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54
An Edition of Cursor Mundi 12713-17082

from

MS. College of Arms, Arundel LVII

by

Henry J. Stauffenberg

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

UNIVERSITY OF OTTAWA

OTTAWA, CANADA, 1977



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ABSTRACT

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

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

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

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

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

ACKNOWLEDGEMENTS

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

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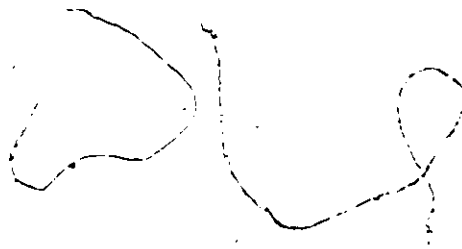
A handwritten signature or scribble, possibly reading "Ave", located in the lower center of the page. The lines are thin and somewhat irregular, suggesting a light pen or pencil stroke.

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INTRODUCTION

The present edition of CM 12713-17082 has been prepared from the heretofore unpublished MS. Arundel LVII (subsequently designated "H").¹ As to subject-matter, this self-contained section corresponds to the "sexe elde" in the spiritual history of mankind, thus incorporating the principal events of the New Testament from the ministry of John the Baptist through the Crucifixion.² Explanatory notes appended to the text discuss pertinent exegetical traditions, as well as points of philological significance.

This dissertation has been undertaken as one segment of a projected pentapartite edition to be completed under the general supervision of Dr. A. P. Campbell.³

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

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

³ The first 8,508 lines have been edited by Mrs. Sarah Horrall in The Old Testament Section of the Cursor Mundi (OTSCM), Diss. University of Ottawa, 1973. Remaining portions are currently under preparation by Mr. Roger Fowler and Mr. Peter Mous.

The Cursor's dual value as a repository of religious lore and as a significant index to the spiritual mentality of the Middle Ages cannot be questioned. Unfortunately, however, the Morris parallel-text edition corresponding to the section treated herein dates from 1876. Moreover, this ambitious work is not entirely satisfactory in terms of its critical apparatus.¹ The present edition of MS. H, together with that of Mrs. Horrall and those currently in preparation, makes available yet another southern redaction of the poem, supplemented by a more extensive analysis of its relation to contemporary exegetical influences than has been attempted previously.

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

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

² The Bible in Early English Literature (Seattle: The University of Washington Press, 1976), pp. 165-193.

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

THE STRUCTURE OF CM 12713-17082

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

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

THE MANUSCRIPT

The authoritative MED assigns MS. Arundel LVII to the late fourteenth century,¹ as does W. H. Black.² Other sources, however, opt for a fifteenth-century provenance.³ Deriving its name from the seventeenth-century antiquarian Thomas Howard, Earl of Arundel (1585-1646),⁴ the MS itself consists of 175 folios, of which 1r-132v are devoted to CM; folios 133r-175v contain an incomplete transcription of the Pricke of Conscience. It should be noted that ll. 1-152 are missing from H.

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

² Catalogue of the Arundel Manuscripts in the Library of the College of Arms (London, 1839), p. 101. Black simply dates the MS "toward the end of the XIVth century."

³ A mid-fifteenth-century dating is advanced by both Hupe (CM, p. 68*) and Brown (Register of Middle English Religious and Didactic Verse, Part I, p. 426). Following Hupe, Renwick and Orton, The Beginnings of English Literature to Skelton 1509 (London, 1966), p. 305, date H "c. 1450."

⁴ For the disposition of the Arundel collection, see T. C. Skeat, "The Catalogues of the British Museum: 2. Manuscripts," Journal of Documentation, VII (1951), 25-26.

Hupe notes that H is written "in double columns, each of forty lines."¹ He does not mention, however, that the Passion-narrative (fols. 88r-100v) has been copied in long lines divided into hemistichs by a medial coma. Concerning the script, it is, like that of many later ME MSS, a highly legible lettre batarde.² The only collation of the MS published antecedently is inaccurate; the true collation has been established by Mrs. Sarah Horrall.³

On the evidence of dialect, Hupe asserts that H, like T, was transcribed "in a South-Western dialect near the Midland confines."⁴ According to Angus McIntosh, the MS was most likely produced in the vicinity of Lichfield.⁵

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

¹ CM, p. 68*.

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

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

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

⁵ M. G. Dareau and A. McIntosh, "A Dialect Word in Some West Midland Manuscripts of the Prick of Conscience," Edinburgh Studies in English and Scots, eds. A. J. Aitken et al. (London, 1971), p. 21.

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

¹ See, e.g., ll. 12725 "hali(y)/holy," 12784 "fand(e)/fond," 13025 "hame/home," 13855 "hande(i)s/hondis," 14392 "pra/pro," 14714 "lare/lore," 15435 "fang/fong," 15912 "tald(e)/told," 16284 "pare/pore," 16286 "sare/sore," 16288 "mare/more," 16310 "an(e)/one," 16312 "gan(e)/gone," 16326 "fa/fo," 16328 "sla/slo," 16330 "ga/go," 17035 "hang/hong," 17058 "strang/strong," etc.

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

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

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

OTHER MANUSCRIPTS OF CM

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

¹ J. J. Lamberts, The Dialect of Cursor Mundi (Cotton MS Vespasian A III), Diss. Michigan, 1953, p. 7, asserts that this text was copied in the vicinity of Durham. For descriptions of the MS, see A Catalogue of the MSS in the Cottonian Library Deposited in the British Museum (London, 1802); also Hupe, CM, pp. 63*-65*.

² This MS. is described by Falconer Madan and H. H. E. Graster in A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford (Oxford, 1937), II ii, pp. 777-8, and by Hupe, CM, pp. 66*-67*. Samuel Moore, Sanford B. Meech, and Harold Whitehall, Middle English Dialect Characteristics and Dialect Boundaries, in Essays and Studies in English and Comparative Literature (Ann Arbor, 1935), p. 2, designate the dialect as Lancastrian West Midland.

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

⁴ Described by M. R. James, The Western Manuscripts in the Library of Trinity College Cambridge, II (Cambridge, 1901); Hupe, CM, pp. 67*-68*. Hupe (p. 135*) states that "Our scribe (T) belongs to the South-Midland, and more towards the West;" he concludes that the MS was copied in southern Hereford. Angus McIntosh, "A New Approach to Middle English Dialectology," English Studies, XLIV (1963), rpt. in Roger Lass, ed., Approaches to English Historical Linguistics (New York, 1969), pp. 396-8, suggests that the MS was copied at Lichfield, where H also originated.

were produced between 1375 and 1400. Two fifteenth-century MSS of CM are also extant: B (BM Addit. 36983, fols.1r-117v; 127v-158v)¹ and L (Bodl. 1479, Laud Misc. 416, fols.66r-181v).² In addition to the foregoing, two fragmentary copies of the Cursor survive: E (MS of the Royal College of Physicians, known as the Edinburgh Fragment, fols.37v-50v; 16r-36v)³ and Add. (BM Addit. 31042, fols.3r-32v).⁴

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

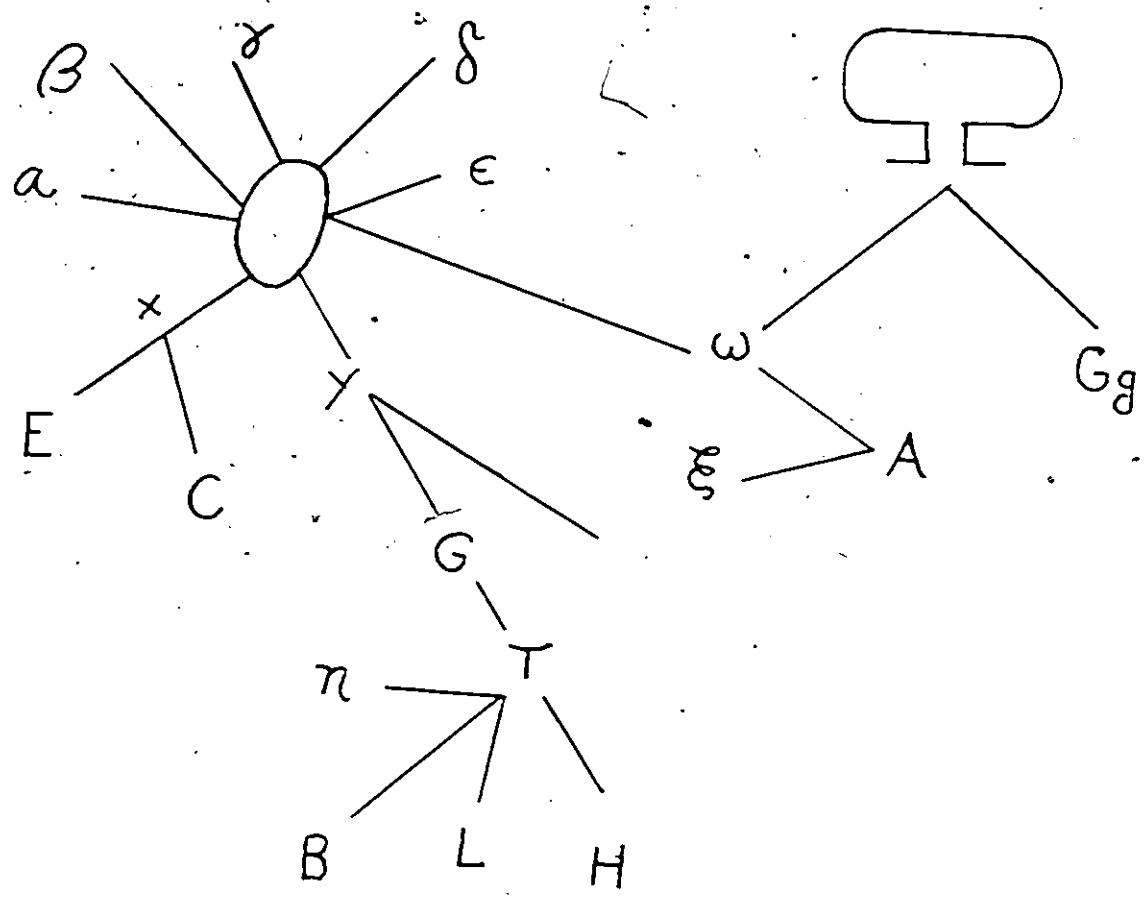
² See Falconer Madan, Summary Catalogue, II (Oxford, 1922), p. 63 and Hupe, CM, pp. 68*-69* for descriptions. Ascribed to "the extremest south of the East Midland" district by Hupe (p. 103*), a date in the MS itself makes it possible to assign L to 1459. Moreover, a note indicating that the owner was one "syster Ann Colville" enables investigators to locate the MS at Syon, near London, in the Bridgettine Abbey of St. Saviour, the Blessed Virgin Mary, and St. Bridget; see N. R. Kerr, Medieval Libraries of Great Britain, 2nd ed. (London, 1964), p. 186. Morris utilized extracts from L to fill lacunae in his edition of MS. F.

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

⁴ Consult Karl Brunner, "Hs. Brit. Mus. Additional 31042," Archiv, CXXXII (1914), 316-27. Containing ll. 10630-14933 and 17111-17188 of CM, the MS was copied by Robert Thornton of Yorkshire. The MED assigns this MS to the period 1425-1475.

MANUSCRIPT RELATIONS

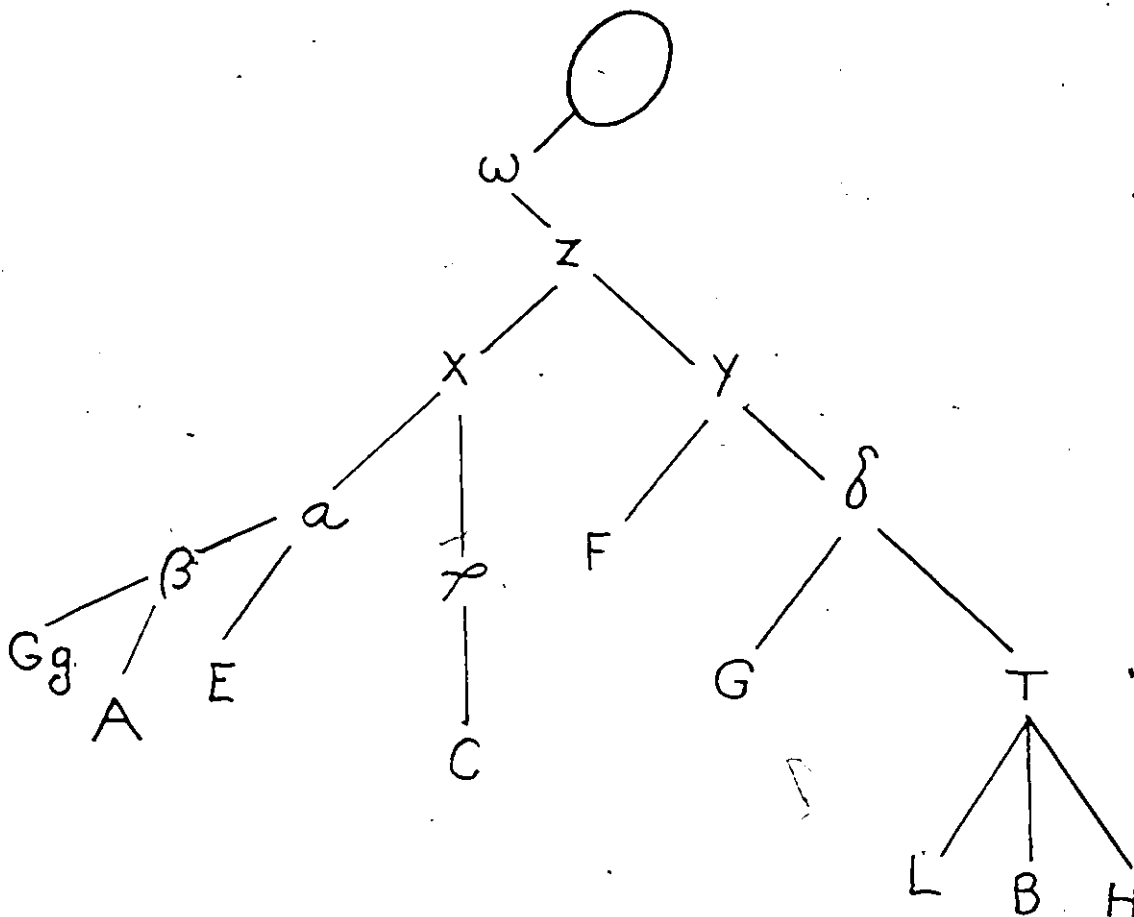
In his essay on "The Filiation and Text of the Manuscripts," Hupe published the following stemma indicating T as the proximate southern exemplar for B, L, and H:¹



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

¹ CM, p. 103*.

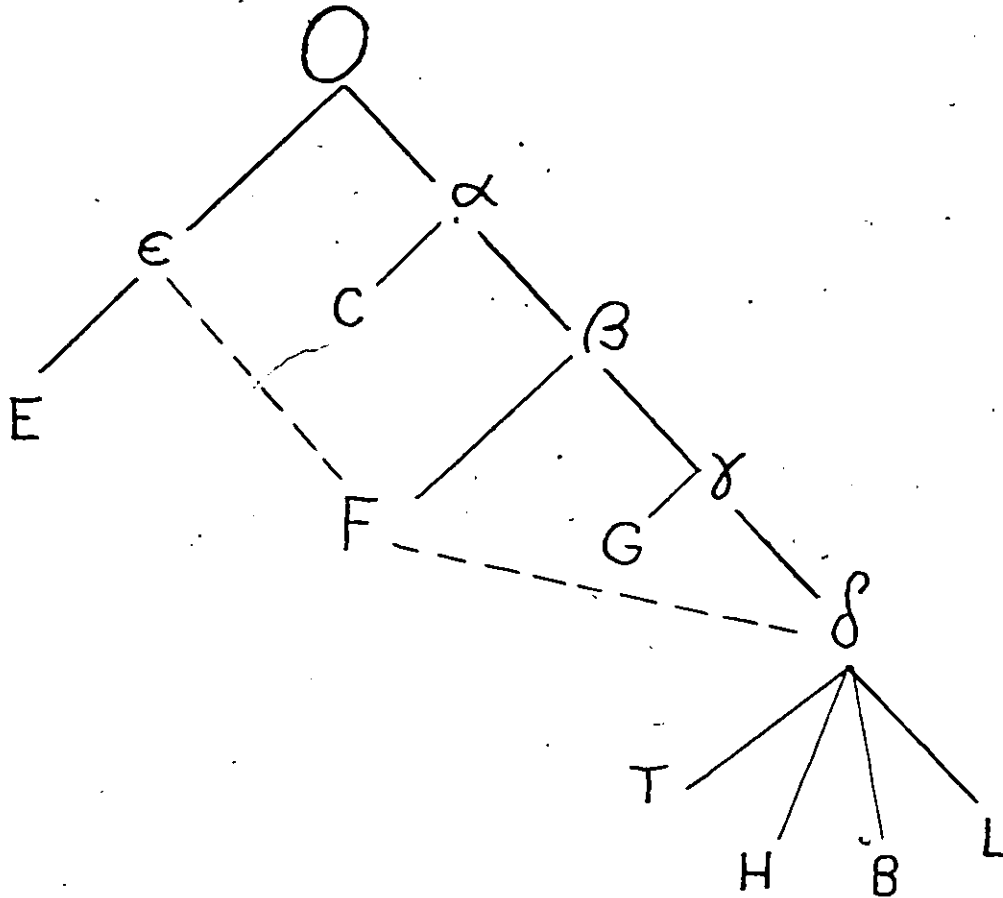
doubt."¹ His modified stemma appears below:



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

¹ Cursor Studies I: "The Pedigree of the MSS," CM, p. 116*. Also consult the same author's "Zum Handschriftenverhältniss und zur Textkritik des Cursor Mundi," Anglia, XI (1889), 121-145, and "Cursor Mundi," Anglia Beiblatt, I (1890-91), 133-136.

² "Zum Handschriftenverhältniss und zur Textkritik des Cursor Mundi," Englische Studien, XI (1888), 259. Cf. Kaluza's "Zu den Quellen und dem Handschriftenverhältniss des Cursor Mundi," Englische Studien, XII (1889), 451-8.



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

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

¹ OTSCM, pp. xv-xvii.

DATE

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

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

¹ CM, pp. 186*-7*.

² Early Middle English Texts (London, 1951), p. 114.

³ Geoffrey Shepherd, "English Versions of the Scriptures before Wyclif," CHB II: The West from the Fathers to the Reformation, ed. G. W. H. Lampe (Cambridge, 1969), p. 383.

⁴ The Narrative Unity of the Cursor Mundi (Glasgow, 1970), p. 9.

⁵ Beginnings, p. 305.

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

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

AUTHORSHIP AND PROVENANCE

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

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

The attribution of CM to a secular priest, nevertheless,

¹ Narrative Unity, p. 9.

² Ibid., p. 197.

³ In MS. F, this section is entitled "Of þe office of prest."

⁴ The South English Legendary Collection: A Study in Middle English Religious Literature of the Thirteenth and Fourteenth Centuries. Diss. Toronto, 1964, pp. 252-5.

⁵ Ll. 26172, MSS. C and F.

entails certain difficulties. For one thing, the lack of intellectual attainment characteristic of the medieval parochial clergy is only too well documented. That the situation had not improved markedly even as late as the fifteenth century is attested by the preface to John Mirk's Instructions for Parish Priests:

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

(ll. 1-10)

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

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

¹ Med. Libs., pp. 219-224.

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

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

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

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

³ R. B. Dobson, "The Last English Monks on Scottish Soil: The Severance of Coldingham Priory from the Monastery of Durham 1461-78," Scottish Historical Review, XLVI (1967), 1-3.

⁴ The Rime-Vowels of Cursor Mundi (Upsala, 1919), pp. xiv-xv.

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

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

¹ Zur Geographie des mittelenglischen Wortschatzes (1937; rpt. New York, 1970), pp. 5-14.

² "Zu den Quellen," 453.

³ Narrative Unity, p. 9.

⁴ *Op. cit.*, p. 6.

⁵ C. A. Previtte-Orton and Z. N. Brooke, eds., The Cambridge Medieval History: Volume of Maps (Cambridge, 1936), Map 36.

Despite the variety of views concerning provenance, no significant evidence has been adduced to challenge the poem's Durham-attribution.

GENRE

Admittedly, CM is difficult to categorize; indeed, it should be properly considered a "generic compendium," incorporating aspects of universal history, biblical paraphrase, hagiography, and popular religious legend. The text is, moreover, liberally interspersed with pious lyrics, proverbial reflections, and homiletic admonitions. Baugh's designation of the Cursor as an "omnibus poem"¹ is, therefore, most appropriate.

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

¹ A Literary History of England (New York, 1967), p. 206.

² A Manual of the Writings in Middle English 1050-1400, (New Haven, 1916), p. 338ff.

³ Narrative Unity, p. 13.

⁴ Early ME Texts, p. 114.

⁵ The Seven Deadly Sins (East Lansing, Mich., 1952), p. 175.

Benwick/Orton.¹

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

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

¹ Beginnings, p. 305.

² For Beryl Smalley, CM is actually a type of counter-romance; see English Friars and Antiquity in the Early Fourteenth Century (1960), p. 24. Cf. W. H. Schofield's view in English Literature from the Norman Conquest to Chaucer (London, 1925), p. 76.

³ Les Traductions de la Bible en vers français au moyen age (Paris, 1884), p. 41.

⁴ See n. to l. 12715.

contemporary Medieval devotion to Our Blessed Lady."¹

The section treated in the present edition introduces a new generic element: the "gospel harmony."² Indeed, even a brief examination of Haenisch's table of Vulgate sources³ establishes the indisputable relation of CM 12713-17082 to this formal tradition.⁴ Consequently, the Cursor-poet's narrative of the "sexte elde" should be regarded as constituting an autonomous generic unit within the work's broader structural framework--i.e., a gospel harmony supplemented by apocryphal episodes and details.

¹ Narrative Unity, p. 15.

² Frances Foster, in her introduction to the Northern Passion (London, 1916), EETS OS, 147, pp. 47-48, provides a convenient summary of the development of medieval evangelary fusion, with special reference to such writers as Augustine, Victor of Capua, and Clement de Lanthony. Tatian's Diatesseron (Ed. H. W. Hogg, A-NF X) supplies a classic example of the genre; for a typical ME scriptural synthesis, see The Pepysian Gospel Harmony, ed. Margery Goates (London, 1922), EETS OS 157.

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

⁴ See, for example, n. to ll. 15789-816.

SOURCES OF CM 12713-17082

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

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

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

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

The Vulgate Bible

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

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

¹ P. xxi, n. 62.

² Inq., pp. 35*-39*.

Herman's Bible

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

The Old French Rood Poem

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

¹ This important text was edited by Otto Moldenhauer under the title La Bible von Herman de Valenciennes II (Griefswald, 1914), but published in incomplete form. Karl Bartsch's Chestomathie de l'ancien français, 10th ed. (Leipzig, 1910), pp. 71-76, also furnishes an excerpt. For an extensive comparison, consult Doris Borland's The CURSOR MUNDI and HERMAN'S BIBLE, Diss. Chicago, 1929, and her subsequent article "Herman's Bible and the Cursor Mundi," SP, XXX (1933), 427-44. A more recent study is Philip Buehler's "The Cursor Mundi and Herman's Bible--Some Additional Parallels," SP, LXI (1964), 485-99.

² The History of the Holy Rood Tree (London, 1884), EETS OS 103, pp. xxiiiff. Napier published several parallel extracts to demonstrate the relation between both poems.

and the "scalded cock"), l. 16543ff. (the Crucifixion), and l. 16861ff. (the "humatio" of the three crosses).

Vita Prothoplausti Ade

This work, more commonly known as the Legende, was also established as a source by A. S. Napier.¹ Its contribution to CM 12713-17082 is chiefly evident on the basis of details not contained in the OF Rood Poem, such as the "mira fragrantia" associated with the cross-wood (16561-2).

Historia Scholastica Evangelica

Petrus Comestor's monumental work² was originally accorded source-status by Haenisch.³ Apart from supplying a broadly authoritative exegetical structure for many medieval religious texts, the Historia also cautiously transmitted such non-canonical notions as John the Evangelist's identification with the bridegroom at Cana (ll. 13424-30; 13438-9). In some cases, Comestor may have inspired the southern redactor of CM to depart from the original northern reading in such significant details as the substitution of palm for pine in the composition of the rood-arbor (l. 16565).

¹ Ibid. The version quoted in the present edition is that of C. Horstmann (based upon MS. Queens Coll. Oxford 213) in "Nachträge zu den Legenden," Archiv für das Studium der Neuren Sprachen, LXXVI (1887), 459-70.

² PL CXCVIII, 1537ff.

³ Inq., pp. 3*-13*.

Few scholars, however, would now agree with W. H. Schofield's opinion that "Comestor was the chief source of the Cursor Mundi."¹

Le Chateau d'Amour

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

¹ English Literature to Chaucer, p. 76.

² Two A-N versions have been utilized in preparing the present text: Robert Grosseteste's Chateau d'Amour, ed. M. Cooke, Publications of the Caxton Society XV (1852), rpt. 1967, and Le Chateau d'Amour de Robert Grosseteste, ed. J. Murray (Paris, 1918). A ME edition, dating from the latter half of the thirteenth century, is included by Carl Horstmann in Minor Poems of the Vernon Manuscript, EETS 98, 117 (London, 1892), pp. 355 passim.

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

⁴ Inq., pp. 23*-31*.

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

Legenda Aurea

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

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

² Inq., pp. 47*-56*.

³ Ll. 12733-51.

EDITORIAL PRINCIPLES

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

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

The following descriptive criteria have been adopted to distinguish between the different types of capitals appearing

in H. "Large" and "medium" capital letters occupy respectively four and two lines of text; only one instance of the former is encountered in this section of CM (fol. 87v). "Small" capitals, which usually begin a column, are only slightly larger than regular initial capitals, although they clearly vary in shape; often, such distinctions occur as a result of elongation.¹

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

¹ OTSCM, p. lxii. The several editors of MS. H have agreed to follow Mrs. Horrall's system of classification.

