 3299-3303. In WACE 36/16-18, God is petitioned for advice. No such complications arise in Protevangelium 9.1. In Pseudo-Matt. VIII.3 the high priest overlooks Joseph's small wand on the altar whereas in De Nativ. Mariae VIII.1 Joseph forgets his wand, and in Leg. Aur. (8 Sept., p. 589) he avoids putting it with the others.

10775-6 In HERMAN ll. 3299-3305, the dove plays no role in the miracle, and in Protevangelium 9.1 and Pseudo-Matt. VIII.3 the bird appears from the wand. The poet here returns to WACE 37/3: "Une colombe del ciel vint." De Nativ. Mariae VIII.1 and Leg. Aur. (8 Sept., p. 589) follow the "columba de caelo" tradition. This feature of the miracle is probably influenced by the accounts of Christ's baptism (Matt. 3:16; Mark 1:9-10).

10781-814 The poet's three reasons for Christ's being born to a married virgin do not appear together in any of the poet's usual sources. In MSS GHLT, l. 10780 is followed by the couplet "Why, ihesu . . . telle we"
which is in red ink in H. MORRIS prints the lines in bold type as a rubric and leaves them unnumbered. A couplet found only in C (ll. 10781-2) replaces the rubric in that manuscript.


10789-90 Missing in MSS CG, present in LT.


10801-4 Missing in MSS CG, present in LT.

10804. MS L has "gouernyd," T "gouerned."

10809-14 Companionship or help as a reason for the Virgin's marriage appears in Jerome, "De Perpetua Virginitate B. Mariae," PL 23 196 and Comestor, Hist. Schol., PL 198 1539. See also 1. 11174.

10815-6 The poet's homage to Mary is in keeping with his earlier, lengthier veneration (ll. 69ff) and the
dedication of his poem to her (ll. 111-14).

MORRIS prints the subsequent two lines, written in red ink in MS H, as an unnumbered rubric. They are not found in C.

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

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

The Annunciation section contains some curious lapses. In short space, we are informed that Joseph is going to Bethlehem to prepare his house for Mary (ll. 10829-30), that Gabriel appeared to Mary before
she joined Joseph (ll. 10833-4), and that the Annunciation took place when Mary was at Joseph's place in Nazareth (ll. 10841-5). Furthermore, the introductory, explanatory manner of ll. 10841 and 10843-4 is incongruous in the course of a narrative where such basics as the couple's name and marital status have already been clearly established. The explanation is that MS H (along with LT) abruptly switches to Luke 1:26ff at l. 10835. Interestingly, CG continue translating WACE 37/23-39/14. Possibly, the southern redactor was attracted by the higher authority of the Biblical account. Whatever the explanation, the transition is awkwardly managed. With a few minor exceptions, the account is faithful to Luke 1:26-38. MSS CGHILT do not agree again until l. 10907.

Neither Luke nor the GM poet specifies Mary's activity at the time of the Annunciation. Most often, she was presented as meditating or weaving for the temple, indoors. Less frequently, she was pictured as fetching water outdoors. In Protevangelium 11.1-2, the source of these traditions, the angel appears to her outdoors and again when she returns to her weaving. The double visitation is repeated in Pseudo-Matt. IX.1-2 but De Nativ. Mariae IX.1 records only the "indoors" version.

MS L also reads "hir." T, however, has "here." CG have an entirely different line.

Haenisch's claim ("Sources," p. 17*) that MSS CG abandon WACE here and turn to the Lucan account is in error: both manuscripts continue to follow WACE (31/15-40/31) until l. 10890.

Missing in MSS LT, present in CG.

Missing in MSS LT, present in CG, the lines correspond to WACE 39/22-40/8.

Missing in MSS LT, present in CG.

In Luke 1:36, Elizabeth is less precisely called Mary's "cognata." Since Ismeria and Anna were sisters, Elizabeth and Mary would be first-cousins.

Luke 1:36. Surprisingly, the figure is seven in HERMAN l. 3364.


Missing in MSS LT, present in CG.

The poet now abandons Luke and follows WACE (41/9-42/7).

Missing in MSS LT, present in CG, the lines correspond to WACE 41/18-19.

Apparently the CM poet's addition.

Missing in MS L.

As Leg. Aur. (25 Dec., p. 40) notes, there was disagreement over the interval from the creation of the world to the birth of Christ/Incarnation: 5199, 5228, 6000 years. Bede ("De Temporibus Liber," PL 90 290)
also remarks on the diversity of opinion and cites 5099 as one estimate. The Stanzaic Life (ll. 57-61) specifies 5196 years. I cannot explain why the CM's figure is six months longer. MSS GLT agree with "elde" in H (l. 10930). C reads "hele." Since "elde" makes no sense as 'age,' we must view the word either as an alternate spelling (along with "heild," "hald," "hil") of "hele" 'salvation,' or as a corruption of "hele."

10931-97 Luke 1:5-25 with changes of detail and sequence as well as additions from HERMAN. In the Lucan account (1:5-38), the angel appears first to Zachary and then to Mary six months later. The CM poet, however, reverses this clear sequence (ll. 10833ff, 10931ff).

Since HERMAN (ll. 3154ff, 3318ff) observes the Biblical chronology and WAGG omits the Zachary episode entirely, one can only speculate that the CM poet opted for narrative continuity in his Marian account at the expense of strict fidelity to the Bible.

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

10942 The phrasing comes closest to HERMAN l. 3160: "bien pres tot leur aage."

10948 MSS LT agree with H. CG have "on ald wise."

10951 In Luke 1:10, the people are already outside. Cf.
HERMAN 1. 3170: "La gent en fist issir."

10959-61 Based on HERMAN 11. 3174-5.

10973 MSS CG include "be": "sal be blith." LT agree with H on its omission. The statement is translated from Luke 1:14.

10982 The Oxford English Dictionary ("cider") points out that in Biblical contexts "siper" preserves its original broad sense of 'strong drink.' Line 12679 is cited in illustration of the point. Cf. WACE 55/18: "Onques ne but sidre ne vin."

10985-6 Found in MSS CG, missing in LT.

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

11012 Luke 1:36 specifies six months, the time between the Annunciation (25 March) and John's conception (24 Sept.). The poet's extra week is puzzling.

