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**LA THÈSE A ÉTÉ
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An Edition of Cursor Mundi ll. 9229-12712

from MS College of Arms, Arundel LVII

Roger R. Fowler

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

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

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

This apocryphal basis of the narrative has, in

¹To date, Sarah Horrall has edited ll. 1-9228 (The Southern Version of "Cursor Mundi" (Ottawa: University of Ottawa Press, 1978); H. Stauffenberg, ll. 12713-17082 ("An Edition of Cursor Mundi 12713-17082 from MS College of Arms, Arundel LVII," Diss. University of Ottawa, 1977); and P. Mous, ll. 17289-21346 ("An Edition of the New Testament of the Cursor Mundi 17289-21346 from MS College of Arms, Arundel LVII," Diss. University of Ottawa, 1980). Richard Morris' sporadic extracts from MS H (ll. 17853-18028, 18895-992, 19191-4, 19301-2, 19971-2) in his multi-text edition of the poem, Cursor Mundi (London: OUP, 1874-93); EETS 57, 59, 62, 66, 68, 99, 101, constitute the only other editorial interest in the manuscript. Sarah Horrall will edit the remaining lines in H, 21347-23908.

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

THE MANUSCRIPT

MS College of Arms, Arundel LVII, once part of the collection of Thomas Howard, Earl of Arundel (1585-1646), is now found at the College of Arms, London.¹

As Horrall (CM, p. 14) points out, however, the volume "was not part of the original bequest of the Duke of Norfolk."

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

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

Collation: 8 flyleaf

a⁸ fols. 1-7 with a¹ missing

¹[from preceding page] For a brief account of the dispersal of the Arundel collection, see T.C. Skeat, "The Catalogues of the British Museum. 2. Manuscripts," Journal of Documentation, 7 (1951), 25-6.

^{1As}
¹H. Stauffenberg ("CM 12713-17082" p. iv) notes, all these lines are "divided into hemistichs by a medial coma."

²T.J. Heffernan, rev. of The Southern Version of Cursor Mundi, by Sarah Horrall, Speculum, 55 (1980), 803.

b⁸ fols. 8-15
 c⁸ fols. 16-22 with cⁱ missing
 d⁸ fols. 25-9 with d^{viii} missing
 e⁸ fols. 30-6 with eⁱ missing
 f⁸-i⁸ fols. 37-68
 j⁸ fols. 69-75
 k⁸-o⁸ fols. 76-115
 p⁸ fols. 116-22 with p^{viii} missing
 q⁸ fols. 123-7 with qⁱ⁻ⁱⁱⁱ missing
 r⁶ fols. 128-32 with rⁱ missing
 s⁸ fols. 133-5 with s^{i-v} missing
 t⁸-x⁸ fols. 136-75
 y missing¹

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

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

¹The collation is taken from Horrall (CM, p. 14) and supersedes the inaccurate, earlier version published by MORRIS (CM, p. 1663). References in this thesis are based on Horrall's collation.

regularity, angularity, broad vertical and correspondingly thinner oblique strokes. Textual divisions are variously indicated by the scribe: by short slanting, parallel lines in the margin; by enlarged initial capitals; by bold initials; by rubrics in red ink; and by blue flourished initials with red tendrils. There are no illustrations and the distinguished capitals are more workmanlike and functional than imaginative or merely decorative. The restricted size of such capitals (usually about 15 mm, 5/8 inch), the use of only two colours, and their plain appearance, all suggest an underlying, utilitarian concern.

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

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

²W.H. Black (Catalogue of the Arundel Manuscripts in the Library of the College of Arms (London, 1839),

14) tentatively proposed "about 1400?". In the absence of conclusive evidence, we should avoid narrow limits by accepting as reasonable a date within thirty years of 1400 and a locale in the area around Lichfield.

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

p. 101) and H. Kurath and S. Kuhn (Middle English Dictionary: Plan and Bibliography (Ann Arbor: University of Michigan Press, 1954); p. 35) advocate a late fourteenth-century date. Hupe (MORRIS, p. 68*), C. Brown (Register of Middle English Religious and Didactic Verse, Part I (Oxford: OUP, 1916-20), p. 426), and W.L. Renwick and H. Orton (The Beginnings of English Literature to Skelton, 1509, 3rd ed. rev. M.F. Wakelin (London: Cresset Press, 1966), p. 205) propose a mid fifteenth-century date.

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

²See Horrall (CM, p. 12) and Rolf Kaiser, Zur Geographie des mitttelenglischen Wortschatzes (1937; rpt. New York: Johnson Reprint Corp., 1970). Palaestra, 205.

OTHER MANUSCRIPTS OF THE CM

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

¹See M.R. James, The Western Manuscripts in the Library of Trinity College Cambridge, II (Cambridge, 1901) and Hupe (MORRIS, pp. 67*-8*). Hupe (p. 135*) assigned the manuscript to southern Hereford; A. McIntosh, to Lichfield ("A New Approach to Middle English Dialectology," English Studies, 44 (1963), 6-7, rpt. in Roger Lass, ed., Approaches to English Historical Linguistics (New York: Holt, Rinehart, & Winston, 1969), pp. 396-8).

²The manuscript is described in A Catalogue of the Manuscripts in the Cottonian Library Deposited in the British Museum (London, 1802) and by Hupe (MORRIS, pp. 63*-5*). J.J. Lamberts, "The Dialect of Cursor Mundi (Cotton MS Vespasian A III)," Diss. Michigan, 1953, p. 7, believes the manuscript was copied in or near Durham. C.E. Wright, English Vernacular Hands from the Twelfth to the Fifteenth Centuries (Oxford: Clarendon Press, 1960), p. 11, dates the manuscript to about 1340.

³See Falconer Madan and H.H.E. Graster, A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford (Oxford, 1937), II ii, pp. 777-8 and Hupe (MORRIS, pp. 66*-7*).

⁴A description of the manuscript is available in Die Handschriften in Göttingen: II Universitäts-Bibliothek (Berlin, 1893), p. 353 and Hupe (MORRIS, pp. 65*-6*).

⁵The manuscript, containing only ll. 18989-24968 in its present fragmentary condition, has been studied by W. Hörnung, "Die Schreibung der Hs. E des Cursor Mundi," Diss. Friedrich-Wilhelms-Universität (Berlin, 1906) and Hupe (MORRIS, pp. 62*-3*) who identified the dialect as "Northumbrian (or Scotch)" (p. 130*). See also John

The five manuscripts have been assigned to the last quarter of the fourteenth century by the Middle English Dictionary. Dating from the mid-fifteenth century are: L (Bodleian Laud Misc. 416)¹ and two fragmentary versions of the poem B, (Additional 36983, British Library)² and Additional (Additional 31042, British Library).³

Small, ed., English Metrical Homilies from Manuscripts of the Fourteenth Century (1862; rpt. New York: AMS Press, 1973), pp. xi-xxii.

¹See H.O. Coxe, Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Partis Secundae (Oxford, 1858), p. 306; Falconer Madan, Summary Cat. (Oxford, 1922), p. 63; and Hupe (MORRIS, pp. 68*-9*). Inscriptions on fol. 226 and the back flyleaf respectively establish the date as 1459 and the place as the Bridgettine Abbey at Syon, on the outskirts of London. See N.R. Ker, Medieval Libraries of Great Britain, 2nd ed. (London: Royal Historical Society, 1964), p. 186. Partial text in MORRIS.

²For a description of the manuscript see the Catalogue of Additions to the Manuscripts in the British Museum in the Years MDCCC-MDCCCV (London, 1907), and Hupe (MORRIS, p. 68*). The latter assigns the manuscript to the southern part of east Midland (p. 103*). The date 1442 appears on fol. 215. In this version, substantial portions of the CM text have been replaced: ll. 14916-17288 by ll. 1-1140 of the Meditations on the Supper of Our Lord, and ll. 22005-23898 by ll. 4085-6407 of the Pricke of Conscience.

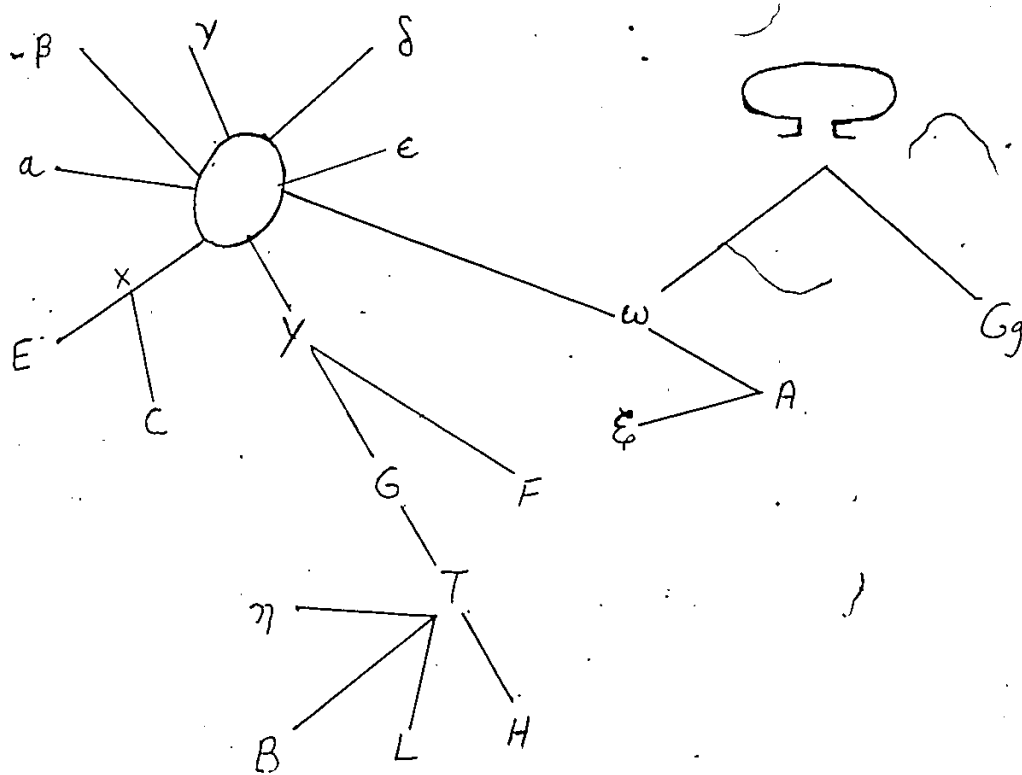
³The manuscript is discussed in Catalogue of Additions to the MSS in the British Museum in the Years 1876-1881 (London, 1882), pp. 148-51; H.L.D. Ward, Catalogue of Romances in the Department of Manuscripts in the British Museum I (1883; rpt. London, 1961), pp. 928-54; K. Brunner, "Hs Brit. Mus. Additional 31042," Archiv, 132 (1914), 316-27; and D. Mehl, The Middle English Romances of the Thirteenth and Fourteenth Centuries (London: Routledge and Kegan Paul, 1968), p. 260. The manuscript, which contains CM ll. 10630-14933 and 17111-17188, was copied in the mid-fifteenth century, (the Middle English Dictionary suggests 1425-75) by Robert of Thornton, a Yorkshire scribe. The view that Robert likely came from East Newton near Pickering, Yorkshire, has been advanced by M.S. Ogden, ed., The "Liber de Diversis Medicinis," (1938; rev. rpt. London: OUP, 1969), EETS OS 207, pp. x-xvii.

x

MANUSCRIPT RELATIONS

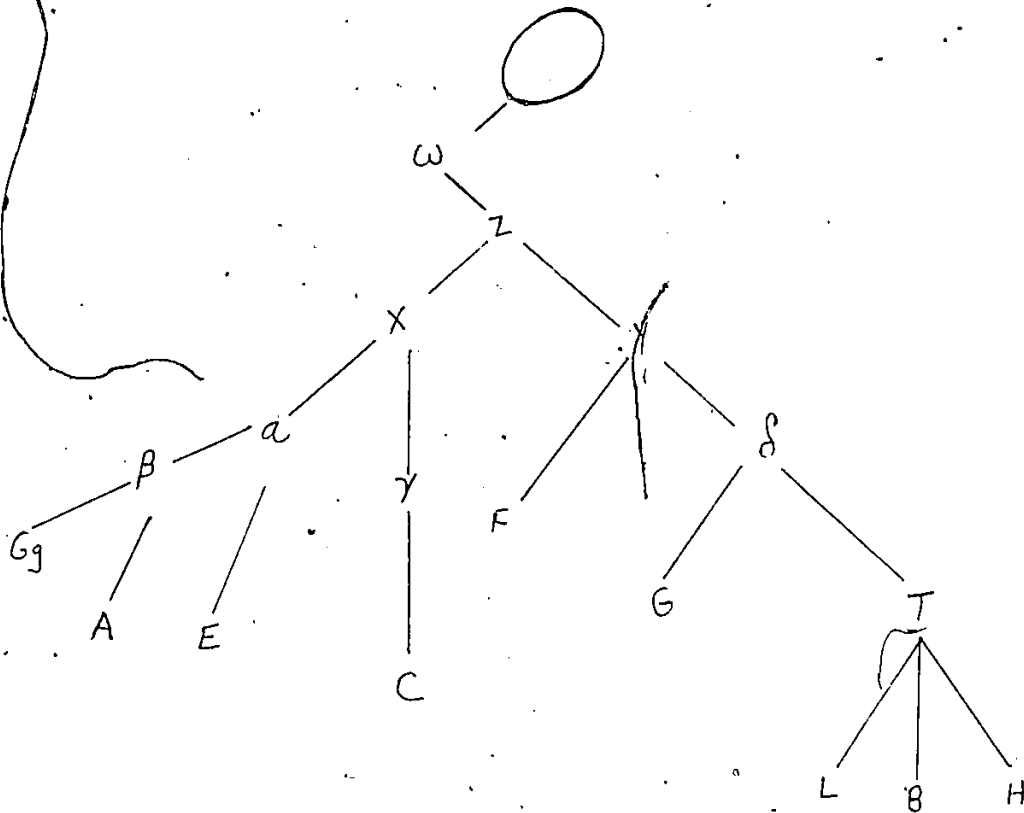
To an even greater extent than dialect, the complex matter of manuscript relations warrants a separate, full-scale study. In the absence of such an investigation, the following discussion is necessarily tentative.

As his initial account of the manuscript relations, Hupe published the following stemma:¹



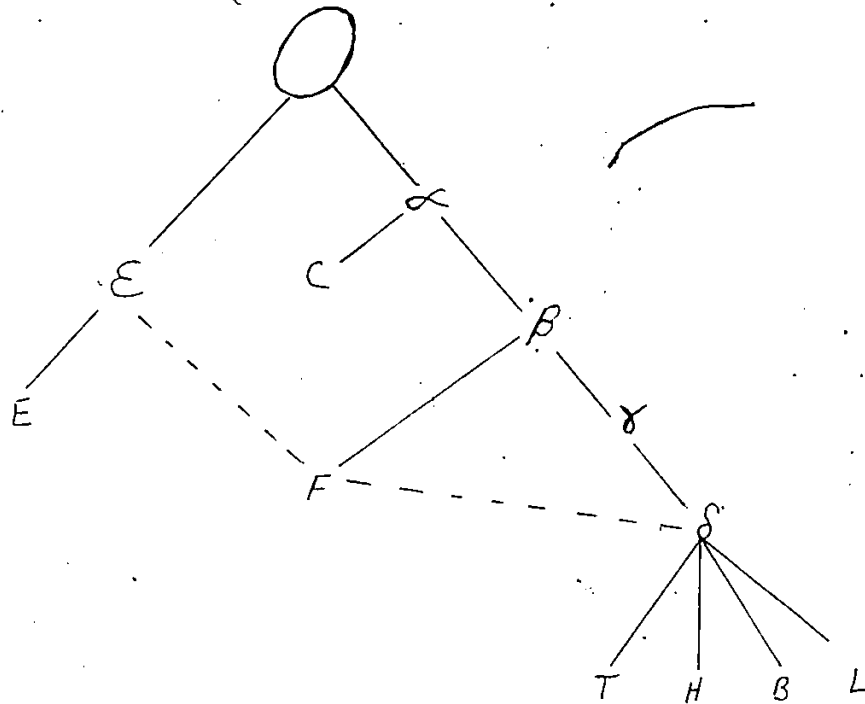
¹"The Filiation and Text of the Manuscripts," (MORRIS, p. 103*).

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



¹"The Pedigree of the Manuscripts" (MORRIS, p. 116*. The statement appears on the same page). See his "Zum Handschriftenverhältniss and zur Textkritik des Cursor Mundi," Anglia, 11 (1889), 121-45, and "Cursor Mundi," Anglia Beiblatt, 1 (1890-91), 133-6.

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



¹"Zum Handschriftenverhältniss und zur Textkritik des Cursor Mundi," Englische Studien, 11 (1888), 259. See also his "Zu den Quellen und dem Handschriftenverhältniss des Cursor Mundi," Englische Studien, 12 (1889), 451-8.

Kaluza's treatment of T has received recent endorsement from Sarah Horrall who, although agreeing that T and H are not lineally related, questions the validity of Kaluza's stemma as a whole.¹

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

DATE

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

¹"The Old Testament Section of the Cursor Mundi" Diss. University of Ottawa, 1973, pp. xv-xvii.

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

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

AUTHORSHIP AND PROVENANCE

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

¹Early Middle English Texts (London: Bowes, 1951), p. 114.

²"English Versions of the Scriptures before Wyclif," Cambridge History of the Bible, vol. II: The West from the Fathers to the Reformation, ed. G.W.H. Lampe (Cambridge: CUP, 1969), p. 383.

³"The Middle English Period (1100-1500)," A Literary History of England, ed. A.C. Baugh. 2nd ed. (London: Routledge & Kegan Paul, 1967), p. 206.

⁴The Beginnings of English Literature to Skelton, 1509, 3rd ed. rev. M.F. Wakelin (London: Cresset Press, 1966), p. 305.

⁵His self-reference, "caitif clerk" (l. 23909), is typical of the unhelpful clues he provides.

broad characterization does not go far towards identifying the author, but it is as far as one can profitably go with the available evidence.

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

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

²A priory founded by monks from Durham had earlier been founded at Coldingham. See R.B. Dobson, "The Last Monks on Scottish Soil: The Severance of Coldingham Priory from the Monastery of Durham 1461-78," Scottish Historical Review, 46 (1967), 1-3.

that produced the CM.

Opinions about provenance based on the language of the poem are divided between northern England and southern Scotland. O. Strandberg¹ and Horrall (CM, p. 11) favour an English origin; R. Kaiser,² M. Kaluza,³ and E. Mardon,⁴ a Scottish one. In his edition, R. Morris labelled the poem "Northumbrian," a vague designation that covers both southern Scotland and northern England.

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

SOURCES OF CM ll. 9229-12712

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

¹The Rime-Vowels of Cursor Mundi (Uppsala: Almqvist & Wiksells Boktryckerei, 1919), pp. xiv-xv.

²Zur Geographie des mittelenglischen Wortschatzes (1937; rpt. New York: Johnson Reprint Corp., 1970). Palaestra 205, pp. 5-14.

³"Zu den Quellen," Englische Studien, 12 (1889), 453.

⁴Narrative Unity, p. 9.

expanded, conflated, and drew selectively from portions of at least a half-dozen works in Latin and Old French. His eclectic method precludes positive identification of all his sources but the following can confidently be cited as his major ones:

1) Le Château d'Amour¹ by Robert Grosseteste (called "seynt Robardes boke" l. 9516 by the poet) supplies the material for about one-fifth of the section edited here. The debt is in the form of careful and extensive translation.²

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

¹See M. Cooke, ed., Robert Grosseteste's Chateau d'Amour, Publications of the Caxton Society, 15 (1852; rpt. New York: Burt Franklin, 1967); J. Murray, ed., Le Château d'Amour de Robert Grosseteste (Paris: Champion, 1918). In addition to the Anglo-Norman versions, there is a Middle English version from the second-half of the thirteenth century available in Carl Horstmann, ed., Minor Poems of the Vernon Manuscript (London, 1892), EETS OS 98.

²Cf. K. Sajavaara, "the translation is close and usually matches couplet for couplet" "The Use of Robert Grosseteste's Château d'Amour as a Source of the Cursor Mundi: Additional Evidence," Neuphilologische Mitteilungen, 68 (1967), 186. In a much longer study, the same author remarked that the CM "reproduces the message of the Château d'Amour more faithfully than the [four] other [Middle English] versions," The Middle English Translations of Robert Grosseteste's "Château d'Amour," Mémoires de la Société Neophilologique de Helsinki, vol. 32 (Helsinki, 1967), p. 244.

³The relevant portion has been edited by O. Moldenhauer, La Bible von Herman de Valenciennes II (Greifswald: Hans Adler, 1914). See D. Borland, "The Cursor Mundi and Herman's Bible," Diss. Chicago, 1929, and "Herman's Bible and the Cursor Mundi," Studies in Philology, 30 (1933), 427-44; and, P. Buehler, "The Cursor Mundi and Herman's Bible--Some Additional Parallels," Studies in Philology, 61 (1964), 485-99.

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

3) Wace, L'Etablissement de la fête de la Conception Notre-Dame dite la Fête aux normands,¹ is the source for the extensive treatment of the family background and early life of the Virgin. The GM poet is generally content to translate and paraphrase this source, rarely altering it in other than minor ways.

4) Pseudo-Matthaei Evangelium,² although similarly interested in the pre-Biblical Marian history, is chiefly important as an uncanonical gospel containing the wondrous exploits of Christ's childhood that the GM poet used extensively in places, selectively in others. Less probable as direct sources but worth mentioning nonetheless as part of the apocryphal tradition are The Protevangelium of James,³ The Infancy Story of Thomas,⁴

¹ed. M.M.G. Mancel and G.-S. Trebutien (Caen, 1842). See E. Petavel-Olliff, La Bible en France (1864; rpt. Geneva: Slatkine Reprints, 1970); J. Bonnard, Les Traductions de la Bible en Vers français au Moyen Age (Paris, 1884).

²ed. Constantius de Tischendorf, Evangelia Apocrypha (1876; rpt. Hildesheim: Georg Olms Verlagsbuchhandlung, 1966). See O. Cullmann, "Infancy Gospels," E. Hennecke, New Testament Apocrypha, ed. W. Schneemelcher. Trans. R. McL. Wilson (Philadelphia: Westminster, 1963), I, 363-9; A.F. Findlay, Byways in Early Christian Literature: Studies in the Uncanonical Gospels and Acts (Edinburgh: T. & T. Clark, 1923); J. Hervieux, What are Apocryphal Gospels?, trans. Dom W. Hibberd (London: Burns & Oates, 1960).

³translated in Hennecke's NT Apocrypha, I, 374-88.

and De Nativitate Mariae.¹

5) Petrus Comestor's Historia Scholastica Evangelica² was a well-known work in the period and one that the CM poet used, as Dr. Haenisch observed.³ In ll. 9229-12712, the poet appears to have drawn only selectively from it. Such debts are difficult to prove, however, since much of the matter is common to several sources.

6) Jacobus de Voragine's Legenda Aurea⁴ was also identified as a source by Haenisch (MORRIS, pp. 47*-56*). Once again, however, the indebtedness is difficult to establish for the New Testament section edited here. Many of the details common to the Legenda and the CM appear in De Nativitate Mariae and Comestor's Historia, from both of which the Legenda took much of its information, thus complicating the question of immediate debt. Whatever its exact relationship to CM ll. 9227-12712, the widely-known Legenda helped establish the apocryphal traditions within which the CM-poet worked and is therefore an important guide to our general

⁴[from preceding page] translated in Hennecke's NT Apocrypha, I, 392-9.

¹Michel Nicolas, Etudes sur les Evangiles Apocryphes (Paris, 1866).

²PL 198.

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

⁴ed. Th. Graesse (Lipsiae, 1850).

understanding of the poem and its background.

7) Honorius Augustodunensis' Elucidarium,¹ not included in Haenisch's list of sources, plays a definite but minor role in this section of the poem. The poet principally drew on it for his theological discussion of the redemption (ll. 9732-94).

8) The Vulgate,² not surprisingly, furnished scant material for a narrative section dealing with the Virgin's life prior to the Annunciation and stopping on the eve of Christ's public ministry. Thus, although the poet utilizes the New Testament whenever he can, the opportunity does not often arise, and the Bible ends up, ironically, supplementing apocryphal writings.

EDITORIAL PRINCIPLES

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

¹L'Elucidarium et les Lucidaires, ed. Yves Lefèvre (Paris: E. de Boccard, 1954).

²Unless stated otherwise, Biblical quotations in Latin are based on the Biblia Sacra iuxta Vulgatam Clementinam. 4th ed. (Madrid: Biblioteca de Autores Cristianos, 1965).

supply conjectural readings and the text has been treated conservatively. Emendations have been adopted only where there is clear evidence from other manuscripts of a scribal error in MS H. Such changes, if they involve adding or transposing letters or words, are signalled by the use of square brackets in the text. Where letters or words have been omitted, no indication is given in the text. All departures from the manuscript, however, are carefully recorded in the notes beneath the text. Textual matters requiring more extensive treatment are dealt with in the explanatory notes following the text.

The spacing of letters, syllables, prefixes, and suffixes is inconsistent in the original. I have adopted groupings that facilitate ready comprehension rather than duplicate the often confusing combinations produced by the scribe. The marginal slant lines used extensively as indications of a new section in the manuscript are represented thus: //. Expanded abbreviations are underlined; the ampersand has been retained, however. Headings and decorated capitals are described in the notes. The terminology employed is as follows: a) the size of capitals is expressed in terms of the number of lines of text they cover; b) "plain" indicates that the letter is bold but not otherwise distinguished; c) "flourished," "decorated," "ornamented," all refer to letters in blue ink encased in hair-line

boxes and accompanied by trailing, red, marginal tendrils whose ends terminate in a simple pointed-leaf design. The scribe's capitalization has been retained, except that the initial letter in every line has been capitalized, even though the scribe occasionally neglected to do so.

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

CURSOR MUNDI

(MS College of Arms, Arundel LVIII)

Blessed be she pat vs hap.sped 53^F col. 1
Pat we be eldes foure hau red 9230
To reherse pat lady kynne
Pe fyueye elde we wol bigynne
Econyas 3e herde me mone
Salatiel he had to sone
And of be ilke Salatiel 9235
Coom his sone 3orobabel
Abyuth 3it coom of him
Of Abyuth Eliachim
Of him A3or of him Sadoch
Pus was pat oon pat operes stok 9240
Sadoch penne Achim gat 53^F col. 2
Achim Eliud not for 3at
Of Eliud coom Elia3are
Pat Leuy als to name bare

Pis Leuy had sones two 9245
Ma3an & Pantra also

9229_B in Blessed is a three-line, flourished capital.