CURSOR MUNDI

(College of Herald's MS Arundel LVII)

Of þis nomore but oþer here fol.74r col.2
 Of ion baptist & ihesu dere
 þe sixte elde to brynge in place 12715
 Whenne þat god wolde sprede his grace
 To his owne chosen trewe
 þe testament bigon he newe
 Wher of seynt Ion was messengere
 þat of holynes had no pere 12720
 Wip his baner he coom bifore
 To teche þe lawe of cristen lore
 Ion as banerere of honoure fol.74v col.1
 Coom þo bifore oure saueoure
 In tyme of holy Ion to mene 12725
 Was lawe bigonne of bapteme
 He tauzte men first forsake synne
 And so her bapteme to bigynne
 By whiche to heuen we shul come
 Whenne we of þis world ben nome 12730
 If we oure lyf trewely lede
 And at þe endyng to crist vs bede
 þis tre þat I here bigynne 12733
 Is al set for mary kynne

12713 The o in Of is a medium-size,² decorated capital.

pat men may knowe witterly
 Of Ioseph kyn & of mary
 ffor boþe of o mon þei come
 pat leuy had sumtyme to nome 12738
 pis leuy had sones two
 Matan & pantera also
 Of mathan coom iacob & of him Ioseph
 pat is þe neþermaste step 12747
 Of pat syde no mo to telle is
 Of pantera coom parpantera I wis
 Of parpantera coom Ioachim
 And seynt mary coom of him 12751
 Seynt Ion bi þe flum gon dwelle
 þe folk fur feire for to spelle
 In watir baptised he alle þo
 pat wolde bapteme vndir go 12755
 In baptisyng 3onge & olde
 Men to him sou3te & he was bolde
 His prechyng & his sermoun
 Brou3te mony men to resoun

12739 The s and o of sones are indistinct.

12752 The S in Seynt is a medium-size, decorated capital.

12753 Read ful for fur.

And in to weye to gete hem mede
 But hard hit was his lyf to lede 12761
 þe iewis tīping of hym herde
 And of his fare þat he wip ferde
 Wondir hem þouste þat he myzt laste
 Wip so greet trauaille & faste 12765
 Sib he was of her kyn & kip
 Whi he wolde not wone hem wip fol.74v col.2
 Þe maistris also of þe lawe 12768
 Bitwene hem in her comyn sawe
 Had wondir of þis baptisyng
 And seide hit is greet mistrowyng
 þis Ion shal oure lawe for do 12772
 But we take better tente þerto
 We wol se for what resoun
 ffor sauynge or dampnacioun
 þat he siche baptizing mas 12776
 And wheþer he be messias
 þat þe folk abideþ so
 To brynge hem out of wo
 Elye or crist wheþer is he 12780
 þe scoþe fayn wite wolde we
 Or he is prophete þat þus leres
 Wip þis sent þei her messangeres
 Of þe wisest þat þei fond 12784
 To brynge from Ion certyn tīþond

pe messengeris þus I sende
 To þat wildernesse þei wende
 fful hendely þenne þei him grette 12788
 Anoon as þei to gider mette
 þe wisest þat among hem were
 þe erved seide on þis manere
 Sir þei seide we wolde þe pray
 þat þou þe soþe woldes vs say 12793
 What man shul we calle þe
 Telle vs what mon þou be
 Alle folk of ierusalemes lond
 hau wondir of þe to vndirstond
 Of þi baptem & of þi dedis 12798
 Of only lyf þat þou here ledis
 Art þou oust hely here now
 Cryst or prophete þat mon shulde bow 12801
 Wheþer þou leue siche lay as we
 To send hem word þei praye þe
 Of þi self what wolt þou say 12804
 Vnto maistris of þe lay
 Gladly þen seide Ion
 I shal 3ow telle soone anon
 My leue breþer and my frende 12808
 A3ein to 3oure maistris 3e wende
 And telle hem soþ on my partye
 Nouþer am I crist ny 3it elye 12811

Ny prophete 3e me not calle
 What shul we seye penna to hem alle
 A voys cryinge in desert
 So I hette al apert 12815
 Biddyng make redy þe gate
 Of þe lord hyȝest of state
 Aȝeyn þe lord þat comen is now
 To him owe vche mon to bow 12819
 þat long was het now comen es
 Of him I preche in wildernes
 Of whom am I not worthi to
 To louse þe þongis of his sho 12823
 And loke 3e make redy his wey
 He is þat lord so shal 3e sey
 Al holy Iones sawe
 Broust þei to maistris of þe lawe 12827
 Whenne ihesu crist was comen nere
 To þe elde of þritty ȝere
 he knew þe tyme come
 þat he wolde haue bapteme nome
 He wente him to flom iurdone
 pere he fond his cosyn Ione 12833
 Lyuyng þere al only
 But bi goddis loue on hy

12828 The W in Whenne is a medium-size, decorated capital.

Whenne Ion him sey as seip þe boke
 ffor drede vche lymme he quoke 12837
 And seide þat alle myzten here 12838
 Se þe lomb of god dere
 Se þe lomb þat clense shale
 pis wrecched world ful of bale
 pouze he aftir me born be 12842
 Longe was he bifore me
Ihesu seide to seynt Ion
 My cosyn dere & frend anoon
 To baptise me I haue þe souzt 12846
 Baptise þe lord dar I nouzt
 I caitif wheþen coom hit me fol.75r col.2
 þat I lord myn schulde baptise þe
 ffor I am lord ful of synne 12850
 And hider fled from al my kynne
 A nedeful wrecche here am I hidde
 þou shal do Ion as I þe bidde
 Baptise þou me leue cosyne 12854
 I dar not touche þe lord myne
 me
 Skil þinkeþ hit were more
 þat I of þe baptized wore
 Ion he seide we mot lawe fulfille
 Lord he seide now at þi wille
Ihesus into þat watir zeode 12862
 And seynt Ion nyze honde him stode

Whenne he say ihesu pere stonde

Quakyng he lift vp his honde

pere was oure lord cryst

Of his owne seruaunt baptist

12867

On him þe holy goost þen list

In shap of doufe coom wip flist

As he loked vp to heuen

Open he say þe cloudis seuen

12871

þe fadir steuen out hit brast

As hit were a þondir blast

þis is my loued sone so dere

12874

Al þis world him owe to here

In whom I haue as 3e may sen

Euere wel apayed ben

Whil seint ion þis offis did

Dyuerse wondris pere were kid

12879

þe holy streme of flom iordone

On boþe side stood stille as stone

þre þingis in oon were seen þere

þe sone þat monnes body bere

þe fadir voys þe childe þer knew

þe holy goost dowfe of vertu

12885

þe olde testament here slakeþ

And þe newe bigynnyng takeþ

Of þi worship ion is to say
 þat shewed was ilke day
 Ion was of alle dedis clene 12890
 pourȝe þi merit was hit sene fol.75v col.1
 Whenne noon so worpi was as þow
 To hondele gode ihesu & bow
 And ȝaf him þe holy sacrament 12894
 þat al þis world owe to tent
 Merueile hit is to pinke in brest
 How shulde þe clerk baptiȝe þe prest
 þe sone þe fadir þe knyȝt þe kyng 12898
 he ordeined þat made al þing
 But myȝte hit neuer ouer slip
 þat him self seide of þi worship
 Of blis þat he to þe purueide 12902
 Sicke witnessyng him self seide
 Among alle wymmennes sones seide he
 þat euer was or ȝit shal be
 A gretter childe was neuer noon 12906
 Of modir born þen þou seint Ion
 He þe chees for his lanterne
 Bifore his face þe liȝte to berne 12911

12888 The O in Of is a medium-size, decorated capital.

12899 The i and n in bing are separated by a blot in the manuscript.

To go bifore his comyng
 As baner dop bifore a kyng
 As baily goop bifore Iustise
 So coom pou bifore pat ristwyse 12915
 When ihesu had baptem vndirgon
 He laft Ion stille by flum iordon
 ffor po to folk he wolde him knowe
 But ar he wolde him fully showe 12919
 3itt a whyle he wolde abyde
 Til he had fasted lenten tyde
pat wolde he not done apert
 But went in to depe desert 12923
 pere pe holy goost him ledde
 He fasted fourty dayes vnfedde
 ffourty nystis & fourty dayes
 penne hongride him pe story sayes 12927
 pourse pe kynde of his monhede
pat of bodily fode had nede
 pe enemy fend po him souzt 12930
 ffonde him he wolde if he mouzt
 Hit was sene he him not knewe fol.75v col.2
 Whenne he temptide pat lorde trewe
 ffayn he wolde hym taste wip synne
 To wite if he had part per ynne 12935
pat false deuel as I seide ere
 Coom to asaye his maker pere

He had no doute wip him to mote
 But stood ri3t bi his lordis fote
 he say hym hongry al for faste
 In gloteny he wolde him caste 12941
 To him he seide I woot pat pou
 hast fasted longe & hongrest now
 If pou be goddis sone 12944
 Make pi bidding to be done
pat pese stones be breed to wille
 And sipen may pou ete pi fille
 To pat fend seide god anone 12948
 Men lyueþ not bi breed one
 But bi goddis word also
pat of his mouþ to men shal go
 // pis fend laft not his werre
 But bodily he geode him nerre 12953
 Who wist euer þeof so bolde
 He hent his lord in his wolde
 In his armes & toke his fli3t
 To þe toun of ierusalem ri3t 12957
 On an hize pynacle he set him doun
 Of þe temple in pat toun
 If pou be goddis sone seide he
 þus shal I assaye now þe 12961
 Leep doun nowe to þe grounde
 And kepe pi body hool & sounde

ffor written hit is he shal þe sende

Aungelis þe for to defende 12965

To kepe þe in her hondis two

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

Ihesu seide þe ouȝte to wonde

þi god þi lord for to fonde 12971

// 3it gon þat þeof more to chyde fol.76r col.1

And seide here shal þou not abyde

Sum oþere vnswere shal þou say

Ar I passe from þe away 12975

þe fend him in armes hynt

And bar him forþ wipouten stynt

Vpon þe heyt hil he fonde 12978

And þere shewed him al þe londe

Euervche kyngdome & vche cite 12980

Quer al þe world þe myȝte se

Sestou not seide þat feloun

Al þis world tour & toun

þe kyngis alle are at my fay 12984

And at my wille regne þay

Alle I gyue hem to þe now

If þou knelyng wolt me bow

12971

The catchwords 3et gon appear in the lower right hand corner of fol.75v, below this line.

pe ouzte not to haue in doute 12988
 ffor to be myn vndirloute
Ihesus seide no lengere
 May I þi wickede wordis here
 ffile sathan wipouten dwelle 12992
 ffor written hit is in book of spelle
 þi lord owe þou to fote falle
 And worshipe wip þi myztis alle
 pe fend fled anoon þat tide
 Durst he no lenger his biddyng byde
 His aungels coom at his wille 12998
 And serued him as hit was skille
 Leue we ihesus a litil while
 And turne we to seint Ion our stile
 How heroude kyng him dud of lyue
 ffor loue of his broþer wyue 13003
 But not þat heroude wite 3e wele
 þat slow3e þe childre of israele
 But anoþer þat so hat
 Of þre sones þat he gat
 pe formast het archelaus þus 13008
 As þe story telleþ vs
 þat regned aftir his fadir lyue
 þat oþer phelippe spoused a wyue

 13000

 The L in Leue is a medium-size, decorated capital.

pat hadde to name herodias . 13012
 Heroudis þe þridde broþer was
 þis heroudis kyng as hit is red
 Boþe he loued seynt Ion & dred
 And gladly herde his sarmoun 13016
 But myche he dide aþeyn resoun
 Vnkyndenes he kidde ful ryf
 he raft philip his broþer his wyf
 þe same þat herodias hiþt 13020
 Miche he dide aþeyn þe riþt
 Whenne Ion herde hit was so
 Wite 3e wel he was ful wo
 And forto felle þat foule shome 13024
 He coom to heroudis home
 Out of desert þat he was inne
 He coom to blame þe kyng of synne
 Bifore his barouns euerychone 13028
 he forbede him þat womme
 And tolde him wherfore & why
 No mon shulde do so synfully 13031
 herodias herde þis tiþing
 And drad to leue heroudis kyng
 In hir herte wolde she wede
 ffor why his wordis were to drede 13035
 She wist wel riþtwis was his sawe
 But of him wolde she stonde noon awe

On oper side she was ful wo 13038
 Lest she parted þe kyng fro
 She cryed & made mychel dol
 As she pat was an ebber fol
 She had a douȝtir of philip geten
 hir wickednes bep neuer forȝeten
 Of hir name is no fors to telle 13044
 Knowen she is þerby in helle
 To kyng heroude seide seynt Ion
 Doweȝ fro þe þis wicke wommon
 pou louest hir myche aȝeyn þi lyf
 And ȝit is she þi broþer wyf
 Whom þou shuldest not haue wiþ lawe 13052
 If þou dreedest goddis awe
 I drede, but þou soone bete þi sake fol.76v col.1
 pou diȝest not wiþouten wrake
 Doweȝ Ion whi seistow so
 To þi desert I rede þou go 13057
 Stille I rede þou hold þe þore
 And of þis mater to speke no more
 ffor leue hir ȝitt wol I nouȝt
pat þou hast seid bep dere bouȝt 13061
 I loue hir more þen any þing
pat is moost aȝeyn þe kyng

 13054

 The initial I is a small capital.

Di broþer wyf fro him to reue
 I rede bi tyme 3it þou hir leue 13065
 He seide Ion to myche is spoken
 And þat shal not be vnwroken
 pou shalt in my prisoun lye
 And þese wordis dere aby 13069
 herodias hatid him to dede
 þei prisoned him bi hir rede
 In prisoun heroudis dud him cast
 ffor to make him agast 13073
 To sle him was he not in wille
 But þat wicked wommon to stille
 Hir to wrappe he dredde sore
 ffor he loued no þing more 13077
 his disciplis coom him to se
 þe kyng hem lete haue fre entre
 þei fonde him in þat prisoun depe
 Mist þei not forbere to wepe 13081
 Ion asked & wolde wite
 Wheþer ihesu crist oure lord 3ite
 Bigon wiþ wordis him to kiþe
 ffor þerof wolde he be ful bliþe 13085
 He seide my breþer leue frende
 Now shal 3e myn eronde wende 13087
 To ihesu þat lordynge now
 And seiþ him as I seye to 3ow

On meke manere sey 3oure eronde
 fforzetep not but vndirstonde
 Aske hem if he be þat 3ome 13092
 þat mon to saue now is come
 If hit be he how longe siþe fol.76v col.2
 Shal he him hide & not kiþe
 Or bidde him sende vs word þon 13096
 Wheþer we shul bide anoper mon
 þei took leue & from Ion went
 And coom þere ihesus was present
 þei seide sir Ion þe greteþ I wis
 þere he in harde prisoun is 13101
 And askeþ if þou be he þat shale
 Louse þe bounden folk of bale
 3e I am he he seide parfay 13104
 3e shul grēte him wel & say
 Miseles are hole & criples go rist
 Deef han heryng & blynde han sibt
 And þat mon shal blissed be 13108
 þat him sclaundreþ not in me
 þus þei toke þis vnswere
 And louely to seynt Ion hit bere 13113
 Miche folk was wiþ ihesu þon
 And he to take hem bigon
 He bad hem alle holde hem stille
 Til he had hem seide his wille 13117

Gode men he seide what mon 3ed 3e
 In to wildernesse to se
 Wende 3e pere a ruyd to fynde 13120
 pat heldep waynyngge wip þe wynde
 Ouper a man clad in silk
 In kyngis housis are founden þilk 13123
 Say me what 3e souste þore
 Prophete 3e forsoþe & more
 þis is he of whom was red
 Longe ar he was born & bred 13127
 I shal sende to puruay
 Myn aungel bifore þi way
 Seint Ion so in prisoun was
 Til a feste day coom in plas 13131
 þe kyng let to him calle
 þe baronage of his kyngdom alle
 þis was þe day as 3e han herde
pat he was born in to þe werde 13135
 Whenne alle were wel at ese fol.77r col.1
 Bifore þe kyng in his palese 13139
 His broþer doustir smal & gent
 Bifore hem in halle went
 She cymbaled tumblynge wip alle
 Alle wondride on hir in þe halle 13143

13130 The S in Seint is a medium-size, decorated capital.

13136 The W in Whenne is a small capital.

She so wel þat maistry couþe
 Alle had hir soone in mouþe 13143
 þenne seide þe kyng þat mayden tille
 Aske me what is þi wille
 I shal þe 3yue I make avow
 If hit be half my kyngdome now 13147
 he had hir aske what she wolde
 And swoor he shulde couenaunt holde
 // Sir kyng she seide god 3elde þe
 per on wole I councel me
 To chaumbre she toke hir pas 13152
 ffor to speke wiþ herodias
 Modir she seide what maner þing
 Rede 3ee I aske of þe kyng 13155
 hap he graunted þe þi bone
 Anoon þou go & aske him sone
 Of seynt Ion þat in prisoun isse 13158
 His heed to 3yue þe in a disshe
 Whenne she þis herde þat fendis fode
 Bifore þe kyng she coom & 3ode
 Sir she seide of þi baronage
 Wol I aske noon outrage 13163
 þar þe be no þing dredonde
 I aske þe nouþer hous ny londe

13150 Albeit legible, she is somewhat blurred in the manuscript.

Ny noon oper þing out of resoun
 But Iones heed þi prisoun 13167
 // Whenne heroude say she wolde noon
Oper 3ifte but þe heed of Ion
 Wip him self wex he wroop
 And namely for he swoor þat oop 13171
 Bifore þat ilke folke so fele
 He wiste men wolde him holde vnlele
 A serisunt to þe iayle he let gon
 Ion to hede soone anoon 13175
 He was heueded alle soone fol.77r col.2
 his biddyng was not vndone
 And take þe mayden þat hit aust
 hir modir þenne fro hir hit laust
 þerfore euer worþe hir wo 13180
 þat godemen dop wip tresoun to slo
 But þis dede was solde ful dere
 þe menyng lasteþ 3it vche 3ere
 Wip an open vengeaunce sene 13184
 Who so wol seche wipouten wene
 // þus was good seynt Ion slone
Oper enchesoun was þer none 13193
 Of þis to make an endyng
 In euel tyme bigan she tumblyng 13195

 13176

 The H in He is a small capital.

To make his heed of be brouzt
 Was neuer noon so dere bouzt
 As we rede & here telle
 His soule went anoon to helle
 þe 3atis fond he sparred fast 13200
 And he þe barres of hem brast
þere dwelled he a while & most nede
 And bodeword brouzt of socour in dede
 To fendis þat he þerynne fonde 13204
 Til her lord hem lesed of bonde
 To helle bifore crist he ferde
 As he dide in to þis werde
þerfore is he calde forgoere 13208
 And cristis awne messangere
 His disciplis þo were boun
 And lad his body out of toun
 To sebastians wib myche fare 13212
 þis holy cors þei buryed þare
þerfore I rede 3ow breþren alle
þat 3e on blessed Ion ay calle
 ffor wite 3e alle as I seide are 13216
 A better childe neuer wyf bare
 He is blessed ouer vche prophete
 Of myche bale he may vs bete
 Of hy3e osprynge þis Ion he is 13220
 Sib to iesus in heuen blis

And also to his modir mary fol.77v col.1
 he preye for vs to haue mercy
 Herde 3e haue of Iones sob sawis
 Slayn he was in paske dawis
 Here now what herodias did
 In a wal his heed she hid 13229
 She hap hit saltid in a wal 13230
 ffor she dred if so shulde fal
 his heed were to his body done
 he wolde quike a3eyn soone
 pour3e his mychel holyhede 13234
 Aftirwarde also she 3ede
 his body out of erpe hent
 And al to poudir þei hit brent
 Siþen wele holy monkis sende 13238
 To geder þe askis þat þei brende
 Poudir or boon þat þei fond pere
 vp þei gedered & wiþ hem bere
 // Ihesus wist wel þis stryf 13242
 Wherefore Ion was done of lyf
 To þe iewis þat were feloun
 In him preysing he made sarmoun
 ffro nazareth to capharnaon 13246
 ffro neptalim to sabulon
 he wente prechyng of þe lay
 In auerille þe toþer day

he bigon so fasteto preche . 13250
 And openly þe folke to teche
 þe synagogis alle souzte he
ouer al þe londe of galile
 Of his sarmoun speke mony mon 13254
 And of þe loue word þat he won
 Whenne he herde seynt Ion was slayn
 To nazareth he went asayn
 Into his owne kyndely cuntre 13258
 Two dayes in suerille entre
 He preched holily & speke
 And heled mony þat were seke 13261
 þe vnhole fast to him souzt
 Her helyng grucchid he hem noust
 Leche was he to hem holde 13264
 He asked nouper siluer ny golde
 Ihesu⁷ pouzte hit was ful longe
 Wibouten felowshipe to songe
 To chese him felowis he dide bigynne 13268
 But not of riche kyngis kynne
 Nouper of erlis ny of baroun
 Ny opere grete lordyngis of toun
 But mene men of sympel lyf 13272
 þat siben were holden princis ryf

13264 The L in Leche is a small capital.

// Two breper peter and andrew
 Bope þei were of myche þew
 had þei firste noon opere goode 13276
 But wip her shipp fonde hem fode
 Wip her fisshyng were þei fed
 And þore lyuelode þei, led
 Wip o word heue þei ship forgon
 þat was al her worldis woon 13281
 Neuer aftir turned þei her mode:
 ffor þei say her chaunge was gode
 At þe see Iame & Ion he fond
 As þei were lynes leyond
 ffadir & modir & al her kyn
 And shipp þei lafte & folwed him
 þen coom to him Iudas thadew 13288
 And wip him brouste bartelmew
 Siben he coom vnto aby
 A morenyng fonde he dan leuy
 Of publicans leder was he 13292
 And a mon of greet pouste
Ihesu first wip him he ete
 And he for ihesu al forlete
 To folwe him þouste him no shame
 Siben mathew was his name 13297
 Siben hadde he symound & Iudas 13298
 þe lesse seynt Iame & seynt thomas

penne Iudas scarioth þe bolde
pat aftirwarde his lord solde
 Twelue were þei to telle in dole 13302
 Whenne þei were to gider hole
 ffor þat þei to þis lord chese fol.78r col.1.
 þei forsoke þis worldis ese 13305
 To mon wroust þei neuer vnþes
 þei men hem souzt wiþ greet males
 To gider þei loued as sister & broþer
 None wille sondre þo fro opere
 Wiþouten alle chidyng or stryf 13310
 Til þe endyng of her lyf
 Petur þat he porest fond
 Quer al he made him moost weldonde
 Biforn alle his opere ferus
 Moost pryuelage he 3af to perus 13315
 To petre he seide loues þou me .
 þou woost wel lord þat I loue þe
 þou shalt do þen my commaundement
 3is sir wiþ al myn entent 13319
 To di3e for þe if hit be nede
 My sheep he seide þou shalt fede
 Peter he seide þou hast ben gode
 ffissher hiderto on þe flode 13323
 ffro þis day forþ I shal þe ken
 To be fissher of gode men

ffro þis tyme now shal þou be
Gatewards of heuen & erþe to se
Of hem þou shalt þe keyes bere 13328
Boþe to open & to spere
Whom so þou byndest be he bolde
Bifore me bep he for bounden told
And whom þou lesest out of bonde
ffor lous he shal in heuen stonde 13333
Petre art þou & my chirche shalle 13334
On þat stoon sett hir ground walle
No wrenchis of þe maledist
Aþeyn hir shal haue no myst
Serueþ me þou and þi fere 13338
þe are my frendis leef & dere
So þei dide boþe day & nyȝt
Him þei serued as hit was riȝt
Wiþouten pride in synful lyf 13342
Wiþouten boost wiþouten stryf
þe folk him folwede of þe londe fol.78r col.2
Bi hundride & bi þousonde 13345
Men folwede him for diuerse resouns
Summe to here his sarmouns
To se him self coom summe eke
Summe for hele þat were seke
Summe to þe miraclis ryf 13350
How he reised dede to lyf

And somme for to haue þe fode
 ffor vche man hadde of his gode
 And þere as any faute bitidde 13354
 Was neuer his curtesy vn kidde
 But he hit shewed wip mony dedis
 In mony stides wip worþi medis
 As at þe feest of architriclyne 13358
 þere he turned watir to wyne
 // Lordyngis in þat ilke cuntre
 þat men clepen galile
 In a toun þat cane is cald 13362
 A bridale was þere oon I hald
 þe brydgome dide hem þider calle
 His special frendis alle 13365
 So þat þer was beden to be 13366
 Oure lady and hir meyne
 Ihesus him self he coom þer tille
 Wip somme disciplis at his wille
 þe congregacyoun was ful greete 13370
 And mony semely sat in sete
 þe folk þat day fare was fed
 Of breed & flesshe soden & bred
 Left þei neuer for cost ny swynke
 Good wyn þei hadden to drynke

þe wyn was not spared amonge
 þerfore lasted hit not longe 13377
 Whenne mary wiste her wyn was goon
 She tolde hit to hir sone anoon
 She made hir moon in pryete
 My leue sone wyn wante we
 To his modir seide he þon
 What is þat to þe & me wommon 13383
 If hit be so oure wyn be gnede fol.78v col.1
 On vs liph not þe nede
 But sit wol we do as hende
 In nede shul þei fynde vs frende
 She calde þe botillere hir to 13390
 And seide do þat my son biddeþ do
 þat he biddeþ mot be purueide
 hit shal be done lady he seide
 Ihesus bad hem soone anoone 13394
 ffulle her grete vesseles of stone
 Of watir clere and þei dud so
 þenne bad ihesus hem to go
 ffor to taste of þat new wyne 13398
 And bere hit to sir archetricline
 þat of þat hous þo was husbonde
 And costage to þat brydale fonde 13401

þei filde a cuppe soone in haast 13402
 And ʒaf architriclyne to taast
 He dronk & felt good sauour
 Dranke he neuere eer siche licour
 He calde to him þe botillere 13406
 And seide to him þat alle myst here
 Why he seide þus didest þou
 To hold þe good wyn til now 13409
 þe good drynke shulde firste spende
 And þe weyker at þe ende
 Whenne men be dronkent in þat tyde
 And ʒe þe best haue made to abyde
 Ay hiderto as me þinke 13414
 þe more is wasted of oure drinke
 Her feest þei helde wiþ melodye
 Swete hit was þat companye
 þat he þere was þat sufferide pyne 13418
 And made hem of her watir wyne
 þis was þe formast syne he did
 þat was bifore his disciplis kid
 þerfore trowed þei þo new 13422
 ffro þat day in god ihesu
 þen laft þat brydgome þe bryde
 And folwede ihesu fro þat tyde

Lay he neuer bi hir syde 13426
 But laft hir in al worldis pryde fol.78v col.2
 Of wyf forsoke he hondbonde
 And toke him to þe better honde
 Men seyn þis was seynt Ion 13430
 Wip ihesu bettur loued was noon
 he was cosyn to ihesu crist
 And siþen he was euangelist
 þis was Ion þe gspellere
 And lay to ihesu brest at þe sopere 13435
 Of witt he dronk þere of þe welle
 þat he wip speche gon siþen spelle
 þis syne did cryst at his brydale 13438
 þat same Ion telleþ in tale
 Of þo þat ihesu had in erþe
 Of gspelleres he was þe ferþe
 Marke lucas & mathe his felawes 13442
 But Ion was þe sotilest in his sawes
 þerfore to þe ern likened he is he
 þat is no foule so hiþe may fle
 Is noon so sixty foule of yþe 13448
 Ny so fer to fle may dryþe

13426 The L in Lay is a small capital.

13444 The scribe has indicated deletion of the first pronomial form.

Ihesus a passage made he
 Ouer þe see of tiberiade 13453
 Greet was þe folk him folwinge 3ede
 To here his sarmoun him þou3te gode
 her hele to gete þat were seke
 ffor fer þei sou3te him ful meke 13457
 þis folke was myche & of greet wille
Ihesus clomb vp in to an hille
 his disciplis wip him he ledde 13460
 Bihelde þe folk aboute hem spredde
 þat folwede him in myche prong
Him rewed þat þei had fasted long
 þe dales were wip folk ouer leide 13464
 Philippe he calde to him & seyde
 Philippe þis folk is wondir fele
 How redes þou we wip hem dele
 Now haue þei greet nede of mete
 Where shul we her fode gete 13469
 þus he seide þe gospel telles
him to asaye and no þing elles
 ffor he þat made sunne & mone
 Wiste wel what he had to done 13473
 þei folwede him fasting dayes þre 13474
 Of hem had ihesus greet pite

13452 The I in Ihesus is a medium-size, decorated capital.

he seide if þei turne home her wey.
 ffor defaute faile wole þei
 Whenne þei may fynde no þing to by
 Dede bi strete mot þei ly 13479
 Philip seide lord what counsaile.
 May I 3yue hem to abayle

Me pinke to do hit were not eepe
 Who so hadde penyes pre hundrepe 13483
 To bye wip breed þei are so fele
 hit were to ychone but a mossele
 po spake andrewes was noon so mylde
 he seide we haue wip vs a childe
 pat hap fyue looues & fisshes two 13488

But what is þat wipouten mo
 Oure lord seide Inouze is þat
 I wolde þe folk al doun sat
 He seide we shal do ful wele.
 Of hey þer was myche dele 13493

What shulde we seye of þis sermoun
 Alle anoon seten hem doun
 Ihesus blessed þis breed wip grace.
 And dide hit to be dalt in place 13497
 He blessed als þo fisshes two
 And made his foyssoun þarynne to go

13481 Read avayle for abayle.

Whenne hit biforn hem was leyde
 Alle hadde Inouze þei seyde 13501
 þis breed & fisshe was dalt aboute
 Had noon defaute in þat route
 Wyte we hit was a greet gederinge
 þat ihesus fed wip so litil þinge 13505
 Wip fisshes two & fyue loues of breed
 ffyue þousonde fedde he wip his reed
 þe lord of blisse and of pyne
 Wolde þei shulde no crummes tyne 13511
 he bad geder þe relef on hepis
 fol.79r col.2
perwip þei filled twelue leepis
 þus con he sett his foysoun
 Where he wole 3yue his benisoun 13515
 Alle þe folke þat þere 3ode
 þonked god of her fode
 And seiden sobely þis is he
 þat shal his folke do saued be 13519
 Aftir þat þis signe was done
 Not long bitwene but soone
 Anoper he did 3e shul here
 As telleþ vs þe gopellere 13523
 .Of a mon born was blynde
 And souste at ihesus grace to fynde

13520

The A in Aftir is a medium-size, decorated capital.

Ihesus he was pere he welke þe strete
 And wip þis blynde gon he mete 13527
 his disciplis asked þan
 Lord þei seide what hap þis man
 Or his eldres done biforn 13530
 þat he shulde blynde be born
Ihesus seide hap not he þis
 Ny sit his kyn don þat mys
 But for goddis werkis may 13534
 In him be showed fro þis day
 My fadir werkis most I do
 Whil þat I haue day þerto
 ffor now bihouep þe son to spede
 ffor to do his faidr dede 13539
 Worche he most bifore þe nyzt
 Whiles þe day lastep list
 Whil I in þis world shal be
 hit hap no list but vpon me
 Annon to þe erþe he spit 13544
 And wip erþe he menged hit
 He toke þe waft of hem away also 13546
 And smered boþe his e3en two
 He seide to him my leof frende
 To natatory þou shalt wende
 At natatory siloe
pere shal þyne y3en wasshen be 13551

He wesshe his eȝen pere ful riȝt

fol.79v col.1

And a none he had his siȝt

ffor pene was he no more led

He coom aȝeyn in to pat sted

Whenne pei him sey pat knew him are

ffast gon pere on him stare

13557

Sone pei seide art pou not he

pat ȝondir day myȝtest not se

Summe seide nay & summe so

Summe seide anoper in his stide is go

pe soþ hem self coupe not fynde

He vnswered pat had ben blynde

I am he for soþe to sey

13564

How gat pou þi siȝt seide pei

My siȝt he seide gat I þus

per is a man pat het Ihesus

Wip lame he anoynt myne yȝen two

And bad me siþen forþ to go

13569

To natatory siloe

And wasshe þine yȝen pere seide he

Whenne I hadde his biddyng done

Anoon I say also soone

13573

Where is he pei seide þon

I noot he seide where he is goon

13552 The H in He is a small capital.

pei him toke þese fals Iewis

And lad him to þe pharisewis

þat maistris of lawe were þon

13578

And asked at þis heled mon

how þat he had geten his siȝt

He seide þus ihesus me diȝt

Somme iewis seide þat stode him by

13582

Of god him semeþ haue no party

þat holdeþ of haliday no state

ffoe þis was done on oure sabate

Anoþer seide how euer mouȝt

Siche werke of synful mon be wrouȝt

þese pharisees þat euer were felle

13588

Whenne þei had stryuen as I telle

þei groped & coupe no cause fynde

þenne dide þei to brynge aȝeyn þe blynde

What haldestou þat man seide þei

fol.79v col.2

A prophete seide he by my sey

þe maistir of iewis bigon þan

13594

To mystrowe of þat cely man

Wheþer he biforn blynde had bene

þei seide alwey he had sene

13585

Read ffor for ffoe.