11015ff The Visitation follows Luke 1:39ff, except for occasional supplemental detail.

11029-30 The suggestion here of a "praying" posture for John is made explicit in Lud. Cov. ("The Visit to Elizabeth" 117/55); "[he] turnyd doun on his knes - to oure god reverently."

11035-6 Present in MSS CG, missing in LT, the couplet provides parallels for the relationship of Christ (lord, master) to John (man, clerk).

11059-64 The chronology in Luke 1:56-7 implies that
Mary left before John was born." M.E. McIver ("Visit-
tation of Mary," New Cath. Ency., 1967 ed.), however,
warns that "Luke had a stylistic habit of finishing
one incident before beginning the narrative of another,"
and thus that it is unlikely that Mary would have left
before John's birth since the purpose of her visit was
to help Elizabeth. This is the view adopted in Leg.
Aur. (24 June, p. 358) where Mary acts as Elizabeth's
midwife. John's privilege of being lifted off the
ground by Mary is mentioned both in Comestor, Hist.
Schol. (PL 198.1538) and Leg. Aur. (p. 358). The
wording of the latter—"ministrans ei natumque puerum
suis sanctis manibus de terra levavit"—is closer,
however, to that of 11. 11062-4.

11072-4 HERMAN l. 3207 likewise includes "Paen et
sarazin" among the peoples observing the feast of
John's birth. The statement may have been prompted

11077-8 Matt. 11:11.

11079-81 The rejoicing at John's birth may derive
from Luke's "congratulabantur ei" (1:58) but is more
probably due to HERMAN's "Grant leche en demainment
et ami et parent" (l. 3204).

11082 "Pae," although more often found as "pae" (MSS
CG), "They" (I), or "pae" (T), is a variant of "pae"
'they.'
11095-100 In Luke 1:63-4 Zachary recovers his speech by writing John's name. The events are likewise linked in HERMAN 1. 2318. An additional change is that Zachary's prophecies have been considerably shortened from those in the Lucan account (1:67-79).
11102 The Bible does not indicate when John began his desert existence. HERMAN 1. 3222 puts the leave-taking age at seven. This and other correspondences in this section indicate that the poet is now following HERMAN.
11106-12 Luke 1:15 mentions John's avoidance of strong drink and Matt. 3:4 supplies details of the camel clothing and desert diet. The poet's additional details are from HERMAN, "ne de pain n'i menga" (1. 3226), and "Onques lingne ne laingne ne vesti n'en usa" (1. 3227).
11117 The scribes had problems with this line. MS C reads "Broght to," & "Bot taght." LT agree with H.
11118 The poet once again turns to WACE (44/21).
11121-2 Present in MSS CG, missing in LT, the couplet translates WACE 45/1-2 on the Virgin's increasingly obvious condition.
11125 Luke makes no mention of either Joseph's absence or Mary's pre-marital pregnancy, and Matt. 1:18 is vague on the subject. The poet's "pre monepes &
more" translates the statement in WACE (45/8) that
Joseph returned "quant li quarz mois entra."

11130 Missing in MS L.

11133-4 WACE 45/12-13. In HERMAN (ll. 3426-30), the
discovery is far less delicately handled. Joseph feels
Mary's stomach and exclaims: "Dame, vous estis
grosse."

11136 MSS CGT support H's "he." Still, L's "there"
seems preferable.

11143-53 In Matt. 1:19, Protevangelium 14.1, and De
Nativ. Mariae X.2, Joseph's decision is to put Mary
away secretly. The notion of fleeing derives ultimately
from Pseudo-Matt. X.2 but the poet's immediate source
was WACE 46/9-11. Joseph's concern not to betray his
suspicions is peculiar to WACE (45/21-46/2).

11161-71 The scriptural basis is Matt. 1:20-5 but the
passage is a close rendering of WACE 46/21-47/12.
The rhyme word in l. 11161 seems to have been problem-
atic. MS C has "drednes," G "dredenes," but L reads
"deberynes," and T "deewrynes." The meaning of l.
11167 is clearer in MSS CG: "Hir sunne and fader sal
he be bath." The awkward syntax of "mayden one" (l.
11170--also in MSS IT) possibly arose from dittography
of the -an suffix in "maidan," the form of the word in
CG.

11172-80 Matt. 1:25, De Nativ. Mariae X.2, and HERMAN
1. 3640 likewise note the chasteness of the relationship. The poet's closely-followed source, however, continues to be WACE (47/12-21).

11181-4 Such Jewish slanders provided an important polemical reason for the composition of the apocryphal infancy gospels. See O. Cullmann, "The motives for the composition of the apocryphal infancy narratives" in Hennecke's NT: Apocrypha, pp. 366-9. In Proterevangelium 15.1-16.2 and Pseudo-Matt. XII.1-5, the accusations lead to the ordeal of the "testing waters" in which the skeptical Jews unintentionally provide another proof of the couple's chaste life and of the Immaculate Conception. The trial scene received dramatic treatment in the Lud. Cov. play "The Trial of Joseph and Mary." The uncanonical flight to Bethlehem to escape the suspicions of the Jews derives from HERMAN 11. 3463-8.


11191 Although MSS GLT agree with H on "kyng," the context suggests that 'kin' (cf. C's "kynd") rather than 'king' is the appropriate meaning. The same variation is found in 1. 22010 where "king" (C) and "kinde" (F) are used when "kin" (GT) is clearly intended.

11213-6 The allusion is probably to the miracle of
Joseph's flourishing wand (ll. 10763-74). Mirk's Festival (ll. 1003-4), however, claims that plants bore witness to Christ's coming by putting forth leaves and fruit in less than an hour.