Matan got Iacob in pley

Iacob Ioseph sob to sey

Of þat side is to telle no mo

Of Pantera coom Pantera þo 9250

Of Perpantera coom Ioachim

Oure lady Mary coom of hym

Ioseph & she may we se

Were but at þridde & ferþe kne

Þis mayden þat lord bare 9255

Pat lesed al þe world of care

Pus was þe fruyt þat bou3t oure bote

Of þat tre þat Adam was rote

Who so wol se fro Adam þe olde

How mony knees to Crist are tolde 9260

Fynde wiþouten doute he shal

Sixty olde generaciouns al

And neyþer tolde he ne he

Pus may þe genealogy be

Cryst was seide of prophecy 9265

Most of hym spake Ysay

To þe iewes so mystrowand

He bad hem here & vndirstonde

Iesse he seide of his rotynge

Certeynly a 3erde shulde sprynge 9270

9265 C in Cryst is a two-line, flourished capital.

Out of þat a flour shulde brest
 Þe holy goost þeronne shulde rest 9272
 Þe goost þat 3yueþ 3iftis sere 9275

3itt þat folk was al in were
 Vche to operé seyde what may þis be
 So wondir merkely spekeþ he
 But 3it he lete hit so be hid
 And longe aftir to hem hit vndid 9280

Gode men he seide con 3e not se
 Of a mon þat het Iesse
 A mayde of him shal brede & spryng 53^v col. 1

And she shal haue a sone to kyng
 I wol not hele for drede of blame 9285
 Emanuel shal ben his name

Hit is to say on englisshe þus
 Oure lord himself al wip vs
 Ete hony & mylke he shal also
 Pat oon to knowe þat oper fro 9290
 Fro þe wicke þe good to knawe
 Þe soþe fro him shal noon wipdrawe

// Summe Iewis seide to opere þan
 Who herde euer siche speche of man
 Pat born shal be sumping þer is 9295
 He wolde not were knowen Iwis
 Þenne seide ysay parfay
 I shal 3ow openlyere say

I wol no^r lenger wip 3ow leyne

I shal vndo hit al pleyne

9300

I haue writen al þis þinge

Pat I shal leue to 3oure ospringe

Þis ilke book but summe of þeim

A3eyn ^{þy} sawe shal sett cleym

For aftir þat I am of lyue

9305

3oure heires a3eyn soþ shul stryue

Why are 3e of wille so wylde

A mayden shal vs bere a childe

As I tolde 3ow her biforn

To 3oure bihoue shal he be born

9310

Þis childe þus 3yuen vs tille

Shal regne at his owne wille

Men shul him calle nomes sere

Wondirful & counseilere

God of strengþe & fadir is he

9315

Cald of þe world þat is to be

Prynce of pes men shul him calle

Neuer shal his regne falle

I haue 3ow tolde how hit shal be

But I noot wheþer 3e hit se

9320

Litil se we 3it seide þey

Of al þat we here þe sey

Sip we were born in werde

53^v col. 2

So selcouþe sawe neuer we herde

Nor I he seide herde neuer in londe 9325
 So harde men to vndirstonde
 Sawe 3e not bi goddis doome
 Pe berde bare leef fruyt & blome
 Pat berde tokenep a mayden clene
 Shal bere pe childe pat I of mene 9330
 Pat shal his folk fro baret bye
 To whom men shul haue greet enuye
 Ieremye hit seith in boke
 If 3e his prophecye wol loke
 3itt I shal sou seye a ping 9335
 But holdep hit for no heting
 Whenne pat holyest is comen
 3oure noyntynge shal be fro sou nomen
 3it I trowe 3e be so blynde
 Pat 3e con not my resoun fynde 9340
 Kyngis anoynt 3e haue bifore
 So shul 3e penne no more
 Fro he be noyntide pat I say
 Kyngles shul 3e be fro pat day
 Of pis tellep 3ow Ieremye 9345
 Pe prophete Ioel and helye
 3it is he lyuyng in hele
 Pis helie pat I of mele
 For no ping to hem tolde
 Hit wolde not in her hertis holde 9350

Pei mystrowed & pat hem rewes
 God seide hymself of þo iewes
 Whenne, he made of his modir mynne

Pat was comen of her kynne
 He seide my lemmon is so gent
 Swetter smellynge þen pyement
 And wel swoter hir vestiment

9355

Pen encense pat is brent
 Fair is þe mouþ of pat lady
 Vche tooth as yuory

9360

As doufes ege hir loke is swete
 Rose on þorn to hir vnmete

Bitwene hem fairer acorde is noon

54^r col. 1

Pen bitwene hir kyn & my lemmon

For as þe rose is bred of þorn

9365

So was mary of iewes born

Er we of cristis birþe neuen

Telle we how þe fadir of heuen

Disþe his dere sone to sende

Almoost at þe worldes ende

9370

Into erþe oure flesshe to take

To brynge monkynde out of wrake

How he saf vs his pardoun

Shortly to telle I am boun

9362-4 See the notes to these lines.

Now lordyngis haue se herd 9375
 Of þe bigynnyng of þe werd
 How he þat neuer hadde bigynnyng
 Made heuen erþe & alle þinge
 Also to alle þinge he saue
 Her kyndely shap for to haue 9380
 Sonne & moone þat is so briȝt
 Had seuen so myche more liȝt
 Alle þingis þat þo dide growe
 Were myȝtyere þen þei are nowe
 A greet harm bifel vs þore 9385
 Pat alle schulde dyȝe lasse & more
 Pat of adam & eue coom
 But ȝit was hit riȝtwis doom
 As ȝe shul se bi riȝtful skil
 Pat here wel þis story wil 9390
 Whenne þis world to ende was wrouȝt
 Wantyng was þere of nouȝt
 Beest gras fruyt & tre
 Al was as hit schulde be
 Foul & fische greet & smal 9395
 Adam last was made of al
 In ebron greue þat ilke dale
 Þerinne he dreyȝe aftir bale

9375 N in Now is a two-line, flourished capital.

Of erþe god made hym to be
 Aftir þe holy trynyte 9400
 His owne ymage he made him þore
 How my3te he loue kyþe him more
 In paradys he made him rest 54^r col. 2
 And sleþely sleep on him he keþt
 He made a felowe of his boone 9405
 To Adam þat was firste his qone
 Wit & skil he 3af him tille
 Mi3te feirhede & fre wille
ouer al þis world to be kaisere
 Euerlastinge lyf for to bere 9410
 In paradys as heritage
 To lede her lyf wipouten rage
 In welþe wipouten tene or tray
 Bitwene and a certeyn day
 Pat of his owne ospringe my3t 9415
 Fulfille þe noumbre hool & rist
 Of þat felowshepe þat felle
 Out of heuen into helle
Denne schulde þei so blessed be
 Pat þei of deþ schulde neuer se 9420
 And so swynkeles feir & bri3t
 As þat tyme was þe sunne list
 As 3e herde tofore neuē
 Penne schulde þei sty3e to heuen

Who herde euer of more blis . 9425
 Pen ordeyned was to hym & his
 Lawes two were set on sise
 To Adam in paradise
 As in holy writt we fynde
 Pe firste was pe lawe of kynde 9430
 Pat is to seye kyndely to do
 Al pat hym was beden to
 // Pe toper hap possitiue to nam
 Pat was fully forboden Adam
 Of pis fruyt god him seide 9435
 I haue hit in my forbode leide
 If pou so bolde be hit to byte
 Pou shalt dyse in sorwe & site
 If pou wolt my forbode holde
 Pou shalt be lorde as I pe tolde 9440
 Of al erpe & of paradyse
 Wip more blisse beu pou con deuyse
 Pe seisine of pis adam al 54^v col. 1
 Alas soone he lethit fal
 His greet worshepe pat he had pare 9445
 And brou3te vs alle to mychel kare
 Als soone .as he pe appel eete
 Pe lawes bope he gon to lete
 Bope naturele & possitiue
 His wyf made him to vnpryue 9450

Whenne she leued more þe fende
 Þen god þat made hir so hende
 // Þus was Adam for his outrage
 Dryuen fro his heritage
 Out of ioye and out of blis 9455
 To wo & sorwe to him & his
 By dep̄ his lyf most he tynne
 Where he shal euer haue medicyne
 Whenne he hadde loste þere present
 His heritage by iuggement 9460
 Out of þe feirest lond þat es 9473
 He was put into wildernes
 Þis foule synne was so vnwrast 9475
 Þat of his seisyne hit gon him cast 9476
 // Now is man bigyled al 9479
 His owne synne made him þral 9480
 Þat firste was fre as I tolde
 Now hap him sathanas to holde
 To whos seruyse he him selde
 His þral he was to haue in welde
 Whil he is þral in his seruyse 9485
 He ne may be fre on no wyse
 Þral may by no lawe in lede
 Fre heritage aske of lordhede
 Sip he is þus þral bicomen
 His heritage þus bynomen 9490

In no court owe pral be herde
 Ny stonde in dome to be vnswerde
 But in pe lordes pat him owe
 To deme him ouper hyse or lowe
 Penne most him seke anoper nede 9495
 To wynne his heritage to spede
 Fre borne^t to be & not bonde 54^v col. 2
 Pat shulde in courte shewe his eronde
 His heritage aseyne to wynne
 He most be of his owne kynne 9500
 So pat he sopfaste mon shulde be
 And ete not of pis forseide tre
 He most be born out of synne
 And holden hadde pese lawes twynne 9504
 He pat neuer dud synne ne plist 9509
 What mon myst se so brist 9510
 Pat suche a mon coupe penke in poust
 Pat do pat myracle moust
 Rest a litel here whil I
 A saumpel telle 3ow herby
 Ensample cordyng pat I toke 9515
 Out of seynt Robardes boke
 Hit was a kyng of mychel prys
 Ristful worpi & eke wys

9517 H in Hit is a two-line, flourished capital.

Pis ilke kyng þat I of mone

He had no childe but a sone

9520

Pat wip his fadir was so wele

He wiste his wisdome euery dele

In al wisdome was he ryche

And algate his fadir lyche

Wip him of o wille & my3t

9525

His fadir wrou3te wip his insi3t

Al þat his fadir wolde haue wrou3te

By him to ende shulde be brou3te

// Dou3teres foure had þis kyng

To whiche vchone he 3af sum þing

9530

Of his my3te & his bounte

As fel to haue sistren Fre

To vchone dyuerse 3iftis he 3aue

Party wip himsel[f] to haue

Boþe of his wisdome & his my3t

9535

Pat vchone fel to haue wip ri3t

Of his substaunce he 3af vchon

Vchon 3af he substaunce oon

As to her fadir hit au3te to fere

Wipoute whiche on no manere

9540

My3te he in pees his kyngdome 3eme

55^r col. 1

Ne ri3twis domes þerynne deme

9534. himsel. MSS CGLT. haue himsel.

Her names shul 3e here forþi
 Þe firste of hem was called mercy
 Sopfastnes þat oper was 9545
 Þe þridde ri3twisnesse in plas
 Pees þe fourþe sister hi3t
 Wipouten þese kyng hap no my3t
 For to reule his kynghede
 Þis ilke kyng þat I of rede 9550
 A seruaunt hadde in his baily
 A3eyn his lord had done foly
 And bi doom him loked was
 To go to peyne for his trespas
 To his moste fo feloun 9555
 Was he bitauste into prisoun
 For he hadde neuer so greet enuye
 As him to haue in his baylye
 Whil he was in prisoun þo
 His enemye him wrouste ful wo 9560
 // Whenne mercy him say so to be
 On him she gan to haue pite
 Forbere my3te she þo no þinge
 But soone coom byfore þe kyng
 For to shewe him hir orisoun 9565
 To delyuer þat prisoun
 She seide fadir þi dou3ter am I
 As þiself woost witturly

Fulfilled I am of buxomnes
 Of myche pite & of swetnes 9570
 Pi gifte is me leof fadir dere
 Perfore here now my preyere
 Of bis wrecche prisoun pat es
 Pat he may haue forsyuenes
 Pat is vndir his feloun fo 9575
 In peyne of prisoun & of wo
 Pat feloun fo him dud bigyle
 And had him lad a longe whyle
 To him pat be falshede coom fro
 A3eyn to him let hit go 9580
 Lete his falshede him solden be 55^r col. 2
 And pat prisoun be solde to me
 For pou art knowen sikurly
 Kyng of pite and of mercy
 Fyn eldest douster pou wost I ame 9585
 Ouer alle pi werkis is my name
 Pi douster owe I neuer to be
 But I of him may haue pite
 Mercy pou owest to haue bi ri3t
 For pi greet witt & pyn insi3t 9590
 And pi pite pat is so swete
 Oweþ pi prisoun of bondes bete
 I wol not leue mercy to crye
 Bitwixe & he haue pi mercye

// Whenne sopfastnesse herde pis talkynge 9595
 Pat mercy bus bisou³te þe kyng
 And þat she was algate aboute
 For to haue pis prisoun oute
 Byfore þe kyngis foot she stode
 And seide fadir feire & gode 9600
 Merueiles haue I herde today
 Pat I may not forbere to say
 Of my swete sister þat es
 Mercy wip hir swetnes
 Wolde pis prisoun delyuered ware 9605
 Pat sopfastenes wolde forfare
 But mercy owe not here to spede
 But if sopfastenes hit þede
 If my sister saue my³t al
 Pat she wolde forecrye & cal 9610
 Penne shuldest þou be douted nou³t
 Monnes mysdedes shulde not be bou³t
 But þou art kyng euer to last
 Of ri³twisnesse & als sopfast
 Pi wille is soop euer and ay 9615
 Pis prisoun þat I of say
 Pat pite on himself had nou³t
 How shuldest þou rewe on him ou³t
 Wip doom he mot þole forþi
 Alle his mysdedis wip to by 9620

// Ri3twisnesse roos vp and seide

55^v col. 1

Hir resoun as she was purueide

Sir of pi dousteres am I oon

And pou kyng so ri3twis noon

Pi werkis alle are of prys

9625

And pi domes are alle ri3twis

Pis pral is fro pe flemed

Wel hap he serued to be demed

For al pe while he was fre

Mercy euer wiþ him had he

9630

Sopfastenes & ri3t also

Til he flemed vs hym fro

Hit was his owne wilful synne

Pat dud vs alle fro him twynne

He hap him meued a3eyn mercy

9635

Deb him oweþ to pole forþi

Pe whiche deep pou him hi3t

In prisoun be he wel by ri3t

For doom hap 3yuen hit him in si3t

To sopfastnesse haue seid pe pli3t

9640

And so pou woldest his sorwe slake

Pat he my3te doom bifore pe take

For why pat doom spareþ noon

Pat sopfastnesse hap ouergoon

To vche man she 3yueþ wiþ wille

9645

Ri3t to haue good and ille

For soþfastenes hap seid his sake

Perfore wol doom him not outake

Owe no man seye him good in werd

Sib þat pite is not herd

9650

A þat wrecche frend wipoute

Þat no frend gete may him aboute

He may not skape where he go

But him assailleþ euer his foo

Þat witt & myȝt hap him reft

9655

And naked his wrecche body left

Not him allone but al his kyn

He hap to þraldom brouȝt yn

He dide him mysdo comynly.

Þe doom hem coom folwyng in hy

9660

And iugget hem in soþfaste treupe

55^v col. 2

Wipouten mercy ouper reupe

Nor pees at home myȝte not lende

But of lond she most wende

For pees may nowhere abyde

9665

Pere hate woneþ or werre or pryde

Nor of mercy made noon mynne

Alle lafte þe lond þat þei were ynne

Was noon of þese lafte pere

But þei alle dest[r]lyed were

9670

9661¹ A in And is a two-line, plain capital.

9670⁰ destyed. MSS CGLT have destryed.

Alle deep dide hem to dryue
 Was noon but ei3te laft on lyue
 Noe & his sones pre

pat in a shippe were saued fre
 His wyf & his sones wyues

9675

In al þe world laft moo on lyues
 Hit is myche drede to telle
 Of any doom þat was so felle
 And al was rist in sopfastenes.

Wipouten mercy or any pees

9680

// Þe ferþe sister aftir þe þridde

Spak to þe kyng þe place amydde.

Pees I hette lord of a state

Bitwene my sistren is debate

Al þe stryf bitwene hem þre

9685

Pourþe pees hit oweþ tryed to be

For wherof serueþ any assise

Of sopfastnesse or of iustise

But for to kepe pees in londe

Doom is þerfore sett to stonde

9690

Sip alle þese þre are sett for me

How shal I þenne forsaken be

Sip for me al good is wroust

Wipouten me tolde for noust

Saue me is not in þis werd

9695

But if þat mercy may be herd

Pou owest me here wipouten les
 For fadir art pou & prynce of pees
 Pees al endeþ þat wel is wroust
 Whoso hap no pees hap as nou3t 9700
 What is richesse who con say 56^r col. 1
 What is wisdome be pees away
 Whoso wol for pees trauail spende
 In pees forsobe shal he ende
 Pus owe pees be herde in hy 9705
 For þis prisoun cryinge mercy
 And of vs foure at þis assyse
 Ri3twisly to do Iustise
 Wipouten oure alle comune assent
 Owe to be no Iuggement 9710
 To haue recorde no doom owe
 Ar we assenten alle on rowe
 To oon mot we alle consent
 And siben shape þe iuggement
 Or ellis owe doom be calde a3eyn 9715
Perfore pou wrecche þat art in peyn
 Owe now to fynde sum pite
 Now hastou herde my sistren þre
 Here my fadir now forþi
 For mercy fyneþ not to cry 9720

9701 w. in what is a three-line, plain capital.

// Whenne pat be kyngis sone had sene 9723
 Pis stryf bo sistres bitwene
 Wipouten him myste bei not ende 9725
 Pees bitwene hem myste [not] lende
 Fadir he seide pi sone am I
 Of pi strenghe witterly
 So wel am I loued wip be
 Pat pi wisdome men callen me 9730
 Pis world brood & longe to sene
 Hast pou made fadir pour3e me to bene
 Al pou wrou3test by myn insi3t
 We are bope o strenghe & o my3t
 Of oon worshepe & of o wille 9735
 Pi wille I shal euer fulfille
 Fadir ri3twis demestere
 Mercy me menep bi hir preyere
 Pat she made skilful bifore be
 For of pat wrecche I haue pite 9740
 Mercy firste bigon to calle
 She ow3e be herde firste of alle
 For sobfastnesse algate shal I 56^r col. 2
 At oon acorde make wip mercy
Perfore fadir I wol and shal 9745
 Take on me cloping of pral

9726 The line should be negative as in MSS CGLT.

And suffere I shal þe doom on me
 Pat soure þral shulde vndir be
 I shal crye pees in londe Iwis
 And doom & pees make hem kys 9750
 Pis werre to ende brynge shal I so
 And saue þi folk from endeles wo
 // Whoso vndirstondeþ þis sauple here
 He may vndirstonde al clere
 Pat þer is in oure lord ri3t 9755
 Pre persones & o god of my3t
 Of god þe fadir al þing is
 Of god þe sone al dou3tynys
 In god þe holy goost al þing
 Fulfilleþ & hap endyg 9760
 Oon in godhede vndelt is he
 And oon substaunce wip persones þre
 He hem 3if his benesoun
 Pat gladly hereþ þis sermoun
 Lordyngis 3e haue herd now 9765
 Of þis world wherfore & how
 Hit was wrou3t & of þe gilt
 Adam oure forme fadir spilt
 And how of þraldome by no chaunce
 Of his foos my3te he haue no keuerauunce 9770
 Aungel my3te wip no resoun
 Make for adam þe raunsoun

For þenne shulde noon wipouten doute
 Hauē ben to aungel vndir loute
 But mannes raunsonere most bi ri3t 9775
 Pat make him like to aungel my3t
 Anoper skil also we fynde
 If aungel had taken monnes kynde
 Þenne were he leþiere þen he was ere
 For to haue powere þere 9780
 And semeliere for to doun falle
 As dude þe prynce firste of alle
 And if god had made anoper man 56^v col. 1
 For to raunsoun þat ilke adam
 Hit my3t not haue performed ri3t 9785
 Þe raunsoun of adames pli3t
 For al þe bale of him gon brede
 Þe bote most ben of his sede
 No patriarke ny no prophete
 Mi3t be sent þe synne to bete 9790
 For þey geten were in synne
 As comynly is al monkyne
 How my3te þei mon of synne make clene
 Certis no wey as hit is sene
 Sip aungel aust þen hit not do 9795
 Ny man had no my3te ~~þe~~ to

9683^A in And is a two-line, plain capital.

9796^{to}, probably redundant, is not found in MSS CGLT.

Who shulde make þis raunsoun þon
 Must be boþe god & mon
 Mon for mon to suffere wo
 God to sle þe fend also 9800
 Man to dy3e god for to ryse
 Mi3t ellis none take þis seruyse
 Myche was his swetnes þan
 Greet pite had he of man
 Pat come wolde fro þat hy3e toure 9805
 To li3te in a maydenes boure
 And laste so many shepe alone
 To seche on þat mys was gone
 May neuer mon here sikurly
 A lord of so greet mercy 9810
 Whoso on siché a lorde wolde þinke
 His greet loue & myche swynke
 Pat firste wold so oure liknes haue
 And siþen for vs his seluen 3aue
 His hert au3te better breke in þre 9815
 Pen fro his biddyngis fle 9816
 Of swete ihesu þe prophesye
 Listeneþ and I shal seye on hye
 Of ysay I rede biforn 9817
 He seide a childe is vs born

9817 o in Of is a two-line, flourished capital.

A sone is 3yuen vs for oure rede

Susteyne he shal his lordhede

9820

A merueilous name haue [he] shalle

56^v col. 2

Counseiler man shal him calle

Stalworpe god men shal him nome

God fadir of worldis to come

His rist name prynce of pees

9825

Pus are þe names wipouten les

Pat þe prophete had on him leyde

Here now why þei are seide

Selcoupe his firste name is

More selcoup herde we neuer ar þis

9830

Ne neuer shul bi ristwis dome

Pat god himself a man bicomē

For if þou fonde as men may fynde

A childe ouer chargide so wip kynde

Pat hade feet or hondis þre

9835

As ofte men sawe & 3itt may se

And if þou aftir anoper fonde

Pat wantide ouper foot or honde

Were þei selcoupe þerfore I say

Certis me þinkeþ þat nay

9840

Man þat coupe any good

9819 rede. MSS CGLT preserve the reading nede.

9821 I. MSS CGLT have he.

Wolde no selcoupe haue in mood
 Ouer carke of kynde hab hem take
 Or kynde turned hem by sum wrake
 Siche shap to se is no ferly
 Al is þe wille of god mysty

9845

But þus mystes þou selcoup calle
 If þou him say & so myste falle
 Pat in al manhede he wore

Wipouten lesse wipouten more

9850

So þat he were mon sobfast
 And al his shap wipouten last

And had þat shap chaunged away

Into a beestes soop to say

Whoso myste fynde suchon whare

9855

Men myste sey selcoupe he ware

But selcouper a þousonde folde

Is þis childe I haue of tolde

Boþe is god & mon by riste

Of sobfastenes is þis þe siste

9860

Of mannes kynde him faileþ nouþ

57^r col. 1

And al is fully þat he wrouþt

Al þinge of him bigynnyng tooke

As is bifore tolde in þis boke

But he is a god of myþt

9865

Pat sende him in erþe to liþt

Pat on þis wyse as we rede

Fully took oure monhede
 Sib he bicoom wolde mon
 Of wommon born most he be þon 9870
 For to louse monkynde of wo
 Þat last was wiþ be fend his fo
 But god þat wolde so him nest
 In clene stude þen most he rest
 A clene stude he chees forþi 9875
 For to make his herbergery 9876
 // In a castel semely set 9879
 Strengþed wel wiþouten let 9880
 Þis castel was of loue & grace
 Boþe of socour & of solace
 Vpon þe marche hit stond in dede
 Of enuye hab hit no drede 9884
 Þis castel is so polished briste 9887
 Þat hit may neyse no waryed wiþt
 Ny no maner gyn of were
 May cast þer to hit to dere 9890
 Wiþ walles foure closed of stoon
 Fairer in al erþe is noon
 Baylyes hap þis castel þre
 Wiþ faire wardes semely to se
 As 3e shul heraftir deuyse 9895

9874_{her}. Correctly recorded as masculine in MSS CGLT.

But hit is feirer mony wyse
 Den tonge con telle or hert penke
 Or any clerke write wip ynke
 A deop dyche is ber aboute
 Wel wrouste wipouten doute 9900
 Wip carnels is hit set ful wele
 Batailed aboute al wip sele
 Seuen barbicans are bere di3t
 Pat are made wip myche sleist
 Vchone bei haue 3ate & tour. 57^r col. 2 9905
 Pat neuer shul faile socour
 Wip disese shal he neuer be led
 Pe mon pat hiderwarde is fled 9908
 Dis castel is not to hyde 9911
 Peynted on be vtter side
 Wip bre colouris of dyuerse hew
 Pe groundewal next hit is so trewe
 Metyng wip be roche of stoon 9915
 Of grenes bere wantep noon
 For pat grenes I dar wel say
 His hew holdep lastyngge ay
 Pe tober hewe nexte to fynde
 Is al blewe men callen ynde 9920
 Pe myddel hew is pat I mene
 To siste is hit selcoupe clene
 Pe bridde colour bere ymeynt

Pat þo carneyles wip aré peynt
 Hit 3yueþ leem to alle so bri3t 9925
 And 3yueþ to þe neþemast list
 As rose reed hit is in spryng
 And semep as a brennyng þing
 Waried wist comep þer neuer
 But swetnes is lastyng euer 9930
 Amyddes þe he3est tour to telle 9935
 Per springep of watir a cleer welle
 Per fro rennep foure stremes swete
 Þour3e þat grauel & þat grete
 And so þei fullen euery dyke
 Whoso is þere wel may lyke 9940
 Whoso mi3te wip þat watir him wessehe
 He shulde haue hele on al his flesshe
 Wipynne þis tour is set forþi
 A tour faire of yuory
 Pat is of gretter list & leem 9945
 Þen someres day is sonne beem
 Craftily casten wip a compas
 Clymbynge vp wip seuen pas
 Vchone wip her mesure met
 Semely þere are þei set 9950
 Þe leem of list euer lenes newe 57^v col. 1

9951 lenes. MSS LT have lemes, CG lendis.

Pat mengep wip be colouris hewe
 Was kyng ne cayser neuer here
 Pat euer sat in sicke chayere
 3itt fairer was wipouten ende

9955

Pe stide pere god himself wolde lende
 Was neuer sicke an~~o~~ber holde
 Ne wyser man in world to wolde
 Ne neuer bep made wip monnes wit
 For god himself deuysed hit
 To his bihoue sondry & sere
 Perfore owe we to holde hit dere

9960

// Pis castel is of belde and blis
 Pere myrpe is neuer more to mys
 Castel to haue of hope & holde
 Her grippe to haue may bei be bolde
 Pat is pat body of pat berde
 Had neuer noon so blessed werde
 Ny neuer so many maneres gode
 As mayden mary mylde of mode
 Hit is vp sett as in pe marcke
 And stondep for shelde & targe
 Aseyne alle oure felouns fo
 Pat euer wayten vs to slo
 Pe roche pat is polished slist

9965

9970

9975

9970-1 Between these lines in the left-hand margin is the
 word Expos'.

Pe mayden mary hert ful brist
Pat bouste neuer to wicked dede
But euer lyued in maydenhede
Pat she chees be firste day
She kept hit in mekenes ay

9980

Pe foundement pat firste is leyde
Nexste be roche as hit is seyde
Pat peynted is wip grene hewe
And lasteb euer Iliche newe
Pat is ende of pat mayden clene

9985

Li3tyng hir holy herte shene
Grenes lastyng euer and ay
Bitokeneb endynge of pat may
Good endynge of al & al

Of alle vertues is groundwal

9990

// Pe myddel hew pat is of ynde

57^v col. 2

Is no man pat may fairer fynde
Of soþfastenes tokene hit is
Troupe stedefaste & tendurnes
She serued oure lord of my3t

9995

In mekenes swete day & ny3t
Pe bridde colour of hem alle
Hit couereþ al aboute þe walle
And hit reed as any blode

9985-9 ende, endynge, endynge are probably misreadings of fei as fin. See the textual notes.

9999 MSS CGT include is. L omits it.

Of alle þese opere is noon so gode 10000
 Pat is þe holy charite
 Was kyndeled in þat lady fre
 And aboute bileid þat lady shene
 To goddes seruyse she gaf hir clene
 Þe foure torettes þere Isett 10005
 Pat castel fro harme to lett
 Pat are foure vertues principales
 Whiche men callen cardinales
 Alle opere vertues of hem han holde
 Þerfore þei are for cheef Itolde 10010
 Pat is ri3twisnesse & meep
 Insi3te & strengþe to telle ben eep
 At þis 3ate are foure porteris
 Pat, no þing may come In þat deris
 Þe bayles þre of þat castel 10015
 Pat so wel wroust is to tel
 Pat is in compas wrouste aboute
 And kepeþ al þe werke fro doute
 On þe ouermast stage was sett
 Hir maydenhede meke of met 10020
 Pat neuer wemmed ones wase
 She was so fulde ful of grace
 Þe mydmast bayly of þo þre
 Bitokeneþ wel hir chastite
 Þe ouermast wiþouten faile 10025

May betokene hir spousaile
 Name of baily hit hāp forby
 For hit hir helde euer in baily
 Makeles is she soop to say
 Spoused modir & clene may 10030
 By oon mot he go of pese pre 58^r col. 1
 Pat in his world wol saued be
 Pe barbicans seuen pat ben aboute
 Per stonden pre bailyes wipoute
 Pat wel kepen pat castel 10035
 From arwe shot & quarel
 Pat are seuen vertues to telle
 Pe seuen synnes are set to quelle
 Ze shulde hem here wipouten abyde
 Pe firste of hem is cleped pride 10040
 And fully is ouercomen algate
 Pere buxomnes holt hir state
 Charite guer fordop enuye
 And abstinens glotenye
 Pe chastite of his lady 10045
 Ouercomeþ al luste of lecchery
 Gredynes of euerychone
 Hir fredom fordop hit þon
 Miþte neuer of wrethe in hir bihete
 Hir mekenes was so grete 10050
 Goostly gladnes was hir amyð

Pat al hir heuynes fordid
 Pat welle of grace spronge hir Inne
 Pat fyned neuermore to rynne
 God 3af his grace to alle his dere 10055
 And dalt hit wip mesures sere
 But to hir pat his owne wase
 Al hol he 3af fully his grase
 But pat grace of hir brestes
 Ouer al pis world grace kestes 10060
Perfore is she calde in places
 Modir of pite & of graces
 What may I calle þo dykes
 Willeful pouert pat man lykes
 No gyn may on erþe be wrou3t 10065
 May caste to dere þis castel ou3t
 By whiche þe fend waryed wi3t
 Ouercome was & lost his my3t
 Pat hadde so myche my3te biforn
 Pat was no man of modir born 10070
 Mi3te kepe him fro þat fende felle 58^r col. 2
 But he hem hadde to pyne of helle
 Pis ilke lady sobely is she
 Pat god seide þe nedder to
 Suche a wommon shulde sprynge 10075
 Pat shulde his hede al to þringe
 // Now blessed be þat byrde of grace

Pe worpiest pat euer 3itt wase

Pe kyng of al wipouten wene

His sete made in hir so clene

10080

To reste in hir trewe body

To brynge vs out of oure foly

And took hem out of prisoun strang

Pat hadde layn perin lang

Ful lef was vs pat lady lele

10085

Pat goodneses bar in hir so fele

More pen any shaft pat es

But hir sone of ristwisnes

Pat in hir louely body list

Made hir so monyfolde bri3t

10090

He coom in at pe 3ate sperde

And so hit was whenne he forpferde

As pe sonne goop pour3e glas

He my3t do what his wille was

Mony soule lady is comen pe to

10095

And calle3 at pe 3ate vndo

Knockyng hit fynep not to crye

Lady swete pou haue mercye

Vndo vndo pi lady byn ore

To pi caitif biset ful sore

10100

Wipoute pi castel I am biset

10099 pi is not found in MSS CGLT.