13592

The W in What is a small capital.

þe nexte men of his osprynge 13598
 þei dude anone bifore hem brynge
 Sey 3e þe blynde born mon was he
 Say vs now bi 3oure lewete
 how hit is þat se he may 13602
 He is oure sone þei seide in fay
 Wipouten doute oure sone he es
 And was blynde wipouten les
 How þat ^{he} si3te haþ now
 We ne woot aske him how
 Aske him for best he wate 13608
 3yue vnswere of his owne astate
 þus 3af þese men vnswere þore
 þat dredde þo Iewis wondir sore
 þei had made þat men wel wist
 A statute a3eyn ihesu crist
 If any wolde him leue or loute 13614
 Of her synagoge shulde be put oute
 3it þei called þe þridde tyme 13618
 þis blynde & bad him þonke apolyne
 Blesse him þei seide þat wone þon hist
 ffor þis man is a synful wi3t 13621
 Of his synne seide woot I nou3t
 But to me blynde . si3t he brou3t
 How made he þe . þei seide to se
 Telle vs how he dide wip þe 13625

Wharto shulde I telle more
 I haue al tolde 3ow ore
 Wherefore aske þe of him bi dene
 Wole 3e his disciplis bene
 We þei seide & þo bigan 13630
 ffelounly þis mon to ban
 holde þe to him þei seide caytyue
 His wol we be neuer oure lyue
 pou mot his disciple be fol.80r col.1
 ffor moyses disciplis are we 13635
 þat was a man wipouten sake
 We woot þat god wip him spake
 Of þis mon no knowing haue we
 To þo iewis þenne vnspered he
 Wondir me þinke of 3oure mouþ 13640
 Why 3e holde him so vncoup
 And seyn 3e wot not wheþen is he
 þat hap gyuen my siȝt to me
 I woot & hit of soop be souȝt 13644
 A synful mon god hereþ nouȝt
 But he allone þat dop his wille
 He holdeþ him fro dedes ille
 þis is þe mon þat god heres
 And helpeþ opere bi his preyeres 13649

Ne hit I wis was neuer herd
 Sib þe bigymnyng of þe werd
 Blynde born mon gete siȝt
 Wipouten greet grace of goddis myst 13653
 þenne seide þei þou caitif lorn 13654
 In synne was alle to gider born
 Wheþer þou wenest vs now here
 Of pyne vnwittis for to lere
 Wip þis þei huntide him as a dogge 13658
 Riȝt out of her synagogge
 Herde ȝe þis lurdeyn now seide þai
 How he wolde lere vs of oure lay
 þat ebber shrewe in synne I gete 13662
 Whenne ihesu wiste him haue þis hete
 Her stryf he wiste lasse & more
 And þat þei hadde him wrapped sore
 þerfore he þouȝte him do solace 13666
 And more to shewe him of his grace
 Whenne ihesu & he were mett
 fful derworpely his lord he grett
 To him spake ihesus & bad him say
 Leuestou in goddis sone or nay 13671
 What is he he seide & where
 To trowe in him leof me were
 Ihesu seide þou hast him sene fol.80r col.2
 And wip him spoken wipouten wene

Penne seide ihesus my to comynge 13676
 In erpe is iuggement to brynge
pat þei þat not seen shulde se
 And þat þe seynges blynde shulde be
penne seide somme of þat semble 13680
 Seistou þenne þat blynde be we
 Were 3e he seide wipouten sist
penne were 3e blynde wipouten plist
 But now 3e say þat 3e may se
 In synne þerfore lafte are 3e 13685
 Forþermore shal I telle 3ow
Somme dedis of ihesu now
 As telleþ vs þis euangelist
pat was folwynges ihesu cryst 13689
 þe mounthe oluete is an hille 13690
pat ihesus hauntede mychil tille
 pider 3eode he ofte we sey
 ffor þere was he wont to prey
 On a day whenne him þou3te gode
 ffro þenne to þe temple he 3ode 13695
 ffor to teche & hem to lere
 þen men þat gladly wolde here
 þese pharisees þat loued ay stryf
 To þe chirche brou3ten a wyf 13699

 13686

The F in Forþermore is a medium-size, decorated capital.

pat wip horedome was ouergone

Her lawe wolde hir to stone

Amydwarde pat tempel wyde

pere mony mon was pat tyde

13703

Aboute hir heed hir heer longe

Alle wondride on hir in pat pronge

pene spak oon of hem for alle

Bifore ihesus he made his calle

pei saf heryng to him vchone

13708

Meistir he seide pis womone

hap broken þe bond of hir spousaile

And perwip taken wipouten faile

Moyses wole we alle siche stone

13712

Wheper þei be pore or ryche of wone

pou 3yue vs now þi iuggement

fol.80v col.1

But pis was not her entent

ffor þei had sworn vchon per tille

13716

pat wrecche womon for to spille

In wrongwis doom or dede þei sou3t

To take him pat þei my3t nou3t

pei þou3te if he bidde hir stone

13720

Mon of mercy is he none

And if he bidde let hir go quyte

Wronghe he dop here & despite

To breke her lawe þei sou3t him þus

Him to take good Ihesus

13725

// Whenne þei þus on ihesus souste
 Wel wiste he what þei þouste 13727
 He stouped doun & wip his honde
 He wroot a while in þe sonde
 Alle þei cryed þat þer was 13730
 3yue vs þi dome & let vs pas
 fful longe we dwelle now seide þei
 Who werneþ 3ow to wend 3oure wey
 But who so þat is wipouten last 13734
 At hir þe firste stoon he cast
 Hir stonyng may he wel bigynne
 þat mon þat is wipouten synne
 þo louted he doun anoper siþe 13738
 Alle wexe þei doumbe also swyþe
 Wist þei neuer what to say
 Vchone for shame stale away
 In þe temple lafte none 13742
 But ihesu crist & þat wommone
Ihesu lifted vp his heued
 And say noon on þe temple leued
 Bihelde þat womman stondinge þare
 þat caitif carked al wip care 13747
 Wommon he seide where beþ bicomem
 þine enemyes þat he had nomen
 Quakyng she loked hir aboute 13750
 And ihesus bad hir haue no doute
 Lord she seide þei are away
 þerfore wommon to þe I sey
 13749 Read þe for he.

Go now forþ my leue frende . 13754
 ffor þou hast leue now to wende fol.80v col.2
 I dampne þe not þi synne fore
 But go & synne þou no more
 he seide not only nomore þou synne
 But loke þi wille be not þerynne
 A watir is þere in þat pede
 þat þei calle piscine in her lede
 þis ilke watir story sayes 13762
 Was myche honourid in þo dayes
 As hit were a good ryuere
 þerby lay mony vnferre
 þer ynne were wont to descende 13766
 Aungels þat from heuen wende
 þat tyme bifel hit so þere
 Whenne þe watir droued were
 þe firste seke mon þat myzt wyn
 To þat wolle to wasshe him In 13771
 Of what sekenes so was on him
 He schulde be heled vche a lym
 Ihesus þo was þere walkonde 13774
 And coom þerby myche folk he fonde

13760 The initial A is a medium-size, decorated capital.

13771 Read welle for wolle.

pat were pere liggung for to abyde
 Whenne her hele shulde bytyde
pere fond ihesus a mon vnfare 13778
 And had ben eiste & pritty zere
 His lymmes had he so for gone
pat of hem weldyng had he none
Ihesu bihelde pis caitif pore 13782
 And of him rewed selcoupe sore
 He seide good mon wip me pou mele
 Desirest pou to haue pyn hele 13785
 Ze sire he seide no ping so glad
 ffor so in sekenes am I lad
pat I ne may to pat watir wyne 13788
 ffor opere gone bifore me inne
 Nor no mon wol soop to telle
 Bere me in to pe wolle
 Long haue I lad in langure lyf
 Is noon wole rewe on me caitif 13793
 Now godemon I pe trewely say fol.81r col.1
 pou shalt be hool fro pis day
 Rise and lye no lenger pere
 Do pe to go wip al pi gere 13797

13791 Read welle for wolle.

13794 The N in Now is a small capital.

Vp he roos hool wipouen care 13798
 And on his bak his bed he bare
 þat day þat he was made so fere
 þe iewis helde holy & dere 13801
 Whenne þei him say þat burþen vndir
 ffast gon þei on him wondir
 What cursed mon is þis seide þay
 Worchyng aʒeyn god & his lay
 Hit semep he hap of god no drede
 And seiden him to mony fel dede 13807
 þou cherl whi brekestou oure lawe
 þi bedde shuldes þou nouþer bere ny drawe
 Bere þi burþen aʒeyn in hyʒe 13810
 Waryed be þou of alle myʒtye
 Gode men he seide for goddis myʒt
 Why wyte ʒe me wipouten plisʒt
 A blessed man ʒaf hele to me 13814
 At þe welle of siloe
 Whenne he had made me hool & fere
 Ryse vp he seide wip þi litere
 Do þe soone heþen to go 13818
 And as he bad þenne dide I so
 Eizte & þritty ʒeer in bonde
 Hauē I not welden foot ny honde
 þe aungels listyng þer body 13822
 Til he me heled sikerly

He pat me þis hele hap wrouzt
 Wipstonde his biddyng owe I nouzt
 þei let him passe fro hem to telle
 And spak to gider þo iewes felle
 þis mon is not wip god seide þay
 pat brakeþ þus þe haly day

13829

þe lyf þat he ledeþ in dede
 hit is azeyn oure lede

He hateþ oure counsels so dere
 And of oure laws wol he not lere

13833

Oure haly dayes halt he not soop
 But mony dedis on hem he doop

13834

fol. 81r col. 2

þo dedis to vs be not feire
 Oure lawes alle þei apeire

he dop vs mony gederynge make

And myche to þenke for his sake
 pat we may sufferen hit no more

13844

We mote counseilen now þefore
 pat he be taken & done in bondes
 Who so firste on him may lay honde
 And who þis counsel holdeþ nouzt
 pat hit be dere on him bouzt

Wip þis þei parted her semble
 But ihesus went of pat cite

13850

13847 Read hondes for hande.

And toke him to anoper syde
 Out of her sȳt him to hyde 13853
 ffor ȳit was not his tyme comen
 To be of her hondis nomen
 Miȳte þei neuer take him so
 Til him self wolde hit were do 13857
 Whenne tyme coom . forþ he him bed
 And not a fote fro hem fled
 Til he had shed his swete bloode
 And ȳuen him self for oure gode
 Ihesus went to temple þon 13862
 pere spake he wip þis heled mon
 he say him al mournynge bitid 13866
 ffor iewes so had hym chid
 He esed hym wip wordes hende
 ffro now he seide þou moost frende
 Tente to my take & my techinge 13870
 ffor of sekenes hastou helynge
 Ihesus wente forþ here & pere
 & dude myraclis euerywhere
 Til hit coom to a solempnite 13874
 he coom aȳeyn to þat cite
 Wip him coom his disciplis lele
 And opere folke folwynge fele 13877

13872

The I in Ihesus is a medium-size, decorated capital.

In to þe temple wip him þei 3ede
 And he bigan hem for to rede
 To preche to hem an sarmoun fol.81v col.1
 And tolde hem mony good resoun
 Alle bigon þei þus to telle 13882
 Who herde euer þus mon spelle
 Mon vnlered of bokelore
 Alle wondride on him lasse & more
Ihesus þat her talkynge herde
 Swetely he hem vnswerde 13887
 My lore is not myn seide he
 But his þat hit hap 3yuen to me
 þat neuer endep ny neuer shal 13890
 ffor wit & troupe he is al
 He & his lore wol laste for ay
 Dis wol him self witenes & say
 þe mon þat spekep of him self roos
 Wite 3e gode men what he doos 13895
 Whenne he his owne preising hap sou3t
 þenne is his mouþ soþfaste nou3t
 But soþfastenes is in him þon 13898
 þat seip loue word of opere mon
 Moyses 3oure lawe 3ou brou3t
 3e knowe hit but 3e holde hit nou3t 13901
 Selcoupe I haue 3e hate me so
 And giltles seke 3e me to slo

penne seide þe iewis wondir here we
 þou mys seist þe deuelis in þe 13905
 Who wol þe sle whi seistou wronge
 He seide I haue do 3ow amonge
 Werkis siche as 3e haue sene 13908
þat 3e on wondride ofte for tene
 3af 3ow not to moyses þe olde
 Lawe of circumcisioun to holde
 And 3e circumcise on haliday 13912
 And not 3e letten for þe lay
 Wherfore hate 3e me þon
 ffor I made hool a seke mon
 Vp on þe day of 3oure sabate 13916
 But demep me not in my state
 So shulde 3e do wolde 3e me trow
 And wel I woot hit were for 3ow 13921
 Mony folke were by & stood fol.81v col.2
 And herde þis folke so wroop & wod
þat were comen in to þat toun 13924
 And herde al her disputisoun
 Mony wordis þei spak & felle
 þat longe were here to telle
 Somme seide when crist shal him showe 13928
 Whenne he shal come shal noon him knowe
 Ny of what kyn ny of whiche cuntre
 But þis monnes kyn wel knowe we

Of þis lond bope is he & his
 pe contre woot þat soþ hit is
 þenne seide ihesu a word or two 13934

3e woot what I am my kyn also
 Of 3oure foly whi ne wole 3e blynne
 And seke not sacles so wiþ synne
 Bereþ skil & holdeþ resoun

Sip 3e knowe me & my nacyoun 13939

ffor he þat me among 3ow sende
 Is soþfastenes wiþouten ende
 He þat me sende I woot what he is

But 3e knowe him not I wis

If I seide þat I not him knewe 13946

þenne were I lyere & vntrewe
 Bope were I fals & lyere how
 Rist siche as 3e are now

I knowe him & haue done euere

ffro him shal I sondre neuere 13951

þo sou3te þei ihesus to slone

But honde my3t þei ley on him none

ffor þei wolde him haue nomen

But his tyme was not comen

Mony fro þat trowed trew 13956

In þe werkis of gode Ihesu

And fro þat day wiþouten faile

þe iewis wiþ her fals counsaile

By her tresoun & her reede
 Sou³te ihesu to do to dede 13961
 Now shal 3e here on what wyse
Ihesu dide la³ar to ryse
 But ar þat we furþer go 13964
 Speke we of his sister two fol.82r col.1
þat on was martha to seyn
 And þat opere maudeleyn
 þis la³ar as seiþ oure story 13968
 Was of a stide het bethany
 þese þenne were his sistres twynne
 þe ton a womon ful of synne
 A wondir synful was she one 13972
 And firste was she comyn womone
 Of þis womon þe myche feir hede
 Made mony mon of wit to wede 13975
 Seuen fendis out of hir cast he 13976
 As telleþ luk þe euangelie
 A cely synful was she þis
 ffor al hir synne turned in to blis
 She was lyuynge in contre pere 13980
 Whenne ihesu preched vche where

13964 The B in But is a small capital.

13966 The þ in þat is a medium-size, decorated capital.

And mony apert myracle did
 Wherwip to men he him kid
 And mony seke he 3af her hele
 And as he coom by o castele 13985
 A man pat hett symound leproous
 To ete preyed him to his hous
Ihesus grauntede his preyere 13988
 ffor he him preyed wip good chere
 ffeire seruyse symounde him dist
 As was to siche a lord ri3t
 // Whenne ihesus was set in his sete 13992
 Wip his disciplis at pe mete
 pis synful wommon pat we of seyn
 pat we calle mary maudeleyn
 Wipinne pe castel pat I of tolde 13996
 She my3te do what she wolde
 pe mon pat god wole be bet
 We wite wel may no ping let
 pe word of ihesu sprong ful wyde 14000
 Of myraclis pat he dide pat tyde
 Whenne mary wist ihesus was comen
 A boist of oynement hap she nomen
 A ping pat was of prys ful dere fol.82r col.2
 pis oynement wip hir she bere
 And my tale shortly to telle 14006
 Bifore ihesu feet she felle

pere she fel in sicke a grete
pat wip þe teris she wesse his fete
 On him she wepte hir synnes sare
 And dryed hem wip hir heer þare
 Where she fond chyn or soor 14012
 Wip oynement she anoynt þor
 Al þis worshepe she him did
 And also cust his feet amyð
 Alle wondride on hir & had ferly 14016
 þei say hyr neuer so sory
pat dede laft she not for shome
 Symond maistir of þat home
 Wondride & seide in his þou3t 14020
 But wip mouþ he spak hit nou3t
 Were þis mon prophete so good
 þis wepyng wommon on him wood
 he au3te to wite what she were 14024
 And lete hir touche him not so nere
 ffor synful wommon is she þis
pat al þis cuntre woot I wis
Ihesu cryst þo vnswerde 14028
 What symond þou3t wel he herde
 He seide herken to me a stounde
 Gladly maistir seide symounde
 In cuntre sumtyme was a man
pat lante penyes of þat he wan 14033

Dis man he was an okerere
 Two men coom pat had mistere
 And asked him pens to lone 14036
 Dis riche man lent to pat one
 And hundride pens siche as ran
 And fifty to pat oper man
 Whenne hit coom to her day 14040
 pei hadde not wher of to pay
 And he hem say no catel haue
 Al pat dett he hem for₃aue 14043
 Hem he for₃af & bad hem go fol.82v col.1
 Wheper owed to loue him betterpo
 Sir me pinke wipouten let 14046
 pe mon pat he for₃aue moost det
 To whom he for₃af moost tille 14048
 Owe moost to loue him by skille
 He seide we ben vnswered symeoun
 penne demestou bi rist resoun
 Alwey she wept on his ffete 14052
 And ihesu po bihelde hir lete
 And to symounde he seide anone
 Seest pou here pis ilke womme
 To my feet watir 3af po none me 14056
 To wasshe hap she greet plente
 pou woost pat is soop I wis
 3itt bed pou me not for to kis

Sip I coom in to byn In 14060
 To kisse my feece con she not blyn
 Oynement saf pou me noust
 She hap hiren to me broust
 She hap anoynt me foot & shank
 Wherefore I con hir myche pank 14065
 And for she louep me out of bikur
 Of my loue she may be sikur
 Of hir synnes is she clene
 pei are forzyuen alle bidene 14069
 He seide myche hastou loued marye
 Myche is forzyuen pe pi folye
 Go in pees pi mychel treupe 14072
 hap pe saued & pi reupe,
 Now art pou saued pourze pi fay
 I shal be pi kepere fro pis day
Ihesus aftirwarde in hye 14076
 Coom prechynge in to betanye
 Zyuyng e mony seke her hele
 pe folke him folewed was ful fele 14079
 Martha & maries broper he fond
 Lazar pere he was wonond
 He gestened wip po sistres two
 Mary & martha also 14083

14061 Read feet for feece.

Whenne þei wiste he wolde dwelle fol.82v col.2
 Of her ioye myst no mon telle 14085
 No wondir was for siche a gest
 Coom neuer eer wip hem to rest
 Martha was houswyf sikerly
 Aboute her seruyse ful bisy 14089
 Mary alone martha lete
 And set hir tofore ihesu fete
 Bifore his feet she set hir doun
 ffor to here his sermoun 14093
 Nouþer she tent to mete ny borde
 But for to here goddis word
 Martha say she not helpe wolde
 A pitous pleynt to crist she tolde
 Sir she seide recche 3e not how
 I am lafte oone to serue 3ow 14099
 My sister sitteþ as 3e may se
 And leueþ al þe swynke on me
 Bidde hir sir þat she ryse 14102
 And helpe me now in 3oure seruyse
 Martha martha seide ihesu þis
 In myche bisynes þou is
 Bisy art þou aboute mony dede 14106
 But of oon is moost nede

14084 The W in Whenne is a small capital.

þe bettur party hap mary chosen
 þat neuer may be fro hir losen
 Blessed was þat affliction 14110
 þat mary brouȝte to sicke pardoun
 Al oper þing she forsoke
 Saue to oon she hir toke
 Of alle þinge she toke to one 14114
 Wiþouten whom is goodnes none
 Of goodnes no mon con telle þe tendes
 þat þis lord dop to his frendis
 ffor is noon þat in herte may þinke
 Ny clerk wryte nouþer wiþ ynke
 Nor yȝe may so ny herte lere
 No monnes witt may hit come nere
 How myche mede to vs is diȝt 14124
 If we wol serue þat lorde riȝt
 Leue we now þese sistres þus fol.83r col.1
 ffor to speke of laȝarus
 þis laȝarus of bethany 14128
 had sistris martha & mary
 Muche loued he his sistres boþe
 Souȝte he neuer noon wiþ loþe
 A castel was his & þeires
 Aftir her elderes þerof eyres 14133

14128 The p in þis is a medium-size, decorated capital.

To þis castel was ihesus calde
 To herborwe as bifore I talde
 Soþe hit is þis lazarus 14136
 Was seke þe story telleþ vs
 In his sekeneþ he lenged so
 þat he hadde no foot to go 14139
 Mary & martha were sory
 ffor his sekeneþ & oþere mony
 His sistres serued him to honde
 þat bounden lay in goddis bonde 14143
 But to him þat so was bounden
 ffer þei souþt & noon founden
 Longe þei souþt & fond no bote
 þat sekeneþ crepte to heed & fote
 Whenne þei say hit was noon oþere 14148
 State of couerynge of her broþer
 Counsel þei toke to ihesu to go
 ffor her broþer ful of wo
 Of her broþer þei wolde hym say 14152
 þat he wel loued in langur lay
 And þrewe hym if his wille were
 Come se lazar þat was vnþere 14155
 fful wel leued þei þat he
 Myzte make him hool to be
 þei sende sondis ouer al Iude
 And fonde him not in þat cuntre

And wite 3e wel for þis resoun 14162
 Men sou3t to sle him wip tresoun
 ffor þei him fond not in þat londe
 þei fyned not til þei hym fonde
 Þo messangers hendely seide 14166
 þe eronde þat was on hem leyde
 þei preyed him as lord dere fol.83r col.2
 ffor his frend þat was vnferre 14169
 Trauail to him þat he wolde make
 ffor him & his frendis sake
 He lyp to dy3e þat lele & trewe 14172
 Lord þei seide on him þou rewe
 To þo men þat bodeword bare
 Ihesu 3af hem þis vnsware
 he seide go a3eyn 3oure way 14176
 To hem 3ou sende shal 3e say
 þat þei not for her broþer mourne
 To deep shal not his langur turne
 But my blis shal by him be sene 14180
 ffurþer þen hit 3it hap bene
 A3eyn þei went wip her vnswere
 Two dayes oure lord dwelled pere 14183
 þen dude he his disciplis calle
 Make 3ou redy he seide alle
 Vnto Iude goop wip me now 14186
 þei seide sir what þenkest þow

Was pou not but litil gone
 Almost pere wip ~~lew~~ stone
 Counsel is hit noon of frende 14190
 pat 3e biderwarde sir wende
 Ihesus seide why say 3e so
 Ten tides hap þe day & two
 Who so hap to wende any way 14194
 Good is he go bi list of day
 ffor who so walke by ny3tirtale
 Of disese he fyndep bale
 To þat I say takeþ good kepe
 Lazar oure frend is leyd to slepe
 To hym to wende hit is tyme 14200
 ffor to wake hym of his swyme
 I haue him loued wel ofte siþe
 Now is tyme I sum him kype
 Sir þei seide if he slepe ou3t
 Doute of dep 3it is hit nou3t
 If he may slepe hele is at honde
 Ihesus þo seide 3e mys vndirstonde 14207
 ffor 3e shal not longe tille fol.83v col.1
 Tipinge here to like ille
 he is deed þat I of say
 Now is goon þe ferþe day
 Dede & doluen boþe is he 14212
 he is not quyke þat shal 3e se

Now am I bope glad & blipe

pat I was not wip hem pat sipe

Now am I aftir sende

piderwarde wole I wende

14217

// Whenne Thomas pat het didimus

herde pat dede was lazarus

As ihesus had tolde pore

he seide þus & siked sore

To his felowis seide he

14222

Lordyngis he seide now here se

Lazarus is not in lyue

Go we deþe wip him blyue

Me lust no lenger lyue in place

But ihesu helpe of his grace

14227

We shul haue mys sikerly

14228

Of oure good frend of bethany

Bitwene ierusalem & þis castel

pat se herde me bifore of spel

pere mary woned magdalene

Were of myles ful fiftene

14233

pere lazarus was doluen & dede

Ihesus coom soone to pat stede

Lazar was an hyþe born mon

his kyn was sitt aboute him þon

At pat castel his frendis bade

14238

And myche mournyng for him þei made

Mary and martha þe story sayes
 had ben wepyng þo foure dayes
 þere were fele hem to rewe 14242
 And also mony vn beden iewe
 pider coom boþe oon & oper
 To counforte mary for hir broþer
 By þis coom hem tiþonde 14246
 þat ihesus comynge was nyze honde
 þat he was comen as þei bad fol.83v col.2
 Wiþ felowshepe þat he had
 Was neuer ere martha so fayn 14250
 þene wente . she wepyng him aseyn
 To fete she fel him sorwefuly
 And rewely on him gon to cry
 Lord she seide what to rede
 Now is my broþer fro me dede 14255
 Alaas haddestou here wiþ vs bene
 He had not ben dede I wene
 ffor what þing þou makest preyere
 I woot þat god wol þe here 14259
 // Be stille he seide þi broþer shal ryse
 I woot wel she seide in som wyse
 On domesday wel woot I whenne
 he shal rise wiþ opere menne 14263

14256 Read Allas for Alaas.

Ihesus seide I am vprist & lyf
 Who so leueþ in me mon or wyf 14265
 pouþe þei were dede 3it shul þei lyue
 Suche 3iftis may I hēm 3yue
 And alle þat lyuen & trowen me
 Deed shal þei neuer be 14269
 Trowestou þis she seide 3e þo
 I trowe þis & more also
 þat þou art goddis owne sone
 Comen among vs for to wone 14273
 Martha sorweful & sory
 Tolde to hir sister mary
 And in hir ere gon she rowne 14276
 And seide crist is comen to towne
 Do þe to speke wip him anoon
 Vp roos mary stille as stoon 14279
 Toward hir maistir ron she fast
 Men wende she had ben a gast
 Whenne men say hir þat bi stood
 Rennande as she were wood
 Witeþ hit of mony mon 14284
 þe teris bi her chekes ron
 To hir broþer graue she gas
 þere for to swonne þei seide allas

14287 The catchwords But mary appear in the lower right hand corner of fol.83v, below this line.

But mary was in <u>oper</u> entent	14288
Wip hir lord to speke she went	fol.84r col.1
To <u>him</u> she ran on knees she fel	
Lord she seide I wol be tel	
My bro <u>per</u> lazar pi frend is deed	
And pat is to me a coold reed	14295
Haddestou lord ben <u>pere</u> wip vs	
Hadde not my bro <u>per</u> died bus	
I <u>hesus</u> bihelde hir a stert	14298
And had greet reupe at his hert	
La ³ eres frendis <u>pat</u> <u>pere</u> were	14300
Cryed & made reupful chere	
I <u>hesus</u> to mary in hir woo	
Miche loue shewed he po	14303
Whenne he wolde of his misfare	
A party on him self he bare	
he wept sorer pon any <u>oper</u>	
Wip po two sistris for her bro <u>per</u>	
Tenderly he wepte and seide	14308
Where haue 3e his body leyde	
Sir seide mary come & se	
fful myche lord loued he be	14311
Lord of selcoupis so sly3e	
pi louer bus why lettes pou dy3e	
I <u>hesus</u> her wayment vndirstoode	
Wip hem to <u>pat</u> graue he 3ode	14315

Whenne he þer coom also soone
 he had þe graue to ben vndone
 Of þe toumbe take of þe lid 14318
 Soone his commaundement þei did
 Martha seide lord I trow
 Wormes bigynne to ete him now 14321
 He stynkep for þre dayes is goon
þat he was leyd vndir stoon
Ihesus seide martha do wey
 Hit is no wit I here þe sey 14325
 fforseten hastow soone þi lore
þat I þe tauzte a litel tofore
 3if þou wolt leue I seide þo
 Soone shuldestou selcoupe se 14329
 Wherof shal greet loue word ben 14330
 þe folk to gider gedered to seen
 þe graue lid away þei kest
 And ihesus loked in to þe chest 14333
 To his fadir he made a bone
 And he him herde also soone
 honourid be þou fadir ofte
 Wip þine aungels vpon lofte 14337
 þi sone þe þonkep þou doun hast sende
 Of þe holy goost is kende

 14330

 The W in Wherof is a small capital.