11227-32 Cf. l. 10093. This analogy occurs in St. Ildephonsus of Spain, "Sermo XI. in Diem Sanctae Mariae," PL 96 282; Godefridi Amontensis, "Homilia LXV," PL 174 965; and the play of "Christ and the Doctors," Lud. Soz. 131/97-100. It has also been found on fol. 40 of Gaffrois of Paris' Bible, Jean Bonnard, Les Traductions de la Bible en vers français au moyen âge (Paris, 1884), p. 46, and in the Irish work, Lebar Brecc' (James, Lat. Infancy Gospels, p. 106). The poet's immediate source, however, was WACE 49/8-15. For a study of the image, see Yrjö Hirn, The Sacred Shrine (London: MacMillan, 1912), pp. 343-5. Hirn concludes: "The window and the rays of light become, therefore, perpetually recurring similes by the aid of which Christian poetry illustrated both the Conception and the Birth" (p. 344). Interestingly, WACE's "soutilment" (49/12) as a description of the Incarnation and Virgin Birth appears as "sliliker" (l. 11231) in MS G, but as "kundely" in LT, and "flescheliker" in C. The two groups of readings reflect basically different theological positions. One views Christ's birth as extraordinary, "sine sorde et

11233-7 The vagueness surrounding the circumstances of Christ's birth parallels that of the Biblical accounts (Matt. 2:1; Luke 2:7). Other treatments, however, show less restraint. \textit{Protevangelium} (18.1-20.3), for example, introduced the notion that Christ was born in a cave and that a "doubting-Thomas" midwife, arriving after the fact, physically examined Mary to verify her "post partem" virginity. Whatever the indecency of the matter, the episode attained its theological goal of providing another witness to Mary's virginity. \textit{Pseudo-Matt.} (XIII.2-XIV) retained the cave and midwife but attempted to reconcile his narrative with the Bible by having Jesus transferred, at three days old, to a stable.

11258-40 HERMAN ll. 3486-8 also notes the simplicity of the Christ child's clothing. MS H's "greybe greyde" conveys basically the same meaning as "gere greide" (CGLT) but is a suspiciously unpoetic combination quite possibly produced through dittography.

The tethered donkey does not form part of the "tokenyngis" in Luke 2:12. Generally, however, the CM poet is faithful to the Lucan nativity account.
Luke 2:9 simply records the shepherds' fears; HERMAN (11. 3512-3) explains: "De tel visetement ne sont accoustumés." The OM poet seems to have drawn on both.

The tradition of the ox and ass derives from Pseudo-Matt. XIV in response to the prophecies of Isa. 1:3 ("Cognovit bos possessorem suum, Et asinus praesepe domini sui") and Hab. 3:2, which reads as follows in Pseudo-Matt. XIV: "In medio duorum animalium innotesceris." Jerome's translation was based on the Hebrew, not the Greek, and so differs markedly. See his remarks on the subject, "Commentariorum in Abacuc," PL 25 1309.

Missing in MSS LT, present in CG. The lines remark that Christ was born at a time of peace on the tenth of the month in the same year as John the Baptist's birth.


H's "wip" was probably copied from the preceding line in the exemplar.

The poet's moralizing aside on the virtues of poverty.

(l. 582) but as 120 in l. 11315. In another tra-
dition, however, Simeon was regarded as having been
 crucified under Trajan at 120 years old (see James;
Lat. Infancy Gospels, p. xxix). Lines 11321-2 are
missing in MSS CG, present in LT.

11345-6 In MS C the widowhood is three days longer.

11373 The meaning is 'Thirteen days after he was born.'
"For" (also in MS T) is possibly the result of meta-
thesis in copying "Fra" (CG). Matthew, the sole epane-
gelist to deal with the Magi, is vague concerning the
time of their visit. The figure thirteen appears in
Leg. Aur. (6 Jan., p. 87), A Stanzaic Life l. 1772,
and Hist. Schol., PL 198 1541 and was the interval
between the traditional dates which emerged for
Christmas and the Epiphany. Jan. 6 was already
associated with the Magi's visit by the fourth
Ency. 1967 ed.).

11376-9 Such speculations about the time of the Magi's
visit were invited both by Matthew's silence and by
the need to explain why Herod set the cut-off age at
two (Matt. 2:16) if the visit occurred only shortly
after Christ's birth. One solution to the problem
came from Comestor (Hist. Schol., PL 198 1543) who
suggested that immediately following the Magi's visit,
Herod had to leave on urgent business and was only able
to deal with the matter upon his return nearly two years later. The explanation was repeated in Leg. Aur. (28 Dec., p. 64). Pseudo-Matt. (XVI.1) would be among the works referred to in l. 11379 which adopt the "two-year" theory.

11380-428 Both the OM poet and Leg. Aur. (6 Jan., p. 88) cite Chrysostom in connection with their accounts of the Magi. The reference is to the Opus Imperfectum in Matthaem, a work erroneously attributed to Chrysostom in the Middle Ages. The obvious alternative to having the Magi arrive up to two years after the Nativity was to allow them an early start, Opus Imperf. (PG 56 638) specifying two years (not one, as in l. 11383. Cf. l. 11422). Leg. Aur. (6 Jan., p. 89), following the lead of the Hist. Schol. (PL 198 1541), reconciled the problem of time and distance thus: the Magi "super dromedaries venerunt, qui sunt animalia velocissima, qui tantum currunt una die, quantum equus in tribus." In the "Adoration of the Magi" (Chester Plays, 164/105-7), the camels are capable of one hundred miles per day.

11388-9 Balaam's prophecy originates in Num. 24:17. 11398 The Book of Seth is mentioned in Opus Imperf. (PG 56 637). MS G has "man" instead of "name."

11405 Opus Imperf. (PG 56 637) identifies the place as Mount Victorialis.
Cf. "habens in se formam quasi pueri parvuli, et super se similitudinem crucis" (Opus Imperf., PG 56 638).

Cf. "et neque esca, neque potus defecit in peris eorum" (Opus Imperf., PG 56 638).


Leg. Aur. (6 Jan., p. 90) also claims that the star ceased to shine when the Magi entered Jerusalem, but explains the phenomenon as having forced the wise men to make inquiries, thereby publicizing Christ's miraculous birth. The Three Kings of Cologne (52/26-7) adds that the star vanished two miles out of Jerusalem in a "derk cloude." The star's temporary disappearance, although not explicit in the Bible, is easily inferred from the Magi's having to ask directions in Jerusalem (Matt. 2:1-10).

Basically Matt. 2:1-3 with supplemental detail from HERMAN 11. 3551-3613.

The prophecy in 11. 11467-72 is from Micheas, 5:2. The scribe experienced problems with minims in this section, producing two errors in four lines: "diginte" (l. 11470) and "kyinges" (11473).