Harde wib þre fomen þret

Þis world my flesshe be fend als

Þat fylen me wib fondyng fals

To make me falle in fulþes fele

10105

Al aþeyn my soule hele

A greet gederynge hulde þei togider

Þe fend formast he coom þider.

Wib þre fólyes bi his syde

Þo were slouþe enuye & pryde

10110

Þe world haþ two to his seruyse

58^v col. 1

Þat is auarise & couetise

Þe flesshe haþ redy him by

Lecchery and gloteny

Þourþe þese am I doun dryuen

10115

And as a wrecche al to ryuen

I drede me sore longe to ly

But if þi grace helpe lady

Þat on þe trist be wont to couer

Do me to passe þes diches ouer

10120

Þere þe castel stondeþ stabel

And charite is so couenabul

Listeneþ now to my lessoun

Þat wole here of þe concepcioun

Hereþ now þat wole haue mede

10108 to, not found in MSS CGLT, occurs before þider in H.

10123 H in Hereþ is a three-line, flourished capital.

& I shal 3ow þe story rede
 Of þe holy maydenes birþe 10125
 Pat brou3te vs alle to ioye & myrþe
 How prophecies coom to ende
 Ar þe iewes wiste vnhende
 Þe 3erde þat firste bar þe flour
 And als þe fruyt of swote sauour 10130
 Þis book is of no iaperye
 But of god & oure ladye
 Þerfore I rede of hem 3e here
 Pat may 3ou helpe in 3oure mystere
 And leue 3oure wantounshipe a while 10135
 Pat lyf & soule may boþe fyle
 Whoso in ri3t troupe is blynde
 Perof si3te shal he fynde
 For hit is vncoupe & vnwone
 Þe fadir to bi3ome þe sone 10140
 He þat bigon alle þinge
 Coom to take his bigynnyng
 And so for to come to hym
 We shul bigynne at ioachim
 Fadir he was of þat marye 10145
 Pat 3ate was of oure mercye
 His wyf het dame Anna
 And hir sister ismaria
 Ismaria & anna were two 58^v col. 2

Sistres I wene wipouten mo 10150
 Pe formast bare elizabeth
 An holy lady mylde of meth
 Pat spoused was to zachary
 Ion be baptist bar pat lady
 His modir was she out of drede 10155
 As furber in bis book we rede
 Fis ober sister to vndirstonde
 Ioachim hadde to husbonde
 Of him we wol our story rede
 For worpiest hit is in dede 10160
 Ioachim bryngere of bote
 He was comen of dauid rote
 Born he was in pat cite
 Of nazareth in galile
 Loued he was in pat cuntre 10165
 For his mychel humilite
 Dam anna had he to wyf
 A blessed couple wipouten stryf 10168
 More loue myste noon be wip 10171
 Pen was of hem wipynne her kip
 So dousty was bis ioachim
 Pat god himself was wip him
 So holy lyf bei lyued euer 10175
 Pat god wrapped bei neuer
 To tilpe he tent & tibe saf lele

In pre his godis dud he dele
 Pat god had lant of his loue
 To pore he saf a party one 10180
 Pe secou~~nde~~ party pat he walt
 Was amonge pe prestis dalt
 Pe bridde party wip him left
 For her owne despense eft
 Mi3te no man for sope be 10185
 Of more loue ny charite 10186
 Sopfaste man was he pan 10189
 Of rote of iesse he cam 10190
 Fadir of dauid gentil kyng
 Ioachim coom of his ospring
 Pis dam anna his wyf 59^r col. 1
 In troupe ladde she hir lyf.
 Hir godenes & gode fame 10195
 So sprong pat noon coupe hir blame
 In almesdede hir lyf she ledde
 As we fynde in pe story redde
 Twenty seer no childe she bare
 Perfore had she mychel kare 10200
 Eiper pouste of opere shame
 Pei wist not whom to blame
 Perfore to god a vowe bei saue
 If bei my3te any childe haue
 Wheper hit were she or he 10205

To god offeride shulde hit be
 In þe temple to serue þore
 Whil hit lyued euermore
 Chylde to haue þei preyed longe
 And gode werkis duden amonge 10210
 Þei halwede ay þe festis dere
 Pat iewes had in þat 3ere
 Among whiche I 3ow telle
 A greet feest in wyntur felle
 Pat iewes helde in halewynges 10215
 Of temple salomon þe kyng
 Vchone to þe temple brou3t
 Dyuerse 3iftis as þei mou3t
 Summe wiþ lesse & summe wiþ more
 Offered vp her 3iftis þore 10220
 And vchone for dyuerse resoun
 Coom þider to^mmake orisoun
 Þe patriarke was not away
 But þere vndide hem her lay
 Wiþ moyses tables in his hond 10225
 Do werę men god dredond
 To þis feest coom ioachim
 And mony frendis also wiþ him
 For to preye and to honoure
 Almy3ty god her creatoure 10230
 Ioachim forþ gon ~~þonde~~

And made him redy to offronda
 Pe patriarke het Isacar 59^r col. 2
 Whenne he of ioachym was war
 Towarde pe auter gan he stryde 10235
 Ioachim he seide abyde
 Al þis pepul here bifore
 I bidde 3ow come no furþer more
 Ioachim here shal noon
 Offeryng of þyn hond forþ goon 10240
 Pou ow3e not sitt in no wyse
 To make here no sacrificise
 To make to god þi preyere clene
 Pyn offerynge may not here be sene
 Ioachim pou3te mychel shame 10245
 And sayde haue I serued siche blame
 Ouber am I so ful of synne
 Þat I no church owe come Inne
 My preyeres to god to make
 Say me sir what is my sake 10250
 What haue I done a3eyn þe lay
 I pray 3ow sir þat þe me say
 Gladly wolde I vndirstonde
 Why þou forsakes myn offronda
 // Penne saide Isacar parfay 10255
 Ioachim I shal þe say
 I ne seide hit forþi

Pat I haue seyn bi foly
 Pis synne sitt neuer I sawe
 But god ~~himself~~ seib in be lawe 10260
 Whoso in israel hap no sede
 He is cursed as we rede
 Pis seed fruyt of childe is tolde
 And so owse vche mon hit holde
 Pis is be lawe in oure sist 10265
 He calleþ þat mon maledist
 Pat hap no childe mayde ny knaue
 Noon say we be neuer haue
 Of be lawe for þis resoun
 Is fallen on be malisoun 10270
 For þer comeþ no childe of be
 Þin offerynge mot forsaken be
 Þe tre þat bereþ no fruyt in londe 59^v col. 1
 Shulde not among opere stonde
 Whenne þou hast childe mayde or sone 10275
 Þin offeryng hidur is welcome
 Whenne Ioachim þese wordis herde
 Shome him þouste & þus vnsverde
 Pat I nane childe rewep me sore
 If I myste haue leuer me wore 10280
 Pat I haue no childe hidur tille
 Hit is al long on goddis wille
 Þouse I wipouten be in dede

Whenne god wol he may sende me sede

Per is no man coude say

10285

How he shamed was pat day

For his shame & his vmbreyde

Pat Isacar had to him seide

Fro chirche he went for pat shome

For shame wolde he not go home

10290

But to be herdis of his fe

Pat he had of greet plente

Into a wildernes he went

Pere as his fe was present

Pages were his herdes none

10295

But stalworpe men euerychone

Pat myst aseyne beues fist

And coupe ryse at tyme of myst

And loke her beestis in tyme of nede

Ioachim to hem he bede

10300

Among his beestis dwelt he pore

In preyere wake & wepyng sore

Fastinge he was in wille to be

Til god wolde to him se

Fastinge longe had he not bene

10305

Pat god hym sent an aungel shene

Pat of be liste pat coom of hym

Sore aferde was Ioachim

For pat bri3tenes was he drad

And stille stood as he were mad

10310

But pat aungel pat bi hym stoode

Brouste to him tipyngis gode

Ioachim he seide make good chere

59^v col. 2

I am oure lordis messangere

Hidur I am to be sende

10315

Pi mournynge chere to amende

He hap herde pi preyeré

Now he be sendep byn vnswere

For be shame & be vmbreyde

Pat Isacar be prest be seide

10320

Pouze bou no childe had hiderto

For noon euel is hit so

Pouze god ober while be stille

He may al worche at his wille

Wipouten childe ofte sufferep he

10325

Mon & wommon longe to be

Til per be sundel in elde

Penne sent he hem to welde

Pat may men se be childe her by

Is rist comen out of lecchery

10330

Of abraham hast bou he[r]de say

How longe he lyued mony a day

10313 I in Ioachim is a four-line, plain capital.

10330 The line is corrupt. See the textual notes.

10331 hede. Correctly written as herde in MSS CGLT.

Wipouten childe in hope alone

Penne sent god hym siche one

Pat in his seed shulde be blessed 10335

And monkynde toward god dressed

Iacob als & rachel his wyf

Longe ladden togider her lyf

Of hem aftir Ioseph be gode

Al in her elde pat blessed fode 10340

Pat stiwarde was of egypt cuntre

And had be londe in his pouste

Samuel als be ful of rist

And sampson als pat was so wist

Bope hem bar wymmen olde 10345

Pat out of childeberyng were tolde

Children pat of siche are bred

Are born to stonde in myche sted

And ben dousty in her dede

And ofte desseruen myche mede 10350

Leue pese tales witturly

Pou shalt haue a childe in hy

A mayden childe not perto longe 60^r col. 1

Pi wyf of be shal vndirfonge

Maria shalt pou do hir calle 10355

Fulfilde wip goddis grace ouer alle

10353 A is a three-line, plain capital.

She shal be al to god hende
 To hym presented at pre seer ende
 As pou of hir hast made pi vow
 She shal be flour of maydenes now 10360
 Of maydenes alle she shal be flour
 And she shal bere 3oure sauëour
Ihesu cryst alle mennes hele
 And loke pou leue bis tale for lele
 Go now home pi gate 10365
 Pou shalt fynde at pe gilden 3ate
 Of ierusalem anna pi wyf
 Pat is for pe in mychel stryf
 To seche pe she noot whider to go
 Pou shalt fynde hir pere so 10370
 Certeynly penne pat pou trowe
 Al pat I haue pe tolde nowe
Whenne pe aungel þus had seide
 He went a3eyn at a breyde
 But ar he went he had him make 10375
 Sacrifise for goddes sake
Ioachim þo was glad & blyþe
 Vp he sett an autere swiþe

10365 The adverb again (MSS CG) or the preposition a3eyn (LT) is probably missing.

10371 pat (MSS LT), sal (CG).

10377 I in Ioachim is a nine-line, flourished capital.

Sacrifise he made on his manere
 Of ten lombis pat whyte were 10380
 Pat han tokenyng bi hemselue
 Siben aftir of bolis twelue
 And at þe laste an hundride sheepe
 How he hem dalt take now kepe
 To god he lett þo lambren falle 10385
 To pore men þo boles alle
 Þe hundride sheep pat I of ment
 To alle þe comyn were Isent
 On þis manere offered he
 And dalt þus þese þingis þre 10390
 Þese lombes that I of spake
 Bitokeneþ ihesu crist was take
 And done on cros for oure wyte 10395
 And for vs sufferide greet despite
 Þe twelue boles offeride also
 Twelue apostlis bitokenen þo
Pat for crist þoled sorwe & care
 And martired for his loue ware
 Þes hundride sheep pat were þere
 And dalt to þe comyne were 10400
 Bitokeneneþ þe felowshipis Iwis

10380 The second pat, before whyte, is not found in MSS LT.

10396 bitokenen. Cf. bytokyn (MS L) and Bitokeneþ (T).

10401 Bitokeneneþ. Cf. betokenyth (MS L) and Bitokeneþ (T).

Of seyntis hy3e in heuene blis
 Fe tokenynge of a hundride tolde
 Al fulnes hit is to byholde
 Fro þo þat stad are in þat blis 10405
 No þing may hem wante nor mys
 Wiþouten ʒeke or any sore
 Is no nede founden þore
 Of ioachim now be we stille
 Of dam anna to speke oure wille 10410
 Of hir sikyng & hir care
 How she hir for hir husbonde bare
 Whenne he him helde from home
 For his dispite þou3te hir shome
 Pis lady was of myche prys 10415
 Loued & leued was and wys
 Whenne she herde þis tibonde
 Of ysacar & hir husbonde
 Clopes of deol she dud on þore
 She sperde hir dores & wept sore 10420
 Mournynge she was ny3t & day
 Hir lyf in langur lastynge lay
 Gladshipe had she alperleest
 Whenne her day was comen of feest

10405 Fro (MSS LT). For (CG).

10409 O in Of is a two-line, flourished capital.

Pat men shulde holden hem to be blipe 10425

Vche mon goodnesse kype

Fair cloping on hem to take

For her hy3e feestis sake

Penne sat anna menyng hir mone

Bitwene hirsself & god alone 10430

She had a mayden het vteyne

Was hir pryue chauburleyne

Lady she seide for god dere

60^v col. 1

Mende pi mood & change pi chere

On pi self better pou pi nke 10435

Pou wolt nouper ete ny drynke

How longe wolt pou be wrop

Clope be wip a, better cloob

Bipenke pe now lady lele

Pou art of kynde of israele 10440

Woost pou not I trowe nay

Whiche an pi se feest is today

Sore hit greuep me pi fare

Pat I be se make siche care

I be se wepe always 10445

Whene pou shuldest be best at eis

Anna lady leue pi bere

10433 L in Lady is a three-line, plain capital.

10445 wepe occurs as a present participle in MSS CGLT.

Cloþe þe feire & make good chere

Goddis owne day hit es

Alle shulde be glad more & les

10450

Þus seide þat daunsele þere

Anna 3af hir þis vnswere

She seide why seistou to me so

Be stille or ellis go me fro

Þou me blamest for my dole

10455

Wenestou I be a fole

Wherof shulde I haue ioye or blis

Whenne I my wedded lord mys

Shulde I be myry or in solace

But I him say tofore my face

10460

To merþe me þar þe not wene

Vtayne þerwip gon to tene

And of bollyng of hir herte

She keste hir wordis ouerthwerte

Lady she seide for what þing

10465

Wites þou me þi myslikyng

Þou3e þou may no childe brede

Whom witestou bin vnspede

Dam anna was sory þo

Whenne vtayne had hir greued so

10470

Vp she roos & wente away

10451 daunsele. Cf. damisel (MS. T) and damyselle (L).

Forþ she went in tene & trey
 Into hir orcharde she seode anoone 60^v col. 2
 To wepe bi hirself allone
Pere she my3te sorwe hir fille 10475
 By hir one at hir wille
 Whenne she was comen into þat place
 Away was al hir solace
 She heef hir hondis vp to þe skye
 And to preye bigon on hye 10480
 Lord þou here myn orisoun
 And blesse me wiþ þi benisoun
 Dere god here preyere myne
 As þou didest dame sarra sumtyme
Pat siche a worþi sone hir 3aue 10485
 As she desired for to haue
 Whenne she had endide hir preyere
 She pleynd efte on þis manere
 Ofte she seide allaas allas
Pat euer I born or geten was 10490
 Wheþen haue I þis malisoun
Pat I out of chirche am comoun
 I am don & for-cursed holde
 Why was I born of modir bolde
 // Whil she mened þus hir mone 10495
 Wiþ wepe & sorwes mony one
 She say þe aungel tofore hir stonde

Pat had ben at hir husbonde
 He seide anna herde is pi bone
 Pou shalt haue a childe ful sone 10500
 Dis tiping made hir list
 She seide to pat aungel brist
 Wheper so hit be mayde or knaue
 God himself shal hit haue
 For to serue him nyxt and day 10505
 He woot I haue bis 3erned ay
 Anna he seide make good chere
 Whatsoeuer pou se or here
 I am goddis owne aungel
 Trewe tiping be to tel 10510
 Be greet almesdede of be
 Is present bifore goddes kne
 Pi desire and pi preyere 61^r col. 1
 Is comen to goddis ere ful dere
 Blisful may pou be welde 10515
 Drede be noust for noon elde
 Four score 3eer had dam sare
 Whenne she hir sone ysaac bare
 Rachel pat was Iacobes wyf
 Ladde long wipouten childe hir lyf 10520
 Aftir she bare a frely fode
 A greet lordynge Ioseph be gode
 Pat stiwarde was & wel wipstode

Pe hongur þat egipte ouer3ode

A doustir shal þou haue in hy3e

10525

Þou shal calle hir name marye

Alle shul hir worshepe wip resoun

Ouer alle wymm^en to bere croun

Filde wip grace shal she be

And fostred litil childe wip þe

10530

Fro þre 3ere to þe temple to go

Fourtene 3eer to dwelle þere so

Þere to serue day and ny3t

To god as þe tofore him hist

Shal no man by no resoun

10535

A3eyn hir haue no wik chesoun

Was neuer noon 3itt for soþe to say

So blessed born as þat may

Þis ilke mayden good & mylde

Modir shal ben of a childe

10540

Of hir shal come monnes sauere

Pe dou3ter shal þe fadir bere

Of al þis shalt þou leue me

Whenne þou art comen to þe cite

Of ierusalem at þe gulden 3ate

10545

An entre is þere þat so hate

Þou shalt fynde þi husbonde þore

Þat þou hast longed aftir sore

Þou shalt se soone þat I þe tolde

Of blessed birpe pou maist be bolde 10550
 // Whenne pe aungel away was quyt
 Two men per coom clad in whyt
 Anna pei seide make be blipe 61^r col. 2
 Pi lord is comyng also swipe
 Him to mete pou be spede 10555
 Anna busked hir and sede
 Dwelled she no lenger pere
 But as pe aungel bad hir ere
 To Ierusalem she is goon
 Wiþ Ioachim she met anoon 10560
 Pe same stide pat hem was set
 At pe gulden sate pei met
 Whenne pei bope met samen
Pei gret wiþ gladnes of gâmen
 For to aske par no man 10565
 If pei were glad & ioyeful pan
 Whenne pei had made her orisoun
Pei wente penne into pe toun
 Sipe*n* pei abode & pouste
 Of pat pe aungel bodeworde broust 10570
 Soone aftir togider pei lay
 Anna wiþ childe was wiþ a may
 Of decembre pe eistepe day
 Was she geten pat I of say

Whenne anne coom to tyme of birþe 10575
 She bar a mayde myche of myrþe
 Marie to name on hir þei leide
 As þe aungel tofore had seide
 Whenne þei þre 3eer had hir fed
 To þe temple whas she led 10580
 Of hir þei made her offronde
 To him þat is god al weldonde
 At þis temple þat I of mene
 A greece þer was of steppes fiftene
 Casten hit was, wip compas sly 10585
 For to go hit was ful hy
 Þis may but of þre 3eer olde
 Wente on þe greeces I eer of tolde 10588
 Whil þei loked hem bisyde 10591
 She to þe hy3est 3eode þat tyde
 Wipouten helpe of mon of welde
 As she were wommon of elde
 Þis bitokened sikerly 61^v col. 1 10595
 God wolde she grew & clombe on hy
 Þour3e gode þewis & lif clene
 As sib was on þat lady sene
 Whenne her frendis gan hir se
 Vpon þe alþerhy3est degre 10600

10575_w in Whenne is a two-line, flourished capital.

Pei wondride how she bider wan

Pei saf hir to be temple pan

As bei made avowe biforn

Ar she were of modir born

Whenne bei had made her sacrifise

10605

And 3yuen hir to be chirche seruyse

Among opere maydenes pore

Bope to fosterynge & to lore

To god himself bei hir bitaust

And vchone homwarde straust

10610

// Pere bei lafte pat mirpful may

God hir ledde in hir way

As she of body wexe & name

So sprange hir goodnes & hir fame

Witt & bounte to ouerpas

10615

Al pat in be temple was

Per was no mayde of noon ospryng

So hooly of lyf olde nor 3ing

Aungels ofte coom and 3ede

To coumforte hir in al hir dede

10620

To whom bis mayden knowen was

Had greet wondir of hir gras

Pat she was 3ynge & so wyse

So holy & of so greet seruyse

Be witt be vertu to hir ioynt

10625

May no mon wryte wib pene poynt

No mon coube so myche rede
 But more was hir doustyhede
 How mylde meke how chaste & clene
 Hit was perby kyd and sene 10630
 Pat god into hir wolde list
 And in hir dude his wonynge dist.
 Sopely may men herby se
 Pat lady was of greet bounte
 For hit is founden as we rede 61^v col. 2 10635,
 Oure lorde wolde him neuer bede
 To soule pat fouled was in synne
 To make his wonynge stide ynne
 Pus most pis may be clene & brist
 Wipouten pleynt of any plist 10640
 Of whom be kyng pat al dud make
 Sende his monhede to take
 In temple was hir wonynge bo
 To serue god ny3t & day also
 Wip al hir myste & al hir tent 10645
 To goddis seruyse was she went
 So longe had she here bene
 Pat she coom to seris fourtene
 Penne commaunded be bisshop bere
 Pat alle be maydenes pat per were 10650
 Pat coom to fourtene seer were bo
 Shulde go to hir frendes so

For to mare & for to spouse
 Vchone to her owne house

// Many of hem bat pere were stad 10655

Dud gladly as þe bisshop bad
 But mary wolde no maryinge
 But mayden lyue to hir endyng
 Whenne men to hir of spousyng spake
 She seide mon noon wolde she take 10660

To god haue I syuen me
 May I to no mon maryed be
 Oþer husbonde wole I noon
 But god þat is my lemmon

My maydenhede to hym I hist 10665

I shal hit holde at my myst
 Þe wille bat I haue het him to
 Shal I neuermore vndo
 To god was I syuen ere
 My modir me of body bere 10670

In his seruyse most I lende
 Euer to my lyues ende

// Þe bisshop nuste what to speke
 He durste not hir vow to breke
 Hit was bifore mony a day 62^r col. 1 10675

Commaundide in þe olde lay

10675^H in Hit is a three-line, plain capital.

Pe avow þat god was made
 Shulde be holden wihouten abade
 On oþere side he was dredonde
 To brynge a custom newe in honde 10680
 Pe maydenes frendes for to let
 In mariage hem for to set
 For hit was in her lede
 In mariage þe folke to brede
 Pe bisshop sent aftir grete 10685
 Pe wysest folke he my3te gete
 Of alle þe men in þat cuntre
 At þe temple to make semble
 Whenne þei were comen songe & olde
 Pe bisshop hem þis tale tolde 10690
 Whi he dide hem sembled to be
 For þis avowe of chastite
 For to aske at hem her rede
 3if she shulde holde hit to hir dede
 If þei durst make hir hit to breke 10695
 Herof in counseil dud þei speke
 Pe bisshop bad hem loke how
 She my3te be maryed to holde þat vow
 For vow þat is made bi rist
 Owe no mon to breke by my3t 10700
 Per vow is made hit comeþ of wille
 Nedely most men hit fulfille

But þer was noon at þis gederynge

Pat coupe counsel of þis tibiŋge

Counsel opere 3af þei noust

10705

But cryed & called on god oloft

Pat he woldé sende hem grace tille

To do hem witen of his wille

What þei shulde do of þat may

To make hir breke hir vow or nay

10710

Þenne fel þei on knees doun

And made to god her orisoun

Whil þei in her preyeres were

Þei herde a voys seye ri3t þere

Lokep he seide þe propheçye

62^r col. 2 10715

What seide þow þow sore ysaye

Þowse þat prophete may se se

To whom þe mayde shal spoused be

Isay þe olde prophete

Ful longe siþen he þow bihete

10720

Of rote of iesse shulde, spryng

A þerde þat shulde a flour forþ bryng

Þow flour & fruyt shulde þerof brest

Þe holy goost shulde þeronne rest

Þowse þe voys þei þere herde

10725

Þei hadde knowyng of þat þerde

10715_L in Lokep is a three-line, plain capital.

Of rote of iesse hit shulde springe

Pere went bei into knowlechyng

Bei bipouste hem benne to calle

Pe kynde of dauid kyn alle

10730

Whos fadir was iesse

Pere bei were spred in pat cuntre

Vchone of hem shulde in her honde

Be beden to bere a wonde

Whiche of hem pat blossum bere

10735

Shulde spouse pat mayden pere

Anoon bei senden vp and doun

And bad hem at a day be boun

Alle pat had no spouse to bedde

And of kyng dauid were bredde

10740

And po pat bider come wolde

A serde were made in honde to holde

And what mannes serde pat did blome

Shulde marye wedde bi dome

// Pe day coom of bis assemble

10745

Laft per noon in pat cuntre

But bei alle at pe temple were

But if he spoused were of ere

Ioseph coom to Ierusalem

A mon pat woned in bedleem

10750

His wyf was deed & he ful olde

Among po men bifore tolde

He coom pat day to bere his wonde

As couenaunt was al pat londe

Children had he sikerly 62^v col. 1 10755

Elder and more ben mary

He was ferforþ goon in lyf

He ɔernd not to haue no wyf

Hir to haue had he not mynt

If he hit any wey my3t stynt

10760

Leue he my3te pat no wey

But he most nede come to pat day

Vchone wip ɔerde forþ gon step

On bak him drou3e penne Iosep

Alle her ɔerdis dud vp holde

10765

Bihynde him drou3e Ioseph vnbolde

Penne bad be prest hem to calle

To offere vp her ɔerdis alle

Pe prest hem tolde & soone fonde

Byhynde holden was a wonde

10770

Whenne Ioseph say hit was nou3t

But nede hit most forþ be brou3t

Also soone as hit was sene

Wip leef & flour bei fonde hit grene

A dowfe was fro heuen señt

10775

List doun & peronne lent

Penne was mary Ioseph bitau3t

And he hir in spousaile laust

Wheper he wolde ouper nay

He most hir spouse & lede away

10780

Why ihesu cryst borne wold be

Of spoused mayden telle we

Per ben resouns writen sere

Pat god wolde she spoused were

Oon for be fend ful of wylis

10785

Shulde not perceyue bi his gilis

Pat a mayde wipouten mon

Shulde childe conceyue pon

For had he knowen hit biforn

A childe of a mayden born

10790

Wolde he neuer haue syuen to rede

Pat ihesu cryst shulde haue ben dede

Wel he wolde haue wiste pan

Pat he wolde haue saued man

Oure lorde wolde for resounu bylke

10795 62^v col. 2

Be fed of a maydenes mylke

So hir maydenhede to be hid

And hir husbonde wyde kid

// Anoper skil we reden ryf

Was for be iewis ful of stryf

10800

Wolde haue stoned mary pat stounde

If she wip childe had be founde

10783p in Per is a six-line, flourished capital.