ffadir I woot I am of þe
And oon are we alle þre 14341
fflesshe haue I take among myne owen
And 3itt am I not wiþ hem knowen
I wole alle wite for what resoun 14344
þat þou hast sende me hider doun
pour3e me þi mystis to be spred
Wherfore I am loued & dred 14347
I wole þat alle witen þat here ben stad
Lazar wiþ þat come forþ he bad
On lazar he 3af siche a cry
þat alle herde þat stood him by
At his biddynge he roos anoone 14352
he þat liggyng was in stone
In wyndynge cloop as he was wounden
heed & feet boþe bounden
Louse him now he seide for why
I woot he lyueþ witterly 14357
þe folk seide þat stood amydda
Miche trouþe hastou him kidde
ffro þat day forþ for myche wele
per folwede ihesu folk ful fele 14361
Soone ouer al þis tiping ras
þat lazar þus araised was
I trowe hit were furþer ryf
þenne was bifore of his lyf 14365

þe signes þat 3e haue herd in fere
 3e owe lordynges hertly to here
 Suche oper herd 3e neuer I wene
 ffor who shulde sicke wondris sene 14369
 Make crepeles to go & blynde haue sist fol.84v col.1
 Who so louep him not is maledist 14375
 And namely þat were þere neer.
 Whenne he vp roos sir la3er
 þese iewis þat ben felle & fals
 þei owe him worshepe & makenes als
 As he þat born was of her kyn 14380
 And moost coom he hem to wyn
 þese werkis þat cryst wrou3te gode
 Menged þo iewis in her mode
 þefore þei counseled hem amonge 14386
 him ouþer for to hede or honge
 His gode werkis to hem not ware
 But sorwe & kyndelynge of care
 A sorweful reed fro þenne toke þei 14390
 What hit was I wol 3ow sei
 fful deuely were þo iewes þro
 her blessed lord for to slo
 her owne lord ful of blis 14394
þat so helpful was to his
 So my3ty meke & mylde of moode
 So fre 3yuere of alle gode

Lordyngis alle wel we wote 14398
 Oure elderes þe bibel wrote
 God loued þe iewis long biforn
 þat his swete sone was born
 Miche loue had he to hem done
 Delyuered hem fro pharaone 14403
 ffro pharao þat was so stronge
 þat helde hem in seruage so longe
 he sent a man hem to lede 14406
 ffor þat ilke cursed sede
 Moyses was þe monnes nome
 He ladde hem þourȝe þe see fome
 Whil moyses was her ledere 14410
 þe kyng was drowned & al his gere
 In wildernes wipouten swynk
 But god fonde hem mete & drynke
 Of aungels fode had þei greet met
 And of mony bales hem bet 14415
 Miche loue gan hem shawe fol.84v col.2
 And bi moyses sent hem lawe
 He delyuered hem of myche wo
 ffor þei had mony feloun fo 14419
 He heled boþe doumbe & deaf
 And dide þe ȝerde bere boþe flour & lef
 þat aaron him self bere
 As I tolde ȝow biforn here 14423

And openly to him bihete
 By mony a nobel prophete
 he wolde take flesshe of her kynne
 ffor to raunsoun adames synne 14427
 Whenne pei asked saul to kyng
 ffrely he saf hem her askyng
 And aftir dauid wip chesyng
pat golias slowge wip his slyng
 Aftir salomon kyng of toun 14432
 And aftir pe lond. of promissioun
 He hette hem Inne for to wone
 And penne sent hem his sone
 On erpe to be born we telle 14436
 To raunsoun alle pat seode to helle
 3it leued not pe felouns
pat symeon tolde in sarmouns
 Of him pat he in hondis bare 14440
 But euer mys trowynge pei ware
 Whenne he him self among hem kud
 And mony feire myracle dud 14443
 And oon bifore architriclyne
 He turned watir into wyne
 And als ten men pat were mesele
 To vchone he saf her hele 14447
 Of lazar pat was deed also
pat he reised & opere mo

Of a man pat was vnfare
 More forsope þen þritty 3ere 14451
 þe more he to þe iewis him bedde
 þe faster away þei fledde 14457
 Alle pat he wiþ loue hem sou3t
 þe iewis entent was euer nou3t
 þei were ful of enuye fol. 85r col. 1
 To god & mon myche contrarye 14461
 A3eyn he owne holy writ
 Wolde þei not 3it leue on hit
pat seide crist shulde take monhede
 Of a mayden of her sede 14465
 3it wolde þei not vndirstonde
 how Ion him baptizēd wiþ his honde
 And seide 3oure saueoure is þis
 3itt leued þei him not I wis
 ffor nou3te pat he coupe do or say 14472
 Wolde þei not of þe ri3t way
 Noon oþere signe pat dide ihesu
 Mi3t hem brynge to troupe trew
 But for his gode dedis vchone 14476
 Ofte sou3ten him to slone
 And moost ende for pat resoun 14478
pat he vp reised la3aroun

14462 Read her for he.

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

14484

The þ in þis is a medium-size, decorated capital.

Bisshop he was of þat cuntre 14504
 Bettur him were he neuer had be
 Bisshopis were þei þo aboute
 Vchone but his twelf moneþe oute 14507
 Caiphas seide gode men aboute 3e wate
 In goostlynes I holde 3oure state
 ffolweþ me & my counsaile 14510
 And I hope hit shal availe
 3e vndirstonde not al þat I
 Woot & knowe bi prophecy 14513
 A mon shal in honde be take 14514
 Dampned & deed for pepul sake
 Soþ hit is þus shal hit be
 þis ilke ihesus þis is he
 De3e allone for soþe he shalle 14518
 Ar þe folke shulde perisshe alle
 To sle ihesu alle þei hist 14522
 And þerto þere trouþis plist
 Caiphas spake þere þo 14526
 þese wordis & þere mo
 Of ihesus deep as I 3ow tel
 And seide þat he wiste wel
 þat he coom to di3e wiþ wille 14530
 And so prophecyes to fulfille
 ffro þenne þei sou3te wiþouten awe
Ihesu for to brynge of dawe

Ihesu wolde no lenger be 14534
 pere bei myste him here or se
 In effrem he dwelt pat tyde
 A cite a wildernesse bi syde 14537
 Wiþ his disciplis dwelt he pere
 He wist þe iewis wolde him forfare
 If bei myste hond on him lay 14540
 But sit was not comen þe day
pat he wolde to deþe be done
 But hit was comyage aftir soone
 Þese iewis dide euer wiþ him stryf 14544
 No mon more pat were in lyf
 His disciplis were ful woo fol.85v col.1
 þat her maistir was hated so
 Namely of hem þat he 14548
 Shulde moost serued & loued hau be
 I haue seid crist chosen 3ow twelue
 þe twelfþe is þe deuel him selue
 þis bi him þenne he hit tolde 14552
 Bi whom he wiste to be solde
 þat was Iudas scarioth.
 Of alle fel him worst lot
 In effrem he dwelt a stounde 14556
 þennes soone gon he founde

 14546

 The H in His is a small capital.

he dwelt not longe in pat cuntre
 But went him in to galile
 þe londe of Iude he bad for born 14560
 ffor þere þei had his deep sworn
 þenne heldē þe iewis in her cuntre
 A feest men clepeþ cenophe
 þe disciplis seide ihesu dere 14564
 þese wordis pat 3e shul here
 Sir do þe hennes in to Iude
 þere men þi werke may open se
 To ierusalem we rede 3e wende 14568
 ffor þere beþ comynly 3oure frende
 Of any frenshepe ellis where
 We woot moost are þei þere
 her feste is now go we þon 14572
 ffor þider gooþ mony mon
 hit is not skil þou þe wiþdrawe
 But bede þe forþ to men to knawe
 If þou wolt haue þi werkis kidde 14576
 þou most þe drawe þe folk amydde
pat þei may þe se and here
 And loue þe for þi signes sere
 He pat loue word wol laue in nede
 Bodily forþ he mot him bede 14581

 14580

 Read haue for laue.

ffrendis seide ihesu 3e woot nou3t
Anoper þing is in my þou3t
þe world I woot hateþ not 3ow
hit hateþ me forsoþe now 14585
Me & myne werkes alle 14586
And alle þat to my troupe wol fallè fol.85v col.2
hit con not hate 3ow witterly
But me hit hateþ & no ferly
ffor hit woot neuer what I am 14590
And I speke of hit myche shame
I of hit & hit of me
May no loue bitwixe vs be
Go 3e to feste if 3e wole so 14594
I haue no tome to come þerto
I haue no tome þider to fare
ffewe men louynge haue I þare
// þei went allone & laft hym þis
And þriuely folwed hem ihesus 14599
Þryuely sewed he hem vnsene
Wolde he not haue knowen bene
Nouer of Iewis ny of his owen
Wolde he not þenne be knowen
He wiste þe iewis bifore sware 14604
þei wolde him no lenger spare
þe felouns þat wolde him haue slayn
ffast aftir ihesu gan þei frayn

As witteles men so þei lete 14608
 Where þei seide is þe prophete
 Whi is he not come Ihesus
 Now shulde he shewe his maistrius
 At þe port salomoun 14612
 Coom oure lord in to þe toun
þere he fonde bifore him
 Mony felouns iewis grym 14615
 Anoon as þei wip him met
 Soone he was aboute bi set
þenne bigon þei for to route 14618
 And faste to geder him aboute
 Allone ihesus hem stood a myd
 Kenely þei him aresoun did 14621
 At oure feste seide þei are 3e
 Miche asked wherfore seide he
 ffor þou art so dred wip alle 14624
 And men wol goddes sone þe calle 14628
 3if þou be he þe soþe þou showe
 And do þe folk þe for to knowe
 Sob is hit · I hit am seide he 14628
 Wip goddes owne sone speke 3e
 But wel woot I 3e leue nou3t
 þe werkis þat of me are wrou3t
 þat vche day 3e se wip sist 14632
 Mist not be so wip monnis my3t

3e trowe me not I woot wele
 Nor 3e loue me neuer a dele 14635
 ffor 3oure herde holde 3e not me
 perfore my sheep may 3e not be
 Aboute to saue 3ow haue I bene
 pou3e my trauaile be lital sene 14639
 3e nyl me loue nor leue here
 But my sheep þat ben me dere
 Into my paradis þat blis
 Wel shal I hem þidir wis
 On domes day shal þei stonde 14644
 My blisse to haue on my ri3t honde
 In lyue þat þei shul neuer leue
 þat 3ifte shal nomon hem reue
 Witeþ þat I 3ow drede no þing 14648
 He þat of heuen is lord & kyng
 My fadir he is 3e vndirstande
 And him I drawe to my warande
 I am his sone ihesu þat shalle 14652
 Bringe þis world out of þralle
 But lital while þerynne am I
 Hastily shal I passe þerby
 Not for þi wel shal I kepe 14656
 þat he me tau3te my fadir shepe
 ffrom al woo I shal hem were 14658
 Helle shal no þing hem dere

I haue greet myzt & shal haue more
 ffor we beþ oon & shul euermore
 þis is soop my fadir & I 14662
 Are al oon now witterly
 So þat we by noon art
 May not ben in twynne part
 // Iewis þis þouste no þing good fol.86r col.2
 Almest wex þei þo wood
 þei loked on him loop & gryn
 And skornefully mysseyden him 14669
 Bitwene hem saiden þei in stryf
 Loke he skape not wiþ his lyf
 Hit were worþi to stone him soone
Ihesus seide why what haue I done
 Or wroust aþeyn 3ow any weyes
 ffor þou art goddis sone þou seyes
 I say þe soþ þat shul 3e se 14676
 ffor good dede wol 3e stone me
 ffor whiche of my gode dedis one
 Is hit now 3e wolde me stone
 ffor þi gode dedis seide þei. 14680
 We wole not stone þe parfey
 But for þi dedis aþeyn oure lawe
 And for loue of þi myssawe
 þou makest þe god & noon art þow
 3us seide ihesus so is hit now 14685

God I am who so rist wol mynne
 We may bot be partid in twynne
 Gob lokep pe sawes of 3oure lay 14688
 And vndirstondeþ what þei wol say
 In 3oure bokis 3e may hit fynde
 But if 3ou self be ful blynde 14691
 3oure owne bokis con 3e not spelle
 3e leueþ not þat I 3ow telle
 þus prouen 3e 3ou for feloun 14694
 And I goddis sone wiþ resoun
 he forsoþe is goddes sone
 þat doþ his fadir werk in wone
 In to þis world was I sende
 þe malesse þerof to amende 14699
 Of his sonde am I comen I wis
 þat me holdeþ al for his
 Holy writt ~~A~~yeþ nouȝt
 Who so coude vndirstonde hit oust 14703
 þe welke þat I worche in his name
 No man may bi resoun blame
 He þat wol trewely in me leue fol.86v col.1
 Miche shal hit be to his biheue 14707

14704 Read werke for welke.

14706 The H in He is a small capital.

Who so wol not trowe pat I telle
 His dwellyng stide shal laste in helle
 My fadir sopely is in me
 And I in him euer shal be 14711
 Wip þese wordis were þei nomen
 Bi skil concludid & ouercomen
 Þourȝe þe holy writtes lore 14714
 Was seide a þousande ȝeer bifore
 Aȝeyn him founde þei resoun noon
 As caitifs fonde he hem vchone
 What to say had þei no more 14718
 Away þei went wip sorwe & sore
 þei went away wip menged mode
 And ihesus to þe temple he ȝode
 þere he mony chapmen fond 14722
 Dyuerse marchaundise chepond
 Oxen kyn & sheep þei solde
 And þere þei her penyes tolde
 And ihesus at hem was tene 14728
 And kest hem out al by dene
 Boþe biere he cast out & beest 14730
 Lafte he noon meest nor leest
 Þe changeours for þat gilt
 Her bordis ouer kest her penyes spilt
 Her seges þat þei inne sete 14734
 He cast hem down vndir her fete

Wolde he neuer of hem blyn
 Til alle were out pat was per In
 Among þo men pat I of tolde 14738
 Were somme pat doufis boust & solde
 Aþeyn hem was he kene & crous
 And seide goþ out of my fadir hous
 My hous shulde be bi riȝt resoun
 Hous of preyer & orisoun 14743
 And ȝe hit make & pat me greues
 A den to recett inne þeofes
 - When þei had þis sene þe iewis
 To blake þo bigon her brewis
 Meister þei seid wondir þinke vs
 Why pat we þe suffere þus 14749
 What maner signe do con þow
 Wherefore we shulde þe þus bow
 Oure lord hem ȝaf þis vnsware
 But þei wist not what hit bare
 ȝif ȝe þis temple felle to grounde
 I shal hit reise in litil stounde 14755
 Al hol wiþ inne þe þridde day
 I shal hit reyse þe soþe to say
 þe iewis vnswared him wiþ yre
 Now art þou a selcouþe syre 14759

14746 The W in When is a medium-size, decorated capital.

Hit is but foly pi talkyng
 Also impossible ping
 Whenne kyng salomon in blis
 Had al pat he wolde haue I wis 14763
 In al his wele he was to wirche
 ffourty 3eer aboute pis chirche
 Til hit was made as hit is now 14766
 And now greet wondir seistow
 To felle hit doun wipouten fere
 And in pre dayes vp to rere
 But firste wolde fourty 3eer be past 14770
 Ar pi my3te wolde hit doun cast
 But pei wist not ihesus entent
 By his owne body he hit ment
 And late hem stryue hit as pei did 14774
 And he to ryse on day be brid
 Whenne ihesus had seid pis & more
 pei laft him rist pore
 pei laft him pere & went her way
 Miche on him gon pei myssay 14779
 pei him helde her fulle foo
 And seide who herd euer mon say so
 Somme seide ouper is he prophete
 Or crist him self to mon ful sete

14761 MSS C, F, G, and T begin this line with And.

But of o þing in were be we 14784
 We woot þat Ioseps sone is he
 þei are of a kynde of galile
 pere by þat ilke cuntre
 Of a castel be þei certeynely 14788
 Werfor was born kyng dauy fol.87r col.1
 þe toun of bedleem þat is
 þe book þer of bereþ witnys
 Somme seide to opere þon 14792
 þenne is good þis ilke mon
 þat of bedleem kynde is nouȝt
 Be taken & to deþe brouȝt
 he is knowen in his kip
 his fadir & his modir wiþ
 Of galile is he born & geten 14798
 And so þis may not be forȝeten
 Openly biforme vs alle 14800
 He doþ him goddes sone to calle
 Oure folke ben foolis & þat is sene
 þat ryse þus wiþ hym bi dene
 Whenne men of him herde & sawe
 Of hym stood þe mychel awe

14789 Read Wherof for Werfor, as confirmed by MSS C,
 F, G, and T.

And faste is he pryuen
 And myche grace is him 3yuen
 Kyng salomon in his blis 14808
 Had neuer siche hap as þis
 ffor to him was þe lawe bitau3t
 þat he him self bi lernyng lau3t
 Nor þe prophetis wyse þat wore
 3it þei of summon hadden lore
 But þis mon sip he coom in werd
 Of siche anoþer neuer we herd
 þat neuer of mon lered he lawe
 And to him is þer no 3eyn sawe
 In his hert is al purueide
 What he wol saye hit is seide
 3erne hap he vs ouercomen 14820
 Longe ar he for vs be nomen
 ffor þou3e þe riche be not his frendis
 þe pore wip wille wip him wendis
 þenne coom þei to þe phariseiis 14824
 Of alle were þei moost shrewis
 And þo þei asked hem onhy
 What is he þat goddes enemy

14806 Insert seide after And, in conformity with MSS C, F, G, and T.

14826 The scribe has indicated separation of on and hy by a horizontal stroke beneath the latter word.

Haue 3e him take þei seide nay fol.87r col.2
 Wherfore sende we 3ow quad þay
 But to take him if 3e mou3t
 A3eyn him may we do nou3t
 He hap vs wonne wiþ maystry 14832
 We wole shewe 3ow skile why
 Suche a mon wiþouten wene
 Was neuer in erþe herde nor sene 14835
 A3eyn his word may noon stryue
 Be he of resoun neuer so ryue 14837
 Allas þei seide hap he 3ow shent
 Wher any of 3ouris be to him went
 Wher he haue giled wiþ his art
 Any lordyng of oure part 14841
 We sory men what may we say
 Know we not þe writen lay
 Dis ilke mon wol vs shende
 Þenne seide oon was his frende 14845
 Nichodeme bi name hi3te
 He spake & seide for ihesu ri3te
 Me þinkeþ lordis bi þe lawe.
 þat I for me to warant drawe

14839 Read ouris for 3ouris.

14845 MSS C, F, and G have the pronomial form bat appearing after oon.

Wipouten dome shal noon dede be 14850
 And but in synne take were he
 If pat 3e redily wole loke
 3e shul hit fynde writen in boke
 If any man were take for oust 14854
 He shulde bifore Iustise be broust
 And if hit were suche a wyte
pat he my3te not him of quyte
penne shulde men his dome 3yue
 ffor to dyse or for to lyue 14859
 Wip him holdestou þei seide we se
 ffor 3e are boþe of galile
 But we may fynde hit nowhere
pat oure crist shulde be born þere 14863
 But of bedleem of dauid kynde
 þis is soob as 3e shul fynde
 þei went hoom at pat siþe
 In wrappe & woo ful vnblibe 14867
 Strongly was þis folk feloun fol.87v col.1
 Of litil witt wipouten resoun
 Bitau3te to þe fend grym 14870
 Noon edder more ful of venym
 Of wicked wille & euel mood 14872
 A3eyn her owne flesshe & blood

 14868

The S in Strongly is a medium-size, decorated capital.

pei wolde not leue for his good dede

Til pei had made his sides blede 14879

Leuer had pei se þe fend of helle

þen him amongis hem to dwelle

Miche aust þei þat lord to loue

þat so wolde come for her bihoue

he folwþ hem & þei him fle 14884

Wolde þei neuer on him se

ffayn wolde he drawe hem to

And þei aboute hym to fordo 14887

But had sele on hem be sene

Glad of him had þei bene

And serued him wip hond & fote

þat wolde be born to her bote

he loued hem longe in his hert

þei quyrt him euer wip vnquert

þei him hated to be dede

In euel tyme toke þei þat rede 14895

ffro þat tyme for wele ny wo

Wolde not ihesus fle hem fro

But stably wol wip hem lende 14898

Til prophecyes hau her ende

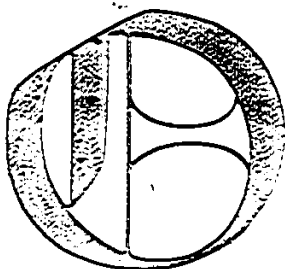
þat he were nayled on þat tre

þat vche day we saumple se 14901

þat brouste vs out of peyne bondis

ffro oure enemyes hondis

And to his passioun pat was hard 14904
 As 3e may here aftirward
 He wolde him bowe bo pertille
 ffrely of his owne wille 14907
 He say þe tyme comyng ny3e
pat he for monkynde wolde dy3e. 14909
 To bye hem out of her care
pat wiþ þe fend dwellynge ware
 He wolde hem vnbynde in dede fol.87v col.2
 ffor him þou3te hit was nede
 ffor to suffere peynes grym 14914
 Monnes soule to haue to hym
 ff þe passioun spe 14934



ke we here .
 How he vs þou3t
 Ihesu dere
 Secundum euan
 Gelistam .

Ihesus went toward Iherusalem ?

Goynge vpon his fete . 14938

14912 The H in He is a small capital.

14934 The Q in Off is a large, lavishly decorated capital occupying six lines. Its elaborate ornamentation divides the two columns of text vertically, and continues horizontally across the entire top of the folio, giving the effect of a floriated "T."

And he coom to a litil hil ?
 men clepeþ olyuete .
 Six dayes bifore paske ?
 Wip his he wente þat strete . 14942
 To his disciplis þat he ledde ? 14943
 þese wordis spake he swete .
 Wite 3e breþer why he seide ?
 I wende a3eyn so snelle . 14946
 Hereþ now & vndirstond ?
 þe soþe I wol 3ow telle .
 þese iewes ben 3e hit knowen ?
 A folke wondir felle . 14950
 Thei wol me neuer loue I wis ?
 for nou3t þat I hem speke .
 ffor loue nor awe ny for no signe ?
 þat I for hem haue wrou3t . 14954
 Wip mony signes 3e haue seen ?
 þat I haue on hem sou3t .
 But al my trauaile now I se ?
 stondeþ me for nou3t . 14958
 Now tyme is monnes son to dy3e ?
 & monnes kynde to be bou3t
 To þat castel he seide 3e go ?
 3e seen a3eyn 3ow stonde 14962
 þere shal 3e fynde an asse beest ?
 Wip hir fole done in bonde .

- To lette 3ow seye pat 3e haue ? fol.88r
 þe lord to 3oure waronde .
- // þe meke asse pat 3e þere fynde ?
 soone pat 3e hir vndo . . . 14970
 Out of hir bonde & if any ?
 aske 3ow whor to .
- Seye pat 3oure lord hap ?
 wip hem for to do . 14974
 And shal no man 3ow saye but good ?
 þe place is 3ondir lo .
- // Soone þer wente disciplis two ?
 to pat same castel . 14978
 þis asse þei souste & fonde hir bounde ? 14979
 bi a post ful snel .
- Brouste þei nouber on hir bak ?
 sadel nor panel . 14982
 To her lord pat þo was clad ?
 nouber in silke ny sendel .
- // My frendis he seide wite 3e why ?
 I wende now to þis toun . 14986

14967

From this point through folio 100v (17082), the columnar transcription of the text is abandoned in favor of long lines divided internally by medial punctuation. To facilitate typing and to conform with the numbering of the four Morris editions, the hemistichs have been reproduced as individual units.

þe soþe now shul 3e knowe ?
 al my pryue resoun .
 þe tyme is comen þat I shal now ?
 suffer my passioun . 14990
 þe feest is comen demaye 3ow not ?
 but makeþ my rydyng boun .
 // Now he seide shal wommannes sone ?
 in monnes hondis be caust . 14994
 þei shul him take & deme to dy3e ?
 wipouten any sau3t .
 And wip tresoun him done on tre ?
 as hit bifore was tau3t . 14998
 He shal be dede and ryse also ?
 wip inne þe þridde nau3t .
 // þei caste her cloþis on þis asse ?
 and made on hir his sete . 15002
 Soone aroos þe word þen ?
 he was comynge bi strete .
 þe folk þat coomen to þat feest ?
 mony for ioye dide grete . 15006
 þe sympel folke of þat toun ?
 þei wente him for to mete .
 // Wip alle þo myrþes þat þei myst ?
 derworbely þei him mette . 15010

Wip harpe & pipe horne & trumpe :

pei weye pei him bisette .

Olde & songe lasse & more :

wip o word pei him grette . 15014

Welcome saueour longe hastou be :

bi pe shal al be bette . 15016

// pe lordyngis & pe ryche men :

pat while on bak pei drouse .

And tempred resouns wondir faste : 15019

to take ihesu wip wouse .

pei mourned whil pe pore men :

& pe children louse . 15022

Biforn her kyng childer cast :

braunchis broken of bowse .

// Some cast her clopis doun :

anydwarde pat prong . 15026

pe strete to sprede wip cloob & floure :

his asse on to gonge .

pe folke bifore & bihynde :

worshiped him wip songe . 15030

Osanna lord welcome pe be :

where hastou ben so longe .

// But pe childre pat were weyke :

among pat prees to go . 15034

15012

Read be for pei.

Ouer walles and wyndowes ?

leyde her hedis þo .

Bihelde her lord þere he coom ?

away was al her wo .

15038

Alle songe þei wip o moup ?

of myrþe solas also .

// Gloria laus þat is worshepe ?

lord haue þou now & ay .

Kyng & cryst & raunsonere ?

15043

of folk þat ben in fay .

To þyne owne welcome þou be ?

þere þou art comen to day

15046

þou take to þonke þat we þe do ?

fol.88v

Siche worshepe as we may .

Osanna kyng to þe we crye ?

a song of swete steuene

15050

No lasse be þou loued in erþe ?

þenne þou art in heuene

Of israel þou art kyng ?

þat ouste men knowe euene

15054

And comen also of dauid kyn ?

hiseþ noon con neuene

Come now forþ blessed kyng ?

oure lord bi þi name

15058

þe welcomeþ þyne owne folk ?

wip greet loye & game

Of þi worþi werkis lord ?
 fer is spred þe fame 15062
 Welcome lord þat helest alle ?
 & bote ȝuest to lame
 Come now forþ oure saueour ?
 we han desired þe 15066
 pou art kyn of israel ?
 who so þe soþe con se
 By prophecye bifore was seid ?
 þat pou born shuldest be 15070
 Of good kyng dauid kyn ?
 & of þe rote of Iesse .
 Osanna sir kyng com forþ ?
 þei cryed lasse & more 15074
 To þyn owne for we ben þyne ?
 to lerne on þi lore
 Blessed be þou & þe tyme ?
 þou born were þerfore 15078
 ffor kyn so hyȝe comen to toun ?
 herde we neuer of ore
 Welcome be þou lord þei seide ?
 dwelle not vs wipoute 15082

15067 Read kyng for kyn.

15079 Read kyng for kyn.

To þis greet solemnite :
 welcome wipouten doute
 þei ledde him into þe toun :
 greet was þat route 15086
 To þe temple wip myche song :
 on euery side aboute
 þis is oure saueour þei seide :
 þat comþ to vs now 15090
 Ihesus his name :
 he comþ al for oure prow
 þe dede may him not wipstonde :
 but to his bidding bowe 15094
 Mony seke hap he heled :
 men owe him to alowe
 // Longe hap he ben away :
 longe aftir him vs þougt 15098
 Twelue or no barfot men :
 hap he wip him brougt
 And on her feet were þei sore :
 þerfore of hem vs rougt 15102
 Oure manteles vndir hem be spredde :
 opere hadde we nougt
 Now is he comen þat is oure kyng :
 to synge lat vs go 15106

15091 In conformity with MS T, supply is after
Ihesus.

We wende to haue for goon him al :

perfore was vs ful wo

Welcome is he fro now :

he shal nomore go so.

15110

ffor wo is him pat may him holde :

And letet him parte hem fro

// Whenne þo princes & riche men wist :

of al þis bere

15114

þei bicoom sorryere :

þen euer er þei were .