"hit semeb to me" probably signals a personal observation for the poet's usual sources offer no such speculation.
The names of the Wisemen, not traceable beyond the eighth century (E.J. Joyce, "Magi in the Bible," New Cath. Ency. 1967 ed.), occur in this order in HERMAN 11. 3644-7 (but with a reversal of the last two in Leg. Aur., 6 Jan., p. 88). The same significance is attached to gold and incense in HERMAN (11. 3671-2), but myrrh is left unexplained despite the intention of completeness: "Si a en ces III. dons. III senefiemens" (1. 3670). The association of myrrh with Christ's humanity and death (CM 11505-6), however, was a commonplace of scriptural exegesis (Leg. Aur., 6 Jan.; p. 91; "The Metrical Life of Christ," ed. Shirley P. Stine. Diss. University of Pennsylvania, 1962, 11. 463-74; "The Magi's Oblation" (Chester Plays, 180/82-8, 180/103); and, The Three Kings of Cologne 79/1-3).

Matthew's silence (2:11-12) about where the Magi spent the night allowed the assumption that it was with Mary and Joseph, hence in humble fashion. The absence of straw beds and other luxuries is pointed out by HERMAN 11. 3675-8 which also provides the detail of the Kings' exhaustion (1. 3680. Cf. CM 1. 11521).

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

Present in MSS CG, missing in LT.
11571-2  Missing in MS C.

11578-9  Matthew's account of the massacre (2:16-18) leaves the number unspecified. The poet's figure of 144,000 derives from Rev. 7:4, probably by way of HERMAN (i. 3737), some versions of which, however, read 44,000. A misprint in the summary headnote in MORRIS makes the death toll 14,400. From a literary point of view, it is worth noting how strong the contrast is between the poet's avoidance of grisly detail in the narrative of the slaughter and HERMAN's gruesome account (ll. 3718-21).

11581  The scribe's mistaken "wer" was probably influenced by the surrounding r's. He made the same kind of mistake in l. 9874, writing "her rest" for "he rest."

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

11590  MS L likewise reads "wete" as opposed to CG's "wildrin." Both directives make sense: follow water holes or stick to the wilder (less well-travelled) routes.

11597-600  The details of the attendants are drawn from Pseudo-Matt. XVIII.
11603–12576 With the exception of ll. 11797–925, this lengthy section is devoted to the "enfances" of Jesus, in three major parts: 1) en route to Egypt; 2) Egyptian sojourn; 3) residence in Galilee. The complete silence of the Bible concerning the childhood of Christ from the flight into Egypt until the temple episode at age twelve (Luke 2:42–50) made this an attractive area for speculation. The poet follows Pseudo-Matt. very closely, often simply translating large portions. HERMAN (11. 3731a–b) alludes to these "wonderchild" exploits but refrains from relating any of them.

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

11615–8 The reference, also in Pseudo-Matt. (XVIII.2), is to Ps. 148:7.

11629 The rubric "Hou pe tre boued to saint mari" precedes this line in MS G.

11641–2 On the uncanonical ox and ass, see note to
Concerning these animals, Vincent de Beauvais gives valuable testimony about the channels for popular transmission of such details: "Et in picturis ecclesiarum quae sunt libri laicorum, sic representatur nobis," Speculum Historiale (1624, reproduced, Graz, Austria: Akademische Druck-u. Verlagsanstalt, 1965), VI, 89.

Pseudo-Matt. XIX.2 cites the passage but does not name the prophet. The CM poet wrongly identifies him as Jeremiah. The source is Isa. 11:6-9, 65:25. Lines 11651-2 are missing in MS G.

The episode of the obedient palm tree follows Pseudo-Matt. XX-XXI closely.

The poet's reminder of the exotic setting of his narrative.

Joseph's reply emphasizes the human impossibility of obtaining the fruit and the precariousness of their situation for lack of water. Jesus' double miracle of fruit and water is thus given a dramatic context. The rubric "how thee tree bowed to ihesus" precedes l. 11680 in MS F.

MS T also preserves the "ne," a sign of the conditional (as in Old French), not the negative.

"Inde ange[1] brac be tre" precedes this line in MS G.

MSS CFG agree with H's "heben," a variant of
"hences" (Ṭ).

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

11754 For the poet, as for medieval western Christendom in general, infidels worship Mohammed.

11759-62 The poet omits the number involved, 365 (Pseudo-Matt. XXII.2). The figure, suggesting worship of a different idol every day of the year, is reduced to 345 in the SE Nativity (ll. 729-30). The source's "idola" (Pseudo-Matt. XXII.2) is translated "deueles" in MSS HT, but "idels" in CG and "mawmettes" in F. A dilatory couplet (ll. 11761-2) on how the idols broke their necks in falling occurs only in F.

11764-8 The poet's version of the prophecy combines Isa. 19:1 (cf. 1 Kings 5:1-7) and Pseudo-Matt. XXIII.

11773 By changing what was merely the priests' interpretation of the lord's action ("putabant se vindictam videre in eos quorum causa dii corruerant" (Pseudo-Matt. XXIV) into his actual intention, the poet heightens the suspense of the situation.
11776  See note to l. 11754.
11782  The scribe of MS H possibly transposed an -en suffix, thus producing 'hadden stonde' for 'had stonden,' the version found in CFGT.
11785-6  Missing in MSS LT, present in CFG. MORRIS wrongly indicates the gap in LT as 'll. 11787-8.
11789-94  The story is told in Exod. 14:5-29. The sudden belief of the ruler parallels the renewed conviction of the Israelites (Exod. 14:31) after God's demonstration of power.
11797-926  For the account of Herod's death, the poet generally relied on HERMAN ll. 3742ff. Certain details, such as Herod's thirty-seven year reign (ll. 11799-801), do not come from HERMAN (cf. "Longes regna Herodes" l. 3742) but are derived from Comestor's Hist. Schol. (PL 198 1547). A reign of "pyres seuen" (also in MS T) after Christ's birth would make Him twenty-one when he returned from Egypt. The correct reading, "yeres seuen," is found in CG. Leg. Aur. (28 Dec., p. 64), The Three Kings of Cologne 90/30, and the SE Nativity also limit Herod's rule to seven years after the Incarnation. The scribe's erroneous "pyres" probably reflects his textual disorientation in copying "britty" and "yeres" in his exemplar (ll. 11799, 11801).
11802-15  Based on HERMAN ll. 3743-8, but the villifi-
cation is much more pronounced in CM. The accusation in 1. 11810 stems from the tradition that Herod killed his plotting sons, Alexander and Aristobulus, and perhaps includes a reference to the accidental slaying of a younger son who happened to be in Bethlehem during the massacre (see Leg. Aur., 28 Dec., p. 65). In the Metrical Life (ll. 714-29), Herod has this son killed in his presence.

