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LA THÈSE A ÉTÉ
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An Edition of *Cursor Mundi* 12713-17082
from
MS. College of Arms, Arundel LVII

by

Henry J. Stauffenberg

A thesis submitted to the School of Graduate Studies in partial fulfillment of the requirements for the degree of Ph.D. in English literature

UNIVERSITY OF OTTAWA
OTTAWA, CANADA, 1977

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ABSTRACT

This dissertation is an edition of ll. 12713-17082 of the *Cursor Mundi*, based upon MS. College of Heralds, Arundel LVII. Transcribed from fols. 74r-100v, the 4,369-line text corresponds to pp. 731-979 in the Richard Morris multiple-edition (*CM* III, *EETS* OS 62).

The project is divided into three major sections: an introduction, the text itself, and explanatory notes.

In addition to describing MS. H, the introduction discusses other MSS of the *Cursor* and their filiation, as well as the poem's date, authorship, provenance, genre, and principal sources.

The textual portion attempts to present an accurate transcription of the MS; emendations and descriptive comments appear in accompanying footnotes.

The critical notes following the text variously seek to demonstrate sources, to establish the currency of apocryphal materials, and to outline the broad exegetical tradition(s) within which the *Cursor Mundi* was produced.
ACKNOWLEDGEMENTS

I acknowledge with considerable gratitude the assistance provided by my supervisor, Dr. A. P. Campbell. In a special sense, I also wish to thank Mrs. Sarah Horrall, who eagerly shared the expertise developed during her preparation of the Old Testament section of MS. H.
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INTRODUCTION

The present edition of CM 12713-17082 has been prepared from the heretofore unpublished MS. Arundel LVII (subsequently designated "H"). As to subject-matter, this self-contained section corresponds to the "sexta elde" in the spiritual history of mankind, thus incorporating the principal events of the New Testament from the ministry of John the Baptist through the Crucifixion. Explanatory notes appended to the text discuss pertinent exegetical traditions, as well as points of philological significance.

This dissertation has been undertaken as one segment of a projected pentapartite edition to be completed under the general supervision of Dr. A. F. Campbell.

1 Several excerpts were, however, included by Morris in his parallel-text edition; see CM, pp. 1024-32, 1082-8, and 1657-63. Hupe (CM: Essay on the Manuscripts and Dialect, p. 68*) notes that Morris has also used MS. E "for filling up gaps" in MSS. F and C. The MS sigla are explained below, pp. vi-vii; a complete table of abbreviations is supplied on pp. 172-174.

2 For an episodic outline, see Hupe, ibid., p. 61*.

3 The first 8,508 lines have been edited by Mrs. Sarah Horrall in The Old Testament Section of the Cursor Mundi (OTSCM), Diss. University of Ottawa, 1973. Remaining portions are currently under preparation by Mr. Roger Fowler and Mr. Peter Mous.
The Cursor's dual value as a repository of religious lore and as a significant index to the spiritual mentality of the Middle Ages cannot be questioned. Unfortunately, however, the Morris parallel-text edition corresponding to the section treated herein dates from 1876. Moreover, this ambitious work is not entirely satisfactory in terms of its critical apparatus.¹ The present edition of MS. H, together with that of Mrs. Horrall and those currently in preparation, makes available yet another southern redaction of the poem, supplemented by a more extensive analysis of its relation to contemporary exegetical influences than has been attempted previously.

Indeed, a recent chapter-length study by David C. Fowler devoted entirely to CM,² as well as the publication of Mrs. Horrall's edition of the Old Testament portion, by the University of Ottawa Press, will doubtless stimulate further interest in this important religio-literary document. The edition here presented, therefore, is intended as a contribution to this "resurgence" in Cursor studies.

¹ Thus, e.g., Haenisch's essay on the sources of CM has been eliminated from subsequent EETS reprints.

Finally, it should be noted that the decision to terminate this project at l. 17082 was largely based upon practical considerations, including the division of editorial responsibility deemed necessary to ensure the appearance of MS. H in its entirety within a reasonable chronological period. Furthermore, l. 17082 represents a logical juncture in the poem. For at this point, the passion-narrative is concluded, and the closing invocation of Blessed Mary can be viewed as dramatically climactic in itself.
THE STRUCTURE OF CM 12713-17082

In his edition of CM, Richard Morris established the following textual divisions for this section; with the exception of the parenthetical notation for ll. 12713-12751, the wording employed below is his.

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

The authoritative MED assigns MS. Arundel LVII to the late fourteenth century, as does W. H. Black. Other sources, however, opt for a fifteenth-century provenance. Deriving its name from the seventeenth-century antiquarian Thomas Howard, Earl of Arundel (1585-1646), the MS itself consists of 175 folios, of which lr-132v are devoted to CM; folios 133r-175v contain an incomplete transcription of the Pricke of Conscience. It should be noted that ll. 1-152 are missing from H.

1 Hans Kurath and Sherman Kuhn, Middle English Dictionary: Plan and Bibliography (Ann Arbor, 1954), p. 35. This date (1375-1400) renders H roughly contemporary with C, F, G, and T (all edited by Morris), as well as the 5,979-line "Edinburgh Fragment."


Hupe notes that H is written "in double columns, each of forty lines." He does not mention, however, that the Passion-narrative (fols. 88r-100v) has been copied in long lines divided into hemistichs by a medial comma. Concerning the script, it is, like that of many later ME MSS, a highly legible lettre bataerde. The only collation of the MS published antecedently is inaccurate; the true collation has been established by Mrs. Sarah Horrall.

On the evidence of dialect, Hupe asserts that H, like T, was transcribed "in a South-Western dialect near the Midland confines." According to Angus McIntosh, the MS was most likely produced in the vicinity of Lichfield.

Linguistic modifications introduced during the southern revision(s) of CM are evident throughout MSS. H and T. Of

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1 CM, p. 68*.

2 In his chapter on paleography, Charles Moorman, Editing the Middle English Manuscript (Jackson, Miss., 1975), pp. 21-22, describes this as "a slightly formal court hand written in book-hand spirit."

3 Morris, CM, p. 1663; cf. OTSCM, pp. iii-v.

4 CM, p. 103*. The present editors hope that a complete study of the H MS.'s dialect can be accomplished when all sections of the text are available for comparison.

these, the most readily apparent is the characteristic vowel-substitution of southern "o" for northern "a".\(^1\)
Occasionally, this tendency has caused the reductor to alter the original word order without improving the reading.\(^2\) The co-existence of northern and southern verb forms should also be noted,\(^3\) as well as the presence of both East and West Midland elements.\(^4\)


\(^{2}\) In ll. 14082-3, C, F, and G are able to rhyme "tu(w)a" with "martha:" however, as a result of vowel-substitution, the H and T scribes have found it necessary to append the meaningless adverbial filler "also" to l. 14083 for the purpose of accommodating the "two" in the preceding line. Likewise, at l. 14270, the presence of "also" (modified from the northern "alsua/al-squa" of C, F, and G) accounts for the addition of "po" in H and T.

\(^{3}\) Thus, e.g., a northern 3rd-person singular ending is found in l. 13648 ("hertes" to rhyme with "prayeres" in l. 13649); however, the typically southern form "clepe" is substituted for the "helpile(e)s" of C, F, and G in the latter line. Elsewhere, at l. 13762, the northern termination "sayes" has been retained to rhyme with "dayes." Similarly, in ll. 13470-71, the northern ending "telles" has been utilized to rhyme with "elles." In some instances (e.g., l. 14286), a northern verb form, such as "gas," has been preserved in all five MSS.

\(^{4}\) Frequently, the OE pre-nasal ǣ has been altered to the West Midland ǣ, as, e.g., in "mon" (ll. 13254, 13579, 13778, 15609, 16225, 17033, etc.), "mony" (ll. 13982, 13984, 15169, etc.), and "wommon(e)" (ll. 13709, 13717, 13743, 13748, etc.). Although OE y is usually retained in MS. H, it has sometimes been changed to y with the characteristic "uy" West Midland spelling (e.g., "fuyr" in l. 15911).
OTHER MANUSCRIPTS OF CM

Richard Morris published four MSS of the Cursor in his parallel-text edition: C (BM Cotton Vespasian A iii, fols. 2r-163v),\(^1\) F (Bodl.3894 Fairfax 14, fols.4r-123v),\(^2\) G (Gottingen Univ. theol. 107., fols.1v-169v),\(^3\) and T (Trin. Camb. 588 R.3.8, fols.1r-142v).\(^4\) According to MED, all

\(^1\) J. J. Lamberts, The Dialect of Cursor Mundi (Cotton MS Vespasian A III), Diss. Michigan, 1935, p. 7, asserts that this text was copied in the vicinity of Durham. For descriptions of the MS, see A Catalogue of the MSS in the Cottonian Library Deposited in the British Museum (London, 1602); also Hupe, CM, pp. 63*-65*.

\(^2\) This MS is described by Falconer Madan and H. H. E. Graser in A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford (Oxford, 1937), II ii, pp. 777-8, and by Hupe, CM, pp. 66*-67*.

\(^3\) For a description, consult Die Handschriften in Gottingen: II Universitats-Bibliothek (Berlin, 1893), p. 353; also see Hupe, CM, pp. 65*-66*, who elsewhere (p. 132*) assigns G to "the North-West of the ancient diocese of Lincolnshire."

\(^4\) Described by M. R. James, The Western Manuscripts in the Library of Trinity College Cambridge, II (Cambridge, 1901); Hupe, CM, pp. 67*-68*. Hupe (p. 135*) states that "Our scribe (T) belongs to the South-Midland, and more towards the West;" he concludes that the MS was copied in southern Hereford. Angus McIntosh, "A New Approach to Middle English Dialectology," English Studies, XLIV (1963), rpt. in Roger Lass, ed., Approaches to English Historical Linguistics (New York, 1969), pp. 396-8, suggests that the MS was copied at Lichfield, where H also originated.
were produced between 1375 and 1400. Two fifteenth-century MSS of CM are also extant: B (BM Addit. 36983, fols. 1r-117v; 127v-158v)\(^1\) and L (Bodl. 1479, Laud Misc. 416, fols. 66r-181v).\(^2\) In addition to the foregoing, two fragmentary copies of the Cursor survive: E (MS of the Royal College of Physicians, known as the Edinburgh Fragment, fols. 37v-50v; 16r-36v)\(^3\) and Add. (BM Addit. 31042, fols. 3r-32v).\(^4\)

\(^1\) The MS is described in Catalogue of Additions to the Manuscripts in the British Museum in the Years MDCCC-MDCGGV (London, 1907); also consult Hupe, CM, p. 68*, who identifies the dialect with that of MS. L (p. 103*). On folio 215v, the date 1442 appears. A portion of the Meditaciones Vitae Christi has been substituted for ll. 14916-17288 of CM, while ll. 4085-6407 of the Prick of Conscience replace ll. 2205ff. of the Cursor.

\(^2\) See Falconer Madan, Summary Catalogue, II (Oxford, 1922), p. 65 and Hupe, CM, pp. 68*-69* for descriptions. Ascribed to "the extremest south of the East Midland" district by Hupe (p. 103*), a date in the MS itself makes it possible to assign L to 1459. Moreover, a note indicating that the owner was one "syster Ann Colville" enables investigators to locate the MS at Syon, near London, in the Bridgetine Abbey of St. Saviour, the Blessed Virgin Mary, and St. Bridget; see N. R. Kerr, Medieval Libraries of Great Britain, 2nd ed. (London, 1964), p. 186. Morris utilized extracts from L to fill lacunae in his edition of MS. F.

\(^3\) For a description, see Hupe, CM, 62*-63*; a full-length study has been prepared by Willy Horning, Die Schreibung der Hs. E des Cursor Mundi, Diss. Friedrich-Wilhelms-Universitat (Berlin, 1906). This MS, the dialect of which Hupe (CM, p. 130*) considers "Northumbrian (or Scotch)", contains only ll. 18989-24968, and is dated 1375-1400 by the editors of MED.

\(^4\) Consult Karl Brunner, "Hs. Brit. Mus. Additional 31042," Archiv, CXXXII (1914), 316-27. Containing ll. 10630-14933 and 17111-17168 of CM, the MS was copied by Robert Thornton of Yorkshire. The MED assigns this MS to the period 1423-1475.
MANUSCRIPT RELATIONS

In his essay on "The Filiation and Text of the Manuscripts," Hupe published the following stemma indicating T as the proximate southern exemplar for B, L, and H:

Subsequently, he altered his diagram to eliminate a direct relationship between T and G; however, Hupe reiterated his view concerning the southern MSS in strong terms: "I therefore stick to the supposed filiation of T H L B; but I am fully aware that it is not beyond

1 CM, p. 103."
doubt."¹ His modified stemma appears below:

For Max Kaluza, T, like H, B, and L, remains a derivative member of the southern textual family, albeit deprived of exemplar-status:²


Notwithstanding the close relationship evident between MSS. H and T, Mrs. Horrall has conclusively demonstrated that neither MS could have been the immediate source for the other. On the basis of lines occurring in the original text, as well as H and T, but not in G, F, or G, she has shown, moreover, that Kaluza’s stemma is highly questionable.¹

In summary, it can be stated that MSS. H, T, B, and L are all southern derivatives of an exemplar no longer extant.

¹ OTSCM, pp. xv-xvii.
DATE

Having acknowledged J. A. H. Murray's view that the Cursor was composed between 1275 and 1300, Rupe makes the following averral on philological grounds: "... it is certain that [the poem] was written as early as the second half of the 13th century; to give a nearer date would be a mere guess." Further citing the poet's dual failure to mention the expulsion of the Jews (1290) and to incorporate numismatic terminology introduced during the reign of Edward I (1279), Rupe first assigns the likely date to 1254–90, and subsequently narrows it to 1255–80.¹ Dickens and Wilson also assign CM to "the last quarter of the thirteenth century,"² while the Cambridge History of the Bible states that the poem was written "about 1300."³

For Ernest Mardon, the Cursor is to be regarded as contemporary with Le Divina Commedia.⁴ Renwick and Orton place CM "c. 1300–1325"⁵—a date consonant with that supplied

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¹ CM, pp. 186*-7*.


⁵ Beginnings, p. 305.
by MED ("a. 1325"). In the Morris edition, the Cursor is simply subtitled "A Northumbrian Poem of the XIVth Century."

Scholarly consensus would, therefore, support CM's composition during the half-century 1275–1325.
AUTHORSHIP AND PROVENANCE

The question of authorship necessarily remains highly speculative, since such internal evidence as that furnished by l. 23909, where the poet refers to himself as a "caitif clerk," is, indeed, minimal.

Understandably, critics have adopted divergent attitudes. Ernest Mardon, for example, variously designates the author "an unknown clerk"¹ and a monk writing "in a large monastic institution."² In contrast, ll. 27148ff.³ have led Laurel N. Braswell to describe the poet as a parochianus—possibly non-secular.⁴ The writer's preoccupation with instructing "lewed men," as well as the admonition "For-þi quen þou o scrift hast nede/ To þi pariche preist þou þe bede"⁵ are cited to strengthen her position.

The attribution of CM to a secular priest, nevertheless,

¹ Narrative Unity, p. 9.
² Ibid., p. 197.
³ In MS. F, this section is entitled "Of þe office of prest."
⁴ The South English Legendary Collection: A Study in Middle English Religious Literature of the Thirteenth and Fourteenth Centuries. Diss. Toronto, 1964, pp. 252-5.
⁵ ll. 26172, MSS. C and F.
entails certain difficulties. For one thing, the lack of intellectual attainment characteristic of the medieval parochial clergy is only too well documented. That the situation had not improved markedly even as late as the fifteenth century is attested by the preface to John Mirk's Instructions for Parish Priests:

God seyth hym self, as wryten we fynde,
That whenne pe blynde ledeth pe blynde,
In-to the dyche pey fallen boo,
For pey ne sen whare by to go.
So faren prestes now by dawe;
They beth blynde in goddes lawe,
That whenne pey scholde pe pepul rede
In-to symne pey do hem lede.
Thus pey haue do now fulle 3ore,
And alle is for defawte of lore.

(ll. 1-10)

Moreover, the content of CM indicates that its author had access to a fairly comprehensive library. According to N. R. Ker, however, there appears to have been a singular paucity of books available to the secular clergy; in fact, most surviving MSS associated with parish churches are liturgical and synaxarial in nature.¹ Notwithstanding the literary activity of such secular clerics as John Trevisa and William of Shoreham, it is most unlikely that the Cursor-poet was engaged in a parochial ministry.

The alternative, then, is to ascribe CM to a regular priest. If this is the case, the authorship may be assigned with some confidence to a Benedictine monk in residence at

¹ Med. Libs., pp. 219-224.
Durham's Cathedral Priory of St. Cuthbert. In addition to possessing the literary resources necessary for the composition of the Cursor,\(^1\) Durham also enjoyed the relative stability required for the production of so lengthy a work during the virtually incessant fourteenth-century Anglo-Scottish border strife.\(^2\) Since monks from Durham also established a priory at Coldingham in Scotland,\(^3\) this would easily account for the Scottish vocabulary inventory in CM.

Ironically, the references to the "englissehe tonge," the "englissehe lede," and the "comune folk of engelonde" in ll. 231-50 have clouded, rather than clarified, the question of provenance. On the basis of this passage, Otto Strandberg believed that the Cursor had been written in Northumberland, not Scotland.\(^4\) Rolf Kaiser, however, noting that the linguistic designation "Scottish" was applied only to Gaelic

\(^1\) For an assessment of the priory's academic resources, see The Rites of Durham, Publications of the Surtees Society, CVII (1902; rpt. 1964), xli, p. 83. Mardon (Narrative Unity, p. 209, n. 3) cites J. Stranks' Durham Cathedral (London, 1960), p. 23, as the source for his assertion that "In the 14th century Durham boasted the largest library in the British Isles."

\(^2\) Although the town itself was sacked by Robert Bruce in 1312, the castle and abbey escaped destruction.


\(^4\) The Rime-Vowels of Cursor Mundi (Upsala, 1919), pp. xiv-xxv.
until the late fifteenth century, suggested that the emphasis accorded the "englishe tonge" in these lines is merely intended to reinforce the distinction between French and English as literary languages.\(^1\) Referring to native vocabulary elements in the original version, Max Kaluza also opted for a Scottish provenance.\(^2\) Mardon, too, following established opinion, assigned CM to southern Scotland.\(^3\) In his EETS edition, Morris simply described the Cursor as "Northumbrian"--a broad geographical designation incorporating all of England north of the River Humber, and Scotland south of the traditional Forth line of demarcation.

Linguistically, the testimony furnished by Scottish and Norse elements is far from conclusive. As Kaiser demonstrated, at least fifty words found in CM occur only in Scottish documents.\(^4\) Although Norse influence is apparent in such instances as the use of "hething" in l. 16028 (C, F, and G), it should be noted that the Scandinavian settlement of Scotland was restricted to the southwest and far north.\(^5\)

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\(^2\) "Zu den Quellen," 453.

\(^3\) Narrative Unity, p. 9.


Despite the variety of views concerning provenance, no significant evidence has been adduced to challenge the poem's Durham- attribution.
Admittedly, CM is difficult to categorize; indeed, it should be properly considered a "generic compendium," incorporating aspects of universal history, biblical paraphrase, hagiography, and popular religious legend. The text is, moreover, liberally interspersed with pious lyrics, proverbial reflections, and homiletic admonitions. Baugh's designation of the Cursor as an "omnibus poem"¹ is, therefore, most appropriate.

Understandably, approaches to the problem of classification differ considerably. In fact, there appears to have been some uncertainty among the scribes themselves; thus, G refers to CM as a "tretis," while T terms the work "a boke of storyes." Whereas Wells categorizes the Cursor among "Comprehensive Works of Religious Instruction and Information,"² the editors of the Cambridge Bibliography of English Literature include the poem under the heading "Moral and Religious Instruction." Mardon, however, labels CM "a vast religious epic."³ The general view of the Cursor as an "encyclopedic" composition is endorsed by Dickens/Wilson,⁴ Bloomfield,⁵ and

³ Narrative Unity, p. 13.
⁴ Early ME Texts, p. 114.
⁵ The Seven Deadly Sins (East Lansing, Mich., 1952), p. 175.
Benwick/Orton. 1

Referring to the frequently cited lines in the poet's introduction ("Man yheres rimes for to here/And romans red on Maneres sere"), some critics have emphasized CM's relation to romance tradition. 2 Doubtless, many readers would also be prepared to apply Bonnard's description of Hermain's Bible ("... une chanson de geste ecclesiastique, destinée plutôt à édifier qu'à charmer") 3 to the Cursor, as well.

Assuredly, CM is best understood as what it was intended to be: i.e., an all-inclusive account of mankind's history from the Creation to the Last Judgment. The magnitude of the content itself, therefore, justifies the poem's formidable length. Notwithstanding the Cursor's expansiveness, the text evinces a definite architectonic sophistication. At the broadest level, structural order is, of course, imposed by the aetas mundi format. 4 More subtly, as Mardon asserts, "artistic unity" is consistently maintained by the poet's skillful synthesis of prophecy, legendary materials, and especially the history of the Holy Roodtree. He concludes, furthermore, that "The whole monumental work is framed in the

1 Beginnings, p. 305.


4 See n. to l. 12715.
contemporary Medieval devotion to Our Blessed Lady."\(^1\)

The section treated in the present edition introduces a new generic element: the "gospel harmony."\(^2\) Indeed, even a brief examination of Haenisch's table of Vulgate sources\(^3\) establishes the indisputable relation of CM 12713-17082 to this formal tradition.\(^4\) Consequently, the Cursor-poet's narrative of the "sexta elde" should be regarded as constituting an autonomous generic unit within the work's broader structural framework--i.e., a gospel harmony supplemented by apocryphal episodes and details.

\(^1\) Narrative Unity, p. 15.


\(^3\) "Inquiry into the Sources of the Cursor Mundi," CM, pp. 35*-39*.

\(^4\) See, for example, n. to ll. 15789-816.
SOURCES OF CM 12713-17082

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

As a typical example of the difficulty involved with definitive source-attribution, one might note the Marian ancestral table in ll. 12733-51. Although the Legenda Aurea doubtless constitutes the immediate source, Jacobus de Voragine ultimately obtains his information from John Damascenus. That the Cursor-poet was familiar with De Fide Orthodoxa in the original Greek text is, of course, highly improbable. Nevertheless, a Latin translation of this important work was available in thirteenth-century England, having been produced by no less a personage than Robert Grosseteste,¹ whose Chateau d'Amour is a recognized source for CM.

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

¹ See Kari Sajavaara's The Middle English Translations of Robert Grosseteste's Chateau d'Amour (Helsinki, 1967), p. 33.
The Vulgate Bible

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

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

¹ P. xxii, n. 62.
² Inq., pp. 35*-39*.
Herman's Bible

Herman de Valenciennes's OF Bible has long been acknowledged as a major source for both the Old and New Testament sections of CM.\(^1\) The relationship between the two works is especially evident, e.g., in such instances as their respective accounts of Christ's entry into Jerusalem (ll. 14937-15112) and their lengthy scriptural recapitulations (ll. 14398-14451).

The Old French Rood Poem

Contained in MS.BN.fr.763 (fols.267-273), this 1,783-line poem was initially recognized as a source for CM by A. S. Napier.\(^2\) Several sections furnish material for the Old Testament portion of the Cursor, but the OF work's influence upon the present New Testament text is principally reflected in the following episodes: l. 15691ff. (Judas

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\(^1\) This important text was edited by Otto Moldenhauer under the title Le Bible von Herman de Valenciennes II (Griefswald, 1914), but published in incomplete form. Karl Bartsch's Chestomathie de l'ancien françois, 10th ed. (Leipzig, 1910), pp. 71-76, also furnishes an excerpt. For an extensive comparison, consult Doris Bidian's The CURSOR MUNDI and HERMAN'S BIBLE, Diss. Chicago, 1929, and her subsequent article "Herman's Bible and the Cursor Mundi," SP, XXX (1933), 427-444. A more recent study is Philip Buehler's "The Cursor Mundi and Herman's Bible--Some Additional Parallels," SP, LXI (1964), 485-99.

\(^2\) The History of the Holy Rood Tree (London, 1884), EETS OS 103, pp. xxiiiff. Napier published several parallel extracts to demonstrate the relation between both poems.
and the "scalded cock"), l. 16543ff. (the Crucifixion),
and l. 16861ff. (the "humatio" of the three crosses).

**Vita Prothoplausti Ade**

This work, more commonly known as the *Legende*, was
also established as a source by A. S. Napier. Its con-
tribution to OM 12713-17082 is chiefly evident on the basis
of details not contained in the OF Rood Poem, such as the
"mira fragrancia" associated with the cross-wood (16561-2).

**Historia Scholastica Evangelica**

Petrus Comestor's monumental work was originally
accorded source-status by Haenisch. Apart from supplying
a broadly authoritative exegetical structure for many
medieval religious texts, the *Historia* also cautiously
transmitted such non-canonical notions as John the Evangelist's
identification with the bridegroom at Cana (l. 13424-30;
13438-9). In some cases, Comestor may have inspired the
southern redactor of OM to depart from the original northern
reading in such significant details as the substitution of
palm for pine in the composition of the rood-arbor (l. 16565).

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1 Ibid. The version quoted in the present edition is
that of C. Horstmann (based upon MS. Queens Coll. Oxford
213) in "Nachträge zu den Legenden," Archiv für das Studium
der Neuen Sprachen, LXXVI (1887), 457-70.
2 PL CXVIII, 1537ff.
3 Inq., pp. 3*-13*. 
Few scholars, however, would now agree with W. H. Schofield's opinion that "Comestor was the chief source of the Cursor Mundi."¹

Le Chateau d'Amour

The poet himself mentions "sent Robert bok"² at line 9516, thereby attributing a canonically unsubstantiated status to the venerable Grosseteste.³ Haenisch discusses this source at length with reference to ll. 9514–11594.⁴ Regarding CM 12713-17082, the influence of the Chateau d'Amour is most apparent from l. 16949 onward.⁵

¹ English Literature to Chaucer, p. 76.


³ Despite four separate—and unsuccessful—attempts at securing his canonization in 1280, 1286, 1288, and 1307, "Grostest of Lyncolne" was popularly accorded sainthood. Cf., e.g., Robert of Brunne's Handlyng Synne I, ll. 4739ff., ed. F. J. Furnivall, EETS 119 (London, 1901).

⁴ Inq., pp. 23*-31*.

⁵ This relationship has been established by Kari Sajavaara in "The Use of Robert Grosseteste's Chateau d'Amour as a Source for the Cursor Mundi," NM, LXVIII (1957), 184–193. For an extremely authoritative discussion of related versions, see the same author's Middle English Translations of Robert Grosseteste's CHATEAU D'AMOUR (Helsinki, 1967).
Legenda Aurea

This well-known synaxarial compilation1 is discussed by Haenisch, but only as a source supplementing Isidore's De Vita et Morte Sanctorum.2 More specifically, he limits the Golden Legend's influence to the apostolic narrative inaugurated at l. 20849. Voragine's work, nevertheless, has been used elsewhere by the Cursor-poet (e.g., in his explanation of Mary's genealogy).3 Although frequently cited in the accompanying notes, the principal value of the Legenda in terms of the present edition is, however, to demonstrate the currency enjoyed by numerous elements of apocryphal lore during the Middle Ages.

1 The text cited is that of Th. Graesse (Lipsiae, 1850).

2 Inq., pp. 47*-56*.

3 ll. 12733-51.
EDITORIAL PRINCIPLES

This edition of CM 12713-17082 represents a conservative treatment of MS. Arundel LVII. Consequently, emendations to the text itself, as well as conjectural readings, have been strictly avoided, although clear instances of scribal error have been cited in the accompanying footnotes. Textual and philological matters requiring more extended discussion and comparison with previously published versions have been reserved for the explanatory notes following the poem.

In keeping with the foregoing approach, the original spacing has been reproduced as precisely as possible, including the separation of compound prepositions, and prefixes from their radix-nouns. Punctuation, likewise, has been retained without alteration. The marginal slash marks (//) occurring throughout H, but with greater regularity in folios 88r–100v, have also been recorded in conformity with the MS. In cases of imperfect legibility, pattern-frequency has been employed as the determinant transcription factor, when there has been at least a strong possibility that the marks were actually intended by the scribe. All expanded abbreviations have been underlined; the ampersand, however, has been preserved as a symbolic notation.

The following descriptive criteria have been adopted to distinguish between the different types of capitals appearing
in H. "Large" and "medium" capital letters occupy respectively four and two lines of text; only one instance of the former is encountered in this section of CM (fol. S7v). "Small" capitals, which usually begin a column, are only slightly larger than regular initial capitals; although they clearly vary in shape; often, such distinctions occur as a result of elongation.