And she no husbonde had I had

Hir to haue guerned & lad

For lawe was pat tyme in londe

10805

Womman pat hadde no husbonde

And she founde were wip childe

Fro stonyng shulde noon her shilde

// Pe bridde skile of hir spousaile

For monnes help shulde hir not faile

10810

Hir to socoure in hir nede

Whider so she rood or bede

Pus kept hir pat lord Iwis

To be queen of heuen blis

Alle cristen men pat be

10815

Owe to serue pat lady fre

10816

How hir grett gabrielle

Now is good sou to telle

Ioseph spoused pat lady fre

10817

And ladde hir into galile

Wip hir she led maydenes seuen

Her names herde I neuer neuen

10820

Pei were alle of hir owen kyn

And of be elde hirselve was In

Pe seuen be bisshop hir taust

Whenne she fro him leue laust

10817 In the unnumbered rubric preceding this line, the is following good has two deletion dots beneath it. The I in Ioseph (l. 10817) is a four-line, flourished capital.

Wipynne be lond of galile 10825
 Is nazareth a faire cite
 Pere lafte Ioseph mary his spouse
 Whil he went hoom to his house
 Vnto bedleem po went he
 To make his brydale redy to be 10830
 He wolde ordeyne al his ping
 Ar he wyf to house wolde bring
 But ar he po to house hir fet 63^r col. 1
 Was she wip be aungel gret
 // God himself sende be aungel 10835
 Whos name was calde gabriel
 Pis aungel sende be trinite
 As messangere to a cite
 Pat hi3te galile be londe
 Nazareth be toun to fonde 10840
 Pere woned a man pat Ioseph hist
 Of dauid kynde he coom ful ri3t
 And had a mayde wip him in house
 Pat hi3te mary & was his spouse
 To Ioseph house bis aungel went 10845
 For to pat mayden he was sent
 And whenne he wip pat mayden mette
 Wip swete wordis he hir grette
 Heyl be pou mary to hir seyde he
 Ful of grace & god wip be 10850

Whenne he pese wordis to hir broust

She was aferde & hir bihoust

What pis gretynge my3te bimene

And she hirself mayden clene

And gabriel to hir in hy3e

10855

Seyde drede be not marye

For pou hast founden grace Iwis

Bifore god kyng of blis

Pou shalt conceyue a childe & bere

In pi wombe be fend to fere

10860

And his name shal bou ihesu calle

Sone of god pat weldeb alle

In Iacobes hous regne shal he

And of his regne noon ende shal be

Iacobes hous here calleþ he

10865

Iacob kyng and his meyne

Pat is to say al folk pat is

Chosen to haue heuene blis

Siche wordis were seide to marye

And þerof hir pou3te ferlye

10870

She seide aungel how may pis be

10873

Sipen man is vnknownen to me

10874

Be aungel vnswered wiþouten boost

10882 63^r col. 2

In þe shal come þe holy goost

And goddes owne vertue now

Shal þe bishadewe for monnes prow

10885

Forþi of þe beþ born a burþe
 Synful men to ioye & murþe 10887
 Þat goddis sone ~~calde~~ shal bene 10889
 I shewe þe redy tokene to sene 10890
 Fin olde nees elizabeth
 Hap gon wiþ childe sixe moneþ
 Al hir lyf soþ to seyn
 She hap lyued here bareyn
 Þis wommon olde & vñwelde 10895
 A sone hap conceyed in elde
 And herby may þou se ful rist
 Þat nou3t passeþ goddes my3t
 He þat made kynde may fulfille
 Aseyn kynde what is his wille 10900
 Whenne oure lady þese wordis herde
 To gabriel þus she vnswerde 10904
 Lo me here goddis mayde 10905
 To me be done as þou hast sayde
 As þou hast seide me biforn
 Þe saueour of me be born
 Þat al wrou3te & hap in honde
 Sunne & moone see and sonde 10910
 Þat ay shal be and euer hap bene
 Is loken wiþynne þat mayden clene 10912
 He þat firste no deþ my3te dy3e 10917
 Now is mon bicome to dry3e

God bicomme mon dedly þus
 Not for nede he had to vs 10920
 But of his grace witterlye
 To suffere deb vs to bye
 To þat deb, wolde he wende
 Vs to bye from þe fende
 Þis sonde was sende to oure lady 10925
 Of marche þe day fuye & twenty
 Fro fyue þousande þeer were ronne
 Aftir þe world was bigonne
 Nynty & nyne & monehes sexe 63^v col. 1
 Pat oure elde in þis mayden wexe 10930
 Leue we now of þis lady
 And speke we of sir þakary
 How þe aungel him coom to warne
 He shulde haue Ion þat cely barne
 Þis þacharye þat we of rede 10935
 Comen was of leuy sede
 Elizabeth his wyf was olde
 Anna sister toforn tolde
 Holy lyf togider þei led
 Wipouten childe bytwene hem bred 10940
 Myche þerfore þei mourning were

10929 N in Nynty is a two-line, plain capital.

10935 P in Þis is a five-line, flourished capital.

Pei hit abated wiþ good chere
 Almost to her lyues ende
 God at þe last [an] hem sende
 A greet feest fel in her lede 10945
 Pat zachary to temple þede
 To do þe folk her seruyse
 As lawe was in her yse
 He reuestide him on his manere
 And so went to þe autere 10950
 He bad þe folk go out vchone
 Whil he preyed in þe chirche alone
 As was þe vse of her lawe
 Had he dwelt but a þrawe
 He loked to his rist honde 10955
 And say an aungel by him stonde
 Wherefore in mood he wex al mad
 Þe aungel bad him be not drad
 He seide he þat al may mende
 Zakary to þe me sende 10960
 Þe to counforte & make list
 Þou shalt haue a childe ful rist
 On sicke a childe þou may be bliþe
 For gode dedis shal he kiþe
 His name shal þou Ion calle 10965

10944 MSS LT agree with H. CG include the
 direct object an.

God hap so ordeyned in his halle

Zachary seide wipouten greue

Pis tipinge may I not leue

I & my wyf of pure elde

Are past tyme childe to welde

63^v col. 2

10970

Pou shalt haue he seide a childe parfay

And fynde al soob pat I be say

Mony shul glade of his burp

He shal be mon of myche murpe

But for bou woldest not hit trowe

10975

Pou shalt be doumb sobely fro nowe

Til pat he be born pat Jonge

And he shal do be haue pi tunge

Byfore almysty god he shal

Bicomen a greet mon wipal

10980

Miche for rist shal he swynke

And nouber wyn ne siper drynke

But in his modir wombe shal he

Of be holy goost fulfilde be

10984

Sir zachary haue good day

10987

Al shal pou fynde as I be say

Pe folke pat were be chirche wipoute

Wondride what he was aboute

10990

Whenne bei hadde longe beden so

Into be chirche wente bei bo

Al mad zachary bei fonde

To hem coupe telle no tipond

Ne seruyse do so was he stedde 10995

Doumbé to his house so bei him ledde

Penne bere she childe elizabeth

In septembre monep

Pe foure & twenty nyst

Was he comen bi grace & myst 11000

Forp wip be anunciacioun

Of cryst pat broust vs alle pardoun

For rist was pat be purueoure

Shulde come bifore be saueoure

He pat coom vs for to bye 11005

Sende biforne his bailye

Pus sent ihesu Ion biforn

Ar he were of modir born

Her bope modris pat were mylde

Went bope at onys wip childe 11010

But elizabeth was forper gone 64^r col. 1

Bi sixe monepes & wike one

Fro seynt Ion be concepcioun

Was til be annunciacioun

Soone asoure lady had met 11015

Wip be aungel pat hir gret

10997 p in Penne is a five-line, flourished capital.

10998 noneb. MSS CG add of pat before monep. LT omit the phrase.

She went out of nazareth

For to speke wip elizabeth

She ~~pat~~ bareyn was olde wyf

So she was wip childe in lyf

11020

Not ~~fer~~ fro hir childyng

At maryes coome mayden 3ing

So bei mett bis ladyes twyn

Bope cosynes of o kyn

First seynt marye spake

11025

And hir gretyng bigon to make

To elizabeth wel forp goon

Hir childe in wombe was glad anoon

And for be ioye hit set vprist

For to worshepe god of my3t

11030

A3eyn him made he myrpes newe

Pei he not sey he him knewe

His lord knew he wel biforn

Pat he was of his modir born

11034

Elizabeth in pat place

11037

She was filled wip goostly grace

She bigan bis prophecye

Blessed pou be she seide marie

11040

And blessed be be fruyt of be.

Pat pou wolde visite me

11037: MSS CG read ilk place. LT agree with H.

Be modir of my god so dere

In my wombe be childe gon here

Wip be heilsyng pat bou me made

11045

Hit made ioye & was glade

Blessed art bou pat mystrowed noust

Be holy bodeworde be was broust

Pou may be triste & redy byde

Al pat is be het shal bityde

11050

// Pes ladyes loued hem so wel

Eiper to oper her wille did tel

But be menskyng hem bitwene

64^r col. 2

Was dyuerse as I hit wene

Be ton was 3ong mayden pon

11055

Be toper had knowleched wip mon

Oure lady dwelt pere wip hir nese

Pat Ion were born pat good pece

And at hir childyng was helpande

And as in summe bokis we fande

11060

I may hit leue ful sikurlye

Pat wip hir owne honde marye

Was hirsself be firste wommon

Pat lifted fro be erpe Ion

Whenne Ion was born also swipe

11065

His frendes were glad & blipe

And hadden of hir myche myrpe

Pat was so longe wibouten birpe

Not only of ierusalem bour3e

But also al be cuntre bour3e

11070

His feest. is in someres tyme

Hit holdep bope iewe & sara3ine

Pour3e, al be heben lede

As fer as ani pepul sprede

Perfore of him witnessen hit bus

11075

Oure lord oure saueour Ihesus

Of wommon was neuer born none

Gretter childe ben seynt Ione

Alle made myrpe of pat beryng

Fadir & modir olde & 3ing

11080

Togider gedered bei hem alle

Pe wist not what hit to calle

3akary bei dude forþ take

But no speche 3it my3te he make

Byfore 3e herde be resoun why

11085

Penne loked aftir sir 3akary

Tables & poyntel tyte

He bigon be name to write

And wroot as be aungel bad

Ion his name shulde be rad

11090

His frendis bou3te perof selcoup

How þis name coom in mouþ

Pei seide pat^{er} in al her kynde

64^v col. 1

Noon siche name couþe bei fynde

Whenne bei had circumcised Ion 11095
 His fadir had his speche anoon
 And bus wip mouþ anoon gon melle-
 Blessed be bou god of israelle
 Pat visitynge bi folke hast sent
 And raunsonynge to hem lent 11100
 Pis childe was fostered ful dere
 Whenne he of elde was seuen sere
 He laft his kyndely kibbe & fode
 And to wildernes he gode
 For he wolde fle fro synne 11105
 He lafte kibbe & al his kynne
 In wildernes longe abode
 And lad pere harde lyflode
 He lyued wip rotis & wip gresse
 Wip hony of þe wildernesse 11110
 Breed ne wyn coom him noon inne
 He wered nouber wollen ny lynne
 Pis was Ioon þe good baptist
 Pat baptized aftir ihesu crist
 Whenne Ion of his modir war born 11115
 Oure lady as I seide biforn
 Bitauzte to god elizabeth

11101_p in Pis is a four-line, flourished capital.

11115_w in Whenne is a two-line, flourished capital.

And went hoom to nazareth

Oure blessed lady on his wise

Bi his hir wombe bigon to ryse

11120

Aftir pat Ioseph his may

11123

Hadde spoused as se herde say

Pre monepes & more dwelled he

11125

At home in his owne cuntre

Ioseph penne soone wente

To nazareth wip ful entente

De lady whenne he coom nere honde

Wip hir to speke as husbonde

11130

To speke of nedis of her house

As men mot pat ben in spouse

He fonde wipouten more warn

Pat his lady was wip barn

Whenne he knewe hir in sicke state

11135 64^v col. 2

Was he neuer mon so mate

So sory was he neuer his lyf

As to fynde wip childe his wyf

Pat he neuer touchid tille

He wex pou3tful & loked ille

11140

Wondir was hit noon for he

Wiste not of hir pryete

But whateuer he had in pou3t

11135 w in Whenne is a three-line, plain capital.

Mislikyng chere made he noust

In his hert he helde him stille

11145

But forsope he was in wille

Awey sodeynly to stele

From pat lady pat was so lele

His hert nolde for no þing

Let him discouer his mystrowyng

11150

But was in wille for to fle

Pryuely and let hir be

Wip wille he wolde fle hir fro

Pat ny3te he þou3te to haue don so

An aungel þere he slepyng lay

11155

To hym coom bus gon he say

// Ioseph dauid sone forwhy

Wol þou leue þi spouse mary

Þe childe she hap in body bred

Pat þou art so of adred

11160

Be triste & in no drewerynes

Þe holy goostis werk hit es

Hit is þe holy goostis myst

Wipouten part of any plist

Pat childe pat she gob wipalle

11165

His name shal men ihesu calle

Hir fadir & sone shal boþe bene

To saue his folk fro endeles tene

Fro þis tyme had Ioseph noone

Mistrowyng to pat mayden one 11170

Into his kepyng hir toke he

And lyued wip hir in chastite

Wip menske & worshepe hir to 3ime

And for to socoure & to queme

On bis manere wipouten faile 65^r col. 1 11175

Helde bei togider her spousaile

Pe tyme pat brouste al to fyne

Was bi bis at monepes nyne

Ioseph diste him for to go

To bedleem wip mary bo 11180

Lenger pere nolde he dwelle

For wordis of pe iewes felle

For to fle her false fame

To bedleem went bei same

In pat tyme pat bei went bus 11185

Was emperoure sir augustus

A mon men had of myche doute

And drad was al pe world aboute

Al pe world ordeyned he

Pat bei shulde vndir him be 11190

And vche kyng shulde make him boun

To come to hir kyndely toun

To make knowleche wip sumbing

11177_p in pe is a four-line, flourished capital.

To augustus her aller kyng

A baily toke þis werke on honde 11195

Was calde cyrinus in þat londē

He dud alle mēnes names wryte

Þat of þis 3elde shulde hem not quyte

Ioseph coom þat tyme þere

To bedleem as I tolde 3ow ere 11200

To his owne hoome & house

And brouste wip him mary his spouse

So fer was þo gon þat mylde

Þat she was at þe tyme of childe

What shulde I telle 3ow more 11205

Ihesu hir childe þar she bore

Hir childe þar she neuerbeles

Mayden wipouten wem of flesshe

Whoso knewe his my3te witterly

Perof wolde he haue no ferly 11210

Mary bere childe in chastite

Sip god wolde hit most so be

He þat þe dry3e 3erde made ere

In oon ny3t fruyt to bere

Wibouten erþe aboute to fode 65^r col. 2 11215

Leaf & blossomes also gode

He þat dide as I haue seide

Mi3te he not þat al purueyde

Be borne of a mayden eþe

At þe ende of nyne moneþe 11220

He wrouste al in litil stounde

To speke also he made þe doumbe

He dude þe see to cleue in two

His enemyes alle to slo

He my3te make a mayden þenne 11225

Childe to bere wibouten wemme

But as þe sunne goop þour3e þe glas

And leueþ hit hool as hit was

So coom þe sonne of ristwisesse

Into oure lady clene flesshe 11230

Kyndely he coom & 3eode

And saued his modir maydenhede

Pus bar she þat barntem

Pat blisful birþe in bedleem

Siche cloþes as she hadde to honde 11235

Wip siche she swaped him & bonde

Bitwene two cracches she him leide

Pere was noon opere greyþe greyde

Was pere no pryde of couerlite

Curteynes ridelles ne tapite 11240

þo herdes þat were wonte to be

On felde was þo wip her fe

Pere listen aungels bri3te of heuen

And brou3t word wip synginge steuen

I brynge 3ow word of ioye & blisse 11245

Borne tony³te soure saueour isse
 Bi pis tokene bat. I 3ow say
 Goo⁸ tomorwe whenne hit is day
 To bedleem & fynde 3e shalle
 Pe saueoure borne of alle 11250
 Pere is pe kyng of alle kyngis
 Born tony³te bi pese tokenyngis
 In a cracche he shal be founden
 Honouere^h him forwhy he shal 65^v col. 1. 11255
 Be set in dauid kyngis stal
 Whil pis aungel tⁱbinge tolde
 Oper. listen doun monyfolde
 Seyinge pus men to knowe
 On hy³e be ioye & pees on lowe 11260
 Whenne pei had seide bat pei wolde sey
 Pe aungels went soone her wey
 Pe herdis dredden of pat list
 Pat coom of bo aungels brist
 Suche a list say pei neuer ere 11265
 As pei sey bat nyste pere
 Pei seide to bedleem go we
 Of pis tybing soob to se
 Whenne pei coom mary pei fond
 And wi³ hir Ioseph hir husbonde 11270

11255^H in Honouere^h is a three-line, flourished capital.

And þe childe þat swape[d] was /

In cracche bytwene ox & as

What þei had herde & sene þei tolde

Alle merueiled þeron þenge & olde

Marye helde in herte stille

11275

And þenked god al his wille

// In augustus tyme emperoure

Was vs born oure saeoure

11278

Pe eiþteþe day fro he was born

11283

Circumcised he was & shorn

Ihesus to name on him þei leide

11285

As þe aungel had hem seyde

Aftir þe terme of fourty dayes

Aftir þat þe gospel sayes

Pei bar þe childe fro bedleem

Into þe temple of Ierusalem

11290

For to do of him þat day

Pat ordynaunce was of þe lay

Pe lawe of moyses þenne was

A womon þat knawe childe had bi graas

At þe firste birþe shulde she

11295

Hit offere þe holy temple to

11271 swape. Correctly spelled in MSS CGLT.

11287 A in Aftir is a four-line, flourished capital.

11294 A is not found in MSS CGLT.

Aftir bat she shulde haue lyn

Fourty dayes in Iesyn

For mayden childe als longe also

65^v col. 2

Ar she shulde to be temple go-

11300

Wib hir childe shulde she offere bere

A lomb if she so ryche were

And ellis who bat myste not so

Shulde offere turtur doufes two

Ouber of obere doufis double brid

11305

Pis lay mary wib ihesu did

Pore sifte gon she [for] him 3yue

Pat coom in pouerte to lyue

Of pouerte no disdeyn had he

Pat biddeþ vs loue wel pouerte

11310

Pouerte þar no man myslyke

If he trowe in god so ryche

// Per was a good holy man

In þe temple wõnyng þan

Of six score beer & symeon hist

11315

Pat mony a bone had beden rist

Pat he myste in lyf & hele

Se þe coumforte of israele

Pat mannes raunsoun shulde bere

And god him had 3yuen vnswere

11320

11307

for occurs in MSS CGLT. H has wib.

By be holy goost hym sent

Pat bus seide to him present

Pat he in deep shulde not dyse

Ar he cryst had seen wib eze

Perfore whenne pat mary mylde

11325

Into be tempel brouste hir chylde

Pis symeon pat had sauour

In pat lorde of al socour

Of his come was He ful fayn

And soone wente him a3ayn

11330

And for ioye he made a cry

Pat alle herde pat stode him by

God hap seen his folk ful ri3t

And sent hem pat he hem h3st

Anoon he ran to ihesu swete

11335

And fel doun bifore his fete

Pus honoured him symeon

And toke him in his armes pon

He kuste his feet & pre[y]led of grace

66^r col. 1

Pat he my3te rest in place

11340

Now haue myne y3en seen pi hele

Pat pou hast het to israele

Also per was an olde wyf

11327 sauour is the reading in MSS LT.

11339 H in He is a three-line, plain capital. The scribe omitted the y in preyed.

Pat fel in elde was goon hir lyf

Lyued she hadde foure score sere

11345

In widewehode & daye[s] sere

Trewe she was in al hir dede

Out of þe temple she not 3ede

But euer was she þerynne boun

In almesdede & orisoun

11350

Whenne þat she ihesu gon se

She honoured him on hir kne

Pis is he she seide to seþe

In whom þe world shal saued bene

Of prophecye soþ þis word wes

11355

Perfore anna was prophetesse

// Pat same day a prophecye

Symeon seide of oure ladye

Of hir & of hir sone ihesu

Whiche I shal telle new

11360

Pis childe he seide biforn alle

Shal be to fele men in dounfalle

And to fele in vprysyng

In tokene also of 3eynseyng

Pis dounfal shal be vndirstonde

11365

Shul be alle þe mystrowonde

11346 dayed in MS H.

11360 MSS CG add 3u before new.

Dis vprisng of ohere fele

Pat in troube were trewe & lele

Mary he seide to byn hert

A swerd of sorwe shal stryke ouererthwert 11370

Pat swerd pourse hir hert stooode

Whenne she hir sone say honge on rode

For he was born þe day þrettende

Offeride to him þo kyngis hende

Riche 3iftis pat þei broust

11375

But in þe firste 3eer was hit noust

Sum men seyn þe nexte 3eere

Folewyng & somme wip resouns sere

Seyn two 3ere aftir þei coome

66^r col. 2

Ion gildenmouþ seip his dome

11380

Pat he fonde in oon olde boke

Pese kyngis þre her weye toke

A twelfmoneþ er þe natiuite

For ellis myste not þo þre

Haue rauste to ryde so fer way

11385

And comen to cryst þilke day

He seide in pat boke he fond

Of a prophecye of estern lond

Pat balam hett crafty & olde

And mychel of a sterre he tolde

11390

11379 s in Seyn is a two-line, plain capital.

A st^{er}re he seide shulde be sene
 Was neuer noon bifore so shene
 Ion telleþ vs als gyldenmouþ
 Of a ferren folke vncouþ
 Wonynge by eest occione 11395
 Bysonde hem is pepul none
 Among whiche was broust a writ
 Of seth þe name spake of hit
 Of siche a sterne þe writ spake
 And of þese offeryngis to make 11400
 Pis writt was kept fro kyn to kyn
 Pat þei wolde þerone myn
 At þe laste þei ordeyned twelue
 Þe wysest among hemselue
 And dude hem in a mounteyne derne 11405
 Bisily to waite pat sterne
 Whenne any dy3ed of þat doseyn
 His sone was sett for him certeyn
 Or his nexte frende or fere
 So þat eueryche a 3ere 11410
 Whenne her cornes were In done
 Þei went into þe mounteyne soone
 Þere þei offered preyed & swank
 Pre dayes nouþeet ne drank
 Þus vche osprynge þere dyde 11415

11415 dyde. The y was originally u.

Til þe sterre was to hem kide
 Pulke sterre hem coom to warn
 Vpon þe mounte in fourme of barn
 And bare on hit likenes of crois 66^v col. 1
 And seide to hem wip monnes vois 11420
 Pat þei shulde go to iewis londe
 Þei went & were two 3ere walkonde
 Þe sterre bifore hem euer led
 And wondirly were þei fed
 Her scrippes wheþer þei rood or 3ode 11425
 Hem failed neuer drynke nor fode
 Þes kyngis riden forþ her rode
 Þe sterre euer bifore hem glode
 Þei seide go we to þat kynge
 Pat shal in erþe haue noon euenynge 11430
 We wole him bere offerynges newe
 And honoure him wip trouþis trewe
 Alle þe kyngis of þis werd
 For him shulde quake & be ferd
 Þei folwed on þe sterre beme 11435
 Til þei come to Ierusalemme
 But fro þei coom þere at þat tyme
 Þe sterre him hidde & wolde not shyne
 Þour3e þe my3te of god aboue
 Pat was for fals heroudis loue 11440
 3it wiste þe kynges hit nou3t

But wende to fynde bere pat bei soust

Pei took her Innes in be tounne

And asked aftir him vp & dounne

But be burgeis of pat cite

11445

Had wondir what hit myste be

Pei asked hem what seche 3e

A blisful childe bei seide parde

He shal be kyng of kyngis alle

To honde & foot we shul him falle

11450

Say 3e no sterre pat lad vs hider

Do bei gedered hem togider

And spak perof wib greet wondringe

And word coom to heroude be kinge

Pat siche kyngis per were comen

11455

And had her In in toun nomen

Whenne he pis tale vndirstood

Him pouste hit nouber faire ny good

For he wende he shulde come

66^v col. 2

And put him out of his kyngdome

11460

Swipe togider let he calle

Pe maistris of his clerkis alle

And asked of hem him biforn

Where pat crist shulde be born

Pat kyng of iewis shulde be

11465

Pei seide in bedleem Iude

Pe prophetis han hit writen 3ore

In bedleem Iuda he to be bore
 Pei hit be not be moost cite
 Of dig[ni]te leest shulde hit not be 11470
 Of be shal he be born & brede
 My folke of israel shal lede

// Heroude asked þo kynges in derne
 Whenne þei sey þat ilke sterne
 Goop he seide & fast enquere 11475
 How he is born & where
 Comeþ aseyne & telleþ me

Wip worshepe wol I hym se
 Sir þei seide hit shal be done
 On her weye went þei sone 11480

Whenne þei & heroude were atwynne
 Þe sterre to shyne dud bigynne
 Herby hit semþ to me
 Say noon hit but þe kyngis þre
 Bitwene eyr & erþe hit shone 11485

A fairer was þer neuer none
 Þe toun of ierusalem fro
 Into bedleem hit lad hem þo
 Ouer þe hous stood þe sterne
 Þere ihesu & his modir werne 11490

-11470 diginte.

11473 kynges.

Pei kneld doun & brouste in honde

Vchone saf worpi offronde

Pe firste of hem Iasper hist

He saf hym golde wip resoun rist

He saf hit hym in tokenyngis

11495

Pat he was kyng of alle kyngis

// Melchior coom alper neest

And kid he was bope god & preest

Wip cense bifore hym he felle

67^r col. 1

Pat shulde in chirche brenne & smelle

11500

Hit is a gumme pat comeþ of firre

Baltisor he offered myrre

A baum of wondir bitternes

Pat dede men wip anoynt es

For rotyng is no better rede

11505

In tokene he was mon to be dede

Des þre 3iftis seip som boke

At ones alle he hem toke

Ful swetly wip smylyng chere

Byhelde þo 3iftis ryche & dere

11510

Ioseph & mary his spouse

Feire called hem to house

And faire arayed þei hem di3te

Wip þe childe þei were þat ny3te

11499_w in Wip is a two-line, plain capital.

Wipouten pride to tell sow alle 11515
 Had bei no bed sprad wip palle
 But rist as bei pere fonde
 Pei toke & bonked god his sonde
 Fayn bei were pat bei had sped
 Pe kyngis pre were brouste in bed 11520
 Thre wery kyngis of her wey
 Dis chylde souste wip pis aray
 He knew hem wel & kyd in dede
 Wel he quyt hem her mede
 Pei were in wille pilke ny3t 11525
 To turne to heroude as bei hist
 But as bei into slepe were lad
 An aungel coom & hem forbad
 To wende by hym any way
 For he was traytour fals of fay 11530
 Anoper weye shulde bei fare
 On morwe whenne bei risen ware
 Whenne bei bus hade do to be childe
 Pei toke her leue at mary mylde
 And bonked Ioseph curteysely 11535
 Of her nobel herbergery
 // Do kyngis seoden anoper wey
 Whenne heroude herde berof sey
 Wroop wex pat wrongful kyng 67^r col. 2

11539 w in Wroop is a two-line, plain capital.