11816-36 The catalogue of Herod's afflictions closely follows HERMAN ll. 3747-60.

11839-40 The rhyme is more obvious in the other MSS: "ner/ mister" (C), "ner/ mistere" (FGT).

11868 MSS. CFWT have "we" for H's "he." Either pronoun makes sense. The plan to kill Herod in a boiling bath requires both Herod's trust in the doctors as healers and the conspirators' faith in them as accomplices. HERMAN l. 3774 reads: "II. mires très bien asseuêtrés."

11879 Herod is also foul-tongued in HERMAN (l. 3781):

"Que queïstes cheens, fil a putain glouton?". (Cf. l. 3788).


11900-4 This general reference to Herod's fate in hell replaces the graphic account of pitchforks, chains, flames, and a strangling serpent found in HERMAN ll. 3794-3806.

11907-10 Missing in MSS CGLT, found in F, the lines allude to other strange deeds at the time too time-consuming to tell. F also contains a two-line rubric preceding 1. ll911.


11927-8 The lines, in red ink in MS H, are printed as a rubric in MORRIS for MSS GLT.

11929ff The poet now returns to Pseudo-Matt. The dam incident follows ch. XXVI closely.

11935-6 Present in MSS CFG, missing in T.


11941 MSS LT agree with H. Although the line makes sense with "erbe," the notion of malice is stronger in C through the consistent use of abstractions: "With nith and enst and iuel witt." G repeats C's triple listing but substitutes "erd" for "nith." In Pseudo-Matt. XXVI.1 the passage runs: "Tunc unus ex infantibus
illis, filius diaboli, animo invido clausit aditus qui
ministrabat aquas in lacus...

11975-6 Christ's spiteful treatment of the corpse fol-
lows Pseudo-Matt. XXVI.3: "pede suo dextro per-
cutiens nates mortui."

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

11992 The accusation of breaking the Sabbath as a child
was doubtless inspired by the same charges against

11993-4 Missing in MSS CGLT, present in F, the couplet-
adds nothing to the narrative.

12015-28 The episode of the Christ child's withering
curse is virtually a translation of Pseudo-Matt. XXVIII.

A minor difference is that in 1. 12015 the poet leaves
the identity of the father, "filius Annæ," (Pseudo-
Matt. XXVIII) vague. A two-line rubric introduces
this section in MS F.

12029-78 A close paraphrase, in places a transla-
tion, of Pseudo-Matt. XXIX.

12032-3 MS H's "ryse" is supported by LT. The better
and perhaps original reading is preserved in C's "resis"
'rush.' G has "rase" 'hasten.' In the next line,
"childre" means 'shoulder': cf. C "Wit scholdur gaf he
him a scou" and G "and shuldered ihesu with grete
enuy" (1. 12034 in this MS).
The corresponding passage in *Pseudo-Matt. XXIX* reads "parentes mortui."


"wedis" is not the noun 'clothes' but the verb 'grow angry.'

MS F reads "bi be arme." In *Pseudo-Matt. XXIX*, Christ lifts the body "ab aure."

MSS GT agree with H but CF have "pu3t hit selcoup." The line is followed by a two-line rubric in F.

The heated words between Christ and the first teacher provide an appropriate introduction to the more dramatic pedagogical dispute which occurs later. The poet, despite such changes as expunging the teacher's name (*Zaccheus--Pseudo-Matt. XXX.1*) and adding ll. 12089-90, sticks closely to his source. Unlike the earlier feats, Christ's confounding of learned men as a child has a Biblical basis (Luke 2:40-7).
12094-5 The accusation has a slightly different character in Pseudo-Matt. XXX.1 in that Joseph and Mary are more concerned with their son than with the traditions of the people.

12118 The form of the utterance is reminiscent of John 8:58.

12126 MS T agrees with H. CFG have "Bot ellis."

12136 MSS CGT have "five." "F has "vij." The spacing between "pou" and "3t" is less than between other words in the line, suggesting the possibility that the scribe misread his exemplar as "bouit." He also frequently makes errors of omission, however, and this is perhaps the likelier explanation.

12143 MSS CFG read "thinc" against HT's "haue." See note to 1.12078.

12151-3 Pseudo-Matt. XXX.4, which in turn draws on John 8:53-8.

12168-252 In presenting Christ's disputation with Levi, the poet continues to paraphrase and translate his source, Pseudo-Matt. (XXXI.1-3).

12180 The identity of the letter, Aleph (Pseudo-Matt. XXXI.1), has been omitted.

12183 The poet suppresses "virgam storatinam" (Pseudo-Matt. XXXI.1) as neither necessary nor meaningful to his audience.

12188 The poet simplifies and personalizes the corres-
ponding generalization in Pseudo-Matt. XXXI.2: "In veritate scias quia ipse qui percutitur magis docet percutientem se quam ab eo doceatur." The incorrect "com," preceding and following words with "m" in them, illustrates once more the susceptibility of the scribe of MS H to neighbouring sounds.

12191-2 The lines do not make satisfactory sense as they stand. Their purpose is not to contrast Christ's omniscience with human teachers' limited knowledge but to characterize as blind those teachers who attempt to teach what they do not know themselves. (Cf. "caecus autem si caeco ducatum praestet, ambo in foveam cadunt" Matt. 15:14). Comparison with MSS CFGT indicates that the scribe mistakenly copied "I" (perhaps from l. 12187) instead of "And" (as in CFGT) and then omitted "not" (found in CFGT). In view of the generally close agreement between H and T, the second line should read: "And wot not what pei teche her feres" (T). CFG agree on "feris" as a verb ('is appropriate'), with a corresponding slight change in meaning: "And wot noght quat thing perto feris."

12193-6 The imagery of the indictment recalls that of 1 Cor. 13:1.