It should be noted that the first leaf of the MS, containing ll. 1-152, is missing. Originally, it was the editor's intention to furnish two sets of line numbers corresponding respectively to MS. Arundel LVII and the four MSS published by Morris. Concomitant with the assumption that textual comparison will invariably involve reference to MSS. C, F, G, and T (and seeking to forestall the confusion that would likely result from duplicate references), the present text lists only those line numbers corresponding to the EETS multiple-edition.

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1 OTSCM, p. lxii. The several editors of MS. H have agreed to follow Mrs. Horrall's system of classification.
Of pis nomore but ober here
Of ion baptist & ihesu dere
pe sixte elde to brynge in place
Whenne pat god wolde sprede his grace
To his owne chosen trewe
pe testament bigon he newe
Wher of seynt Ion was messengere
pat of holynes had no pere
Wip his baner he coom bifice
To teche pe lawe of cristen lore
Ion as banerere of honoure
Coom po bifice oure saueoure
In tyme of holy Ion to mene
Was lawe bigonne of bapteme
He taughe men first forsake synne
And so her bapteme to bigynne
By whiche to heuen we shul come
Whenne we of pis world ben nome
If we oure lyf trewely lede
And at pe endyng to crist vs bede
pis tre pat I here bigynne
Is al set for mary kynne

12713 The O in Of is a medium-size, decorated capital.
pat men may knowe witterly
Of Ioseph kyn & of mary
for bope of o mon þei come
pat leuy had sumyme to nome
pis leuy had sones two
Matan & pantera also
Of mahan coom iacob & of him Ioseph
pat is þe nepermaste step
Of þat syde no mo to telle is
Of pantera coom þarnpanera I wis
Of þarnpanera coom Ioachim
And seynt mary coom of him
Seynt Ion bi þe flum gon dwelle
þe folk fur feire for to spelle
In watir baptised he alle þo
pat wolde þapteme vndir go
In baptisyng þenge & olde
Men to him souȝte & he was bolde
His prechyng & his sermoun
Brouȝte mony men to resoun

12739 The s and o of sones are indistinct.
12752 The S in Seynt is a medium-size, decorated capital.
12753 Read ful for fur.
And in to waye to gete hem mede
But hard hit was his lyf to lede 12761
Pe iewis tiping of hym herde
And of his fare pat he wip ferde
Wondir hem pouste pat he myst laste
Wip so great travaile & faste 12765
Sip he was of her kyn & kip
Whi he wolde not won hem wip
Pe maistris also of pe lawe 12768
Bitwene hem in her comyn sawe
Had wondir of pis baptisyng
And seide hit is greet mistrowyng
Pis Ion shal oure lawe for do 12772
But we take better tente perto
We wol se for what resoun
ffor sayung or dampnacioun
Pat he siche baptizing mas 12776
And wheþer he be messias
Pat pe folk abideþ so
To brynge hem out of wo
Elye or crist wheþer is he 12780
Pe sooþe fayn wite wolde we
Or he is prophete pat þus leres
Wip þis sent þei her messangeres
Of þe wisest þat þei fond 12784
To brynge from Ion certyn tipond
pe messengeris þus I sende
To þat wildernes þei wende
fful hendely þenne þei him grette  12788
Anoon as þei to gider mette
þe wisest þat among hem were
þe erned seide on þis manere
Sir þei seide we wolde þe pray
þat þou þe sope woldes vs say  12793
What man shul we calle þe
Tell vs what mon þou be
Alle folk of ierusalemès lond
hau wondir of þe to þe wyndistond
Of þi baptem & of þi dedis  12798
Of only lyf þat þou here ledis
Art þou ouþt hely here now
Cryst or prophete þat mon shulde bow  12801
Wheþer þou leue siche lay as we
To send hem word þei praye þe
Of þi self what wolt þou say  12804
Vnto maistris of þe lay
Gladly þen seide Ion
I shal ȝow telle some anon
My leue breþer and my frende  12808
foll.75r col.I
Aȝein to ȝoure maistris ȝe wende
And telle hem sop on my partye
Nouþer am I criþ ny ȝit elye  12811
Ny prophete se me not calle
What shul we seye penges to hem alle
A voys cryinge in desert
So I hette al apert 12815
Biddynge make redy se gate
Of se lord hygest of state
A3eyn se lord pat comen is now
To him owe vche mon to bow 12819
pat long was het now comen es
Of him I preche in wildernes
Of whom am I not worthi to
To louse pe pongsis of his sho 12823
And loke se make redy his wey
He is pat lord so shal se sey
Al holy Iones sawe
Broust pei to maistris of pe lewe 12827
Whenne ihesu crist was comen nere
To pe elde of bretty 3ere
he knew pe tyme come
pat he wolde haue bapteme nome
He wente him to flom iurdone
pere he fond his cosyn Ione 12833
Lyuynge pere al only
But bi goddis louse on hy

12828 The W in Whenne is a medium-size, decorated capital.
Whenne Ion him sey as saip pe boke
ffor drede vche lymme he quoke 12837
And seide pat alle mysten here 12838
Se pe lomb of god dere
Se pe lomb pat clense shale
pis wrecched world ful of bale
pouxe he aftir me born be 12842
Longe was he before me
Ihesu seide to seynt Ion
My cosyn dere & frend anoon
'To baptise me I haue pe soust 12846
Baptise pe lord dar I noust
I caitif whefen coom hit me fol.75r col.2
pat I lord myn shulde baptise pe
ffor I am lord ful of synne 12850
And hider fled from al my kynne
A nedeful wrecche here am I hidde
pou shal do Ion as I pe bidde
Baptise pou me leue cosyne 12854
I dar not touche pe lord myne me
Skil pinke hit were more
pat I of pe baptised wore
Ion he seide we mot lawe fulfille
Lord he seide now at bi wille
Ihesu into pat watir seode 12862
And seynt Ion ny3e honde him stode
Whenne he say ihesu pere stonde
Quakyng he lift vp his honde
pere wasoure lord cryst
Of his owne seruaunt baptist
On him pe holy goost pen list
In shap of doufe coom wip fliȝt
As he loked vp to heuen
Open he say pe cloudis seuen
pe fadir steuen out hit brast
As hit were a pondir blast
pis is my loued sone so dere
Al pis world him owe to here
In whom I haue as ȝe may sen
Eurewel apayed ben
Whil sainct ȝon pis offis did
Dyuerse wondris pere were kid
pe holy streme of flom iordone
On bope side stood stille as stone
pre pingis in oon were seen pere
pe sone pat monnes body bere
pe fadir voys pe childe pere knew
pe holy goost dowfe of vertu
pe olde testament here slakep
And pe newe bigynnyng takep
Of πi worship ion is to say
pat shewed was ilke day
Ion was of alle dedis clene
pourse πi merit was hit sene
Whenne noon so worπi was as pow
To hondele gode iesu & bow
And saf him be holy sacrament
pat al πis world owe to tent
Merueile hit is to pinke in brest
How shulde be clerk baptiẽe be prest
pe sone be sadir pe kny̴t be kyn̴g
he ordeined pat made al πing
But my̴ste hit neuer ouer slip
pat him self seide of πi worship
Of blis pat he to be pursuide
Siche witnessynge him self seide
Among alle wymmernes sones seide he
pat euer was or jir shall be
A gretter childe was neuer noon
Of modir born πen πou seint Ion
He πe chees for his lanterne
Bifore his face πe liste to berne

12888 The O in Of is a medium-size, decorated capital.
12899 The i and n in bing are separated by a blot in the manuscript.
To go before his comyng
As baner dop before a kyng
As baily goop before Iustise
So coom pou before pat riȝtwyse
When ihesu had baptem vndirgon
He laft Ion stille by flum iordon
ffor þo to folk he wolde him knowe
But ar he wolde him fully showe
Sitt a whyle he wolde abyde
Til he had fasted lenten tyde
pat wolde he not done apert
But went in to depe desert
pere þe holy goost him ledde
He fasted fourty dayes vnfedde
ffourty nyȝtis & fourty dayes
peonne hongride him þe story sayes
poure þe kynde of his monhede
pat of bodily fode had nede
pe enemy fend þo him souȝt
ffonde him he wolde if he mouȝt
Hit was sene he him not knewe
Wherme he temptide þat lorde trewe
ffayn he wolde hym taste wip synne
To wite if he had part þer ynne
pat faȝse deuel as I seide ere:
Coom to asaye his maker þere
He had no doute wip him to mote
But stood riȝt bi his lوردis fote
he say hym hongry al for faste
In gloteny he wolde him caste
To him he seide I woot þat þou
hast fasted longe & hongrest now
If þou be goddis sone
Make þi biddyng to be done
þat þese stones be bred to wille
And siben may þou ete þi fille
To þat fend seide god anone
Men lyueþ not bi breed one
But bi goddis word also
þat of his mouþ to men shal go

// þis fend laft not his werre
But bodily he geode him nerre
Who wist euer þeof so bolde
He hent his lord in his wolde
In his armes & toke his fliȝt
To þe toun of ierusalem riȝt
On an hiȝe pynacle he set him doun
Of þe temple in þat toun
If þou be goddis sone seide he
þus shal I assaye now þe
Leep doun nowe to þe grounde
And kepe þi body hool & sounde
ffor written hit is he shal þe sende

Aungelis þe for to defende 12965
To kepe þe in her hondis two

Wipouten hurte of foot or to
Novþer to hurte on tre nor stone
Do leep drede þar þe haue none

Ihesu seide þe ouȝte to wonde
pi god þi lord for to fonde 12971

// 3it gon þat þeof more to chyde fol.76r col.1
And seide here shal þou not abyde
Sum òpere vnsweren shal þou say
Ar I passe from þe away 12975
þe fend him in armes hynt
And bar him forþ wipouten stynt
Vpon þe heyt hil he fonde 12978
And þere shewed him al þe londe

Bueryche kyngdome & vche cite 12980
Ouer al þe world þe myȝte se
Sestou not seide þat feloun
Al þis world tour & toun
þe kyngis alle are at my fay 12984
And at my wille regne þay
Alle I gyue hem to þe now
If þou kmelyng wolt me bow

12971 The catchwords 3et gon appear in the lower right hand corner of fol.75v, below this line.
pe ouste not to haue in doute
ffor to be myn wndirloute
Ihesus seide no lengere
May I þi wickede wordis here
ffle sathan wipouten dwelle
ffor written hit is in book of spelle
þi lord owe þou to fote falle
And worshipe wip þi myȝtis alle
pe fend fled anoon þat tide
Durst he no lenger his biddying byde
His aungels coom at his wille
And serued him as hit was skille
Leue we ihesus a litil while
And turne we to seint Ion our stile
How heroude kyng him dud of lyue
ffor loue of his broper wyue
But not þat heroude wite þe wele
þat sowȝe þe childre of israele
But anoþer þat so hat
Of þre sones þat he gat
pe formast het archelaus þus
As þe story telleþ vs
þat regned aftir his fadir lyue
þat oþer phelippe spoused a wyue

12988
12992
12998
13003
13008
13000 The L in Leue is a medium-size, decorated capital.
pat hadde to name herodias
Heroudis pe bridde broper was
pis heroudis kyng as hit is red
Bope he loued seynt Ion & dred
And gladly herde his sarmoun
But myche he dide aseym resoun
Vnkyndenes he kidde ful ryf
he raft philip his broper his wyf
pe same pat herodias hist
Miche he dide aseym pe rist
Whennen Ion herde hit was so
Wite 3e wel he was ful wo
And forto felle pat foule shome
He coom to heroudis home
Out of desert pat he was Inne
He coom to blame pe kyng of synne
Bifore his barouns euerychone
he forbede him pat womnone
And tolde him wherfore & why
No mon shulde do so synfully
herodias herde pis tiping
And drad to leue heroudis kyng
In hir herte wolde she wede
ffor why his wordis were to drede
She wist mel riȝtwis was his sawe
But of him wolde she stonde noon awe
On ope r side she was ful wo
Lest she parted pe kyng fro
She cryed & made mychel dol
As she pat was an ebbor fabl
She had a dou stir of philip geten
hir wickednes bep neuer foryeten
Of hir name is no fors to telle
Knowen she is þerby in helle
To kyng heroude seide seynst Ion
Dowey fro þis wicke wommon
þou louest hir myche aȝeyn þi lyf
And þit is she þi broþer wyf
Whom þou shuldest not haue wip lawe
If þou dredest goddis awe
I drede, but þou soone bete þi sake
þou diȝest not wipouten wrake
Dowey Ion whi seistow so
To þi deseert I rede þou go
Stille I rede þou hold þe pore
And of þis mater to speke no more
ffor leue hir ȝitt wol I nouȝt
pat þou hast seid bep dere bousȝt
I loue hir more þen any þing
pat is moost aȝeyn þe kyng

The initial I is a small capital.
pi broper wyf fro him to reue
I rede bi tyme sit thou hir leue 13065
He seide Ion to myche is spoken
And bat shall not be vnwroken
pou shalt in my prisoun lye
And pese wordis dere abye 13069
herodias hatid him to rede
pei prisoned him bi hir rede
In prisoun heroudis dud him cast
ffor to make him agast 13073
To sle him was he not in wille
But bat wicked wommon to stille
Hir to wrappe he dredde sore
ffor he loued no bing more 13077
his disciplis coom him to se
De kyng hem lete haue fre entre
pei fonde him in bat prisoun depe
Mist pei not forbere to wepe 13081
Ion asked & wolde wite
Wheber ihesu cristoure lord zite
Bigon wip wordis him to kipe
ffor herof wolde he be ful blipe 13085
He seide my breper leue frende
Now shal ze myn eronde wende 13087
To ihesu bat lordynge now
And seip him as I seye to 3ow
On meke manere say youre eronde
fforgetep not but vndirstonde
Aske hem if he be pat some
Pat mon to saue now is come
If hit be he how longe sipe
Shal he him hide & not kipe
Or bidde him sende vs word pon
Wheper we shul bide anoper mon
pei took leue & from Ion went
And coom þere ihesus was present
pei seide sir Ion þe greteþ I wis
þere he in harde prisoun is
And askþ if þou be he þat shale
Louse þe bounden folk of bale
3e I am he he seide parfay
3e shul grete him wel & say
Miseles are hole & criples go rišt
Deef han heryng & blynde han siȝt
And þat mon shal blissed be
þat him sclaundrep not in me
pus þei toke þis vnswere
And louely to seynt Ion hit bere
Miche folk was wip ihesu þon
And he to take hem bigon
He bad hem alle holde hem stille
Til he had hem seide his wille
Gode men he seide what mon ȝed ȝe
In to wildernesse to se
Wende ȝe þere a ruyd to fynde
pat heldeþ waynynge wiþ þe wynde
Ouer a man clad in silk
In kyngis housis are founden þilk
Say me what ȝe souȝte þore
Prophete ȝe forsoþe & more
pis is he of whom was red
Longe ar he was born & bred
I shal sende to puruay
Myn aungel biffer þi way
Seint Ion so in prysoun was
Til a feste day coom in plas
þe kyng let to him calle
þe baronage of his kyngdom alle
pis was þe day as ȝe han herde
pat he was born in to þe werde
Whenne alle were wel at ëse
Bifore þe kyng in his palese
His brouȝer douȝtir smal & gent
Bifore hem in halle went
She cymbaled tymblynge wiþ alle
Alle wondride on hir in þe halle

13130 The S in Seint is a medium-size, decorated capital.
13136 The W in Whenne is a small capital.
She so wel ſat maistry couſe
Alle had hir soone in mouſe 13143
penne seide ſe kyng ſat mayden tille
Aske me what is ſi wille
I shal ſe ʒyue I make avow
If hit be ſhalf my kyngdome now 13147
he bad hir aske what she wolde
And swoor he shulde couenaunt holde

// Sir kyng she seide god ſelde ſe
per on wole I counſel me
To chaumbre she toke hir pas 13152
ſfor to speke wip herodias
Modir she seide what maner ſiŋg
Bede ſee I aske of ſe kyng 13155
hæp he graunteſd ſe ſi bone
Anoon ſou go & aske him sone
Of seynt Iôn ſat in prisoun isse 13158
His heed to ʒyue ſe in a diſſhe
Whenne she ſis herde ſat fendis fode
Bifore ſe kyng she coom & ſode
Sir she seide of ſi baronage
Wol I aske noon outrage 13163
par ſe be no ſiŋg dredonde
I aske ſe nouper hous ny londe

13150 Albeit legible, she is somewhat blurred in the manuscript.
Ny noon oper bing out of resoun
But Iones heed bi prisoun 13167

// Whenne heroude say she wolde noon
Oper sifte but he heed of Ion
Wip him self wax he wroop
And namely for he swoor bat oop 13171
Bifore bat ilke folke so fele
He wiste men wolde him holde vnlele
A seryaunt to be iayle he let gon
Ion to hede soone anoon 13175
He was heueded alle soone fol. 77r col. 2
his biddyng was not vndone
And take be mayden bat hit aüst
hir modir þenne fro hir hit laüst
derfore euer worpe hir wo 13180
bat godemen dop wip tresoun to slo
But þis dede was solde ful dere
þe menynge lasteþ sit vche sere
Wip an open vengeaunce sene 13184
Who so wol seche wipouten wene

// pus was good seynt Ion slone
Oper enchescoun was þer none 13193
Of þis to make an endyng
In euel tyme bigan she tumblynge 13195

13176 The H in He is a small capital.
To make his heed of be brouȝt
Was neuer noon so dere brouȝt
As we rede & here telle
His soule went anoon to helle
Pe ȝatis fond he sparrow fast 13200
And he þe barres of hem brast
Þere dwelld he a while & most nedde
And bodeword brouȝt of socour in dede
To fendi þat he þerynne fonde 13204
Til her lord hem lesed of bonde
To helle before crist he ferde
As he dide in to þis werde
Perfore is he calde forgoere 13208
And cristis awne messangere
His disciplis þo were boun
And lad his body out of toun
To sebastians wip myche fare' 13212
þis holy cors þei buryed þare
Perfore I rede þow breþren alle
Pæt þe on blessed Ion ay calle
ffor wite þe alle as I seide are 13216
A better childe neuer wyf bare
He is blessed ouer vche prophete
Of myche bale he may vs bete
Of hyȝe osprynge þis Ion he is 13220
Sib to iesus in heuen blis
And also to his modir mary
he preye for vs to haue mercy
Herde ye haue of Iones sop sawis
Slayn he was in paske dawis
Here now what herodias did
In a wal his heed she hid
She hap hit saltid in a wal
ffor she dred if so shulde fal
his heed were to his body done
he wolde quike aȝeyn soone
Pourȝe his mychel holyhede
Afterwarde also she ȝede
his body out of erþe hent
And al to poudir þei hit brenn
Siyen wele holy monkis sende
To geder þe askis þat þei brende
Poudir or boon þat þei fond þere
vp þei gedered & wip hem þere

// Ihesus wist wel þis stryf
Wherfore Ion was done of lyf
To þe iewis þat were feloun
In him preysing he made sarmoun
ffro naȝareth to capharnaun
ffro neptalim to zabulon
he wente prechyng of þe lay
In auerille þe toþer day
he bigon so fast to preche
And openly pe folke to teche
pe synagogis alle souste he
Ouer al pe londe of galile
Of his sarmoun speke mony mon
And of pe loue word pat he won
Whenne he herde seynt Ion was slayn
To maʒareth he went aʒayn
Into his owne kyndely cunatre
Two dayes in auerille entre
He preched holily & speke
And heled mony pat were seke
pe vnhole fast to him soust
Her helyng grucchid he hem noust
Leche was he to hem holde
He asked nouber siluer ny golde
These pouste hit was ful longe
Wipouten fellowshipe to ʒonge
To chese him felowis he dide bigyme
But not of riche kyngis kyenne
Nouber of erlis ny of baroun
Ny opere grete lordyngis of toum
But mene men of sympel lyf
Pat sipen were helden princis ryf

13264 The L in Leche is a small capital.
Two brethren Peter and Andrew
Bothe þei were of myche pow
had þei firste noon opere goode
But wip her shipp fonde hem fode
Wip her fisshynge were þei fed
And þere lyuelode þei led
Wip o word heue þei ship forgon
pat was al her worldis woon
Neuer aftir turned þei her mode:
ffor þei say her chaunge was gode
At þe see Iame & Ion he fond
As þei were lymes leyond
ffadir & modir & al her kyn
And shipp þei lafte & folwed him
þen coom to him Iudas thadew
And wip him brouste bartelmew
'Siben he coom vnto aby
A morenyngge fonde he dan leuy
Of publicans leder was he
And a mon of greet pouste
Ithesu first wip him he ete
And he for ithesu al forlete
To folwe him pouste him no shame
'Siben mathew was his name
'Siben hadde he symound & Iudas
pe lesse seynt Iame & seynt thomas
penne Iudas scarioth pe bolde
pat afterwarde his lord solde
Twelue were pei to telle in dole
Whanne pei were to gider hole
ffor pat pei to pis lord chese
pei forsoke pis worldis ese
To mon wrouȝt pei neuer vnpes
pei men hem souȝt wip gret males
To gider pei loued as sister & broper
None wille sondre po fro opere
Wipouten alle chidyng or stryf
Til pe endyng of her lyf
Petur pat he porest fond
Ouer al he made him moost weldonde
Biform alle his opere ferus
Moost pryuelage he ȝaf to perus
To petre he seide loues pou me.
Pou woost wel lord pat I loue pe
pou shalt do penet my commandement
sis sir wip al myn entent
To diȝe for pe if hit be nede
My sheep he seide pou shalt fede
Peter he seide pou hast ben gode
ffissher hiderto on pe flode
ffro pis day forþ I shal þe ken
To be fissher of gode men
ffro pis tyme now shal þou be
3atewarde of heuen & erpe to se
Of hem þou shalt þe keyes bere
Bope to open & to spere
Whom so þou byndest be he bolde
Bifore me beþ he for bounden told
And whom þou lesest out of bonde
ffor lous he shal in heuen stonde
Petre art þou & my chirche shalle
On þat stoon sett hir ground walle
No wrenchis of þe malediþt
Aþeyn hir shal haue no myþt
Serueþ me þou and þi fere
Se are my frendis leef & dere
So þei dide bope day & nyþt
Him þei serued as hit was riþt
Wipouten pride in synful lyf
Wipouten boast wipouten stryf
þe folk him folwede of þe londe
Bi hundride & bi þousonde
Men folwede him for diuereþ resouns
Summe to here his sarmouns
To se him self coom summe eke
Summe for hele þat were seke
Summe to þe miraclis ryf
How he reised dede to lyf
And somme for to haue pe fode
ffor vche man hadde of his gode
And þere as any faute bitidde
Was neuer his curtesy vn kidde
But he hit showed wip mony dedis
In mony stides wip worþi medis
As at þe feest of architriclyne
þere he turned watir to wyne

// Lordyngis in þat ilke cuntre
pat men clepen galile
In a toun þat cane is cald
A bridale was þere oon I hald
þe brydforme dide hem þider calle
His special frendis alle
So þat þer was beden to be
Cure lady and hir meyne
Ihesus him self he coom þer tille
wip somme disciplis at his wille
þe congregacyoun was ful greete
And mony semely sat in sete
þe folk þat day-fare was fed
Of breed & fleshe soden & bred
Left þei neuer for cost ny swynke
Good wyn þei hadden to drynke
Pe wyn was not spared amonge
Perfore lasted hit not longe 13377
Whenne mary wiste her wyn was goon
She tolde hit to hir sone anoon
She made hir moon in pryuyte
My leue sone wyn wante we
To his modir seide he pon
What is pat to pe & me wommon 13383
If hit be so oure wyn be gned eu
On vs lip not pe nede
But sit wol we do as hende
In nede shul pei fynde vs frende
She calde pe botillere hir to 13390
And seide do pat my son bidde do
Pat he bidde not be purueide
Hit shal be done lady he seide
Ihesus bad hem soone amoone 13394
Ffulle her grete vesseles of stone
Of watir clere and pei dud so
Penne bad ihesus hem to go
Ffor to taste of pat new wyne 13398
And bere hit to sir archetricaline
Pat of pat hous po was husbonde
And costage to pat brydale fonde 13401
peî fylde a cuppe soone in haast 13402
And ʒaf architriclyne to taast
He dronk & felt good sauour
Dranke he neuere eer siche licour
He calde to him pe botillere 13406
And seide to him pat alle myʒt here
Why he seide þus didest þou
To hold þe good wyn til now 13409
þe good drynke shulde þirste spende
And þe weyker at þe ende
Whanne men be dronkent in þat tyde
And þe þe best haue made to abyde
Ay hiderto as me þinke 13414
þe more is wasted of oure drinke
Her feest þei Helde wip melodye
Swete hit was þat companye
þat he þere was þat sufferide pyne 13418
And made hem of her watir wyne
þis was þe formast syne he did
þat was before his disciplis kid
perfore trowed þei þo new 13422
ffro þat day in god ihesu
pen laft þat brydgome þe bryde
And folwede ihesu fro þat tyde
Lay he neuer bi hir syde
But laft hir in al worldis pryde
Of wyf forsoke he hondbonde
And toke him to þe better honde
Men seyn þis was seynt Ion
Wip ihesu bettur loued was noon
he was cosyn to ihesu crist
And siþen he was euangelist
pis was Ion þe gospellere
And lay to ihesu brest at þe sopere
Of witt he dronk þere of þe welle
pat he wip speche gon siþen spelle
pis syne did cryst at his brydale
pat same Ion telleþ in tale
Of þo pat ihesu had in erpe
Of gospelleres he was þe ferþe
Marke lucas & mathe his felawes
But Ion was þe sotilest in his sawes
perfore to þe ern likened þe is he
pat is no foule so hiþe may fle
Is noon so siþy foule of yþe
Ny so fer to fle may dryþe

13426 The l in Lay is a small capital.
13444 The scribe has indicated deletion of the first pronomial form.
Ihesus a passage made he
Ouer be see of tiberiade
Greet was be folk him folwinge jede
To here his sarmoun him bouste gode
her hele to gete pat were seke
ffor fer be souste him ful meke
pis folke was myche & of greet wille
Ihesus clomb vp in to an hille
his disciplis wip him he ledde
Bihelde be folk aboute hem spredde
pat folwede him in myche prong
Him rewed pat be had fasted long
pe dales were wip folk ouer leide
Philippe he calde to him & seyde
Philippe pis folk is wondir fele
How redes pou we wip hem dele
Now haue bei greet nede of mete
Where shul we her fode gete
pus he seide be gospel telles
him to asaye and no ping elles
ffor he pat made sunne & mone
Wiste wel what he had to done
pei folwede him fasting dayes pre
Of hem had ihesus greet pite

13452 The I in Ihesus is a medium-size, decorated capital.
he seide if þei turne home her wey.
 ffors defaute faile wole þei
 Whenn þei may fynde no þing to by
 Dede bi strete mot þei ly
 Philip seide lord what counsaile.
 May I suye hem to abayle
 Me þinke to do hit were not eepe
 Who so hadde penyes þre hundreþe
 To bye wip breed þei are so fele
 hit were to ychone but a mossele
 po spake andrewes was noon so mylde
 he seide we haue wip vs a childe
 þat hāþ fyue loues & fisshes two
 But what is þat wipouten mo
 Oure lord seide Êoue is þat
 I wolde þe folk al doun sat
 He seide we shal do ful wele.
 Of heþ þer was myche dele
 What shulde we seye of þis sermoun
 Alle anoon seten hem doun
 Êesus blessed þis breed wip grace.
 And dide hit to be dalt in place
 He blessed als þo fisshes two
 And made his foysoun Êaryne to go

13481 Read avayle for abayle.
Whenne hit biforn hem was leyde
Alle hadde Inou3e þei seyde 13501
þis breed & fisshe was dalt aboute
Had noon deaufte in þat route
Wyte we hit was a greet gederinge
pat ihesus fed wip so litil þinge 13505
Wip fïsshes two & fyue loues of breed
ffyue þousonde fedde he wip his reed
þe lord of blisse and of pyne
Wolde þei shulde no crummes tyne 13511
he bad geder þe relief on hepis
perwip þei filled twelwe leepis
pus con he sett his foysoun
Where he wolde 3yue his benisoun 13515
Alle þe folke þat þere 3ode
ponked gôd of her fode
And seiden sobely þis is he
pat shal his folke do saued be 13519
Aftir þat þis signe was done
Not long bitwene but soone
Anoper he did þe shul here
As telleþ vs þe gospellere 13523
Of a mon born was blynde
And sou3te at ihesus grace to fynde

