

The
Southern
Version
of
**CURSOR
MUNDI**

Volume III

Edited
by
Henry J.
Stauffenberg

University of Ottawa Press



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**The Southern Version of
CURSOR MUNDI**

General Editor, Sarah M. Horrall

Already published

Volume I. Lines 1-9228. Edited by Sarah M. Horrall

Volume III. Lines 12713-17082. Edited by Henry J. Stauffenberg

Forthcoming

Volume II. Lines 9229-12712. Edited by Roger R. Fowler

Volume IV. Lines 17289-21346. Edited by Peter H. J. Mous

Volume V. Lines 21347-23898 and General Introduction.

Edited by Sarah M. Horrall

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University of Ottawa Press
1985

Canadian Cataloguing in Publication Data

Main entry under title:

The Southern version of *Cursor Mundi*

(Ottawa mediaeval texts and studies; 13)

Partial contents: v. 3. Lines 12713-17082/

edited by Henry J. Stauffenberg.

ISBN 0-7766-4814-4 (v. 3)

I. Series: Publications médiévales de
l'Université d'Ottawa; v. 13.

PR1966.A35 821'.1 C79-2580-9

This book has been published with the help
of a grant from the Canadian Federation for the Humanities,
using funds provided by
the Social Science and Humanities Research Council of Canada.

COVER DESIGN BY GILLES ROBERT

© University of Ottawa Press, 1985

ISBN 0-7766-4814-4

Printed and bound in Canada

IN MEMORIAM

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

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

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

REQUIESCAT IN PACE

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DEDICATION

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

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

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

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

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

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

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

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

AD MULTOS ANNOS!

Ottawa, 1 January 1984

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GENERAL EDITOR'S INTRODUCTION

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

In the present volume, the Introduction, the text of MS H, the explanatory notes, and the Bibliography have been prepared by Dr. Henry J. Stauffenberg. The General Editor is responsible for the transcription of the variants, the list of errors in Morris' edition (Appendix A), and the texts of MSS BL Additional 31042 (Appendix B) and BL Additional 36983 (Appendix C).

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INTRODUCTION TO THIS VOLUME

LIST OF MANUSCRIPT SIGLA

- H Arundel LVII, College of Arms, London
- T Trinity College, Cambridge, R.3.8
- L Laud Misc. 416, Bodleian Library, Oxford
- B Additional 36983, British Library, London
- C Cotton Vespasian A iii, British Library, London
- F Fairfax 14, Bodleian Library, Oxford
- G Göttingen University theol. 107^r
- E Edinburgh, Royal College of Physicians
- Add Additional 31042, British Library, London

STRUCTURE OF THIS SECTION

In his edition of *CM*, Richard Morris established the following textual divisions for this section. With the exception of the parenthetical notation for ll.12713-12751, the wording employed for the following sub-sections is his.

12713-12751	(Introduction to the “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 Contrarioussness of the Jews
14776-15384	The Jews Plot against Christ’s Life
15385-16016	The Betrayal and Last Hours of Christ
16017-16664	The Trial before Caiphas and Pilate
16665-17082	The Crucifixion and Burial

SOURCES

Both the generally derivative nature of *CM* and the pivotal theological significance of 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.

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

The Vulgate Bible

In her introduction to *OTSCM*, Dr. Horrall makes the following statement: "The *CM*-poet seems to use [the Vulgate] only occasionally, sometimes to correct his other sources."¹ This observation, however, does not apply to 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.

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

1. *OTSCM*, p. xxi, n. 62. A List of Abbreviations is included in the Explanatory Notes. Full bibliographical details are found

in the Bibliography at the end of this volume.
2. *CM*, pp. 35*-39*.

Herman's *Bible*

Herman de Valenciennes's *OF Bible* has long been acknowledged as a major source for both the Old and New Testament sections of *CM*.³ 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 *Cross Story*

Contained in MS BN fr. 763 (fols. 267-273), this 1783-line poem was initially recognized as a source for *CM* by A. S. Napier.⁴ 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. 1569lff. (Judas and the "scalded cock"), l. 16543ff. (the Crucifixion), and l. 1686lff. (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.⁵ Its contribution to *CM* 12713-17082 is chiefly evident on the basis of details not contained in the OF *Cross Story* in *Trad. anon.*, such as the "mira fragancia" associated with the cross-wood (16561-2).

3. This important text was edited in a series of Griefswald dissertations under the title *La Bible von Herman de Valenciennes* (Griefswald, 1914), but published in incomplete form. Karl BARTSCH's *Chrestomathie de l'ancien français*, 10th ed. (Leipzig, 1910), pp. 71-76, also furnishes an excerpt. For an extensive comparison, consult Lois BORLAND's *The Cursor Mundi and Herman's Bible*, Diss. Chicago, 1929, and her subsequent article "Herman's Bible and the *Cursor Mundi*," *Studies in Philology*, XXX (1933), 427-444. A more recent study is Philip BUEHLER's "The *Cursor Mundi* and *Herman's Bible*—Some Additional Parallels," *Studies in Philology*,

LXI (1964), 485-499. A later edition of the poem, from one manuscript, is *Li Romanz de Dieu et de sa Mère*, ed. Ina SPIELE, Publications Romanes de l'Université de Leyden, XXI (Leyden, 1975).

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

5. *Ibid.* The version quoted in the present edition is that of Moshe LAZAR, "La Légende de 'l'Arbre de Paradis' ou 'bois de la croix,'" *Zeitschrift für romanische Philologie*, LXXVI (1960), 34-63.

Historia Scholastica Evangelica

Petrus Comestor's monumental work⁶ was originally accorded source-status by Haenisch.⁷ 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 (II.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 (I.16565). Few scholars, however, would now agree with W. H. Schofield's opinion that "Comestor was the chief source of the *Cursor Mundi*."⁸

Le Chateau d'Amour

The poet himself mentions "sent Robert bok"⁹ at line 9516, thereby attributing a canonically unsubstantiated status to the venerable Grosseteste.¹⁰ Haenisch discusses this source at length with reference to II.9514-11594.¹¹ Regarding *CM* 12713-17082, the influence of the *Chateau d'Amour* is most apparent from I.16949 onward.¹²

Legenda Aurea

This well-known synaxarial compilation¹³ is discussed by Haenisch, but only as a source supplementing Isidore's *De Vita et Morte Sanctorum*.¹⁴ More specifically, he limits the *Golden Legend's* influence to the apostolic narrative inaugurated at l. 20849. Voragine's work,

6. *PL* CXCVIII, 1537ff.

7. *CM*, pp. 3*-13*.

8. *English Literature to Chaucer*, p. 76.

9. Two Anglo-Norman 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).

10. 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,

II.4739ff., ed. F. J. FURNIVALL, *EETS* 119 (London, 1901).

11. *CM*, pp. 23*-31*.

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

13. The text cited is that of Th. GRAESSE (Lipsiae, 1850).

14. *CM*, pp. 47-56.

nevertheless, has been used elsewhere by the *Cursor*-poet (e.g., in his explanation of Mary's genealogy).¹⁵ Although frequently cited in the accompanying notes, the principal value of the *Legenda* in terms of the present edition is to demonstrate the currency enjoyed by numerous elements of apocryphal lore during the Middle Ages.

EDITORIAL PRINCIPLES

The editorial principles for this volume are the same as those outlined in Volume I, pp. 25-27.

In addition to the text of *Cursor Mundi* from MS H and variants from MSS TLB, this volume also contains, as Appendix B, a transcription of the hitherto unpublished Thornton fragment of *Cursor Mundi* (MS Add). Furthermore, MS B does not copy *CM*, ll.14916-17288, but instead substitutes 1140 lines from the *Meditations on the Supper of Our Lord*. A transcription of these lines from MS B appears here as Appendix C.

A NOTE ON THE PRESENTATION OF THE PASSION NARRATIVE

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

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

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

15. L1.12733-51.



College of Arms MS Arundel LVII, folio 87v
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**Text of
the Southern Version
of *Cursor Mundi*
(College of Arms MS Arundel LVII)**

Lines 12713-17082

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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	
Wherof seynt Ion was messengere	
þat of holynes had no pere	12720
Wiþ 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	
Is al set for mary kynne	

12715 elde] age B. brynge] begyn B.

12716 wolde] wol TB. sprede] spede B.

A heading follows in B:

þe sexte age here we begyn

þat God kepe vs oute of syn

12719 Wherof] When B.

12722 cristen] cristis B.

12723 banerere] manarer B.

12724 þo] om. LB.

12727 forsake] to forsake LB.

12729 By...we] þurgh which we to hevyn B.

12732 at þe] all oure B.

12733-51 om C.

12734 mary] manys B.

Pat men may knowe witterly	12735
Of Ioseph kyn & of mary	
For boþe of o mon þei come	
Pat leuy had sumtyme to nome	12738
Þis leuy had sones two	12744
Matan & pantera also	12745
Of mathan coom iacob & of him Ioseph	
Pat is þe neþermaste step	
Of þat syde no mo to telle is	
Of pantera coom parpantera I wis	
Of parpantera coom Ioachim	12750
And Seynt Mary coom of him	

S eynt Ion bi þe flum gon dwelle	
þe folk fu[1] feire for to spelle	
In watir baptised he alle þo	
þat wolde bapteme vndirgo	12755
In baptisyge zonge & olde	
Men to him souzte & he was bolde	
His prechyng & his sermoun	
Brouzte mony men to resoun	
And into weye to gete hem mede	12760
But hard hit was his lyf to lede	
þe iewis tiþing of hym herde	
And of his fare þat he wiþ ferde	
Wondir hem þouzte þat he myzt laste	
Wiþ so greet trauaile & faste	12765
Sip he was of her kyn & kip	

12735 þat] þan B.

12738 Leuy...to] hight leuy be his B.

12739-51 om. FAdd.

12739-43 om. HTLB.

12744 two] ij° L.

12746 &] om. TL. him] Iacob B.

12747 is] was B. step] Steph B.

12749 parpantera] Pantera B.

12750 parpantera] Pantera B.

Before l. 12752 there is a heading in Add.

12753 ful] fur H.

12755 vndirgo] vndirto B.

12756 In baptisyng] He baptized B.

12757 &...bolde] manyfolde B.

12760 into] into þe B.

12763 And] om. B. he wiþ] with hym B.

12764 hem þouzte] it was B.