12199-200 The poet here (and later) replaces or confuses the Hebrew "aleph" of his source (Pseudo-Matt. XXXI.2) with the more familiar Greek "alpha." MS T
likewise reads "sew." The literal sense of the lines seems to be that different people view the various letters differently. However, "dispositione discernitur" (Pseudo-Matt. XXXI.2) and the different rhyme words "taw/know" in CFG argue that the poet's intended meaning is that the letters are recognized by their diverse appearances.

12211 The following, presumably esoteric, bit of lore has wisely not been reproduced by the poet: "Dicat magister legis, prima littera quid sit, vel quare triangulos habeat multos gradatos, subacutos, mediatos, obductos, productos, erectos, stratos, curvistratos" (Pseudo-Matt. XXXI.2).

12220 Pseudo-Matt. XXXI.3, "et alia deludere tormenta," favours the reading in MSS CG: "And oper pin." If F's "I note how best is to be-gyn" is meant to convey the teacher's exasperation—"I don't know where to begin!"—the altered form of the line can plausibly be attributed to misreading "be-gyn" as 'begin' instead of 'beguile,' the meaning of the word in CGHT.

12230 MS T agrees with H, but CG read "And I wend i might me wid him stere" while F has "ellis ne may na man him stere."

12231 Like the preceding line, this one proved troublesome. The readings are: "Bot i caitif al nu am biscorn" (MS C); "Bot i, caitef, nu al bischorn" (G);
"bot I caytef now am I borne" (F); and T agrees with H. The inclusion of "nu" and "am" in H would sharpen the contrast, but the line can probably stand as it is.

12244 The line is acceptable as it stands: 'Not many can communicate with him.' The reading in MSS CFG, however, "pat he wip man has na commoun" is closer to the Latin: "nihil cum hominibus commune videtur habere" (Pseudo-Matt. XXXI.3).

12257-61 The lines look forward to the public adult life of Christ.

12268 The poet's addition.

12269-302 A more attractive side of the Christ child emerges in this episode. He demonstrates the same absolute control over life and death, but this time for someone else's victim. There are only minor deviations from the source, Pseudo-Matt. XXXII. A two-line rubric introduces this section in MS F.

12273-4 The poet's addition.

12276 Cf. Pseudo-Matt. XXXII, "una sabbati."

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

12285-6 "stryf" and "felounly" are the poet's additions to the emotionally flat accusation of the parents in Pseudo-Matt. XXXII.

12288 This is the second occurrence (see l. 11973) of the curious form "Ihesc" in MSS HT.

12297-8 In Pseudo-Matt. XXXII, the source, Jesus proceeds directly to establishing his innocence.

12303-22 MSS CFGT support H in beginning a new narrative section here. F, in addition, has an introductory two-line rubric. The division in Pseudo-Matt. seems less natural, the next chapter (XXXIII) not beginning until l. 12306. In remedying the lacuna of one leaf in H (ll. 12313-474), I have substituted the text from T as printed in MORRIS, except that I continue to capitalize the initial letter in each line.

12307-8 The child's obedience is not mentioned in Pseudo-Matt. XXXIII.

12315 MS F's "wib-outen witte a reklis dint" transforms the act into a mere blunder devoid of deliberate malice. T, like CG, allows for either possibility. Pseudo-Matt. XXXIII shows no interest in this aspect of the incident.

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


12321-2 The Marian tribute is the poet's addition.


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

12330 The hundred-fold yield (also mentioned in MSS CFG) is not found in Pseudo-Matt. ("collegit fructus ex eo tres choros" XXXIV) but does appear in another apocryphal work, The Infancy Gospel of Thomas (in Hennecke, NT Apocrypha) 12.2 for the same miracle. A more probable source for the number, however, is Mark 4:8 and, in a totally different context, Luke 16:7.

The miracle is reminiscent of another in which the Holy Family on their flight into Egypt come across peasants sowing wheat. Mary, leaving instructions that anyone inquiring about the family be told that the time of passage coincided with the seeding, pressed on with the group. Immediately, the wheat sprang up, ready for harvesting. Herod's troops, arriving moments later and learning that their quarry passed by at seed time, gave up the pursuit in despair.
See Adey Horton, *The Child Jesus* (London: Geoffrey Chapman, 1975), pp. 109-110. Here, however, the miracle serves a primarily narrative (suspense-creating) function, differing markedly from the GM poet's employment of it to demonstrate the Christ child's amazing powers.

12333-74 **Pseudo-Matt. XXXV.** Like Daniel (Dan. 6:16-23), Christ is safe in the lions' den, not because "Deus meus misit angelum suum, et conclusit ora leonum" (Dan. 6:22), but because of Christ's divine character. MS F has a two-line, G a one-line, rubric introducing this section.

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

12343-54 Like the earlier dragon episode (ll. 11603-66), the lion incident illustrates Christ's claim: "Alle þo beestis þat are wylde/ To me shul be tame & mylde" (ll. 11627-8). A possible biblical influence would be "[Laudate Dominum] Bestiae . . ." (Ps. 148:10).

12357-60 The various readings in MSS CFGT indicate problems with the Latin, "Hic nisi gravia fecisset peccata aut parentes eius, non se ultro leonibus obtulisset" (*Pseudo-Matt. XXXV*). None of the four manuscripts, for example, conveys the notion of desperate sinfulness as a motive for the apparent suicidal entrance to the lions' den. Although different from the Latin, and
variously expressed, the thought in both C and P is that the lions would not honour a sinful person. G and T, however, garble the idea to mean the opposite, that the lions would show obedience only if the person were sinful. The episode has affinities with other accounts in which holiness, nobility, or purity has a subduing effect on wild animals (e.g., the story of the Virgin and the unicorn).

12368-74 The complaint of lack of recognition is un-congruous from a child (eight years old, according to Pseudo-Matt. XXXV) who was not to bid for public notice for another twenty-two years.

12375-84 The brief episode of the parting of the waters and dismissal of the lions draws heavily on Pseudo-Matt. XXXVI. Lines 12377-8 recall Moses and the passage through the Red Sea (Exod. 14:8-29). Indeed, "as wil vp stode" is more indebted to "erat enim aqua quasi murus" (Exod. 14:22) than to "et aqua Iordanis divisa est ad dextram et ad sinistram" (Pseudo-Matt. XXXVI). Moses, however, is merely an agent through whom the miracle is wrought and is unable, like Christ, to perform it of his own accord. The later miracles of calming the stormy sea (Matt. 8:23-7), walking on the water (Matt. 14:25; Mark 6:48-51), changing water to wine (John 2:1-11) are all prefigured here.
12385-6 In Pseudo-Matt., the detail occurs early in
the lions' den episode (XXXV).