13520 The A in Aftir is a medium-size, decorated capital.
Ihesus he was þere he welke þe strete
And wip þis blynde gon he mete
his disciplis asked þan
Lord þei seide what hap þis man
Or his eldres done biforn
þat he shulde blynde be born
Ihesus seide hap not he þis
Ny ȝit his kyn don þat mys
But for goddis werkis may
In him be showed fro þis day
My fadir werkis most I do
Whil þat I haue day þerto
ffor now bihoueþ þe son to spedþ
ffor to do his fadir dede
Worche he most bificre þe nyȝt
Whiles þe day lastep list
Whil I in þis world shal be
hit hap no list but vpon me
Annon to þe erpe he spit
And wip erpe he menged hit
He toke þe waft of hem away also
And smered bope his eȝen two
He seide to him my leof frende
To natatory þou shalt wende
At natatory siloe
þere shal pyne ȝȝen washen be
He wesshe his e3en þere ful riȝt
And a none he had his siȝt
ffor þenne was he no more led
He coom aȝeyn in to þat sted
Whenne þei him sey þat knew him are
ffast gon þere on him stare
Sone þei seide art þou not he
þat ȝondir day myȝtest not se
Summe seide nay & summe so
Summe seide anȝer in his stide is go
pe sob hem self coupe not fynde
He answered þat had ben blynde
I am he for sope to sey
How gat þou þi siȝt seide þei
My siȝt he seide gat I þus
þer is a man þat het Ihesus
Wip lame he anȝynt myne yȝen two
And bad me siȝen forþ to go
To matatory siloe
And wasshe þine yȝen þere seide he
Whenne I hadde his biddynge done
Anoon I say also soone
Where is he þei seide þon
I noot he seide where he is goon

13552 The H in He is a small capital.
pei him toke pese fals Iewis
And lad him to be pharisewis
pat maistris of lawe were pon
And asked at pis heled mon
how pat he had geten his siti
He seide púis ihesú me diȝt
Somme iewis seide pat stode him by
Of god him semep haue no party
pat holdeþ of haliday no statute
ffoe pis was done onoure sabate
Another seide how euere moust
Siche werke of synful mon be wrouȝt
pese pharisées pat euere were felle
Whenne pëi had stryuen as I telle
pëi groped & coupe no cause fynde
penne dide pëi to brynge aseyne ðë blynche
what haldestou pat man seide pëi
A prophete seide he by my sey
pe maistir of iewis bigon þan
to mystrowe of pat cely mon
Whëper he biform blynche had bene
pei seide alwèy he had sene

13585 Read ffor for ffoe.

13592 The W in What is a small capital.
pe nexte men of his osprynge
pei dude anone bifore hem brynge
Sey 3e pe blynde born mon was he
Say vs now bi 3oure lewete
how hit is þat se he may
He is 3oure sone þei seide in fay
Wipouten doute 3oure sone he es
And was blynde wipouten les he
How þat siȝte hap now
We ne woot aske him how
Aske him for best he wate
Syue vnswere of his owne astate
pus þaf þese men vnswere þore
þat dredde þo Iewis wondir sore
þei had made þat men wel wist
A statute aȝeym ihesu crist
If any wolde him leue or loute
Of her symagoge shulde be put oute
3it þei called þe þridde tyme
þis blynde & bad him þonke apolyne
Blesse him þei seide þat won þon hiȝt
ffor þis man is a synful wiȝt
Of his synne seide woot I nouȝt
But to me blynde siȝt he brouȝt
How made he þe þei seide to se
Telle vs how he dide wip þe
Wharto shulde I telle more
I haue al tolde 3ow ore
Wherfore aske pe of him bi dene
Wole se his disciplis bene
We pei seide & þo bigan
ffelounly þis mon to ban
holde þe to him þei seide caytyue
His wol we be neuer oure lyue
pou mot his disciple be
ffor moyses disciplis are we
þat was a man wipouten sake
We woot þat god wip him spake
Of þis mon no knowing haue we
To þo iewis þenne vnswered he
Wondir me pinke of 3oure mouþ
Why þe holde him so wncouþ
And seyn þe wot not whepen is þe
þat hæp gyuen my siȝt to me
I woot & hit of soþp be souȝt
A synful mon god hereþ nouȝt
But he alone þat dop his wille
He holdeþ him fro dedes ille
þis is þe mon þat god heres
And helpeþ opere bi his pryeres
Ne hit I wis was neuer herd
Sip þe bigynnynge of þe werd
Blynde born mon gete si3t
Wipouten greet grace of goddis myst 13653
Penne seide þei þou caitif lorn 13654
In synne was alle to gider born
Wheber þou wenest vs now here
Of pyne vnwittis for to lere
Wip þis þei huntide him as a dogge 13658
Ri3t out of her synagogge
Herde 3e þis lurdeyn now seide þai
How he wolde lere vs of oure lay
Pat ebber shrewé in synne I gete 13662
Whenne ihesu wiste him haue þis hete
Her stryf he wiste lasse & more
And pat þei hadde him wrapped sore
Perfore he þouȝte him do solace 13666
And more to shewe him of his grace
Whenne ihesu & he were mett
ful derworpely his lord he grett
To him spake ihesus & bad him say
Leuestou in goddis sone or nay 13671
What is he he seide & where
To trowe in him leof me were
Ihesu seide þou hast him sene
And wip him spoken wipouten wene
Penne seide ihesus my to commynge
In erpe is iuggement to brynge
pat þei pat not seen shulde se
And þat þe seynge blynde shulde be.
Penne seide somme of þat sembl
Seistou þenne þat blynde be we
Were 3e he seide wipouten si3t
Penne were 3e blynde wipouten pli3t
But now 3e say þat 3e may se
In synne þerfore lafte are 3e
Forbermore shal I telle 3ow
Somme dedis of ihesu now
As telleþ vs þis euanegelis
Pat was folwynge ihesu cryst
Pe mounte oluete is an hille
Pat ihesus hauntide mychil tille
Pider 3eode he ofte we sey
ffor þere was he wont to prey
On a day whenne him pou3te gode
ffro þenne to þe temple he 3ode
ffor to teche & hem to lere
Pen men þat gladly wolde here
Pese pharisees þat loued ay styrf
To þe chirche brouȝten a wyf

The F in Forbermore is a medium-size, decorated capital.
pat wip horedome was overgone
Her lawe wolde hir to stone
Amydwarde pat tempel wyde
Pere mony mon was pat tyde
Aboute hir heed hir heer longe
Alle wondride on hir in pat pronge
Penne spak oon of hem for alle
Bifore Ihesu he made his calle
Pei ȝaf heryng to him vchone
Meistir he seide his womone
Hab broken pe bond of hir spousail
And perwip taken wipouten faile
Moyses wole we alle siche stone
Wheþer pei be pore or ryche of wone
Pou ȝyue vs now þi iuggement
But þis was not her entent
For pei had sworn vchon þer tille
Pat wrecche womon for to spille
In wrongwis doom or dede þei souȝt
To take him þat þei myȝt nouȝt
Pei þouȝte if he bidde hir stone
Mon of mercy is he none
And if he bidde let hir go quyte
Wrone he doþ here & despite
To breke her lawe þei souȝt him þus
Him to take good Ihesu
Whene þei pus on ihesus souȝte
Wel wiste he what þei pouȝte
He stouped douȝ & wip his honde
He wroot a while in þe sonde
Alle þei cryed þat þer was
Syue vs þi dome & let vs pas
ful longe we dwelle now seide þei
Who werne þow to wend þoure wey
But who so þat is wipouten last
At hir þe firste stoon he cast
Hir stonyng may he wel bigynne
þat mon þat is wipouten synne
po louted he douȝ aþer siþe
Alle wexe þei douȝbe also swyþe
Wist þei neuer what to say
Vchone for shame stale away
In þe temple lafte none
But ihesu crist & þat wommone
Ihesu lifted vp his heued
And say noon on þe temple leued
Bihelde þat womman stondinge þare
þat caitif carked al wip care
Wommon he seide where beþ bicomen
pine enemyes þat he had nomen
Quakyng he loked hir aboute
And ihesus bad hir haue no doute
Lord she seide þei are awey
þerfore wommone to þe I sey

13749 Read þe for he.
Go now for thy leue frende
ffor pou hast leue now to wende
I dampe pe not bi synne fore
But go & synne pou no more
he seide not only nomore pou synne
But loke bi wille be not perynne
A watir is pere in bat pede
bat pei calle piscine in her lede
pis ilke watir story sayes
was myche honourid in po dayes
As hit were a good ryuere
perby lay mony vnferre
per ynne were wont to descende
Aungels bat from heuen wende
bat tymne bifel hit so pere
Whenne pe watir droued were
pe firste seke mon bat myst wyn
To bat wolle to wasshe him In
Of what sekenes so was on him
He shulde be heled vche a lym
Ihesus po was pere walkonde
And coom perby myche folk he fonde

13760 The initial A is a medium-size, decorated capital.
13771 Read welle for wolle.
pat were þere liggyng for to abyde
Whenne her hele shulde bytyde
þere fond ðhesus a mon vnfere
And had ben eistre & pritty þere
His lymmes had he so for gone
þat of hem weldeyne had he none
ðhesu bihelde þis caitif þore
And of him rewed selcoupwe sore
He seide good mon wip me þou mele
Desirest þou to haue pyn hele
Se sire he seide no þing so glad
ffor so in sekenes am I lad
þat I ne may to þat watir wynne
ffor ðepere gone before me Inne
Nor no mon wol scop to telle
Bere me in to þe wolle
Long haue I lad in langure lyf
Is noon wolde rewe on me caitif
Now godemyn I be trevely say
pou shalt be hool fro þis day
Bise and lye no lenger þere
Do þe to go wip al þi gere

13791 Read welle for wolle.
13794 The N in Now is a small capital.
Vp he roos hool wipouen care
And on his bak his bed he bare
pat day pat he was made so fere
pe iewis helde holy & dere
Whenne pei him say pat burpen vndir
ffast gon pei on him wondir
What cursed mon is pis seide pay
Worchyng aȝeyn god & his lay
Hit semep he hap of god no drede
And seiden him to mony fel dede
pou cherl whi brekestououre lawe
pi bedde shuldes pou nouþer bere ny drawe
Bere pi burpen aȝeyn in hyȝe
Waryed be pou of alle mystye
Gode men he seide for goddis myst
Why wyte se me wipouen pliȝt
A blessed man gaf hele to me
At þe welle of siloe
Whenne he had made me hool & fere
Ryse vp he seide wip þi liter
Do þe soone heþen to go
And as he bad þenne dide I so
Eiȝte & pritty þeer in bonde
Haue I not welden foot ny honde
þe aungeles listynɡ þer body
Til he me heled sikerly
He pat me pis hele hæþ wrouȝt
Wip stonde his biddynge owe I nouȝt
pei let him passe fro hem to telle
And spak to gider þo iewes felle
þis mon is not wip god seide þay
pat brakeþ þus þe haly day
þe lyf þat he ledeþ in dede
hit is aȝeyn oure lede
He hateþ oure counsels so dere
And of oure lawe wol he not lere
Oure haly dayes halt he not scoþ
But mony dedis on hem he doop
þo dedis to vs be not feire
Oure lawes alle þei aþeir
he doþ vs mony gederynge make
And myche to þenke for his sake
pat we may sufferen hit no more
We mote counseilen now þeþore
pat he be taken & done in bondes
Who so firste on him may lay homde
And who þis counsel holdeþ nouȝt
pat hit be dere on him boust
Wip þis þei parted her semble
But ihesus went of þat cite

13847 Read hondes for hande.
And toke him to another syde
Out of her siset him to hyde
ffor it was not his tyme comen
To be of her hondis nomen
Miste pei never take him so
Til him self wolde hit were do
Whenne tyme coom for he him bed
And not a fote fro hem fled
Til he had shed his swete bloode
And syuen him self for oure gode
Ihesus went to temple pon
per se spake he wip pis heled mon
he say him al mournyngs bitid
ffor iewes so had hym chid
He esed hym wip wordes hende
ffro now he seide pou moost frende
Tente to my tale & my tectinge
ffor of sekenes hastou helynge
Ihesus wente forp here & per
& dude myraclis euerywhere
Til hit coom to a solemnite
he coom aseym to pat cite
Wip him coom his disciplis lele
And opere folke folwynge fele

The I in Ihesus is a medium-size, decorated capital.
In to be temple wip him be'ede
And he bigan hem for to rede
To preche to hem an sarmoun
And tolde hem mony good resoun
Alle bigon be' bus to telle
Who herde euer bus mon spel[e
Mon vnlered of bokelore
Alle wondride on him lasse & more
Ihesus pat her talkyngge herde
&
Swetely he hem vnswerde
My lore is not myn seide he
But his pat hit hap syuen to me
pat neuer ende[ by neuer shal
ffor wit & troupe he is al
He & his lore wol laste for ay.
pis wol him self witenes & say
pe mon pat speke[ of him self roos
Wite 3e gode men what he doos
Whenne he his owne preising hap souȝt
penne is his mouȝ sopfaste nouȝt
But sopfastenes is in him pon
pat seip loue word of opere mon
Moyses 3oure lawe 3ou brouȝt
3e knowe hit but 3e holde hit nouȝt
Selcoup[e I haue 3e hate me so
And giltles seke 3e me to slo
Penne seide pe iewis wondir here we
pou mys seist pe deue lis in pe
Who wol pe sle whi seistou wronge
He seide I haue do 3ow amonge
Werkis siche as 3e haue sene
Pat 3e on wondride ofte for tene
Saf 3ow not to moyses pe olde
Lawe of circumcioun to holde
And 3e circumcise on haliday
And not 3e letten for pe lay
Wherfore hate 3e me pon
ffor I made hool a seke mon
Vp on pe day of 3oure sabate
But deme3 me not in my state
So shulde 3e do wolde 3e me trow
And wel I woot hit were for 3ow
Mony folke were by & stood
And herde pis folke so wroop & wod
Pat were comen in to pe toun
And herde al her disputisoun
Mony wordis pei spak & felle
Pat longe were here to telle
Somme seide when crist shall him showe
Whenne he shall come shall noon him knowe
Ny of what kyn ny of whiche cuntre
But pis monnes kyn wel knowe we
Of pis lond bope is he & his pe contre woot pat soop hit is penne seide ihesu a word or two 13934
3e woot what I am my kyn also Of 3oure foly whi ne wolde 3e blynne And seke not sacles so wiþ synne Bereþ skil & holdeþ resoun
Sip 3e knowe me & my nacyoun 13939 ffor he pat me among 3ow sende Is sopfastenes wiþouten ende He pat me sende I woot what he is But 3e knowe him not I wis If I seide pat I not him knewe 13946 penne were I lyere & vntrewe Bope were I fals & lyere now Rist siche as 3e are now I knowe him & haue done euere fforo him shal I sondre neuere 13951 po souste pei ihesus to slone But honde myst pei ley on him none ffor pei wolde him haue nomen But his tyme was not comen Mony fro þat trowed trew 13956 In þe werkis of gode Ihesu And fro þat day wiþouten faile pe iewis wiþ her fals counsaile
By her tresoun & her reede
Sousti igsu to do to dede
Now shal se here on what wyse
Ihesu dide lazar to ryse
But ar pat we furper go
Speke we of his sister two
pat on was martha to seyn
And pat obere maudeleyn
pis lazar as seip cure story
was of a stide het bethany
pese benne were his sistres twynne
pe ton a wommon ful of synne
A wondir synful was she one
And firste was she comyn wommone
Of pis wommon pe myche feir hede
Made mony mon of wit to wede
Seuen fendis out of hir cast he
As tellep luk pe euangelie
A cely synful was she pis
ffor al hir synne turned in to blis
She was lyuynge in contre pere
Whenne ihesu preched vche where

13964 The P in But is a small capital.
13966 The P in Pat is a medium-size, decorated capital.
And mony apert myracle did
Wherwip to men he him kid
And mony seke he ȝaf her hele
And as he coom by o castele
A man þat hett symound leprous
To ete preyed him to his hous
Ihesus grauntede his preyere
ffor he him preyed wip good chere
ffeire seruyse symounde him diȝt
As was to siche a lord riȝt

// Whenne ihesus was set in his sete
Wip his disciplis at pe mete
þis synful womon þat we of seyn
þat we calle mary maudeleyn
Wipinne þe castel þat I of tolde
She myȝte do what she wolde
pe mon þat god wolde be bet
We wite wel may no þing let
pe word of ihesu sprong ful wyde
Of myraclis þat he did þat tyde
Whenne mary wist ihesus was comen
A boist of oynement hap she nomen
A þing þat was of prys ful dere
þis oynement wip hir she bere
And my tale shortly to telle
Before ihesu feet she felle
pore she fel in siche a grete
pat wip þe teris she wesshe his fete
On him she wepte hir synnes sare
And dryed hem wip hir heer þare
Where she fond chyn or soor
wip oynement she anoynt þor
Al þis worshepe she him did
And also cust his feet amyd
Alle wondride on hir & had ferly
pei say hyr neuer so sory
pat dede laft she not for shome
Symond maistir of þat home
Wondride & seide in his þouȝt
But wip mouþ he speȝt hit nouȝt
Were þis mon prophete so good
þis wepynge wommon on him wood
he auȝte to wite what she were
And lete hir touche him not so nere
ffor synful wommon is she þis
pat al þis cuntre woot I wis
Ihesu cryst þo vnswerde
What symond þouȝt wel he herde
He seide herken to me a stounde
Gladly maistir seide symounde
In cuntre sumtyme was a man
pat lante penyes of þat he wan
pis man he was an okerere
Two men coom þat had mistere
And asked him pens to lone
pis riche man lent to þat one
And hundrde pens siche as ran
And fifty to þat oþer man
Whenne hit coom to her day
pei hadde not wher of to pay
And he hem say no catel haue
Al þat dett he hem forþaue
Hem he forþaf & bad hem go
Wherþer owed to loue him better þo
Sir me þinke wipouten let
pe mon þat he forþaue moost det
To whom he forþaf moost tille
Owe moost to loue him by skille
He seide we ben vnswered symeoun
penne demestou bi riȝt resoun
Alwey she wept on his ffete
And ihesu þo bihelde hir lete
And to symounde he seide anone
Seest þou here þis ilke wommone
To my feet wair þaf þou none me
To wasshe haþ she greeþ plente
þou woost þat is sooþ I wis
Sitt bed þou me not for to kis
Sip I coom in to pyn In
To kisse my feee con she nôt blyn
Oynement þaf þou me nouȝt
She hap hiren to me brouȝt
She hap anoynt me foot & shank
Wherfore I con hir myche þank
And for she loueþ me out of bikur
Of my loue she may be sikur
Of hir symnes is she clene
þei are forþyuen alle bidene
He seide myche hastou loued marye
Myche is forþyuen þe þi folye
Go in pees þi mychel treuþe
hap þe sauëd & þi reuþe,
Now art þou sauëd þourȝe þi fay
I shal be þi kepere fro þis day
Ihesus afterwarde in hye
Coom þrechynge in to betanye
Syuynge mony seke her hele
þe folke him folewed was ful fele
Martha & maryes broþer he fond
Lazar þere he was wonond
He gestened wip þo sistres two
Mary & martha also

14061 Read feet for feee.
Whenne þei wiste he wolde dwelle
Of her ioye myȝt no mon telle
No wondir was for siche a gest
Coom neuer eer wip hem to rest
Martha was houswyf sikerly
Aboute her seruyse ful bisy
Mary alone martha lete
And set hir tofore ihesu fete
Before his feet she set hir doun
ffor to here his sermoun
Nouþer she tent to mete ny borde
But for to here goddis word
Martha say she not helpe wolde
A pitous pleynyt to crist she tolde
Sir she seide recche þe not how
I am lafte oone to serue þow
My sister sitteþ as þe may se
And leueþ al þe swynke on me
Bidde hir sir þat she ryse
And helpe me now in ȝoure seruyse
Martha martha seide ihesu þis
In myche bisynes þou is
Bisy art þou aboute mony dede
But of con is moost neede

14084 The W in Whenne is a small capital.
Pe bettur party hāp mary chosen
pat neuer may be fro hir losen
Blessed was ṭat affliction 14110
ṭat mary brouȝte to siche pardoun
Al opēr ðing she forsoke
Saue to oon she hir toke
Of alle ðinge she toke to one 14114
Wipouten whom is goodnes none
Of goodnes no mon con telle þe tendes
ṭat þis lord dop to his frendis
ffor is noon þat in herte may þinke
Ny clerk wryte nouþer wip ynke
Nor yȝe may so ny herte lere
No monnes witt may hit come nere
How myche mede to vs is diȝt 14124
If we wol servē þat lorde riȝt
Leue we now þese sistres þus
ffor to speke of laʒarus
þis laʒarus of bethany 14128
had sistris martha & mary
Muþe loued he his sistres boþe
Souȝte he neuer noon wip lobe
A castel was his & þeires
Aftir her elderes þerof eyres 14133

14128 The P in Dies is a medium-size, decorated capital.
To his castel was Ihesus calde
To herborwe as before I talde
Sope hit is his Lazarus
Was seke be story tellep vs
In his sekenes he lenged so
pat he hadde no foot to go
Mary & Martha were sory
ffor his sekenes & opere mony
His sistres servued him to honde
pat bounden lay in goddis bonde
But to him pat so was bounden
ffor bei souȝt & noon founden
Longe bei souȝt & fond no bote
pat sekenes crepte to heed & fote
Whenne bei say hit was noon opere
State of couerynge of her broper
Counsel bei toke to Ihesu to go
ffor her broper ful of wo
Of her broper bei wolde hym say
pat he wel loued in langur lay
And preye hym if his wille were
Come se Lazar pat was vnfere
fful wel leued bei pat he
Myste make him hool to be
Bei sende sondis ouer al Iude
And fonde him not in pat cuntre
And wite ȝe wel for his resoun
Men souȝt to sle him wip tresoun
ffor þei him fond not in þat londe
þei fyned not til þei hym fonde
po messangers hendely seide
þe eronde þat was on hem leyde
þei prayed him as lord dere
ffor his fremd þat was vnfer
Trauail to him þat he wolde make
ffor him & his fremdis sake
He lyþ to dyȝe þat lele & trewe
Lord þei seide on him þou rewë
to þo men þat bodeword bare
Ihesu ȝaf hem þis vnsware
he seide go aȝeyn ȝoure way
To hem þou sende shal ȝe say
þat þei not for her broþer mourne
To deep shal not his langur turne
But my blis shal by him be sene
ffurþer þen hit hit hæp bene
Aȝeyn þei went wip her vnswere
Two dayþes oure lord dwelled þere
þen dëde he his disciplis calle
Make þou redy he seide alle
Vnto Iude goþ wip me now
þei seide sir what þenkest þow
Was pou not but litil gone
Almost bere wip Iewes stone
Counsel is hit noon of frende
Pat 3e piderwarde sir wende
Ihesus seide why say 3e so
Ten tides hab pe day & two
Who so hab to wende any way
Good is he go bi list of day
ffor who so walke by nyxtirtale
Of disese he fyndep bale
To 3at I say takep good kepe
Le3ar oure frend is leyd to slepe
To hym to wende hit is tyme
ffor to wake hym of his swyme
I haue him loued wel ofte sipe
Now is tyme I sum him kype
Sir 3ei seide if he slepe ou3t
Doute of dep 3it is hit nou3t
If he may slepe hele is at honde
Ihesus bo seide 3e mys vndirstonde
ffor 3e shal not lorge tille
Tipinge here to like ille
he is deed pat I of say
Now is goon pe ferpe day
Dede & doluen bope is he
he is not quyke 3at shal 3e se
Now am I bope glad & bipe
pat I was not wip hem pat sipe
Now am I aftir sende
piderward wele I wende 14217

// Whene Thomas pat het didimus
herde pat dede was lāzarus
As ihesus had tolde ðore
he seide ðus & siked sore
To his felowis seide he
Lordyngis he seide now here ðe
Lāzarus is not in lyue
Go we ðeðe wip him blyue
Me lust no lenger lyue in place
But ihesu helpe of his grace 14227
we shul haue mys sikerly 14228
Of oure good frend of bethany
Betwene ierusalem & ðis castel
pat ðe herde me bfore of spel
þere mary woned magdalene
Were of myles ful fiftene 14233
þere lāzarus was doluen & dede
Ihesus coom soone to þat stede
Lāzár was an hyþe born mon
his kym was sitt aboute him þon
At þat castel his frendis bade
And myche mourning for him þei made 14238
Mary and martha þe story sayes
had ben wepynge þo foure dayes
þere were fele hem to rewe 14242
And also mony vn beden iewe
pider coon bope oon & ope
To countfofte mary for hir broþer.
By þis coom hem tiponde 14246
Dat ihesus comynge was nyȝe honde
Dat he was comen as þei bad fol.83v col.2
Wip felowshepe þat he had
Was neuer ere martha so fayn 14250
pene wente • she wepyng him aȝeyn
To fete she fel him sorwefully
And rewely on him gon to cry
Lord she seide what to rede
Now is my broþer fro me dede 14255
Alaas haddestou here wip vs bene
He had not ben dede I wene
ffor what þing þou makest preyeere
I woot þat god wol þe here 14259

// Be stille he seide þi broþer shal ryse
I woot wel she seide in som wyse
On domesday wel woot I whenne
he shal rise wip oper þenne 14263

14256 Read Alles for Alaas.
Ihesus seide I am vprist & lyf
Who so leuep in me mon or wyf 14265
poue pei were dede 3it shul pei lyue
Suche 3iftis may I hem 3yue
And alle pat lyuen & trowen me
Deed shal pei neuer be 14269
Trowestou pis she seide 3e po
I trowe pis & more also
Pat pou art goddis owne some
Comen among vs for to wone 14273
Martha sorweful & sory
Tolde to hir sister mary
And in hir ere gon she rowne 14276
And seide crist is comen to towne
Do pe to speke wip him anoon
Vp roos mary stille as stoon 14279
Toward hir maistir ron she fast
Men wende she had ben a gast
Whenne men say hir pat bi stood
Remande as she were wood
Witep hit of mony mon 14284
pe teris bi her chekes ron
To hir broper graue she gas
Pere for to swonne pei seide allas

14287 The catchwords But mary appear in the lower right hand corner of fol.83v, below this line.
But mary was in ower entent
Wip hir lord to speke she went
To him she ran on knees she fel
Lord she seide I wol þe tel
My broþer laþar þi frend is deed
And þat is to me a coold reed
Haddestou lord ben þere wip vs
Hadde not my broþer died þus
Ihesus bihelde hir a stert
And had greet reuþe at his hert
Laþeres frendis þat þere were
cryed & made reuþful chere
Ihesus to mary in hir woo
Miche loue shewed he þo
Whenne he wolde of his misfare
A party on him self he bare
he wept sorer þon any oþer
Wip þo two sistris for her broþer
Tenderly he wepte and seide
Where haue þe his body leyde
Sir seide mary come & se
fful myche lord loued he þe
Lord of selcouþis so slyþe
þi louer þus why lettes þou dyþe
Ihesus her wayment vnþirstooþe
Wip hem to þat graue he ȝode
Whenne he þer coom also soone
he had þe graue to ben vndone
Of þe toumbe take of þe lid 14318
Soone his commaundement þei did
Martha seide lord I trow
Wormes bigynne to ete him now 14321
He stynkeþ for þre dayes is goon
pat he was leyd vndir stoon
Iesus seide martha do wey
Hit is no wit I here þe sey 14325
fforgeten hastow soone þi lore
pat I þe tauȝte a litel tofore
3if þou wolt leue I seide þo
Soone shuld estou selcoupe se 14329
Wherof shal greet loue word ben
pe folk to gider gedered to seen
þe graue lid away þei kest
And iesus loked in to þe chest 14333
To his fadir he made a bone
And he him herde also soone
honourid be þou fadir ofte
wip þine angells vpon loftte 14337
þi some þe þonkeþ þou doun hast sende
Of þe holy goost is kende

14330 The W in Wherof is a small capital.
ffadir I woot I am of þe
And oon are we alle þre
fflesshe haue I take among myne owen
And þitt am I not wip hem knowen
I wole alle wite for what resoun
pat þou hast sende me hider doun
pourse me þi mystis to be spred
Wherefore I am loued & dred