12765 so...&] his trauaile & his B.

12766 Sip] Synne LB. kip] lip B.

Whi he wolde not wone hem wiþ	fol. 74v col. 2
þe maistris also of þe lawe	
Bitwene hem in her comyn sawe	
Had wondir of þis baptisyng	12770
And seide hit is greet mistrowyng	
þis Ion shal oure lawe fordo	
But we take better tente þerto	
We wol se for what resoun	
For sauynge or dampnacioun	12775
þat he sicke baptizing mas	
And wheþer he be messias	
þat þe folk abideþ so	
To brynge hem out of wo	
Elye or crist wheþer is he	12780
þe sooþe fayn wite wolde we	
Or he is prophete þat þus leres	
Wiþ þis sent þei her messangeres	
Of þe wisest þat þei fond	
To brynge from Ion certyn tiþond	12785
þe messengeris þus I sende	
To þat wildernesse þei wende	
Ful hendely þenne þei him grette	
Anoon as þei togider mette	
þe wisest þat among hem were	12790
þe erned seide on þis manere	
Sir þei seide we wolde þe pray	
þat þou þe soþe woldes vs say	
What man shul we calle þe	
Telle vs what mon þou be	12795
Alle folk of ierusalemes londe	
Han wondir of þe to vndirstonde	
Of þi baptem & of þi dedis	
Of only lyf þat þou here ledis	
Art þou ouȝt hely here now	12800
Cryst or prophete þat mon shulde bow	

12770 þis] his B.

12771 is] was B.

12774 We] He L.

12775 or] of oure B.

12783 sent þei] þey sent TLB.

12787 To þat] þat to B.

12790 þat] om. B.

12792 wolde] will B.

12793 þou...woldes] þe soþe þow wolde B.

12796 folk] þe folke B.

12799 Of only] And of þy B.

12801 Cryst] That Cryst L. mon] we L; men to B.

- Wheþer þou leue siche lay as we
 To send hem word þei praye þe
 Of þiself what wolt þou say
 Vnto maistris of þe lay 12805
 Gladly þen seide Ion
 I shal 3ow telle soone anon
 My leue breþer and my frende fol. 75r col. 1
 A3ein to 3oure maistris 3e wende
 And telle hem soop on my partye 12810
 Nouþer am I crist ny 3it elye
 Ny prophete 3e me not calle
 What shul we seye þenne to hem alle
 A voys cryinge in desert
 So I hette al apert 12815
 Biddyng make redy þe gate
 Of þe lord hy3est of state
 A3eyn þe lord þat comen is now
 To him owe vche mon to bow
 þat long was het now comen es 12820
 Of him I preche in wildernes
 Of whom am I not worthi to
 To louse þe þongis of his sho
 And loke 3e make redy his wey
 He is þat lord so shal 3e sey 12825
 Al holly Iones sawe
 Brouzt þei to maistris of þe lawe
- W**henne ihesu crist was comen nere
 To þe elde of þritty 3ere
 He knew þe tyme come 12830

-
- 12802 leue] liue B. lay] law B.
 12803 send hem] them send L. þei] we L.
 12805 Vnto] Vnto the L; To þe B. þe] oure B.
 12809 maistris] master L. 3e] om B.
 12810 And] om. B. soop on] þe sope of B.
 12811 ny 3it] or yet L; nor B.
 12812 3e] þat 3e B.
 12813 þenne to] among B.
 12815 apert] aperert B.
 12816-7 om. CFAddG.
 12818 A3eyn þe] To þat B.
 12820 het] it L.
 12822 Of] To B. am I] I am B.
 12827 maistris] þe mastirs LB.
 12829 elde] age B. þritty] xxx L.
 12830 knew] knew well B.

- þat he wolde haue bapteme nome
 He wente *him* to flom iurdone
 þere he fond his cosyn Ione
 Lyuyng þere al only
 But bi goddis loue on hy 12835
 Whenne Ion *him* sey as seiþ þe boke
 For drede vche *lymme* he quoke
 And seide þat alle myȝten here
 Se þe lomb of god dere
 Se þe lomb þat clense shale 12840
 Þis wrecched world ful of bale
 Þouȝe he aftir me born be
 Longe was he bifore me
- // Ihesu seide to seynt Ion
- My cosyn dere & frend anoon 12845
 To baptise me I haue þe souȝt
 Baptize þe lord dar I nouȝt
 I caitif wheþen coom hit me fol. 75r col. 2
 þat I lord myn shulde baptize þe
 For 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
 Baptize þou me leue cosyne
 I dar not touche þe lord myne 12855
 Skil me þinkeþ hit were more
 þat I of þe baptized wore
 Ion he seide we mot lawe fulfille
 Lord he seide now at þi wille 12859
 Ihesus into þat watir ȝeode 12862

12832 flom] þe flom B.
 12834 Lyuyng] Lying B. al] *om.* L.
 12835 loue] *grace* B.
 12836 as] so B.
 12838 þat] *om.* B. myȝten] myghty B.
 12840 þe] þis B. clense] fell B.
 12841 ful of] of all B.
 12842 þouȝe] ȝeffe B. born be] be borne B.
 12843 Longe...me] He was long me before B.
 12845 &] my B.
 12848 wheþen] when B.
 12849 myn] *om.* B.
 12858 we] I B. lawe] þe law LB.
 12859 now] *om.* LB.
 12860-1 *om.* CAddGHTLB.
 12862 þat] þe B.

- And seynt Ion nyzehonde him stode
 Whenne he say ihesu þere stonde
 Quakyng he lift vp his honde 12865
 Pere was oure lord cryst
 Of his owne seruauant baptist
 On him þe holy goost þen liȝt
 In shap of doufe coom wiȝ fliȝt
 As he loked vp to heuen 12870
 Open he say þe cloudis seuen
 Þe fadir steuen out hit brast
 As hit were a þondir blast
 Þis is my loued sone so dere
 Al þis world him owe to here 12875
 In whom I haue as ȝe may sen
 Euere wel apayed ben
 Whil seint ion þis offis did
 Dyuerse wondris þere were kid
 Þe holy streme of flom iordone 12880
 On boȝe 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 slakeȝ
 And þe newe bigynnyng takeȝ
- Of þi worship ion is to say
 Þat shewed was ilke day
 Ion was of alle dedis clene 12890

12863 nyzehonde] nerhond B.

12867 owne] *om.* B.

12868 þen] þere B.

12869 coom] sone B. wiȝ] in L.

12870 to] into L.

12871 seuen] vij L; evyn B.

12872-3 *om.* CGHTLB.

12874 so] *om.* B.

12876-7 *om.* CFAddG.

12877 apayed] ipayed B.

12881 side] sydis B.

12882 were] þer was B.

12885 goost] *om.* T. dowfe] a dove B.

12887 bigynnyng] here vertu B.

12888 Of] Aff B.

12889 shewed was] þere was schewyd þat B. ilke] þat ilk L.

12890 all] *om.* B.

Pourze þi merit was hit sene	fol. 75v col. 1
Whenne noon so worþi was as þow	
To hondele gode ihesu & bow	
And ʒaf him þe holy sacrament	
Þat al þis world owe to tent	12895
Merueile hit is to þinke in brest	
How schulde þe clerk baptize þe prest	
þe sone þe fadir þe knyzt þe kyng	
He ordeined þat made al þing	
But myzte hit neuer ouer slip	12900
Þat himself seide of þi worship	
Of blis þat he to þe purueide	
Siche witnessyng himself seide	
Among alle wymmennes sones seide he	
þat euer was or ʒit shal be	12905
A gretter childe was neuer noon	
Of modir born þen þou seint Ion	12907
He þe chees for his lanterne	12910
Bifore his face þe liʒte to berne	
To go bifore his comyng	
As baner doþ bifore a kyng	
As baily gooþ bifore Iustise	
So coom þou bifore þat riʒtwyse	12915
When ihesu had baptem vndirgon	
He laft Ion stille by flum iordon	
For þo to folk he wolde him knowe	
But ar he wolde him fully showe	
ʒitt a whyle he wolde abyde	12920
Til he had fasted lenten tyde	
Þat wolde he not done apert	
But went into depe desert	

12890-1 *reversed in Add.*

12891 þi] þe B.

12894 þe] þat B.

12895 þis] þe B.

12900 hit] her T. slip] skip B.

12901 himself] God B.

12903 Siche witnessyng] Which witnes B.

12905 euer...shal] had in all þis worlde B.

12908-9 *om.* HTLB.

12913 bifore] tofore B.

12914 gooþ] comyþ L; dothe B. bifore] tofore B.

12918-9 *reversed in Add.*

12918 knowe] showe L.

12919 him fully] hymselffe B. showe] know L.

12921 lenten] þe lentyn B.

12923 into] hym into B.

- Pere þe holy goost him ledde
 He fasted fourty dayes vnfedde 12925
 Fourty nyȝtis & fourty dayes
 Þenne hongride *him* þe story sayes
 Þourȝe þe kynde of his monhede
 Þat of bodily fode had nede
 Þe enemy fend þo *him* souȝt 12930
 Fonde *him* he wolde if he mouȝt
 Hit was sene he him not knewe fol. 75v col. 2
 Whenne he temptide þat lorde trewe
 Fayn he wolde hym taste wiþ synne
 To wite if he had part þerynne 12935
 Þat false deuel as I seide ere
 Coom to asaye his maker þere
 He had no doute wiþ *him* to mote
 But stood riȝt bi his lordis fote
 He say hym hongry al for faste 12940
 In gloteny he wolde him caste
 To him he seide I woot þat þou
 Hast fasted longe & hongrest now
 If þou be goddis sone
 Make þi bidyng to be done 12945
 Þat þese stones be breed to wille
 And siþen may þou ete þi fille
 To þat fend seide god anone
 Men lyueþ not bi breed one
 But bi goddis word also 12950
 Þat of his mouþ to men shal go
- // Pis fend laft not his werre
 But bodily he ȝeode him nerre
 Who wist euer þeof so bolde
 He hent his lord in his wolde 12955
 In his armes & toke his flȝt

12924 Pere] *om.* B. *him*] þedir hym B.
 12925 fourty] xl L.
 12926 nyȝtis] nyght TLB. *second* fourty] xl L.
 12927 Þenne...*him*] He hongryd as B.
 12930 enemy fend] fende his enemy B.
 12931 *him*] *om.* B.
 12935 part] tast L.
 12939 riȝt] *om.* B.
 12944 If] ȝeffe þat B.
 12948 seide god] god sayde B.
 12949 bi] in B.
 12951 of] oute of B. to men] *om.* B.
 12953 bodily] dodily T; boldly LB.