12387-414 There is no strictly comparable adult miracle
for this childhood feat of stretching wood. The
closest is the multiplication of the fishes and loaves
(Matt. 14:13-21) which likewise miraculously changes
quantity to suit the circumstances. See also, how-
ever, the account of the expanding and shrinking rood-
beam in ll. 8777-8820. A one-line rubric introduces
the section in MS F.

12393 The poet transforms the six cubits of his source
(Pseudo-Matt. XXXVII.1) into its rough equivalent in
English measure.

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

12403 In Pseudo-Matt. XXXVII.1, Joseph's reaction is
much stronger: "aestuando cogitare."

12404 MSS CFG stress the awkwardness of the situation
through "vingainand tre." T's "ilke for seide" is
tautologous.

12415-48 For the most part, this additional pedagogical
disputation is accurately translated from Pseudo-Matt.
XXXVIII. A one-line rubric introduces the section in MS F.


12423-5 *alpha* and *betha* appear in Pseudo-Matt. XXXVIII.1, in contrast to the Hebrew letters found in XXXI. This discrepancy led B.H. Cowper, *The Apocryphal Gospels and other documents relating to the history of Christ translated from the originals in Greek, Latin, Syriac, etc.* (London/Edinburgh, 1867), p. 79n, to assume that chapter XXXVIII was a later addition. The *Thomas Inf. Gosp.* (14.2) consistently uses the Greek letters.

12439-40 Missing also in MSS CGL, present in F, the couplet repeats the content and some of the vocabulary of ll. 12435-6

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

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

12449-84 The third pedagogical episode stands apart by its fidelity to, and sober development of, the Lucan account of Christ and the doctors (2:40-7). The CM poet's immediate source, which he follows closely, is still, however, Pseudo-Matt. (XXXIX). In MSS FG, a two-line rubric introduces the section. In addition,
FG and T mark the start of the episode paleographically. C apparently makes no such distinction.

12453-5 The poet does not retain the Latin explanation of why Joseph and Mary comply so readily: fear of the people, the insolence of the princes, and the threats of the priests (Pseudo-Matt. XXXIX.1). For MS T's "talus" (l. 12455), CFG have "talking." Both make sense.

12474 MS H's lacuna of two folios ends with this line and accordingly the base text reverts from T to H.

12484 In Pseudo-Matt. XXXIX.2, the conclusion to the episode returns to the earlier metaphorical language of springs and rivers (ll. 12468-70) as a fulfillment of the psalmist's words: "Flumen dei repletum est aqua" (65:10). The CM poet retained the metaphorical diction but not the prophetic interpretation of the event found in his source. MSS CF read "To lere him ought i claim be quit." T agrees with H, and G's "a chaime be quite" indicates scribal corruption.

12487-516 The revival of the deceased burgess was no doubt inspired by such canonical accounts as the raising of Lazarus (John 11:39-44), the widow's son (Luke 7:12-15), and Jairus' daughter (Luke 8:41-55). In MS F a one-line rubric introduces the episode, which follows Pseudo-Matt. XL closely.
12488 Capharnaum, the site of many of Christ's miracles, is a natural choice for a specific location (see Matt. 11:23; Luke 4:23).

12491 Pseudo-Matt. XL does not specify the man's rank: "quidam homo . . . dives valde."

12510 Joseph is less casual in the source: "statim abit . . . currens" (Pseudo-Matt. XL). MSS GT agree with H ('ready to be carried'? 'prepared on the bier'?). F reads: "bodi a-pon be bere." C is puzzling: "bat lik liknes to bere." If not a meaningless reading through haplography, the sense would be: 'the corpse took on the likeness [of a living person].'

12516 The poet omits the revived man's curiosity about the identity of Jesus (Pseudo-Matt. XL).

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

12517 The brevity of the stay in Capharnaum is the poet's addition.

12521 The tradition of James as a son of Joseph arose, at least in part, from Matt. 13:55: "Nonne mater eius [i.e. Jesus'] dicitur Maria, et fratres eius, Iacobus, et Ioseph, et Simon, et Iudas?" These latter, however, could also be the children of Mary Cleophas, sister of the Virgin (John 19:25), and still warrant the designation "brethren" according to the social conventions of the time. WACE (55/8-9) claims only two sons, Joseph and Jacobus, for Mary Cleophas; while Leg. Aur. (8 Sept., p. 586) adds two more, Simon and Jude, in keeping with Matt. 13:55.

12523 The poet particularizes the indefinite "olera" of Pseudo-Matt. XLI.1.

12528 The source is less explicit: "percussit manum Iacobi" (Pseudo-Matt. XLI.1).

12531 The source (Pseudo-Matt. XLI.1) does not mention this reaction. The defective rhyme words in ll. 12531-2 in MS G, "wap/dip," have features of both "legh/degh" (F) and "wei/dei" (O).

12541 The initial word in MSS CFG is "keland," in T, "So."

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

12543-76 The source is Pseudo-Matt. XLII. In MS F, the episode is introduced by a two-line rubric.

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

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

HERMAN (11. 3147c-d) concurs in making John and James the sons of Mary and Zebedeus, but associates this Mary with Anna's second marriage rather than the third.

12547 Matt. 13:56 mentions the daughters but does not specify their number.

12548-51 "mary cleophe" is identified as the Virgin's sister in John 19:25. Both WACE (54/10-55/7) and Leg. Aur. (8 Sept., p. 586) record the tradition of Anna's three marriages—to Joachim, Cleophas, and
Salome—each of which produced a daughter called Mary. HERMAN (ll. 3123-53) agrees substantially with these versions except for reversing the order of the second and third husbands. See Max Förster, "Die Legende vom Trinubium der hl. Anna," Probleme der englischen Sprache und Kultur (Festschrift Johannes Hoops), ed. Wolfgang Keller (Heidelberg: Carl Winter, 1925), pp. 105-30.