Bitwene hem þo cursede men :

mened her matere

15118

To cayphas In soone þei went :

& gedered hem in fere

// Lordyngis seide cayphas :

myn hert is wondir sore

15122

ffor þis ihesus þat is so wys :

& so fer in lore

15124

Hit is sene þei folewen him alle :

þoþe lasse & more

Siche anoþer neuer was :

fol. 89r

sip any worldis wore

15128

// Greet wondir is to telle :

his werkis nonyone

We se þe folke falle him to :

þere as he hap gone

15132

Alle oure lawes he wol fordo :
 & al oure folk anone
 Wole he do vp on vs rise :
 breke vs euery bone 15136
 // Al þis world is to him turned :
 as ȝe now may se
 þerefore my reed I wole ȝyue :
 hereþ now to me 15140
 Bi þis mon þis is sob :
 þis world shal lost be
 And he be deed hit shal be þrouȝte :
 al to ssuete 15144
 // Better hit is þat o mon diȝe :
 þen al þe folk be lorn
 And þat þis ilke ihesus :
 be take erly to morn 15148
 hit may not be done bifore þis folk :
 þouȝe we had sworn
 But lenger þen þis feest be don :
 beþ he not forborn 15152
 // Ihesus prechynge vche day :
 stably in temple stoode
 Vche nyȝte to olyuete :
 to þat mounte he ȝoode 15156
 þere he wip his disciplis lay :
 so hiȝ þouȝte gode

Eueryday to folke he gaf :
 of goddis worde þe fode 15160
 // Whenne þat swete myȝty kyng :
 was comen to þat tyde
 þat in his swete wille was set :
 þat he for monnes pride 15164
 Wolde suffere peyne & passioun :
 he nolde no lenger abyde
 But buxomly hym self he bed :
 to al þat wolde bityde 15168
 // fful mony sory sikyng :
 þe sonken to his hert
 His flesshe was doutynge for dep :
 þat kyndely wolde haue querte 15172
 Hit was ful shyynnyng for þe soor :
 & no wondir for smerte
 þat his mychel charite :
 for vs to suffere him gert 15176
 // þe þre dayes were al goon :
 & þe ferþe on honde
 His disciplis no wondir was :
 bigonne to be doutonde 15180
 Sir þei seide telle vs now :
 & we shul vnderstonde
 Shul we any paske ȝow digte :
 owhere in þis londe 15184

// The lord loked hem vpon ?
 and vnswered hem ful swete
 Gob towarde þe toun he seide :
 a mon shul 3e þere mete 15188
 A watir vessel in his hond ?
 a3eynes 3ow in þe strete
 Goop wip him he shal 3ow brynge ?
 to an In ful mete 15192

// ffolweþ forþ þat ilke mon ?
 mekely þat 3e hye
 To þe lord of þat hous ?
 seip on my partye 15196
 þat he lene vs sum celere ?
 to make my maungerye
 And he 3ow shal delyuer oon ?
 & þat ful priuely 15200

// þei wente forþ in to þe toun ?
 wip þis mon þei mette
 Wip a vessel in his hond ?
 watir for to fette 15204
 He ladde hem into his lordis hous ?
 & þei him feire grette
 And he hem lent a selere ? fol.89v
 at mete in to be sette 15208
 Whenne þis hous was comely dist ?
 þer was no lengir abyde

Ihesus coom wip his felawis ?
 pat litil loued pryde 15212
 Hit was a swete company ?
 wa gedered at pat tyde
 pe lord was to soperes set ?
 his felowis him bisyde . 15216
 Iudas of pe twelue ?
 was oon pat Scarioth hi3t
 Ihesus Aumenere he was ?
 but he was maledi3t . 15220
 Wip pe iewis had he spoken ?
 bifore on pat ny3t
 his owne lord for to selle ?
 as fully as he my3t 15224
 // pe lord was to pe soperes set ?
 pe mete alredy boun
 Vp he toke his holy hend ?
 & 3af pe benisoun 15228
 penne he toke pe breed & brake ?
 as hit is red in toun
 To his disciplis he hit toke ? 15231
 & seide bis sermoun
 Takeþ & etep of bis breed ?
 for flesshe is hit myne

15214 Read was for wa.

pat shal þis same nyȝt be lad :
 for ȝow to myche pyne 15236
 Siþen þe chalis vp he toke :
 and blessed þat wyne
 And ȝaf hem alle þerof to drynke :
 ful dere to deuyne 15240
 // Drynkeþ alle of þis he seide :
 for whi hit is my blode
 pat for ȝow shal be shed :
 & for monkynde on rode 15244
 Whenne seynt Ion his good cosyne :
 þes wordis vndirstode
 He fel on slepe to cristis brest :
 for mengyng of his mode 15248
 Vndirstondeþ what I ȝow sey :
 my breþer seide he now
 Gladly take ȝe þat ȝifte :
 þat I ȝyue for ȝoure prow 15252
 I shal not of sicche drynk :
 drynke forsobe wip ȝow
 Til we be samen in my kingdam :
 ȝyuen I haue a vow 15256
 // To my fadir þat is þeryn :
 þidir I shal ȝow lede
 And of my mete þat þere shal be :
 þerwip shal I ȝow fede 15260

- And of my drynke þere shal 3e drynke ?
to 3ou for 3oure mede
ffor þat I saye 3ou here wip word ?
þere shal 3e fynde in dede 15264
- // Dismaye 3ou not breþer dere ?
what so 3e here or se
þe traitour þat me trape shal ?
among 3ou here is he 15268
Vchone on opere þo bihelde ?
whiche of vs may hit be
He þat etep of my disshe ?
he shal bitraye me 15272
- // Leue breþer and frendis ?
þep not ferde he seide
Wol I woot whiche of 3ow ?
þe tresoun þat þu purueide 15276
þat I haue loued shal me bitray ?
þe weye is redy greiþe
He may sey weile way his birþe ?
for wo to him is leide 15280
- // Wherme his soper was al done ?
iþesus roos of his sete
But his disciplis seten stille ?
noon vpryse he lete 15284
Wip a tꝛaile he gurde him ?
sittyng to him ful mete

And in a basyn watir broust : fol.90r
 for to wasshe her fete 15288
 Siche mekenes as þis lord had :
 herde men neuer er ne shalle
 þat bowed so his lordhede :
 to buxomnesse of þralle 15292
 Biforn his disciplis fete :
 frely dud he falle
 Of his seruyse þei hadde selcoup :
 & wondride þer on alle 15296
 // Cryst wip wstir he þen wesshe :
 alle her feet bidene
 And wip his cloop aftirwarde :
 wipeþ hem ful clene 15300
 Whenne þat he to petur coom :
þere he sat hem bitwene
 His feet soone to him he drouse :
 him shamed þat was sene 15304
 // Lord he seide what is þi wille :
 do fro my feet þi honde
 Shaltou neuere wasshe hem :
 whil I am man lyuonde 15308
 Petre but I hem wasshe he seide :
 I wole þou vnderstonde
 Shaltou haue no part wip me :
 in my blisse beonde 15312

- // pat seide petur to bityde :
 lord þou hit for bede
 Not feet allone but heed & hond :
 wasshe to gete mede 15316
 He pat hæp his body clene :
 seide ihesus is no nede
 To wasshe no þing but his feet :
 for en saumple in dede 15320
- // Herkenep me my frendis :
 of þing I telle 3ow shalle
 Me 3oure maistir 3e clepe :
 & 3oure lord 3e calle 15324
 Sop hit is & shal be sene :
 suche day shal bifalle
 ffor ensaumple now 3oure fete :
 þus haue I wasshen alle 15328
- // Sip I þat lord & maistir is :
 haue þus I serued 3ow
 Loke vchone of 3ow to opere :
 þat 3e as breþeren bowe 15332
 Þe seruyse þat I haue 3ow done :
 alle haue 3e sene hit howe
 Dop wel for I wol not longe :
 dwelle wiþ 3ow fro nowe 15336
- // My leue breþer I 3ow forbede :
 þat pryde be 3ow among

3e haue me folwed hidirto :

3e twelue in myche prong 15340

Oon of 3ow þis ilke nyzt :

shal do me myche wrong

To morwe shal I demed be :

on rode tre to hong 15344

I shal dyse and aftir ryse :

þerto shal be not long

// Whenne þei herde þat he shulde dese :

þourse oon of her tresoun 15348

And þat his body shulde be take :

wip his foos feloun

And als he shulde on þe rode :

suffere harde passioun 15352

To sorwe sadly in her herte :

þo were þei ful boun 15356

// penne spake petur firste of alle :

lord to me þou say

Wher þou seist hit oust by me :

þat I shal þe bitray 15360

Wheþer woot I who þi traytour is :

& I haue loued þe ay

Cure lord swetly him vnswered :

& seide petur nay 15364

But in þis felowshipe is he :

he may saye wayleway

- // Weyleway þenne may he synge :
- þat cursed ful of care 15368
 And þe same may she say : fol.90v
 þe modir þat him bare
 To more blisse hit had him bene :
 vnborn if he ware 15372
 I shal ȝou teche him to knowe :
 þouȝe þat he nowe dare
 Her aftir soone shal ȝe se :
 ful euil shal he fare 15376
- // He þat I to take þis breed :
- hit is he to bihalde
 Iudas opened þo his moub :
 ar he þerto were calde 15380
 Soone was þat mossel boun :
 he dist hit as he walde
 And Iudas swolewed hit a down :
 & sipen his lordsalde 15384
- // Out of oure lordis holy hand :
- þat mossel caugt Iudas
 Wip þat ilke same breed :
 into him crept sathanas 15388
 Of al venym & enuye :
 ful kyndeled he was
 ffro þenne he ran vche fote :
 ȝeode he not a pas 15392

Til he coom to þat In :
 þere woned caiphas
 pere he þe iewis biforne fond :
 in þat same plas 15396
 He þat siche a lord forsoke :
 myste seye mony alas
 // Whenne þat traitour to hem coom :
 in counsel he hem fond 15400
 How þei myste oure lord take :
 þei wolde him haue in hond
 þei asked Iudas what he wolde :
 he seide I brynge tipond 15404
 Ihesu þe prophete where to fynde :
 þat myche is 3ou grenond
 Where his In is to ny3t :
 wel I con 3ow brynge 15408
 If 3e wole ou3te of 3ouris 3yue :
 þenne woot I for what þinge 15410
 Into 3oure hondis I shal him take :
 holde hit no lesynge
 Alle þei seide to sir Iudas :
 þou art to vs louynge 15414
 A good bargayn hastou made :
 welcome to þis gederynge
 // þis marchaundise lordyngis alle :
 had we to myche nede 15418

But to hem þat þe chepyng made :

hit fel to myche vnspede

Iudas þei seide what wolt þou haue :

of vs for þi mede

15422

And he þat traitour feloun seide :

but pritti pens in dede

Make vs þei seide siker of him :

þo pens here we þe pede

15426

What sikernes seide he wole 3e more :

to him I wol 3ou lede

Wher aboute abyde 3e now :

go we bettur spede

15430

// Whenne þis wrecche Iudas :

had his mony fonge

15434

Comeþ forþ he seide þo :

why dwelle 3e so longe

þei armed hem soone pryuely :

for to make hem stronge

15438

Whenne þei were armed in þat court :

Iudas hem stode amonge

15442

þe traytour fals seide hem to

wip me shul 3e gonge

þe mon þat I shal 3ow biteche :

aboute him faste 3e þronge

þerfore a tokene I shal 3ou 3yue :

þat 3e go not wronge

15448

// Knowe se him þat se shul take :
 þenne seide þei nay
 wherby se shul him knowe :
 a tokene I shal 3ow say 15452
 pat mon þat se se me kisse : fol.91r
 hondis on him se lay
 ffor þat is he we goon to take :
 hit shal be do seide þai 15456
 him to clippe aboute þe necke :
 I go bifore þe way
 And loke se folwe me ny3ehonde :
 þus þei seide parfay 15460

// Whil se se me kisse hym :
 leye hondis on him allone
 Mony opere he hap wib him :
 but armed is þer none 15464
 If þei bigynne to warne sou him :
 loke þei be some slone
 Sicke tokenes saf þe traitour :
 to ben his lordis fone 15468

// A þat þis traitour Iudas :
 was ful of felonye
 þat þus his swete lord soust :
 to do him for to dye 15472
 Bettur had him bene to haue ben dede :
 so dere he schulde hit bye

pen wip a kissyng on pis wyse :

his lord done triocherye 15476

his modir malisoun he had :

þæt sene was sikurlye

// A þou traitour Iudas þeof :

feloun foulest in lede 15480

Of þi michel wickednes :

may al pis world drede 15482

how myȝte hit shape in to þyn hert :

to do so foule a dede

Siche a lord to do be slayn :

& þerfore take mede 15486

// Leue we of Iudas here :

to speke of his tresoun

To telle of ihesu þere he was :

herborwed in þe toun 15494

How petur him by mened :

& seide þis resoun

þou shalt betrayed be lord to myȝt :

bi a fals feloun 15498

Elleuen are we ȝitt to stonde :

wip þe al redy boun

// If any come þe to take :

we wole þe kepe hem fro 15502

We are hardy men Inowȝe :

aseyn Iudas oure fo

What wepenes haue ȝe seide ihesus :
 sir we haue swerdes two 15506
 penne he bad hem alle be stille :
 & seide Inowȝe are þo
 I do ȝou to wite breþer dere :
 þat longe hit is sgone 15510
 þat I hsaue greiþed þis ilke mete :
 most to ete of one
 Iudas hyȝep him ful faste :
 comeþ he not allone 15514
 ȝe forsoþe shul aftir me :
 be lasste ful wille of wone
 // Whenne þei vnderstode þis word :
 a sorwyngȝe þei bigon 15518
 And oure lord called petur :
 and seide to him þon
 Petur he seide sathanas
 oon is of þi foon 15522
 Has asked now to fonde :
 þe þi self allon
 But I haue preyed for þi feiþ :
 þat hit stonde as stoon 15526
 // Petur counforte breþer þyne :
 whenne I am lad ȝow fro
 Lord he seide þou woost :
 þat I loue þe & drede also 15530

I am redy þe to folwe :
 boþe in wele & wo
 Boþe to prisoun & to dep : 0
 for þi loue wole I go 15534
 þenne bihelde þat lorde hende :
 vp on þat swete meyne
 How myche þei mournyng made : fol.91v
 & sorweful were to se 15538
 A my leue frendis he seide :
 ful wel shal ȝow be
 þis nyȝt shal ben a skateryng :
 bitwene ȝou & me 15542
 In no maner mysse may ȝe nouȝt :
 for tyme shal come þat ȝe
 Shal al þe sorwe þat ȝe haue now :
 be turned in to gle 15546
 // ffor þouse my flesshe be to hem take :
 as prophecie hab set
 And bi my dep on þre rode :
 shal monnes synne be bet 15550
 I shal ryse þe bridde day :
 to lyue wiþouten let
 And whenne we shal in galile :
 efte to gider be met 15554

 15537

 The H in How is a small capital.

Alle þe cares þat 3e haue now :
 clene shul 3e for 3eet
 // Petur be þou not to ferd :
 I bidde þe herfore 15558
 But wende 3e in to galile :
 & I shal mete 3ou þore
 Nay sir he seide to leue þe þus :
 þat shal be neuer more 15562
 But suffere wol we to gider :
 boþe softe & sore
 Dowey seide ihesus þo :
 þou shalt forsake me ore 15566
 // þou shalt se hem 3itt to nyst :
 do me greet deray
 ffor þei wolde on me wreke :
 al her owne afray 15570
 þou shalt ar þe cocke crowe ?
 forsake me þryes & say
 And sey þat þou me neuer syze :
 hit bep noon ober way 15574
 But þou shalt couere & coumforte hem :
 þat þou seest in delay
 And þe & hem of 3oure wo :
 I make quyrt sum day 15578
 // Alle þe apostlis þo bigon :
 to grounde to falle so mete

him self went as he was wont :
 to mount of olyuete
 pre disciplis wip him 3eode : 15583
 folwyng at his fete
 Abydeþ here & preyep he seide :
 I shal come to þow swete 15586
 Anoon he 3eode a stonnes cast :
 bisyde þat ilke strete
 // Wip him pre apostlis he toke :
 ar he made his preyere 15590
 Petur . Iame . & seynt Ion :
 þese him derrest were
 Pryuely lad hem him wip :
 for þei were him dēre 15594
 And ledde hem vp on þe mount :
 his counsel for to here
 As dere fadir dop to sone :
 so he dud hem lere 15598
 And his angwisshe in his hert :
 to hem þus made he clere
 My soule is sorweful to þe dep :
 þat I shal suffere soone 15602
 I wol go make my preyere :
 abideþ til I haue done
 A stonecast fro hem he 3eode :
 & þere he made his bone 15606

To his fadir dere of heuen :
 þat sitting was in trone
 His sorwe myȝte no mon telle :
 þat lyueþ vndir mone 15610

// þerfore gode men I warne ȝou :
 þenke vpon his care
 And folweþ him ȝoure fadir is :
 to lerne on his lare 15614
 Dob away ȝoure pryde of lyf :
 þat ȝe myche wiþ fare
 And boxomnes for him ȝe bere : fol.92r
 þat so myche for ȝow bare 15618
 ffor his wo ouȝte we to wepe :
 he suffered for vs sare
 Of alle þe wois þat euer were :
 ſuche herde we neuer are 15622

// Whil he lay in orisoun :
 he on his fadir grette
 And also for drede of dep :
 his holy body swette 15626

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

15617 The A in And is a small capital.

Of blood & watir pat of him ran :

þe erþe was al wette

Harde was þat sorwe :

þat in his hert was sette 15630

// ffadir he seide here þi sone :

þat now to þe wol crye

Wheþer shal I now þis dep drynke :

or ellis passe þerbye 15634

ffadir he seide þou woot hit wel :

I say hit not for þye

Al þi wille shal be done

þerto I am redye 15638

// Lordyngis now for goddis loue :

herken to my spelle

Of siche a sorwe as was þat :

men herde neuer telle 15642

Wip stronge drede was he smyten :

boþe þourþe flesshe & felle

Whenne swoot of blood out of hym brast :

& ran on erþe to dwelle 15646

// Whenne he was risen of þat stour :

to his felawis coom he

Alle on slepe he hem fonde :

for sorwe & greet pite 15650

fful swetly to hem he spake :

breþer what do 3e

Riseþ vp & wakeþ wel :
 ar þat 3e temptide be
 Petur wake wip me a while : 15655
 þus hettestou not me
 Her ysen were greued so wip grete :
 þat sorwe hit was to se
 // Rise vp petur hastou forȝeet :
 þat þou eer me hīst 15660
 þou seidest for me if nede were :
 diȝe þou woldest in fiȝte 15662
 Now maist þou not wake wip me :
 an hour of a nyȝte
 Be wakyngē in orisoun :
 for þe waryed wīste 15666
 þouȝe þe spirit redy be :
 þe flesshe is seke to siȝte
 // Whenne he þus had hem tauȝte :
 stille he lafte hem þere 15670
 And went efte into þe stide :
 þere as he was ere
 Miche he draðde þe harde deþ :
 þat brouȝte vs out of fere 15674
 Buxomly he fel to grounde :
 & let þe erþe him bere
 And on his fadir in heuen calde :
 wip pleynt him to arere 15678

Wip þo wordis biforn seide :
 lasse ne more þei were .
 // I woot wel now I shal hit drynke :
 þis deþ fadir myne 15682
 þourȝe my body mot hit passe :
 þe þolyng of þis pyne
 I am þi sone redy boun :
 to do wille þyne 15686
 Wip þat he roos out of þe place :
 þat he was knelyng Ine
 // Whene he had made his orisoun :
 vp soone he roos away 15690
 And coom to his apostlis :
 slepyng alle þei lay
 Wake hem ȝitt wolde he not :
 þat tened were in tray 15694
 Of hem redles he rewid sore :
 more þen men con say
 þo he went þe bridde tyme : fol.92v
 his fadir for to pray 15698
 Whene he hadde þe bridde tyme :
 made his orisoun
 And mended to his fadir dere :
 of his passioun 15702
 þe strong sorwe þat he hadde :
 may noman rede in toun

Aungels out of heuen coom ?
 to counforte him ful broun 15706
 Slepeþ now for wel 3e may ?
 breþeren dere he seide
 ffor here he comeþ ny3e at honde ?
 þe tresoun hap purueide 15710
 Now forsobe he shal me 3yue ?
 a ful harde breyde
 But myche wo if he wiste ?
 is bifore him leyde 15714
 // He hap wroust soop hit is ?
 to him self myche woo 15718
 Wip myche folk comynge is he ?
 þat is my moost fo
 Spere swerd & mace þei brynge ?
 & weþenes oþere mo 15722
 Iudas now 3ondir comeþ ?
 & sekeþ me to slo
 // fful mad were þei in her mode ?
 for derk was þat ny3t 15726
 On fer fro hem þei loked ?
 & say comyng list
 þo disciplis wax aferde ?
 whenne þei say þat sist 15730
 Of lanterne staf swerd & spere ?
 & mony armes brist

Iudas was armed to þe foot :
 redy for to fist 15734
 Wip him he schulde haue fousten fore :
 bi resoun & bi rist
 Ihesus went him forþermore :
 disciplis him folwonde 15738
 To a litel ȝarde of cedron :
 ouer þat ilke stronde
 Iudas wel he knew þe stide :
 þat ihesus was haunted 15742
 Wip his fals felowshepe :
 þe traytour þere him fonde
 // Whenne Iudas had suysed him :
 whiche þat ihesus was 15746
 Soone he ran him for to kis :
 as traitour in þat plas
 Heyl maistir he seide :
 whom secustou Iudas 15750
 Ihesu he seide of nazareth :
 founden I haue his face
 // I am he some he seide :
 to þat pepul þon 15754
 Iudas & his felowshepe :
 soone on bak þei ron
 þei fel doun soone to þe grounde :
 eueriche mon 15758

Iudas vche lymme he quook ?
 & aftir þei vp won
 // 3it asked oure lord what þei sou3t ?
 Ihesus þei seide seke we 15762
 As I seide to 3ow bifore ?
 here haue 3e founden me
 Iudas leap efte vp on him ?
 heil maistir seide he 15766
 ffor to cusse his swete mouþ ?
 he bed hit him ful fre
 Sib 3e me seke I 3ou biseche ?
 to lete my felowis be 15770
 Iudas he seide þat þou shalt do ?
 hi3e þou nowe þe
 // Whenne Iudas bed Ihesus to kisse ?
 forsoþe he grucched nou3t 15774
 Iudas he seide sumtyme was ?
 myche of þe I rou3t
 Now hastou wip felonye ?
 & tresoun me here sou3t 15778
 Wip a cosse mannes sone ? fol. 93r
 hastou to bandoun brou3t
 Wip þat word þat ihesus seide ?
 þei bigon to awake 15782

 15779

 The W in Wip is a small capital.

And him fast aboute biset :
 til þei had him take
 Wip maces & wip fustes :
 many strokes him 3af blake 15786
 Vche dynt went to þe boon :
 al was for oure sake
 Petur þat him loued so :
 say no bettur woon 15790
 his swerd out of scauberde drouge :
 & smot of þe ere of oon
 Had hit ben aftir his wille :
 þere had he ben sloon
 Ihesus seide petur dowey : 15795
 strook 3yue þou more noon
 In þi sheepe put þi swerd :
 I wol not þat þou smyte
 On malkes ere honde he leide :
 & heled hit ful tite 15800
 he he seide þat snyteþ wip swerd :
 of swerd shal haue wyte
 I wol þat no mon for my sake :
 nouþer fiste ny flyte 15804
 // Leue petur I seide to þei :
 þou vndirstonde hit bet 15806
 If I ny fadir wolde biseche :
 I myst wipouten let

Hauē twelue þousande legyouns :
 of aungels wip me set 15810
 But how shulde þenne þe prophecies :
 be done þat ben det
 // Petur was in honde nomen :
 for fist þat he had done 15814
 Ihesus toke malkes eere :
 & heled hit ful soone
 Go forþ he seide my fadir hasp :
 wrouste for þe my bone 15818
 Petur scaped fro þe iewis :
 & laft þe kyng in trone
 ffewe abood þo wip ihesus :
 lord of sonne & none 15822
 // Bi his heed & bi his heer :
 forþ þei ihesus drowse
 And loggid him lopsonly :
 ouer hilles dale & slowse 15826
 Wip her staues beten hym :
 & dide him myche wowse
 How þei him ladde pulke tyme :
 to se was sorwe ynowse 15830
 þei beet him wip her naces :
 brenely to grounde
 And foule halowed him þerto :
 as he had ben an hounde 15834

his disciplis were aferd :
 bigon to fle & founde
 And as þei to & fro him pulde :
 his body was stounde 15838
 // Whil þei þus him handeled :
 wicked as þei nouȝt
 Men he seide what eileþ ȝow :
 vncely is ȝoure þouȝt 15842
 Wip staues me þus to bete :
 what haue I to ȝow wrouȝt
 Wherefore haue ȝe me taken :
 & as a þeof me souȝt 15846
 Wip lanterne on nystirtale :
 & I ne fled ȝou nouȝt
 // ffor soþe nouþer semep ȝou :
 ȝoure dede ny ȝoure sawe 15850
 In ȝoure temple haue I taust :
 openly to knawe
 þere al folke was wonte to come :
 wip maistris of þe lake 15854
 Maistir was þere noon so grete :
 þat I drede of her awe
 Ny of þingis þat I seide :
 ny word not to wipdraxe 15858

Now are 3e comen me to take : fol.93v
 in mirkenes of ny3t
 And also 3e haue taken me :
 wipouten any plist 15862
 ffor 3e me haten to be deep :
 haue 3e noon oper rist
 Suche is 3oure tyme he seide :
 merkenes wipouten list 15866
 In eucl tyme leued 3e :
 Iudas be waried wist
 Miche pyne purueyed is 3ou :
 but more to him is dist 15870
 His hondis bei bonde & lad him forp :
 a trott & not a pas
 Rist to her owne bisshop :
 his name was bo cayphas
 Mased & wery ben were bei bo : 15875
 bei must wherfore hit was
 Laft bei not bihenden hem : 15879
 be fals feloun Iudas 15880
 Er he delyuered Ihesus vp : 15877
 I bounden harde wip a las 15878
 be felouns him low3e to scorne : 15881
 on vche syde pat plas .

 15859

The N in Now is a small capital.

Petur folwede on fer :
 for durst he nougt in siȝt 15884
 ffor wondir fayn wolde he wite :
 þe ende if he myȝt
 To cayphas hous he aftir coom :
 & þidir in he tiȝt 15888
 Now shal þe forwarde holden ben :
 þat crist bifore him hiȝt
 Whenne he was to paleys comen :
 spered was þe sate
 A knowen frend he had þer In :
 And lete him In þer ste 15896
 ffor ful of sorwe in his herte :
 was he neuer so mate
 ffayn wolde he speke & aske :
 of ihesus astate 15900
 What shulde of his maistir :
 woþe wite he wolde fayn
 A while forwarde he ȝeode :
 a while him drowȝe aȝayn 15904
 What þei wolde wiþ his maistir do ?
 gladly wolde he frayn

15901-2

As evidenced by MSS C, F, G, and H, these lines have been divided improperly. 15901 should conclude with worbe (not wobe as spelled in H); 15902 should commence with wite.

ffor sore he dredde as aftir fel :

pat he shulde be slayn . 15908

A fuyr was made in pat place :

pe ny3te hit was ful cold

Mony drou3e aboute pat fuyr :

for þingis pat were told 15912

Petur to here þider drou3e :

þou3e he were vnbolde 15914

A serusunt soone was war of him :

& gon to him biholde

// Whenne he had avised him :

& say petur þere stonde . 15918

þis mon he seide is oon of his :

pat we here haue in bonde

Anoon petre seide may :

3e bere me wrong on honde 15922

Wist I neuer what he was :

sib I was born in londe

// Petur had but a litil

vneþe þennes goon 15926

Whenne anoþer wip him mett :

& seide þis is oon

Of ihesus felowshipe I wis :

do take him now allone 15930

And petur seide knowlechyng :

of him had I neuer none

// Anoon he drouge him to þe zate :

fayn wolde he be peroute 15934

Soone met he wip a womman :

þat made him moost to doute

Him þis I say for soþe she seide :

longe eer wip him in route 15938

pou seist not soþ petur seide :

I was neuer þer aboute

I know him not for soþe he seide : fol.94r

& swoor hem þo bifore 15942

Bi þis tyme hit was past :

ouer mydnyȝt & more

þenne bigon þe cocke to crowe :

þe tyme was comen þore 15946

Petur þenne him bipouȝt :

þe worde was seide him ore

He went forþ out of þe court :

wepyng wondir soore 15950

// Ihesus turned him aboute :

on petur ise he kest

þo wiste he comen his maistir word :

wipouten lenger frest 15954

ffor sorwe he wronge & wepte also :

as his hert schulde brest

þat nyȝte he dud him to a roche :

þervndir for to rest 15958

He nuste whidirwarde to wende :
 ny what him was best
 // Hit is writen of þis Iudas :
 whenne he had don þat synne 15962
 Wip his penyes þat he toke :
 he went to his modir Inne
 Modir I haue my maistir sold :
 bi a sotil gynne 15966
 And in my purs þe penyes I bere :
 now shal I sumwhat wyne
 // Iudas was Ihesus sumoner :
 boþe þeof & traitour bolde 15970
 Al þat was bitaken him :
 selden aþeyn he solde
 Of his þeft & felonye :
 his modir so he tolde 15974
 And how he to þe iewis hadde :
 his owne maistir solde
 // Sone hastou þi maistir solde :
 3e he seide ful þro 15978
 Now she seide shaltou be shent :
 I woot þei wol him slo
 To deep shal men se him be don :
 but rise he shal þerfro 15982
 ffr~~e~~ dep he seide may for soþe :
 modir hit beþ not so

// He shal neuer ryse a3eyn :

trewly by no my3t 15986

ffurst shal þis cok vp ryse :

was scalded 3istir ny3t

Vnneþe had he seide þat word :

þe cok took vp his flist 15990

ffeþered fairer þen biforn

crewe bi grace on h3st

þenne bigon þe traitour fals : 15993

to drede for his pl3st

// þis was þe same cok :

þat petur herde crowe

Whenne he had forsake his lord :

þries on a rowe 15998

Speke we now how ihesus stood :

among þe folk so lowe

Hidur & þidur þei him drow3e :

vchon oþer him to showe

// Al þat ny3t he was in hond :

among þe cursed lede 16006

On þe morwe ron þidirwarde :

folk as þei wolde wede

þe lordis alle were aftir sent :

to ben at þis dede 16010

Retur whenne he say þe day :

to his felowis he 3ede

He went for to visite hem :
 for perof had pei nede 16014
 An harder nyzt no mon myzt haue :
 þen he had we rede
 // In sir cayphas hous :
 þei helde her gederynge 16018
 Aþeyn her lege lord I wis :
 to hede him or to hyngre 16020
 Mony gedered of þe toun :
 bi certeyn warnyngre
 And senden aftir sir pilat : fol.94v
 þidir him for to bryngre 16024
 ffor he was iustice ouer hem :
 vndir Cesar þe kyngre
 Pilat coom and asked hem :
 in scornynge as het were 16028
 þei stirten forþ sternely :
 wiþ a lodly chere 16032
 ffor soþe pilate þou owe him holde :
 to vs & þe vndere
 þat kyng him calleþ wiþouten leue :
 of cesar wiþouten pere 16036
 Herdestou neuer siche wondris :
 as he haþ done vs lere

 16028

 Read hit for het.