- To þe toun of ierusalem rizt
 On an hiȝe pynacle he set *him* doun
 Of þe temple in þat toun
 If þou be goddis sone seide he 12960
 þus shal I assaye now þe
 Leep doun nowe to þe grounde
 And kepe þi body hool & sounde
 For writen hit is he shal þe sende
 Aungelis þe for to defende 12965
 To kepe þe in her hondis two
 Wiþouten hirte of foot or to
 Nouþer to hirte on tre nor stone
 Do leep drede þar þe haue none
 Ihesu seide þe ouȝte to wonde 12970
 Þi god þi lord for to fonde
- // zit 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 wiþouten stynt
 Vpon þe hext hil he fonde
 And þere shewed *him* al þe londe
 Euerſche kyngdome & vche cite 12980
 Ouer al þe world þei myȝte se
 Sestou not seide þat feloun
 Al þis world tour & toun
 þe kyngis alle are at my fay
 And at my wille regne þay 12985
 Alle I gyue hem to þe now

12957 To] Vnto B. toun of] *om.* B.
 12958 hiȝe] *om.* B.
 12961 þus] þis L.
 12964 þe sende] dissende B.
 12965 for] *om.* B.
 12966 To] And B. two] ij° L.
 12968 on] of B.
 12969 Do] To LB. leep] skip B.
 12972 þat] þe B
 12974 say] me say B.
 12975 I] þou B. þe] me B.
 12976 armes] his armes B.
 12979 þere] þere he B.
 12983 tour] boþe toure B.
 12984 þe...are] þes lordschips ben all B.
 12986 hem...þe] the right L.

- If þou knelyng wolt me bow
 Þe ouzte not to haue in doute
 For to be myn vndirloute
 Ihesus seide no lengere 12990
 May I þi wickede wordis bere
 Fle sathan wiþouten dwelle
 For writen hit is in book of spelle
 Þi lord owe þou to fote falle
 And worshiþe wiþ þi myztis alle 12995
 Þe fend fley anoon þat tide
 Durst he no lenger his biddynge byde
 His aungels coom at his wille
 And serued him as hit was skille
- L**eue we ihesus a litil while 13000
 And turne we to seint Ion our stile
 How heroude kyng him dud of lyue
 For loue of his broþer wyue
 But not þat heroude wite 3e wele
 Þat slowze þe childre of israele 13005
 But anoþer þat so hat
 Of þre sones þat he gat
 Þe formast het archelaus þus
 As þe story telleþ vs
 Þat regned aftir his fadir lyue 13010
 Þat oþer phelipp spoused a wyue
 Þat hadde to name herodias fol. 76r col. 2
 Heroudis þe þridde broþer was
 Þis heroudis kyng as hit is red
 Boþe he loued seynt Ion & dred 13015
 And gladly herde his sarmoun
 But myche he dide azeyn resoun
 Vnkyndenes he kidde ful ryf
 He raft philip his broþer his wyf

-
- 12987 me] to me B.
 12988 ouzte] oweth B.
 12993 writen...is] it is write B.
 12994 þou] þe B.
 12995 And] Hym B.
 13001 seint] om. B.
 13002 of] on B.
 13012 Þat hadde] Sche hight B.
 13013 Heroudis] Heraud B.
 13014 heroudis] heraud B.
 13018 Vnkyndly he did vnryffe B.
 13019 broþer his] brothir L; broþers B.

- Þe same þat herodias hiȝt 13020
 Miche he dide aȝeyn þe riȝt
 Whenne Ion herde hit was so
 Wite ȝe wel he was ful wo
 And forto felle þat foule shome
 He coom to heroudis home 13025
 Out of desert þat he was Inne
 He coom to blame þe kyng of synne
 Bifore his barouns euerychone
 He forbede him þat wommone
 And tolde him wherfore & why 13030
 No mon schulde do so synfully
- // Herodias herde þis tiþing
 And drad to leue heroudis kyng
 In hir herte wolde she wede
 For why his wordis were to drede 13035
 She wist wel riȝtwis was his sawe
 But of him wolde she stonde noon awe
 On oþer side she was ful wo
 Lest she parted þe kyng fro
 She cryed & made mychel dol 13040
 As she þat was an ebber fool
 She had a douȝtir of philip geten
 Hir wickednes beþ neuer forȝeten
 Of hir name is no fors to telle
 Knowen she is þerby in helle 13045
 To kyng heroude seide seynt Ion 13048
 Dowey fro þe þis wicke wommon
 Þou louest hir myche aȝeyn þi lyf 13050
 And ȝit is she þi broþer wyf
 Whom þou schuldest not haue wiþ lawe

13022 hit] þat it B.
 13025 home] hous home B.
 13028 barouns] lordis B.
 13031 No mon] þat non schuld B.
 13032 herde...tiþing] dred þis þing B.
 13033 heroudis] herowde his L; þe B.
 13035 his] her B.
 13036 She] Bote sche B.
 13038 oþer] þe oþer B.
 13039 Lest she] To be B. parted] departed TL.
 13041 an ebber] more þan a B.
 13042 geten] beget B.
 13043 beþ...forȝeten] schall not be forȝett B.
 13044 Of] om. B. no fors] not B.
 13046-7 om. HTLB.

If þou dredestt goddis awe	
I drede but þou soone bete þi sake	fol. 76v col. 1
Pou diȝest not wiþouten wrake	13055
Dowey Ion whi seistou so	
To þi desert I rede þou go	
Stille I rede þou holde þe þore	
And of þis mater to speke no more	
For leue hir zitt wol I nouȝt	13060
Þat þou hast seid beþ dere bouȝt	
I loue hir more þen any þing	
Þat is moost aȝeyn þe kyng	
Þi broþer wyf fro him to reue	
I rede bi tyme zit 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	
Herodias hatid him to dede	13070
Þei prisoned him bi hir rede	
In prisoun heroudis dud him cast	
For to make him agast	
To sle him was he not in wille	
But þat wicked wommon to stille	13075
Hir to wrappe he dredde sore	
For he loued no þing more	
His disciplis coom him to se	
Þe kyng hem lete haue fre entre	
Þei fonde him in þat prisoun depe	13080
Migt þei not forbere to wepe	
Ion asked & wolde wite	
Wheþer ihesu crist oure lord zite	
Bigon wiþ wordis him to kiþe	
For þerof wolde he be ful bliþe	13085
He seide my breþer leue frende	

- 13054 soone bete] bete sone B.
 13055 diȝest...wiþouten] die shalt with L.
 13059 And] om. B. to] pou B.
 13061 beþ] schall be B. beþ dere] shalle der by L.
 13064 fro...to] þou hym be B.
 13065 zit] þat B.
 13071 Þei] He B.
 13072 heroudis] heraud B.
 13074 he] it B. in] his B.
 13075 wicked] wrech B.
 13080 þat] a B.
 13083 Wheþer] ȝeff B.
 13086 leue] & lefe L; my leue B.

Now shal 3e [on] myn eronde wende	
To ihesu þat lordynge now	
And seiþ him as I seye to 3ow	
On meke manere sey 3oure eronde	13090
Forȝetep not but vndirstonde	
Aske hym if he be þat gome	
þat mon to saue now is come	
If hit be he how longe siþe	fol. 76v col. 2
Shal he him hide & not kiþe	13095
Or bidde him sende vs word þon	
Wheþer we shul bide anoþer mon	
þei took leue & from Ion went	
And coom þere ihesus was present	
þei seide sir Ion þe greteþ I wis	13100
þere he in harde prisoun is	
And askep if þou be he þat shale	
Louse þe bounden folk of bale	
3e I am he he seide parfay	
3e shul grete him wel & say	13105
Miseles are hole & criples go rizt	
Deef han heryng & blynde han sizt	
And þat mon shal blissed be	
þat him sclaudrep not in me	13109
þus þei toke þis vnswere	13112
And louely to seynt Ion hit bere	
Miche folk was wiþ ihesu þon	
And he to take hem bigon	13115
He bad hem alle holde hem stille	
Til he had hem seide his wille	

13087 on] *om.* H.

13088 lordynge] lorde go 3e B.

13093 now is] is now to B.

13096 bidde] pray B. vs] his B.

13097 bide] abyde B.

13099 ihesus] Crist B.

13100 sir] *om.* B. þe greteþ] gretyþ þe LB. Iwis] I was T; wis L.

13102 askep] askid L.

13103 of] fro B.

13104 he] *om.* LB.13106 &] *om.* B.13107 &] *om.* B.

13109 not] non B.

13110-1 *om.* CAddGHTLB.

13112 þis] her B.

13113 Ion] *om.* T.13117 hem] *om.* B.

- // Gode men he seide what mon zede ze
 Into wildernesse to se
 Wende ze þere a ruyd to fynde 13120
 Þat heldeþ wayuynge wiþ þe wynde
 Ouþer a man clad in silk
 In kyngis housis are founden þilke
 Say me what ze souzte þore
 Prophete ze forsoþe & more 13125
 Þis is he of whom was red
 Longe ar he was born & bred
 I shal sende to puruay
 Myn aungel bifore þi way
- S**eint Ion so in prisoun was 13130
 Til a feste day coom in plas
 Þe kyng let to him calle
 Þe baronage of his kyngedom alle
 Þis was þe day as ze han herde
 Þat he was born into þe werde 13135
 Whenne alle were wel at ese
 Bifore þe kyng in his palese
 His broþer douztir smal & gent
 Bifore hem in halle went
 She cymbaled tumblynge wiþalle 13140
 Alle wondride on hir in þe halle
 She so wel þat maistry couþe
 Alle had hir soone in mouþe
 Þenne seide þe kyng þat mayden tille
 Aske me what is þi wille 13145

13118 what] for what L.

13119 to] for to L.

13120 ze þere] the thedir L.

13122-9 om. F.

13123 housis...þilke] house men fynde swilk B.

13124 Say] Tell B. souzte] se B.

13125 Prophete...&] Prophes ze and prophes B.

13126 of whom] þat long B.