And helde hym dryuen to scornynge 11540
 Pei sett aspyes bi þe strete
 If þei myȝte þo kynges mete
 He bad sle hem for his sake
 If þei myȝte hem ouertake
 But god wolde not he met hem wip 11545
 Saaf þei went into her kip
 Whenne heroudes say he myȝte not spede
 Wroop he was as he wolde wede
 For his wille myȝte not ryse
 He pouȝte to venge him on ober wyse 11550
 He made oon ordynaunce in hyȝe
 Pat mony gulteles shulde dyȝe
 For he myȝte not fynde Ihesus
 Awreke wolde he hym þus 11554
 For þe chesoun of o barn 11557
 Mony wolde he haue forfarn
 He commaundide his knyȝtis kene
 To sle þo children alle bidene 11560
 Wipinne þe toun of bedleem
 And wipouten mony barntem
 He dide hem sakles of lyue
 Ful sory made he mony a wyue
 Wipynne þe londe laft he none 11565
 Of two seer elde but let hem slone
 Of two seer or wipynne þus

So he wende to sle Ihesus

Al for nouste gon he stryue

My3t he not ihesu brynge of lyue

11570

He bat oure aller lyf may 3yue

Wibouten hym may no man lyue

Ar he wolde bat mysty kyng

Mist noon him to depe bryng

And 3it not penne but he shulde ryse

11575

Rist at his owne deuyse

Pis was pe somme in certeyn

Of pe childe bat were slayn

An hundride fourty & foure pousande

Pour3e ihesu coom to lyf lastande

11580

But seuen dayes bifore we rede

67^v col. 1

Ar heroudis made do his dede

Per Ioseph on slepe lay

An aungel to hym gon say

Ryse vp Ioseph do pe to go

11585

Wib marye & hir childe also

3e mot nedis alle pre

Into egipte londe fle

Risep vp er hit be day

And folweb euer pe wete way

11590

Heroude bat is pe childes fo

11581 B in But is a three-line, flourished capital. The scribe miscopied we as wer. Cf. MSS CGLT.

Now awayteþ him to slo
 Pere shul 3e dwelle wip þat barn
 Til I come efte 3ow to warne
 Soone was Ioseph redy boun 11595
 By ny3te he went out of þe toun
 Wip mary mylde & her meyne
 A mayden also & knaues þre
 Pat þenne were in her seruyse
 Alle were þei war and wyse 11600
 Forþ she rood þe mayden mylde
 And in hir armes lad hir childe
 Til þei coom by a caue depe
 Pere þei þou3te to reste & slepe
 Þei dide marye þere to li3t 11605
 Soone þei sawe an vgly sy3t
 As þei loked hem bisyde
 Out of þis caue þei sawe glyde
 Mony dragouns sodeynly
 Þe gromes þo bigon to cry 11610
 Whenne Ihesus say hem drad so be
 He went doun of his modir kne
 And stood vpon þe beestis grym
 And þei louted doun to hym
 Pus coom þe prophecye al clere 11615
 To dede as seiþ þe sautere
 3e dragouns wonynge aboute

Pat lord owe 3e loue & loute

Ihesu went biforn hem pon

Forbede harm to any mon

11620

Mary & Ioseph not forbi

67^v col. 2

For pat childe were dredy

Ihesu seide to hem vchone

For me drede haue 3e none

Lete no sorwe into 3ou bite

11625

For I am mon al parfite

Alle þo beestis þat are wylde

To me shul be tame & mylde

Lyouns 3eode hem amydde

And lobardes as þe dragouns didde

11630

Bifore mary & Ioseph þei 3ede

In ri3t wey hem to lede

Whenne mary say þe beestis route

Firste she was greetly in doute

Til ihesu loked on hir bliþe

11635

And bad hir no drede kibe

Modir he seide haue þou no warde

Nouper of lyoun ny libarde

Þei come not vs harm to do

But only to serue vs to

11640

Boþe asse & ox þat wiþ hem were

And beestis þat her harneys bere

Out of ierusalem her kip

Pe lyoun^s mekely went hem wip

Wipouten harm of ox or asse

11645

Or any beest pat wip hem wasse

Penne was fulfilde be prophecye

Pat seide was of Ieremye

Wolf weper lyoun and ox

Shal come togider lomb & fox

11650

Wipouten harm or any tene

Pat penne shal be hem bitwene

A wayn bei hadde & oxen two

Pat her gere was lad in po

Forþ went bei her wey þon

11655

Wipouten techyng of any mon

Mary folwede rydyng good pas

Greet hete in wildernesse hit was

Of greet trauaile she was wery

A palme tre she say hir by

11660

Ioseph she seide now wolde I rest

68^r col. 1

Vndir þis tre me þinke best

Gladly þat wol resþun

Anoon he went & toke hir doun

Whenne she was set sikerly

11665

She bihelde þis tre so hy

11657 M in Mary is a two-line, flourished capital.

11660 Beneath the second column is the catchphrase, Ioseph sho, enclosed in a rectangle. L. 11661 begins: Ioseph she.

She say a fruyt peron hongonde

Men clepe palmes in pat londe

Joseph she seide fayn wolde I ete

Of pis fruyt if I my3te gete

11670

Mary he seide me merueillep be

Pat seest be he3enes of pis tre

To haue pat fruyt how shulde we do

Monnes honde may noon com to

But I syke for anoper pinge

11675

Pat we haue of watir wantynge

Oure watir purueaunce is gone

In bis wildernes is none

Nouper for vs ny for oure fe

Ny for none of oure meyne

11680

// Ihesu sat on his modir kne

Wip a blibe chere seide he

Bowe be doun anoon bou tre

Of pi fruyt 3yue vs plente

Vnnepes had he seide pat sowne

11685

Pat be tre ne bowed downe

Ri3t to mary his modir fote

Be crop ny3e euen wip be rote

Whenne alle had eten fruyt ynou3e

Hit bowed stille vche a bou3e

11690

Til he commaundid hit to ryse

Pat dud hit bowe to his seruyse

To þat tre he spake wip my3t
 Ryse vp he seide þat þou þe rist

Pou shalt fro nowe forbewarde

11695

Be plauntide in myn orcharde

Among þe trees in paradys

Pat þou & þei ben of prys

Vndir þi rote þer is a sprynge

I wol pat out þe watir wrynge

11700

To be wellyng for my sake

68^r col. 2

Pat we may plente of watir take

Anoon þe tre stert vp stidefast

Vndir þe rote a welle out brast

Wip stremes clere fresshe & colde

11705

Alle to drinke ynouse þat wolde

Mon & beest in þat place

Vchone þonked god his grace

Vpon þe morwe þo hit was day

And þei were redy to her way

11710

Ihesu turned to þat tre

And seide palme I bid þe

Pat of þi braunchis oon be shorn

And wip myn aungel hepen born

In paradys plaunted to be

11715

Pere is my fadir murpes to se

Vnneþe was þis word spoken

An aungel coom a bowe was broken

And born away also soone
His commaundement was done 11720

Pe bouze to heuen wib him he bere
Bei fel in swowne pat pere were
Pe siste of aungel made hem mad
Ihesu seide why are 3e drad

Wheper pat 3e wite hit noust 11725

Pat hondes myne bis tre wroust

I wol now pat of bis tre

Stonde in paradis to be

To my seyntis in stide of fode

As hit in bis wey stille sit stode 11730

Penne 3eode bei forth her way

Ioseph gan to ihesu say

Lord bis is a mychel hete

Hit greueþ vs hit is so grete

If þou rede þerto we wolde 11735

Pe weye bi þe see to holde

Dere be townes in to rest

Pat wey to go me þinke best

// Ioseph drede þe not I say

I shal make short þi way 11740

Of þritty dayes iourney þro 68^v col. 1

þou shalt haue but a day to go

As þei togider talkyng were

þei loked aboute fer & nere

Soone bigon pei ho to se
 Of egipte lond a goòd cite
 Pen wex pei glad & blipe
 And coom to pat cite swiþe
 Fonde pei þere no knowyng

11745

To aske any gestenyng
 Pat tyme pat pei coom to towne
 Were prestis at her temple bowne
 To make þe folk as pei were set
 Do sacrificise to her maumet
 Mary nyse was Inned þere

11750

To se þe chirche hir sone she bere
 Whenne he was þe chirche comen In
 Men myste a selcouþe se to myn
 Alle þo deueles in a stounde

11755

Grouelynge fel to þe grounde
 Doun to þe erþe were pei leide
 Þenne coom þe prophecie was seide
 Whenne he seide þe lord shalle
 Come to egipte ydoles alle
 Shul falle & wax to noust

11760

11763

Whiche pei wip her hondis wroust

11765

// Of pat toun was a lordyng

Whenne him was tolde þis tþing
 He gedered folk & dwelt noust
 And to þe temple he hem broust

11770

For to wreke hem was he boun
 Pat bus cast his goddis doun
 Whenne he say in þe tempel hye 11775
 His goddis & his maumetrye
 He coom to mary wipouten harme
 As she hir childe bar in barme
 Wip honour bifore him he felle
 And to þe folk bus gan telle 11780
 But þis childe were god of myst
 Oure goddis had stonde[n] vprist
 But for he is as mysty)sene 68^v col. 2
 Oure are fallen doun bidene
 Þe wreke of him sore may we drede 11785
 As witnessen oure elderes dede 11786
 How hit bitidde of pharaone 11789
 Wip alle his folke was fordone 11790
 For þei wolde not on god leue
 Perfore had þei þat greue
 Alle þei drowned in þe see
 I trowe by him so do now 3e
 Was no temple in al þat toun 11795
 Pat þerof ne fel sumdel doun
 // In egipte leue we Iesus þus
 To telle sumwhat of heroudus
 Heroude had regned þritty 3ere

11782 hadden stonde in MS H. CFGT agree on had standen.

Whenne pat mary ihesu bere 11800
 Siben he regned pryas seuen
 Fer he brou3te himself fro heuen
 Pat false feloun goddis fo
 Sou3te his lord for to slo
 How had he hert to shede her blood 11805
 Pat neuer dide but good
 Pat wilful wolf pat ferde so fals
 A3eynes fremde & frendis als
 His deolful dedis most be knowen
 Monqueller was he to his owen 11810
 Pat gredy gerarde as a gripe
 Now his wrongis bigon to ripe
 And for his seruyse mony a day
 Penne coom tyme to take his pay
 Pat cursed caitif so vnmeke 11815
 Po bigan to waxe seke
 Pe palesy smoot his oon syde
 Pat dud him faste abate pryde
 On his hede per wex a skalle
 Pe scabbe ouergoop his body alle 11820
 Pus at ones coom bis ping
 Pe folk say sorwe on her kyng
 Pe 3icche toke him sikerly
 Pe fester smoot pour3e his body
 Pe goute potager euel to bete 69^r col. 1 11825

Hit fel doun into his fete

Ouer al was he mesel pleyne

Perwip he had þe feuer quarteyne

þe dropesy so togider him prest

Pat he wende his body wolde brest

11830

þe fallyng' euel had he to melle

His teep out of his heed felle

On vche syde him sou3te his sore

Mi3te no mon wip lyf haue more

Ouer al wrong out þe wore

11835

Mapes cruled in him pore

Pis caitif so vnmeke

Dop him leches for to seke

þei comen boþe fro fer & neer

þe sli3est of þat ilke mister

11840

And for þei my3te not leche his wo

Alle he dude hem for to slo

Fro him fledde his owne meyne

þoþ sone & seruauntis to se

þus his frendis fro him fledde.

11845

Mi3t noon for stynke come to his bedde

Alle fled fro him away

And preyed aftir his endynge day

// Whenne þat archelayus his sone

Say þus his sory fadir wone

11850

To þe baronage soone he sent

To make a pryue parlement
 Gode men he seide what is 3oure si3t
 Of my fadir pat pus is di3t
 3e seen he hap no monnes taile 11855
Perfore say me 3oure counsaile
 He is so stad in his wo
 Sawe we neuer noon oper so
 Pe rotyng of him pat rennep oute
 And pe stynke him aboute 11860
 May no lyuying mon hit pole
 He sleep his leches deed as cole
 Wood is he pus in pis debate
 He is in a sorweful state
 For wo he is out of his wit 69^r col. 2 11865
 I rede if 3e assente to hit
 Pat we gete vs leches tweyne
 In whiche he may triste certeyne
 A newe bab to make & proue
 Of picche & brymston for his loue 11870
 And whenne hit wellep in pat hete
 Caste him In & lete hym swete
 Pe baronage seide good is pis rede
 For almes were pat he were dede
 // Do leches soone dud pei brynge 11875
Whenne pei coom bifore pe kyng
 He lift vp his lodly chyn

Lokyng felounly and grym
 Horesones he seide what are 3e
 Leches þei seide to leche þe 11880
 Medicyne shal þou of vs take
 A nobul þap we shul þe make
 By þat þou come þerof oute
 Þou shalt be hool as any troute
 Þei filled a leed of picche & oyle 11885
 And fast diden hit to boyle
 Whenne hit was at her wille di3t
 Þei liften vp þat cursed wi3t
 Traitours he seide 3e shul goon
 To honge but I be hool anoon 11890
 Nay certis þei seide sir kyng
 Shal þou neuer no man hyng
 By þat we ones fro þe part
 But if we failen of oure art
 Herwiþ þei let þe heed doun 11895
 And vp þe feet of þat feloun
 Soone helde þei him her hete
 ÞerInne þei honged him bi þe fete
 In þat þapþe of picche & tarre
 And sende him þere he fareþ werre 11900
 Wors þen he ferde euer are
 For neuer comeþ ende of his care
 He was lefte wiþ sathonas

And wip be traitour fals Iudas
 // Whenne he was deed gerarde grym 11905 69^v col. 1
 Archelaus was kyng aftir him 11906
 // Whenne heroude was of lyf farn 11911
 An aungel coom Ioseph to warn
 And seide tyme is pat 3e go
 Ihesu wip be mary also
 In goddis name into 3oure kib 11915
 I bidde 3ow 3e wende in grip
 For bei pat sou3te pat childe to quelle
 Are alle dede I be telle
 Ioseph was of be tiping fayn
 And hy3ed him to wende a3ayn 11920
 But not to pat syde of be lond
 Pere archilaus was reynond
 Into be lond pat het Iude
 Pidur turne shulde he
 Into galile he went 11925
 In wille & also good entent
 How ihesu dude in childehede
 Somping I wol 3ow rede
 Hit fel vpon an haliday
 Pat sabat het in Iewes lay 11930
 Ihesu & opere childre samen

11905_W in Whenne is a three-line, plain capital.

11929_H in Hit is a three-line, flourished capital.

Wente hem bi þe ryuer to gamen
 Ihesu sat doun on his play
 And demmyngis seuen made of clay 11934
 Þat watir my3te renne fro & tille 11937
 Out of þe floum al at wille
 Among þo childre oon þer was
 Þat sibbe was to satanas 11940
 Wip erþe & wip euel wit
 Þe watir rennyng gon he dit
 Þat watir to þe lakes brou3t
 And shende þe werke þat ihesu wrou3t
 Þenne seide ihesu þou goddis fo 11945
 Son of losse & of dep also
 Þat I haue done þou has spilt
 Þou shalt abyþe þat ilke gilt
 Was þer þenne no lenger mote
 But dede he fel doun at his fote 11950
 His frendis þo bigunne to crye 69^v col. 2
 A3eyn Ioseph and marye
 Þei seide, 3oure sone wantoun & wylde
 Wip his cursyng hap slayn oure childe
 Whenne mary & Ioseph herden þis 11955
 Soore dredde þei tresoun Iwis
 Of þe frendis of þis barne
 Soone wente þei ihesu to warne
 11951_H in His is a two-line, plain capital.

Penne seide Ioseph to marye
 Speke pou wip him priuelye 11960
 And aske him why he makeþ vs
 For his maneres be hated þus
 Oure ney3ebores wol hem on vs wreke
 Speke pou for I dar not speke
 Mary sou3te & fonde him soone 11965
 My lord she seide what hap he done
 Pis body ded worpi to be
 Ihesu seide worpi is he
 Whenne he wolde not suffer to stonde
 Pe werke made of my honde 11970
 She seide sone worche not þis wyse
 Lest alle wol vpon vs ryse
 Ihes[u] þat was so curteyse
 His modir algate wolde he pleise
 On þe dede cors þere he lay 11975
 Wip foot he smoot & þus gon say
 Ryse vp pou ful of felony
 Pou wast neuer ny art worpi
 In my fadir riche to be set
 For pou hast my dedis let 11980
 Pis cors vp ros whenne he seide so
 And on his wey did him to go
 Ihesu soone in þat tyde

11973 Ihesu in MSS HT. The error is not found in CFG.
 See note to line 12288.

Let þe watir renne & slyde
 And of cley of þo lakes selue 11985
 Wip hondis made he sparwes twelue
 On her sabot þus he dide
 Mony childre were in þat stide
 Whenne iewes þis gon se & here
 Þei spak to Ioseph in þis manere 11990
 Seest þou not Ioseph bi þi fay 70^r col. 1
 How ihesus brekep oure haliday 11992
 Ioseph þenne to ihesu spake 11995
 Why dost þou men þus pleynt to make
 For þi werkis on ourè sabot
 Ihesu togider his hondis smoot
 And seide in her aller sist
 Ryse vp briddes & make soure fli3t 12000
 Fleep & lyueþ ouer al þis werd
 Þei toke her fli3te & forþ ferd
 Whenne þei þis say þat bi him stood
 Summe seide him euel & summe good
 Somme him loued & helde of pris 12005
 Somme him blamed þat were not wys
 Somme þat þis wondir sawe
 Wente to prestis of þe lawe
 And seide how Ioseph sone
 To do sich maystryes was wone 12010

11991_s in Seest is a two-line, plain capital.

Bifore þe folke of israelle
 Þat hit was soop for to telle
 At þe last coom þis tiponde
 To twelue kynredes of þe londe

// A prestis sone þo stood þere

12015

And in honde a 3erde he bere
 Þour3e enuye wrappe & tene
 He brake þo lakis alle bidene
 Þope he ditted þe watir lade
 And temed þe lakes þat he made

12020

Þenne seide ihesu in hi3e
 Þow wrecche seed of felonye
 Werk of deep sone of satone
 Of þi fruyt shal be seed none
 For þi rotis are alle drye

12025

Shal neuer þi braunchis multiplie
 Wip þis he drou3e away for drede
 And siþen fel he doun dede
 Þenne took ioseph ihesu to lede

Mary & þei homwarde 3ede

12030

Comeþ a childe maledi3t
 A3eyn ihesu to ryse he ti3t

Wip childer coom he him a3eyn

70^r col. 2

And wolde haue felde ihesu certeyn

12033 W in Wip is a two-line, plain capital.

Ihesus seide to pat feloun 12035
 Shal pou neuer com sounde to toun
 Pat pou didest were resoun none
 Wip pat he fel doun dede as stone
 Pe childes frendis pat deed him say
 Cryed & sayden wailleway 12040
 Pei seiden what childe is pis
 Pat bus may do pat his wille is
 And pat he biddep also soone
 Wipouten lettyng hit is done
 To Ioseph on pleynt 3eode pei 12045
 And bus gon pei to him say
 Do way fro vs ihesus pi sone
 For inn no toun may he wone
 Or ellis teche him pan
 Blessing to vse & not to ban 12050
 Penne seide Ioseph wip mylde chere
 Why dostou sone on pis manere
 Seestou not how mony wedis
 Of pis folk for pi dedis
 Pei hate vs alle & han in lep 12055
 And we may not pole her wrep
 Ihesu 3af Ioseph vnswere
 Is no wyues sone no where
 But he mot bi his fadir be elerd
 Aftir pe wisdom of pis werd 12060

Of þe fadir þe waryinge dereþ noust
 But to þat sone þat mys hap wroust
 // Þe grete lordyngis were ful tene
 On ihesu roos þei all bidene
 And pleynt on him made comunely 12065
 Boþe to Ioseph & to mary
 Þen gon Ioseph sore to drede
 Þe tresoun of þe Iewis dede
 Pat him & mary þus gon blame
 And ihesus hent vp þat licame 12070
 Pat lay deed bifore þe þrong
 Ihesu bi þe heer him vp hong
 Pat alle my3t se him speke him to 70^v col. 1
 As childe shulde to fadir do
 And þe spirit away fled 12075
 Come a3eyn in þat sted
 Þe dede cors wex hool & fere
 Alle had selcoupe þat þere were
 A maister þat was wondir kene
 At ihesu was he ful tene 12080
 For he spak so skillfully
 To him had he greet enuy
 Þour3e swellyng of his herte
 To Ioseph spak he wordis smerte
 Þo wordis were ful of despite 12085

12079 Initial A is a four-line, flourished capital.

As he wolde wip Ioseph flite
 If pou he seide loue pi sone
 To better pewis pou him wone
 But if pou wolt him haue a fole
 Pou most do set him to be skole
 For to lerne & stonde in awe
 And to his eldre worshepe drawe
 But hit is sene wel perby

12090

Leuer be is pou & mary

Pat he loue 3ow pen londis lawe

12095

For 3e him done in noon awe

Pe firste pat men shulde him ken.

To menske prest & elder men

Wip opere childre suche as he

To holde fast loue & charite

12100

And wip hem louesumly to dwelle

Bope be lawe to here & telle

// Ioseph seide on what manere

Mi3t men holde him to lere

If pou weriest him to lerne

12105

Pat to do wol we not werne

Ping pat fallep to monnes lore

Ihesu vnswered be maistir pore

Pou art commaundur of lay

As I now here be say

12110

Pou & oper are holden perto

But I am not holden pat to do
 For I am departide soop to say 70^v col. 2
 To be bounden to erpely lay
 Of [3]oure lawes outaken am I 12115
 I haue no fadir erpely
 Pou art vndir lawe bounden
 And I am ar þe lawe was fōunden
 And 3it þou wenest makeles to be
 Pat noon in lore shulde teche þe 12120
 I con þe teche pat þou not can
 Þinge I lerned neuer of man
 Pou woost not whenne þou was born
 I woot wel & þer biforn
 Not 3it allone pat tyme past 12125
 But als how longe þi lyf shal last
 For to be lyuyng in þis werd
 Alle wondride pat þis word herd
 Anoon alle gan þei crye
 Who herde euer siche ferlye 12130
 Of any man bi norþ or souþ
 Who herde euer siche selcoup
 We witen alle wel of þe now
 Where þou were born & what art þow
 Þin elde is not to vs in were 12135
 12115 oure in MS H. CFGT have 3oure.

Vnneþis art þou 3[ilt of fyue 3ere
 Wneþen coom þou þat art so 3ing
 For to brynge forþ siche talkyng
 Alle seide so mot we þryue
 We herde neuer siche a child on lyue

12140

// Ihesu 3af to hem vnswere

To alle þe iewis þat þere were
 Alle he seide 3e haue selcoup
 To here siche speche of childes mouþ
 Wherefore wole 3e not tröwe

12145

Soper þingis þat I telle 3owe
 3e wondir on þat I seide ore

Pat I knowe þe tyme bifore

Whenne 3oure modris 3ow bere

3it I say more forsoþe here

12150

Of Abraham whiche 3e calle

For to be 3oure fadir alle

I say hym & wip him spake als

71^r col. 1

And 3itt 3e wene þat I am fals

Whenne ihesu þus had seide his wille

12155

As a stoon þo wex þei stille

Alle þat weren þore olde & 3onge

A word durst not speke wip tonge

To þat folk spak ihesu shene

As childe wip 3ow haue I bene

12160

12136_{3t} in MS H. C has yeit; GT, 3it.

Among childre as childe I spake
 To me no knowleche wolde 3e take
 Wip wyse spake I wisdome wip
 But wolde 3e no þing wip me kib
 3e vndirstode me not forþi

12165

Lasse I woot are 3e þan I
 Hit is sene 3e are of litil faye
 Þen gan a maistir for to saye .
 Þus to Ioseph & to marye

We haue a maistir het leuye

12170

Him to teche wol he not warn
 To him biteche 3e 3oure barn
 Þo 3eode Ioseph & mary meke
 Wip cherysshynge to ihesu speke

To þe scole him to tille

12175

But in þat scole he sat so stille
 Þat euel ny good spake he nou3t
 Þenne þei him to sir leuy brou3t
 Maistir leuy þe olde mon

Tau3te him a lettre þon

12180

And bad him 3yue vnswere

And ihesu helde him stille þere

Leuy for wroop a 3erde hint

And smot him on þe hede a dynt

Ihesu seide þo to leuy

12185

Wherfore smyttest þou me & why

I say forsoþe if þou wolt trow
 Þou smytest him co[n] more þen þow
 For þat þou techest to oper men
 Þyn owne word I con þe ken 12190
 Þei are blynde þat opere leres
 [And] woot [not] what þei teche her feres
 As a chymbe or a brasen belle 71^r col. 2
 Þat nouþer con vndirstonde ny telle
 What tokenþ her owne soun 12195
 Þei wante witt and resoun
Ihesu folwede on his speche
 And of þis resoun vnsware to seche
 Þe lettres fro alpha to tayu
 Wip dyuerse siþte may men sew 12200
 What is tayu seye firste to me
 And I shal vndo alpha to þe
 He þat alpha con not seen
 How shulde he knowe tayu to ben
 Ipocritis þe are Iwis 12205
 Telle me firste what alpha is
 And I shal þenne leue þow trew
 / Whenne þe telle me what is tayu
 / Ihesu þaf him þenne his taske

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

12192 I woot what . . . in MS H is corrupt. Cf. the discussion of the line in the notes.

Of vche lettre for to aske 12210
 Questionun of vchone bi name
 Whenne leuy herde he pou3te shame
 Acombred was he for to here
 Aske of so mony lettris sere
 Penne he bigon pis cry to 3yue 12215
 Pis chylde oweþ not to lyue
 Abouen erþe he lyueþ longe
 Worþi he were on gibet honge
 Fuyr I woot may him not brynne
 An[d] oþer peyne he mot bigynne 12220
 I trowe þat pis ilke fode
 Was longe tofore noes flode
 What wombe him bar & bredde
 Wiþ whoos pappis was he fedde
 Fle fro him now wol I 12225
 His wordis may I not vndirly
 Myn hert clyngeþ him to here
 But god himself wiþ him were
 Is noon may his wordes bere
 I wende I hadde ben of mistere 12230
 But I caytif al in skorn
 I wende my maistir were not born
 As prentis wende I him ouercomen 71^v col. 1

12220 Anoþer in MSS H and T. See the discussion in the
 notes.

But in his resouns I am nomen

Alas he seide fro þis day 12235

I am ouercomen for euer and ay

Bi a childe of lital belde

Ouercomen I am in myn elde

For he argueþ of sicke a þinge

Pat I ne knowe ende ny bigynnynge 12240

In his witt is he so bolde

Pat I may not on him byholde

Me þinkeþ bi my resoun

Mani may not wip him comoun

No þing can I him discryue 12245

Say I neuer sich on my lyue

Ouper a tregettour he most be

Or ellis god himself is he

Or ellis sum aungel wip him dwelleþ

To teche þe wordis pat he telleþ 12250

Whepen he coom what he shal be

Not woot I by my lewte

// Whenne ihesu had him herde a whyle

He seide & þerwip gon to smyle

A commaundement make I here 12255

Pat 3e alle may se and lere

Þe bareyn shal hir fruyt fynde

And oper sene þat 3itt are blynde

The pore also to gete sum bote

And cripul to go ri3t on fote

12260

Be dede to rise & opere vchone

Be set into her state anone

To be lastyng in him pat is

Rote of lyf lastyng swetnes

Whenne pat ihesu had seide so

12265

Alle had bote pat were in wo

No more durste pes opere say

But pryuely bei stale away

Penne went ioseph & mary boun

Wip ihesu to anoper toun

12270

Alle pat meyne myldé & meb

Wente hem into nazareth

In pat toun mary was

71^v col. 2

Whenne be aungel brou3te hir gras

Ihesu went him forþ to play

12275

Wip childre on an haly day

In a solere was in pat toun

A childe cast anoper doun

Out of pat lofte he fel to grounde

So pat he dized in a stounde

12280

His frendis herde þis in hy3e

Bei ron to I[o]seph & to marye

12269_p in Penne is a four-line, flourished capital.

12282_i Ieseph in MS H; Ioseph in CFGT.

Loude on hem gon bei calle
 Wherefore haue 3e leten bis falle
 3oure sone hap ouris feld wip stryf 12285
 And felounly brou3te him of lyf
 Pus bei seide on him her wille
 Ihes[u] alwey helde him stille
 Pat noon vnsweere 3yue wolde he
 Til mary & Ioseph were pere fre 12290
 Mary seide sone me say
 Wheper put pou bis childe or nay
 He seide nouper euel ny goode
 But doun of pat solere he 3eode
 Til he coom pere pat licam lay 12295
 Pus to him dide he say
 3eno he seide how farestow
 Wel he seide fare I now
 If I putt be sob pou say
 He vnsweered lord nay 12300
 Pe childes frendis fro pat hour
 Helde ihesu wip honour
 // To Iericho whenne bis was done
 Ioseph went also soone
 Wip him mary pat byrde bolde 12305
 Ihesu penne was six 3eer olde

12288 Ihesc (MSS HT), Iesus (CG), Ihesus (F). See the note on this line.

He bowed to al pat [pei] wolde bidde
 Her biddynge blepely he didde
 His modir him bitoke a pot
 Watir fro be welle to fot 12310
 Wip opere childre of be toun
 Whenne he had his watir boun 12312
 A childe pat wip hem was pare
 Brake be pot pat ihesu bare
 Wip wille or wip recheles dynt 12315
 And ihesu vp be watir hint
 And bare hit hoom as a balle
 And presented his modir. wip alle
 Whenne mary say bis maistry
 In herte she hidde hit priuely 12320
 She was trusty & douted noust
 But goddes wille wolde be wroust
 To his modir berne he 3ede
 And toke of whete a litil sede
 Vp on be felde him self hit sewe 12325
 And pat same day hit grewe
 So picke pat wondir was to se
 Hit mu[[l]teplied so greet plente

12307 he in MS H. CFG have pai; T has pei.