I wole þat alle witen þat here ben stad
Laþar wip þat come forþ he bad
On laþar he þaf siche a cry
þat alle herde þat stood him by
At his biddynge he roos anoone
he þat liggynge was in stone
In wyndynge clooþ as he was wounden
heed & feet bope bounden
Loue him now he seide for why
I woot he lyueþ witterly
þe folk seide þat stood amydd
Miche trouþe hastou him kidde
ffro þat day forþ for myche wele
per folwede ihesu folk ful fele
Soone ouer al þis tiping ras
þat laþar þus aroused was
I trowe hit were furþer ryþ
penne was before of his lyþ
pe signes pat 3e haue herd in fere
3e owe lordynges hertly to here
Suche ober herd 3e neuer I wene
ffor who shulde siche wondris sene 14369
Make crepeles to go & blynde haue sist
Who so loueþ him not is malediþt
And namely pat were þere neer.
Whennhe he ve roos syr lager
Pese iewis þat ben felle & fals
þei owe him worshepe & makenes als
As he þat born was of her kyn 14380
And moost coom he hem to wyn
Pese werkis þat cryst wrouȝte gode
Menged þo iewis in her mode
Perfore þei counseled hem amonge
him ouþer for to hede or honge
His gode werkis to hem not ware
But sorwe & kyndelynge of care
A sorweful reed fro þenne toke þei
What hit was I wol ȝow sei
fful deuely were þo iewes þro
her blessed lord for to slo
her owne lord ful of blis
pat so helpful was to his
So mysȝy meke & mylde of moode
So fre þyuere of alle gode
Lordyngis alle wel we wote
Oure elders þe bibel wrote
God loued þe iewis long biforn
þat his swete sone was born
Miche loue had he to hem done
Delyuered hem fro pharaone
ffro pharao þat was so stronge
þat helde hem in seruage so longe
he sent a man hem to lede
ffor þat ilke cursed sede
Moyses was þe monnes nome
He ladde hem pourse þe see some
Whil moyses was her ledere
þe kyng was drowned & al his gere
In wildernes wipouten swynk
But god fonde hem mete & drynke
Of aungels fode, had þei greet met
And of mony bales hem bet
Miche loue gan hem shawe
And bi moyses sent hem lawe
He delyuered hem of myche wo
ffor þei had mony feloum fo
He heled bope doumbe & deef
And dide þe þerde-bere bope flour & lef
þat aaron him self bere
As I tolde you biforn here
And openly to him bihete
By mony a nobel prophete
he wolde take flesche of her kynne
ffor to raunsoun adames synne
whenne þei asked saul to kyng
ffrely he ȝaf hem her askyng
And aftir dauid wip chesynge
þat golias slowge wip his slyng
Aftir salomon kyng of toun
And aftir þe lond of promisioun
He hette hem Inne for to wone
And þenne sent hem his sone
On erþe to be born we telle
To raunsoun alle þat þeode to helle
3it leued not þe felouns
þat symeon told in sarmouns
Of him þat he in hondis bare
But ever mys trowynge þei ware
whenne he him self among hem kud
And mony feire myracle dud
And oon bifice architriclyne
He turned watir into wyne
And als ten men þat were nesele
To vchone he ȝaf her hele
Of laȝar þat was deed also
þat he reised à opere mo
Of a man that was vnfore
More forsope þen pritty þere
þe more he to þe iewis him bedde
þe faster away þei fledde
Alle þat he wip lôue hem souȝt
þe iewis entent was euere nouȝt
þei were ful of enuye
To god & mon myche contrarye
Aȝeyn he owne holy writ
Wolde þei not sit leue on hit
Pat seide Crist shulde take monhede
Of a mayden of her sede
3it wolde þei not vnдоровnde
how Ion him baptised wip his honde
And seide souere sauëoure is þis
3itt leued þei him not I wis
ffor nouȝte pat he couþe do or say
wolde þei not of þe riȝt way
Noon opere signe þat dide ihesu
Miȝt hem brynge to trouþe trew
But for his gode dêdis vchone
Ofte souȝten him to slone
And moost ende for þat resoun
Pat he vp reised laȝaroun

14462 Read her for he.
ffro þat day þei did hem payne
þat he & læsir boþe were slayne
Inesus for folk þat to him felle
Læsar for he did of him spelle 14483
þis cursed folk wiþ þis mys trow
Wolde inesus sleæ but þei must how
þei wiste not how to bigynne 14486
þei seide we most fynde sum gynne
Now þat he may damned be
Anoon þei made a greet sembele
Wipinne an hous of þat toun 14490
Of her owne dampnacioum
how þei myȝte þat tresoun make
Baunsoun wolde þei noon take
He is þei seide wondir wyse
Al þe world wiþ him ryse
Al þe world to him bowe 14496
And if he lyue in him trowe
And men of rome shal come may falle
And take oure places & folk wiþ alle
ffirst oure lord from vs reue 14500
And we in her seruys to leue
At þis gederyng a mon þer was fol.85r col.2
His name was called cayphas

14484  The D in Dis is a medium-size, decorated capital.
Bishop he was of that cuntrie
Bettur him were he never had be
Bishopis were pei bo aboute
Vchone but his twelf monepe oute
Caiphas seide gode men aboute se wate
In goostlynes I holde youre state
I folwepe me & my counsaile
And I hope hit shal availe
Se vndirstonde not al pat I
Woot & knowe bi prophecy
A mon shal in honde be take
Damned & deed for pepul sake
Soop hit is bus shal hit be
Bus ilke ihesus bus is he
Deze allone for sope he shalle
Ar pe folke shulde perisse alle
To sle ihesu alle pei hist
And pepto pepe troubis pli3t
Caiphas spake pepe bo
Pese wordis & opere mo
Of ihesus deep as I sow tel
And seide pat he wiste wel
Pat he coom to di3e wip wille
And so prophecyes to fulfille
ffro pepee pei sou3te wipouten awa
Ihesu for to brynge of dawe
Ihesu wolde no lenger be
pere bei myste him here or se
In effrem he dwelt pat tyde
A cite a wildernessse bi syde
\[14534\]
with his discipulis dwelt he pare
He wist be iewis wolde him forfare
If bei myste hond on him lay
\[14537\]
But it was not comen be day
pat he wolde depe be done
But hit was comynge after soone
\[14540\]
Dese iewis dide suer wi him stryf
No mon more pat were in lyf
His discipulis were ful woe
\[14544\]
Pat her maistir was hated so
Namely of hem pat he
\[14548\]
Shulde moost serued & loued hau be
I haue seid Crist chosen sow twelue
pe twelpe is pe deuel him selue
tis bi him benne he hit tolde
\[14552\]
Bi whom he wiste to be solde
pat was Iudas scerioth.
Of alle fel him worst lot
In effrem he dwelt a stounde
pennes soone gon he founde
\[14556\]

*The H in His is a small capital.*
he dwelt not longe in þat cuntre
But went him in to galile
pe londe of Iude he bad for born
for þere þei had his deep sworn
penne helde þe iewis in her cuntre
A feest men clepe þe cenophen
þe disciplis seide ihesu dere
þese wordis þat þe shul here
Sir do þe hennes in to Iude
þere men þi werke may open se
To ierusalem we rede þe wende
for þere beþ comynly þoure frende
Of any frenshepe ellis where
We woot moost are þei þere
her feste is now go we þon
for þider goþ mony mon
hit is not skil þou þe wipdrawe
But, bede þe forþ to men to knawe
If þou wolt haue þi wrerkis kidde
þou moast þe drawe þe folk amydde
þat þei may þe se and here
And loue þe for þi signes, sere
He þat loue word wol laue in rede
Bodily forþ he mot him bede

14580 Read haue for laue.
ffrendis seide ihesu 3e woot nou3t
Another þing is in my þou3t
pe world I woot hatep not 3ow
hit hatep me forsope now
Me & myne werkes alle
And alle þat to my troube wol fallè
hit con not hate 3ow witterly
But me hit hatep & no ferly
ffor hit woot neuer what I am
And I speke of hit myche shame
I of hit & hit of me
May no loue bitwixe vs be
Go 3e to feste if 3e wole so
I haue no tome to come perto
I haue no tome þider to fare
ffewe men louynge haue I pare

// pei went allone & laft hym þus
And priuely folwed hem ihesus
Pryuely sewed he hem vnsene
Wolde he not haue knownen bene
Nouber of Iewis ny of his owen
Wolde he not penne be knownen
He wiste þe iewis bifiore sware
pei wolde him no lenger spare
pei felouns þat wolde him haue slayn
ffast aftir ihesu gan þei frayn
As wittenes men so þei lete
Where þei seide is þe prophete
Whi is he not come Ihesus
Now shulde he shewe his maistrius
At þe port salomoun
Coom oure lord in to þe toun
þere he fonde biforn þim
Mony felouns iwis grym
Anoon as þei wip him met
Soone he was aboute bi set
þenne bigon þei for to route
And faste to geder him aboute
Allone ihesus hem stood a myd
Kenely þei him aresoun did
At oure feste seide þei are Þe
Miche asked wherfore seide he
ßfor þou art so dred wip alle
And men wol goddes sone þe calle
3if þou be he þe sope þon showe
And do þe folk þe for to knowe
Sop is hit: I hit am seide he
Wip goddes owne sone spake Þe
But wel woot I þe leue nouȝt
þe werkis þat of me are wrouȝt
þat vone day þe se wip siȝt
Miȝt not be so wip monnis myȝt
3e trowe me non I woot wele
Nor 3e loue me neuer a dele
ffor 3oure herde holde 3e not me
perfore my sheep may 3e not be
Aboute to saue 3ow haue I bene
pouše my travaile be litil sene
3e nyl me loue nor leue here
But my sheep þat ben me dere
Into my paradis þat blis
Wel shal I hem þidir wis
On domes day shal þei stonde
My blisse to haue on my riȝt honde
In lyue þat þei shul neuer leue
þat ȝifte shal nomon hem reue
Witeþ þat I ȝow drede no þing
He þat of heuen is lord & kyng
My fadir he is 3e wnderstande
And him I drawe to my warande
I am his sone ihesu þat shalle
Bringe þis world out of þralle
But litil while þerynne am I
Hastily shal I passe þerby
Not for þi wele shal I kepe
þat he me tauȝte my fadir shepe
ffrom al woo I shal hem were
Helle shal no þing hem dere
I haue greet myst & shal haue more
for we ben oon & shul euermore
pis is sooþ my fadir & I 14662
Are al oon now witterly
So pat we by noon art
May not ben in twyne part
// Iewis pis pouste no þing good fol.86r col.2
Almest wex þei þo wood
þei loked on him looþ & grym
And skornefully mysseyden him 14669
Bitwene hem saiden þei in stryf
Loke he skape not wip his lyf
Hit were worþi to stone him soone
Ihesus seide why what haue I done
Or wrouȝt aşeyn sow any weyes
for þou art goddis sone þou seyes
I say þe sop þat shul þe se
for good dede wol þe stone me
for whiche of my gode dedis one
Is hit now þe wolde me stone
for þi gode dedis seide þei
14676
We wole not stone þe parfey
But for þi dedis aşeyn oure lawe
And for loue of þi myssawe
þou makest þe god & noon art þow
Jus seide ihesus so is hit now 14685
God I am who so riȝt wol myyne
We may bot be partid in twyne
Gode lokep pe sawes of youre lay
And vadirstondep what pei wol say
In youre bokis ye may hit fynde
But if you self be ful bynde
Youre owne bokis con ye not spelle
Ye leuep not hat I sow telle
Pus proven ye sou for feloun
And I goddis sone wiþ resoun
He forsope is goddes sone
Pat dop his fadir werk in wonne
In to his world was I sende
Pe malesse herof to amende
Of his sonde am I comen I wis
Pat me helde al for his
Holy writte yeþ nouȝt
Who so coude vadirstonde hit ouȝt
Pe welke pat I worche in his name
No man may bi resoun blame
He pat wol trewely in me leue
Miche shal hit be to his biheue

14704 Read werke for welke.
14706 The H in He is a small capital.
Who so wol not trowe bat I teile
His dwellynng stide shal laste in helle
My fadir sopely is in me
And I in him euer shal be
Wip these wordis were þei nomen
Bi skil concluid & ouercomen
Pourge þe holy writtes lore
Was seide a þousande þeer before
Aseyn him founde þei resoun noon
What to say had þei no more
Away þei went wip sorwe & sore
þei went away wip menged mode
And ihesus to þe temple he sodæ
þere he mony chapmen fond
Dyuerse marchaundise chepond
Oxen kyn & sheep þei solde
And þere þei her penyes tolde
And ihesus at hem was tene
And kest hem out al by dene
Bope biere he cast out & beest
Lafte he noon meest nor leest
þe chaungeours for þat gilm
Her bordis ouer kest her penyes spilt
Her seges þat þei Inne sete
He cast hem doun vndir her fete
Wolde he neuer of hem blyn
Til alle were out pat was þer In
Among þo men þat I of tolde
Were somme þat doufis bouȝt & solde
Aȝeyn hem was he kene & crous
And seide goþ out of my fadir hous
My hous shulde be bi riȝt resoun
Hous of preyer & orisoun
And þe hit make & þat me greues
A den to recett inne þeofes
When þei had þis sene þe iewis
To blake þo bigon her brewis
Meister þei seid wondir þinke vs
Why þat we þe suffere þus
What maner signe do con þow
Wherefore we shulde þe þus bow
Our lord hem þaf þis vnsware
But þei wist not what hit bare
Sif þe þis temple felle to grounde
I shal hit reise in litiȝ stounde
Al hol wip inne þe þridde day
I shal hit reye þe soþe to say
þe iewis unswered him wip yre
Now art þou a selecouþe syre

14746 The Þ in When is a medium-size, decorated capital.
Hit is but foly þi talkyng
Also impossible þing
Whenne kyng salomon in blis
Had al þat he wolde haue I wis
In al his wele he was to wirche
ffourty þeer aboute þis chirche
Til hit was made as hit is now
And now greet wondir seistow
To felle hit down wipouten fere
And in þre dayes vp to rere
But firste wolde fourty þeer be past
Ar þi myȝte wolde hit down cast
But þei wist not ihesus entent
By his owne body he hit ment
And late hem stryue hit as þei did
And he to ryse on day þe prid
Whenne ihesus had seid þis & more
þei laft him riȝt pore
þei laft him þere & went her way
Miche on him gon þei myssay
þei him helde her fulle foo
And seide who herd euer mon say so
Somme seide ouþer is he prophete
Or crist him self to mon ful seye

14761  MSS C, F, G, and T begin this line with And.
But of o þing in were be we
We woot þat Ioseps sone is he
þei are of a kynde of galile
pere by þat ilke cuntre
Of a castel be þei certeynely
Werfor was born kyng dauy
þe toyn of bedleem þat is
þe book þer of bereþ wityns
Somme seide to obere þon
penne is good þis ilke mon
þat of bedleem kynde is nouȝt
Be taken & to depe brouȝt
he is knownen in his kip
his fadir & his modir wip
Of galile is he born & geten
And so þis may not be forȝeten
Openly biforne vs alle
He döþ him goddes sone to calle
oure folke ben foolis & þat is sene
pat ryse þus wip hym bi dene
Whenne men of him herde & sawe
Of hym stood þe mychel awe

14789 Read Whereof for Werfor, as confirmed by MSS C, F, G, and T.
And faste is he pryuen
And myche grace is him pryuen
Kynge salomon in his blis
Had neuer siche hap as pis
ffor to him was pe lawe bitauȝt
pat he him self bi lernynge lauȝt
Nor pe prophetis wyse pe pat wore
3it pei of summon hadden lore
But pis mon sip he coom in werd
Of siche anober neuer we herd
pat neuer of mon lered he lawe
And to him is þer no þeyn sawe
In his hert is al pursueide
What he wol saye hit is seide
Serne hap he vs ouercomen
Longe ar he for vs be nomen
ffor þouȝe pe riche be not his frendis
pe pore wip wille wip him wendis
Penne coom pei to pe pharisellis
Of alle were pei moost shrewis
And þo þei asked hem onhy
What is he þat goddes enemy

14808 Insert seide after And, in conformity with MSS C, F, G, and T.
14826 The scribe has indicated separation of on and hy by a horizontal stroke beneath the latter word.
Hauæ ȝe him take þei seide ney
wherfore sende we ȝow quæd þay
But to take him if ȝe moust
Aȝeyn him may we do nouȝt
He hæp vs wonne wip maystry
We woolæ shewe ȝow skile why
Suche a mon wipouten wene
Was neuer in erpe herde nor sene
Aȝeyn his word may noon stryue
Be he of resoun neuer so ryue
Allas þei seide hæp he ȝow shent
Wher any of ȝouris be to him went
Wher he hauæ giled wip his art
Any lordyng ofoure part
We sory men what may we say
Know we not be written lay
Þis ilke mon wol vs shende
Penne seide oon was his frende
Nichodene bi name hiȝte
He spake & seide for ihesu riȝte
Me þinne þordis bi þe lawe.
pat I for me to warant drawe

14839 Read ouris for sœuris.
14845 MSS C, F, and G have the pronomial form bat appearing after oon.
Wipouten dome shal noon dede be
And but in synne take were he
If þat ȝe redily wole loke
ȝe shul hit fynde written in boke
If any man were take for ouȝt
He shulde biforn Iustise be brouȝt
And if hit were suche a wyte
Þat he myȝte not him of quyte
ȝenne shulde men his dome ȝyue
ffor to dyȝe or for to lyue
Wip him holdestou þei seide we se
ffor ȝe are boþe of galile
But we may fynde hit nowhere
Þat oure crîst shulde be born þere
But of bedleem of dauid kynde
þis is sooþ as ȝe shul fynde
þei went hoom at þat sipe.
In wrappe & woo ful vnbiye
Strongly was þis folk feloun
Of litil witt wipouten resoun
Bitaȝte to þe fend grym
Noon edder more ful of venym
Of wicked wille & euel mood
Aȝeyn her owne flesche & blood.

The S. in Strongly is a medium-size, decorated capital.
pei wolde not leue for his good dede
Til pei had made his sides blede 14879
Leuer had pei se pe fend of helle
pen him amongis hem to dwelle
Miche aust pei pat lord to loue
pat so wolde come for her bihoue
he folwp hem & pei him fle 14884
Wolde pei neuer on him se
ffayn wolde he drawe hem to
And pei aboute hym to for do 14887
But had sale on hem be sene
Glad of him had pei bene
And serued him wip hond & fote
pat wolde be born to her bote
he loused hem longe in his hert
pei quyt him euer wip vaquert
pei him hated to pe dede
In euel tyme toke pei pat rede 14895
ffro pat tyme for wele ny wo
wolde not ihesus fle hem fro
But stably wol wip hem lends 14898
Til propheyes hau her ende
pat he were nayled on pat tre
pat vche day we saumple se 14901
pat brouȝte vs out of peyne bondis
for oure enemyes bondis
And to his passioun that was hard 14904
As ye may here afterward
He wolde him bowe bo pertille
ffrely of his owne wille 14907
He say the tyme comynge nyse
pat he for monkynde wolde dyse. 14909
To bye hem out of her care
pat wid he send dwellynge warre
He wolde hem vnbynde in deede 14910
ffor him bouste hit was neede
ffor to suffere peynes grym 14914
Monnes soule to have to hym
ff he passioun spe 14934
ke we here
How he vs bouste
Ihesu dere
Secundum euan
Gelistan

Ihesus went toward Jerusalem
Goyne upon his fete 14938

14912 The H in He is a small capital.

14934 The Q in Off is a large, lavishly decorated capital occupying six lines. Its elaborate ornamentation divides the two columns of text vertically, and continues horizontally across the entire top of the folio, giving the effect of a floriated "P."
And he coom to a litil hils:
men clepel oluyete.
Six dayes before paske?
Wip his he wente þat strete.
To his disciplis þat he ledde?
Pese wordis spake he swete:
Wite þe breþer why he seide?
I wende æeyn so snelle.
Hereþ now & vndirstond?
Pe soþe I wol ꞑow telle.
Pese ivewes ben þe hit knownen?
A folke wondir felle.
Thei wol me never loue I wis?
For nouȝt þat I hem spake;
Ifor loue nor awe my for no signe?
Þat I for hem þate wurȝt.
Wip mony signes þe haue seen?
Þat I haue on hem souȝt.
But al my travaile now I se;
stondeþ me for nouȝt.
Now tyme is monnes son to dyse;
& monnes kynde to be bouȝt;
To þat castel he seide þe go;
Þe seen æeyn ꞑow stonde.
Pere shal þe fynde an asse beast?
Wip hir folle done in bonde.
To lettre 3ow seye ðat 3e haue :  
ðe lord to 3oure waronde :

// ðe meke asse ðat 3e ðere fynde 1
soone ðat 3e hir vndo . 14970
Out of hir bonde & if any :
aske 3ow whor to .
Seye ðat 3oure lord haþ :
war hem for to do . 14974
And shall no man 3ow seye but good :
ðe place is 3ondir lo .

// Soone ðer wente discipalis two 1

to ðat same castel . 14978
ðis asse ðei souste & fonde hir bounde : 14979
bi a post ful snel .
brouste ðei nouþer on hir bak : 14982
sadel nor panel .
To her lord ðat þo was clad :
nouþer in silke ny sendel .

// My frendis he seide wite 3e why 1
I wende now to þis town . 14986
pe sope now shul 3e knowe :
\al my pryue resoun :
pe tyme is comen pat I shal now :
suffer my passioun :
\pe feest is comen demaye 3ow not :
but makep my rydyng boun :

// Now he seide shal wommannes sone :
in monnes hondis be caust :
\pe shul him take & deme to dy3e :
wipouten any saust :
And wip tresoun him done on tre :
as hit before was tau3t :
He shal be dede and ryse also :
wip inne pe bridde nau3t :

// pei caste her clopis on his asse :
and made on hir his sete :
Soone aroos pe word pei :
he was comynge bi strete :
\pe folk pat coomen to pat feest :
mony for ioye dide grete :
\pe sympel folke of pat toun :
pei wente him for to mete :

// Wip alle pe myrbes pat pei my3t :
demorpely pei him mette :

Wip harpe & pipe horne & trumpe:
bei weye bei him bisette.
Olde & songe lasse & more:
wip o word bei him grette.
Welcome sauoure longe hastou be:
bi pe shal al be bette.

// pe lordygis & pe riche men:
pat while on bak bei drouse.
And tempred resouns wondir faste:
to take ihesu wip wouse.
bei mourned whil bei pore men:
& po children louse.
Eiforn her kyng childer cast:
braunchis broken of bowse.

// Some cast her clopis down:
amydwarde pat brong.
pe strete to sprede wip cloop & floure:
his asse on to gonge.
pe folke bifoire & biynde:
worshiped him wip songe.
Osanna lord welcome bou be:
where hastou ben so longe.

// But po childre pat were weyke:
among pat prees to go.

15012 Read pe for bei.
Ouer walles and wyndowes:
leyde her hedis þo.
Bihelde her lord þere he coom:
away was al her wo. 15038
Alle songe þei wþ o mouþ:
of myrþe solas also.

// Gloria laus þat is worshepe:
lord hæue þou now & ay.
Kyng & cryst & raunsomere:
of folk þat ben in fay.
To þyne owne welcome þou be:
þere þou art comen to day 15046
þou take to þonke þat we þe do:
Siche worshepe as we may.
Osanna kyng to þe we crye:
a song of swete steuene 15050
No lasse be þou loued in erþe:
þerne þou art in heuene
Of israel þou art kyng:
þat ouþte men knowe euene 15054
And comen also of dawid kyng:
higer noon con neuene
Come now forþ blessèd kyng:
coure lord bi þi name 15058
þe welcome þyne owne folk:
wþþ greet joye & game
Of þi worþi werkis lord:
fer is spred þe fame 15062
Welcome lord þat helest alle:
& bote þyuest to lare
Come now forþ ourse sauseour:
we han desired þe
pou art kyn of israel:
who so þe soþe con se
By prophecye before was seid:
þat pou born shuldest be 15070
Of good kyng dæuid kyn:
& of þe rote of Iesse:
Osanna sir kynge com forþ:
pei cryed lasse & more 15074
To þyn owne for we ben þyne:
to lerne on þi lore
Blessed be þou & þe tyme:
þou born were þerfore 15078
ffor kyn so hyse comen to touþ:
herde we neuer of ore
Welcome be þou lord pei seide:
dwelle not vs wipoute 15082

15067 Read kynge for kyn.
15079 Read kynge for kyn.
To his great solemnite:
welcome wipouten doute
pei ledde him into pe toun:
great was pat route
To pe temple wip myche song:
on every side aboute
pis is oure saueour pei seide:
pat comeb to vs now
Ihesus his name:
he comeb al for oure prow
pe dede may him not wipstone:
but to his biddynge bowe
Mony seke hab he heled:
men owe him to alowe

// Longe hab he ben awey:
longe after him vs broust
Twelue or mo barbot men:
hab he wip him broust
And on her feet were pei sore:
perfore of hem vs roust
Oure manteles vnder hem be spredd:
opere hadde we roust
Now is he comen pat is oure kyng:
to syngge lat vs go

15091 In conformity with MS T, supply is after Ihesus.
We wende to haue for goon him al:
performe was vs ful wo
Welcome is he fro now:
hé shall nomore go so.
.ffor wo is him pat may him holde:
And letep him parte hem fro

// Whenne po princes & riche men wist:
of al pis bere
pei bigoom soroyere:
Pon suer er pei were:
Sitwene hem po cursede men:
mened her materes
To cayphas In scone pei went:
& gedered hem in fere

// Lordngis seide cayphas:
my n hert is wondir sore
.ffor pis ihesus pat is so wys:
& so fer in lore
Hit is sene pei folwen him alle:
hope lasse & more
Siche anober neuer was:
sip any wordis more

// Greet wondir is to tell:
his werkis onyone
We se be folke falle him to:
here as he haf gone
Alle oure lawes he wol fordo:
& al oure folk anone
Wole he do vp on vs rise:
breke vs eueri bone 15136

// Al pis world is to him turned:
as ye now may se
parfore my reed I wolte gyue:
hereb now to me 15140
Si pis mon pis is sop:
pis world shal lost be
And he be deed hit shal be brouȝte:
al to ssmute 15144

// Better hit is pat o mon dye:
pen al pe folk be lorn
And pat pis ilke ihesus:
be take erly to morn 15148
hit may not be done before pis folk:
pouȝe we had sworn
But lenger pen pis feest be don:
be þe not forbore 15152

// Ihesus prechynge vche day:
estably in temple stoode
Vche nyȝte to clyuete:
to þat mounte he goode 15156
pere he xip his disciplis lay:
so him brouȝte gode
Everyday to folke he said:
of goddis worde pe fode 15160
// Whanne pat sweete mystyc kyng:
was comen to pat tyde 15164
pat in his sweete wille was set:
pat he for monnes pride
Wolde suffere peye & passioun:
he molde no lenger abyde
But buxomly hym self he bed:
to al pat wolde bityde 15168
// fful mony sory sikynge:
pO sonken to his hert
His fleshe was douynge for depe:
pat kyndely wolde haue querte 15172
Hit was ful shynnyng for pe soor:
& mo wondir for smerte
pat his mychel charite:
for vs to suffere him gert 15176
// pe þre dayes were al goon:
& pe ferpe on honde
His disciplis no wondir was:
begonne to be doutonde 15180
Sir þei seide telle vs now:
& we shul undirstande
Shul we any paske gox diête?
owhere in his londe 15184
And he lent a selere to sette at note in to be settex

And he lend a vessel. He lade hem into his lordis hous

"Pet mowe forge in to be tyme a vessel in his hand." And he sow shall desyve on.

"Pet mowe forge in to be tyme a vessel in his hand." And he sow shall desyve on.

The lord loked hem uppon. Coop towards to toun he solde.