13127 &] or LB.

13131 Til] To B.

13132 Þe] Þan þe TLB.

13133 baronage] lordis B. kyngedom] londe B.

13135 he] Saint Iohn B. born...þe] hedid in þis B. þe] þis TL.

13136 alle] þat þay B.

13139 hem] hym B. in] in þe B.

13140 cymbaled tumblynge] tomblyd semly B.

13143 soone] soun B.

13144 þat mayden] þe mayde B.

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

- // Sir kyng she seide god zelde þe 13150
 Þer on wole I councel me
 To chaumbre she toke hir pas
 For to speke wiþ herodias
 Modir she seide what maner þing
 Rede ȝee I aske of þe kyng 13155
 Haþ he *graunted* þe þi bone
 Anoon þou go & aske *him* sone
 Of seynt Ion þat in prisoun isse
 His heed to ȝyue þe in a disshe
 Whenne she þis herde þat fendis fode 13160
 Bifore þe kyng she coom & ȝode
 Sir she seide of þi baronage
 Wol I aske noon outrage
 Par þe be noþing dredonde
 I aske þe nouþer hous ny londe 13165
 Ny noon oþer þing out of resoun
 But Iones heed þi prisoun
- // Whenne heroude say she wolde noon
 Oþer ȝifte but þe heed of Ion
 Wiþ *himself* wex he wrooþ 13170
 And namely for he swoor þat oop
 Bifore þat ilke folke so fele
 He wiste *men* wolde *him* holde vnlele

-
- 13146 þe] ȝe T.
 13149 he...couenaunt] þe couaunt he schuld B.
 13150 þe] it þe B.
 13151 councel me] counsailed be B.
 13152 To] To þe B. hir] þe B.
 13153 For] *om.* B.
 13155 ȝee] *om.* T.
 13156 þi] a B.
 13157 Anoon...go] Go sche sayde B. þou] þenne T. him] *om.* B.
 13160 þis] þat B.
 13161 Bifore] Sone before B. coom &] *om.* B.
 13164 Par] dare L. Par...noþing] Þerof be þow noght B.
 13167 þi] in thy LB.
 13169 Ion] Saint Iohn B.
 13171 þat] an B.
 13172 þat ilke] all þe B.

- A seriaunt to þe iayle he let gon
 Ion to hede soone anon 13175
 He was heueded also soone fol. 77r col. 2
 His biddyng was not vndone
 And take þe mayden þat hit auȝt
 Hir modir þenne fro hir hit lauȝt
 Þerfore euer worþe hir wo 13180
 Þat godemen doþ wiþ tresoun to slo
 But þis dede was solde ful dere
 Þe menyng lasteþ ȝit vche ȝere
 Wiþ an open vengeaunce sene
 Whoso wol seche wiþouten wene 13185
- // þus was good seynt Ion slone 13192
 Oþer enchesoun was þer none
 Of þis to make an endyng
 In euel tyme bigan she tumblyng 13195
 To make his heed of be brouȝt
 Was neuer noon so dere bouȝt
 As we rede & here telle
 His soule went anon to helle
 Þe ȝatis fond he sparred fast 13200
 And he þe barres of hem brast
 Þere dwelled he a while & most nede
 And bodeword brouȝt of socour in dede
 To fendis þat he þerynne fonde
 Til her lord hem lesed of bonde 13205
 To helle bifore crist he ferde
 As he dide into þis werde
 Þerfore is he calde forgoere
 And cristis owne messangere

13174-5 *om.* F.

13174 he let] let he TL; gan B.

13175 Ion] And Iohn L. soone] right L.

13177 vndone] done L.

13178 take] ytake L; toke it B.

13179 þenne] anon B.

13181 godemen] godeman B. to] *om.* B.

13182 solde] bought LB.

13183 menyng] mevyng L. lasteþ ȝit] ȝett lasteth B.

13185-91 *om.* GH TLB.

13188-91 *om.* FAdd.

13200 he] þay B.

13204 To] Off B. fendis] frendis L.

13205 her] our L.

13207 þis] þe B.

13208 is he] he is B.

- His disciplis þo were boun 13210
 And lad his body out of toun
 To sebastians wiþ myche fare
 Þis holy cors þei buryed þare
 Þerfore I rede 3ow breþeren alle
 Þat 3e on blessed Ion ay calle 13215
 For wite 3e alle as I seide are
 A better childe neuer wyf bare
 He is blessed ouer vche prophete
 Of myche bale he may vs bete
 Of 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 13223
- // Herde 3e haue of Iones soþ sawis 13226
 Slayn he was in paske dawis
 Here now what herodias did
 In a wal his heed she hid
 She hap hit saltid in a wal 13230
 For she dred if so shulde fal
 His heed were to his body done
 He wolde quike a3eyn soone
 Þour3e his mychel holyhede
 Aftirwarde also she zede 13235
 His body out of erþe hent
 And al to poudir þei hit brent
 Siþen wele holy monkis sende
 To geder þe askis þat þei brende
 Poudir or boon þat þei fond þere 13240
 Vp þei gedered & wiþ hem bere

13215 on] of B. ay] so B.

13216 alle] well B.

13218 ouer] of B.

13219 Of] With B.

13220 he] om. B.

13224-5 om. HTLB.

13226 Herde...haue] Here haue 3e herd B. soþ] om. B.

13227 paske] passed B.

13228 now] om. B.

13229 wal] vale B. hid] did L.

13232 His] 3eff þe B. his] þe B. done] gone B.

13235 zede] dede B.

13237 And] om. B.

13238-9 om. BAdd.

13238 wele] were TL.

13240 or] & B.

13241 &...bere] lesse & mor L. *After this line there are two extra lines and a heading in Add.*

- // *Ihesus wist wel þis stryf*
 Wherefore Ion was done of lyf
 To þe iewis þat were feloun
 In him preysing he made sarmoun 13245
 Fro nazareth to capharnaon
 Fro neptalim to zabulon
 He wente prechyng of þe lay
 In auerille þe toþer day
 He bigon so faste to 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
 And of þe loue word þat he won 13255
 Whenne he herde seynt Ion was slayn
 To nazareth he went a3ayn
 Into his owne kyndely cuntre
 Two dayes in auerille entre
 He preched holily & speke 13260
 And heled mony þat were seke
 Þe vnhole fast to him souzt
 Her helyng grucchid he hem nouzt
 Leche was he to hem holde fol. 77v col. 2
 He asked nouþer siluer ny golde 13265
 Ihesu þouzte hit was ful longe
 Wiþouten felowshipe to [g]onge
 To chese him felowis he dide bigynne
 But not of riche kyngis kynne
 Nouþer of erlis ny of baroun 13270
 Ny oþere grete lordyngis of toun

13245 *preysing he] preching & B. After this line there are two extra lines in Add.*

13250 *so] þo TL; om. B.*

13251 *þe folke] forto B.*

13253 *Ouer al] þorough B.*

13254 *mon] a man L.*

13255 *þe] his B. loue word] louerede TB.*

13259 *Two] ij° L. auerille] a noble B.*

13260 *holily] holy L.*

13263 *grucchid...hem] grevid hym L.*

13264 *holde] bold L.*

13265 *He] And L. ny] nor T.*

13266 *ful] to B.*

13267 *gonge] zonge H; go B.*

13269 *not] non B. riche] richiche T; þe B.*

13270 *Nouþer] Ne B.*

13271 *oþere] of LB. grete] riche B.*

But mene men of sympel lyf
 þat siþen were holden princis ryf

- // Two breþer peter and andrew
 Boþe þei were of myche þew 13275
 Had þei firste noon oþere goode
 But wiþ her shipp fonde hem fode
 Wiþ her fisshyng were þei fed
 And pore lyuelode þei led
 Wiþ o word haue þei ship forgon 13280
 Þat was al her worldis woon
 Neuer aftir turned þei her mode
 For þei say her chaunge was gode
 At þe see Iame & Ion he fond
 As þei were lynes leyond 13285
 Fadir & modir & al her kyn
 And shipp þei lafte & folwed him
 Þen coom to him Iudas thadew
 And wiþ him brouzte bartelmew
 Siþen he coom vnto a bij 13290
 A morenyng fonde he dan leuy
 Of publicans leder was he
 And a mon of greet pouste
 Ihesu first wiþ him he ete
 And he for ihesu al forlete 13295
 To folwe him þouzte him no shame
 Siþþen mathew was his name
 Siþen hadde he symound & Iudas
 Þe lesse seynt Iame & seynt thomas
 Þenne Iudas scarioth þe bolde 13300

13272 mene men] men þat were B.

13274 Two] ij^o L.

13275 þei] *om.* B.

13277 shipp] shepe L.

13279 pore] so a pour L.

13280 haue þei] þey haue her B.

13283 her] þe B.

13285 lynes] her nettis B.

13287 folwed] went with B.

13290 vnto] to T; into L.

13291 A] And B. fonde...dan] he found B.

13292 leder] lernyd B.

13294 he] *om.* B.

13296 first him] *om.* L. þouzte him] he þoght B.

13297 repeated in L.

13299 Þe] And L. first and second seynt] *om.* B.

13300 Þenne] And B.

For lous he shal in heuen stonde
 Petre art þou & my chirche shalle
 On þat stoon sett hir groundwalle 13335
 No wrenchis of þe malediȝt
 Aȝeyn hir shal haue no myȝt
 Serueþ me þou and þi fere
 ȝe are my frendis leef & dere
 So þei dide boþe day & nyȝt 13340
 Him þei serued as hit was riȝt
 Wiþouten pride in sy[mpe]l] lyf
 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 himself 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
 For vche man hadde of his gode
 And þere as any faute bitidde
 Was neuer his curtesy vnkidde 13355
 But he hit shewed wiþ mony dedis
 In mony stides wiþ worþi medis
 As at þe feest of architriclyne
 Þere he turned watir to wyne

- 13333 For lous] Lesed B.
 13334 Petre...þou] A stone þou ert B.
 13335 hir] þat B.
 13336-7 om. F.
 13336 No] None B.
 13338 þi] my B.
 13339 my frendis] me boþe B.
 13340 So] And so B. boþe] om. B.
 13341 as hit] & þat B.
 13342 sympel] synful H.
 13344 þe] þat B.
 13347 his] of his B.
 13348 coom summe] som com B.
 13349 And som com werk to seke B.
 13350 þe] se B.
 13351 dede] þe dede B.
 13352 for] om. B. þe] of his B.
 13354 as] þat B. faute] defaute T.
 13355 vnkidde] vnhid B.
 13357 worþi] many B.
 13359 he turned] tornyd he B. to] into B.