12313-474 One leaf is missing in MS H at this point. The lacuna is remedied from T (Morris' edition).

12328 muteplied in MS T. Correctly spelled in CFG.

Hit ^osalde whenne hit was shorn
 An hundride fold pat ilke corn
Ihesu toke pis corn in walde
 And wondirly aboute him dalt

12330

// From Ierico to flum iurdone
 Among þo weyes pere is one
Pat lay ri3t bi þe watris syde

12335

Pere lay a leones pat tide
 Norisshinge hir whelpes so
Pat nomon durst bi hir go
 Towarde þe flum on a day

Ihesu goynge coom pat way
 To þe leones caue he 3ode

12340

Pere he þe whelpes vndirstode
 But whenne þe leonesse him sawe
 Anoon she dud hir lorde knawe
 Alle a3ein him gan rise

12345

And honoured him on her wise
Ihesu sat bitwene hem þon
 Aboute his feet þe whelpes ron
 Pleyinge wip him on her manere
 Wip her fawnyng made him chere

12350

Þese opere leouns pat were olde
 Stoden a fer as bestis wolde
 Wip hedes bare þei lowe sail
 Honoured him wip faunnyng tail

De folke stood fer & loked tille 12355
 We say neuer beestis of pis wille
 And seide but he or his kynne
 Had wroust er som greet synne
 3it wolde not leouns on pis wise
 Bede to him her seruyse 12360
 Whenne ihesus of pe caue coom oute
 De liouns coomen him aboute
 De whelpes ran aboute his Kete
 Wip him to pley pou3te hem swete
 De folke bihelde & stood on ferre 12365
 For leouns durst bei com no nerre
 // Ihesu seide now may 3e se
 How beestis are bettur pen 3e
 Pat con our lord honoure & ken
 And 3e pat he hap made to men 12370
 And pat aftir his owne ymage
 To him take 3e no knowlage
 Pese beestis in mekenes knowe me
 And men knowe not pat bei se
 Penne he 3ede pe flum to passe 12375
 Wip alle pe leouns pat pere wasse
 De watir 3af him wey ful gode
 On eiper side as wal vp stode
 Whenne bei had companyed him so
 Forp in pees he bad hem go 12380

To noye no mon ny no mon paym
 Til pei had her erde a3ayn
 Her leue pei toke wip her entent
Ihesu hoom to his modir went

Ihesu was pat tyme pore

12385

Of ei3te yeer olde & more
Ioseph was a parti wri3t
 Plow3e & harwe coude he di3t

Treen beddes was he wont to make

And perfore his seruyse take

12390

A mon coom to him in pat sted

To haue made a treen bed

Pat shulde in lengbe pre ellen haue

And Ioseph bad po to his knaue

Pat he shulde him tymber felle

12395

And he pe mesure gon him telle

Pe knaue pat pis tymber fet

Helde not redily his met

Ouer short he brou3t a tre

Whenne Ioseph coom him for to se

12400

For short mi3t hit not geyne

Doun he hit leide & toke a3eyne

Whenne ihesu him sey so bisy to be

Aboute pat ilke for seide tre

Ioseph he seide to me hou shawe

12405

Pe on ende perof for to drawe

Take pou be obere for I hete be

We wol hit lengþe a quantite

Pis tre drowþe þei hem bitwene

Soone was þere a maistry sene

12410

Pat furst was short & wolde not be

Po was hit longe ynouse to se

Þenne fond Ioseph of lettyng nouþt

But at his wille his werke he wrouþt

// 3itt souþte þe folke as to fore

12415

To sette ihesu to lore

Þerof bisouþte þei marye

Ioseph hem grauntide sikurlye

To þe scole was he brouþt

Þe maistir foly on him souþt

12420

He begon him for to lere

Wip wicked wille & euel manere

He bad him alþa for to say

Ihesu vnswered & seide parfay

Telle me furst what is betha

12425

And þenne shal I saye of alþa

Þe maistir wroþ wip him wase

And smot ihesu in þat plase

For he him smoot wip no resoun

Deed in place he fel a doun

12430

And ihesu þat had poled shome

To his modir went home

Ioseph anoon penne sikurlye

For pat childe called marye

Marie he seide myn hert is sare 12435

I drede men wol pis childe forfare

Pe folke to him hap euel wille

I drede lest bei wol him spille 12438

Nay she seide hit is no nede 12441

Of goddes son for to drede

Pat any mon shal do him wronge

For he pat sent him vs amonge

To be born he wol him seme 12445

For wicked men him to seme

He pat sent him in his name

Shal him kepe fro al shame

// Pe bridde tyme was ihesu pore

Beden to be set to lore 12450

Pe iewes wolde algate pat he

Of her lore shulde lered be

Ioseph & marye wolde not werne

But to be scole lad him seme

Wip cherisshynge & talus mylde 12455

But wel wist bei pat pis childe

Mist not be lered of mannes lare

Pat al wip-inne him self bare

Whenne ihesus coom into pat scole

If he were 3ong he was no fole 12460

Wiþ þe holy goost he was led
 A book to him þe maistir bed
 Pat book spake of mannes lawe
 Mony þere stood herde & sawe
 How he vndid þat he fonde þore 12465
 And opere þingis muchel more
 Þe holy goost dud hit him telle
 Ri3t as þe spring of a welle
 Pat euermore out rennyng es
 And þe welle neuer þe les 12470
 And so verrely he tolde
 Herde neuer mon songe ny olde
 So kyndely goddes werkes telle
 Þe meister doun for wondir felle
 Honourynge him he fel him vndir 12475 73^r col. 1
 Pat al þe folke on him gon wondir
 Whenne Ioseph herde he ran blyue
 And wende þe maistir were of lyue
 As oper þer toforne were
 Pat mys to ihesu hem bere 12480
 Þe maister seide to Ioseph 3erne
 Pou brou3test not a childe to lerne
 But maistir is he al ful parfite
Perof may no man him quyte 12484

12475 The text of MS H, having broken off at l. 12313,
 resumes here. H in Honourynge is a three-line,
 plain capital.

Pen flitted bei to a toun 12487

Pat called was capharnaoum

Pere woned Ioseph & marye

For to fle þe iewis enuye 12490

A burgeis woned in pat cite

Pat Ioseph hett was'riche of fe

He had ben seke mony a day

And ded þo in his bed he lay

Whenne ihesu herde pat woful chere 12495

In pat cite so mychel bere

He had þerof ful greet pite

And þus to Ioseph mened he

Wherfore Ioseph seide ihesu now

To þis man pat het as þou 12500

Ne dost þou grace or bounte none

What bounte he seide haue I in wone

Ihesu seide þou hast ful gode

Take & bere to him þi hode

On his face þou hit lay 12505

And þerwip to him þus say

Ihesu he shal saue þe

And soone shal he saued be

Ioseph took þis commaundement

And to þe dede cors he went 12510

His hode he leide on his face

12487 P in Pen is a four-line, flourished capital.

And ihesu sent him soone his grace

Vnnepis had he hit on leide

And þo forseide wordis seide

Whenne þat cors boun to bere

12515

Roos vp al hool & fere

// Not longe dwelled þei þere so

73^r col. 2.

But to bedleem flitted þo

Þere wip ihesu woned þai

Ioseph calde him on a day

12520

His eldest sone hette Iame

And sende him to þe 3ard bi name

For to gider hem sum cale

And ihesu aftir stilly stale

Ioseph & mary vnwitonde

12525

Whil þei were þat cool gederonde

An edder sprong out of þe sond

And stong Iame in his rist hond

He was hurt selly sore

Ruly he gan to crye & rore

12530

He swal so faste & wondirlye

Pat almost bigan he for to dye

For bitternes doun he him leide

And ofte weylawey he seide

Myn honde is stongen bitterly

12535

Whenne ihesu herde þis reuful cry

Pat þis wrecche Iames made

To him he 3ede wipouten abade
 Dide he pere/noon opere gyn
 But hent his hond & blew perIn 12540

So he made al hool his hond
 Deed byside pe worm pei fond
 Whenne Ioseph was wont to wende
 To gestenyng wip any frende
 His sones went wip him boun 12545

Iame Ioseph Iude & symeoun
 Wip him went als his dousteres two
 Mary wip ihesu coom also
 And wip hir mary cleophe
 Pat oon was of pe sistres pre 12550

Two sistres had oure lady we fynde
 As we shad aftir make mynde
 Whenne bis meyne was gedered samen
 Alle hem wantide goostly gamen
 Til ihesu was comen in place 12555

To 3yue him blessing of his face
 Ar he wip hem were set in sete 73^v col. 1
 Wolde pei nouper drinke nor ete
 Ny breke her breed nor messe. taste
 Til he were to hem comen in haste 12560
 And til he were among hem lad

12543^W in Whenne is a two-line, flourished capital.

12557^A in Ar is a two-line, plain capital.

And wip his benysoun hem bad
 If he were fro hem pat tyde
 Til he coom alle shulde abyde
 Whenne he shulde to meteshipe go 12565

Mary Ioseph his breþere also
 Ioseph sones as I seide 3ore
 Alle felowshipe him bore
 Pe folk him helde day & ny3t
 Bifore hem as a candel brist 12570

Pei him loued & doutid ay
 And where he slepte ny3t or day
 Pe clerenesse of goddis li3t
 Shoone on him no sonne so bri3t
 Pe soþe hit is as I 3ow say 12575

We fynde on slepe he lay
 // Mony are his childhedes I of tolde
 Done ar he were twelue 3eer olde
 Now of somme shul 3e here
 Done whenne he was of twelue 3ere 12580

As luk seip vs þe gopellere
 Pat trewe witnes is wont to bere
 In ierusalem pat hize cite
 At a feest was greet semble
 Alle þe gode men coom pat day 12585

Mary & Ioseph were not away
 Her frendis wip hem þider sou3t

3onge ihesu wip hem bei brou3t

Whil pis feest was lastonde

Euer were bei pere dwellonde

12590

Whenne hit was done hoom bei went

And for3at ihesu wipouten tent

At þe outcomynge of þe gate

He turned a3eyn bei him for3ate

Vnto þe iewis folke he 3ede

12595

And loked on bokis of her lede

Disputyngge among hem he sat

73^v col. 2

And bei him vnswered mony what

Alle þat in þat folk were stad

For wondir, of his witt were mad

12600

Of þis childe þat was so 3onge

A3eyn his resoun had no man tonge

Among þese maystris þus was he ay

Til mary had made hir iournay

Þenne first on him þou3te sho

12605

But wist she neuer what to do

Þei hem biþou3te in certeyne

Ioseph & mary turned a3eyne

To seke him pere his frendis wip

Ouer al aboute in þat kip

12610

Sò longe had mary aboute gone

Þat wery was she lip & done

12597_D in Disputyngge is a two-line, plain capital.

And him she dred wondir sore
 And was aferde in hert þe more
 // Into þe scole she coom goonde . 12615
 And greet gederynge þerInne fonde
 Of wyse maistris of þat lawe
 Wip hem sitt yng ihesu she sawe
 Þe best maystris of þat toun
 He 3af hem alle redy resoun 12620
 His modir seide to him þus
 Leue sone why hastou fered vs
 Þi fadir & I mony deyes
~~han~~ þe sou3te þese þre dayes
 Wip heuy hert & droupyng chere 12625
 Whi didest þou þus leof & dere
 He seide modir why sou3t 3e me
 Wherfore shulde 3e mournyng be
 Wite 3e not þat I most do
 Þing þat falleþ my fadir to 12630
 What he of þese wordis ment
 Þe wiste not fully þe entent
 Fro þenne of ihesu sprong þe nome
 Wip his modir he went home
 And bar him as a childe in doute 12635
 To fadir & modir for to loute
 How þei wolde lede him was ful æeth 74^r col. 1

12637 H in How is a three-line, plain capital.

Bei went þenne into nazareth
 Al þat euer þei wolde him bidde
 Wiþouten any stryf he didde 12640
 In hert stille held his modir ay
 Al þat she herde hym do or say
 He wex in witt as was his wille
 Mi3t no man him fynde wiþ ylle
 Fulde was he wiþ þe holy goost 12645
 In nazareth he soiourned moost
 Til ihesu was comen nere
 To þe elde of þritty 3ere 12648
 Þenne him þou3te tyme þat he 12653
 In cristen lay wolde baptised be
 Wiþ cristen lawe þe troupe to sprede 12655
 Þerof hereaftir shul we rede
 But ar I þerof to telle bigyn
 I shal 3ow telle more of his kyn
 Whenne þat Ioachim was dede
 Anna wiþ hir frendis rede 12660
 Was 3yuen to anoþer husbonde
 A dou3ty mon of þat londe
 Cleophas was his name
 Riche of good dede & fame
 Soone wiþ hir a dou3tir he gat 12665

12659_w in Whenne is a two-line, flourished capital.

Pat mary as his sister hat

A mon in mariage hir toke

Alpheus het as seip be boke

Two sones bi hir had alpheus

Pat was Ioseph & Iacobus

12670

Pis Iacob pat I telle of now

Was cald be broper of Ihesu

Ihesu broper calde was he

For sibrede worshepe & bewte

12674

Holy lyf he led alwayes

12677

Fro he was born be story sayes

He dronke neuer cider ny wyne

Ne neuer wered cloob of lyne

12680

Flesshe eet he neuer of al & alle

He fyned neuer on god to calle

Him pouste himself neuer wery

74^r col. 2

On god on knees for to cry

His knees perof were bollen so

12685

Pat vnnepis my3te he go

Aftir coom pat tyme men wende

He were pat crist pat shulde be sende

Pis ilke Iacob pat I of telle

As he stood on a day to spelle

12690

In ierusalem was he slone

His soule anoon to heuen did gone

12677 The second a in alwayes has been altered from an e.

// Whenne he was deed bis cleophas
 Anna was 3yuen to salomas
 She wex wip childe & bar in hy3e 12695
 A mayden childe hett marye
 She was 3yuen to 3ebedee
 A dou3ty man of galile
 Of hir were born gode childre twey
 Miche[1] iame pat is to sey 12700
 Whiche kyng heroude dide to slo
 Pe tober broper of pese two
 Was seynt Ion pe euangelist
 Pat wel was loued wip ihesu cryst
 For his mychel dou3ty dede 12705
 And for he lyued in maydenhede
 Alle be apostlis he hem past
 Pourse his maydenhede stidfast
 In beloushipe was he ihesu nest
 And lay & slept on his brest 12710
 And say pe priuytees ful euen
 Moo pen any man kan neuen

12700 Miche in MS H.

LIST OF ABBREVIATIONS USED

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

Amann, Le Protévangile--Amann, Emile, ed. Le Protévangile

Chester Plays--Deimling, H. and G.W. Matthews, eds. The Chester Plays

Court of Sapience--Spindler, Robert, ed. Court of Sapience

De Nativ. Mariae--Amann, Emile, ed. Le Protévangile

Elucid.--Honorius Augustodunensis. Elucidarium.

GROSSETESTE--Grosseteste, Robert. Le Château d'Amour. Ed. J. Murray

Hennecke, NT Apocrypha--Hennecke, E. and W. Schneemelcher, eds. New Testament Apocrypha

HERMAN--Herman de Valenciennes. La Bible von Herman de Valenciennes

Hist. Schol.--Petrus Comestor. Historia Scholastica

Horrall, CM--Horrall, Sarah.H, ed. The Southern Version of "Cursor Mundi"

James, Latin Infancy Gospels--James, M.R., ed. Latin Infancy Gospels

- Lauritis, ed., Life of Our Lady--Lydgate, John. Life of Our Lady. Ed. J.A. Lauritis
- Leg. Aur.--Jacobus a Voragine. Legenda Aurea
- Lud. Cov.--Block, K.S., ed. Ludus Coventriae
- Metrical Life--Stine, S.P., ed. "The Metrical Life of Christ"
- Mirk's Festial--Mirk, John. Mirk's Festial. Ed. T. Erbe
- MORRIS--Morris, Richard, ed. Cursor Mundi
- Murray, Château--Grosseteste, Robert. Le Château d'Amour. Ed. J. Murray
- New Cath. Ency.--New Catholic Encyclopedia (1967 ed.)
- Opus Imperf.--Pseudo-Chrysostom. Opus Imperfectum in Matthaem
- PG--Patrologia Graeca
- PL--Patrologia Latina
- Piers Plowman--Langland, William. Piers the Plowman. Ed. W.W. Skeat
- Protevangelium--Amann, Emile, ed. Le Protévangile
- Le Protévangile, ed. Amann--Amann, Emile, ed. Le Protévangile de Jacques
- Pseudo-Matt.--Pseudo-Matthaei Evangelium. Tischendorf, Constantius de, ed. Evangelia Apocrypha
- Sajavaara, Château: ME Translations--Sajavaara, Kari. The Middle English Translations of Robert Grosseteste's "Château d'Amour"
- SE Nativity--Pickering, O.S., ed. The South English Nativity of Mary and Christ
- Stanzaic Life--Foster, Frances, A., ed. A Stanzaic Life of Christ
- The Three Kings of Cologne--Horstmann, C., ed. The Three Kings of Cologne
- Traver, Four Daughters--Traver, Hope. The Four Daughters of God

Vernon "Castle of Love"--Horstmann, C., ed. Minor Poems
of the Vernon MS

WACE--Wace. L'Etablissement de la fête de la Conception

EXPLANATORY NOTES

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

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

9233-64 Except for a few minor additions, the genealogy is based on Matt. 1:11-17. There is a two-letter gap

at the start of l. 9233.

9244 Matthew's genealogy (1:15) gives no alternate name for Eleazar. See, however, Num. 3:32.

9246-51 Matt. 1:15 lists only Mathan. Jacobus a Voragine, Legenda Aurea, ed. Th. Graesse (Lipsiae, 1850), 8 Sept., p. 585, citing John Damascus ["De Fide Orthodoxa," IV. xiv (PG 94 1155-8)], identifies Panthar as Levi's son. Panthar's brother, however, is Melchi, not Mathan, as in CM. Perpantera derives from Barpanthar, the father of Joachim in Leg. Aur. (8 Sept., p. 585).

9255 MS T agrees with H, but in CFG "mayden" is followed by "pat vs."

9260-2 The claim of 60 generations between Adam and Christ is difficult to verify. Matt. 1:17 puts the total between Abraham and Christ at 42. Gen. 5:4-31 and 11:10-27 list 20 generations from Adam to Abraham, including both. Possibly, the poet felt that Abraham was counted twice in these combined reckonings and that Adam should not have been included since he was not the product of human generation. This would reduce the total to 60.

9265-72 Isa. 11:1-2.

9273-4 Present in MS F, missing in CGHT. F's "atte sulde bringe vs alle to rest" (l. 9272) radically alters the sense of the line and so requires the extra couplet.

9283-4 The immediate source, as for much of the opening section, is Herman de Valenciennes, La Bible von Herman

de Valenciennes, II, ed. Otto Moldenhauer (Greifswald: Hans Adler, 1914), ll. 2700-01. The ultimate debt is to Isa. 7:14: "Ecce virgo concipiet, et pariet filium." 9286 "Sachies, Emanuël se fera apeler!" (HERMAN, l. 2702) is based on Isa. 7:14: "Et vocabitur nomen eius Emmanuel."

9289-91 MSS ~~CRGT~~ support the more familiar "milk and honey" combination as opposed to "Burre et miel" (HERMAN, l. 2703) and "Butyrum et mel" (Isa. 7:15). Lines 9290-1 are derived from "Que ert biens et qu'est mals, n'en volra pas douter" (HERMAN, l. 2704), which is based on Isa. 7:15: "Ut sciat reprobare malum, et eligere bonum." Christ's uncanonical milk and honey diet is puzzling, however. The context is not the traditional one of prosperity, abundance, or fertility (Deut. 32:13-4; Exod. 3:8, 3:17, 13:5; Lev. 20:24; Jer. 11:5, Ezek. 20:6). Instead, these symbolic foods are employed in connection with distinguishing "be wicke [and] be good," a usage for which I can find no parallel. Nor does A. Penna's commentary on the Isaiah passage shed any light on the problem: "Probably the reference is not the awareness of ethical distinctions, but simply . . . to the child's learning to know which food he likes, after being weaned at the age of two or three." "Isaiah," A New Catholic Commentary on Holy Scripture, Gen. Ed. Reginald C. Fuller, rev. ed. (London: Nelson, 1969), p.

576.

- 9294 Much closer to "Quis audivit unquam tale" (Isa. 66:8) than to "N'oi mais si parler,/ Aucuns fors rois naistra, nel volt del tot mostrer (HERMAN, ll. 2705-6).
- 9297-9302 A close rendering of HERMAN, ll. 2707-11. The promise of a written legacy does not appear in Isaiah. In l. 9298, both the positive "openli" (MS F) and the comparative "opinliere" (CGT) are possible. In l. 9300, CFG have "you" after "it."
- 9305 MS C reads "i es" for "I am."
- 9306 Cf. "vos fix ert contraire" (HERMAN, ll. 2712).
- 9313-17 Most of these designations are in HERMAN, ll. 2718-21. "God of strengbe" (l. 9315), however, seems less indebted to "mout par ert redoutés" (HERMAN, l. 2721) than to "Deus, Fortis" (Isa. 9:6). Here, as in l. 9294, the CM poet shows a readiness to work closely with more than one source at a time.
- 9318 Probably a return to HERMAN whose "empires" (l. 2723) is closer to "regne" (l. 9318) than is "paxis" (Isa. 9:7).
- 9320 MS F reads "bot i ne wate neuer-quere 3et is he."
CGT agree with H.
- 9328 HERMAN, l. 2728 and Isa. 11:1-2.
- 9329 HERMAN, l. 2730, identifies the maiden as "Marie."
The CM poet does not reproduce the play on words found in HERMAN, l. 2729: "chel verge le vierge senefie."
- 9332 The notion of envy is from HERMAN, l. 2732: "Et


avra un enfant dont tout aront envie."

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

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

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

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



ai mistruing and mistrus."

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

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

Als rose and thron ar tua vnmete;

And tuix pam fair a-cord es nan
 Sa es tuix hir kin and mi lemman.

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

9367ff The preceding lines on Mary, in particular l.

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

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

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

These lines were used in the Old Testament portion of CM (ll. 701-5) but in an accurate translation. In the present passage, further compression is achieved by omitting GROSSETESTE's supporting reference (l. 54) to

Isa. 30:26 concerning present-day diminished brightness. Sarah M. Horrall's recent edition of the Old Testament section of the poem, The Southern Version of "Cursor Mundi" (Ottawa: University of Ottawa Press, 1978), pp. 353-4n, notes both the earlier and present debt to GROSSETESTE and also provides excellent references to other occurrences of the theme of the loss of brightness.

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

9385, 87 GROSSETESTE's charge that Adam and Eve forfeited Paradise "par folage" (l. 59) is not repeated by the CM poet who seems disinclined to censure. Cf. ll. 9415-18.

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

Kant Deu le mund fet aveit,
Si ke nule rien n'i failleit,
Bestes, arbres, erbe ne fruit
Chescun solum ceo ke il fut.

9396 Gen. 1:24-31.

9400 A faithful rendering of GROSSETESTE, l. 77, but omitting the important conclusion: "Crea sa alme" (l. 78). An early Middle English version of the Château, ed. M. Cooke (London, 1852), makes explicit the spiritual basis of the "imagine nostram": "in saul make him lik to the haly trinite" (l. 36). Horrall notes (CM, pp.

343-4n) that Augustine had pointed out the "threeness" of man's soul as memoria, intelligentia, and voluntas ("De Trin. X. xii," PL 42 984). The poet previously summarized this theory:

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

9404 "sle3ely" is effective in alliterating and in evoking a sense of mystery not present in the matter-of-fact "somoil en lui ad gete" (GROSSETESTE, l. 82). MS T's "fle3ely" is a scribal error.

9406 MSS GLT have some form of "one." C has "allan."

9415-8 GROSSETESTE, ll. 95-100, but without the censure of "par folie/ . . . par orgoil" (ll. 98-9). The idea also receives expression in Augustine, De Civ. Dei XXII.1 (PL 41 752); Milton, Paradise Lost II. 832-5; Complete Poems and Major Prose, ed. Merritt Y. Hughes (New York: Odyssey Press, 1957); the fourteenth-century A Stanzaic Life of Christ, ed. F.A. Foster (London: OUP, 1926), EETS OS 166, ll. 4001-12, and Mirk's Festial, ed. Theodor Erbe (London: Kegan Paul, Trench, Trübner, 1905), EETS ES 96, 290/31-3.

9427-34 The account in Gen. 2:16-7 is not so precisely legalistic as here claimed. The relevant phrasing is "Praecipitque ei dicens: 'Ex omni ligno paradisi comedet. De ligno autem scientiae boni et mali ne

comedas'" (2:16-7). In GROSSETESTE the laws are termed "naturæus" (l. 114) and "positive" (l. 118). Concerning natural law, Grosseteste explained: "Rationalis igitur creatura considerata in statu conditionis suae incorrupt non eget aliqua lege exterius scripta" (De Cessatione Legalium, p. 74). Of positive law he remarked: "Ratio probandae et consummandae perfectae obedientiae consistet in observantia mandatorum indifferentium in se ipsius carentium ratione" (De Cess. Leg., p. 78). Cited by Murray, Château, p. 172n. Natural law was regarded as discernible by human reason alone, divine positive law only through revelation. See P.K. Meagher, "Law, Divine Positive," New Cath. Ency. (1967 ed) and Aquinas, Summa Theol., trans. Fathers of the English Dominican Province (New York: Benziger Bros., 1947), qu. 91. Art. 2 1-11, and Qu. 94).

9437-8 GROSSETESTE, ll. 122-4, and Gen. 2:17.

9439-42 GROSSETESTE, ll. 125-8. The promise, not stated in Genesis, can be inferred by combining 1:26,28 and 2:16-7. The "g" of "paradyse" (l. 9441) has been altered, possibly from an "f."

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

9457 "tyn" means 'lose.'

9458-60 The affirmative here, and in MSS GL, is not psy-

chologically consistent with the enormity of Adam's transgression. The corresponding lines in GROSSETESTE (ll. 146-8) are interrogative, as they are in MSS CG.

9461-72 There is no gap in the manuscript. These lines, corresponding to GROSSETESTE, ll. 151-64, emphasize the gravity of the sinful act. They are found in MSS CG, but not in LT.

9475-6 MSS/LT read thus. C has "Sli plight was first, sli plight was last" and G differs in omitting the second "plint."

9477-8 The manuscript is continuous here. The omitted lines, based on GROSSETESTE, ll. 166-8, are present in MSS CG but not in LT. The missing lines round out the discussion in feudal legal terms of Adam's crime and argue for the appropriateness of the loss of Paradise, according to current feudal law.

9480-3 Whereas in GROSSETESTE the thraldom is to sin ("a le pechie" l. 170), in CM it is to "sathanas" (l. 9482). Lines 9482-3 occur in this order in MSS GLT but are reversed in C.

9493-4 Present in MSS LT, missing in CG. No gap in H.

9505-8 Missing in MSS LT, present in CG which include a third law, given to Moses on Mount Sinai.

9515 "cordynge" means 'appropriate.'

9516 The poet here identifies his source. Robert Brunne also refers to "Grosetet/ Of Lynkolne" as "Seynt Roberd."

Robert of Brunne's "Handlyng Synne", ed. F.J. Furnivall (London: Paul, Trench, Trübner, 1901), EETS OS 119, ll. 4740-2. Grosseteste was never canonized although proposed in 1280, 1286, 1288, and 1307. See Kari Sajavaara, The Middle English Translations of Robert Grosseteste's Château d'Amour (Helsinki: Société Néophilologique, 1967), p. 31n, and Murray, Château, p. 15. MS. T reads: "seynt Roberdes koke."

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

Misericordia et fidelitas obviam venient sibi,
Iustitia et pas inter se osculabantur (Ps. 84:11)

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

The Four Daughters topos was very popular in the Middle Ages and appears variously in Lydgate, Life of Our Lady, ed. A. Lauritis (Pittsburgh: Duquesne University, 1961), II, 1-350; Gesta Romanorum, F. Madden, ed., The Early English Versions of the "Gesta Romanorum", re-ed., S.J.H. Herrtage (London, 1898), EETS ES 33, ch. 34; Vices and Virtues, ed. F. Holthausen (London, 1888), EETS OS 89, pp. 113-7; "Salutation and Conception," Ludus Coventriae, ed. K.S. Block (London: OUP, 1922), EETS ES 120, 99/49-103/188; Piers Plowman, B xviii 9517ff, and the Court of Sapience, ed. Robert Spindler (Leipzig: Bernhard Tauchnitz, 1927), I, 176-896.