Cayphas þat her bisshop was ?
 was ful ryche of fee 16040
 Alle gedered at his court
 þat ilke sory meyne
 Ihesus þat in prisoun lay ?
 þei brouste forþ þat fre 16044
 Harde bounden as a þeof ?
 was wont wiþ hem to be
 þei biþouste hem on what wyse ?
 þat þei myste him wrye 16048
 And wiþ what þing þei sonnest schulde ?
 do him þenne to dye
 Sir pilat on hem biheld ?
 of skil was sumdel slye 16052
 he knew somdel her tresoun ?
 þat hem was leof to lye
 He biholde her bitter bere ?
 how þei seide her resoun 16056
 And vndirstood þat þei him had ?
 taken wiþouten tresoun
 Pilate sat & him aboute ?
 þe burgeis of þe toun 16060
 he leued not to þat wicked folk ?
 for euer þei were feloun

16058 Read wiþ for wiþouten.

}
 Byfore hem ihesus stood as lomb ?
 his heed droumpenyng doun 16064
 On hem he cast vp his y₃e ?
 but bood her wille al boun
 Mony alesyng had þei made ?
 a₃eyn ihesus þat day 16068
 Pilate herkened hem þo ?
 of al þat þei wolde say
 But he coupe fynde no cause why ?
 dep on him to lay 16072
 ffor in her owen sawis ?
 ofte chaunge þay
 // Vp þo stirte two pardoners ?
 þat false were ful of gyle 16076
 And seiden on hize to pilate ?
 sir here vs a while
 He is mon & makeþ him god ?
 to make men leue his wyle 16080
 He is no god nor goddis sone ?
 of him knowe we þe stile
 // Gode men þei seide sit is þer more ?
 here & we wol telle 16084.
 In þe tempel þis he seide ?
 þere we herde him spelle

He bad þat we þe tempul shulde :
 al to grounde felle 16088
 He wolde hit reise þe þridde day :
 no lenger tyme to dwelle
 // Anoon pilate vp he roos :
ihesus wiþ him he ladde 16092
 And ȝeode into þe parlour :
þat was a counsel hous badde
 Bitwene hem two he asked him :
 whi he was so madde 16096
 To þat folke him souȝt wiþ shame :
 noon vnsware þat he hadde
 // Seestou not þat þei þe hate :
 þese iewis no þing more 16100
 þei wol þe sle if þei may :
 & destrye þi lore
 Herestou not on euery syde :
 how þei on þe rone 16104
 Aȝeyn her sawes þat þei say : fol.95r
 vnswerestou not wherfore
 Siþ men han seid þat þou art :
 wyse of lernynge lore 16108
 ȝyue vnsware of þis ihesus :
 or ellis þou smartist soore

16105 The A in Aȝeyn is a small capital.

At þese wordis coom a mon ?
 ren_nynge fast in hy3e 16112
 And seide he wolde speke anon
 wiþ pilate pryuelye
 A messangere him tiping brou3t ?
 fro his wyf þat ladye 16116
 She grette him ofte & tipinge sende ?
 to drede of þat folye .
 pi wyf he seide is ille at ese ?
 & þat is for a si3t 16120
 þat she in her slepyng say ?
 þis ilke last ny3t
 Of þis ihesu þat now þis folk ?
 han take wiþouten pligt 16124
 Word she sendeþ þe if þat þou ?
 on any weye my3t
 þat þou suffere him not to dy3e ?
 for hit were greet vnrist 16128
 // Whenne pilat had þis tiping herd ?
 & wel hit vndirsto de
 He brou3t wiþ him inesus a3eyn ?
 & to þe court he 3ode 16132
 Gode men he seide I con not fynde ?
 in þis mon but gode

16130 There was originally a second o in vndirsto de.
 Although now indistinct, this may be the result
 of either the MS's physical deterioration or
 scribal erasure.

He is not worpi for to dyze :
 me pinkep in my mode 16136
 But scourgep him & letep him go :
 whenne 3e se pe blode
 // Do wey pei seide sir pilate :
 why seistou now so 16140
 We wol graunte on no wyse :
 him to skape vs fro
 He makep him & so callep :
 ni meny cuntrees ful bro 16144
 Who so callep him kyng wipouten rist :
 is empouris foo
 Of galile is he born :
 oure folk he dop mys go 16148
 // Whenne pat pilat herde hem say :
 he was of galile
 he pou3te to haue saued him :
 to drede soore gan he 16152
 ffor heroudis was in pat tyme :
 kyng of pat cuntre
 Bounden ihesus as he was :
 also he lete him be 16156

16143 Insert kyng after him in conformity with C, F,
 G, and T.

And wip seruauntis he him sende :
 to heroude him to se
 // ffor to wrappe heroude more ?
 ful looþ was pilate 16160
 ffor he and he a litil biforn ?
 had ben at debate
 ffor to do his wrappe to ceese ?
 & saue his astate 16164
 To heroudis þo he him sent ?
 euen þe hiȝe gate
 // Heroudis ȝerned him to se ?
 & of his coom was fayn 16168
 Wip his knyȝtis vp he roos ?
 & went him aȝayn
 Of him he wende signes to seen ?
 but hit was al in vayn 16172
 Wolde he neuer on him biholde ?
 for nouȝt þat he couþe frayn
 // ȝitt þo iewis fyned not ?
 to seke ihesus wip wrake 16176
 þei preyed þat he shulde ?
 no preyere for him make
 Ne helpe him not no more he did ?
 for þe iewis sake 16180
 ȝit shul þei alle biforne him ?
 ful grisly quake .

- // Whil þat heroude wip him spak :
 he vnsweðe nouȝt 16184
 And he hað ȝerned him to se : fol.95v
 þerfore him forþouȝte
 ffor had he any maner signe :
 bifore heroude wrouȝte 16188
 þe iewis had not him slayn :
 for no þing þat þei mouȝte
- // He asked him priuely :
 whi þei had him bounde 16196
 Speke to me & telle me why :
 as hit shal be founde
 And ihesus helde him stille
 in þat ilke stounde 16200
 A purpur cloop þei on him cast :
 þerynne þei han him wounde
 In tokne of fol forþ him ladde :
 to pilate on þat grounde 16204
- // Sir heroude þer gret wel :
 we sey pilate to þe
 And now be ȝe frendis made :
 þe soþe þerof woot we 16208
-
- 16184 Read vnswerde for vnsweðe.
 16205 Read þe for þer.

he hap þe send þis mon aȝeyn :

riȝt in to þi se

A worde wiþ him nolde he speke :

for nouȝt þat myȝte be

16212

// He is þe selcoupeſt mon :

þat euer ȝit we syȝe

ffor he chaungid no chere :

for lowe ny for hyȝe

16216

Nouþer vnſwere wolde he ȝyue :

ny liſten vp his yȝe

But heroude þonked þe þi ſonde :

ſobely wiþouten liȝe

16220

// Certis ſeide pilate þo :

þat þinkeþ me ful good

But hereþ now my counſel :

for mengid is my mood

16224

þis good mon is of greet witt :

who ſo hit vnderſtood

But for he hap ȝow wrapped :

wiþ him ȝe are ſo woode

16228

I rede ȝe chaſtiſe him þuſ :

& bete him to þe blode

// Gode men what is ȝoure doom :

ſeiþ me certeynly

16232

Alle ſeide þat he be done :

on cros & þat in hy

To turne þat counsel better hit is :
 þen done a more foly 16236
 Better mot 3e seye þen so ?
 quod pilate so rede I
 // Filate was ful wroop I wis ?
 wiþ hem þat ilke day 16240
 Mon he seide why dostou þus ?
 þat þo wolt no þing say
 A3eynes hem þat sewe on þe ?
 nouþer 3e nor nay 16244
 ffor þi state þou owest to speke ?
 to brynge þi self away
 // Whi is þe so loop to speke ?
 vnswere hem I rede
 Sestou not how þat þei ?
 þe haten to þe dede 16252
 O frend hastou not of hem ?
 alle wole þe þe quede
 If þou wolt not helpe þi self ?
 I con no furre þe rede 16256
 // Say me now wheþer þou be ?
 goddis sone or noone
 þat I may witturly hit wite ?
 þo vnswered he alone 16260
 I am his sone as þou hast seid ?
 þat shul 3e wite vchone

Hit shal be sene whenne sopfastenes ?
 shal among 3ow gone 16264
 // Leue hit who so þat wole ?
 I telle 3ow hit rist
 To clymbe aboue þe cloudis alle ?
 þe sone shal haue my3t 16268
 And for his frendis aftirward ?
 doun shal he list
 Not in priuete I sey ? fol.96r
 but in 3oure aller si3t 16272
 Euel at þat word was he herd ?
 of þat cursed lede
 Vp ros þei alle & 3af a cry ?
 rist as þe wolde wede 16276
 What nede haue we of witenes ?
 a3eyn him vs to spede
 his owne mouþ haþ him denied ?
 of witnes is no neðe 16280
 Dop him on rode wipoute ransoun ?
 þat no mon for him bede
 Anoon a seriaunt sterte forþ ?
 þat stode among hem þore 16284
 Wip his hond a buffet ?
 he 3af ihesu ful sore

16279 There is a "c"-shaped mark above the first minim
 in the m of him.

he seide eftsones speke but skill ?

& wordis sicke no more

16288

ffor þi myssawe þat pou hast seid ?

take þat to teche þe lore

// Ihesus lifted vp his face ?

& loked on þat feloun

ffrend he seid why smoot þou me ?

wiþouten any resoun

16296

Are þou my₃test haue founden ?

a skilful enchesoun

þe mon þat doþ no vnrist ?

to smyte hit is tresoun

16300

Pilate vp roos & forþ he 3ede ?

out of þe pretory

þis fals folk ihesus ladde ?

folwyng him wiþ a cry

16304

Pilate hem defendide ?

to do him vileny

ffor what endyng þe moot wolde take ?

wiste he not witterly

16308

In to a chaumber priuely ?

wente pilate his one

And ihesus bi his biddyng ?

in wiþ him was gone

16312

Pilate soone him asked ?

wiþ wordis in þat wone

Gode man whi haten bei þe þus :

þese iewis euerychone

16316

// þe bisshop & alle his men :

wif þe ben vnsauȝt

Her purpos is fully :

to deþe to make þi drauȝt

16320

Art þou goddis sone he seide :

þat here þus art cauȝt

Sop he seide why askestou :

hit is bifore þe tauȝt

16324

// Seye me sop seide pilate :

why þou art her foo

I woot þat þei wol not fyne :

til þat þei þe slo

16328

Wostou not wel þat powere is myn :

to spille or let go

þenne seide ihesus to pilate :

þe pinkeþ hit is not so

16332

// ffor þouȝe þou pouste haue a while :

þou shalt not haue hit ay

I haue hit of god & am his sone :

If I soþp shal say

16336

Pilate sawe þat wif no word :

ouercome him he may

He vnclod him of his cloþis :

& dud on opere þat day

16340

// So he sende him clad a3eyn ?
to his foos in plas
A cronne on his heed þei sett ?
in scornynge alas 16344
Ihesus þou3te myche shame ?
þo he scorned was
ffor coupe he neuer do þe dede ?
to come in sicke a caas 16348
Ihesus was sore agreued ?
& louted doun his chere
þis þei seide is 3oure kyng ?
lo him bifore 3ou here 16352
Loude bigonne þei to crye ? fol.96v
þat alle herde þat þere were
Goop & takeþ him blyue ?
we wolde on rode he were 16356
Alle þei cryed wip a moup ?
naile him on rode tre
Seip not so quod pilate ?
þat is not reede of me 16360
him oweþ not dyse for no cause ?
þat in him 3itt I se
Alle þei seide but if þis mon ?
bi þe dampned be 16364

16346 Insert so after he in conformity with C, F, G, and T.

16353 The L in Loude is a small capital.

þe frenshipe shaltou lese
 bytwene cesar and þe
 // Pilate seide lor here 3oure kyng !
 but here what I wol say 16368
 To morwe is 3oure myche fest !
 þat 3e holde in 3oure lay
 A prisoun are ge wont delyuere !
 for reuerense of þe day 16372
 Askep whiche þat 3e wole !
 3e shulde hit haue parfay
 And I rede 3e aske 3oure kyng !
 & I shal not say nay 16376
 Wherefore seide þei seistou so !
 leue sire þat doway
 Of þis ihesus speke þou nomore !
 but of anoþer man 16380
 Whiche we han chosen to vs !
 his name is baraban
 Of 3oure kyng in honde he seide !
 what þenke 3e to do þan 16384
 To naile on þe tre he is not worpi !
 as fer as I se kan
 But efte þis word more & more !
 to cry3e þei bigan 16388

16367 _____
 Read lo for lor.

// Wondir vs pinkep of þe pilate. ?

þat mouest þus þis skille

We haue chosen baraban ?

algate him haue we wille

16392

Pilate þouþte her desire ?

soone aftir to fulfille

Whenne he say his assoyne ?

þei toke in to greet ille

16316

Ihesus þat alto drawen was ?

to scourgyng he took hem tille

// Whenne pilate sey no bote ?

aþeyn hem longe to stryue

16400

Of ihesus deep he þouþte þe synne ?

al fro him to dryue

Vp he roos his hondis wesshe ?

among þat folk ful blyue

16404

Alle 3e se þei seide þat I ?

am gilteles of his lyue

// Alle þei cryed on hiþe pilate ?

þar þe no þing drede

16408

On vs mot his blood falle ?

& on ouris þat we brede

And so hit dude god hit woot ?

sene is on her sede

16412

16405

Substitute he for þei in conformity with C, F, G,
and T.

- ffor nowe be þei þralles made ?
 vndir alle opere lede
- // Pilate stood vp on his feet ?
 among þat gederynge 16416
 Pees he seide lo here now is ?
 delyuered vp 3oure kyng
 I here 3ow sey 3e wole him
 on rode tre to hyng 16420
 Do wey pilate vs þei seide ?
 falleþ not to do sicke þinge
- // We haue oure lawe seide þei ?
 þat we in lyue in londe 16424
 Aftir þe lawe shal he di3e ?
 þis shal þou vndirstonde
 Pilate loþed hem to wrappe ?
 he wolde hem holde in honde 16428
 To þo willeful wode he toke ?
 þe lord þenne al weldonde
- // þenne was þat swete sackeles flesshe ?
 done to myche wronge 16432
 To a piler þei him bonde ? fol.97r
 & wip scourgis him swonge
 ffro þe hede to þe foot ?
 ouer al þe blood out spronge 16436

 16419

 Supply do after him in conformity with C, F, G,
 and T.

þei crowned him þo wip sharp þorn :
 þat þourȝe his heed þronge
 And bitoke him at her wille :
 to her seriauntis to honge 16440
 þe monsleer þat barabas :
 was take out of prisoun
 And oure lord lad to sle :
 wipouten any chesoun 16444
 Out of prisoun so þei toke :
 þe þeof þat feloun
 And goon so þenne to honge on tre :
 þe kyng of heuen croun 16448
 perfore þei & her sede :
 han his malisoun
 An euel chaunge made þei :
 þat fals feloun quede 16452
 Whenne þei fyn gold forsoke :
 & toke hem to þe lede
 þei chees hem self dampnacioun :
 þourȝe her owne rede 16456
 þat was to vs sauacioun :
 & to hem self dede
 Iudas stood among þe folk :
 & bihelde & syȝe 16460
 How foulely þei wip him dalt :
 & what shame he gon dryȝe

Whenne he say þer was no bote ?
 but his lord shulde dyȝe 16464
 po him rewed of his rees ?
 & went him self to wryȝe
 // Whenne he say his maistir þen ?
 suffere al þis care 16468
 Wiþ his pens forþ he leþt ?
 þat he had resceyued þare
 þenne him rewed his marchaundise ?
 alas caitif so bare 16472
 He seide ȝe are feloun folk ?
 for ȝe con neuer spare
 Here I selde ȝou ȝoure mone ?
 ȝyueþ me aȝeyn my ware 16476
 // Wroþerhele to my bihoue ?
 haue I take þis mone
 ffor þe sacles blood of him ?
 bitrayed is by me 16480
 Allas þat euer was I made ?
 to him so pryue
 But wiþ þe erþe at my birþe ?
 þat I nadde swolewed be 16484
 Takeþ he seide ȝoure pens here ?
 a cursed folk be ȝe
 What is þat to vs þei seide ?
 þi seluen þou maist se 16488

- // Al for nouȝte þei seide Iudas ?
 þe bargeyn made hit is
 He lafte þe pens on þe flore ?
 & stale away wiþ þis 16492
 þei wole he seide þe riȝtwis sle ?
 wiþouten gilt I wis
 Al þe worlde shal of me speke ?
 my tresoun is so mys 16496
- // I shal my seluen on me wreke ?
 alas þat me is wo
 ffor þis riȝtwis þat shal dyȝe ?
 bi my tresoun so 16500
 A stronge roop gat he priuely ?
 & dude him faste to go
 He knytte hit faste aboute his necke ?
 & heng him self riȝt þo 16504
 He brast in two : his boweles alle ?
 fellen doun him fro
 þe sory soule þat weye he sent ?
 wiþ weylyng al in wo 16508
- // Out at his wombe þe soule brast ?
 at mouþ had hit no way
 ffor he kiste cristis mouþ ?
 as ȝe herde me say 16512

Whenne he coom as traitour fals : fol.97v
 his lord to bitray
 So fals a dede was neuer herd :
 bifore þat ilke day 16516
 Deed was caitif Iudas þo :
 þat traitour had to name
 Of his cursed marchaundise :
 sprong al þe world þe fame 16520
 His knyztis men may calle þo :
 þat sop her lord sicke shame
 Dye shulde þei for her seruyse :
 & haue in helle her blame 16524
 þenne was Iudas deed wiþ shame :
 as 3e herde me telle
 And to þe fend þone bitauzte :
 þat hurlep him in helle 16528
 But whenne he hadde þe money cast :
 among h̄er feet so snelle
 Alle in wrappe þe iewis were :
 þritty pens þer felle 16532

16513 The W in Whenne is a small capital.

16517 The D in Deed is a small capital.

But ȝitt þe couetouse iewis ?
 þat tresour forsoke nouȝt
 Wip þat same money þenne ?
 a potters place þei bouȝt 16536
 To be done in tresorye ?
 þei seide hit not mouȝt
 Acheldemach þei called þe feld ?
 for hit wip blood was brouȝt 16540
 ffor to burye Inne vncoupe emn ?
 þat to þat cite souȝt
 þus ihesu oure saueour ?
 was dampned to do of dawe 16544
 To be hongid on a tre ?
 as þo was þeofis lawe
 But suche a tre hem wantid ?
 as writen is in lawe 16548
 þe kyngis tre þer to þei seide ?
 þei wolde of temple drawe
 To þe tempul soone þei coom ?
 & cut þis tre in two
 As mychel as hem neded ?
 þei toke wip hem þo 16556
 þei foond hit good & esy ?
 to dele wip also

16548 Read sawe for lawe.

What þe wolde þerof shape ?
 þerto hit was ful þro 16560
 Wipouten rotyng or any euel ?
 hit sauered wondir swete
 ffor to make þis werk þerof ?
 wipouten let hit lete 16564
 Biforn to bere hit out of chirche ?
 þei fond hit ful vn mete
 ffor þei myste for no þing ?
 hit stire afote of strete 16568
 // Two hundride men sende cayphas ?
 to fet away þat tre
 þei mosten ouer hewe hit þere ?
 or ellis lete hit be 16572
 þe rode þei shope as hem lust ?
 as we þe tokene se
 Of cydre cypres & palme ?
 as writen is of þo þre 16576
 // On þe heede of þat rode ?
 to set abrede was bede
 And þer vp on lettris writen ?
 of mony men to rede 16580
 Whenne hit was done þei alle ne myste ?
 stire þe cros of þat stede
 Bitwene and oure lord crist ?
 was þidir him self lede 16584

// Whenne he coom to þat swete tre .?

þe iewis to him seide

Take hit vp þou seest wel .?

hit is to þe purueide

16588

He loutid down & kust hit soone .?

& at þe firste breyde

Wipouten any helpe of mon .?

on his bak he hit leide

16592

þourse þe toun he hit bare .?

bifore þat cursed lede

þei met a bysen mon þo .?

fol.98r

& him þei diden nede

16596

To take þat oon ende of þat tre .?

to go þe better spede

ffoure ellen & an half þe lengþe .?

& oþer half ellen þe brede

16600

To þe mount of caluory .?

þerwip so þei seide

Vpon þat mount soone anon .?

þei sett þis rode tre

16604

Mony folwede of þat toun .?

& mony of þat cuntre

Somme for gode & summe for euel .?

coomen him to se

16608

Mony wept & mony lowen .?

of þat greet semble

Riche men scorned him
 in al þat þei mou3t 16612
 How þei my3t do most despit ?
 on vche side þei sou3t
 A croun on his hed þei sette ?
 of sharp tre I wrou3t 16616
 pat in a hundride stides I wis ?
 blood out hit brou3t
 þei clād him in a mantel reed ?
 toke of his owne wede 16620
 And sichen in his hond þei sett ?
 a mychel greet rede
 And to him pleyden a bobet ?
 & bað him seye in dede 16624
 Whiche of hem 3af þe stroke ?
 sore au3te him drede
 Soore þei au3te him drede ?
 þe folke þat were so snelle 16628
 þe disese þat þei him dide ?
 strong hit were to telle
 þei made him sitte as her kyng ?
 on knees to fore him felle 16632
 Al heyloure kyng in skorne þei seide ?
 dide þei no þing welle

16629 The i in disese is indistinct.

pei sputten on his louely face :

þo houndis alle of helle

16636

Mony buffet of hem he bare :

mo þen I con telle .

// Greet was þat folk to se :

þat gedered to þat þronge

16640

Songe & olde mon & wyf :

wept & hondis wronge

3e foule mys leuyng folke þe seide :

wole 3e algate honge

16644

þe mon þat neuer synne dide :

al is on 3ow longe

// As þei rewed ihesus þus :

wymmen of þat cite

16648

Ihesus turned him aboute :

& þus to hem seide he

Wymmen do wey þenne he seide :

wepe 3e not for me

16652

But on 3oure children & 3oure self :

for 3it þe day shal be

þe bareyn blessed shal men calle :

for soþe þis shal men se

16656

// Blessed shal men holde þe wombe :

þat neuer childe bare

þe pappis þat neuer were soken :

for in þat tyme of care

16660

pe hilles shal þe bidde ouerfalle vs ?

hud fayn þat þei ware

Whenne þis in grene tre is done ?

in dri3e shal myche mare

16664

// po kny3tis þat bi him sat ?

þei ihesu soone vncledde

And leyde him on þe rode tre ?

þeron þei him sprede

16668

þere he 3af his blessed body

for oure raun3oum in wedde

Ihesu haue mercy on vs ?

þat so sore for vs bledde

16672

To þat tre þei nayled him þo ?

on mount caluory

Wib a þeof on eiber syde ?

fol.98v

þen þe honge him by

16676

pat alle shulde vndirstonde ?

þat 3ede þat wey ny

Of þese two þeofis as who seip ?

þe maistir þeof am I

16680

þe cause of his deep þeiwroot ?

abouen his heed on hy .

Abouen his heed as I 3ow telle ?

aborde was made fast

16684

16675 The W in Wib is a small capital.

16684 Separation is warranted: a borde.

per on was þe tītil writen :

bi rede of pilatis cast

Ihesus nazarene iewis kyng :

þis was hit firste & last

16688

By ebrew . Gru . & latyn :

þese wordis þo þei past .

Whil þese curside houndis :

him nayled to þe tre

16692

ffor hem þat didnen him shome :

his preyere made he

ffadir he seide forþyue hem :

þat þei done to me

16696

ffor what þei do þei ben so blynde :

hem self con not se .

Aboute his curþel drouþe þei cut :

who shulde hit bere away

16700

To him mychel skorne þei made :

& also greet affray

Heil þou tempel caster doun :

to him gon þei say

16704

And reiser vp as þou seidest :

wiþinne þe þridde day

Opere hastou heled ofte :

hele þi self if þou may

16708

Somme seide if þou be crist :

as þou hast seide ar now

Come down pi self of þe rode ?

& alle wole we þe bow

16712

Miche scorne þei him beð ?

þat was for oure prow

þe tenþe part may no man telle ?

sobely to seye to sow

16716

// Of þo þeues þat by hym honged ?

þe ton him saf vmbreyde

Saue now pi self & vs ?

if þou be crist he seide

16720

þe toþer þeof gon him blame ?

wip þis vnswere þus purueide

He seide þou dredist litil god ?

þat þis pyne is on leide

16724

// Litil dredes þou god ?

or his mychel myst

þe doom þat is syuen to vs ?

we haue hit wip rist

16728

Wipouten cause is þis mon ?

to þe deep now dist

Haue mercy lord he seide on me ?

whenne þou comest to þi list

16732

// Ihesu saf to þat þeof ?

þis vnswere of pris

To day þou shalt be wip me ?

he seide in paradys

16736

pis þeof þat on his riȝt syde heng :

dismas he het þe wis

Gemas het þe toþer :

þe fend him made nys

16740

Bi þis was vndren of þe day :

þe list bigon to hyde

his apostlis were flowen him fro :

durst noon wip him abyde

16744

But his modir & seynt Ion :

þo dwelled bi his syde

þei sewed him in wele & wo :

& say þat sorweful tyde

16748

ffro þenne hit derked til þe noon :

ouer al þe world wyde

// His modir & þe maudeleyn .

& mary cleophe

16752

And Ion his dere cosyn stood :

bi þe rodetre

Ihesus say his modir wepe :

fol.99r

of hir he hadde pite

16756

Modir Ion shal be þi sone :

fro now in stide of me

And she þi modir my cosyn

loke hir wel seide he

16760

16755

The I in Ihesus is a small capital.

ffro penne he oure lady laft ?

in his kepyng to be

// Bi. pis was þe day so goon ?

þat comen was to none

16764

Ihesus wolde þe prophecye ?

to ende wele were done

þenne he seide me þirstis soore ?

a swayn sterte forþ soone

16768

And bed him galle & eysel to drynke ?

wary him sonne & mone

// To þat bittur drynke him boden ?

he bed his mouþ þer tille

16772

he tasted hit but not he dronke ?

hit was so wondir ylle

Al for bled as he myst ?

he spak þese wordis stille

16776

To þe fadir I zelde my 3oost ?

now haue I done þi wille

// Aftir him was boden þis bittur drynke ?

of eysel & of galle

16780

his blessed soule he 3alde for vs .

þe heed doun lete he falle

þe day wex derker þen þe nyst ?

þe erþe quook wiþ alle

16784

þe stoones brast þe temple cleef ?

in two boþe roof & walle

// So grisly þe erþe quook ?

þat graues hit vndid 16796

Dyuerse bodyes roos to lyf ?

in erþe bifore were hid

And coomen to towne among men ?

& þere were knowen & kid 16800

Mony iewis bigonne to drede ?

for wondris þo bi tyd

// þe word coom to sir pilat ?

þere as he was stad . 16804

Of þo þingis þat þen bifel ?

wherfore he was vn glad

Wibouten mete or drynke ?

þat day in sorwe he was bilad 16808

Aftir þe maistir iewis he sent ?

þei coomen as he hem bad

// haue 3e þes wondris seen he seide ?

þat now to day is done 16812

Ofte haue we seen þe clipse he seide ?

þoþe of sonne & mone

fforþ coom Ioseph of aramathie ?

& asked of pilate a boone

16807-8

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

16813

Substitute þei for he.

- Ihesu body to burye þo ?
 he him grauntid soone 16820
- // Myche wondride pilate his ?
 dep so soone to se
 þe iewis for þe myche feest ?
 þat on þe morwe shulde be 16824
 Seiden no body shulde be laft ?
 hongynge on no tre
 Dop hem down as ȝow þinkeþ best ?
 pilate seide paied be we 16828
 þe two þei fond sumdel in lyf ?
 of eiþer þei brake þe þee
- // Whenne þat þei to ihesu coom ?
 þei fond him dede as a stoone 16832
 ffor þei wiste him fully deed ?
 of hym brake þei no bone
 But blynde longens wiþ a spere ?
 þat a knyzt was one 16836
 þe iewis made him þourȝe his syde ?
 to put hit soone anone
 Aȝeyn his wille he hit dude ?
 þerfore he made moone
- // Blood & watir out of his syde ?
 myche þo þere ran 16842

16821-2 Transfer the pron. adj. his to l. 16822 in conformity with T.