//	Lordyngis in þat ilke cuntre	13360
	Pat men clepen galile	
	In a toun þat cane is cald	
	A bridale was þere oon Ihald	
	Þe brydgome dide hem þidur calle	
	His special frendis alle	13365
	So þat þer was beden to be	
	Oure lady and hir meyne	
	Ihesus himself he coom þertille	
	Wiþ somme disciplis at his wille	
	Þe congregacyoun was ful greette	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	13375
	Þe wyn was not spared amonge	
	Þerfore lasted hit not longe	
	Whenne mary wiste her wyn was goon	
	She tolde hit to hir sone anoone	
	She made hir moon in pryuete	13380
	My leue sone wyn wante we	
	To his modir seide he þon	
	What is þat to þe & me wommon	
	If hit be so oure wyn be gnede	fol. 78v col. 1
	On vs liþ not þe nede	13385
	But zit wol we do as hende	13388
	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	

13360 ilke] *om.* B.

13361 clepen] clepid B.

13362 In] Into B. cane] cave B.

13363 was...Ihald] þere was holde B. þere oon] þeryn L.

13364 dide] *om.* B. calle] callid B.

13365 His] þe B.

13368 he] *om.* B.

13373 Of] With B. flesshe soden] fisch sode B.

13378 her] þe B. goon] done B.

13383 þe & me] me & þe TL. &] or B.

13386-7 *om.* CAddGHTLB.

13389 þei] we B.

13392 mot] *om.* B.

Fulle her grete vesseles of stone	13395
Of watir clere and þei dud so	
þenne bad ihesus hem to go	
For to taste of þat new wyne	
And bere hit to sir archetricline	
þat of þat hous þo was husbonde	13400
And costage to þat brydale fonde	
þei filde a cuppe soone in haast	
And 3af architriclyne to taast	
He dronk & felt good sauour	
Dranke he neuere eer siche licour	13405
He calde to him þe botillere	
And seide to him þat alle myȝt here	
Why he seide þus didest þou	
To holde þe good wyn til now	
þe good drynke shulde firste spende	13410
And þe weyker at þe ende	
Wherme men be dronkent in þat tyde	
And 3e þe best haue made to abyde	
Ay hiderto as me þinke	
þe more is wasted of oure drinke	13415
Her feest þei helde wiþ melodye	
Swete hit was þat companye	
þat he þere was þat sufferide pyne	
And made hem of her watir wyne	
þis was þe formast syne he did	13420
þat was bifore his disciplis kid	
þerfore trowed þei þo new	
Fro þat day in god ihesu	
þen laft þat brydgome þe bryde	
And folwede ihesu fro þat tyde	13425
Lay he neuer bi hir syde	

13395 vesseles] vessel TL.

13399 bere] to bere B. sir] *om.* B.

13400 þo was] was þo B.

13401 þat] þe B.

13403 3af] 3affe it B.

13404 felt] fonde B.

13405 eer siche] so gode B.

13409 til] to B.

13410 good] *om.* B. shulde firste] shalle first L; first schuld be B.

13413 And] þat B. to] *om.* B.

13414 hiderto] hethir L.

13418 þere] þat þere B. *second* þat] and B.

13420 formast] firste B. he] þat he B.

13422 trowed] trow B.

13423 day] tyme B.

But laft hir in al worldis pryde	fol. 78v col. 2
Of wyf forsoke he hondbonde	
And toke him to þe bettur honde	
Men seyn þis was seynt Ion	13430
Wiþ ihesu bettur loued was noon	
He was cosyn to ihesu crist	
And siþen he was euangelist	
þis was Ion þe gopellere	
And lay to ihesu brest at þe sopere	13435
Of witt he dronk þere of þe welle	
þat he wiþ speche gon siþen spelle	
þis syne did cryst at his brydale	
þat same Ion telleþ in tale	
Of þo þat ihesu had in erþe	13440
Of gopelleres he was þe ferþe	
Marke lucas & mathe his felawes	
But Ion was þe sotilest in his sawes	
þefore to þe ern likened is he	
þat is no foule so hiȝe may fle	13445
Is noon so siȝty foule of yȝe	13448
Ny so fer to fle may dryȝe	13449
I hesus a passage made he	13452
Ouer þe see of tiberiade	
Greet was þe folk him folwinge zede	
To here his sarmoun h[e]m þouȝte gode	13455
Her hele to gete þat were seke	

-
- 13427 al] þe B.
 13428 hondbonde] husbonde B.
 13429 And] He B.
 13432 He] þat B.
 13433 euangelist] a vaungelist B.
 13435 And...ihesu] þat slept on cristis B. þe] *om.* L; his B.
 13436 Of] þat B.
 13437 þat he] And B. gon siþen] sith gan B.
 13440 þo] þis B.
 13442 &] *om.* B.
 13443 þe] *om.* B. his] *om.* B.
 13444 ern] egle B.
 13445 þat] There LB.
 13446-7 *om.* CAddGHTLB.
 13448 Is] Nere L; Ne B. of] *with* B.
 13449 to...dryȝe] may flye to dure B.
 13450-1 *om.* FAddGHTLB.
 13452 a] þo B.
 13454 Greet] Moche B. him folwinge] þat *with hym* B.
 13455 hem] him H.

For fer þei souzte *him* ful meke
 Þis folke was myche & of greet wille
Ihesus clomb vp into an hille
 His disciplis wiþ *him* he ledde 13460
 Bihelde þe folk aboute hem spredde
 Þat folwede *him* in myche þrong
Him rewed þat þei had fasted long
 Þe dales were wiþ folk ouerleide
 Philipp he calde to him & seyde 13465
 Philipp þis folk is wondir fele
 How redes þou we wiþ hem dele
 Now haue þei greet nede of mete
 Where shul we her fode gete
 Þus he seide þe gospel telles 13470 fol. 79r col. 1
Him to asaye and no þing elles
 For he þat made sunne & mone
 Wiste wel what he had to done
 Þei folwede *him* fasting dayes þre
 Of hem had *ihesus* greet pite 13475
 He seide if þei turne home her wey
 For defaute faile wole þei
 Whenne þei may fynde no þing to by
 Dede bi strete mot þei ly
 Philip seide lord what counsaile 13480
 May I 3yue hem to auayle
 Me þinke to do hit were not eeþe
 Whoso hadde penyes þre hundreþe
 To bye wiþ breed þei are so fele
 Hit were to vchone but a mossele 13485
 Þo spake andrewe was noon so mylde
 He seide we haue wiþ vs a childe

13457 For] Full L.; Fro B.

13458 was] were B.

13461 hem] *hym* B.

13463 fasted] fast B.

13466 is] er B.

13470 þe] as þe B.

13473 to] *om.* T.

13474 fasting] *om.* B. þre] *iiij^e* L.

13475 had *ihesus*] he had B.

13477 wole] mowe B.

13479 bi] in þe B.

13482 to do] today L.

13483 þre] *iiij^e* L.

13485 to] but to L. but] *om.* L.

13487 He] And B.

Pat haþ fyue looues & fisshes two	
But what is þat wiþouten mo	
Oure lord seide inouze is þat	13490
I wolde þe folk al doun sat	
He seide we shal do ful wele	
Of hey þer was myche dele	
What shulde we seye of þis sermoun	
Alle anoon seten hem doun	13495
Ihesus blessed þis breed wiþ grace	
And dide hit to be dalt in place	
He blessed als þo fisshes two	
And made his foysoun þerynne to go	
Whenne hit biforn hem was leyde	13500
Alle hadde Inouze þei seyde	
Þis breed & fische was dalt aboute	
Had noon defaute in þat route	
Wyte we hit was a greet gederinge	
þat ihesus fed wiþ so litil þinge	13505
Wiþ fisshes two & fyue looues of breed	
Fyue þousonde fedde he wiþ his reed	13507
þe lord of blisse and of pyne	13510
Wolde þei shulde no crummes tynne	
He bad geder þe relef on hepis	fol. 79r col. 2
þerwiþ 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	

13488 fyue] v L. two] ij^o L.

13491 folk al] peple B.

13492 He] And B.

13494 shulde] schull B.

13495 seten] þey sett B.

13497 And...be] Anon it was B. place] þat place B.

13498 þo] þe B. two] ij^o L.

13499 made] bade B. þerynne to] þerto B.

13501 Alle] þey ete & B.

13504 hit] þat B.

13506 fisshes two] two fisches B. two] ij^o L.

13507 þousonde] m^l L.

13508-9 om. HTLB.

13512 bad geder] had gedird L. on] of T.

13513 þei] þe T. twelue] xij L.

13515 wole] wold L.

13519 his] do B. *After this line there is a heading in Add.*

Aftir þat þis signe was done 13520
 Not longe bitwene but soone
 Anoper he did 3e shul here
 As telleþ vs þe gspellere
 Of a mon born was blynde
 And souzte at ihesus grace to fynde 13525
 Ihesus he was þere he welke þe strete
 And wiþ þis blynde gon he mete
 His disciplis asked þan
 Lord þei seide what haþ þis man
 Or his eldres done biforn 13530
 Þat he schulde blynde be born
 Ihesus seide haþ not he þis
 Ny 3it his kyn don þat mys
 But for goddis werkis may
 In him be showed fro þis day 13535
 My fadir werkis most I do
 Whil þat I haue day þerto
 For now bihoueþ þe son to spede
 For to do his fadir dede
 Worche he most bifore þe nyzt 13540
 Whiles þe day lasteþ lizt
 Whil I in þis world shal be
 Hit haþ no lizt but vpon me
 Anoon to þe erþe he spit
 And wiþ erþe he menged hit 13545
 He toke þe wast of hem away also
 And smered boþe his e3en two
 He seide to him my leof frende

13520 þat] *om.* B.

13523 telleþ vs] vs tellith B.

13524 mon] man þat B.

13525 And] þat B.

13526 he...he] as he B. *first* he] *om.* TL.

second he...þe] & walkyd in L. welke] walkyd in B.

13527 And] *om.* B. gon he] man he gan B.

13532 not he] he not B.