9520 MBS CGLT likewise make the son an only child, thereby creating an apparent contradiction with l. 9529 which states that the King also had four daughters. GROSSETESTE avoids the difficulty altogether through formulations that are not mutually exclusive: "un fiz aveit" (l. 207) and "Quatre filles out" (l. 217). Considered theologically, the problem is less troublesome. Both Christ and the daughters are "of" the Father, but the former by way of emanation, the latter as attributes. Such theological subtleties, however, are disregarded in the allegorical representation in the interests of simplicity and immediacy. The Court of Sapience explains the significance of the son thus: "Hys son ys Cryst" (l. 418).

9529 "hys doughtres in degree/ Byn vertues foure annexyd
to hys godhede" (Court of Sapience, ll. 418-9).

9533 The scribe of MS T repeated the "s" in "ziftis"
and so produced the erroneous pronoun "she."

9541 "zeme" 'watch, guard.'

9544ff Mercy, Truth, Justice, and Peace are the custom-
ary names and number involved in the debate. Occasion-
ally, extra characters, for example, the Devil and
Sapience, were added. See Traver, Four Daughters, p.
49.

9551 "Hys seruaunt ys olde Adam" (Court of Sapience, l.
420.

9578-80 GROSSETESTE, ll. 263-5.

9596-7 In GROSSETESTE, ll. 295-6, Truth emphasizes her
filial relationship to the Father, just as Mercy had
done earlier, ll. 255-6. CM omits the later instance.

9632 CM omits Peace (GROSSETESTE, l. 322).

9655-6 In reverse order in GROSSETESTE, ll. 342-3.

9679-80 The rhyme words in MSS C and G are "sothfastnes/
reuthnes" and "sothfastnes/rightwisnes" respectively.

In LT, they are the same as in H.

9682 CM omits Peace's opening remarks about her filial
relationship to the Father (GROSSETESTE, ll. 373-4).

9684ff CM omits Peace's complaint that Truth and Justice
passed judgment without consulting Peace and Mercy
(GROSSETESTE, ll. 375-84).

9721-2 Missing in MSS LT, present in CG.

9725-6 The scribe of MS G omitted a negative in l. 9725;
his counterpart in MS H did the same in l. 9726.

9728 CM omits "De tun sanc" (GROSSETESTE, l. 432).

9729-30 GROSSETESTE, ll. 433-4, but in reverse order.

9732ff The poet temporarily turns to Honorius Augusto-
dunensis, Elucidarium, L'Elucidarium et les Lucidaires,
ed. Yves Lefèvre (Paris: E. de Boccard, 1954), I. 115-9,
where the Son's role in creation is expressed thus:
"Dei dicere est Verbo, id est in Filio, omnia creare
ut dicitur: 'Omnia in sapientia fecisti'" (I. 18. Cf.
"Dei Filius, per quem omnia . . ." I. 119).

9755 MSS GL agree with H. C's "lauerð dright" is
probably due to dittography and T's "lordes si3t"
likely stems from confusing paleographically similar
long "s" and long "r."

9757 It is impossible to know whether the poet intended
"pingis" (MS T) or "pyng is" (CGL). The spacing in H
favours the latter but the scribe's word-division is
often unreliable.

~~9761-2~~ Cf. Augustine, "Quaestiones ex Novo Testamento:
Appendix," PL 35 2280.

9771-94 The explanation of why neither angel nor man
could ransom mankind is not found in GROSSETESTE which
merely states the impossibility (ll. 475-6). Cf. the
explanation offered in Meditations on the Supper of Our

Lord, and the Hours of the Passion, translated by
Robert Mannyng of Brunne, ed. J.M. Cowper (London,
 1875), EETS OS 60, ll. 1126-8:

He [God] my3t ha sent an angel to saue vs here,
 But þan of oure saluacjun we shulde not þanke hym,
 But calle þe aungel sauer of alle man kyn.

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

9796 MSS CGL have "man." T reads "noon." ✓

9797-8 A blot in the manuscript covers the bottom half
 of "Who" and the top half of "st" in "Must."

9807 MSS CGL have some form of "left." T reads "laste,"
 perhaps influenced by "leissa" (GROSSETESTE, l. 487).
 The "Nonante e neef" (GROSSETESTE, l. 487. Cf. Matt.
 18:12; Luke 15:4) is left vague.

9811 MSS LT agree with H. C's "bird" and G's "brid"
 make no sense. The intended word may have been "hird"
 'herdsman.'

9815 Cf. "li cuer crever" (GROSSETESTE, l. 495).

9816 The couplet following this line is in red ink.

MORRIS therefore regards it as a rubric and prints it in bold type without line numbers.

9817ff Of the ten prophets listed in GROSSETESTE (ll. 499-505), the poet retains only Isaiah.

9819 The agreement of MSS CGLT on "nede" and the occurrence of "rede" two lines earlier suggest that H's "rede," although defensible, is probably wrong.

9821 MSS CGLT have the correct pronoun "he." The scribe's eye may have caught "I" (ll. 9816-7) a few lines above the line he was copying.

9821-5 The designations, ultimately from Isa. 9:6-7, more immediately from GROSSETESTE, ll. 513-6, occurred earlier (ll. 9313-7) where HERMAN, ll. 2718-21, was the direct source.

9846 A substitution for the statement in GROSSETESTE, l. 536, that such aberrations are "monstres." The purpose of the illustration is to enhance the mysterious nature of Christ who "Bothe is god & mon" (l. 9859).

9854 "beestes" is a generalization from "verrai cheval" (GROSSETESTE, l. 543).

9858 "I haue of told" (also in MSS LT) replaces "Ke ysaye ad nuncié" (GROSSETESTE, l. 549). The Isaiah reading is preserved in MSS CG.

9871-2 Not in GROSSETESTE. MSS CG have "laght" (l. 9872), L "laste," and T "lafte." Both 'left' (LT) and 'taken'

(CG) give plausible meaning.

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

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

9879ff The Castle of Love section closely follows GROSSE-TESTE, ll. 571ff. The suggestion for the allegory derives from Luke 10:38 whose "castellum" 'village' was translated 'castle,' and "mulier" 'woman' was interpreted as 'virgin,' thus prompting the view of the incarnation as an entering into a castle. Cf. Anselm, "Quoddam, id est singulare castellum fuit virgo Maria" ("De conceptu virginali," PL 158 646) and Ailred of Rievaulx, "Audacter enim dico, quia nisi beata Maria hoc castellum praeparasset in se . . ." ("In Assumptione Beatae Mariae," PL 195 303). On the history of the castle allegory, see G.R. Owst, Literature and Pulpit, 2nd rev. ed (New York: Barnes and Noble, 1961), pp. 77-85 and Sajavaara, Château: ME Translations, pp. 91-9. The latter notes (p. 93): "No direct source for Grosseteste's castle has been found."

9884 GROSSETESTE, l. 576, has "enemis," a better reading than MSS H and P's "enuye." L has "Enemyes" and G reads "enmye." The minims in "enmye" could be easily misread.

- 9884ff The poet omits additional details on the military security of the castle found in GROSSETESTE, ll. 577-82.
- 9885-6 No gap, but missing in MSS LT, present in CG.
- 9902 The poet deletes GROSSETESTE, l. 599, on the brightness of the carnels.
- 9909-10 No gap, but missing in MSS GLT, present in C.
- 9920-21 GROSSETESTE, ll. 613-4, but in reverse order.
- 9931-4 Missing in MSS LT, present in CG, the lines stress the snow-white brightness of the castle and correspond to GROSSETESTE, ll. 625-8.
- 9942ff A couplet on the health-giving properties of the water (GROSSETESTE, ll. 637-8) has been omitted.
- 9950-1 Not in GROSSETESTE. Conversely, the reference to "Le arc du ciel" (GROSSETESTE, l. 647) does not appear in CM. MS H's "lenes" occurs as "lendes" (C), "lendis" (G), "lemys" (F), and "lemes" (T).
- 9953-4 A reversal of GROSSETESTE, ll. 649-50.
- 9971 "vs sett" (also in MSS LT) and "vs sett" (CG) are both acceptable; however, GROSSETESTE's "Assise nus" (l. 607) favours the latter.
- 9983 A conflation of GROSSETESTE, ll. 679-80.
- 9985-9 As Haenisch observed ("Inquiry into the Sources of the Cursor Mundi," MORRIS, CM, p. 29*), "ende," "endynge," "Good endynge" (MSS CGLT) are misreadings of "Ce est la fei de la Virgine", (GROSSETESTE, l. 681) and "fei est . . . / De tutes vertuz fundement" (GROSSE-

TESTE, l. 686). The CM poet apparently confused "foi" 'faith' with "fin" 'end.' Other Middle English translations of the Château avoid the error. Green signifies "the treuth of our ladye" (Cooke, Chât., l. 608), "þe Maydenes bi-leeue so riht" ("Castle of Love," Vernon MS, l. 777).

9992 Not in GROSSETESTE.

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

10006ff GROSSETESTE, l. 703 is omitted.

10009-10 Added by (the poet.

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

10039 A filler by the poet.

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

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

10062 GROSSETESTE, l. 756 has "beneuree."

10074 MS G's "moder" for "nedder" is explicable as the result of the scribe's regressing four lines in the exemplar and recopying "moder."

10084 A substitution for "Ce est la nostre gareison"
(GROSSETESTE, l. 778).

10091-2 An accurate translation of GROSSETESTE, ll.
785-6: "Par la porte close entra/ A l'issir close
la lessa." The door metaphor, in turn, derives from
exegetical interpretation of Ezek. 44:2-3: "Porta
haec clausa erit; non aperietur, et vir non transibit
per eam, quoniam Dominus Deus Israel ingressus est
per eam Princeps ipse sedebit in ea . . . ;
per viam portae vestibuli ingredietur, et per viam
eius egredietur." See pseudo-Augustine, "Sermo
CXCV," PL 39 2107 and Honorius, Elucid., I. 126. On
a more popular theological level, the Expositor in
the Chester "Balaam and Balak" play (Chester Plays, ed.
Deimling) interprets the gate as "that way the holy
ghost in went,/ when God tooke flesh and bloode" (98/323-
4).

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

10095 A conflation of GROSSETESTE, ll. 789-91.

10099 The repetition of "pi" in the next two lines likely
led to its mistaken inclusion here.

1002-3. The standard medieval trio against whom the good
Christian must always fight. Cf. Piers Plowman, B.xvi.

- 1-45; Castle of Perseverance, Chief Pre-Shakespearean Dramas, ed. J.O. Adams (Cambridge, Mass: Riverside, 1924), passim, and "Sayings of St. Bernard: Man's Three Foes," The Minor Poems of the Vernon MS. Part II, ed. F.J. Furnivall (London: Kegan Paul, Trench, Trübner, 1901), EETS OS 117: "mon, pou hast preo luper fon, . . . Pyn ounne flesch, be world; be fend" (p. 515).
- 10104 MS T's "men" is possible but unlikely in view of the surrounding personal references and of the agreement of CGHL on "me."
- 10108 Perhaps "to" is defensible but there is at least equal probability that the word was copied from the previous line. The scribe made the same kind of error less than ten lines earlier.
- 10122 The second "u" in "covenabul" has been reworked, possibly from an earlier "e." The two lines following l. 10122 are in red ink in the manuscript. MORRIS prints them in bold type as rubrics and leaves them unnumbered. They coincide with the abandonment of GROSSETESTE as principal source. "Listeneþ" is perhaps inspired by "Or entendés" (HERMAN, l. 2735) and "Or escoutes" (ll. 2744, 2752, 2763) which begin successive stanzas.
- 10131 Cf. HERMAN, l. 2744.
- 10133 MS G has "we."
- 10146ff Mary's ancestry is not recorded in the Bible

"quia consuetudo scripturae dicitur fuisse, ut non mulierum, sed virorum generationis series texeretur" (Leg. Aur. 8 Sept., p. 585). Matt. 1:1-16, the only detailed account of Christ's lineage, is traced through Joseph. The names of Mary's parents, Joachim and Anna, are found in a variety of works: HERMAN, ll. 2772-4; Protevangelium (Le Protevangile, ed. Amann), 1.1, 2.1; Pseudo-Matt. 1.1-2; De Nativ. Mariae, 1.1; Leg. Aur. (8 Sept., pp. 585-7), and WACE, 9/19-10/4.

The poet's genealogical interest in Mary is scarcely surprising, however, for he devoted his work to her (ll. 111-5). Perhaps less obvious is the polemical role of the Marian genealogy in countering the calumnious charges against the Virgin's ancestry and character (that she was ousted from home for shameful conduct and that Jesus was the illegitimate son of a soldier of fortune and a camp-following mother. See Origen, "Contra Celsum," PG ll 720-1). Thus, the natural desire to supplement the meagre details of canonical scripture went hand-in-hand with the need for an apologetic approach. See A.F. Findlay, Byways in Early Christian Literature (Edinburgh: T and T Clark, 1923), pp. 148-78; Amann, Le Protevangile, pp. 17-14, and O. Cullmann, "Infancy Gospels," in Edgar Hennecke, New Testament Apocrypha, ed. W. Schneemelcher, trans. R. McL. Wilson (Philadelphia: Westminster Press, 1963), I, 363-9.

10148-54 Anna's sister is called "Hismeria" in Leg. Aur.

(8 Sept., p. 586) and "Emeria" in WACE, 54/3. But if the form of the name in CM is closer to that of Leg. Aur., the content and expression incline to WACE, 54/2-

7. Luke 1:5 does not go beyond naming John's parents, Elizabeth and Zachary, except to describe the former as "uxor illius de filiabus Aaron."

10161-98 The poet draws selectively on both HERMAN and WACE in this section.

10169-70 The couplet, based on HERMAN, ll. 2774-5 and concerning the exemplary harmony of Anna and Joachim's marital life, is found in MSS CG but missing in LT.

10172 MS L has "lyf" for "kip."

10178-84 Disagreement exists over what happened to the final third of Joachim's offering. HERMAN, l. 2787a, states unequivocally that it went "au temple meisme." Pseudo-Matt. I.1, De Nativ. Mariae I.2, and Leg. Aur. (8 Sept., p. 587) are equally explicit that Joachim kept it for his own needs. Protevangelium I.1, in turn, specifies that Joachim's gifts were divided only two ways: to God (for personal forgiveness) and to the people. Though "him" (l. 10183) and "her" (l. 10184) are not wholly unambiguous--the former could refer to Joachim, the latter to his family--the grammar, antecedent ("prestis" l. 10182) and agreement on "pam-seluen" in MSS CG, all indicate that the CM poet re-

garded the third portion as having been kept by Joachim for his own needs. WACE (10/17-22), almost certainly the poet's source, provides the best evidence through the closeness of its phrasing. There, the third part is returned to Joachim's household.

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

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

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

- of the next seven hundred lines.
- 10203-8 The dedication of the child to God likewise receives varying treatment in the different accounts. The CM poet regards the vow as a means of attracting divine help for a problem that has defeated human solutions for twenty years. The dedication is thus presented in WACE, 11/3ff. In HERMAN, ll. 2936ff, the vow is mentioned, without details as to time and motive (likewise in De Nativ. Mariae, I.3), by an angel sent to tell Joachim of his impending fatherhood. In Pseudo-Matt. II.2, Anna's vow dates from the beginning of her marriage; the curse of sterility is thus less a factor than the love of God, to whose service the child would be dedicated. Anna's dedication in Protevangelium, 4.1, takes the different form of a spontaneous thanksgiving to the angel's annunciation of the birth of Mary.
- 10214 The winter date is found only in WACE, 11/17.
- 10222-9 The passage offers an interesting example of how the CM poet utilizes his sources. Line 10222 translates WACE's "Si faisoient lor orison" (11/24). Lines 10223-6, however, are taken from HERMAN, ll. 2808-12. In ll. 10227-9, the poet returns to WACE (12/1-3).
- 10230 MSS CG read "pair," T "oure," and L "her."
- 10233 The patriarch is thus named in WACE, 12/7, HERMAN, l. 2829, and De Nativ. Mariae, II.1, but in Pseudo-Matt., II.1, he is called Ruben and in Protevangelium I.2,

Reubel, presumably an error for Ruben. Leg. Aur. (8 Sept., p587) does not identify him.

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

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

10260-2, 10266-7 The curse of barrenness, not found in HERMAN, is implied in Pseudo-Matt. (II.1) and explicit in De Nativ. Mariae (II.1), Protevangelium (3.1), and Leg. Aur. (8 Sept., p. 587). The source, however, is WACE 13/12-14, 13/18-19. The poet notwithstanding, neither the laws nor God makes barrenness a curse in the Bible. The divine injunction to procreate ("Crescite, et multiplicamini, et replete terram" Gen. 9:1) along with God's promise, "Non erit infoecunda, nec sterilis in terra tua" (Exod. 23:26. Cf. Deut. 7:14) would easily lead to the association of sterility and God's disfavour. In fact, this association soon assumed the stature of law through the statements of influential patristic authors. See Augustine, "Illo itaque tempore cum et lex dies Patriarcharum subsequens maledictum

dicat qui non excitaret semen in Israel, et qui poterat non promebat, sed tamen habebat" ("De bono conjugali," ch. XXII PL 40 391) and Jerome, "Maledicta sterilis quae non habet semen in Israel" ("In Isaiam," IV.1 PL 24 72).

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

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

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

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

10313-72 The annunciation to Joachim, although available in HERMAN (ll. 2888-2949), is translated and paraphrased from WACE 16/19-19/14. In HERMAN, Joachim is portrayed as an argumentative, skeptical, and recalcitrant individual--"je nel croi, tant est gregnour

folie" (l. 2893); "Ne sai . . . se me dis verite" (l. 2898); "Non ferai" (l. 2939)--a portrait developed from Pseudo-Matt. where Joachim requires a second visitation from the angel and the warning of his men, "Vide ne ultra contemnas angelum Dei" (III.4) before he will obey. By contrast, WACE presents Joachim as properly submissive to God's will (19/19ff), a trait that will be evident in his daughter in a parallel annunciation scene later. The characterization is consistent with the accepting and reasonable Joachim of the temple scene (ll. 10227-89).

10323 MS C reads "pof."

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

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

10347-50 A translation of WACE 18/12-15. The manner in which Mary is conceived is here made to parallel that of other outstanding Old Testament personages, freed of the taint of lust, and seen as a prelude to her own miraculous virginal conception of Christ.

10351 Here, as in l. 10365; "leue" means 'believe,'
not 'leave.'

10352-6 WACE 18/17-21 with slight changes in sequence.

The passage states unequivocally that Mary was conceived in the normal way (see also ll. 10571-2). Her begetting is exceptional only in that it occurs to parents hitherto unable to procreate and now, at least for the mother, past the age of childbearing.

HERMAN (l. 2945) is likewise explicit about her thoroughly human conception. The desire to normalize the conception was strong enough in Pseudo-Matt. (III.2) to prompt the addition of "ex semine tuo," referring to Joachim, in spite of the angel's promise that Joachim will find Anna "habentem in utero: excitavit enim Deus semen in ea" (see Pseudo-Matt., p. 29ln).

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

The details about the manner of Mary's conception and of God's grace in her are important in the controversy over the conflicting doctrines of original sin

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

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

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

Protevangelium (4.4). The immediate source, however, remains WACE (19/17-20/3).

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

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

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

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

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

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

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

10461 The problematic nature of the line is evident from the various readings: "pat nu mai be thar pe nocht wene" (MS C); "To myrthe me dare the not wene" (L); "I mak na mirthe, thar ye nocht wene" (G); "To

merpe me par pe not wene" (T). The agreement on "par" 'behave, need' suggests some such intended meaning as 'You need not expect to jolly me.' The unfamiliar "par" doubtless prompted L's emendation to "dare." The corresponding passage in WACE 23/10-11 is: "dois me tu dire/ Que joie face ne liée soie?"

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

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

10499 See ll. 10306-76.

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

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

10529 See note to ll. 10354-6.

10531-2 Lines 10648-51 (and WACE 31/13) make it clear that Mary remained in the temple until she was fourteen, not for fourteen years. The source for the present

passage, "Jusques quatorze anz iert gardée" (WACE 26/15), clearly favours the former.

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

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

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

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

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

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

10577-8 See l. 10526.

10579-610 The temple presentation of Mary closely follows WACE 28/10-29/20.

10589-90 The couplet, missing also in MSS LT, present in CG, translates WACE's observation that Mary's ascent started from the bottom step (28/16-7). In Protevan-gelium 7.3 she begins on the third step and dances to the top.

10595-6 WACE 29/4-6: "Illec vout Diex avant mostrer/
Qu'ele doit croistre et haut monter."

10611-54 The account of Mary's temple service is paraphrased and translated from WACE 29/21-31/17. In l. 10611, "mirpful may" is the poet's addition.

10613 MSS GT agree with H. L reads "As she of body wox of name," the second "of" evidently the result of dittography. C bases the comparison solely on Mary's corporal growth: "And als sco wex on hir licame."

10619-20 The source is WACE 30/5-6, which follows the same tradition as HERMAN ll. 3116-7 and De Nativ. Mariae VII.1 in which the angels are merely visitors. In Pseudo-Matt. (VI.2), they bring food.

10698 Despite the support of MS L, the line is unsatisfactory. By marrying, Mary will not be keeping her "avowe of chastite" (l. 10692). The context requires the sense 'and still' which is expressed in CG: "Scho miht her mary and hald hir vow."

10714 The solution to the dilemma created by Mary's

vow of perpetual virginity varies. In Pseudo-Matt. VIII.1-3, both God and an angel offer guidance; in Protevangelium 8.2-3, only the latter does so. In the main tradition, followed by WACE, a voice solves the problem: "Une voix desus aus oïrent." (See also HERMAN 11. 3264ff, De Nativ. Mariae VII.2, and Leg. Aur. 8 Sept., p. 589).

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

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

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

10749-57 Joseph's advanced age, widowhood, and sons older than Mary, are uncanonical details from WACE 36/2-4, ultimately from the second-century Protevangelium 9.2 and popularized by Pseudo-Matt. VIII.4. It was Joseph's oldness, however, which became the central feature of the tradition (cf. De Nativ. Mariae VIII.1; HERMAN 1. 3294; Leg. Aur., 8 Sept., p. 589), perhaps to strengthen belief in Joseph as Mary's chaste guardian. See Amann, Le Protévangile, pp. 38, 52, and Joseph's claim in "The Magi's Oblation" Chester Plays, ed. Deimling, 184/215-6, "[I have been] keper of her virginitie/

... many a day." While the influence of Jerome's related concern to establish Joseph as a life-long virgin ("De Perpetua Virginitate B. Mariae," PL 23 213) can occasionally be found in Middle English drama, "I haue be maydon evyr and evyr more wele ben," "The Betrothal of Mary," Ludus Coventriae, ed. K.S. Block (London: OUP, 1922), EETS ES 120, 88/179, more often Joseph's age is the occasion for bawdy humour: "though I wold, I might not plaie no playe" ("Salutation and Nativity," Chester Plays 110/135-6); Mary is entrusted to him only when he is no longer able "Synne for to Assay," ("The Magi's Oblation," Chester Plays 184/212), and

What heylyght bi legges now to be lame
 bou dedyst hem put ryght freschly owte
 Whan bou dedyst play with 3on dame" ("Trial of
 Joseph and Mary," Lud. Cov., 131/229-31).

Interestingly, in view of the prevalence of the "senex" part of the tradition, C.P. Deasy, St. Joseph in the English Mystery Plays (Washington, 1937), pp. 52-3, notes that no mystery play refers to the "prior marriage" aspect of the Joseph tradition (cited by Lauritis, ed., Life of Our Lady, p. 82n).

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

result of "no" in l. 10761.

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

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

10781-814 The poet's three reasons for Christ's being born to a married virgin do not appear together in any of the poet's usual sources. In MSS GHIT, l. 10780 is followed by the couplet "Why ihesu . . . telle we"

which is in red ink in H. MORRIS prints the lines in bold type as a rubric and leaves them unnumbered. A couplet found only in C (ll. 10781-2) replaces the rubric in that manuscript.

10785-98 This "ad daemonum confusionem" explanation (Leg. Aur., 25 Dec., p. 46; 25 March, p. 216) enjoyed wide acceptance. See "Geburt Jesus," ll. 263-8 (cited by Haenisch, "Sources," p. 20*); The South-English Nativity of Mary and Christ, ed. O.S. Pickering (Heidelberg: Carl Winter Universitätsverlag, 1975), ll. 185-6; Mirk's Festial 108/23-4; and Comestor: "ut diabolus occultaretur Dei partus" (Historia Scholastica, PL 198 1539).

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

10799-808 Marriage to avoid the death-penalty for unwed mothers (Deut. 22:20-1) occurs as an explanation in Jerome ("De Perpetua Virginitate B. Mariae," PL 23 196) and Mirk's Festial 108/13-15.

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

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

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

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

dedication of his poem to her (ll. 111-14).

10816 MORRIS prints the subsequent two lines, written in red ink in MS H, as an unnumbered rubric. They are not found in C.

10817-32 The poet once more returns to WACE (37/9-38/1). De Nativ. Mariae VIII.2 and Leg. Aur. (8 Sept., p. 589) also furnish Mary with seven attendant virgins (ll. 10819-20). Protevangelium mentions no female companions and is vague about Mary's travels after the miracle of the flourishing rod (9.2; 10.2). De Nativ. Mariae (VIII.2), Leg. Aur. (8 Sept., p. 589), and HERMAN (l. 3311) agree that she went to her parents, the last-mentioned differing only in giving her three companions. In Pseudo-Matt. VIII.5, Mary goes directly to Joseph's house but Joseph then spends the next nine months away working. Here, the companions number five, and are named: Rebecca, Sephora, Susanne, Abigée, and Zahel.

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

10833-68 The Annunciation section contains some curious lapses. In short space, we are informed that Joseph is going to Bethlehem to prepare his house for Mary (ll. 10829-30), that Gabriel appeared to Mary before

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

10845 Neither Luke nor the CM poet specifies Mary's activity at the time of the Annunciation. Most often, she was presented as meditating or weaving for the temple, indoors. Less frequently, she was pictured as fetching water outdoors. In Protevangelium 11.1-2, the source of these traditions, the angel appears to her outdoors and again when she returns to her weaving. The double visitation is repeated in Pseudo-Matt. IX.1-2 but De Nativ. Mariae IX.1 records only the "indoors" version.

10849ff Luke 1:28ff.

- 10865 MS L also reads "hir." T, however, has "pere."
CG have an entirely different line.
- 10869 Haenisch's claim ("Sources," p. 17*) that MSS CG abandon WACE here and turn to the Lucan account is in error: both manuscripts continue to follow WACE (31/15-40/31) until l. 10890.
- 10871-2 Missing in MSS LT, present in CG.
- 10875-81 Missing in MSS LT, present in CG, the lines correspond to WACE 39/22-40/8.
- 10888 Missing in MSS LT, present in CG.
- 10891 In Luke 1:36, Elizabeth is less precisely called Mary's "cognata." Since Ismeria and Anna were sisters, Elizabeth and Mary would be first-cousins.
- 10892 Luke 1:36. Surprisingly, the figure is seven in HERMAN l. 3364.
- 10899-90 An elaboration of Luke 1:37.
- 10902-3 Missing in MSS LT, present in CG.
- 10907-24 The poet now abandons Luke and follows WACE (41/9-42/7).
- 10913-6 Missing in MSS LT, present in CG, the lines correspond to WACE 41/18-19.
- 10925-30 Apparently the CM poet's addition.
- 10927 Missing in MS L.
- 10927-30 As Leg. Aur. (25 Dec., p. 40) notes, there was disagreement over the interval from the creation of the world to the birth of Christ/Incarnation: 5199, 5228, 6000 years. Bede ("De Temporibus Liber," PL 90 290)

also remarks on the diversity of opinion and cites 5099 as one estimate. The Stanzaic Life (ll. 57-61) specifies 5196 years. I cannot explain why the CM's figure is six months longer. MSS GLT agree with "elde" in H (l. 10930). C reads "hele." Since "elde" makes no sense as 'age,' we must view the word either as an alternate spelling (along with "heild," "hald," "hil") of "hele" 'salvation,' or as a corruption of "hele."