12573-4 The divine light that attends the Christ child may have been inspired by the transfiguration of the adult Christ (Matt. 17:1-5; Mark 9:1-6; Luke 9:29-35).

12576 The "A" version of Pseudo-Matt.—the letter designations were established by Constantin de Tischendorf, ed., Evangelia Apocrypha (1876. rpt. Hildesheim: George Olms Verlagsbuchhandlung, 1966)—ends at this point (XLII.2) with the familiar "laus et gloria" formula while "B" terminates with the assurance that the work was written by the apostle John and translated by St. Jerome, of all people (see "Adv. Helvidium," PL 23 200-1 for his strong opposition to apocryphal writings). The headnote in "A" just as confidently—and truthfully—credits Matthew with the authorship.

12577-655 Having finished with the period of Christ's life about which the Bible is silent, from the flight
into Egypt as an infant to the disputation with the
doctors at age twelve, the poet now turns to Luke
2:42-52 for the sole scriptural account of an event
in Christ's youth.

12582 It is noteworthy that the poet's claim of truth-
fulness for his source is not one he made when draw-
ing on apocryphal materials.

12592 MSS CGT agree with H. F reads: "& to ihesu
toke nane entent."

12593-4 The poet has added these details to Luke's
sparse account (2:43-4).

12598 MSS GT agree with H's "vnswered." CF, however,
have "asked." Both are acceptable for in Luke 2:46-7
Christ listens, questions, and replies.

12611-2 In Luke 2:46, both parents seek him, but
nothing is said of Mary's exhaustion, a humanizing
touch by the poet and of the same kind as the obser-
vations that Mary was "flesshy and sumdele/ broune"
and the infant Jesus "sumdele fatte" (The Three Kings
of Cologne, 70/13-17).

12636-40 An amplification of "et erat subditus illis"
(Luke 2:51).

12645 Luke 2:52: "Et Iesus proficiebat ... gratia
apud Deum."


12649-52 Missing in MSS CGT, present in F, the lines
explain that Christ's miracles are too numerous to permit complete coverage.

12653-4 HERMAN 1. 3821: "Adonc s'est porpensés, bap-
tiser se ferá."

12658-712 Chronologically, Christ's maternal back-
ground is out of place at this point in the narrative. In WACE (54/10ff), the information is similarly lo-
cated after the birth of Christ. By contrast, in HERMAN (11. 2123-53) this material is included in the account of Mary's temple service where it forms an appropriate closing chapter to the lengthy marital history of Mary's illustrious parents. The location in CM can be defended on literary grounds, however, for it effects a clear separation of Christ's adoles-
cent and adult stages. The separation receives ad-
tional emphasis in MS F which introduces the section with the rubric "be kinradin of saint Anne & hir/ bren-
housbandis." In addition to the different location, HERMAN alters the usual sequence of Anna's second and third husbands (Cleophas, Salome) and otherwise differs too greatly in detail to have been the source. Actually, the CM poet here returns to WACE (54/10-57/7) and is largely content to translate and paraphrase.

12659-61 Translated from WACE 54/22-55/3.

12673-4 The second line is variously written: "For
sibberadyn & grete bounte" (F); "For sibrede worshepe
& beaute" (T); "For sibred worschip and bunte" (G); and "For sibred wirschip and bute" (C—emended to "bunte" by MORRIS). The couplet in WACE (55/12-13), "Frere fu dit par parente,/ Et par valor et par bonte," shows that F omitted a term and that HT (C ?) misread "bonte" as "beauty."

12675-6 The couplet, also missing in MSS PLT, present in CG, translates "Auques le sambloit da façon./ Si fu de grant religion" (WACE 55/14-15). James' resemblance to Christ is noted in Leg. Aur. (1 May, p. 295) and again at 11. 12687-8.

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

12682-6 According to Leg. Aur. (1 May, p. 297), James' difficulty in walking was not due to his calloused knees but rather from lameness suffered when he was pushed off a high platform. Cf. WACE 55/23-56/2:

   Et tant ora aganoillons,  
   Que la char fu créue grant  
   Deseur les . i.j. genouz devant.

WACE makes no mention of lameness, however.

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

12693-708 The details of Anna's third marriage are
largely translated from WACE 56/7-57/7.

MSS CGT indicate that the initial word should read "Michel." F seems corrupt: "to name Iam. an had I. say." The epithets "Great" and "Less" (Mark 15:40) were applied respectively to James, son of Zebedee, and James, son of Alpheus, as distinguishing epithets.

Ultimately Acts 12:2, but the immediate source is WACE 56/15: "Qu'Érodes fist martirier."

The portrait of John as intimate companion and favourite apostle of Christ derives ultimately from New Testament situations and inferences. Thus, John is privileged to witness the transfiguration (Matt. 17:1-2), the agony in the garden (Mark 14:33), the revival of Jairus' daughter (Luke 8:51), and to ask Christ questions on Olivet (Mark 13:3). So too, however, are both Peter and James. What singled John out was his identification as "illum discipulum, quem diligebat Iesus" and more importantly, as the man chosen by the Saviour to look after the Virgin (John 19:25-6); as the one "recumbens ... in sinu Iesu" at the Last Supper (John 13:23); and as the first disciple to recognize the risen Christ (John 21:7). All these passages, as well as John 20:2, employ the "quem diligebat Iesus" phrase. The CM poet's direct source, however, was clearly WACE 56/21-57/7.
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ABSTRACT

This dissertation is a critical edition of ll. 9229-12712 of the Cursor Mundi in MS College of Arms, Arundel LVII. The text was transcribed from xeroxed sheets of a microfilm and then checked against the original.

The edition falls naturally into three main parts: introduction, text, and explanatory notes. The introduction summarizes the contents of the lines under consideration; describes the manuscript; discusses date, dialect, authorship, provenance, manuscript filiation, and major sources; and outlines the editorial principles followed. The text is intended as an accurate transcription of the manuscript with only obvious errors corrected. All departures from the manuscript and merely descriptive textual information (e.g., capitalization) are included in this portion. The final part, the explanatory notes, deals extensively with such matters as sources, significant variations in readings from other manuscripts, problems of interpretation, and in a more general way, attempts to indicate something of the exegetical and apocryphal traditions within which the CM was produced.