A wateir vessel in his hand. A wateir vessel in his hand. A wateir vessel in his hand.

seymes sow in strete

seymes sow in strete
Ihesus coom wip his felawis:
pat litil loued pryde
Hit was a swete company:
wa gedered at pat tyde
pe lord was to sopere set:
his felowis him bisyde.
Judas of pe twelue:
was oon pat Scarioth hiȝt
Ihesus Aumenere he was:
but he was malediȝt
Wip pe iewis had he spoken:
bifore on pat myȝt
his owne lord for to selle:
as fully as he myȝt
// pe lord was to pe sopere set:
pe mete alredy boun
Wp he toke his holy hond:
& sȝaf pe benisoun
penne he toke pe breed & brake:
as hit is red in toun
To his disciplis he hit toke:
& seide his sermoun
Takep & etep of bis breed:
for fleshe he is hit myne

Read was for me.
pat shal pis same nyȝt be lad :
for sow to myche pyne 15236
Sipen þe chalis vp he toke :
and blessed þat wyne
And þaf hem alle þerof to drynke :
ful dere to dêwyne 15240

// Drynkeþ alle of þis he seide :
for whi hit is my blode
pat for sow shal be shed :
& for monkynde on rode 15244
Whenne seynt Ion his good cosyne :
þes wordis wndystode
He fel on slepe to cristis brest :
for mengynge of his rode 15248
Wndystonded what I sow sey :
my brerere seide he now.
Gladly take þe þat sifte :
pat I syue for sowre prow 15252
I shal not of siche drynk :
drynke forsope wip sow
Til we be samen in my kingdan :
syuen I haue a sow 15256

// To my fadir þat is þeryn :
þidir I shal sow lede
And of my mete þat þere shal be :
þerynþip shal I sow fede 15260
And of my drynke þere shal þe drynke:
to ou for soure mede

ffor þat I saye sou here with word:
þere shal þe fynde in dede

// Dismaye you not breþer dere:
what so þe here or see
þe traitour þat me trape shal:
among you here is he

Vchone on opere þo bihelde:
whiche of vs may hit be

He þat etþþ of my disshe:
he shal bitraye me

// Leue breþer and frendis:
beþ no ferde he seide

Wol I woot whiche of sow:
þe tresoun hþþ purueide

þat I haue loued shal me bitray:
þe wyse is redy greibe

He may sey weile way his birþe:
for wo to him is leide

// Wherme his sopere was al done:
þesus ros of his sete
But his disciplis seten stille:
noon vþryse he lete

Wiþ a twaile he garde him:
syttynge to him ful mete
And in a basyn watir brouȝt:
for to wasshe her fete
Siche mekenes as his lord had:
herde men neuer er ne shalle
pat bowed so his lordhede:
to buxomnesse of pralle
Siform his disciplis fete:
frely dud he falle
Of his seruyse þei hadde selcouȝ:
& wondride þer on alle

// Crist wip watir he þen wasshe:
alle her feet bidene
And wip his cloop afterwarde:
wipeþ hem ful cleene
Whenne þat he to petur coom:
þære he sat hem bitwene
His feet soone to him he drouȝe:
him shamed þat was sene

// Lord he seide what is þi wille:
do fro my feet þi honde
Shaltou neuere wasshe hem:
whil I am man lyuonde
Petre but I hem wasshe he seide:
I wol þou understande
Shaltou have no part wip me:
in my blisse boonide
// pat seide petur to bityde :
lord pou hit for bede
Not feet allone but heed & hond :
wasshe to gete made
He pat hap his body clenе :
seide ihesus is no made
To wasshe no ping but his feet :
for en saumple in dede

// Herke nep me my frendis :
of ping I telle sow shalle
Me soure maistir se clepe :
& soure lord se calle
Sop hit is & shal be sene :
suche day shal bifalle
ffor enamungle now soure fete :
þus haue I wasshen alle

// Sip I pat lord & maistir is :
haue þus I servued sow
Loke whone of sow to opere :
þat se as breperen bowe
þe seruyse þat I haue sow done :
alle haue se sene hit howe
Dop wel for I wol not longe :
dwelle wip sow fro nowe

// My leue breper I sow forbede :
þat pryde be sow among
Se haue me folwed hidirto:
se twelue in myche prong
Oon of sow pis ilke nyȝt:
shal do me myche wrong
To morwe shal I demed be:
on rode tre to hong
I shal dyȝe and aftir ryse:
þerto shal be not long

// Whenne þei herde þat he shulde deȝe:
þourȝe oon of her tresoun
And þat his body shulde be take:
wip his foos feloun
And als he shulde on þe rode:
suffere harde passioun
To sorwe sadly in her herte:
þo were þei ful boun

// þenne speke petur firste of alle:
lord to me þou say
Wher þou seist hit ouȝt by me:
þat I shal þe bitray
Welþer woot I who þi traytour is:
þe I haue loused þe ay
Ourle lord swetly him answered:
þe seide petur may
But in þis fellowship is he:
þe may saye waylewey
\text{Wayleway penne may he synge:}
\text{fat cursed ful of care} 
\text{And be same may she say:} 
\text{be modir fat him bare} 
\text{To more blisse hit had him bene:} 
\text{vndorn if he ware} 
\text{I shal you teche him to knowe:} 
\text{pouge fat he nowe dare} 
\text{Her aftir soone shal se se:} 
\text{ful euel shal he fare} 
\text{He fat I to take pis breed:} 
\text{hit is he to bihalde} 
\text{Iudas openep bo his moup:} 
\text{ar he perto were calde} 
\text{Soone was fat mossel boun:} 
\text{he dipt hit as he walde} 
\text{And Iudas swolewed hit a doun:} 
\text{a shen his lordes salde} 
\text{Out of oure lordis holy hand:} 
\text{pat mossel caust Iudas} 
\text{Wip pat ilke same breed:} 
\text{into him crept sathanas} 
\text{Of al venyn & emuye:} 
\text{ful kyndeled he was} 
\text{ffro penne he ran vche fote:} 
\text{seede he not a pas}
Til he coom to ðat In:
þere woned caiphas
þere he þe iewis biforwe fond:
in ðat same plas 15396
He þat siche a lord forsoke:
myȝte seye mony alas

// Whenne þat traitour to hem coom:
in counsel he hem fond 15400
How þei myȝte oure lord take:
þei wolde him huue in hond
þei asked Iudas what he wolde:
he seide I brynge tipond 15404
Ihesu þe prophete where to fynde:
þat myche is þou grendon
where his In is to nyȝt:
wel I con sow brynge 15408
If þe wole ouȝte of þouris synue:
þemne woot I for what þinge 15410
Into þoure hondis I shal him take:
holde hit no lesynge
Alle þei seide to sir Iudas:
þou art to vs louynge 15414
A good bargayn hastou mad:
welcome to þis gederynge

// þis marshaundise lordyngis alle:
þat we to myche rede 15418
But to hem ρat ἐν chepyng made:
hit fel to myche vnspede
Iudas ρei seide what wolt ὑγιου haue:
of vs for ρi made
And he ρat traitour feloum seide:
but pritti pens in dede
Make ρei seide siker of him:
bo pens here we ρe pede
What sikernes seide he wole ȝe more:
to him I wol you lede
Wher aboute abyde ȝe now:
go we better spede
// Whenne pis wrecche Iudas:
had his mony tounge
Comeþ forþ he seide bo:
why dwelle ȝe so longe
pei armed hem soone pryuely:
for to make hem stronge
Whenne ρei were armed in þat court:
Iudas hem stode amonge
pei traytour fals seide hem to
wip me shul ȝe gonge
pei mon þat I shal ȝou biteche:
aboute him faste ȝe þronge
perfore a tokene I shal ȝou suye:
þat ȝe go not wronge
Knowe ye him bat ye shul take:
penne seide pei nay
Wherby ye shul him knowe:
a tokene I shal sow say
pat mon pat ye se me kisse:
hondis on him ye lay
ffor pat is he we goon to take:
hit shal be do seide pai
him to clippe aboute pe nekke:
I go before pe way
And loke ye folwe me nysehonde:
bus pei seide parfay
Whil ye se me kisse hym:
leye hondis on him allone
Mony opere he hab wip him:
but armes is ber none
If pei bigyme to warne you hym:
loke pei be sone alone
Siche tokemes ȝaf pe traitour:
to ben his lordis fone
A pat þis traitour Iudas:
was ful of felonye
pat þus his swete lord souȝt:
to do him for to dye
Bettur had him bone tohave ben dede:
so dere he shulde hit bye
pen wip a kissyng on pis wyse:
his lord done triccherye
his modir malisoun he had:
bat sene was sikurlyye

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

// Leue we of Iudas here:
to speke of his tresoun
To telle of ihesu þere he was:
herborwed in þe toun
How petur him by mened:
& seide þis resoun
þou shalt betrayed be lord to nyot:
bi a fals feloum
Elleuen are we ȝitt to stonde:
wip þe al redy toun

// If any come þe to take:
we hole þe kepe hem fro
We are hardy men Inourse:
eȝeyn Iudas oure fo
What wepene haue ye seide ihesu?:
sir we haue swerdes two
penne he bad hem alle be stille:
& seide Inowye are po
I do you to wite breper dere:
pat longe hit is agone
pat I haue greipd his ilke mete:
most to ete of one
Iudas hysep him ful faste:
coemep he not allone
Se forschp shul aftir me:
be laste ful wille of wone

// Whenne pei undirstode his word:
a sorwyngp pei bigon
And cure lord called petur:
and seide to kim bon
Petur he seide sathamas
ocn is of pi foon
Hap asked now to fonde:
be pi self allon
But I haue preyed for pi feip:
pat hit stonde as stoon

// Petur comforte breper pyne:
whenne I am lad you fro
Lord he seide you woost:
pat I loue pe & drede also
I am redy be to folwe:
dope in wele & wo
Hope to prisoun & to dep:
  for pi loue wole I go
penne bihelde pat lorde hende:
  yp on pat swete meyne
How myche pei mourmyge made:
  fol.91v
& sorweful were to se
A my leue frendis be seide:
  15538
ful wel shal ȝow be
pis nyȝt shal ben a skateryng n
bitwene you & me
  15542
In no maner pysse may se nouȝt:
for tyme shal come pat se
Shul al be sorwe pat se haue now:
  be turned in to gle
  15546
// ffor housse my flesche be to hem take:
as prophecie haþ set
And bi my dep on pre rode:
  15550
shall nomes synne be bet
I shal ryse be bridde day:
to lyue wipouten let
And whenne we shul in galile:
efte to gider be set
  15554

1553? The H in How is a small capital.
Alle þe cares þat þe haue now:
clane shul þe for þeet
// Petur be pou not to ferd?
I bidde þe herfore
But wende þe in to galile:
& I shal mete þou pore
Nay sir he seide to leue þe þus:
þat shal be neuer more
But suffere wol we to gider:
bope softe & sore
Dowey seide ihesus þo?
pou shalt forsake me ore
// pou shalt se hem sitt to nyzt?
do me greet deray
sfor þei wolde on me wreke:
al her owne afray
pou shalt ar þe cocke crowe:
forsake me þryes & say
And sey þat pou me neuer syse:
hit bop noon ober way
But pou shalt couere & comforte hem:
þat pou seest in delay
And þe a hem of þoure wo:
I make quyjt sum day
// Alle þe apostlis þo bigon:
to grounde to falle so mete
him self went as he was wont:
to mount of olyuete
pre disciplis wip him 3eode:
folwynge at his fete
Abydep here & preyep he seide:
I shal come to 3ow swete
Anoon he 3eode a stowes cast:
bisyde pat ilke strate

// Wip him pre apostlis he toke:
ar he made his preyere
Petur · Iame · & seynt Ion:
bese him derrest were
Pryuely led hem him wip:
for pei were him dere
And ledde hem vp on be mount:
his counsel for to here
As dereadar dop to some:
so he cud hem lere
And his angwissehe in his hert:
to hem bus made he clere
My soule is sorweful to be dep:
bat I shal suffere soone
I wol go make my preyere:
abidep til I haue done
A stoncast fro hem he 3eode:
& bere he made his bone
To his fadir dere of heuen:
pat sittyng was in trone
His sorwe myste no mon telle:
pat lyuep vndir mone

// perfoure gode men I warne you:
penke upon his care
And folwep him soure fadir is:
to lerne on his lare
Dop away soure pryde of lyl:
pat se myche wip fare
And boxomnes for him se bere:
pat so myche for sow bare
ffor his wo ouste we to wepe:
he suffered for us sare
Of alle pe wois pat euere were:
suche herde we neuer are

// Whil he lay in orisoun:
he on his fadir grette
And also for drede of dep:
his holy body swette

15616 The catchwords And boxomnes appear in the lower right corner of fol.91v, beneath this line.

15617 The A in And is a small capital.
Of blood & water pat of him ran:
pe erpe was al wette
Harde was pat sorwe:
pat in his hert was sette

ffadir he seide here pi sone:
pæt now to pe wol crye
Whéper shal I now pis dep drynke:
or ells passe þerbye
ffadir he seide þou woot hit wel:
I say hit not for þye
Al þi wille shal be done
þerto I am redye

// Lordyngis now for goddis loue:
herken to my spelle
Of siche a sorwe as was þat:
men herde neuer telle
Wip stronge drede was he smyten:
boþe bourse fleshe & felle
Whenne swoot of blood out of hym brast:
& ran on erpe to dwelle

// Whenne he was risen of þat stour:
to his felawis coom he
Alle on slepe he hem fonde:
for sorwe & greet pite
fful swetly to hem he spake:
þreþer what do þe
Rise vp & wake wel:
ar pat ye temptide be
Petur wake wip me a while:
bus hettestou not me
Her y5en were greued so wip grete:
pat sorwe hit was to se

// Rise vp petur hastou forgeet:
pat pou eer me hist
pou seidest for me if ned& were:
dise pou woldest in fi5te
Now maist pou not wake wip me:
am hour of a ny5te
Be wakynge in oriscum:
for be waryd wi5te
pouge pe spirit redy be:
pe flesshe is seke to si5te

// Whemne he bus had hem tau5te:
stille he lafte hem pere
And went efte into pe stide:
pere as he was er&
Miche he dradde pe harde de5:
pat brou5te vs out of fere
Buxomly he fel to grounde:
& let pe erpe him pere
And on his fadir in neuen calde:
wip pleynt him to arere
Wip þo wordis biforn seide:
lasse ne more þei were.

// I woot wel now I shal hit drynke:
þis dep fadir myne 15682
pour3e my body mot hit passe:
þe þolyng of þis pyne
I am þi sone redy boun:
to do wille þyne 15686
Wip þat he roos out of þe place:
þat he was knelyng Ine

// Whenne he had made his orisoun:
þa soone he roos away 15690
And coom to his apostlis:
slepyng alle þei lay
Wake hem sitt wolde he not:
þat tened were in tray 15694
Of hem redles he rewid sore:
more þen men can say
po he went þe pridde tyne: 15698
his fadir for to pray
Whenne he hadde þe pridde tyne:
made his orisoun
And menged to his fadir dere:
of his passioun 15702
þe strong sorwe þat he hadde:
may monan rede in toun
Aungels out of heaven coom?

to comforte him ful browne

Slepe now for wel se may?

breperen dere he seide

ffor here he comep nyse at honde?

be tresoun hap pursuie

Now forsode he shal me syue?

a ful harde breyde

But myche wo if he wiste?

is before him leyde

// He hap wrought soop hit is?

to him self myche woo

Wip myche folk comynge is he?

bat is my moost fo

Spere swerd & mace pei brynge?

& wepenes opere mo

Iudas now sondir comep?

& sekpe me to slo

// ffuul mad were pei in her mode?

for derk was bat nyst

On fer fro hem pei loked?

& say comyng list

po disciplis wez aferde?

wherne pei say bat sist

Of lanterne staf swerd & spere?

& mony armes brist
Iudas was armed to be feet:
ready for to fist
Wip him he shulde haue fousten fore:
bi resoun & bi fist
Ihesus went him forbermore:
disciplis him folwonde
To a litel yerde of cedron:
ouer pat ilke stronde
Iudas wel he knew pe stide:
pat ihesus was hauenton
Wip his fals felowshepe:
pe traytoun pere him fonde

// Whenne Iudas had suysed him:
whiche pat ihesus was
Soone he ran him for to kis:
as traitour in pat pleas
Heyl maistir he seide:
whom secustou Iudas.
Ihesu he seide of nazareth:
founden I haue his face

// I am he sone he seide:
to pat pepul bon
Iudas & his felowshepe:
soone on bak pei ran
pei fel doun soone to pe grounde:
ueriche mon
Iudas vche lymme he quook:
& aftir þei vp won

// 3it asked oure lord what þei souȝt:

Ihesus þei seide seke we 15762
As I seide to ȝow before:
here haue þe founden me
Iudas lecp eftte vp on him:
heil maistir seide he 15766
ffor to cusse his swete mouþ:
he bed hit him ful fre
Sip þe me seke I ȝou biseche:
to lete my fellowis be 15770
Iudas he seide þat þou shalt do:
hiȝ þou nowe þe

// Whenn þe Iudas bed Ihesus to kisse:

forsóþe he grucched mouȝt 15774
Iudas he seide sumtyme was:
myche of þe I roȝt
Now hastou wip felonye:
& tresoun me here souȝt 15778
Wip a cosse mannes somer:
fol.93r hastou to bandom brouȝt
Wip þat word þat Ihesus seide:
Þei bigon to awake 15782

15779  The Û in Wip is a small capital.
And him fast aboute biset:
til þei had him take
Wip maces & wip fustes:
many strokes him Þæf Blake
Vche dynt went to þe boon:
al was for our sake
Petur þat him loued so:
say no bettur woon
his swerd out of scauberde drouse:
& smot of þe ere of oon
Had hit ben aftir his wille:
þere had he ben sloon
Inþesus seide petur dowey:
strook þrye þou more noon
In þi sheepe put þi swerd?
I wol not þat þou smyte
On malkes ere honde he leide:
& heled hit ful tite
he he seide þat smyteþ wip swerd
of swerd shal haue wyte
I wol þat no mon for my sake:
ouper fiȝte my flyte
// Leue petur I seide to þei:
þou vnðristonde hit bet
If I my fadir wolde biseche:
I myȝt wipouten let
Hau[e twelue pousande legyouns ?
of angels wip me set
But how shulde penne pe prophecies :
be done pat ben dat

// Petur was in honde nomen :
for fiȝt pat he had done
Ihesus toke mal kes eere :
& heled hit ful soone
Go forp he seide my fadir hab :
wrouste for pe my bone
Petur scaped fro pe iewe :
& laft pe kyng in trone
ffewe abood po wip ihesus :
lorde of somne & mone

// Bi his heed & bi his heer :
forp pei ihesus drowse
And loggid him lopsomly :
cuer hilles dale & slowse
Wip her staues beten hym :
& dide him myche wowsse
How pei him ladde pulke tyne :
to se was some ymorse
pei beet him wip her races :
bremyly to grounde
And foule halowed him berto :
as he had ben an hounde
his discipulis were aferd:
bigan to fle & founde
And as pei to & fro him pulde:
his body was stounde,

// Whil pei bus him hanceled:
wicked as pei moust
Men he seide what eilep sow:
vncely is sourc poust
Wip staues me bus to bete:
what haue I to sow wurst
Wherfore haue se me taken:
& as a peof me seoust
Wip lanterme on mystirtale:
& I ne fled you moust

// sfor sope nouber semep sou:
soure dede ny sourc sawe
In sourc temple haue I taust:
openly to knawe
Dere al folke was wonce to come:
wip maistri of pe lawe
Maistir was dere noon so grete:
at I drede of her axe
Ny of pingis pat I seide:
my word not to wiadrawe
Now are ye comen me to take:
in mirkenes of nyxt
And also ye haue taken me:
wipouten any pliȝt
ffor ye me haten to be deep:
haue ye noon oper riȝt
Suche is youre tyme he seide:
merkenes wipouten lïȝt
In euel tyme leued se:
Iudas pe waried riȝt
Miche pyne puruered is you:
but more to him is diȝt
His handis pei bonde & lad him forp:
a trott & not a pas
Riȝt to her owne bishopp:
his name was bo cayphas
Mased & very ben were pei bo?
pei must wherfore hit was
Left pei not bihenden hem?
pe fals feloun Iudas
Er he deluuered Ihesu vp?
I bounden harde wip a las
pe felouns him losse to scoorne?
on vche syde peyt plas.

15859

The N in Now is a small capital.
Petur folwed on fer:
for durst he nouȝt in siti
for wondir sayn wolde he wite:
þe ende if he myȝt
To sayphas hous he aftir coom:
& þidir in he siti.
Now shal þe forwarde holden ben:
Þat Crist before him siti
Whenne he was to paleys comen:
spere was þe gate
A knowen frend he had þer In:
And lete him In þer ate
for ful of sorwe in his herte:
wass he neuer so mate
sayn wolde he speke & aske:
of iheus astate
What shulde of his maistir?
wop þe wite he wolde sayn
A while forwarde he geode:
a while him drowse aȝayn
What þei wolde wip his maistir do?
gladly wolde he frayn

15902
As evidenced by MSS C, F, G, and T, these lines have been divided improperly. 15901 should conclude with warbe (not yowe as spelled in B); 15902 should commence with wite.
for sore he drede as after fel
pat he shulde be slayn
A fuyr was made in pat place:
pe nyste hit was ful cold
Mony drouse aboute pat fuyr:
for pinis pat were told
Petur to here hider drouse:
he were unbolde
A seruaunt soone was war of him:
& gos to him biholde

// Whene he had avised him:
& say petur þere stonde.
þis mon he seide is oon of his:
pat we here haue in bonde
Anoon petre seide may:
þe bere me wrong on honde
Wist I neuer what he was:
sip I was born in londe

// Petur had but a litil
vnmebe þennes goon
Whene anóper wip him mett:
& seide þis is oon
Of ihesus fellowshipe I wis:
dó take him now allone
And petur seide knowlechynge:
of him had I neuer none
// Anoon he drouge him to pe ȝate:

fayn wolde he be peroute 15934
Soone met he wip a woman?
pat made him moost to doute
Him þis I say for sope she seide?
longe eer wip him in route 15938
pou seist not sop petur seide?
I was neuer þer aboute
I know him not for sope he seide? fol.94r
& swoor hem po bifoire 15942
Bi þis tyme hit was past?
ouer mydynst & more
penne bigon þe cocke to crowe?
þe tyme was comen pore 15946
Petur penne him bipouston
þe worde was seide him ore
He went forþ out of þe court?
wepyng wondyr soore 15950

// Ihesus turned him aboute:
on petur ȝe he kest
po wiste he comen his maistir word?
wipouten lenger frest 15954
ffor sorwe he wronge ðe wepte also?
as his hert shulde brest
pat myste he dud him to a roche?
perumdir for to rest 15958
He muste whidirwarde to wende:
  my what him was best

// Hit is writen of pis Iudas:
whennen he had don pat synne
  15962
Wip his penyes pat he toke:
he went to his modir Inne
Modir I haue my maistir solde:
  bi a sotil synne
  15966
And in my purs pe penyes I bere:
now shal I sumwhat wynne

// Iudas was Ihesus aumoner:
bope þeof & traitour bolde
  15970
Al þat was bitaken him:
selden æseyn he solde
Of his þeft & felonye:
his modir so he tolde
  15974
And howe he to þe iewis hadde:
his owne maistir solde

// Some hastou þi maistir solde:
  þe he seide ful pro
  15978
Now she seide shaltou be shent:
I woot þei wol him slo
To deep shal men þe him be don:
  15982
  but rise he shal þerþo
  15982
  þe þe he seide myr for sôpe:
modir hit þeþ not so
He shall never rise again:

trewly by no myst
ffurst shall his cock vp ryse:
was scalded sistir ny3t
Vnnepe had he seide pat word:
pe cock took vp his fli3t
ffepered fai rer pen biform
creme bi grace on his3t
penne bigon pe traitour fals:
to drede for his plist

pis was pe same cock:
pat petur herde crome
whenne he had forsake his lord:
pries on a rowe
Speke we now how ihesus stood:
among pe folk so lowe
Hidur & bidur pei him drowse:
vchon oper him to showe

Al pat ny3t he was in hond:
among pe cursed lede
On pe morwe ron pidirwarde:
folk as pei wolde wede
pe lordis alle were aftir sent:
to ben at his dede
Retur whenne he say pe day:
to his felowis he 3ede
He went for to visite hem:
for þeþoþ had þei nede
An harder myȝt no mon myȝt haue:
þen he had we rede

// In sir cayphas hous:
þei helde her gederynge
Aȝeyn her lege lord I wis:
to nede him or to hynge
Mony gedered of þe toun:
bi certeyn warrynge
And senden aftir sir pilat:
þidir him for to brynge
ffor he was iustice ouer hem:
vndir Cesar þe kynge
Pilat coom and asked hem:
in scornynge as heþ were
þei stirten forþ sternely:
wip a lodly chere
ffor soþe pilate þou owe him holde:
to vs & þe vndere
pat kyng him calleþ wipouten leue:
of cesar wipouten pere
Her destou neuer siche wondris:
as he hap done vs lere

16028  Read hit for het.
Cayphas þat her bisshop was:
was ful ryche of fee
Alle ġeded at his court
þat ilke sory meyne
Ihesus þat in prisoun lay:
þei brouȝte forþ þat fre
Harde bounden as a þeof:
was wont wip hem to be
þei bipouȝte hem on what wyse:
þat þei myȝte him wrye
And wip what þing þei somnest shulde:
do him þenne to dye
Sir pilat on hem biheld:
of skil was sumdel slye
he knew somdel her tresoun:
þat hem was leof to lye
He biholde her bitter bере:
how þei seide her resoun
And vndirstood þat þei him had:
taken wipouten tresoun
Pilate sat & him aboute:
þe burgeis of þe toun
he leued not to þat wicked folk:
for euer þei were feloun

16058 Read wip for wipouten.
Byfore hem ihesus stood as lomb:
his heed droumpenyng dawn
On hem he cast vp his yse:
but bood her wille al boun
Mony alesyng had þei made:
æseyn ihesus þat day
Pilate herkened hem þo:
of al þat þei wolde say
But he coube fynde no cause why:
dep on him to lay
ffor in her owen sawis:
ofte chaunge þay

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

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

"// Anoon pilate vp he roos:
 ihesus wip him he ladde
And þeode into þe parlour:
þat was a counsel hous badde
Bitwene hem two he asked him:
whi he was so madde
To þat folke him souȝt wip shame:
noon vnswere þat he hadde

// Seestou not þat þei þe hate:
 þese ieweis no þing more
þei wol þe sle if þei may:
& destrye þi lore
Herestou not on euery syde:
how þei on þe rose

Aȝeyn her sawes þat þei say:
vñswerestou not wherfore
Sip men han seid þat þou art:
wys of lernynge lore

3yue vnswere of þis ihesus:
or ellis þou smartist soore

16105 The A in Aȝeyn is a small capital.
At þese wordis coom a mon:
ren_nynge fast in hyȝe
And seide he wolde speke anoon
wip pilate pryuelye
A messangere him tþinge brouȝt:
fro his wyf þat ladye
She grette him ofte & tþinge sende:
to drede of þat folye.
pi wyf he seide is ille at eþe?
& þat is for a siȝt
þat she in her sleþyng say:
þis ilke last nyȝt
Of þis ihesu þat now þis folk:
han take wipouten pliȝt
word she sende þe if þat þou:
on any weye nyȝt
þat þou suffere him not to dyȝe:
for hit were greet wnorȝt

// Whene pilat had þis tþinge herd:
& wel hit vndirsto þe
He brouȝt wip him ihesu aþeyn:
& to þe court he þode\
Gode men he seide I con not fynde:
in þis mon but gode

16130 There was originally a second o in vndirsto þe. Although now indistinct, this may be the result of either the MS's physical deterioration or scribal erasure.
He is not worē for to dyē:
me ārke in my mode
But scourgeā him & leteā him go:
whenne ār se ār blode

// Do weye ēi seide sir pilate:
whyn seistou now so
We wol graunte on no wyse:
him to skape vs fro
He makeā him & so calleā:
ni meny cuntrees ful þro
Who so calleā him kyng wiþouten riþt:
is empouris foo
Of galile is he born:
oure folk he doþ mys go

// Whenne þat pilat herde hem say:
he was of galile
he þouȝte to haue saued him:
to drede soore gan he
ffor heroudis was in þat tyme:
kynge of þat cuntre
Bounden ihesu̇s as he was:
also he lete him be

---

16143 Insert kyng after him in conformity with C, F, G, and T.
And wher seruautis he him sende:
to heroude him to se

// ffor to wrapphe heroude more ?
ful loop was pilate
ffor he and he a litil biforn ?
had ben at debate
ffor to do his wrappe to ceese ?
& saue his astate
To heroudis þo he him sent ?
euen þe hiȝe gate

// Heroudis þerned him to se ?
& of his coom was fayn
wip his knyȝtis vp he roos ?
& went him aȝayn
Of him he wende signes to seen ?
but hit was al in vayn
Wolde he neuer on him bholdre ?
for nouȝt þat he coube frayn

// sitt þo iewis fyned not ?
to seke ihesus wip wrake
pei preyed þat he shulde ?
no preyere for him make
Ne helpe him not no more he did ?
for þe iewis sake
sitt shul þei alle biforne him ?
ful grisly quake .
whil þat heroude wip him spak
he vnswede nouȝt
And he had ȝerned him to se:
þerfore him forþouȝte
ffor had he any maner signe?
bifore heroude wrouȝte
þe iewis had not him slayn?
for no þing þat þei mouȝte

He asked him priuily:
whi þei had him bounde
Speke to me & telle me why?
as hit shal be founde
And ihesus helde him stille
in þat ilke stounde
A purpur cloþ þei on him cast:
þerynne þei han him wounde
In tokne of fol forþ him ladde:
to pilate on þat grounde

Sir heroude þer gret wel:
we sey pilate to þe
And now be þe frendis made:
þe sowe þerof woot we

16184 Read vnswerde for vnswede.
16205 Read þe for þer.
he hap þe send þis mon aȝeyn:
riȝt in to þi se
A worde wip him nolde he speke:
for nouȝt þat myȝte be

// He is þe selcoupest mon:
þat euer ȝit we syȝe
ffor he chaungid no chere:
for lowe ny for hyȝe
Nouþer vnswered wolde he ȝyue:
ny liften vp his ȝȝe
But heroude þonked þe þi sonde:
sorely wipoutem lise

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

// Gode men what is ȝoure doom?
seip me certeynly
Alle seide þat he be done:
on cros & þat in hy
To turne þat counsel better hit is:
þen done a more foly
 Better mot þe seye þen so:
quod pilate so rede I