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

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

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

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

10951 In Luke 1:10, the people are already outside. Cf.

- HERMAN 1. 3170: "La gent en fist issir."
- 10959-61 Based on HERMAN 11. 3174-5.
- 10973 MSS CG include "be": "sal be blith." LT agree with H on its omission. The statement is translated from Luke 1:14.
- 10982 The Oxford English Dictionary ("c~~er~~") points out that in Biblical contexts "siper" preserves its original broad sense of 'strong drink.' Line 12679 is cited in illustration of the point. Cf. WACE 55/18: "Onques ne but sidre ne vin."
- 10985-6 Found in MSS CG, missing in LT.
- 10999 The date of John's conception, 24 Sept., has been added by the poet.
- 11012 Luke 1:36 specifies six months, the time between the Annunciation (25 March) and John's conception (24 Sept.). The poet's extra week is puzzling.
- 11015ff The Visitation follows Luke 1:39ff, except for occasional supplemental detail.
- 11029-30 The suggestion here of a "praying" posture for John is made explicit in Lud. Cov. ("The Visit to Elizabeth" 117/55); "[he] turnyd down on his knes . to oure god reverently."
- 11035-6 Present in MSS CG, missing in LT, the couplet provides parallels for the relationship of Christ (lord, master) to John (man, clerk).
- 11059-64 The chronology in Luke 1:56-7 implies that

Mary left before John was born. M.E. McIver ("Visitation of Mary," New Cath. Ency., 1967 ed.), however, warns that "Luke had a stylistic habit of finishing one incident before beginning the narrative of another," and thus that it is unlikely that Mary would have left before John's birth since the purpose of her visit was to help Elizabeth. This is the view adopted in Leg. Aur. (24 June, p. 358) where Mary acts as Elizabeth's midwife. John's privilege of being lifted off the ground by Mary is mentioned both in Comestor, Hist. Schol. (PL 198 1538) and Leg. Aur. (p. 358). The wording of the latter--"ministrans ei natumque puerum suis sanctis manibus de terra levavit"--is closer, however, to that of ll. 11062-4.

11072-4 HERMAN l. 3207 likewise includes "Païen et sarazin" among the peoples observing the feast of John's birth. The statement may have been prompted by Luke 1:14.

11077-8 Matt. 11:11.

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

11082 "Pe," although more often found as "pai" (MSS CG), "They" (L), or "pei" (T), is a variant of "pei" 'they.'

11086ff Luke 1:59ff.

11095-100 In Luke 1:63-4 Zachary recovers his speech by writing John's name. The events are likewise linked in HERMAN l. 2318. An additional change is that Zachary's prophecies have been considerably shortened from those in the Lucan account (1:67-79).

11102 The Bible does not indicate when John began his desert existence. HERMAN l. 3222 puts the leave-taking age at seven. This and other correspondences in this section indicate that the poet is now following HERMAN.

11108-12 Luke 1:15 mentions John's avoidance of strong drink and Matt. 3:4 supplies details of the camel clothing and desert diet. The poet's additional details are from HERMAN, "ne de pain n'i menga" (l. 3226), and "Onques lingne ne laingne ne vesti n'en usa" (l. 3227).

11117 The scribes had problems with this line. MS C reads "Brought to," & "Bot taght." LT agree with H.

11118 The poet once again turns to WACE (44/21).

11121-2 Present in MSS CG, missing in LT, the couplet translates WACE 45/1-2 on the Virgin's increasingly obvious condition.

11125 Luke makes no mention of either Joseph's absence or Mary's pre-marital pregnancy, and Matt. 1:18 is vague on the subject. The poet's "pre monepes &

more" translates the statement in WACE (45/8) that Joseph returned "quant li quarz mois entra."

11130 Missing in MS L.

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

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

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

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

11172-80 Matt. 1:25, De Nativ. Mariae X.2, and HERMAN

1. 3640 likewise note the chasteness of the relationship. The poet's closely-followed source, however, continues to be WACE (47/12-21).

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

11185-204 The passage combines HERMAN ll. 3469-79a and Luke 2:1-5.

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

11213-6 The allusion is probably to the miracle of

Joseph's flourishing wand (ll. 10763-74). Mirk's Festial (ll. 1003-4), however, claims that plants bore witness to Christ's coming by putting forth leaves and fruit in less than an hour.

11227-32 Cf. l. 10093. This analogy occurs in St. Ildephonsus of Spain, "Sermo XIII: in Diem Sanctae Mariae," PL 96 282; Godefridi Admontensis, "Homilia LXV," PL 174 965; and the play of "Christ and the Doctors," Lud. Soc. 181/97-100. It has also been found on fol. 40 of Geffroi of Paris' Bible, Jean. Bonnard, Les Traductions de la Bible en vers français au moyen âge (Paris, 1884), p. 46, and in the Irish work, Lebar Brecc (James, Lat. Infancy Gospels, p. 106). The poet's immediate source, however, was WACE 49/8-15. For a study of the image, see Yrjö Hirn, The Sacred Shrine (London: MacMillan, 1912), pp. 343-5. Hirn concludes: "The window and the rays of light become, therefore, perpetually recurring similes by the aid of which Christian poetry illustrated both the Conception and the Birth" (p. 344). Interestingly, WACE's "soutilment" (49/12) as a description of the Incarnation and Virgin Birth appears as "sliliker" (l. 11231) in MS G, but as "kyndely" in IT, and "flescheliker" in C. The two groups of readings reflect basically different theological positions. One views Christ's birth as extraordinary, "sine sorde et

sine dolore" (Elucid., I.126. Cf. "Nulla pollutio sanguinis," "nullus dolor," Pseudo-Matt. XIII.3).

The other, as far as possible, stresses the naturalness of the birth as indicative of Christ's humanity.

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

11238-40 HERMAN 11. 3486-8 also notes the simplicity of the Christ child's clothing. MS H's "greybe greyde" conveys basically the same meaning as "gere greide" (CGLT) but is a suspiciously unpoetic combination quite possibly produced through dittography.

11253ff The tethered donkey does not form part of the "tokenyngis" in Luke 2:12. Generally, however, the CM poet is faithful to the Lucan nativity account.

11263-5 Luke 2:9 simply records the shepherds' fears; HERMAN (ll. 3512-3) explains: "De tel visetement ne sont acoustumés." The CM poet seems to have drawn on both.

11272 The tradition of the ox and ass derives from Pseudo-Matt. XIV in response to the prophecies of Isa. 1:3 ("Cognovit bos possessorem suum, Et asinus praesepe domini sui") and Hab. 3:2, which reads as follows in Pseudo-Matt. XIV: "In medio duorum animalium innotesceris." Jerome's translation was based on the Hebrew, not the Greek, and so differs markedly. See his remarks on the subject, "Commentariorum in Abacuc," PL 25 1309.

11279-82 Missing in MSS LT, present in CG. The lines remark that Christ was born at a time of peace on the tenth of the month in the same year as John the Baptist's birth.

11287-8 Luke 2:22 supplemented with Lev. 12:2-4.

11293-305 Lev. 12:1-8.

11307 H's "wip" was probably copied from the preceding line in the exemplar.

11309-12 The poet's moralizing aside on the virtues of poverty.

11313-70 Luke 2:25-38 with minor changes in the narrative order. Simeon's age, unspecified in Luke, is given as 112 in Pseudo-Matt. (XV.2) and the SE Nativity

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

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

11373 The meaning is 'Thirteen days after he was born.'

"For" (also in MS T) is possibly the result of metathesis in copying "Fra" (CG). Matthew, the sole evangelist to deal with the Magi, is vague concerning the time of their visit. The figure thirteen appears in Leg. Aur. (6 Jan., p. 87), A Stanzaic Life l. 1772, and Hist. Schol., PL 198 1541 and was the interval between the traditional dates which emerged for Christmas and the Epiphany. Jan. 6 was already associated with the Magi's visit by the fourth century (see C. Smith, "Epiphany, Feast Of," New Cath. Ency. 1967 ed.).

11376-9 Such speculations about the time of the Magi's visit were invited both by Matthew's silence and by the need to explain why Herod set the cut-off age at two (Matt. 2:16) if the visit occurred only shortly after Christ's birth. One solution to the problem came from Comestor (Hist. Schol., PL 198 1543) who suggested that immediately following the Magi's visit, Herod had to leave on urgent business and was only able

to deal with the matter upon his return nearly two years later. The explanation was repeated in Leg. Aur. (28 Dec., p. 64). Pseudo-Matt. (XVI.1) would be among the works referred to in l. 11379 which adopt the "two-year" theory.

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

11388-9 Balaam's prophecy originates in Num. 24:17.

11398 The Book of Seth is mentioned in Opus Imperf. (PG 56 637). MS G has "man" instead of "name."

11405 Opus Imperf. (PG 56 637) identifies the place as Mount Victorialis.

11418-9 Cf. "habens in se formam quasi pueri parvuli, et super se similitudinem crucis" (Opus Imperf., PG 56 638).

11424-6 Cf. "et neque esca, neque potus defecit in peris eorum" (Opus Imperf., PG 56 638).

11430 Cf. Luke 1:32-3: "et regnabit in domo Iacob in aeternum, et regni eius non erit finis."

11435-40 Leg. Aur. (6 Jan., p. 90) also claims that the star ceased to shine when the Magi entered Jerusalem, but explains the phenomenon as having forced the wise men to make inquiries, thereby publicizing Christ's miraculous birth. The Three Kings of Cologne (52/26-7) adds that the star vanished two miles out of Jerusalem in a "derk cloude." The star's temporary disappearance, although not explicit in the Bible, is easily inferred from the Magi's having to ask directions in Jerusalem (Matt. 2:1-10).

11444-65 Basically Matt. 2:1-3 with supplemental detail from HERMAN ll. 3551-3613.

11467-73 The prophecy in ll. 11467-72 is from Micheas 5:2. The scribe experienced problems with minims in this section, producing two errors in four lines: "diginte" (l. 11470) and "kyinges" (11473).

11483-4 "hit semep to me" probably signals a personal observation for the poet's usual sources offer no such speculation.

11493-506 The names of the Wisemen, not traceable beyond the eighth century (E.J.Joyce, "Magi in the Bible," New Cath. Ency. 1967 ed.), occur in this order in HERMAN ll. 3644-7 (but with a reversal of the last two in Leg. Aur., 6 Jan., p. 88). The same significance is attached to gold and incense in HERMAN (ll. 3671-2), but myrrh is left unexplained despite the intention of completeness: "Si a en ces III. dons. III senefiemens" (l. 3670). The association of myrrh with Christ's humanity and death (CM 11505-6), however, was a commonplace of scriptural exegesis (Leg. Aur., 6 Jan., p. 91; "The Metrical Life of Christ," ed. Shirley P. Stine. Diss. University of Pennsylvania, 1962, ll. 463-74; "The Magi's Oblation" (Chester Plays, 180/82-8, 180/103); and, The Three Kings of Cologne 79/1-3).

11507-37 Matthew's silence (2:11-12) about where the Magi spent the night allowed the assumption that it was with Mary and Joseph, hence in humble fashion. The absence of straw beds and other luxuries is pointed out by HERMAN (ll. 3675-8) which also provides the detail of the Kings' exhaustion (l. 3680. Cf. CM l. 11521).

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

1.

11555-6 Present in MSS CG, missing in LT.

11571-2 Missing in MS C.

11578-9 Matthew's account of the massacre (2:16-18)

leaves the number unspecified. The poet's figure of 144,000 derives from Rev. 7:4, probably by way of HERMAN (l. 3737), some versions of which, however, read 44,000. A misprint in the summary headnote in MORRIS makes the death toll 14,400. From a literary point of view, it is worth noting how strong the contrast is between the poet's avoidance of grisly detail in the narrative of the slaughter and HERMAN's gruesome account (ll. 3718-41).

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

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

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

11597-600 The details of the attendants are drawn from Pseudo-Matt. XVIII.

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

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

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

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

11641-2 On the uncanonical ox and ass, see note to

- l. 11272. Concerning these animals, Vincent de Beauvais gives valuable testimony about the channels for popular transmission of such details: "Et in picturis ecclesiarum quae sunt libri laicorum, sic representatur nobis," Speculum Historiale (1624. photo-reproduced, Graz, Austria: Akademische Druck-u. Verlagsanstalt, 1965), VI, 89.
- 11647-52 Pseudo-Matt. XIX.2 cites the passage but does not name the prophet. The CM poet wrongly identifies him as Jeremiah. The source is Isa. 11:6-9, 65:25. Lines 11651-2 are missing in MS G.
- 11658-730 The episode of the obedient palm tree follows Pseudo-Matt. XX-XXI closely.
- 11668 The poet's reminder of the exotic setting of his narrative.
- 11674-80 Joseph's reply emphasizes the human impossibility of obtaining the fruit and the precariousness of their situation for lack of water. Jesus' double miracle of fruit and water is thus given a dramatic context. The rubric "how þe tree bowed to ihesus" precedes l. 11680 in MS F.
- 11685-6 MS T also preserves the "ne," a sign of the conditional (as in Old French), not the negative.
- 11709 "Inde ange[ll] brac þe tre" precedes this line in MS G.
- 11714 MSS CFG agree with H's "heþen," a variant of

"hennes" (T).

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

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

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

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

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

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

11776 See note to l. 11754.

11782 The scribe of MS H possibly transposed an -en suffix, thus producing "hadden stonde" for "had stonden," the version found in CFGT.

11785-6 Missing in MSS LT, present in CFG. MORRIS wrongly indicates the gap in LT as 'll. 11787-8.

11789-94 The story is told in Exod. 14:5-29. The sudden belief of the ruler parallels the renewed conviction of the Israelites (Exod. 14:31) after God's demonstration of power.

11797-926 For the account of Herod's death, the poet generally relied on HERMAN ll. 3742ff. Certain details, such as Herod's thirty-seven year reign (ll. 11799-801), do not come from HERMAN (cf. "Longas regna Herodes" l. 3742) but are derived from Comestor's Hist. Schol. (PL 198 1547). A reign of "pries seuen" (also in MS T) after Christ's birth would make Him twenty-one when he returned from Egypt. The correct reading, "yeres seuen," is found in CG. Leg. Aur. (28 Dec., p. 64), The Three Kings of Cologne 90/30, and the SE Nativity also limit Herod's rule to seven years after the Incarnation. The scribe's erroneous "pries" probably reflects his textual disorientation in copying "pritty" and "yeres" in his exemplar (ll. 11799, 11801).

11802-15 Based on HERMAN ll. 3743-8, but the villifi-

cation is much more pronounced in CM. The accusation in l. 11810 stems from the tradition that Herod killed his plotting sons, Alexander and Aristobulus, and perhaps includes a reference to the accidental slaying of a younger son who happened to be in Bethlehem during the massacre (see Leg. Aur., 28 Dec., p. 65). In the Metrical Life (ll. 714-29), Herod has this son killed in his presence.

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

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

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

11879 Herod is also foul-tongued in HERMAN (l. 3781): "Que queistes cheens, fil a putain glouton?". (Cf. l. 3788).

11884 A popular colloquial expression of the period.

CM provides the earliest reference cited by

B.J. Whiting, Proverbs, Sentences, and Proverbial

Phrases from English Writings Mainly before 1500

(Cambridge, Mass.: Belknap Press, 1968), T485.

The saying remained in use at least until the seventeenth century. See M.P. Tilley, A Dictionary of the Proverbs in England in the sixteenth and seventeenth Centuries (Ann Arbor: University of Michigan, 1950), T536.

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

11907-10 Missing in MSS CGLT, found in F, the lines allude to other strange deeds at the time too time-consuming to tell. F also contains a two-line rubric preceding l. 11911.

11911-26 Cf. Matt. 2:19-22.

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

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

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

11940 Cf. "filius diaboli," Pseudo-Matt. XXVI.1.

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

illis, filius diaboli, animo invido clausit aditus qui ministrabant aquas in lacus"

11975-6 Christ's spiteful treatment of the corpse follows Pseudo-Matt. XXVI.3: "pede suo dextro percutiens nates mortui."

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

11992 The accusation of breaking the Sabbath as a child was doubtless inspired by the same charges against the adult Christ (Luke 6:1-11; 13:10-16; John 5:9-16).

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

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

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

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

- 12039 The corresponding passage in Pseudo-Matt. XXIX reads "parentes mortui."
- 12041-4 The puzzlement over the child's nature serves the polemical goal of asserting Christ's supra-human powers from infancy. See A.F. Findlay, Byways in Early Christian Literature: Studies in the Uncanonical Gospels and Acts (Edinburgh: T. & T. Clark, 1923), p. 177. The Bible's silence about any demonstration of divinity through miracles prior to manhood left the subject open to controversy.
12053. "wedis" is not the noun 'clothes' but the verb 'grow angry.'
- 12072 MS F reads "bi pe arme." In Pseudo-Matt. XXIX, Christ lifts the body "ab aure."
- 12078 MSS GT agree with H but CF have "pu3t hit sel-coup." The line is followed by a two-line rubric in F.
- 12079-167 The heated words between Christ and the first teacher provide an appropriate introduction to the more dramatic pedagogical dispute which occurs later. The poet, despite such changes as expunging the teacher's name (Zaccheus--Pseudo-Matt. XXX.1) and adding ll. 12089-90, sticks closely to his source. Unlike the earlier feats, Christ's confounding of learned men as a child has a Biblical basis (Luke 2:40-7).

- 12094-5 The accusation has a slightly different character in Pseudo-Matt. XXX.1 in that Joseph and Mary are more concerned with their son than with the traditions of the people.
- 12118 The form of the utterance is reminiscent of John 8:58.
- 12126 MS T agrees with H. CFG have "Bot ellis."
- 12136 MSS CGT have "five." F has "vij." The spacing between "pou" and "3t" is less than between other words in the line, suggesting the possibility that the scribe misread his exemplar as "pou3t." He also frequently makes errors of omission, however, and this is perhaps the likelier explanation.
- 12143 MSS CFG read "thinc" against HT's "haue." See note to l. 12078.
- 12151-3 Pseudo-Matt. XXX.4, which in turn draws on John 8:53-8.
- 12168-252 In presenting Christ's disputation with Levi, the poet continues to paraphrase and translate his source, Pseudo-Matt. (XXXI.1-3).
- 12180 The identity of the letter, Aleph (Pseudo-Matt. XXXI.1), has been omitted.
- 12183 The poet suppresses "virgam storatinam" (Pseudo-Matt. XXXI.1) as neither necessary nor meaningful to his audience.
- 12188 The poet simplifies and personalizes the corres-

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

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

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

12199-200 The poet here (and later) replaces or confuses the Hebrew "aleph" of his source (Pseudo-Matt. XXXI.2) with the more familiar Greek "alpha." MS T

likewise reads "sew." The literal sense of the lines seems to be that different people view the various letters differently. However, "dispositione discernitur" (Pseudo-Matt. XXXI.2) and the different rhyme words "taw/knaw" in CFG argue that the poet's intended meaning is that the letters are recognized by their diverse appearances.

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

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

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

12231 Like the preceding line, this one proved troublesome. The readings are: "Bot i caitif al nu am biscorn" (MS C); "Bot i, caitef, nu al bischorn" (G);

"bot I caytef now am I borne" (F); and T agrees with H. The inclusion of "nu" and "am" in H would sharpen the contrast, but the line can probably stand as it is.

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

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

12268 The poet's addition.

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

12273-4 The poet's addition.

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

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

- source that Jesus' reputation for nasty behaviour makes his absent parents immediately suspect him.
- 12285-6 "stryf" and "felounly" are the poet's additions to the emotionally flat accusation of the parents in Pseudo-Matt. XXXII.
- 12288 This is the second occurrence (see l. 11973) of the curious form "Ihesc" in MSS HT.
- 12297-8 In Pseudo-Matt. XXXII, the source, Jesus proceeds directly to establishing his innocence.
- 12303-22 MSS CFGT support H in beginning a new narrative section here. F, in addition, has an introductory two-line rubric. The division in Pseudo-Matt. seems less natural, the next chapter (XXXIII) not beginning until l. 12306. In remedying the lacuna of one leaf in H (ll. 12313-474), I have substituted the text from T as printed in MORRIS, except that I continue to capitalize the initial letter in each line.
- 12307-8 The child's obedience is not mentioned in Pseudo-Matt. XXXIII.
- 12315 MS F's "~~wip-ouwen~~ witte a reklis dint" transforms the act into a mere blunder devoid of deliberate malice. T, like CG, allows for either possibility. Pseudo-Matt. XXXIII shows no interest in this aspect of the incident.
- 12317 I do not know the poet's source for this detail.

Pseudo-Matt. (XXXIII) states only that Christ carried the water home in His cloak.

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

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

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

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

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

The miracle is reminiscent of another in which the Holy Family on their flight into Egypt come across peasants sowing wheat. Mary, leaving instructions that anyone inquiring about the family be told that the time of passage coincided with the seeding, pressed on with the group. Immediately, the wheat sprang up, ready for harvesting. Herod's troops, arriving moments later and learning that their quarry passed by at seed time, gave up the pursuit in despair.

See Adey Horton, The Child Jesus (London: Geoffrey Chapman, 1975), pp. 109-110. Here, however, the miracle serves a primarily narrative (suspense-creating) function, differing markedly from the CM poet's employment of it to demonstrate the Christ child's amazing powers.

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

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

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

12357-60 The various readings in MSS CFGT indicate problems with the Latin, "Hic nisi gravia fecisset peccata aut parentes eius, non se ultro leonibus obtulisset" (Pseudo-Matt. XXXV). None of the four manuscripts, for example, conveys the notion of desperate sinfulness as a motive for the apparent suicidal entrance to the lions' den. Although different from the Latin, and

variously expressed, the thought in both C and P is that the lions would not honour a sinful person. G and T, however, garble the idea to mean the opposite, that the lions would show obedience only if the person were sinful. The episode has affinities with other accounts in which holiness, nobility, or purity has a subduing effect on wild animals (e.g., the story of the Virgin and the unicorn).

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

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

- 12385-6 In Pseudo-Matt., the detail occurs early in the lions' den episode (XXXV).
- 12387-414 There is no strictly comparable adult miracle for this childhood feat of stretching wood. The closest is the multiplication of the fishes and loaves (Matt. 14:13-21) which likewise miraculously changes quantity to suit the circumstances. See also, however, the account of the expanding and shrinking rood-beam in ll. 8777-8820. A one-line rubric introduces the section in MS F.
- 12393 The poet transforms the six cubits of his source (Pseudo-Matt. XXXVII.1) into its rough equivalent in English measure.
- 12402 The line, not found in Pseudo-Matt., is clearest in MS F: "oft laide he hit doun & toke up agayn" (CG are similar). Here, Joseph's distraught state, seen in his repeated desperate attempts to make the short beam fit, is as skilfully suggested as it is poorly presented in T.
- 12403 In Pseudo-Matt. XXXVII.1, Joseph's reaction is much stronger: "aestuando cogitare."
- 12404 MSS CFG stress the awkwardness of the situation through "vngainand tre." T's "ilke for seide" is tautologous.
- 12415-48 For the most part, this additional pedagogical disputation is accurately translated from Pseudo-Matt.

XXXVIII. A one-line rubric introduces the section in MS F.

12422 Cf. Pseudo-Matt. XXXVIII.1: "Et tum coepit magister imperiose eum docere."

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

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

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

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

12449-84 The third pedagogical episode stands apart by its fidelity to, and sober development of, the Lucan account of Christ and the doctors (2:40-7). The CM poet's immediate source, which he follows closely, is still, however, Pseudo-Matt. (XXXIX). In MSS FG, a two-line rubric introduces the section. In addition,

FG and T mark the start of the episode paleographically. G apparently makes no such distinction.

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

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

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

12487-516 The revival of the deceased burgess was no doubt inspired by such canonical accounts as the raising of Lazarus (John 11:39-44), the widow's son (Luke 7:12-15), and Jairus' daughter (Luke 8:41-55). In MS F a one-line rubric introduces the episode, which follows Pseudo-Matt. XL closely.

- 12488 Capharnaum, the site of many of Christ's miracles, is a natural choice for a specific location (see Matt. 11:23; Luke 4:23).
- 12491 Pseudo-Matt. XI does not specify the man's rank: "quidam homo . . . dives valde."
- 12510 Joseph is less casual in the source: "statim abiit . . . currens" (Pseudo-Matt. XI).
- 12515 MSS GT agree with H ('ready to be carried'? 'prepared on the bier'?). F reads: "bodi a-pon pe bere." C is puzzling: "pat lik liknes to bere." If not a meaningless reading through haplography, the sense would be: 'the corpse took on the likeness [of a living person].'
- 12516 The poet omits the revived man's curiosity about the identity of Jesus (Pseudo-Matt. XI).
- 12517-42 The viper episode, although rich in potential symbolism, remains a simple, literal narrative of wonder-working, as it is in the source (Pseudo-Matt. XLI). Although there is no strict canonical parallel for the miracle, Christ's healing of the withered hand (Mark 3:1-5; Luke 6:6-10) is probably close enough to have been an influence. Also worth consideration is an episode in Pseudo-Matt. (XIII.3-5) in which a midwife, in doubting-Thomas fashion, grotesquely examines the Virgin to ascertain her post-partem virginity and suffers a withered hand for her lack of faith. Restor-

ation occurs when she touches the edge of Christ's swaddling clothes (XIII.5).

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

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

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

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

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

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

12542 The poet has omitted matter, thus making James

and Christ the antecedents of "bei" and consequently the somewhat awkward "discoverers" of the dead serpent. In Pseudo-Matt. XLI.2, it is Joseph and Mary who investigate the commotion and "invenerunt serpentum mortuum."

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

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

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

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

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

12548-51 "mary cleophe" is identified as the Virgin's sister in John 19:25. Both WACE (54/10-55/7) and Leg. Aur. (8 Sept., p. 586) record the tradition of Anna's three marriages--to Joachim, Cleophas, and

Salome--each of which produced a daughter called Mary. HERMAN (ll. 3123-53) agrees substantially with these versions except for reversing the order of the second and third husbands. See Max Förster, "Die Legende vom Trinubium der hl. Anna," Probleme der englischen Sprache und Kultur (Festschrift Johannes Hoops), ed. Wolfgang Keller (Heidelberg: Carl Winter, 1925), pp. 105-30.

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

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

12577-655 Having finished with the period of Christ's life about which the Bible is silent, from the flight

into Egypt as an infant to the disputation with the doctors at age twelve, the poet now turns to Luke 2:42-52 for the sole scriptural account of an event in Christ's youth.

12582 It is noteworthy that the poet's claim of truthfulness for his source is not one he made when drawing on apocryphal materials.

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

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

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

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

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

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

12648 Luke 3:23.

12649-52 Missing in MSS CGT, present in F, the lines

explain that Christ's miracles are too numerous to permit complete coverage.

12653-4 HERMAN l. 3821: "Adonc s'est porpensés, baptiser se fera."

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

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

12673-4 The second line is variously written: "For sibberadyn & grete bounte" (F); "For sibrede worshepe

& beaute" (T); "For sibred worschip and bunte" (G);
 and "For sibred wirschip and bute" (C--emended to
 "bunte" by MORRIS). The couplet in WACE (55/12-13),
 "Frere fu dit par parente, / Et par valor et par bonte,"
 shows that F omitted a term and that HT (C ?) misread
 "bonte" as "beauty."

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

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

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

Et tant ora agenoillons,
 Que la char fu creue grant
 Deseur les . ij. genouz devant.

WACE makes no mention of lameness, however.

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

12693-708 The details of Anna's third marriage are

largely translated from WACE 56/7-57/7.

12700 MSS CGT indicate that the initial word should read "Michel." F seems corrupt: "to name Iam. an had I. say." The epithets "Great" and "Less" (Mark 15:40) were applied respectively to James, son of Zebedee, and James, son of Alpheus, as distinguishing epithets.

12701 Ultimately Acts 12:2, but the immediate source is WACE 56/15: "Qu'Erodes fist martirier."

12704-12 The portrait of John as intimate companion and favourite apostle of Christ derives ultimately from New Testament situations and inferences. Thus, John is privileged to witness the transfiguration (Matt. 17:1-2), the agony in the garden (Mark 14:33), the revival of Jairus' daughter (Luke 8:51), and to ask Christ questions on Olivet (Mark 13:3). So too, however, are both Peter and James. What singled John out was his identification as "illum discipulum, quem diligebat Iesus" and more importantly, as the man chosen by the Saviour to look after the Virgin (John 19:25-6); as the one "recumbens . . . in sinu Iesu" at the Last Supper (John 13:23); and as the first disciple to recognize the risen Christ (John 21:7). All these passages, as well as John 20:2, employ the "quem diligebat Iesus" phrase. The CM poet's direct source, however, was clearly WACE 56/21-57/7.

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ABSTRACT

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

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