13533 Ny 3it] Nor B. þat mys] þat amys L; amis B.

13534 for] for þat B.

13538 bihoueþ] hihoueþ T. spede] sprede B.

13539 his] þe B.

13541 Whiles] þere B.

13543 vpon] vp B.

13545 wiþ] to þe B. he] *om.* B.

13546 hem] hym LB. away] *om.* B

13547 boþe] with B. two] ij^o L.

13548 He] And B.

To natatory þou shalt wende
 At natatory siloe 13550
 Þere shal þyne yʒen wasshen be
 He wesshe his eʒen þere ful riʒt fol. 79v col. 1
 And anone he had his siʒt
 For þenne was he no more led
 He coom aʒeyn into þat sted 13555
 Whenne þei him sey þat knew him are
 Fast gon þere on him stare
 Sone þei seide art þou not he
 Þat ʒondir day myʒtest not se
 Summe seide nay & summe so 13560
 Summe seide anoþer in his stide is go
 Þe soþ hemself couþe not fynde
 He vnswered þat had ben blynde
 I am he forsoþe to sey
 How gat þou þi siʒt seide þei 13565
 My siʒt he seide gat I þus
 Þer is a man þat het Ihesus
 Wiþ lame he anoynt myne yʒen two
 And bad me sipen forþ to go
 To natatory siloe 13570
 And wasshe þine yʒen þere seide he
 Whenne I hadde his biddyng done
 Anoon I say also soone
 Where is he þei seide þon
 I noot he seide where he is goon 13575
 Þei him toke þese fals lewis
 And lad him to þe pharisewis
 Þat maistris of lawe were þon

13552 þere] *om.* B.

13554 was he] he was B.

13555 aʒeyn] *om.* B. þat] þat same B.

13556 are] þere B.

13557 þere] they LB.

13559 ʒondir day] ʒistirday B.

13560 so] sayde so B.

13562 hemself couþe] hymselffe couþ þay B.

13563 He] þo B.

13564 to] I B.

13568 anoynt] noynted B. two] ij° L.

13569 forþ] for B.

13571 þine] myn B.

13573 say] se B.

13575 is goon] bycam L.

13576 þese] þe B.

13578 lawe] the law LB.

- And asked at þis heled mon
 How þat he had geten his sizt 13580
 He seide þus ihesus me dizt
 Somme iewis seide þat stode him by
 Of god him semeþ haue no party
 þat holdeþ of haliday no state
 For þis was done on oure sabate 13585
 Anoper seide how euer mouzt
 Siche werke of synful mon be wrouzt
 Þese pharisees þat euer were felle
 Whenne þei had stryuen as I telle
 Þei groped & couþe no cause fynde 13590
 Þenne dide þei to brynge azeyn þe blynde
 What haldestou þat man seide þei
 A prophete seide he by my fey fol. 79v col. 2
- // Þe maistir of iewis bigon þan
 To mystrowe of þat cely man 13595
 Wheþer he biforn blynde had bene
 Þei seide alwey he had sene
 Þe nexte men of his osprynge
 Þei dude anone bifore hem brynge
 Sey ze þe blynde born mon was he 13600
 Say vs now by zoure lewete
 How hit is þat se he may
 He is oure sone þei seide in fay
 Wipouten doute oure sone he es
 And was blynde born wipouten les 13605
 How þat he sizte hap now
 We ne woot aske him how
 Aske him for best he wate
 3yue vnsware of his owne astate
 Þus 3af þese men vnsware þore 13610
-
- 13579 at] of L.
 13581 He] And B. þus] þat þus B.
 13591 to] om. B. þe] that L; þat was B.
 13593 seide he] he sayde B.
 13594 of] of þe B. bigon þan] þo began B.
 13595 of] on L. cely] om. B.
 13597 þei] He B.
 13600 þe] that L; þat þis B. mon] om. LB.
 13601 Say] Say ze B.
 13605 les] mys L.
 13606 sizte] his sight B.
 13609 astate] state B.
 13610 þese men] þis folke B.

Þat dredde þo Iewis wondir sore	
Þei had made þat men wel wist	
A statute aʒeyn ihesu crist	
If any wolde him leue or loute	
Of her synagoge shulde be put oute	13615
ʒit þei called þe þridde tyme	13618
Þis blynde & bad him þonke apolyne	
Blesse him þei seide þat woneþ on hizt	13620
For þis man is a synful wiʒt	
Of his synne seide he woot I nouʒt	
But to me blynde · siʒt he brouʒt	
How made he þe · þei seide to se	
Telle vs how he dide wiþ þe	13625
Wharto shulde I telle more	
I haue al tolde ʒow ore	
Wherfore aske þe of him bi dene	
Wole ʒe his disciplis bene	
We þei seide & þo bigan	13630
Felounly þis mon to ban	
Holde þe to him þei seide caytyue	
His wol we be neuer oure lyue	
Þou mot his disciple be	fol. 80r col. 1
For moyses disciplis are we	13635
Þat was a man wiþouten sake	
We woot þat god wiþ him spake	
Of þis mon no knowing haue we	
To þo Iewis þenne vnswered he	
Wondir me þinke of ʒoure mouþ	13640
Why ʒe holde him so vncoup	

13611 Þat] And B. þo] þe B.

13613 aʒeyn ihesu] aʒens B.

13615 shulde] þey schuld B.

13616-7 *om.* HTLB.

13617 *om.* G.

13619 Þis] Þe B.

13620-3 *om.* F.

13620 hizt] high B.

13626 telle] tell ʒow B.

13627 ore] before B.

13628 Wherfore] Wherto B. þe] ʒe TB.

13629 disciplis] disciple B.

13630 þei] þe T.

13631 þis ... ban] to curs þat man B.

13633 be neuer] neuer be in B.

13635 For] Off B.

13636 sake] lak B.

13639 þo] thise L; þe B. þenne] *om.* B.

And seyn 3e wot not whepen is he
 þat haþ gyuen my sizt to me
 I woot & hit of sooþ be souzt
 A synful mon god hereþ nouzt 13645
 But he allone þat doþ his wille
 He holdeþ *him* fro dedes ille
 þis is þe mon þat god heres
 And helpeþ oþere bi his preyeres
 Ne hit I wis neuer herd 13650
 Siþ þe bigynnyng of þe werd
 Blynde born mon gete sizt
 Wipouten greet grace of goddes myzt
 Þenne seide þei þou caitif lorn
 In synne was alle togider born 13655
 Wheþer þou wenest vs now here
 Of þyne vnwittis for to lere
 Wip þis þei huntide *him* as a dogge
 Rizt out of her synagoge
 Herde 3e þis lurdeyn now seide þai 13660
 How he wolde lere vs of oure lay
 þat ebber shrewe in synne I gete
 Whenne ihesu wiste *him* haue þis hete
 Her stryf he wiste lasse & more
 And þat þei hadde *him* wrappēd sore 13665
 Þerfore he þouzte *him* do solace
 And more to shewe *him* of his grace
 Whenne ihesu & he were mett
 Ful derworpely his lord he grett

-
- 13642 seyn] sayde B. whepen] when B.
 13644 hit of] þe B.
 13647 He] And B.
 13649 helpeþ] clepeþ T.
 13650 Ne] Nor B.
 13651 Siþ] Fro B.
 13652 born mon] man borne to B.
 13653 greet] *om.* B. goddes myzt] god allmyght LB.
 13654 þei...lorn] caytyue þou ert borne B.
 13655 was] *om.* B. born] were þou borne B.
 13656 vs now] now vs L.
 13657 þyne...for] oure wittis vs B.
 13658 huntide] howtyd L. *him*] *om.* B.
 13660 3e] 3e not B. lurdeyn] lethyrn L. seide þai] þey sayde B.
 13661 How he] That L.
 13662 I] *om.* T; is B.
 13664 Her] His B.
 13666 do] to do L; to B.
 13667 more...*him*] schew hym more B.
 13669 Ful] *om.* B. his...he] he hym B.

To him spake *ihesus* & bad him say 13670
 Leuestou in goddis sone or nay
 What is he he seide & where
 To trowe in him leof me were
Ihesu seide þou hast him sene fol. 80r col. 2
 And wiþ him spoken wiþouten wene 13675
 Þenne seide *Ihesus* my tocommynge
 In erþe is iuggement to brynge
 Þat þei þat not seen shulde se
 And þat þe seyng blynde shulde be
 Þenne seide somme of þat semble 13680
 Seistou þenne þat blynde be we
 Were 3e he seide wiþouten sigt
 Þenne were 3e blynde wiþouten plizt
 But now 3e say þat 3e may 3e
 In synne þerfore lafte are 3e 13685

Forþermore shal I telle 3ow
 Somme dedis of *ihesu* now
 As telleþ þis euangelist
 Þat was folwyng *ihesu* cryst
 Þe mounte olyuete is an hille 13690
 Þat *ihesus* hauntide mychil tille
 Þider 3eode he ofte we sey
 For þere was he wont to prey
 On a day wherne him þouzte gode
 Fro þenne to þe temple he 3ode 13695
 For to teche & hem to lere
 Þen men þat gladly wolde here
 Þese pharisees þat loued ay stryf
 To þe chirche brouzten a wyf

13670 To...*ihesus*] He spak to hym B.
 13673 To trowe] Leue B. leof] to trow B.
 13676 tocommynge] comyng B.
 13677 brynge] kyng B.
 13678 not...se] se not schall sene B.
 13679 þat...seyng] þay þat se B. shulde] schall B.
 13685 lafte] laste T.
 13686 shal I] I schall B.
 13688 þis] þe T; vs þe B.
 13690 mounte] mount of B.
 13693 prey] play B.
 13695 þenne] þens B.
 13696 &...to] hem & forto B.
 13699 chirche] temple þey B.