// Pilate was ful wroth I wis:
  wip hem þat ilke day
 Non he seide why dostou þus:
  þat þo wolt no þing say
Aȝeynes hem þat sewe on þe:
 nouþer þe nor nay
ffor þi state þou owest to speke:
to brynge þi self away

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

// Say me now wheþer þou be:
goddis sone or noone
  þat I may witturly hit wite:
þo vnswered he alone
I am his sone as þou hast seid:
 þat shul þe wite vchone
Hit shall be sene whenne sopfastenes?
shall among sow gone

// Leue hit who so þat Wolfe?
I telle sow hit rist
To clymb be aboue þe cloudis alle?
þe sone shall haue myst
And for his frendis afterward?
down shall he liest
Not in priuete I seye?
but in soure aller sist
Euel at þat word was he herd?
of þat cursed lede
Vp ros þei alle & þaf a cry?
rist as þe wolde wede
What nede haue we of witenes?
ayyn him vs to spedé
his owne mouþ haþ him denied?
of witenes is no nede
Dop him on rode wipoute ransoun?
þat no mon for him bede
Anoon a seriaunt sterte forþ?
þat stode among hem þore
Wip his hond a buffet?
he þaf ihesu ful sore

16279 There is a "c"-shaped mark above the first minim in the m of him.
he seide eftsones speke but skil
& wordis siche no more
ffor bi myssawe pat þou hast seid?
take pat to teche þe lore

// Ihesus lifted vp his face:
& loked on þat feloun
ffrend he seid why smoot þou me?
þipouten any resoun
Are þou mystest haue founden?
a skilful enchesoun
þe mon þat dop no vnriþt?
to smyte hit is tresoun
Pilate vp roos & forþ he sede?
out of þe pretory
þis fals folk ihesus ladde?
folwyng him wip a cry
Pilate hem defendide?
to do him vileny
ffor what endyng þe moot wolde take?
wiste he not witterly
In to a chaumber priuely?
wente pilate his one
And ihesus bi his biddynge?
in wip him was gone
Pilate soone him asked?
wip wordis in þat wone
Gode man whi haten pei pe pur "
besew iewes everychone 16316
\ pe bisshop & alle his men :
wife pe ben vsaušt
Her purpos is fully :
to debe to make bi draušt 16320
Art pou goddis sone he seide :
bat here pur art caušt
Sop he seide why askestou :
hit is before pe taušt 16324
// Seye me sop seide pilate :
why pou art her foo
I woot bat pei wol not fyne :
til bat pei pe slo 16328
Wostou not wel bat powere is myn :
to spille or let go
pemne seide ihesus to pilate :
ume pinkep hit is not so 16332
// ffor pouże pou pouste haue a while :
pou shalt not haue hit ay
I haue hit of god & am his sone :
If I soop shal say 16336
Pilate sawe pat wip no word :
ouercome him he may
He vnceled him of his clopis
& dud on opere bat day 16340
So he sende him clad aȝeyn:
to his foos in plas
A cronne on his heed þei sett:
in scornynge alas
Ihesus þouȝte myche shame?
þo he scorned was
ffor couþe he neuer do þe deþe

to come in siche a caas
Ihesus was sore agreued
& louted down his chere
þis þei seide is ȝoure kynge?
lo/him bifo[u]re ȝou here
Loude bigonne þei to crye:
þat alle herde þat þære were
Goþ & takeþ him blyue?
we wolde on rode he were
Alle þei cryed wip a mouþ:
maile him on rode tre
Seip not so quod pilate?
þat is not reede of me
him oþep not dyse for no cause?
þat in þim sitt I se
Alle þei seide but if þis mon?
bi þe damþed be

16346 Insert so after he in conformity with C, F, G, and T.
16353 The L in Loude is a small capital.
pe frenshippe shaltou lese
bytwene cesar and þe

// Pilate seide lor here ȝoure kyng?
but here what I wol say
To morwe is ȝoure myche fest?
Þat ȝe holde in ȝoure lay.
A prisoun are ȝe wont delyuere?
for reuerense of þe day

Askeþ whiche þat ȝe wole?
& ȝe shulde hit haue perçay
And I rede ȝe aske ȝoure kyng?
& I shal not say nay
Wtherfore seide þei seistou so?
leue sire þat doway
Of þis ȝhesus speke þou nomore?
but of anothar man
Whiche we han chosen to vs?
his name is baraban
Of ȝoure kyng in honde he seide?
what þenke ȝe to do þan
To naile on þe tre he is not worpi?
as fer as I se kan
But efte þis word more & more?
to cryse þei bigan

16367 Read le for lor.
// Wondir vs þinkeþ of þe pilate.

þat mouest þus þis skille
We haue chosen baraban:
algate him haue we willè
Pilate þouȝte her desire;
soone aftir to fullèlle
Whenne he say his assoyne;
þei toke in to greet ille
Ihesus þat alto drawen was;
to scourgyngs he took hem tille

// Whenne pilate sey no bote:
aseyn hem longe to stryue
Of ihesus deepe he þouȝte þe synne:
al fro him to dryue
Vþ he roos his hondis wesshe:
among þat folk ful blyue
Alle þe se þei seide þat I:
am gilteles of his lyue

// Alle þei cryed on hiȝe pilate:
þar þe no þing drede
On vs mot his blood falle:
& on ouris þat we brede
And so hit dude god hit woot:
sene is on her sede

16405 Substitute he for þei in conformity with C, F, G, and T.
ffor nowe be þei þralles made
vndir alle obsolete lede

// Pilate stood vp on his feet:
among þat gederynge
Pees he seide lo here now is:
delyuered vp ȝoure kynge
I here ȝow sey þe wolde him
on rode tre to hynge
Do wey pilate vs þei seide:
fallen not to do siche þinge

// We haue oure lawe seide þei:
þat we in lyue in londe
Aftir þe lawe shal he diȝe:
þis shal þou vndirstonde
Pilate loped hem to wrappe:
he wolde hem holde in honde
To þo willeful wode he toke:
þe lord þenne al weldonde

// þenne was þat swete sackeles flesshe:
done to myche wronge
To a pilere þei him bonde:
& wip scourgis him swonge
ffro þe hede to þe foot:
ouer al þe blood out spronge

Supply do after him in conformity with C, F, G, and T.
pei crouned him þo wip sharp þorn?
Þat þourse his heed þronge
And bitoke him at her wille?
to her seriauntis to honge
þe monsleer þat barabas?
was take out of prisoun
Andoure lord lad to sle?
wiþouten any chesoun
Out of prisoun so þei toke?
þe þeof þat feloun
And goon so þenne to honge on tre?
þe kyng of heuen croun
perfore þei & her sede?
han his malisoun
An euel chaunge made þei?
þat fals feloun queðe
Whenne þei fyn gold forsoke?
& toke hem to þe lede
þei chees hem self dampnacioun?
þourse her owne rede
þat was to vs sauacioun?
& to hem self dede
Iudas stood among þe folk?
& bihelde & sy þe
How foulely þei wip him dalt?
& what shame he gon dryþe
Whenne he say þer was no bote:
but his lord shulde dyse
po him rewed of his rees:
& went him self to wryse

// Whenne he say his maistir þen:
suffere al þis care
Wip his pens forþ he lept:
þat he had rescuyed þere
penne him rewed his marchaundise:
alas caitif so bare
He seide ȝe are feloun folk:
for ȝe con neuer spare
Here I seide ȝou ȝoure mone:
ȝyue þe ȝeȝyn my ware

// Wroperhele to my bihoue:
haue I take þis mone
ffor þe sacles blood of him:
bitrayed is by me.
Allas þat euer was I made:
to him so pryue
But wip þe erpe at my birpe:
þat I madde swolewed be
Take þe seide ȝoure pens here:
a cursed folk be ȝe
What is þat to vs þei seide:
þi seluen þou maist se
// Al for nouȝte þei seide Iudas?
þe bargeyn made hit is
He lafte þe pens on þe flore:
& stale away wip þis
þei wolde he seide þe riȝtwis sle:
wipouten gylt I wis
Al þe worlde shal of me speke:
my tresoun is so mys

// I shal my seluen on me wreke:
alas þat me is wo
ffor þis riȝtwis þat shal dyȝe:
bi my tresoun so
A stronge roop gat he priuely:
& dute him faste to go
He knytte hit faste aboute his necke:
& heng him self riȝt bo
He brast in two: his boweles alle:
fellen doun him fro
þe sory soule þat weye he sent:
wip weylyng al in wo

// Out at his wombe þe soule brast:
at mouþ had hit no way
ffor he kiste crístis mouþ:
as þe herde me say
Whenne he coom as traitour fals?
his lord to bitray
So fals a dede was neuer herd?
bfore þat ilke day
Deed was caitif Iudas þo?
þat traitour had to name
Of his cursed marchaundise?
sprung al þe world þe fame
His knyȝtis men may calle þo?
þat sop her lord siche shame
Dye shulde þei for her seruyse?
& haue in helle her blame
penne was Iudas deed wip shame?
as þe herde me telle
And to þe fende þone bitauȝte?
þat hurlep him in helle
But whenne he hadde þe money cast?
among þer feet so snelle
Alle in wrappe þe iewis were?
pritty pens þer felle

16513  The W in Whenne is a small capital.

16517  The D in Deed is a small capital.
But sitt pe couetouse iewis:
pat tresour forsoke moust
Wip pat same money þenne:
a potters place þei boust
To be done in tresorye:
þei seide hit not moust
Acheldemach þei called þe feld:
for hit wip blood was brouȝt
for to burye Inne vncouþe emn:
þat to þat cite souȝt
þus ihesuoure saueour:
was damned to do of dawe
To be hongid on a tre:
as þo was þeofis lawe
But suche a tre hem wantid:
as writen is in lawe
þe kymgis tre þer to þei seide:
þei wolde of temple drawe
To be tempul soone þei coom:
& cut þis tre in two
As mychel as hem neded:
þei toke wip hem þo
þei foond hit good & esy:
to dele wip also

16548 Read sawe for lawe.
What pe wolde þerof shape?
þerto hit was ful þro

Wipouten rotyng or any euel?
hit sauereð wondir swete
ffor to make þis werk þerof?

wipouten let hit lete

Siforn to bere hit out of chirche?
þei fond hit ful vn mete

ffor þei myȝte for no þing?

hit stire afote of strete

Two hundride men sende cayphas?
to fet away þat tre
þei mosten ouer hewe hit þere?
or ellis lete hit be

þe rode þei shope as hem lust?
as we þe tokene se
Of cydre cypres, & palme?
as writen is of þo þre

On þe heede of þat rode?
to set abrede was bede
And þer vp on letris writen?
of mony men to rede

Whene hit was done þei alle ne myȝte?
stire þe cros of þat stede
Bitwene and oure lord crist?

was þidir him self lede
// Whenne he coom to that swete tre:
be iewis to him seide
Take hit vp pou seest wel:
hit is to be purueide
He loutid doun & kust hit soone:
& at be firste bryde
Wipouten any helpe of mon:
on his bak he hit leide
pourage be toun he hit bare:
bifoire bat cursed lede
pei met a bysen mon po:
& him pei iden nede
To take bat oon ende of bat tre:
to go be better sped:
ffoure ellen & an half be lenghe:
& omer half ellen be brede
To be mount of caluory:
perkip so pei jede
Upon bat mount soone anoon:
pej sett his rode tre
Mony folwedae of bat toun:
& mony of bat cuntre
Somme for gode & summe for euel:
coomen him to se
Mony wept & mony lowen:
of bat greet semble
Riche men scorned him
in al þat þei mowst 16612
How þei myȝt do most despit?
on vche side þei souȝt
A croun on his hed þei sette?
of sharpe tre I wrouȝt
pat in a hundryde stides I wis?
blood out hit brouȝt
þei clad him in a mantel reed?
toke of his owne wede
And sichen in his hond þei sett?
a mychel greet rede
And to hym pleyden a bobet?
& bad hym seye in dede 16624.
Whiche of hem ȝaf þe stroke?
sore auȝte him drede
Soore þei auȝte him drede?
þe folke þat were so snelle
þe disese þat þei him dide?
strong hit were toȝelle
þei made him sitte as her kyng?
on knees to fore him felle 16632
Al heyl oure kyng in skorne þei seide?
dide þei no þing welle

16629 The i in disese is indistinct.
pei sputten on his louely face ?
bo houndis alle of helle
Mony buffet of hem he bare ?
mo þen I con telle .

// Greet was þat folk to se ?
þat gedered to þat bronge
SONGE & olde mon & wyf ?
wept & hondis wronge
þe foule mys leuynge folke þe seide ?
wole þe algate honge
þe mon þat neuer synne dide ?
al is on 3ow longe

// As þei rewed ihesu þus ?
 wymmen of þat cite
Ihesu turned him aboute ?
& þus to hem seide he
Wymmen do wey þenne he seide ?
wepe þe not for me
But on youre children & youre self ?
for þit þe day shal be
þe bareym blessed shal men calle ?
for sope þis shal men se

// Blessed shal men holde þe wombe ?
þat neuer childe bare
þe pappis þat neuer were soken ?
for in þat tyme of care
pe hilles shall pe bidde overfalle vs
hud fayn bat pei ware
Whenne bis in grene tre is done
in drige shal myche mare 16664

po knystis bat bi him sat
pei ihesu soone vnclede
And leyde him on pe rode tre
poron pei him spreade 16668

pere he saf his blessed body
for oure raunsoum in wedde
Ihesu haue mercy on vs
bat so sore for vs bledde 16672
To bat tre pei nayled him po
on mount caluory.
Wib a peof on eiper syde
pen pe honge him by 16676
pat alle shulde vnfristonde
bat seide bat wey ny
Of pese two peofis as who seip
pe maistir peof am I 16680
pe cause of his deep pei wroot
abouen his heed on hy.
Abouen his heed as I 3ow telle
aborde was made fast 16684

16675 The W in Wib is a small capital.
16684 Separation is warranted: a borde.
per on was þe titil writen
bi rede of pilatis cast
Ihesus naçarene iewis kyng
þis was hit firste & last
By ebrew, Cru, & latyn
þese wordis þo þei past
Whil þese curside houndis
him nayled to þe tre
ffor hem þat diden him shome
his preyere made he
ffadir he seide forgyue hem
þat þei done to me
ffor what þei do þei ben so blynde
hem self con not se.
Aboute his curpel drouge þei cut
who shulde hit bere away
To him mychel skorne þei made
& also grete affray
Heil þou tempel caster doun
to him gon þei say
And reiser vp as þou seidest
wipinne þe bridde day
Opere hastou heled ofte
hele þi self if þou may
Somme seide if þou be crist
as þou hast seide ar now
Some doun pi self of pe rode?
& alle wole we pe bow
Miche scorne pei him bed?
bet was for oure prow
pe tenpe part may no man telle?
sopely to seye to yow

// Of po peues bet by hym honge:
pe ton him saf vmbreyde
Saue now pi self & vs?
if pou be Crist he seide
pe tober peof gon him blame?
wap pis vnswre bus purueide
He seide pou dredist litil god?
bet pis pyne is on leide

// Litil dredes pou god?
or his mychel myst
pe doom bet is gyuen to vs?
we haue hit wip ri¯st
Wipouten cause is pis mon?
to be deep now di¯st
Haue mercy lord he seide on me?
whenne pou comest to pi li¯st

// These saf to bet peof?
pis vnswre of pris
To day pou shalt be wip me?
he seide in paradys
pis þeof þat on his riȝt syde heng 

dismas he het þe wis

Gemas het þe tober 

þe fend him made nys

Si þis was vndren of þe day 

þe lîȝt bigon to hyde

his apostlis were flowen him fro 

durst noon wip him abyde

But his modir & seynt Ion 

þo dwelled bi his syde

þei sewed him in wele & wo 

& say þat sorweful tyde

ffro þenne hit derked til þe noon 

ouer al þe world wyde

/* His modir & þe maudeleyn .

& mary cleophe

And Ion his dere cosyôn stod 

bi þe rodetre.

Ihesus say his modir wepe 

of hir he hadde pite

Modir Ion shall be þi sone 

fro now in stide of me

And she þi modir my cosyôn

loke hir wel seide he

16755 The I in Ihesus is a small capital.
ffro pene he oure lady laft ?
in his kepyng to be

// Bi pis was pe day so goon ?
pat comen was to none

Ihesus wolde pe prophecye ?
to ende wele were done

penne he seide me pirstis soore ?
a swayn sterte forp soone

And bed him galle & eysel to drynke ?
wary him sonne & mone

// To pat bittur drynke him boden ?
he bed his moue per tille
he tasted hit but not he dronke ?
hit was so wondir ylle

Al for bled as he myst ?
he spak pese wordis stille

To pe fadir I selde my soost ?
now haue I done pi wille

// Aftir him was boden pis bittur drynke ?
of eysel & of galle
his blessed soule he selde for vs .
pe heed down lete he falle
pe day wax derker pen pe nyst ?
pe erpe quook wip alle
pe stooones brast pe temple cleef ?
in two bope roof & walle
// So grisly þe erþe quook ?
þat graues hit vnþid
Dyuerse bodyes roos to lyf ?
in erþe biforn were hid
And coomen to towne among men ?
& þere were knowen & kid
Mony iewis bigonne to drede ?
for wondris þo bi tyd
// þe word coom to sir pilat ?
þere as he was stad .
Of þo þingis þat þen bifel ?
wherfore he was vn glad
Wipouten mete or drynke ?
þat day in sorwe he was bilad
Aftir þe maistir iewis he sent ?
þei coomen as he hem bad
// haue þe þes wondris seen he seide ?
þat now to day is done
Ofte haue we seen þe eclipshe seide ?
bope of somne & more
fforþ coom Ioseph of aramathie ?
& asked of pilate a boone

16807-8 These lines have been improperly divided. The words þat day should be transferred to l. 16807.
in conformity with C, F, G, and T; the comma would remain as indicated.

16813 Substitute þei for he.
Ihesu body to burye þo:
he him grauntid soone 16820

// Myche wonridge pilate his:
dep so soone to se
pe iewis for pe myche feest:
þat on þe morwe shulde be 16824
Seiden no body shulde be laft:
hongynge on no tre
Dop hem down as gow þinkeþ best:
pilate seide paied be we 16828
pe two þei fond sumdel in lyf:
of eiper þei brake þe þee

// Whenne þat þei to ihesu coom:
þei fond him dede as a stoone 16832
ffor þei wiste him fully deed:
of hym brake þei no bone
But blende longens wip a spere:
þat a knyſt was one 16836
þe iewis made him þourge his syde:
to put hit soone anone
Aþeyn his wille he hit dude:
þeþfore he made moone

// Blood & watir out of his syde:
myche þo þere ran 16842

---
16821-2 Transfer the pron. adj. his to l. 16822 in conformity with T.
Of pat blood ran to his hond?

his sistre soone he wan

Seynt Ion hit say & þus seide?

his witnes is þat man

He was of cristis frenshepe greet?

& was ryȝe him þan

// Ioseph þo to his trewe frend?

was of aramathye

He grauntide neuer of wille nor werke?

to her felonye

He & nichodeme also?

as telleþ þis storye

Wip leue of pilate to þe rode?

wente hem priuelye

pere pei fond þe sorwefulst?

bope Ion & marye

// Out þei druze þo nailes þre?

& toke his bodi doun

Wip wyndying cloop of sendel riche?

made his beringe boun

Wip ornement þe body enbaumed?

riche of greet renoun

16845 The S in Seynt is a small capital.

16849 In addition to the subscript notation indicated, the word to is also deleted by a horizontal line.
In a toumbe to him self wrouȝt?
Ioseph þat riche baroun
pei Inne þei leide him derworpely?
in a ȝard bi syde þe toum
þe mournynge þat his modir made?
myȝt no man telle ny rede' 16880
Soone was his biryinge coup ?
to þat false lede
þei coom to pilate & þus seide ?
as þei wolde wede 16884
Sir of tresoun now
owe we moost to drede
Sir þei seide of þis traytour ?
letter of oure lay 16888
Vs menes whil he was in his lyf ?
summe we herde say
þat he shulde haue myȝt & strengpe ?
to ryse þe þridde day 16892
And for þat skil let wacche him ?
þre dayes we þou pray
// If his disciplis come bi myȝt ?
to stele him vs fro 16896
And seiden to ðepere he is risen ?
hit kyndeled myche wo
16877 Substitute per for the first pronominal þei.
Al oure lawe in short while
mye te be fordone so
Pilate seide on youre best wyse:
to kepe hym soone se go

// pe princes of prestis of pe lawe:
went to pat monument
And made hir siker as hem pouȝt:
whil pei were present
pei set her seelis þer vpon:
ar pei þennes went
Armêd knyȝtis þere pei left:
to pat tumbe to tent
But whenne he roos to lyue
bo caufis were but shent

// Ioseph wolde haue had þe rode:
þe iewis hit him forbed
pat selue nyȝt pei hit dude:
away for to be led
Wip þo þeoues croyseþe two:
whenne men were in bed
pei buryed hem fro christen men:
in a prie sted
perfore pei hadde þe malisoun:
of him pat þennon bled

// Now is þe crosse vndir er þe:
þi esus vndir stone
And al pe feip of holy chirche?
laff in marye allone
Ihesu had fou^ten wip sathan?
fro hele was comen & gone
And worryed him on his owne wile?
as hound is on a bone

// As fishe wip bait was he taken?
& on pe hooke brou^t
ffor he say hym lyke to mon:
his god hede say he nou^t
Whil his flesshe lay vndir stoon:
his goost to helle sou^t
And wip be mj^t of his godhede?
he roos bat vs had bou^t
pour^e a tre as se haue herde?
was mankynde made pralle
And pour^e be holy rode tre?
fredone coom vs alle
A^eyn be appul bat adam eet?
was syue ihesu be galle
Alle be peynes of his world:
to his nere ^ei but smalle

---

16934 The catchwords Whil his flesshe appear in the lower right corner of fol.99v, beneath this line.

16935 The W in Whil is a small capital.
He pat neuer synne did \\

synnea alle he bare 
Dispitously for vs was lad 
buffeted & beten sare 
for oure sake he sufferide pus 
myche sorwe & care 
Lymme on his licam ny lyf 
hor vs wolde he not let spare

He pat neuer synne dide 
ne so myche as hit poust
So wel he loued vs pat no ping 
of him self he roust
Al be wrake on him he toke 
pat opere men bad wroust
Oure synnes and oure wrecchednesse 
ful dere he hem boust

Monnes soule pourse kynde 
be body hit loue so

16950 Read synnes for synnea; supply oure before synnes in conformity with C, F, G, and T.

16956 Read for instead of hor. The s in vs is indistinct.

16961-2 The H-scribe has altered the line-sequence at this point; ll. 16961-2 should be inserted after 16958. Wrecchednesse should be singular, in conformity with F and T.

16966 Read had for bad, in conformity with C, F, G, and T.
pat hit wolde neuer if hit my3t  
be body departe fro
Do mon hit neuer so myche pyne  
ny 3it so myche wo
Til body haue lost be wittes fyue  
be soule wol not go
// heryng speche . si3t . smellyng  
& fele are wittis fyue
Alle þese wol go ar þe soule  
whenne þe hert shal ryue
Kynde no soule suffereþ eer  
to parte fro man alyue
But ihesu þat so my3ty was  
suffered harder stryue
pen any man þat euer was born  
or 3it shal be of wyue
// ðfor þis ilke swete ihesu
had so myche my3te & mayn
þat hit semep wel to be  
& soop is hit certeyn
þat he him self an hundrise sipe  
doubled þis peyn
per is no mon þat resoun con  
may seye here ðeyyn
// Whil he hong on þat tre  
as hit biforn is tolde
His holy soule to his fatir
wip his voys he sold
pere he shewed him mysty god
pat al ping hap in wold
pus to make oure raumsoun
for vs him self he sold.

// A pou blessed mayde of alle
of pe what shal I say
Of bi sorwe maryl ye mylde?
pou haddest in hert pat day
pat day was also bi passioun
may no man saye nay
Whenne pou bi sone say so bi led
wip tene & eke wip tray

// But comen was po pe swerd
pat pourge pyn hert strong
pat Symeon wip prophecye
had het biform long
But sitt of ioye an hundride feld
he doubled pe bi song
Whenne he roos from deep to lyue
wip his godhede strong

// Bope burpe & passioun
of inesus pat vs boust
But he had risen from dep 's
had ben al for nouȝt
þus may we seen openly ?
how hit to ende was brouȝt
þe world socoured þe fende falde :
þat'æl þe sorwe souȝt

// In þe mary þo heng al ?
oure trouþe & eke oure fay
Alle men were in doute :
þut þou þat ilke day
Til þi swete sone vp ros ?
þou keptest al oure lay
how we shulde kepe oure bileue ?
þere tauȝtest þou vs þe way
Mary welle of mercy ?
wellyng euere pite
fflour of maydenhede
þat euere was or shal be
May no man telle þe tenþe part ?
þe blessednesse of þe .
Freye for vs to þi 'blessed sone .
in his blis þat we mot be .
INTRODUCTION TO CRITICAL APPARATUS

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

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

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

A table of abbreviations is included on p. 172. - Owing to their relative brevity, the titles of biblical books have been rendered in their full English form.

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

Linguistic abbreviations appearing in the explanatory notes are standard (ME = Middle English, OE = Old English, OF = Old French, ON = Old Norse, etc.). Titles of scholarly journals are indicated in accordance with the "Master List and Table of Abbreviations" supplied in Volume I of the MLA International Bibliography.

In the following list, the name of the author or editor (whenever necessary) is included parenthetically. Works cited infrequently, and not otherwise included in the bibliography, are fully described here.

ANT -- The Apocryphal New Testament (James)

A-NF -- The Ante-Nicene Fathers

BHV -- La Bible von Herman de Valenciennes


Cd'A -- Le Chateau-d'Amour

CT -- The Canterbury Tales

CX -- Cursor Mundi

CMHB -- The Cursor Mundi and Herman's Bible (Borland)

ESBL -- The Early South English Legendary (Horstmann)

Fest. -- Kirks Festial

Gl. Ord. -- Glossa Ordinaria
GN -- The Gospel of Nicodemus (Kim)

HHR -- The History of the Holy Rood Tree (Napier)

HSE -- Historia Scholastica Evangelica (Comestor)

Inq. -- "An Inquiry into the Sources of the Cursor Mundi" (Haenisch)

LA -- Legenda Aurea (Jacobus a Voragine)

Legende -- Vita Prothoplausti Ade in Horstmann, C., ed. "Nachtrage zu den Legenden"

LHR -- Legends of the Holy Rood (Morris)


Narrative Unity -- The Narrative Unity of the Cursor Mundi (Marion)

NF -- The Nicene Fathers

North. Pass. -- The Northern Passion (Foster)

NTA I -- New Testament Apocrypha: Gospels and Related Writings (Hennecke-Scheemelcher)


OCTSCY -- An Edition of the Old Testament Section of the Cursor Mundi from MS. College of Arms Arundel LVII (Horrell)

PG -- Patrologia Graeca

PL -- Patrologia Latina

PO -- Patrologia Orientalis

P-NF -- The Post-Nicene Fathers

SEL -- The South English Legendary (D'Evelyn, Charlotte and Anna J. Mill, eds.)

South. Pass. -- The Southern Passion (Brown, Beatrix D., ed.)

Travels -- Mandeville's Travels (Hamelius, P., ed.)
12713ff. The section of CM treated in this edition incorporates the material set forth in ll. 167-198 of the versified table of contents.

12715 Significant discussions of the aetates mundi approach to medieval historiography are found in Augustine's De Civitate Dei XXII:30 (PL XLII 804) and In Psalmum XCIII (PL XXXVII 1182), as well as Bede's Chronicon Breve (PL XCIV 1173-76), De Temporibus Liber XVI (PL XC 288-292), De Temporum Ratione LXVI (PL XC 520-21; 522-73), and In Sancti Joannis Evangelium Expositio II (PL XCII 658-60). The inauguration of the "sexte elde" with John's baptismal ministry is explained thus by Petrus Comestor in ASE xxx (PL CXCVIII 1552):

Anno vero Tiberii decimo sexto fuit annus jubilaeus octogesimus primus. Bodem anno dicitur quidam sextam chiliadem incopisse. Quorum ratio haec est, quia sicut in hoc anno terminata est circumcisio, et inchoavit baptismus, ita sexta aetas incipit, et quinta terminata est...

Ernest G. Mardon's Narrative Unity (pp. 21-23) provides a convenient introduction to the subject. For a more recent assessment, consult David C. Fowler's The Bible in Early English Literature (pp. 165-193).

12716 John 1:16-17. As Honorius observes (Elucidarium I:20, PL CLXXII 1124), "...gratia venit in mundum" when Christ commenced his public career.
12717 F alone reads "tholing" (i.e., "those suffering/enduring: OE "þolían"), for which H, C, F, and T have "chosen trewe."