- Of þat blood ran to his hond ?
 his sigte soone he wan 16844
 Seynt Ion hit say & þus seide ? fol.99v
 his witnes is þat man
 He was of cristis frenshepe greet ?
 & was nyȝe him þan 16848
- // Ioseph þo to his trewe frend ?
 was of aramathye
 He grauntide neuer of wille nor werke ?
 to her felonye 16852
 He & nichodeme also ?
 as telleþ þis storye
 Wiþ leue of pilate to þe rode ?
 wente hem priuelye 16856
 pere þei fond þe sorwefulest ?
 boþe Ion & marye
- // Out þei drouȝe þo nailles þre ?
 & toke his bodi doun
 Wiþ wyndyng cloop of sendel riche ?
 made his beringe boun 16872
 Wiþ ornament þe body enbaumed ?
 riche of greet renoun

16845 The S in Seynt is a small capital.

16849 In addition to the subscript notation indicated,
 the word to is also deleted by a horizontal line.

In a toumbe to him self wrougt ?
 Ioseph pat riche baroun 16876
 pei Inne pei leide him derworpely ?
 in a 3ard bi syde pe toun
 pe mournynge pat his modir made ?
 my3t no man telle ny rede 16880
 Soone was his biryinge coup ?
 to pat false lede
 pei coom to pilate & pus seide ?
 as pei wolde wede 16884
 Sir of tresoun now
 owe we moost to drede
 Sir pei seide of bis traytour ?
 letter of oure lay 16888
 Vs menes whil he was in his lyf ?
 summe we herde say
pat he shulde haue my3t & strengpe ?
 to ryse pe bridde day 16892
 And for pat skil let wacche him ?
pre dayes we 3ou pray
 // If his disciplis come bi nyst ?
 to stele him vs fro 16896
 And seiden to opere he is risen ?
 hit kyndeled myche wo

 16877

 Substitute per for the first pronominal pei.

Al oure lawe in short while ?

my₃te be fordone so 16900

Pilate seide on ₃oure best wyse ?

to kepe him soone ₃e go 16902

// pe princes of prestis of pe lawe ?

went to pat monument

And made hir siker as hem pou₃t ?

whil bei were present 16906

pei set her seelis per vpon ?

ar bei pennes went

Armed kny₃tis pere bei laft ?

to pat toumbe to tent 16910

But whenne he roos to lyue

po caitifs were but shent

// Ioseph wolde haue had pe rode ?

pe iewis hit him forbed 16914

pat selue nyst bei hit dude ?

away for to be led

Wip po peoues croyses two ?

whenne men were in bed 16918

pei buryed hem fro cristen men ?

in a priue sted

perfore bei hadde pe malisoun ?

of him pat perone bled 16922

// Now is pe crosse vndir erpe ?

& ihesus vndir stone

And al þe feip of holy chirche ?
 laft in marye allone 16926
 Ihesus had fouȝten wip sathan ?
 fro hele was comen & gone
 And woryed him on his owne wile ?
 as hound is on a bone 16930
 // As fisse wip bait was he taken ?
 & on þe hooke brouȝt
 ffor he say hym lyke to mon ?
 his god hede say he nouȝt 16934
 Whil his flesshe lay vndir stoon ? fol.100r
 his goost to helle souȝt
 And wip þe myȝt of his godhede ?
 he roos þat vs had bouȝt 16938
 þourȝe a tre as ȝe haue herde ?
 was mankynde made þralle
 And þourȝe þe holy rode tre ?
 fredome coom vs alle 16942
 Aȝeyn þe appul þat adam eet ?
 was ȝyue ihesu þe galle
 Alle þe peynes of þis world ? 16945
 to his nere þei but smalle

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

16935 The W in Whil is a small capital.

// He þat neuer synne did ?

synnea alle he bare

16950

Dispitously for vs was lad ?

buffeted & beten sare

ffor oure sake he sufferide þus ?

myche sorwe & care

16954

Lymme on his licam ny lyf ?

hor vs wolde he not let spare

// He þat neuer synne dide ?

ne so myche as hit þou3t

So wel he loued vs þat no þing

of him self he rou3t

Al þe wrake on him he toke ?

þat oþere men bad wrou3t

16966

Oure synnes and oure wrecchednesses ?

ful dere he hem bou3t

16962

// Monnes soule þour3e kynde ?

þe body hit loueþ so

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

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

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

16966 Read had for bad, in conformity with C, F, G, and T.

pat hit wolde neuer if hit my₃t :

þe body departe fro

Do mon hit neuer so myche pyne :

ny ₃it so myche wo

17014

Til body haue lost þe wittes fyue :

þe soule wol not go

// heryng speche . si₃t . smellyng :

& fele are wittis fyue

17018

Alle þese wol go ar þe soule :

whenne þe hert shal ryue

Kynde no soule suffereþ eer :

to parte fro man alyue

17022

But ihesus þat so my₃ty was :

suffered harder stryue

þen any man þat euer was born :

or ₃it shal be of wyue

17026

// ffor þis ilke swete ihesu

had so myche my₃te & mayn

þat hit semeþ wel to be :

& soop is hit certeyn

17030

þat he him self an hundride sipe :

doubled þis peyn

þer is no mon þat resoun con :

may seye here a₃eyn

17034

// Whil he hong on þat tre :

as hit bifore is tolde

His holy soule to his fadir :

wiþ his voys he sold

17038

pere he shewed him mysty god :

þat al þing hap in wold

þus to make oure raunsoun :

for vs him self he sold .

17042

// A þou blessed mayde of alle :

of þe what shal I say

Of þi sorwe marye mylde :

þou haddest in hert þat day

17046

þat day was also þi passioun :

may no man saye nay

Whenne þou þi sone say so bi led :

wiþ tene & eke wiþ tray

17050

// But comen was þo þe swerd :

þat þourse þyn hert strong

þat Symeon wiþ prophecye :

had het biforn long

17054

But 3itt of ioye an hundride fōld :

he doubled þe þi song

Whenne he roos from deep to lyue :

17057

wiþ his godhede strong

// Boþe burþe & passioun :

of ihesus þat vs bou3t

But he had risen from dep :	fol.100v
had ben al for nou3t	17062
pus may we seen openly :	
how hit to ende was brou3t	
pe world socoured pe fend falde :	
pat al pe sorwe sou3t	17066
// In pe mary po heng al :	
oure troupe & eke oure fay	
Alle men were in doute :	
but pou pat ilke day	17070
Til pi swete sone vp ros :	
pou keptest al oure lay	
how we shulde kepe oure bileue :	
pere tau3test pou vs pe way	17074
Mary welle of mercy :	
wellyng euere pite	
fflour of maydenhede	
pat euer was or shal be	17078
May no man telle pe tenpe part :	
pe blessednesse of pe	
Preye for vs to pi blessed sone	
in his blis pat we mot be .	17082

 17082

The bi-columnar textual arrangement resumes after this line.

INTRODUCTION TO CRITICAL APPARATUS

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

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

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

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

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

LIST OF ABBREVIATIONS

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

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

ANT -- The Apocryphal New Testament (James)

A-NF -- The Ante-Nicene Fathers

BHV -- La Bible von Herman de Valenciennes

Calvary -- Barbet, Pierre. A Doctor at Calvary. New York: Doubleday, 1963.

Cd'A -- Le Chateau d'Amour

CT -- The Canterbury Tales

CM -- Cursor Mundi

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

ESEL -- The Early South English Legendary (Horstmann)

Fest. -- Mirk's Festial

Gl. Ord. -- Glossa Ordinaria

- GN -- The Gospel of Nicodemus (Kim)
- HHRT -- The History of the Holy Rood Tree (Napier)
- HSE -- Historia Scholastica Evangelica (Comestor)
- Inq. -- "An Inquiry into the Sources of the Cursor Mundi"
(Haenisch)
- LA -- Legenda Aurea (Jacobus a Voragine)
- Legende -- Vita Prothoplausti Ade in Horstmann, C., ed.
"Nachtrage zu den Legenden"
- LHR -- Legends of the Holy Rood (Morris)
- MED -- Middle English Dictionary. Kurath, Hans and Sherman
M. Kuhn, eds. Ann Arbor: University of Michigan Press,
1956-.
- Narrative Unity -- The Narrative Unity of the Cursor Mundi
(Mardon)
- NF -- The Nicene Fathers
- North. Pass. -- The Northern Passion (Foster)
- NTA I -- New Testament Apocrypha: Gospels and Related
Writings (Hennecke-Schneemelcher)
- NTA II -- New Testament Apocrypha: Writings Relating to the
Apostles, Apocalypses, and Related Subjects (Hennecke-
Schneemelcher)
- OED -- A New English Dictionary on Historical Principles.
Murray, James A. H., ed. Oxford: Clarendon Press, 1888-
1928.
- OTSCM -- An Edition of the Old Testament Section of the
Cursor Mundi from MS. College of Arms Arundel LVII
(Horrall)
- PG -- Patrologia Graeca
- PL -- Patrologia Latina
- PO -- Patrologia Orientalis
- P-NF -- The Post-Nicene Fathers

Rood Poem -- MS. BN. fr., fols. 267-273.

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

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

Travels -- Mandeville's Travels (Hamelius, P., ed.)

EXPLANATORY NOTES

12713ff. The section of CM treated in this edition incorporates the material set forth in ll. 167-198 of the versified table of contents.

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

Anno vero Tiberii decimo sexto fuit annus
jubilaeus octogesimus primus. Eodem anno
dicunt quidam sextam chiliadem incoepisse.
Quorum ratio haec est, quia sicut in hoc anno
terminata est circumcisio, et inchoavit bap-
tismus, ita sexta aetas incipit, et quinta
terminata est...

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

12716 John i:16-17. As Honorius observes (Elucidarium I:20, PL CLXXII 1124), "...gratia venit in mundum" when Christ commenced his public career.

12717 F alone reads "tholing" (i.e., "those suffering/
enduring: OE "þolian"), for which H, C, F, and T have
"chosen trewe."

12719-20 Matthew xl:11.

12721-24 Whereas John has been introduced at 12719 by the
conventional title "messengere," he is now described in
terms of feudal ceremony as "banerere of honour." That
the designation is admirably appropriate becomes apparent
from the definition supplied by MED: "Banerer. One who
bears a banner or standard; a standard-bearer in the van
of battle; the standard-bearer of a lord." Clearly, the
poet's intention is to reinforce the notion of Christ's
divine kingship. Cf. Blickling Homily XIV (Ed. Richard
Morris, The Blickling Homilies of the Tenth Century, p.
163): "He waes...se3nbora paes ufancundan Kyninges." The
Precursor's depiction carrying a cross- or lamb-emblazoned
pennant, a cross-surmounted staff, or a banderole bearing
the words "Ecce Agnus Dei" is common in religious iconogra-
phy. Alexandre Masseron's Saint Jean Baptiste dans l'Art
contains several illustrations of the motif. See also I.
12913.

12725-32 The poet summarizes the Baptist's teachings as
described in Luke iii:3-18. Cf. Matthew iii:2 and Mark
i:4.

12731 C, F, and G have the adverb "leli/lelly" (OF "léal,
léel"); H and T read "truly." The meaning remains un-
changed.

12733-51 MSS. C and G provide a more detailed account of Joseph's antecedents than do H, F, and T. Except for the insertion of the apocryphal "leui, pater pantra, filius parpantra" at 12741 and the re-introduction of "Achim" between Eleazar and Matthan at 12742, G corresponds generally to Matthew 1:12-16; C supplies its information in schematic format. Joseph's descent through Matthan and Jacob receives canonical substantiation in Matthew 1:15-16; reference to Levi as a forebear of Christ, however, is found only in Luke 11:24. According to this latter source, Levi was actually the offspring of Melchi, and not the reverse. To avoid what must otherwise be considered a composite ancestral table, G identifies Levi with Matthew's Eleazar, thereby remaining within the context of the first evangelical narrative.

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

Concerning the Virgin's ancestry, Haenisch (Inq., p. 34*) remarks with tantalizing vagueness that "the poet must have found somewhere the genealogy of Mary." In its earliest written form, however, the belief that Joachim and Anna were Mary's parents can be traced to the influential

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

The problem, of course, is that the list of Marian forebears given in CM is more extensive than that furnished by the Protoevangelium Jacobi and derivative texts. This delineation of the Virgin's ancestry, however, also appears in IA cxxxix (p. 585), where it inaugurates the lection "De Nativitate Beatae Mariae Virginis" for 8 September.

Jacobus a Voragine, disavowing any originality, acknowledges his indebtedness to John Damascenus, although he does not specify in which of the Byzantine theologian's works the information is found. This notwithstanding, De Fide Orthodoxa IV:xiv (PG XCIV 1155-58) constitutes the source; also see Migne's note (ibid.) For a discussion of the reasons underlying the omission of Mary's "kynne" in the New Testament and related matters, consult the Eusebian Historia Ecclesiastica I:vii(PG XX 90-99), upon which most subsequent writers base their treatments of the subject.

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

12752ff. The Cursor-poet is indebted to Herman for his account of Christ's baptism, John's confrontation with the Pharasaic deputation, and the temptation. As the instances of direct borrowing cited below will indicate, he has, however, exercised considerable latitude in re-arranging

and expanding individual passages from BHV. It should be noted, moreover, that Herman is more faithful to the Vulgate in specifying that John begins his ministry "en chel desert" ("in desrto Iudaeae"), whereas the author of CM places the Baptist directly "bi pe flum."

12752-827 Matthew iii:1-11; Mark i:4-8; Luke iii:3, 15-16; John i:20-27.

12752-59 BHV 3877-86.

12761-827 BHV 3875-931.

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

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

12828-33 BHV 3828-30.

12829-31 Luke iii:23.

12832-77 Matthew iii:13-17; Mark i:9-11; Luke iii:21-22; John i:29-36.

12844-59 BHV 3831-44.

12862-87 BHV 3845-57.

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

Tres coeli dicuntur: unum corporale, quod a nobis videtur; aliud spirituale, eo quod

spirituales substantiae scilicet angeli, in eo habitare creduntur; tertium intellectuale, in quo Trinitas sancta a beatis facie ad faciem contemplatur.

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

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

Similarly, Hilary (Tractatus in CXXXV Psalmum, PL IX 773) states: "De numero coelorum non constat...De numero vero coelorum nihil sibi humanae doctrinae temeritas praesumat." Although Comestor (HSE iv, PL CXCVIII 1058) cites four heavens, both Bede (In Pent., PL XCI 192) and John Damascenus (De Fide Orthodoxa, PG XCIV 880) mention seven. For Dante (Paradiso xxi-xxii), the "settimo splendore" is the traditional Ptolemaic sphere of Saturn. The specific association of the "seventh heaven" with the seat of divine glory, nevertheless, occurs within a Christian context as early as the second century, in such non-canonical sources as The Ascension of Isaiah and The Apocalypse of Paul (see NEA II, pp. 649, 652-8, 662ff., and 778). Also consult the eleventh-century "Apocalypse of the Holy Mother of God

Concerning the Chastisements" (Ed. M. R. James, A-NF X, p. 169).

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

12878-81 The miracle recounted in these lines recalls the theophanic occurrences which accompany the Ark's passage through the Jordan in Joshue iii:13-17 and iv:23. Since Christ personally embodies the new covenant, it is typologically appropriate that the waters stop as He enters the river; John's reluctance to lay hands upon the Saviour (reminiscent of the Levitical proscriptions regarding physical contact with either the Ark or the Mosaic tablets themselves) further reinforces the connection between the old and new dispensations. Such associations, moreover, doubtless underlie the ancient Marian title "Arca Testamenti;" see, e.g., Ambrosius' Sermo XLII (PL XVII 712). In medieval sacramental theology, the "transitus Iordanis" was widely interpreted as a prefiguration of baptism; relevant commentaries are supplied by Augustine (Sermo XXXIV, PL XXXIX 1812), Bruno (Expositio in Psalmos: XLI, PL CLII 815-6), and Chromatius (Tractatus II in Evangelium Sancti Matthaei, PL XX 530).

12882-5 This brief passage reflects the strong Trinitarian orientation introduced into the Cursor as early as ll. 105-179).

12885 An examination of the texts listed in Migne's

"Index de Spiritu Sancto: De Variis Nominibus Spiritus Sancti et Figuris Quibus Apparuit" (PL CCXIX 490) has failed to disclose an exact source for the phrase "douve of vertu."

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

For Augustine (In Epistolam Joannis ad Parthos VII, PL XXXV 2035), the dove betokens "charitas," as it does for Cyprian (De Unitate Ecclesiae IX, PL IV 522), with the added notion of "dilectio fraternitatis." It should be noted that the most extensive interpretation of the symbol is found in the Augustinian In Joannis Evangelium VI (PL XXXV 1425-37), wherein the further concept of "unitas" is cited. As the foregoing catalogue of opinions reveals,

the dove is sometimes equated with individual virtues, but not with the comprehensive "vertu" of CM 12885.

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

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

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

12905-7 Matthew xi:11.

12910-11 John is frequently referred to as a "lantern" in medieval hagiographical sources. Isidore (De Ortu et Obitu Patrum, PL LXXXIII 147), e.g., describes the Precursor as "lucerna luminis," a phrase which Jacobus a Voragine (LA lxxxvi, p. 356) explains as betokening his "ardenti praerogativa sanctitatis." Fest. xliiv (p. 183) notes that the second of the three fires traditionally kindled on the vigil of the Baptist's feast is a reminder that "Saynt Ion was a lavntyne brennyng and lytyng."

12916-999 Matthew iv:1-11; BHV 4133-83.

12921 The phrase "lenten tide" was originally seasonal in its application (OE "lensten," "lencten" = "spring"). Although the concept of the quadragesimal fast has numerous Old Testament antecedents in Exodus xxxiv:18 and 28, Deuteronomy ix:9, etc., Christ's sojourn in the wilderness constitutes the proto-Lent of the "septe elde."

12940-41 Authoritative sources including Ambrosius (De Elia et Jejunio I:1, PL XIV 732 and Sermo XXVII: De Jejunio Domini in Deserto, PL XVII 682), Petrus Chrysologus (Sermo XII: De Jejunio et Tentationibus Christi, PL LII 225), and Tertullian (Liber de Jejunis III, PL II 1008-9) all affirm that gula precipitated the expulsion from Eden. Consequently, it was theologically necessary for Christ, "the new Adam," to surmount the same temptation(s) responsible for mankind's downfall; usually, however, the tentatio-sequence in medieval religious commentaries is tripartite. To quote Petrus Comestor (HSE xxxv, PL CXCVIII 1556):

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

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

...Matthaeus ordinem tentationis Adae secutus est...Eodem ordine diabolus Dominum tentavit.

Primo de gula, secundo de avaritia,
quando omnia regna mundi ei ostendit;
tertio de vana gloria.

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

1300-193 Matthew xi:2-5, 7-9; Matthew xiv:3-11; Mark vi:17-28.

13002-13 BHV 3945-65 (CMHB, pp. 65-66). Herod Antipas, who also figures prominently in the Passion, was responsible for John the Baptist's martyrdom; his father, Herod the Great, initiated the slaughter of the Holy Innocents.

13014-31 BHV 3966-73 (CMHB, p. 67).

13032-69 BHV 3974-4000 (CMHB, pp. 68-69).

13070-81 BHV 4001-11 (CMHB, pp. 69-70).

13082-97 BHV 4012-19 (CMHB*, p. 70).

13098-129 BHV 4020-44 (CMHB, p. 71).

13130-43 BHV 4045-56 (CMHB, pp. 73-74).

13140 In its description of the entertainment provided by the daughter of Herodias, the Bible uses the verb-forms "saltauit" (Matthew xiv:6) and "saltasset" (Mark vi:22). According to

Lewis and Short, "salto" can mean "dance" in a highly general sense; however, it is understood "mostly with a contemptuous signif." The various MSS of the Cursor acknowledge the "acrobatic" nature of her performance. Interestingly, H and T note that she accompanied herself with castanets (see MED "cymbalen"). C and G read that the evil daughter "bale(i)d ('balen:' OF 'baler' - to dance) & tumbel(id);" F adds that she also "sange."

13144-67 BHV 4057-76 (CMHB, pp. 75-76).

13168-241 BHV 4077-127 (CMHB, pp. 77-80).

13174-5 Flavius Josephus (Antiquities XVIII.v.2) mentions "Macherus" as the site of John's decollation.

13195 Cf. n. to l. 13140.

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

"Et nunc preiui ante faciem eius et
descendi adnuntiare uobis in proximo
est visitare nos ipse oriens Filius

Dei ab ex alto, ueniens sedentibus
nobis in tenebris et in umbra mortis.

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

13217-18 Luke vii:28.

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

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

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

... the Emperour Theodosie...leet it
be born to CONSTANTINOBLE, And pat at

Constantynoble is the hynder partye
of the heed. And the forpartie of
the heed til vnder the chyn is at
Rome in the chirche of seynt SILVESTRE...

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

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

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

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

is reputedly in the possession of the Jerusalem Armenian Patriarchate (ibid., pp. 264-6).

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

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

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

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

* * * * *

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

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

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

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

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

13312-37 This extended Petrine reference combines elements from Matthew iv:19, xvi:18, xxvi:35; Mark i:17, xiv:31; and John xv:14-15, xxi:1517. In the Bible, Christ's invitation to become a "piscator hominum" is not restricted to Peter; it is extended to Andrew, as well.

13316-37 BHV 4378-90 (CMHB, pp. 87-88).

13338-43 BHV 4391-95 (CMHB, p. 89).

13339 John xv:14-15.

13344-57 Cf. Matthew iv:24-25.

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

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

13424-30; 13438-39 Concerning this legend, HSE xxxviii (PL CXCVIII 15559) states: "Quidam autumant has nuptias fuisse Joannis evangelistae...Et dicunt, quod Dominus eum volentem nubere, ex his nuptiis vocaverit, quod certum non est." Fest. xlix (p. 203) records the following tradition, linking John with Mary Magdalen:

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

Cf. Fest. viii (p. 31). Perhaps the best analogue regarding the "destitutio sponsae(i) pro amore Christi in die (nocte)

nuptiarum" hagiographical motif is supplied by the story of Alexius, which survives in OF, ML, and NE versions.

See La Vie de Saint Alexis (ed. Gaston Paris, ll. 46-75), De Sancto Alexio (LA xciv, p. 403), and The Life of Saint Alexius (Ed. F. J. Furnivall, in Adam Davy's Five Dreams about Edward II, pp. 20-31).

13430-51 BHV 4407-17 (CMHE, p. 91).

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

13441-49. Cf. ESEL lx (ll. 150-66), SEL II (lxxxvi, ll. 151-66), and BHV 4407, 4411-15. The symbols of the four evangelists have their origin in Ezechial 1:10. Concerning the "ern's" identification with John, Hugh of St. Victor (De Bestiis lvi, PL CLXXVII 54) writes:

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

For further discussions of the eagle's traditional attributes, see Hildergardis (Physica VI:8, PL CXCVII 1202), Hildebertus (Physiologus, PL CLXXI 1217-18), and Isidore (Etymologiarum XII:vii:10, PL LXXXII 460).

- 13452-519 John vi:1-13. Cf. Matthew xiv:15-21 and Mark vi:33-44. BHV 4418-64 (CMHB, p. 92). The poet mentions "penies pre hundreþe;" the Vulgate, however, reads "Ducen-torum denariorum." F has "penis an hundreþ."
- 13520-685 BHV 4466-573 (CMHB, p. 94).
- 13619 H and T alter the "drihten" of C and G to "apolyne." Although the name can signify the classical deity Apollo, it can also, according to YED, refer to "a god worshipped by the Saracens" and, by extension, his image. The contemptuous nature of the allusion is entirely consonant with CX's religious bias. Cf. La Chanson de Roland I:8.
- 13686(90)-759 John viii:1-11. Cf. BHV 4574-622. In this section, Borland notes a departure from the "consistent line by line parallelism" which otherwise reflects the direct influence of BHV upon CX. Nevertheless, she maintains that several "parallel interpolations (CX 13704/BHV 4593; CX 13716-17/BHV 4601; CX 13730-33/BHV 4604-7; and CX 13750/BHV 4619) are quite enough to establish the relationship" between the poems" (CMHB, pp. 94-96).
- 13760-871 John v:1-15. BHV 4623-88 (CMHB, pp. 96-98).
- 13872-903 John v:17-31, 45.
- 13904-61 Matthew xii:10, 14; John xii:44-50. The poet does not describe the miraculous healing of the "homo manum habens aridam," an episode with which this passage is associated in the Matthaean account.
- 13872-961 BHV 4689-750 (CMHB, p. 98).

13962-84 BHV 4762-81 (CMHB, p. 99).

13965-79 Although lacking canonical substantiation, the view that Mary Magdalen was the sister of Lazarus enjoyed universal currency during the Middle Ages. See, e.g., Gl. Ord. xxvi:7 (PL XCIV 167), LA xcvi (p. 408), ESEL lxvi (p. 462), and SEL I (p. 302). The Play of Mary Magdalen (Ed. F. J. Furnivall in The Digby Plays, ll. 60-100, pp. 57-58), De Susciatione Lazari (in Ludus Coventriae, pp. 210 et passim), and "Christ's Visit to Simon the Leper" (Ed. Hermann Deimling in The Chester Plays; XIV: ll. 25-56) provide instances of the notion within the context of dramatic tradition.

13970-7 Luke viii:2.

13985-14075 Luke vii:36-50. BHV 4781-842. In demonstrating the Cursor-poet's dependence upon Herman for this section, Borland (CMHB, pp. 99-100) notes an unbroken incidental continuity (CX 13985-7/BHV 4781-3), "peculiar interpolation(s)" (CX 14012-13/BHV 4796), and corresponding lines "which have no biblical parallels" (CX 13995-14001/BHV 4785-89).

The assertion that this incident occurred at the home of "symond leprous" is an interpolation from Mark xiv:3. Luke simply identifies Christ's host as "quidam de Pharisaeis... Simon." Such sources as HSE cxvi (PL CXCVIII 1597) and Gl. Ord. xxvi (PL XCIV 167), however, supplied authority for the leprous identification of the Lucan Simon.

14066 H and T have altered the original reading to "out of biku(e)r." According to MED ("biker" 2b), the phrase means "beyond cavil" and is, therefore, contextually appropriate.

14076-127 Luke x:38-42. BHV 4800-907. Citing CM 14076-81: 14084-85/BHV 4800-71 as an example, Borland opines "There can be little doubt that CM is following Herman." She also assigns the source for CM 14110-27, which Haenisch (Inq., p. 36*) labels "original," to BHV 4897-907 (CMHE, pp. 100-102).

14128-361 John xi:1-45. BHV 4919-5099 (CMHE, pp. 102-5).

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

14380-545 John xi:47-54.

14380-488 BHV 5111-173 (CMHE, p. 105).

14398-451 BHV 5120-59 (CMHE, pp. 106-7). Biblical sources for this recapitulatory section are as follows: 14403-11, Exodus xiv; 14412-14, Exodus xvi and xvii; 14417, Exodus xx-xxiii; 14421-22, Numbers xvii:8; 14424-27, Isaiah vii: 14, xi:1-6, etc.; 14428-29, I Kings x:1; 14430-31, I Kings xvii; 14439-40, Luke ii:25-35; 14440-45, John ii:1-11; 14446-47, Luke xvii:12-19; 14448-49, Matthew ix:18-25 / Mark v:35-42 / Luke vii:12-15 / Luke viii:49-56 / John xi: 1-45; 14450-51, John v:5-9. The Vulgate Bible describes the "vntere mon" as "triginta et octo annos habens in infirmitate sua;" F alone preserves the correct reading ("viii & xxx. gere"). Borland fails to note the parallel here between CM 1450-51 and BHV 5156-7. Similarity of phrasing

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

14489-545 BHV 5174-202 (CMHB, pp. 108-9).

14546-55 John x:11:21. BHV 5203-8 (CMHB, pp. 109-110).

14551 The basis for this identification is found in Luke xxii:3 and John xiii:27. Significantly, Judas is always listed as "the twelfth" apostle in the various evangelary sources.

14556-611 John vii:1-11. BHV 5209-45 (CMHB, p. 110).

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

14612-711 John x:12-19, 31, 32-38. BHV 5247-303 (CMHB, pp. 110-113).

14612-13 That Jesus entered Jerusalem "at the port salomoun" is without scriptural basis. Although OED ("Port" sb.³ 1) notes that the term usually designates the gateway of a city or walled town from the fourteenth century onward, it is likely that the word, in this instance, is merely a convenient adaptation of the Vulgate's "porticus." According to the Lewis/Short Latin Dictionary, "porticus" may be translated "colonnade, piazza, arcade, gallery, porch, portico"--all applicable to the architecture of the temple precincts. John x:23 ("in porticu Solomonis") may have inspired this detail; also cf. Acts iii:11 and v:12.

14712-21 BHV 5304-9. (CMHB, pp. 114-15).

14722-45 Matthew xxi:12-13. BHV 5310-28 (CMHB, p. 115).

14746-75 John ii:18-21. BHV 5329-51 (CMHB, pp. 115-16).