þat wiþ horedome was ouergone	13700
Her lawe wolde hir to stone	
Amydwarde þat tempel wyde	
þere mony mon was þat tyde	
Aboute hir heed hir heer honge	
Alle wondride on hir in þat þronge	13705
þenne spak oon of hem for alle	
Bifore ihesus he made his calle	
þei 3af heryng to him vchone	
Meistir he seide þis wommone	
Hap broken þe bond of hir spousaile	13710
And þerwiþ taken wiþouten faile	
Moyses wole we alle siche stone	
Wheþer þei be pore or ryche of wone	
þou 3yue vs now þi iuggement	fol. 80v col. 1
But þis was not her entent	13715
For þei had sworn vchon þertille	
þat wrecche wommon for to spille	
In wrongwis doom or dede þei souzt	
To take him þat þei myzt nouzt	
þei þouzte if he bidde hir stone	13720
Mon of mercy is he none	
And if he bidde let hir go quyte	
Wronge he doþ here & despite	
To breke her lawe þei souzt him þus	
Him to take good Ihesus	13725

// Whenne þei þus on ihesus souzte
 Wel wiste he what þei þouzte
 He stouped down & wiþ his honde
 He wroot a while in þe sonde

13700-1 *om.* B.

13701 Her] Hir L.

13702 þat] þe B.

13703 mon] men L.; a man B. was] wer L.

13707 Bifore] Toffore B.

13709 he] þay B.

13712-3 *om.* F.

13712 alle siche] schull her B.

13717 wrecche] wrechyd B.

13718 wrongwis doom] wrong wysdom L; wrongwis don B.
 or] her TB.

13720 stone] slon B.

13723 &] and vs L.

13724 souzt] thought L.

13725 good] I gode B.

13727 þei þouzte] he wroght B.

Alle þei cryed þat þer was	13730
3yue vs þi dome & let vs pas	
Ful longe we dwelle now seide þei	
Who werneþ 3ow to wende 3oure wey	
But whoso þat is wiþouten last	
At hir þe firste stoon he cast	13735
Hir stonyng may he wel bigynne	
Þat mon þat is wiþouten synne	
Þo louted he down anoþer sibe	
Alle wexe þei doumbe also swyþe	
Wist þei neuer what to say	13740
Vchone for shame stale away	
In þe temple lafte none	
But ihesu crist & pat wommone	
Ihesu lifted vp his heued	
And say noon in þe temple leued	13745
Bihelde þat womman stondinge þare	
Þat caitif carked al wiþ care	
Wommon he seide where beþ bicomen	
Þine enemyes þat [þ]e had nomen	
Quakyng she loked hir aboute	13750
And ihesus bad hir haue no doute	
Lord she seide þei are awey	
þerfore wommon to þe I sey	
Go now forþ my leue frende	
For þou hast leue now to wende	13755 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	

13732 now] *om.* B.

13733 werneþ...wende] lete 3ow forto go B.

13734 But] And L. whoso] who B. þat] *om.* T. last] syn B.

13735 At hir] *om.* B. cast] caste her in B.

13736-7 *reversed in Add.*

13739 doumbe] duur B.

13740-1 *reversed in Add.*

13740 neuer] nocht B.

13744 heued] honde B.

13745 say...leued] ther was non in þat stede L. leued] stond B.

13747 carked] carefull B. wiþ] in B.

13749 þe] he H.

13750 Quakyng] Quakyd L.

13755 now to] forto B.

13757 synne þou] will syn B.

After l. 13759 there is a heading in Add.

- A** watir is þere in þat þede 13760
 þat þei calle piscine in her lede
 þis ilke watir story sayes
 Was myche honourid in þo dayes
 As hit were a good ryuere
 þerby lay mony vnferre 13765
 þerynne were wont to descende
 Aungels þat from heuen wende
 þat tyme bifel hit so þere
 Whenne þe watir droued were
 þe firste seke mon þat myzt wyn 13770
 To þat welle to wasshe him in
 Of what sekenes so was on him
 He shulde be heled vche a lym
 Ihesus þo was þere walkonde
 And coom þerby myche folk he fonde 13775
 þat were þere liggyng for to abyde
 Whenne her hele shulde bytyde
 þere fond ihesus a mon vnferre
 And had ben eigte & þritty zere
 His lymmes had he so forgone 13780
 þat of hem weldyng had he none
 Ihesu bihelde þis caitif þore
 And of him rewed selcouþe sore
 He seide good mon wip me þou mele
 Desirest þou to haue þyn hele 13785
 ze sire he seide no þing so glad
 For so in sekenes am I lad
 þat I ne may to þat watir wynne
 For oþere gone bifore me Inne

-
- 13760 A] A a L.
 13762 story] the story LB.
 13763 myche] moche B.
 13766 to] om. L.
 13769 Whenne] What tyme B. droued] meved B.
 13771 welle] revir B.
 13772 Of] On L. so] þat B.
 13774 þo] om. B.
 13775 myche] nyght B.
 13779 And] þat B. ben] ben þere B. eigte & þritty] xxxviii L.
 13781 had] held B.
 13783 rewed selcouþe] rewthe had he B.
 13784 wip] to B. me] the L.
 13787 lad] stad B.
 13788 þat] þe B.
 13789 oþere gone] þo þat go B.

Nor no mon wol soop to telle	13790
Bere me into þe welle	
Long haue I lad in langure lyf	
Is noon wole rewe on me caitif	
Now godemon I þe trewely say	fol. 81r col. 1
Pou shalt be hool fro þis day	13795
Rise and lye no lenger þere	
Do þe to go wiþ al þi gere	
Vp he roos hool wiþouten care	
And on his bak his bed he bare	
Þat day þat he was made so fere	13800
Þe iewis helde holy & dere	
Whenne þei <i>him</i> say þat burþen vndir	
Fast gon þei on <i>him</i> wondir	
What cursed mon is þis seide þay	
Worchyng aʒeyn god & his lay	13805
Hit semeþ he haþ of god no drede	
And seiden <i>him</i> to mony fel dede	
Pou cherl whi brekestou oure lawe	
Þi bedde shuldes þou nouþer bere ny drawe	
Bere þi burþen aʒeyn in hyʒe	13810
Waryed be þou of allemyʒtye	
Gode men he seide for goddis myʒt	
Why wyte ʒe me wiþouten pliʒt	
A blessed man ʒaf hele to me	
At þe welle of siloe	13815
Whenne he had made me hool & fere	
Ryse vp he seide wiþ þi litere	
Do þe soone heþen to go	
And as he bad þenne dide I so	

-
- 13790 Nor] Ne B. soop] þe sope B.
13792 lad...langure] in langour led B.
13794 I...trewely] forsope I B.
13796 Rise] Aryse B.
13798 hool] *om.* B.
13799 And on] Vpon B.
13800 so] hole & B.
13802 burþen] bi þin B.
13803 gon...*him*] on hym gan þay B.
13805 Worchyng] Þat worschip B.
13806 he...god] of god he haþe B.
13807 seiden] senden B. *him*] hem L.
13809 Þi] That L. nouþer] nevir L; not B.
13812 goddis myʒt] god almyght B.
13815 of] *om.* L.
13818 heþen] hennes TLB.

Eiȝte & þritty ȝeer in bonde	13820
Haue I not welden foot ny honde	
Þe aungels liȝtyng þer body	
Til he me heled sikerly	
He þat me þis hele haþ wrouȝt	
Wiþstonde his bidding owe I nouȝt	13825
Þei let <i>him</i> passe fro hem to telle	
And spak togider þo iewes felle	
Þis mon is not wiþ god seide þay	
Þat brakeþ þus þe haly day	
Þe lyf þat he ledeþ in dede	13830
Hit is aȝeyn oure lede	
He hateþ oure counsels so dere	
And of oure lawe wol he not lere	
Oure haly dayes halt he not soop	fol. 81r col. 2
But mony dedis on hem he doop	13835
Þo dedis to vs be not feire	
Oure lawes alle þei apeire	13837
He doþ vs mony gederynge make	13842
And myche to þenke for his sake	
Þat we may sufferen hit no more	
We mote counseilen now þerfore	13845
Þat he be taken & done in bondes	
Who so firste on <i>him</i> may lay honde[s]	
And who þis counsel holdeþ nouȝt	
Þat hit be dere on <i>him</i> bouȝt	
Wiþ þis þei parted her semble	13850
But <i>iherus</i> went of þat cite	
And toke him to anoþer syde	

- 13820 Eiȝte & þritty] xxxviiij L.
 13822 aungels] aungell B. body] bode L; bode I B.
 13827 þo] þo þe B.
 13829 þus] this L. þe] his LB.
 13831 aȝeyn] all aȝen B.
 13832 dere] sere L.
 13833 lere] her B.
 13834 halt] heldeth B.
 13835 he] *om.* TLB.
 13836 þo] The L.
 13838-9 *om.* CGHTLB.
 13840-1 *om.* HTLB.
 13842 doþ vs] dois L.
 13846 be taken] by take L. bondes] bonde B.
 13847 hondes] honde HB.
 13849 on] vpon TLB.
 13850 þei...her] departed þat B.
 13851 of] fro LB.
 13852 to] *om.* L.

Out of her sigt *him* to hyde
 For 3it was not his tyme comen
 To be of her hondis nomen 13855
 Mi3te þei neuer take *him* so
 Til himself wolde hit were do
 Whenne tyme coom · forþ he *him* bed
 And not a fote fro hem fled
 Til he had shed his swete bloode 13860
 And 3yuen himself for oure gode
 Ihesus went to temple þon
 Þere spake he wiþ þis heled mon 13863
 He say *him* al mournynge bitid 13866
 For iewes so had hym chid
 He esed hym wiþ wordes hende
 Fro now he seide þou moost frende
 Tente to my tale & my techinge 13870
 For of sekenes hastou helynge

Ihesus wente forþ here & þere
 & dude myraclis euerywhere
 Til hit coom to a solempnite
 He coom a3eyn into þat cite 13875
 Wiþ *him* coom his disciplis lele
 And opere folke folwyng fele
 Into þe temple wiþ *him* þei zede
 And he bigan hem for to rede
 To preche to hem an sarmoun 13880 fol. 81v col. 1
 And tolde hem mony good resoun
 Alle bigon þei þus to telle
 Who herde euer þus mon spelle

13853 her] 3our B. *him*] hem L. hyde] habide B.
 13855 her hondis] her bondis L; þe lewis B.
 13857 himself...do] his will were þerto B.
 13862 to] to þe B.
 13864-5 om. CAddGHTLB.
 13866 say *him*] seid hem L. bitid] hym tid L.
 13867 For] For þe B.
 13869 Fro] For L; Fle B. now] hens B. þou] my B.
 13871 sekenes] sekirnes B.
 13872 Ihesus] I Ihesus L.
 13873 myraclis euerywhere] mervailles wide wher B.
 13875 into] to B.
 13879 he] om. L.
 13880 an] and TB.
 13881 hem] to hem B. mony] many a L.
 13883 þus] this L.