12719-20 Matthew xl:11.

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

12913.


12731 C, F, and G have the adverb "leli/lelly" (OF "lëal, lëel"); H and T read "truly." The meaning remains unchanged.
12733-51 MSS. C and G provide a more detailed account of Joseph's antecedents than do H, F, and T. Except for the insertion of the apocryphal "leui, pater pantra, filius parpantra" at 12741 and the re-introduction of "Achim" between Eleazar and Matthan at 12742, G corresponds generally to Matthew i:12-16; C supplies its information in schematic format. Joseph's descent through Matthan and Jacob receives canonical substantiation in Matthew i:15-16; reference to Levi as a forebear of Christ, however, is found only in Luke iii:24. According to this latter source, Levi was actually the offspring of Melchi, and not the reverse. To avoid what must otherwise be considered a composite ancestral table, G identifies Levi with Matthew's Eleazar, thereby remaining within the context of the first evangelical narrative.

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

Concerning the Virgin's ancestry, Haenisch (Inq., p. 34*) remarks with tantalizing vagueness that "the poet must have found somewhere the genealogy of Mary." In its earliest written form, however, the belief that Joachim and Anna were Mary's parents can be traced to the influential
second-century *Protoevangelium Jacobi*, whence it acquired universal currency via such recensions as the *Evangelium Pseudo-Matthaei* and *Evangelium de Nativitate Mariae*; see *ANT* (pp. 38-48; 73; 79) and *NTE* I (pp. 363-8; 370-88). Chapter V of A. F. Findlay's *Byways in Early Christian Literature* (pp. 148-78) supplies a useful introduction to the circumstances surrounding the original composition of the Marian infancy gospels. According to Findlay (pp. 158-60), such documents reflect popular interest in the Virgin concomitant with the great Christological heresies which plagued the Church in its formative centuries, as well as a need to combat the calumnious stories circulated regarding the Saviour's lineage in anti-Christian polemical works; examples of such propaganda would include the tracts of Ceusus and the Gnostic *Genna Maris* (see *NTE* I, pp. 344-5). This explains why even such exotic sources as the Sahidic fragments of *The Life of the Virgin* (Trans. Forbes Robinson, *Sahidic Apocryphal Gospels*, p. 5) clearly note that Mary is "of the root of Jesse" not only through Joachim, but also through Anna.

The problem, of course, is that the list of Marian forebears given in *EM* is more extensive than that furnished by the *Protoevangelium Jacobi* and derivative texts. This delineation of the Virgin's ancestry, however, also appears in *LA* cxxxii (p. 585), where it inaugurates the lection "De Nativitate Beatae Mariae Virginis" for 8 September.
Jacobus a Voragine, disavowing any originality, acknowledges his indebtedness to John Damascenus, although he does not specify in which of the Byzantine theologian's works the information is found. This notwithstanding, De Fide Orthodoxa IV:xiv (PG XCIV 1155-58) constitutes the source; also see Migne's note (ibid.) For a discussion of the reasons underlying the omission of Mary's "kynne" in the New Testament and related matters, consult the Busebian Historia Ecclesiastica I:vii(PG XX 90-99), upon which most subsequent writers base their treatments of the subject.

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

12752ff. The Cursor-poet is indebted to Herman for his account of Christ's baptism, John's confrontation with the Pharasaic deputation, and the temptation. As the instances of direct borrowing cited below will indicate, he has, however, exercised considerable latitude in re-arranging
and expanding individual passages from BHV. It should be noted, moreover, that Herman is more faithful to the Vulgate in specifying that John begins his ministry "en chel desert" ("in deserto Iudaeae"), whereas the author of CM places the Baptist directly "bi pe flum."


12752-59 BHV 3877-86.

12761-827 BHV 3875-951.

12761-5 These lines refer to the Precursor's rigorous self-abnegation as described in Matthew iii:4 and Mark i:6.

12816-17 These lines may have been inspired by Psalm xxiv: 7-10.

12828-33 BHV 3828-30.


12844-59 BHV 3831-44.

12862-67 BHV 3845-57.

12871 cf. BHV 3851: "Li VII. chiel sort overt..." The phrase "ad tertium coelum" in II Corinthians xiii:2 is the closest that scripture comes to mentioning the number of actual "heavens." Honorius (Elucidarium I:3, PL CLXII 1111) explains the Pauline text thus:

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

In De Natura Rerum xiii (PL LXXXIII 985-7) and De Ordine Creaturarum i-ii (PL LXXXIII 920-6), Isidore also advocates the notion of three heavens. Other authorities, however, remain divided on this issue. Augustine (De Genesi Ad Litteram xii:29, PL XXXIV 478-9), e.g., opines:

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

Similarly, Hilary (Tractatus in CXXXV Psalmum, PL IX 773) states: "De numero coelorum non constat...De numero vero coelorum nihil sibi humanae doctrinae temeritas praesumat."

Although Comestor (MS IV, PL CXVIII 1058) cites four heavens, both Bede (In Pent., PL XCI 192) and John Damascenus (De Fide Orthodoxa, PG XCIV 880) mention seven. For Dante (Paradiso xxi-xxii), the "settimo splendore" is the traditional Ptolemaic sphere of Saturn. The specific association of the "seventh heaven" with the seat of divine glory, nevertheless, occurs within a Christian context as early as the second century, in such non-canonical sources as The Ascension of Isaiah and The Apocalypse of Paul (see VCA II, pp. 649, 652-3, 662ff., and 778). Also consult the eleventh-century "Apocalypse of the Holy Mother of God"
Concerning the Chastisements" (Ed. M. R. James, A-NF X, p. 169).

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

12876-31 The miracle recounted in these lines recalls the theophanic occurrences which accompany the Ark's passage through the Jordan in Joshuue iii:13-17 and iv:23. Since Christ personally embodies the new covenant, it is typologically appropriate that the waters stop as He enters the river; John's reluctance to lay hands upon the Saviour (reminiscent of the Levitical proscriptions regarding physical contact with either the Ark or the Mosaic tablets themselves) further reinforces the connection between the old and new dispensations. Such associations, moreover, doubtless underlie the ancient Marian title "Arca Testamenti;" see, e.g., Ambrosius' Sermo XLII (PL XVII 712). In medieval sacramental theology, the "transitus Iordanis" was widely interpreted as a prefiguration of baptism; relevant commentaries are supplied by Augustine (Sermo XXXIV, PL XXXIX 1812), Bruno (Expositio in Psalmo: XII, PL CLII 615-6), and Chromatius (Tractatus II in Evangelium Sancti Matthaei, PL XX 530).

12882-5 This brief passage reflects the strong Trinitarian orientation introduced into the Cursor as early as ll. 105-179).
An examination of the texts listed in Migne's
"Index de Spiritu Sancto: De Variis Nominibus Spiritus
Sancti et Figuris Quibus Apparuit" (PL CCLXIX 490) has
failed to disclose an exact source for the phrase "dove of
vertu."

Referring to Matthew x:16, subh commentators as Gregory
(Expositio in Librum B. Job I:2, PL LXXV 529-30 and
Homiliae in Evangelia XXX, PL LXXVI 1223-24), Hildesfonsus
(Liber de Cognitione Baptismi lxvii, PL XCVI 137), and
Bede (Expositio in Evangelium S. Matthaei I:3, PL XCVI
18) interpret the dove-form in which the Holy Spirit de-
scented as symbolic of "simplicitas" and "innocentia."
Elsewhere (Expositio in Evangelium S. Lucae I:3, PL XCVI
359), Bede regards the columba as emblematic of "ecclesia."
According to Rupertus (De Trinitate et Operibus Rius IV:23,
PL CLXXVII 347), it is to be identified with "Spiritus
sancti gratia."

For Augustine (In Epistolam Joannis ad Fathos VII, PL
XXXV 2035), the dove betokens "charitas," as it does for
Cyprian (De Unitate Ecclesiae IX, PL IV 522), with the
added notion of "dilectio fraternitatis." It should be
noted that the most extensive interpretation of the symbol
is found in the Augustinian In Joannis Evangelium VI (PL
XXXV 1425-37), wherein the further concept of "unitas"
is cited. As the foregoing catalogue of opinions reveals,
the dove is sometimes equated with individual virtues, but not with the comprehensive "vertu" of CN 12855.

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

12896-99 RV 3858-9 provides the rhetorical exemplar for these lines:

Ci baptizes li sers bonement son seigneur,
Li chevaliers le roi, Jehene son creatour.

12905-7 Matthew xi:11.

12910-11 John is frequently referred to as a "lantern" in medieval hagiographical sources. Isidore (De Ortu et Obitu Saeclorum, PL LXXXIII 147), e.g., describes the Precursor as "lucerna luminis," a phrase which Jacobus a Voragine (La lxxxvi, p. 356) explains as betokening his "ardenti praerogativa sanctitatis." Fest. xliv (p. 183) notes that the second of the three fires traditionally kindled on the vigil of the Baptist's feast is a reminder that "Saynt Ion was a levntyrne brennyng and lytyng."
The phrase "lenten tide" was originally seasonal in its application (OE "lenːt", "lenːtən" = "spring"). Although the concept of the quadragesimal fast has numerous Old Testament antecedents in Exodus xxxiv:18 and 28, Deuteronomy ix:9, etc., Christ's sojourn in the wilderness constitutes the proto-Lent of the "sexta elde."

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

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

Similarly, Christianus Druthmarus (Expositio in Evangelium Matthaei vi, PL CVI 1297) states that

...Matthaeus ordinem tentationis Ada secutus est... Eodem ordine diabolum Dominum tentavit.
Primo de gula, secundo de avaritiae,
quando omnia regna mundi ei ostendit;
tertio de vana gloria.

Also cf. Sede's In Matthaei Evangelium Expositio I:4 (PL XCl II 20). Representative ME treatments of the multiple-temptation motif are found in MS. Bodley 343 Homily X (Ed. A. O. Salfour, in Twelfth-Century Homilies, pp. 98-100), The Stanzaic Life of Christ (ll. 5261-5332; 6241-44), the temptation-plays in Ludus Coventriae (ll. 144-50) and the Chester Cycle (XII:11. 33-37), Fest. xix (p. 83), and Pe iassium of Our Lord (Ed. Mother X. du B. A. Hamelin, p. 22). Interestingly, the Cursor-poet refers to neither avaritiae nor superbia in his account of the tentatic.

1300-193 Matthew xi:2-5, 7-9; Matthew xiv:3-11; Mark vi: 17-26.

13102-13 EHV 3945-65 (CMHE, pp. 65-66). Herod Antipas, who also figures prominently in the Passion, was responsible for John the Baptist's martyrdom; his father, Herod the Great, initiated the slaughter of the Holy Innocents.

13014-31 EHV 3966-73 (CMHE, p. 67).

13032-69 EHV 3974-4000 (CMHE, pp. 68-69).

13070-61 EHV 4001-11 (CMHE, pp. 69-70).

13082-97 EHV 4012-19 (CMHE, p. 70).

13096-129 EHV 4020-44 (CMHE, p. 71).

13130-43 EHV 4045-56 (CMHE, pp. 73-74).

13140 In its description of the entertainment provided by the daughter of Herodias, the Bible uses the verb-forms "saltauit" (Matthew xiv:6) and "saltasset" (Mark vii:22). According to
Lewis and Short, "salto" can mean "dance" in a highly general sense; however, it is understood "mostly with a contemptuous signif." The various MSS of the Cursor acknowledge the "acrobatic" nature of her performance. Interestingly, H and T note that she accompanied herself with castanets (see NED "cymbalen"). C and G read that the evil daughter "bale(i)d ('balen:' OF 'baler' - to dance) & tumbel(id);" F adds that she also "sange."

13144-67 BHV 4057-70 (CXXII, pp. 75-76).
13168-241 BHV 4077-127 (CXXII, pp. 77-80).
13174-5 Flavius Josephus (Antiquities XVIII.v.2) mentions "Macherus" as the site of John's decollation.

13195 Cf. n. to 1. 13140.

13198-209 Ultimately, the apocryphal "proto-harrowing" of hell by John the Baptist has its basis in Evangelium Nicodemi II (XVIII):2 (NTA I, pp. 471-2 and ANE, pp. 125-7). In some editions (e.g., that of H. G. Kim), the incident is recounted in section XVIII:3. Cf. BHV 4084a-92, NE Gospel of Nicodemus (ll. 1225-48), and the NE Harrowing of Hell (ll. 213-24). According to XS. Harley of the last work, the event occurred "Twelf monen" before Christ's passion. As the tenth-century Latin text of the Evangelium relates, John declared upon his arrival in the underworld (GII, p. 37):

"Et nunc preuii ante faciem eius et desendi aduntiare nobis in proximo est visitare nos ipse orien Filius"
Dei ab ex alto, ueniens sedentibus
nobis in tenebris et in umbra mortis.

In medieval hagiographical tradition, the Precursor's
descent into "helle," where "... in limbo positis Christum
venturum praenuntiat," was regarded as the ninth of his
"unique privileges" (see LA lxxxvi, p. 358).


13227 BHV 4113: "En pasquerez, seignor, fu saint Jehans
ochis." Comestor (HSE xxxiii, PL CXCVIII 1554) explains
the date of the Baptist's decollation as follows: "... id est in Pascha tricesimi primi anni [Christi] incarceratus est Joannes, et in Pascha sequenti... decollatus est."

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

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

... the Emperour Theodosie...leet it
be born to CONSTANTINOPLE, and hat et
Constantynoble is the hynder partye
of the heed. And the forpartie of
the heed til ynder the chyn is at
Rome in the chirche of seynt SILVESTRE...

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

The interesting detail in CN 13230 to the effect that
the relic was "salted in a wal" corresponds to BHV 4115:
"El mur l'a de Sebaste enseelé et mis."

In oriental Christian lore, it was held that St. John's
head had been rescued from desecration by a certain
"Acholios, l'un des convives d'Hérode, ... [qui était]
disciple de saint Jean, d'ailleurs...cher à la mère
d'Hérodiade." Acholios supposedly entrusted the caput
to six of the Baptist's other followers who "trouverent
une caverne et y deposerent l'aiguiere dans laquelle
était la tête de saint Jean, puis ses six disciples
demeurèrent la jusque a leur mort" (see the fourteenth-
century Histoire de Saint Jean-Baptiste, FO IV. Fasc.5:iii,
pp. 539–40).

According to W. S. McBirnie (The Search for the Twelve
Apostles, pp. 263–4), the Baptist's skull and one arm are
currently housed in golden reliquaries at Instanbul's
Topkapi Palace Museum. A portion of the Precursor's
head is claimed by the Greek Orthodox Monastery of St.
John the Baptist in Jerusalem, while another arm-relic
is reputedly in the possession of the Jerusalem Armenian Patriarchate (ibid., pp. 264-6).

13242-65 BHV 4310-48 (CMHB, pp. 82-83).

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

13249-50; 13258-9 Haenisch (Inq., p. 35*) simply labels this date "curious." See, however, BHV 4318-9 and 4326:

De chel jour commença sa predication.  
Au secont jour d'avril, si com lisant trovon.

* * * * * * * * *

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

13266-303 In his account of the summoning of the apostles, the poet has incorporated various elements from Matthew iv:16-22, x:2-5; Mark iii:16-19; and Luke v:8-11, 27-28, vi:14-16. He omits, however, the name of Philip (mentioned in the evangelist catalogue).

13266-73 BHV 4349-54 (CMHB, pp. 84-85).

13274-87 BHV 4355-63 (CMHB, p. 85).

13304-15 BHV 4373-77 (CMHB, p. 87).

13312-37 This extended Petrine reference combines elements from Matthew iv:19, xvi:18, xxvi:35; Mark i:17, xiv:31; and John xv:14-15, xxi:1517. In the Bible, Christ's invitation to become a "piscator hominum" is not restricted to Peter; it is extended to Andrew, as well.
13316-37 BHV 4378-90 (CMHB, pp. 87-88).
13338-43 BHV 4391-95 (CMHB, p. 89).
13358-429 John ii:1-11. Cf. BHV 4260-309. As Borland notes (CMHB, pp. 90-91), the account of the marriage at Cana here constitutes one of the rare "breaks...as to succession of incident" between CM and BHV. In recounting Christ's first public miracle, both the Cursor-poet and Herman have rendered the Vulgate term "architriclinus" ("chief servant" or "dining steward") as a proper name.

13383 H and T correctly translate the biblical vocative "mulier" (John ii:4); C, F, and G simply have the pronoun "pe."

13424-30; 13438-39 Concerning this legend, EBE xxxviii (PL CXCVIII 15559) states: "Quidam autem habet nuptias suisse Joannis evangelistae...Et dicit, quod Dominus eum volantem nubere, ex his nuptiis vocaverit, quod certum non est."

Fest. xlix (p. 205) records the following tradition, linking John with Mary Magdalen:

Then as mony bokys telyth, when Ion þe Swangelyst schuld haue weddyd her, Cryst bade Ion sewe hym, and lyf ym maydynhode; and so he dyd. Herfore Mary was wrath, and set her al to synne and namely to lechery...and was callyd þe synfull woman.

Cf. Fest. viii (p. 31). Perhaps the best analogue regarding the "destitutio sponsae(i) pro amore Christi in die (nocte)
nuptiarum" hagiographical motif is supplied by the story of Alexius, which survives in OP, ML, and NE versions. See *La Vie de Saint Alexis* (ed. Gaston Paris, II. 46-75), *De Sancto Alexio* (LA xcv, p. 403), and *The Life of Saint Alexius* (Ed. F. J. Furnivall, in Adam Davy's Five Dreams about Edward II, pp. 20-31).

13430-51 SHV 4407-17 (CXXXI, p. 91).

13432 *ESB* xxxviii (PL CXCVIII 1559) describes John as Christ's "consobrinus," the technical term for "first cousin." *ESFEL* lx (II. 1-6) furnishes a detailed explanation of this familial relationship, as does *SBL* II (lxxxvi, II. 1-6). 

13441-49 *Cf. ESB* lx (II. 150-68), *SBL* II (lxxxvi, II. 151-66), and SHV 4407, 4411-15. The symbols of the four evangelists have their origin in Ezekial i:10. Concerning the "ern's" identification with John, Hugh of St. Victor (De Bestiis lvi, PL CLXVII 54) writes:

...id est Joannez per aequalm significavit, qui volando terram deseruit, qua per subtilem intellegentiam interna mysteria Verbi videndo penetravit. Similiter, qui haec terram mente deserunt, velut aquila cum Joanne per contemplationem coelestia quaerunt.

For further discussions of the eagle's traditional attributes, see Hildergardis (*Physica* VI:8, PL CXCVII 1262), Hildebertus (*Physiologus*, PL CLXXI 1217-18), and Isidore (*Etymologiarum* XII:77:16, PL LXXII 460).

13520-685 BRV 4486-873 (CNHE, p. 94).

13619 X and T alter the "drighten" of C and S to "apolyne." Although the name can signify the classical deity Apollo, it can also, according to NED, refer to "a god worshipped by the Saracens" and, by extension, his image. The contemptuous nature of the allusion is entirely consonant with ON's religious bias. Cf. La Chanson de Roland l:8.

13686(90)-759 John viii:1-11. Cf. BRV 4574-622. In this section, Scrotland notes a departure from the "consistent line by line parallelism" which otherwise reflects the direct influence of ON upon BR. Nevertheless, she maintains that several "parallel interpolations (ON 13704/BRV 4593; ON 13716-17/BRV 4601; ON 13750-55/BRV 4604-7; and ON 13750/BRV 4619) are quite enough to establish the relationship" between the poems" (CNHE, pp. 94-96).


13872-903 John vi:17-31, 43.

13904-61 Matthew xiii:10, 14; John xii:44-50. The poet does not describe the miraculous healing of the "homo manum habens aridam," an episode with which this passage is associated in the katthaean account.

13972-961 BRV 4689-750 (CNHE, p. 98).
Although lacking canonical substantiation, the view that Mary Magdalen was the sister of Lazarus enjoyed universal currency during the Middle Ages. See, e.g., 3L. Ord. xxvi:7 (PL XCIV 137), LA xxvi (p. 408), BSBL lxvi (p. 402), and SEL I (p. 302). The Play of Mary Magdalen (Ed. F. J. Furnivall in The Oxbridge Plays, II. 90-100, pp. 57-58), De Suscratione Lazari (in Ludus Coventriae, pp. 110 et passim), and "Christ's Visit to Simon the Leper" (Ed. Hermann Deimling in The Chester Plays; XIV: II. 25-30) provide instances of the notion within the context of dramatic tradition.

Luke viii:2. 13995-14075 Luke vii:36-50. SHV 481-6-2. In demonstrating the Cursor-poet's dependence upon Heman for this section, Borland (CMHE, pp. 99-100) notes an unbroken incidental continuity (CIX 13995-7/SHV 4781-3), "peculiar interpolation(s)." (SHV 1-512-13/SHV 796), and corresponding lines "which have no biblical parallels" (CIX 13995-14001/SHV 4785-89).

The assertion that this incident occurred at the home of "sycam leprous" is an interpolation from Mark xiv:3. Luke simply identifies Christ's host as "quidam de Pharisaes... Simon." Such sources as HSB xxvi (PL CXVIII 1597) and CIX. Ord. xxvi (PL XCV 157), however, supplied authority for the leprous identification of the Lucan Simon.
and T have altered the original reading to "out of biku(e)r." According to MED ("biker" 2b), the phrase means "beyond cavil" and is, therefore, contextually appropriate.

14070-127 Luke x:38-42. BHY 4800-907. Citing CM 14070-81; 14074-85, BHY 4800-71 as an example, Sgorland opines "There can be little doubt that CM is following Heman." She also assigns the source for CM 14110-27, which Haenisch (Inq., p. 30*) labels "original," to BHY 4897-907 (CMHE, pp. 100-102).

14128-301 John xi:1-5. BHY 4919-5089 (CMHE, pp. 102-5).

14362-83 BHY 5100-10 (CMHE, p. 105).

14384-545 John xi:47-54.

14384-88 BHY 5111-173 (CMHE, p. 105).

(e.g., Herman's "pris de .XXX. ans et plus") supports this assertion.

14989-545 BHV 5174-202 (CMHE, pp. 108-9).


14771 The basis for this identification is found in Luke xxii:3 and John xiii:27. Significantly, Judas is always listed as "he twelfth" apostle in the various evangelary sources.


14563 "Ceneph" is the WE rendering of the biblical "Scenepegia" (Heb. "Sukket"), the Feast of Tabernacles.


14512-13 That Jesus entered Jerusalem "at the port salomoun" is without scriptural basis. Although OED ("Port" st. 1) notes that the term usually designates the gateway of a city or walled town from the fourteenth century onward, it is likely that the word, in this instance, is merely a convenient adaptation of the Vulgate's "porticus." According to the Lewis/Short Latin Dictionary, "porticus" may be translated "colonnade, piazza, arcade, gallery, porch, portico"—all applicable to the architecture of the temple precincts. John x:23 ("in porticu Solomonis") may have inspired this detail; also cf. Acts iii:11 and vi:12.

Borland acknowledges "a slight break in parallelism" at this point, accounted for in BHV by a "repetition and expansion [intended] to emphasize the glory of the temple"—a passage not found in CM.

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

14868-73 BHV 5404-8 (CMHB, p. 117).
14874ff. This transitional passage, emphasizing Christ's love for the Jews and their recalcitrance, is characteristic of the poet's technique. Moving from the biblical past, he then personally applies the significance of the Lord's sacrifice to his audience, as evident from the collective first-person plural pronouns in ll. 14901-3. In preparation for the Passion-narrative, he subsequently outlines the events to be recounted from 14937 onward.

14937-15112 Matthew xxii:1-11. BHV 5529-640. Specific parallels between CM and BHV in their respective accounts of Christ's entry into Jerusalem are noted by Borland as follows (CMHB, pp. 121-6): CM 14943-54/BHV 5530-34; CM 14979-84/BHV 5547-52; CM 14985-90/BHV 5557-60; CM 15007-11/BHV 5570-71; CM 15033-37/BHV 5581-86. The triumphant canticle which greets the Messiah in CM 15041-110 and BHV
5589-640 constitutes a free rendering of Theodulf's "Hymnus Dominica in Raris Palmorum" (CMHB, pp. 123-125). CM 15011 and BHV 5571 reflect the influence of Psalm xcii:5-6: "Psallite Domino in cithara, in cithara et voce psalmi:/In turbis ductilibus, et voce tubae corneae."

15161-76 BHV 5764-8 (CMHB, p. 127).
15217-44 Cf. BHV 5805-29. While acknowledging that 11. 5805-14 of BHV "are not paralleled in CM," Borland nevertheless maintains that a definite similarity exists between the two texts in the similar selection and omission of details with reference to the Vulgate source (CMHB, pp. 126-9).

15219 The scriptural basis for referring to Judas as the Lord's "Aumenere" is furnished by John xii:6 and xiii:29.

15230 C and G have the preferable alliterative phrasing "redd in run(e);" F reads "wip wordis no3t to roun."
The formulaic locative phrases "in toun" and "in londe" are rhetorical commonplace in medieval verse. Cf. Sir Gawain and the Green Knight, 1. 30: "I schal telle hit as-tit, as I in toun herde," as well as CT VII 886-7 (E2 *2076-7): "Ful softly and rounde/In londe." See also Cyc 15704, 15924, and 16424.
15249-64 Matthew xxvi:29; Mark xiv:25. BHV 5832-38
   (CMHB, pp. 128-9).
cites the following excerpts as instances of "similar
diction" to establish the relationship extant between the
corresponding sections of both poems:

   De venin et d'envie estoit trestous enflés,
   Il n'i volt demorer, mes molt tost est lever

   (5914-15; cf. CN 15389-90)

   De tel mercheandise, seignour, fu grant nostiers
   A icêls qui la sont fu molt grant encombrers

   (5934-35; cf. CN 15417-20)

She admits, however, that such close parallels are only
"intermittent throughout the passage" (CMHB, pp. 129-30).
15469-90 BHV 5959-70 (CMHB, pp. 131-32).
15491-56 Matthew xxvi:35; Luke xxii:38. BHV 5971-88
   (CMHB, pp. 132-33).
15535-78 Matthew xvi:31-34. BHV 5996-6028. According to
Borland (CMHB, pp. 134-5), "The similarity throughout...
is sufficiently marked to support the claim of BHV as the
source;" the Cursor-poet has, however, avoided "certain
rhetorical repetitions."

15583 Cf. n. to 11. 15589-98.

15585-6 Matthew xxvi:30.

15587-88 The detail that Christ retired "a stone's cast" from his followers is furnished by Luke xxii:41 ("quantum jactus est lapidis"). Cf. l. 15605.

15589-98 Mark xiv:33. Cf. Matthew xxvi:37. Borland (CMHS, p. 135) notes that BHV also emphasizes the special status enjoyed by the three apostles chosen to accompany Christ:

Les deus fil Zebedee li bons sire apela
Saint Jaque et saint Jehan; car forment les ama
Et Pierron son ami, tous les autres laissa.
Ichels ensemble o lui priveement mena
Seur le mont d'Olivete, son conseil lor moustra
Com bons pere a ses fíz et bel les doctrina.

(6034-39)

15599-610 Matthew xxvi:36; Mark xiv:34.

15611-22 The poet introduces yet another hortatory reflection. His admonition to eschew "pryde of lyf" (15615) is ultimately based upon I John ii:16. As a concept, "superbia vitæ" enjoyed considerable currency during the Middle Ages. It is discussed, e.g., by Wycliffe in his Triâlogus: De Virtutibus Peccatiæque et de Salvatore; see Morton W. Bloomfield, The Seven Deadly Sins, p. 188. It is better known, however, from the early morality play which it inspired.
15623-30 Luke (xxii:44) alone mentions the haematidrosis experienced by Christ during his preliminary agony. H and T both specify that the Lord sweat "blood & water:" C, P, and G, however, preserve the correct canonical reading "blo(e)." It is, of course, possible that the phrase "blood & water" represents a deliberate interpolation (or perhaps merely an echo) of the Johannine "sanguinis et aqua" (xix:34). The "water" may also literally denote beads of perspiration, in which case H and T provide a perhaps unintentionally accurate description of the medical phenomenon.

To quote Dr. Pierre Barbet (Calvary, p. 74):

This...consists of an intense vasodilation of the subcutaneous capillaries. They become extremely distended, and burst when they come into contact with the millions of sweat glands which are distributed over the whole skin. The blood mingles with the sweat, and it is this mixture which forms a layer over the whole surface of the body. But, once they reach the outside, the blood coagulates, and the clots which are thus formed on the skin fall down onto the ground, being borne down by the profuse sweat.

15631-38 Matthew xxvi:39; Mark xiv:36; Luke xxii:42.

15639-46 BHY 6057-62 (CMHS, p. 136):

Seigneur, pour amour dieu bonement m'escoltes!
Chertes de tel dolour jamais parler n'orres.