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

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

14776-867 John vii:40-42, 15, 47-53. BHV 5352-403 (CMHB, pp. 116-17).

14868-73 BHV 5404-8 (CMHB, p. 117).

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

14937-15112 Matthew xxi:1-11. BHV 5529-640. Specific parallels between CM and BHV in their respective accounts of Christ's entry into Jerusalem are noted by Borland as follows (CMHB, pp. 121-6): CM 14943-54/BHV 5530-34; CM 14979-84/BHV 5547-52; CM 14985-90/BHV 5557-60; CM 15007-11/BHV 5570-71; CM 15033-37/BHV 5581-86. The triumphant canticle which greets the Messiah in CM 15041-110 and BHV

5589-640 constitutes a free rendering of Theodulf's "Hymnus Dominica in Ramis Palmorum" (CMHB, pp. 123-125). CM 15011 and BHV 5571 reflect the influence of Psalm xcvi:5-6: "Psallite Domino in cithara, in cithara et voce psalmi:/In turbis ductilibus, et voce tubae corneae."

15113-52 John xi:47-51. BHV 5641-85 (CMHB, p. 126).

15153-60 Luke xxi:37.

15161-76 BHV 5764-8 (CMHB, p. 127).

15177-216 Luke xxii:8-14. BHV 5769-804 (CMHB, p. 127).

15217-44 Cf. BHV 5805-29. While acknowledging that ll.

5808-14 of BHV "are not paralleled in CM," Borland nevertheless maintains that a definite similarity exists between the two texts in the similar selection and omission of details with reference to the Vulgate source (CMHB, pp. 128-9).

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

15230 C and G have the preferable alliterative phrasing "redd in run(e);" F reads "wiþ wordis noȝt to roun."

The formulaic locative phrases "in toun" and "in londe" are rhetorical commonplaces in medieval verse. Cf. Sir

Gawain and the Green Knight, l. 30: "I schal telle hit as-tit, as I in toun herde," as well as CT VII 886-7

(B² *2076-7): "Ful softely and rounde/In londe." See also

CX 15704, 15924, and 16424.

- 15245-48 John xiii:23. BHV 5830-31 (CMHB, p. 128).
- 15249-64 Matthew xxvi:29; Mark xiv:25. BHV 5832-38
(CMHB, pp. 128-9).
- 15265-80 Matthew xxvi:21-23. BHV 5839-55 (CMHB, p. 129).
- 15281-388 John xiii:4-27. BHV 5856-913 (CMHB, p. 129).
- 15389-432 Matthew xxvi:14-15. Cf. BHV 5914-40. Borland
cites the following excerpts as instances of "similar
diction" to establish the relationship extant between the
corresponding sections of both poems:

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

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

De tel mercheandise, seignour, fu granz mestiers
A icèls qui la sont fu molt granz encombriers

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

- She admits, however, that such close parallels are only
"intermittent throughout the passage" (CMHB, pp. 129-30).
- 15433-68 Matthew xxv:47-48. BHV 5941-58 (CMHB, pp. 130-31).
- 15469-90 BHV 5959-70 (CMHB, pp. 131-32).
- 15491-56 Matthew xxvi:35; Luke xxii:38. BHV 5971-88
(CMHB, pp. 132-33).
- 15535-78 Matthew xvi:31-34. BHV 5996-6028. According to
Borland (CMHB, pp. 134-5), "The similarity throughout...
is sufficiently marked to support the claim of BHV as the
source;" the Cursor-poet has, however, avoided "certain
rhetorical repetitions."

- 15579-82 Matthew xxvi:30, 36; Mark xiv:26, 32; Luke xxii:39-40. Borland assigns CM 15579-638 to BHV 6029-56 (CMHB, p. 135).
- 15583 Cf. n. to ll. 15589-98.
- 15585-6 Matthew xxvi:30.
- 15587-88 The detail that Christ retired "a stone's cast" from his followers is furnished by Luke xxii:41 ("quantum jactus est lapidis"). Cf. l. 15605.
- 15589-98 Mark xiv:33. Cf. Matthew xxvi:37. Borland (CMHB, p. 135) notes that BHV also emphasizes the special status enjoyed by the three apostles chosen to accompany Christ:

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

(6034-39)

- 15599-610 Matthew xxvi:38; Mark xiv:34.
- 15611-22 The poet introduces yet another hortatory reflection. His admonition to eschew "pryde of lyf" (15615) is ultimately based upon I John ii:16. As a concept, "superbia vitae" enjoyed considerable currency during the Middle Ages. It is discussed, e.g., by Wycliffe in his Triologus: De Virtutibus Peccatisque et de Salvatore; see Morton W. Bloomfield, The Seven Deadly Sins, p. 188. It is better known, however, from the early morality play which it inspired.

15623-30 Luke (xxii:44) alone mentions the haematidrosis experienced by Christ during his preliminary agony. H and T both specify that the Lord sweat "blood & watir;" C, F, and G, however, preserve the correct canonical reading "blod(e)." It is, of course, possible that the phrase "blood & watir" represents a deliberate interpolation (or perhaps merely an echo) of the Johannine "sanguinis et aqua" (xix:34). The "watir" may also literally denote beads of perspiration, in which case H and T provide a perhaps unintentionally accurate description of the medical phenomenon. To quote Dr. Pierre Barbet (Calvary, p. 74):

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

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

15639-46 BHV 6057-62 (CMHB, p. 136):

Seignour, pour amour dieu bonement m'escoltés!
Chertes de tel dolour jamais parler n'orrés.

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

15647-870 BHV 6063-204 (CMHB, pp. 136-38). Borland maintains that "similarity in wording indicates that BHV is the ultimate source of CM." Several passages highlighting details

- of special significance are quoted below.
- 15647-68 Matthew xxvi:40-41; Mark xiv:37-38. The explanation that the disciples slept "for sorwe & greet pite" (15650) is furnished by Luke xxii:45 ("... invenit eos dormientes prae tristitia").
- 15669-80 Matthew xxvi:42; Mark xiv:39.
- 15687-90 Matthew xxvi:43; Mark xiv:40.
- 15697-704 Matthew xxvi:44.
- 15705-6 Luke xxii:43. The Vulgate has the singular form "angelus."
- 15707-14 Matthew xxvi:45-46; Mark xiv:41-42.
- 15717-36 Matthew xxvi:47; Mark xiv:43; John xviii:3. The inventory of accoutrements mentioned in 15721-22 and 15731 represents a free rendering of the "gladiis," "fustibus," "lignis," "lanternis," "facibus," and "armis" noted by the various evangelists.
- 15737-44 John xix:1-2.
- 15745-49 Matthew xxvi:48-49; Mark xiv:44-45.
- 15750-70 John xviii:4-8. This initial question is not addressed directly to Judas in the Vulgate; instead, the dative plural pronoun "eis." is used. Cf., however, Matthew xxvi:50.
- 15771-72 These lines are an interpolation from John xiii:27 ("Quod facis, fac citius").
- 15773-80 Luke xxii:47-48. The use of the vocative "Amice" in Matthew xxvi:50 may supply the basis for 15775-6.

15781-88 The violence which accompanies Christ's apprehension is implicit in the biblical accounts: "tenentes Iesum" (Matthew xxvi:57); "illi manus iniecerunt in eum" (Mark xiv:46); "comprehendentes autem eum" (Luke xxii:54); "comprehenderunt Iesum, et ligauerunt eum...et adduxerunt eum" (John xviii:12). Ll. 15785-6 anticipate the corporal punishments to be inflicted subsequently by Caiphas, Herod, and Pilate.

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

15813-14 BHV 6180-81:

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

15822 The formula "sonne & mone" is employed elsewhere to reinforce the concept of Christ's universal dominion; cf., e.g., 13472. The phrase, although found in C, F, and G, appears more frequently in H and T.

15823-24 BHV 6184: "Par les chevex le tirent, par les dras est tenuz."

15835-6 Mark xiv:50.

15839-66 Luke xxii:52-53. Cf. Matthew xxvi:55 and Mark xiv:48-49.

15871-82 Matthew xxvi:57. Cf. Luke xxii:54 and John xviii:12-13. BHV 6205-12 (CMHB, pp. 138-9).

15883-960 BHV 6213-75 and 6269-87 (CMHB, p. 139).

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

BHV 6272-3 furnishes the proximate apocryphal basis for asserting that Peter "dud him to a roche: pervmdir for to

rest" (15957-8):

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

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

Et recordatus Petrus verbi, quod Dominus
dixerat, egrussus foras flevit amare, fu-
giens in caveam, quae modo Gallicantus
appellatur, in quo loco aedificata est ec-
clesia.

"Mandeville" (Travels xii, p. cl) locates the site more
precisely "toward the est at .vij. paas"^{xx} from the former
residence of Caiphas.

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

In the Greek B-recension of Acta Pilati (ANT, p. 116), the
tale occurs with one significant variation: it is Judas'
wife "Akrosia," and not his mother, who witnesses the event.
Albeit of fifteenth-century provenience, the MS upon which

James bases his translation very likely reflects the story in its most ancient form. Of versions are encountered in the prose Andrius xix (MS. 95 BN) and the Rood Poem (MS. BN fr. 703), which, in view of its demonstrated relation to CY (HRFT, pp. xxiii-xxv), should doubtless be regarded as the source for the lines under discussion.

Scripturally, the testificatory role of the cock lying at the heart of the tale has its bases in Matthew xxvi:34, 74-75; Mark xiv: 30, 68, 72; Luke xxii:34, 60-61; and John xiv:38, xviii:27. Of even greater consequence for the development of such legends, however, is Job xxxviii:30 ("Quis dedit gallo intellegentiam?") and pertinent exegetical commentary. As Rabanus Maurus, e.g., avers (De Universo, PL CXI 248), the "gallus/gallina" can variously signify "virum sanctum," "doctorem evangelicam," "sapientiam," "sanctam ecclesiam," "animal justum," and "bene vigilantés." See also Hugh of St. Victor (De Bestiis I:xxxvi, PL CLXXVII 33-35) and Wernerus (Deflorationes SS. Patrum II, PL CLVII 1150-51).

Analogues to the "gallus"-narrative are widespread; see Les Apocryphes Coptes (PC II. Fasc.2, pp. 157-8). Both Napier (HRFT, p. xlvi) and James (ANT, p. 150) cite additional examples. According to the latter, a cock-legend has even been incorporated in the synaxarial cycle for Holy Week by the Ethiopian monophysite church. Kenneth M. Setton's The Age of Chivalry (p. 188) recounts another interesting legend (still current in the vicinity of Santo Domingo de la

- Calzada along the ancient Santiago pilgrimage route) to the effect that "unjustly hanged, a youth survived, and two cooked fowl flew to life" in witness of the occurrence. For a fascinating Nativity-oriented variation on this motif, consult "The Ballad of St. Steven and Herod" (Child, No. 22, ll. 33-40).
- 15909 Cf. n. to 15219.
- 15999-16016 BHV 6209-87 (CXHE, p. 139).
- 16017-40 Mark xv:1-4. BHV 6288-312 (CXHE, pp. 139-140).
- 16022 C, F, and G read "bath freman and dring" (OE "drenc" from ON: "retainer, vassal, nobleman"); see YED lb. H and T alter this phrase to "bi certeyn warnynge."
- 16023 C, F, and G preserve Pilate's administrative title "procurator," whereas H and T simply refer to "sir pilat."
- 16028 C, F, and G read "hething" (ON "hethen"), which H and T have changed to "scornynge." The meaning remains unaltered.
- 16032 C, F, and G read "fulbald/bald(e)li" (OE "b[e]aldlice") which, according to YED ("boldeli," 3b), means "arrogantly, insolently...blasphemously." H and T, however, change the adverb to "lodly" (OE "laplice" → ON): "fiercely, angrily, harshly...loathsome, disgustingly, wickedly." C alone has the noun "bere;" the other MSS read "chere."
- 16047-66 BHV 6313-22 (CXHE, pp. 140-41).
- 16065 In C, F, and G, Christ averts his gaze from his captors ("he loked nought/nost"); however, in H and T, it is noted that "On hem he cast vp his yse/ege."

- 16067-90 Matthew xxvi:60-61; Mark xiv:55-59; Luke xxiii:4.
 BHV 6323-37 (CMHB, p. 141). The description of the false witnesses as "pardoners" (16075) reflects the derision in which these ecclesiastical functionaries were held by their contemporaries. Accounts of their activities are well-known from Chaucer, Langland, and Wycliffe.
- 16091-110 Matthew xxvii:11-14; Mark xv:2-5. BHV 6338-48 (CMHB, pp. 141-2).
- 16111-28 Matthew xxvii:19. BHV 6349-66 (CMHB, p. 142).
- 16129-48 Luke xxiii:2, 4-5; John xviii:38-39. BHV 6367-78 (CMHB, p. 142). In Haenisch's table of NT sources (Inq., p. 37*), the Lucan reference is mistakenly printed as chapter "xxii."
- 16149-220 Luke xxiii:6-12. BHV 6379-437 (CMHB, pp. 142-3).
- 16221-30 Luke xxiii:14-16. BHV 6438-44 (CMHB, p. 143).
- 16231-38 Luke xxiii:21-22. BHV 6445-8 (CMHB, p. 143).
- 16239-82 This section combines elements from Matthew xxvi:62-65, xxvii:11-14; Mark xv:2-5; and Luke xxiii:3. Cf. John xviii:33-37. BHV 6449-68 (CMHB, p. 143).
- 16283-300 John xviii:22-23.
- 16301-36 John xix:9-11. BHV 6484-505 (CMHB, p. 144). The second "private interview" between Christ and Pilate recounted in 16309-12 is non-canonical; cf. the corresponding phrasing in 16091-97. In the Vulgate, it is simply noted that the procurator "ingressus est in praetorium...et dicit ad Iesum" (John xix:9). The praetorium was a public judgment

- hall, and the bible does not specifically acknowledge the intimate nature of the conversation; all other encounters between Christ and Pilate occur in the presence of onlookers.
- 16337-56 Matthew xxvii:27-31; Mark xv:16-20. Cf. John xix: I-3. BHV 6506-17 (CMHB, pp. 144-5).
- 16357-66 John xix:12. BHV 6518-23 (CMHB, p. 145).
- 16367-427 Matthew xxvii:15-17, 21-26. BHV 6524-67 (CMHB, pp. 145-6).
- 16382 F reads "Abraham" for the "baraban" of the other MSS.
- 16428-58 BHV 6568-81 (CMHB, pp. 146-147).
- 16459-542 Cf. BHV 6582-661 (CMHB, p. 147).
- 16459-504 Matthew xxvii:3-5.
- 16505-6 Acts i:18.
- 16507-16 Cf. HSE clxii (PL CXCVIII 1625) and LA xlv (p. 186).
- Also cf. North. Pass. 861-862f and South. Pass. 1399-40:

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

* * * * *

þer fforþ wente his luber soule? and at his mouþe noust,
 ffor he þer-wiþ oure lord custe? myd tresoun an vuel þoust.

Citing Louise Dudley's Egyptian Elements in the Legend of the Body and the Soul (Bryn Mawr College Monograph Series, No. 8, 1911, Appendix D), Beatrice Daw Brown notes a conceptual relationship between this apocryphal detail and the ancient Coptic notion that the soul might exit

by any of the bodily orifices, but most frequently by the mouth. If, however, a specific opening had been responsible for a singularly good deed, the soul might refuse to depart from it, as is the case with Judas. For, although the "caitif's" kiss was traitorous, the lips which conferred it had been permanently sanctified by their intimate contact with Christ. See intro. to South. Pass., p. lxvi, n. 22.

16533-42 Matthew xxvii:6-7; Acts i:19.

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

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

Napier (HHRT, p. xxiii et passim) attributes this section, relating the cross-legend, to the OF Rood Poem (MS. BN. fr. 763). It should be noted, of course, that traditions surrounding the cross itself evolved with almost bewildering complexity throughout the Middle Ages. For an authoritative study, consult Esther C. Quinn's The Quest of Seth for the Oil of Mercy; also see the same author's earlier The Legend of Seth and the Holy Cross. Moreover, much helpful background information is furnished in the introductions to HHRT and LHR.

16549 The description of the rood-arbor as "pe kyngis tre" reflects its customary association with David and Solomon in fully-developed versions of the legend; for instances of identical ME phrasing, see North. Pass., l. 2529 and Harleian MS. 4196 (LHR, p. 84, l. 781). For the Cursor-poet, the expression also serves conceptually to reinforce the notion of Christ's divine kingship; cf. n. to 12721-24 above.

16561-2 That the cross-wood emitted a sweet smell is not mentioned in the OF Rood Poem, although this addition does appear in the Latin Legende (468/9-10): "Que secate, mira fragancia dauid comitatumque eius reluerunt, ita ut crederent se deificatos." This interesting detail acquired considerable popularity among medieval writers; see, e.g., LHR, pp. 42-43, 76, 103, and North. Pass., l. 2248.

16565-68 The difficulty encountered by the Jews in attempting to move the arbor is a standard feature in the cross legend; see, e.g., HHRT, pp. xxix, xxxviii, 31, and 53.

16569-70 The various MSS of CM agree that Caiphas sent two hundred men to remove the cross-wood from the temple. Other treatments of the legend, however, assert that the number was actually three hundred. See, e.g., the twelfth-century MS. Bodley 314, which Napier uses as the basis for HHRT ("caiphas...ceas of heom allon ðreo hund monnae," p. 30); cf. the Cambridge and Harleian Latin versions ("Caiphas

trecentos misit Iudeos," HHRT, p. 53), as well as the OF Andrius-text ("Et lors i enouia Cayaphas... .ccc. Iuis au temple," ibid.).

16575 The Legende affirms that the three woods used in fashioning the cross were "cedrus," "cipressus," and "pinus" (467/18). Moreover, according to this source, the various components enjoy the following Trinitarian interpretation:

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

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

Interestingly, C and G conform to the original text(s), while H, F, and T have altered the "pine" tree to "palme." Elsewhere (l. 1205), F maintains the standard pine-designation. Citing Raby's History of Christian Latin Poetry (p. 366), Mrs. Horrall (OTSCM, pp. 434-5) mentions Ecclesiasticus xxiv: 17-18 ("Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion; quasi palma exaltata sum in Cades") as the basis for an "oblique" Marian association. Some medieval writers, such as Comestor (HSE clxxii, PL CXCVIII 1630), however, speak of "quattuor ligna" ("palmae et cupressi, et ut quidam tradunt, oliviae et cedri"). Considering CM's indebtedness to Comestor in other instances, it is quite possible

that HSE influenced the southern redactor's decision to change the third element in the rood's composition from pine to palm. Broderick (The Catholic Encyclopedia, p. 144) simply states that the cross was "of pine."

16577-80 See n. to 16681-90.

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

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

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

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

þe queen ȝaf . þe Cros a cos,
þe ladi of loue . loue gan seche

In English vernacular tradition, the striking "physical affection" which Christ displays for the cross is evident as early as "The Dream of the Rood:" "Bifode ic þa me se beorn ymbclypte" (l. 42). Although "ymbclypte" (OE "ymb" - "clyp-pan") can signify "clasped" in a general sense, the verb, according to Bosworth's Anglo-Saxon Dictionary, more commonly

conveys the notion of (cherished) "embrace;" it is rendered thus by most modern translators.

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

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

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

survey of the question, Barbet, like Holzmeister, distinguishes between the "crux humilis" and the "crux sublimis," concluding that the former was employed in Our Lord's crucifixion. Therefore, he calculates the height of the stipes at "about 6 feet 8 inches" (Calvary, pp. 40, 56-57).

16601-10 Luke xxiii:27.

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

16639-64 Luke xxiii:27-31.

16665-8; 16673-80 Luke xxiii:32-33. Cf. Matthew xxvii:33, 38; Mark xv:22, 27-28; John xix:16-18.

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

16681-90 Luke xxiii:38. Cf. Matthew xxvii:37 and John xix:19-20.

16691-700 Luke xxiii:34.

16701-13 Mark xv:29-32. Cf. Matthew xxvii:39-42.

16717-36 Luke xxiii:39-43.

16737-40 The names traditionally assigned the two malefactors crucified with Christ are of great antiquity, having their basis in Acta Pilati X:1-2 (NTA I, p. 459; ANT, p. 174; and GN, p. 25). Although the Cursor-poet (MSS. C and G, 17287) acknowledges his awareness of a later recension of "nichodeme's writt," it is equally possible, as Haenisch notes (Inq., p. 38*), that he derived the names "from some other source,

considering the general acquaintance with these legends in the middle ages." In some texts (e.g., the tenth-century Einsiedeln Stiftsbibliothek MS. 326 of Evangelium Nicodemi), the name of the unregenerate "latro" is rendered "Gestas." The Arabic Gospel of the Infancy, however, designates the thieves as "Titus" (the good) and "Dumachus;" see NTA I, p. 408 and ANT, p. 81.

16743-62 John xix:25-27.

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

16776-82 John xix:30.

16780 See n. to 16763-73 above.

16783-802 Matthew xxvii:51-53.

- 16817-20 Matthew xxvii:57-58; Mark xv:43; Luke xxiii:
50-52; John xix:38.
- 16821-22 Mark xv:44.
- 16823-28 John xix:31.
- 16829-34 John xix:32.
- 16835-44 In Acta Pilati XVI:7 (NTA I, p. 469 and ANT, p. 113), Longinus is described simply as "the soldier [who] pierced his side with a spear," whereas he is designated "the believing centurion" in "The Letter of Pilate to Herod" (ANT, p. 155). By the later Middle Ages, however, his blindness, miraculous recovery on Calvary, and subsequent "canonization" become standard apocryphal additions to the narratio passionis. Typical treatments of the legend are found in HSE clxxix (PL CXCVIII 1633-34), LA xlvi (pp. 202-203), "paere Halgan Rode Upahfednys" (LHR, pp. 106-107), SEL I (xxii), ME Gospel of Nicodemus (ll. 625-630), South. Pass. (ll. 1634-40), and the Chester Passion (ll. 773-804). Numerous additional examples could, of course, be cited. In continental medieval literature, the popularity of the Longinus legend is attested by its inclusion in the prayer of Dona Ximena (Cantar del Cid, xviii, 351-357):

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

For a detailed examination of how the tale evolved, consult

Rose Peebles' The Legend of Longinus in Ecclesiastical Tradition (Bryn Mawr College Monograph Series, No. 9, 1911).

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

16849-56 John xix:38-39.

168(59)6lff. Napier (HRRT, pp. xxiii, xxix) assigns this section, narrating the burial-sequence, to the OF Rood Poem (MS. BN. fr. 763). Several portions of the corresponding Cursor-text, however, occur only in MSS. C and G (e.g., the description of the cross blossoming "Fra þe middai to complin").

16869-78 John xix:40-41.

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

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

"quattuor clavis;" this article further expresses the interesting view that "the Albigenians were the first who discarded the ancient precedent of four nails, and adopted the three."

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

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

Understandably, English literary sources also evince diverse opinions. In Catholic Homily XIV (Ed. Thorpe, Homilies of the Anglo-Saxon Church I, p. 216), Aelfric clearly avers: "hine ʒefaestnodon on rode mid feower naeʒelum." Later, The Ancrene Riwe (Ed. Morton, Camden Soc. O.S. LVII, p. 390) departs from the four-nail tradition by stating:

pis scheld þet wreih his Godhed was his
leoue licome þet was ispred o rode, brod
ase scheld buen in his i-streih earmes,
and neruh bineoden, as þe on uot, efter
þet me weneð, sete upon oðer uote.

South. Pass. (l. 1461) also advocates the view that only three nails were employed: "þorw eyþer hond hi smyþe a nayl ? & þorw þe ffet þe þridde." Cf. North. Pass. (l. 1632 in MS. Harleian; l. 1633 in MSS. Camb.Dd.1.1. and Gg.5.31). MS. Nat. Lib. Scotland, Adv.18.7.21 furnishes a contemporary example of the tres clavi opinion from lyric tradition:

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

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

artistic depictions are apparently a later development.

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

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

16881-910 Matthew xxvii:62-66.

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

þat Crois seþþe ƿraftur vr lordes deþ . deþe vndur þe
 eorþe heo hit caste,
 þer as heo him to deþe dude . and burieden hit swiþe
 faste;
 And þe twey Croyses eke þer-bi . þat þe þecues hengen
 on þer

Cf. Ashm. MS. Bodleian Lib. 43 (LHR, p. 34, ll. 185-7) and Harleian MS. 4196 (LHR, p. 89, ll. 75-88). Regarding motivation, Cotton MS. Julius E vii ("þaere Halgan Rode Upahefednys," LHR, p. 99) explains:

pa iudeiscan hi behyddon mid hetelicum 3e ance.
noldon se maðm wurde mannum to frofre.

MS. Auct. F. iv (Bodleian Lib.), LHR, p. 13, supplies the interesting detail that the "þrio roda" were hidden "twentig fota on þære eorðan." Although Napier (HRRT, pp. xxiii, xxix) attributes the humatio crucis to the OF Rood Poem (MS. BN. fr. 763), it should be noted that this apocryphal incident is also recounted in "The Dream of the Rood" (ll. 73-75), thereby demonstrating its presence in English vernacular tradition as early as the Cynewulfian period:

pa us man fyllan ongan
ealle to eorðan; þæt waes egeslic wyrd!
Bedealf us man on deapan seape.

16925-26 See n. to 17067-74.

16927 This line alludes to the popular medieval image of the "Christ-knight;" see, e.g., Piers Plowman B.XIX, Friar William Herebert's early fourteenth-century lyric "What is he, þis lordling þat come from þe fist?" (MS. B.M.Add. 46919), and William Dunbar's "Our Champion Christ." For critical introductions to the concept, consult Raymond St.-Jacques' "Langland's Christ-Knight and the Liturgy" (Revue de l'Université d'Ottawa, XXXVII, 1967, 146-158) and Rosemary Woolf's "The Theme of Christ the Lover Knight in Mediaeval Literature" (RES, XIII, 1962, 1-16). Rodney Dennys (The Heraldic Imagination, p. 81) supplies two mid-fifteenth-century iconographic examples of the motif.

16939-42 Citing Ginzberg (Legends of the Jews, V, 98, n. 70 and VI, 14, n. 82), Esther Quinn (The Quest of Seth for the Oil of Life, p. 77 and The Legend of Seth and the Holy Cross, p. 92) notes that "the relationship between the means through which man sinned and the means through which he is saved is a very old one and can be found in various forms in Jewish apocryphal literature." Within a Christian context, the Pauline epistles furnish both rhetorical and thematic inspiration for the passage under discussion; see I Corinthians xv:21-22 ("Quoniam enim per hominem mors, et per hunc hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur.") and Romans v:14-21. To quote Irenaeus (Against Heresies, Bk. V, ch. 17:3, A-NF I, p. 545): "By means of a tree we were made debtors to God, by means of a tree we may obtain remission of our debt." Cf. also Acta Pilati VIII (XXIV).1; see ANT, pp. 137-138 and NTA I, p. 475.

The connection between the "arbor sapientiae" and "be holy rode tre" is discussed by numerous patristic authorities, including Julius Firmicus Maternus (De Errore Profanorum Religionum, PL XII 1037-38) and Tertullian (An Answer to the Jews, A-NF III, p. 170). Referring to Otto Zockler's research in this field, Quinn (ibid.) affirms that the earliest identification of the "lignum crucis" with wood taken from the tree of knowledge occurs c. 650 in the Anagogicarum Contemplationum in Hexaemeron of Anastasius Sinaitica

(PG LXXXIX 944-45). "Hou þe Holy Cros Was Y-Founde"
 (LHR, p. 19, ll. 3-8) supplies a typical ME rendering of
 the motif:

þorwh a treo we weore for-lore . and furst i-brouht to
 grounde,
 þorwh a treo seppe to liue i-broust . I-heried beo þulke
 stounde!

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

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

17035-42 Luke xxiii:46.

17051-54 Luke ii:35.

17067-74 Cf. North. Pass. 1840k-1840r and 1896m-1896p:

pe trowth pan left in hir anely
 pat cristen saules er saued by,
 ffor pat he suld rise trowed nane
 When he was ded bot scho allane,
 Scho trowed it euer in hert & will
 Als he bifore had tald hir till;
 And had scho nocht bene trew thocht,
 With dole scho had to ded bene broght.

* * * * *

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

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

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

The direct source, however, is Grosseteste's Chateau d'Amour (ll. 1181-86):

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

17075-77 According to the New Catholic Encyclopedia (VIII, pp. 790-1), catalogues of Marian titles existed as early as the eighth century; a litany resembling that currently authorized by the Roman Church dates from the twelfth.

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

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

17081-2 Throughout his Passion-account, the Cursor-poet has emphasized the "dolores Virginis" in poignant terms;

he concludes this important section with a prayer invoking
Mary's powerful intercessory protection:

Preye for vs to þi blessed sone !
in his blis þat we mot be .

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- Anastasius Sinaiticus. Anagogicarum Contemplationum
in Hexaemeron. PG LXXXIX.
- Augustine. De Civitate Dei. PL XLI.
- De Genesi Ad Litteram. PL XXXIV.
- In Epistolam Joannis Ad Parthos Tractatus
Decem. PL XXXV.
- In Joannis Evangelium. PL XXXV.
- In Psalmum XCII. PL XXXVII.
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- De Temporibus Liber. PL XC.
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