At this point, the poet repeats the haematodrotic occurrence found in Luke xxii:44.

15647-870 BHY 6063-204 (CMHS, pp. 136-38). Borland maintains that "similarity in wording indicates that BHY is the ultimate source of CX." Several passages highlighting details
of special significance are quoted below.
15647-68 Matthew xxvi:40-41; Mark xiv:37-38. The explanation that the disciples slept "for sorwe & greet pite" (15550) is furnished by Luke xxii:45 ("... invenit eos dormientes praeh tristitia").
15569-80 Matthew xxvi:42; Mark xiv:39.
15587-90 Matthew xxvi:43; Mark xiv:40.
15597-704 Matthew xxvi:44.
15705-6 Luke xxii:43. The Vulgate has the singular form "angelus."
15707-14 Matthew xxvi:45-46; Mark xiv:41-42.
15717-36 Matthew xxvi:47; Mark xiv:43; John xviii:3. The inventory of accoutrements mentioned in 15721-22 and 15731 represents a free rendering of the "gladiis," "fustibus," "lignis," "lanternis," "facibus," and "armis" noted by the various evangelists.
15745-49 Matthew xxvi:48-49; Mark xiv:44-45.
15750-76 John xviii:4-6. This initial question is not addressed directly to Judas in the Vulgate; instead, the dative plural pronoun "eis." is used. Cf., however, Matthew xxvi:50.
15771-72 These lines are an interpolation from John xiii:27 ("Quod facis, fac celerius").
15781-88 The violence which accompanies Christ's apprehension is implicit in the biblical accounts: "tenentes Iesum" (Matthew xxvi:57); "iilli manus iniecerunt in eum" (Mark xiv:46); "comprehendentes autem eum" (Luke xxii:54); "comprehenderunt Iesum, et ligauerunt eum...et adduxerunt eum" (John xviii:12). Ll. 15785-6 anticipate the corporal punishments to be inflicted subsequently by Caiphas, Herod, and Pilate.

15789-816 These lines, recounting the injury sustained by the "servum principis sacerdotum," demonstrate the medieval genius for scriptural synthesis. Thus, the attribution of the deed to Peter and the detail of the servant's name, "Malchas," are derived from John xviii:10-11. Matthew xxvi:52-53 contributes three elements: the famous quotation "...qui acceperint gladium...," Christ's affirmation that "plus quam duodecim legiones angelorum" are potentially at His disposal, and His insistence that "implebuntur scripturae." Luke xxii:51 provides the sole evangelical account of the attendant's miraculous healing.

15813-14 BHV 6180-81:

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

15822 The formula "sonne & mone" is employed elsewhere to reinforce the concept of Christ's universal dominion; cf., e.g., 15472. The phrase, although found in C, F, and G, appears more frequently in H and T.

15823-24 BHV 6184: "Par les chevex le tirent, par les dras est tenuz."
15835-6 Mark xiv:50.
15883-960 BHV 6213-75 and 6269-87 (CNHEB, p. 139).

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

BHV 6272-3 furnishes the proximate apocryphal basis for asserting that Peter "dud him to a roche: þervndir for to
rest" (15957-8):

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

Comestor recounts the incident thus (HSE clix, PL CXCIII 1624):

Et recordatus Petrus verbi, quod Dominus
dixerat, egressus foras flevit amare, fu-
giens in caveam, quae modo Sallicantus
appelatur, in quo loco sedificata est ec-
clesia.

"Mandeville" (Travels xii, p. 61) locates the site more
XX precisely "toward the est at .vij. paes" from the former
residence of Caiphas.

15961-98 Neither Haenisch (Inq., p. 37*) nor Norden (Narrative
Unity, p. 122) advances a source for the legend of Judas and
the "scalded cock." Nevertheless, this fascinating addition
to the passion-account appears in an Anglo-Latin version by
the late twelfth century (MS. Jesus Coll. No. 4); Nairn
reprints this text in HHST (pp. 68-70), while noting the ex-
istence of at least two fourteenth-century redactions. As a
reference to an earlier "editio Graecorum" in the aforementioned
source indicates, the legend is ultimately of oriental Chris-
tian origin.

In the Greek B-recension of Acta Pilati (ANT, p. 116), the
tale occurs with one significant variation: it is Judas' 
wife "Akrosia," and not his mother, who witnesses the event.
Albeit of fifteenth-century provenience, the MS upon which
James bases his translation very likely reflects the story in its most ancient form. Of versions are encountered in the prose Andrius xiv (MS. 95 BN) and the Hool Poem (MS. BN fr. 703), which, in view of its demonstrated relation to ox (MüH, pp. xxiii-xxv), should doubtless be regarded as the source for the lines under discussion.

Scripturally, the testificatory role of the cock lying at the heart of the tale has its bases in Matthew xxvi:34, 74-75; Mark xiv: 30, 66; 72; Luke xxii:34, 30-31; and John xiv:36, xviii:27. Of even greater consequence for the development of such legends, however, is Job xxxviii:36 ("Quis dedit gallis intelligetiam?") and pertinent exegetical commentary. As Habanram Xaurus, e.g., aver (De Universo, PL CIII 248), the "gallus/gallina" can variously signify "virum sanctum," "doctorem evangelicam," "sapientiam," "sanctam ecclesiam," "animal justum," and "bene vigilantes." See also Hugh of St. Victor (De Bestiis I:xxxvi, PL CLXVII 33-35) and Wernerus (Deflationes SS. Patrum II, PL CLVII 1150-51).

Analogues to the "gallus"-narrative are widespread; see Lee Apocryphes Coutes (PL II. Fasc. 2, pp. 157-6). Both Napier (MüH, p. xlvii) and James (ANT, p. 150) cite additional examples. According to the latter, a cock-legend has even been incorporated in the synaxarioi cycle for Holy Week by the Ethiopian, monophysite church. Kenneth X. Setton's The Age of Chivalry (p. 188) recounts another interesting legend (still current in the vicinity of Santo Domingo de la
Calzada along the ancient Santiago pilgrimage route) to the effect that "unjustly hanged, a youth survived, and two cooked fowl flew to life" in witness of the occurrence. For a fascinating Nativity-oriented variation on this motif, consult "The Ballad of St. Steven and Herod" (Child, No. 22, 11. 33-40).

15909 Cr. x. to 15219.

15999-16010 BHY 0209-87 (CKR, p. 139).

16017-18 Mark xv:1-4. BHY 0288-312 (CKR, pp. 159-160).

16022 C, F, and G read "bath freman and dring" (CE "драен" from CN: "retainer, vassal, nobleman"); see XBD lb. H and T alter this phrase to "bi certern warminge."

16023 C, F, and G preserve Pilate's administrative title "procurator," whereas H and T simply refer to "sir pilat."

16028 C, F, and G read "hething" (CN "hathen"), which H and T have changed to "sccrynge." The meaning remains unaltered.

16032 C, F, and G read "fulhald/bald(e)li" (CE "G[e]aldlice") which, according to XBD ("boldeli," 3b), means "arrogantly, insolently... blasphemously." H and T, however, change the adverb to "lodly" (CE "laplice" → CN): "fiercely, angrily, harshly... loathsome, disgustedly, wickedly." C alone has the noun "bere;" the other MSS read "chere."

16047-66 BHY 6313-22 (CKR, pp. 140-41).

16065 In C, F, and G, Christ averts his gaze from his captors ("he loked nought/noxt"); however, in H and T, it is noted that "On hem he cast vp his yse/eye."

SHV 6329-37 (SWHE, p. 141). The description of the false witnesses as "pardoners" (10075) reflects the derision in which these ecleasticallc functionaries were held by their contemporaries. Accounts of their activities are well-known from Chaucer, Langland, and Wycliffe.

10091-110 Matthew xxvii:11-14; Mark xv:2-5. SHV 6398-48 (SWHE, pp. 141-2).


16263-300 John xviii:22-23.

16301-36 John xix:9-11. SHV 6484-905 (SWHE, p. 144). The second "private interview" between Christ and Pilate recounted in 16309-12 is non-canonical; cf. the corresponding phrasing in 16091-97. In the Vulgate, it is simply noted that the procurator "ingressus est in praetorium...et dicit ad Iesum" (John xix:9). The praetorium was a public judgment
hall, and the Bible does not specifically acknowledge the
intimate nature of the conversation; all other encounters
between Christ and Pilate occur in the presence of onlookers.

Matthew xxviii:27-31; Mark xv:10-20. Cf. John xiv:
1-3. SHV 0506-17 (CXYB, pp. 144-5).

John xix:12. SHV 0518-23 (CXYB, p. 145).

Matthew xxvii:15-17, 21-26. SHV 0524-67 (CXYB,
pp. 145-6).

F reads "Abraham" for the "baraban" of the other MSS.

SHV 0566-81 (CXYB, pp. 146-147).

Cf. SHV 0582-661 (CXYB, p. 147).

Matthew xxvii:325.

Acts i:18.

Cf. HSE clxii (PL CXCVIII 1625) and IA xlv (p. 186).

Also cf. North. Pass. 861-862f and South. Pass. 1399-40:

His wambe clef þan euyn in twa,
And his entrails so fell him fra,
And þare his gast so golden was,
Ffor at his mouth it might nocht pas.
His was þe caus, als clerkes wist,
Ffor þi þat his mouth had Crist kist,
þarfore it was with outen dout
þat his saul at his wambe went out.

* * * * * * * * * *

Per ðeþorpe wente his luper soule: and at his moupe nouȝt,
Ffor he þer-wiȝ cure lord custer myd tresoun an vœl pouȝt.

Citing Louise Dudley's Egyptian Elements in the Legend
of the Body and the Soul (Bryn Mawr College Monograph
Series, No. 2, 1911, Appendix D), Beatrice Daw Brown notes
a conceptual relationship between this apocryphal detail
and the ancient Coptic notion that the soul might exit
by any of the bodily orifices, but most frequently by the mouth. If, however, a specific opening had been responsible for a singularly good deed, the soul might refuse to depart from it, as is the case with Judas. For, although the "caifif's" kiss was traitorous, the lips which conferred it had been permanently sanctified by their intimate contact with Christ. See intro. to South. Pass., p. lxxxvi, n. 32. 16535-42 Matthew xxvii:6-7; Acts i:19.

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

16543ff. From this point onward, Borland (CMHB, pp. 147-8) notes a "considerable divergence" in the respective accounts of the crucifixion and burial furnished by CM and EHv. She avers that "Herman relates the details of the crucifixion in a more restrained fashion than does the author of CM."

Napier (HHRT, p. xxiii et passim) attributes this section, relating the cross-legend, to the OF Rood Poem (MS. BN. fr. 763). It should be noted, of course, that traditions surrounding the cross itself evolved with almost bewildering complexity throughout the Middle Ages. For an authoritative study, consult Esther C. Quinn's The Quest of Seth for the Oil of Mercy; also see the same author's earlier The Legend of Seth and the Holy Cross. Moreover, much helpful background information is furnished in the introductions to HHRT and LHR.
The description of the rood-arbor as "pe kyngis tre" reflects its customary association with David and Solomon in fully-developed versions of the legend; for instances of identical OE phrasing, see North. Pass., l. 2529 and Harleian MS. 4196 (LHR, p. 84, l. 781). For the Cursor-poet, the expression also serves conceptually to reinforce the notion of Christ's divine kingship; cf. n. to 12721-24 above.

That the cross-wood emitted a sweet smell is not mentioned in the OF Rood Poem, although this addition does appear in the Latin Legende (468/9-10): "Que secate, mira fragrancia dauid comitatumque eius regnerunt, ut ut crederent se deificatos." This interesting detail acquired considerable popularity among medieval writers; see, e.g., LHR, pp. 42-43, 76, 103, and North. Pass., l. 2248.

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

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

The Legende affirms that the three woods used in fashion-
ing the cross were "cedrus," "cipressus," and "pinus" (467/18). Moreover, according to this source, the various com-
ponents enjoy the following Trinitarian interpretation:

In cedro intellegimus pàtern, quia ceteris
arboribus alcius crescere consueuit. In
cipresso filium, quia ceteris arboribus
fragrancior dulcedinem nobis insinuaret. In
pinu spiritum sanctum, quia multos generans
nucleos dona sancti spiritus predicat.

In the OF Rood Poem (l. 159), the cedar-cypress-pine combina-
tion is also noted.

Interestingly, C and G conform to the original text(s),
while H, F, and T have altered the "pine" tree to "palme."
Elsewhere (l. 1205), F maintains the standard pine-designation.
Citing Baby's History of Christian Latin Poetry (p. 366),
Mrs. Horrall (OTSCM, pp. 434-5) mentions Ecclesiasticus xxiv:
17-18 ("Quasi cedrus exaltata sum in Libano, et quasi cypres-
sus in monte Sion; quasi palma exaltata sum in Cades") as
the basis for an "oblique" Marian association. Some medieval
writers, such as Comestor (HSE clxxii, PL CXCVIII 1630f, how-
ever, speak of "quattuor ligna" ("palmae et cupressi, et ut
quidam tradunt, oliviae et cedri"). Considering CM's indebted-
edness to Comestor in other instances, it is quite possible
that HSE influenced the southern redactor's decision to change the third element in the rood's composition from pine to palm. Broderick (The Catholic Encyclopedia, p. 144) simply states that the cross was "of pine."

16577-30 See n. to 16581-90.

16585-92 The adjective "swete" applied to the cross at 16585 may reflect the influence of the Good Friday liturgy (Feria VI in Passione et Morte Domini), especially the antiphonal sequence "Dulce lignum, dulces clavos, dulce pondus sustinet."

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

16589 The "Disputacio inter Mariam et Crucem," XXXVIII, 11.

488-9 (LHR, p. 147) provides an interesting analogue to this line:

pe queen ṣaf. pe Cros a cos,
pe ladi of loue. loue gan seche

In English vernacular tradition, the striking "physical affection" which Christ displays for the cross is evident as early as "The Dream of the Rood:" "Bifode ic ṣa me se beorn ymbolypte" (l. 42). Although "ymbolypte" (OE "ymb" - "clyp-pan") can signify "clasped" in a general sense, the verb, according to Bosworth's Anglo-Saxon Dictionary, more commonly
conveys the notion of (cherished) "embrace;" it is rendered thus by most modern translators.

16592 The insertion of the pronoun "he" in H, F, and T alters the meaning considerably. C and G, referring to the cross, read "a(v)pon his bak(c) it laid," thereby adding yet another miraculous element to the passion-narrative. In his gloss, Morris (OM, p. 947) explains that the rood evidently "leaped on to his back without help." The H-F-T reading is in accordance with scripture and, therefore, decidedly more satisfactory.

16595-8 Matthew xxvii:32; Mark xv:21; Luke xxiii:26. The several MSS of the Cursor do not mention Simon of Cyrene by name; rather, he is described as a "byxen mon."

16599-600 H, F, and T agree concerning the rood's measurements, while C and G designate the length of the cross as "Half feirth of eln" and "Half feird ellen" respectively. According to both MED and OED, the medieval English ell was equivalent to 45 inches; however, the latter source also notes that the Scotch ell was only 37.2 inches long. Considering the poem's Northumbrian provenance, this distinction should not be dismissed lightly in attempting to determine the visual impact of the rood's dimensions for the Cursor-poet and his audience. If the English unit is envisioned, the cross would be approximately 17 feet high; the Scotch measurement, in contrast, would result in a gibbet approximately 14 feet high. In his archaeological
survey of the question, Barbet, like Holzmeister, distinguishes between the "crux humilis" and the "crux sublimis," concluding that the former was employed in Our Lord's crucifixion. Therefore, he calculates the height of the stipes at "about 6 feet 8 inches" (Calvary, pp. 40, 56-57).

16611-38 The poet has recounted this episode antecedently:
see n. to 16339-56.
16669-72 The poet implores the divine mercy through the merits of the passion:
19-20
16737-40 The names traditionally assigned the two malefactors crucified with Christ are of great antiquity, having their basis in Acta Pilati X:1-2 (NTA I, p. 459; ANT, p. 174; and GN, p. 25). Although the Cursor-poet (MSS. C and G, 17287) acknowledges his awareness of a later recension of "nichodeme's writt," it is equally possible, as Haenisch notes (Inq., p. 38*), that he derived the names "from some other source,
considering the general acquaintance with these legends in the middle ages." In some texts (e.g., the tenth-century Einsiedeln Stiftsbibliothek MS. 326 of Evangelium Nicodemi), the name of the unregenerate "latro" is rendered "Gestas." The Arabic Gospel of the Infancy, however, designates the thieves as "Titus" (the good) and "Dumachus;" see NTA I, p. 403 and ANT, p. 81.


16763-73 John xix:28; Matthew xxvii:34. The various MSS affirm that Christ was offered "galle & eysel" on the cross. Since, according to NBD, "eysel" (02) can signify numerous forms of vinegar, and "galle" (03) generally denotes a bitter-tasting drink, the use of the near-synonyms appears somewhat redundant. Nevertheless, further examination of NBD reveals that the two words were commonly employed by medieval writers as a compound-noun functioning with singular application. In the evangelical accounts, Matthew xxvii:34 speaks of "vinum...cum felle mixtum," Mark xv:23 mentions "murratum vinum," while both Luke xxiii:36 and John xix:29 cite "acetum/aceto." Historical evidence, however, now identifies the "vinegar" with "posca," the ordinary drink of the Roman legionaries, consisting of water, vinegar, and beaten eggs (Barbet, Calvary, p. 78).

16776-82 John xix:30.

16780 See n. to 16763-73 above.

16783-802 Matthew xxvii:51-53.
16821-22 Mark xv:44.
16829-34 John xix:32.
16835-44 In Acta Pilati XVI:7 (NTA I, p. 469 and ANT, p. 113), Longinus is described simply as "the soldier [who] pierced his side with a spear," whereas he is designated "the believing centurion" in "The Letter of Pilate to Herod" (ANT, p. 155). By the later Middle Ages, however, his blindness, miraculous recovery on Calvary, and subsequent "canonization" become standard apocryphal additions to the narratio passionis. Typical treatments of the legend are found in HSB clxxxix (PL CXCIII 1633-34), LA xlvii (pp. 202-203), "paere Calgan Rode Upahefednys" (LHR, pp. 106-107), SEL I (xxii), ME Gospel of Nicodemus (ll. 625-630), South. Pass. (ll. 1634-40), and the Chester Passion (ll. 773-804). Numerous additional examples could, of course, be cited. In continental medieval literature, the popularity of the Longinus legend is attested by its inclusion in the prayer of Dona Ximena (Carta del Cid, xviii, 351-357):

estando en la cruz, veytud fezist muy grant:
Longinos era ciego, que nunca vida algundre, 
diot con la lance en el costado, donx yxio la sangre, 
corrio por el estil ayuso, las manos se ovo de untar, 
alcolas arriba, llegolas a la faz, 
abrio sos ojos, cato a todas partes, 
en ti crovo al ora, por end es salvo de mal;

For a detailed examination of how the tale evolved, consult
Rose Peebles' *The Legend of Longinus in Ecclesiastical Tradition* (Bryn Mawr College Monograph Series, No. 9, 1911).

16845-8 John xix:35; xx:20, 24. The poet ambiguously implies that the evangelist witnessed the Longinus incident.


168(59)61ff. Napier (*HHT*, pp. xxiii, xxix) assigns this section, narrating the burial-sequene, to the OF *Rood Poem* (MS. BN. fr. 763). Several portions of the corresponding *Cursor*-text, however, occur only in MSS. C and G (e.g., the description of the cross blossoming "Fra pe middai to Complin").

16869-78 John xix:40-41.

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

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

Elsewhere, J. C. J. ("The Greek Cross," N&Q, 3rd Ser. II. 1862, 463) cites numerous iconographic examples to support his contention that "no artist before the fourteenth century represented the crucified Saviour with only three nails." The foregoing assertion is challenged by "Sigma Tau" ("The Greek Cross," N&Q, 3rd Ser. III. 1863, 315), who adduces evidence to demonstrate that the representational use of only three nails appears as early as the twelfth century. John C. Jackson ("The Greek Cross," N&Q, 2nd Ser. II. 1856, 257), referring to eleventh-century iconography, states that it is customary for the Saviour's feet to be nailed individually "in Greek paintings, though in Western examples, we usually find one nail piercing both feet."

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

\[ pis ȝealdate þet wreh hir Godne hwas his lecwe licwe þet wæ was ispred ðe rode, þrode me sceal buwen in his i-strehtu earnes, and nereu bineoden, as þe on uot, efer þe me wene, sete upon oðer uote. \]

South. Pass. (l. 1461) also advocates the view that only three nailes were employed: "þorw æþer hond hi smyte a nayl ðer þorw þe syffet þe þridde." Cf. North. Pass. (l. 1632 in MS. Harleian; l. 1633 in MSS. Camb.Dd.1.1. and Gg.5.31). MS. Nat. Lib. Scotland, Adv.16.7.21 furnishes a contemporary example of the tres clavi opinion from lyric tradition:

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

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

Modern authorities remain divided in their views. After scrupulous research, Barbet (Calvary, pp. 62-64, 121-128) persuasively upholds the tres olavi position. In contrast, Sroderick (The Catholic Encyclopedia, p. 144) states: "Our Lord's feet were probably not nailed together, an observation derived from the fact that all [sic] representations of the Crucifixion until the twelfth century show them nailed separately." Barbet's opinion is decidedly more reliable.

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

16913-22 That the Jews sequestered not only Christ's cross, but also those of the two malefactors, is a common motif in medieval literature. In "Hou pe Holy Cors Was Y-Pounde" (MS. Vernon Bodleian Lib., LHR, p. 35), the following statement appears:

pat Crois seppe tre autur vr lordes dep. depe wnder pe eorpe heo hit caste,
per as heo him to depe dude. and burieden hit swipe caste;
And pe tewe Oroyses eke per-bi. pat pe pecues hengen on per

Of. Ashm. MS. Bodleian Lib. 43 (LHR, p. 54, ll. 185-7) and Harleian MS. 4195 (LHR, p. 89, ll. "75-86). Regarding motivation, Cotton MS. Julius E vii ("paere Halgan Rode Upahefedyns," LHR, p. 99) explains:
pa iudeiscan hi behyddon mid hetelicum 3e ance.
holdon se maðm wurde mannum to frofre.

Ms. Auct. F. iv (Bodleian Lib.), LHR, p. 13, supplies the
interesting detail that the " trio roda" were hidden "twentiñ
fota on 3æere 3orjæan." Although Napier (HHRT, pp. xxiii,
xxix) attributes the humatio crucis to the OP Rood Poem
(Ms. EN. fr. 763), it should be noted that this apocryphal
incident is also recounted in "The Dream of the Rood" (ll.
73-75), thereby demonstrating its presence in English vern-
acular tradition as early as the Cynegulfian period:

pa us man fylland ongan
ealle to eorjæan; þæet wæs eæeslic wyrd
5edealn us man on ðæapen seape.

16925-26 See n. to 17067-74.
16927 This line alludes to the popular medieval image of the
"Christ-knight;" see, e.g., Piers Plowman B.XIX, Friar William
Herebert's early fourteenth-century lyric "What is he, his
lordling þat come from þe fiȝt?" (Ms. B.X. Add. 46919), and
William Dunbar's "Cur Champion Christ." For critical intro-
ductions to the concept, consult Raymond St.-Jacques' "Langland's Christ-Knight and the Liturgy" (Revue de l'Université d'Ottawa, XXXVII, 1967, 146-158) and Rosemary Woolf's "The Theme of Christ the Lover Knight in Mediaeval Literature" (RBS, XIII, 1962, 1-16). Rodney Dennys (The
Heraldic Imagination, p. 61) supplies two mid-fifteenth-
century iconographic examples of the motif.
16939-42 Citing Ginzberg (*Legends of the Jews*, V, 98, n. 70 and VI, 14, n. 82), Esther Quinn (*The Quest of Seth for the Oil of Life*, p. 77 and *The Legend of Seth and the Holy Cross*, p. 92) notes that "the relationship between the means through which man sinned and the means through which he is saved is a very old one and can be found in various forms in Jewish apocryphal literature." Within a Christian context, the Pauline epistles furnish both rhetorical and thematic inspiration for the passage under discussion; see I Corinthians xv:21-22 ("Quoniam enim per hominem mortem, et per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur.") and Romans v:14-21. To quote Irenaeus (*Against Heresies*, Bk. V, ch. 17:3, A-NF I, p. 545): "By means of a tree we were made debtors to God, by means of a tree we may obtain remission of our debt." Cf. also *Acta Pilati* VIII (XXIV).1; see ANT, pp. 137-138 and NTA I, p. 475.

The connection between the "arbor sapientiae" and "pe holy rode tre" is discussed by numerous patristic authorities, including Julius Firmicus Maternus (*De Errore Profanorum Religionum*, PL XII 1037-38) and Tertullian (*An Answer to the Jews*, A-NF III, p. 170). Referring to Otto Zuckler's research in this field, Quinn (ibid.) affirms that the earliest identification of the "lignum crucis" with wood taken from the tree of knowledge occurs c. 650 in the *Anagogicarum Contemplationum in Hexaemeron* of Anastasius Sinaïatica.
(PG LXXXIX 944-45). "Hou pe Holy Cros Was Y-Founde
(LHR, p. 19, 11. 3-8) supplies a typical ME rendering of
the motif:

Porwh a treo we wercre for-lore . and furst i-brouht to
grounde,
Porwh a treo sebbe to line i-brous3 . I-heried beo pulke
stounde!

Also cf. the corresponding lines in Ashm. MS. Bodleian Lib.
43 (LHR, p. 18).

16949-17082 Haenisch (Inq., p. 39*) includes these lines in a
lengthy section which he labels "Reflection of the poet."
However, as Kari Sajavaara has demonstrated (NM, LXVIII,
1967, 184-93), this portion of the text actually evinces as
unmistakable indebtedness to Robert Grosseteste's Chateau
d'Amour (11. 1115-1212). Among the specific correspondences
cited by Sajavaara are: CK 16949-62 and Cd'A 1115-22, 1136-
37; CK 17009-20 and Cd'A 1151-60; CK 17051-58 and Cd'A
1177-82. In other instances (e.g., CK 16953-56 and Cd'A
1123-35), the relationship between the two works is admittedly
less direct. That the Cursor-poet was familiar with Grosse-
teste's composition is apparent from his reference to "sent
Robert bok" at l. 9516.

17067-74 Cf. North. Pass. 1840k-1840r and 1896m-1896p:
pe trowth pan left in hir anely
pat cristen saules er saued by,
ffor pat he suld rise trowed nane
When he was ded bot scho allane,
Scho trowed it euer in hert & will
Als he biforn had tald hir till;
And had scho noght bene trew thoght,
With dole scho had to ded bene broght.

* * * * * * * * * * *

pan mari his moder was ful fayne
ffor scho hopid he suld rise ogayne,
And in pe trowth was ober nane
Stedfastly bot scho allane.

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

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

The direct source, however, is Crosseteste's Chateau
d'Amour (ll. 1161-86):

Nostre creance et nostre foi
A donc demorad en to!â"
Trestuz furent en dotance
Yes vous en ferme creance
Demorastes sanz doter
Te foi ne peut rien changer.
17075-77 According to the New Catholic Encyclopedia (VIII, pp. 790-1), catalogues of Marian titles existed as early as the eighth century; a litany resembling that currently authorized by the Roman Church dates from the twelfth.

Through such writers as Amedeus (Homilia VII: "De Beatae Virginis Obitu, Assumptione in Coelum, et Exaltatione ad Filii Dexteram," PL CLXXXVIII 1338: "Spirabat florem virginitatis, serebat novale castitatis..." and Homilia VIII: "De Mariae Virginis Plenitudine, Seu Perfectione, Gloria, et Erga Suos Clientes Patrocino," ibid., 1342: "Igitur...fontem misericordiae...sedulo celebramus officio, et laude licet imperi praedicemus"), the designations "welle of mercy" and "flour of maydenhede" attained considerable popularity. See also, e.g., Bernardus Claraevalensis' Homilia II:5 ("De Laudibus Virginis Matris"), PL CLXXXIII 63; F. N. Robinson (The Complete Works of Geoffrey Chaucer, pp. 756-7) supplies a helpful bibliographical note regarding St. Bernard's important role in propagating such laudatory appellations.

Typical later ME examples are found in CT VII (B²) 656, CT VIII (G) 29; 37, and 11. 24; 37 of the poetical litany "Hail, Blessed Mary!" (Lambeth MS. 853, ed. F. J. Furnivall, in Hymns to the Virgin and Christ).

17081-2 Throughout his Passion-account, the Cursor-poet has emphasized the "dolores Virginis" in poignant terms;
he concludes this important section with a prayer invoking Mary's powerful intercessory protection:

Preye for vs to bi blessed sone
in his blis pat we mot be.
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