- Mon vnlered of bokelore
 Alle wondride on *him* lasse & more 13885
 Ihesus þat her talkynge herde
 Swetely he hem vnswerde
 My lore is not myn seide he
 But his þat hit haþ 3yuen to me
 Þat neuer endeþ ny neuer shal 13890
 For wit & troupe he is al
 He & his lore wol laste for ay
 Þis wol *himself* witenes & say
 Þe mon þat spekeþ of *himself* roos
 Wite 3e gode men what he doos 13895
 Whenne he his owne *preising* haþ souzt
 Þenne is his mouþ soþfaste nouzt
 But soþfastenes is in *him* þon
 Þat seiþ loueword of *opere* mon

 // Moyses 3oure law 3ow brouzt 13900
 3e knowe hit but 3e holde hit nouzt
 Selcoupe I haue 3e hate me so
 And giltles seke 3e me to slo
 Þenne seide þe *iewis wondir* here we
 Þou mysseist þe deuel is in þe 13905
 Who wol þe sle whi seistou wronge
 He seide I haue do 3ow amonge
 Werkis siche as 3e haue sene
 Þat 3e on wondride ofte for tene
 3af 3ow not to moyses þe olde 13910
 Lawe of *circumcisioun* to holde
 And 3e *circumcise* on hali day
 And not 3e letten for þe lay
 Wherefore hate 3e me þon

13884 vnlered] vnlernyd B.

13889 hit...to] 3affe it vnto B.

13894 roos] los B.

13898 is...*him*] in hym is B.

13901 knowe] knew L. holde] held L.

13902 Selcoupe] Mervayle B.

13903 3e] *om.* B. to] forto B.

13904 here] haue B.

13905 in] *withynne* L.

13907 He] I L.

13908 Werkis] þe werkys B. siche] oft L.

13909 wondride] wondir B.

13910 to] *om.* B.

13911 Lawe] þe lawe B.

13912 on] on þe B.

For I made hool a seke mon	13915
Vpon þe day of 3oure sabate	
But demep̄ me not in my state	13917
So schulde 3e do wolde 3e me trow	13920
And wel I woot hit were for 3ow	
Mony folke were by & stood	fol. 81v col. 2
And herde þis folke so wroop̄ & wod	
þat were comen into þat toun	
And herde al her disputoun	13925
Mony wordis þei spak & felle	
þat longe were here to telle	
Somme seide when crist shal him showe	
Whenne he shal come shal noon him knowe	
Ny of what kyn ny of whiche cuntre	13930
But þis monnes kyn wel knowe we	
Of þis lond boþe is he & his	
þe contre woot þat soop̄ hit is	
þenne seide ihesu a word or two	
3e woot what I am my kyn also	13935
Of 3oure foly whi ne wole 3e blymne	13942
And seke not sacles so wiþ synne	
Bereþ skil & holdeþ resoun	
Sip̄ 3e knowe me & my nacyoun	13939
For 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	13945
If I seide þat I not him knewe	
þenne were I lyere & vntrewe	
Boþe were I fals & lyere how	
Rizt siche as 3e are now	

13916 3oure] oure B.

13918-9 om. CAddGHTLB.

13920 schulde] schull B. wolde] wolle L.

13924 into] to B.

13929 Whenne] Whens B. him] om. TLB.

13930 second of] om. B. whiche] what B.

13932 boþe is] is boþe B.

13933 þe] þis B. þat] þe B. hit is] iwis B.

13934 þenne] And þan B. two] ij^o L.

13936 ne] om. B. 3e] 3e not B.

13939 Sip̄] Sen B. me &] om. B.

13940-1 om. HTLB.

13945 3e knowe] know 3e L.

13946 not him] hym not B.

13948-9 om. F.

13948 lyere how] vntrew B.

13949 siche] so B.

I knowe him & haue done euere 13950
 Fro him shal I sondre neuere
 Do souzte þei ihesus to slone
 But honde myzt þei ley on him none
 For þei wolde him haue nomen
 But his tyme was not comen 13955
 Mony fro þat trowed trew
 In þe werkis of gode Ihesu
 And fro þat day wiþouten faile
 Þe iewis wiþ her fals counsaile
 By her tresoun & her reede 13960
 Souzte ihesu to do to dede
 Now shal 3e here on what wyse
 Ihesu dide lazar to ryse
 But ar þat we furþer go fol. 82r col. 1
 Speke we of his sister two 13965

Pat on was martha to seyn
 And þat opere maudeleyn
 Þis lazar as seiþ oure story
 Was of a stide het bethany
 Þese þenne were his sisters twynne 13970
 Þe ton a wommon ful of synne
 A wondir synful was she one
 And first was she comyn wommone
 Of þis wommon þe myche feirhede
 Made mony mon of wit to wede 13975
 Seuē fendis out of hir cast he
 As telleþ luk þe euangele

13952-3 *copied after l.* 13959 Add.

13952 Po] Then L.

13956 þat] tho L; þat tyme B.

13961 *first to*] for to L.

13962 3e] we B. on] in B.

13963 to] *om.* B.

13964 þat] *om.* L.

13965 we] we will B. his] þe B. two] ij^o LB.

13966 Pat on] þe toon TB.

13967 And...opere] That othir was L; Þe toþer was B.

13969 stide] place L.

13970 þenne] *om.* B.

13973 she] she a L. comyn wommone] a woman comen B.

13974 þe myche] mocheil B.

13975 to wede] vnwede B.

13976 Seuē] vij L.

13977 As...Luk] And þat witnes B.

A cely synful was she þis
 For al hir synne turned into blis
 She was lyuynge in contre þere 13980
 Whenne ihesu preched vche where
 And mony apert myracle did
 Wherwiþ to men he him kid
 And mony seke he 3af her hele
 And as he coom by o castele 13985
 A man þat hett symound leproous
 To ete preyed him to his hous
 Ihesus grantede his preyere
 For he him preyed wiþ good chere
 Feire seruyse symounde him di3t 13990
 As was to siche a lord ri3t

// Whenne ihesus was set in his sete
 Wiþ his disciplis at þe mete
 Þis synful wommon þat we of seyn
 Þat we calle mary maudeleyn 13995
 Wiþinne þe castel þat I of tolde
 She my3t do what she wolde
 Þe mon þat god wole be bet
 We wite wel may no þing let
 Þe word of ihesu sprong ful wyde 14000
 Of myraclis þat he dide þat tyde
 Whenne mary wist ihesus was comen
 A boist of oynement hap she nomen
 A þing þat was of prys ful dere
 Þis oynement wiþ hir she bere
 And my tale shortly to telle
 Bifore ihesu feet she felle

fol. 82r col. 2
 14005

13978 synful] synner B.
 13979 For al] þat fro B. into] to B.
 13980 lyuynge] lying B.
 13981 vche] wyde B.
 13982 apert] open B.
 13983 he] he made B. him kid] hem did L.
 13984 her] hem B.
 13985 And] om. L.
 13986 leproous] liprosus B.
 13991 was] fill B. *After this line there is a heading in Add.*
 13993 þe] om. L.
 13996 I of] sche I B.
 13999 wel] þere B.
 14000 ful] so B.
 14003 boist] boxe LB. of] with L. hap] had B.
 14006 And] In B.

Þere she fel in siche a grete
 Þat wiþ þe teris she wesshe his fete
 On him she wepte hir synnes sare 14010
 And dried hem wiþ hir heer þare
 Where she fond chyn or soor
 Wiþ oynement she anoynt þor
 Al þis worshepe she him did
 And also cust his feet amyð 14015
 Alle wondride on hir & had ferly
 Þei say hyr neuer so sory
 Þat dede laft she not for shome
 Symond maistir of þat home
 Wondride & seide in his þouzt 14020
 But wiþ mouþ he spak hit nouzt
 Were þis mon prophete so good
 Þis wepyng wommon on him wood
 He auzte to wite what she were
 And lete hir touche him not so nere 14025
 For synful wommon is she þis
 Þat al þis cuntre woot I wis
 Ihesu cryst þo vnswerde
 What symond þouzt wel he herde
 He seide herken to me a stounde 14030
 Gladly maistir seide symounde
 In cuntre sumtyme was a man
 Þat lante penyes of þat he wan
 Þis man he was an okerere
 Two men coom þat had mistere 14035
 And asked him pens to lone

-
- 14009 þe] *om.* B.
 14010 hir] for hir L.
 14011 hem] hym B.
 14012 chyn or] syn & B.
 14013 Wiþ] *With* þat B. anoynt] noynted B.
 14015 cust his] *Crystis* L.
 14017 so] ere B.
 14019 maistir] þe mayster B.
 14021 mouþ] word L. mouþ he] his mouþe B. hit] he B.
 14023 Þis] Thy L. wood] so wode B.
 14025 not] *om.* B.
 14027 woot] knoweth B.
 14029 þouzt] seid L.
 14032 cuntre] a contre B.
 14033 lante penyes] laght pens B.
 14034 he] *om.* B.
 14035 Two] ij° L.
 14036 pens] penyes T.

Pis riche man lent to þat one
 An hundride pens siche as ran
 And fifty to þat oþer man
 Whenne hit coom to her day 14040
 Þei hadde not wherof to pay
 And he hem say no catel haue
 Al þat dett he hem for3aue
 Hem he for3af & bad hem go fol. 82v col. 1
 Wheþer owed to loue him bettur þo 14045
 Sir me þinke wiþouten let
 Þe mon þat he for3aue moost det
 To whom he for3af moost tille
 Owe moost to loue him by skille
 He seide we ben vnswered symeoun 14050
 Þenne demestou bi riȝt resoun
 Alwey she wept on his fete
 And ihesu þo bihelde hir lete
 And to symounde he seide anone
 Seest þou here þis ilke wommone 14055
 To my feet water 3af þou none me
 To wasshe haþ she greet plente
 Þou woost þat is sooþ I wis
 ȝitt bed þou me not for to kis
 Siþ I coom into þyn in 14060
 To kisse my fee[t] con she not blyn
 Oynement 3af þou me nouȝt
 She haþ hiren to me brouȝt
 She haþ anynt me foot & shank

14037 to] *om.* B.

14038 An] And H. ran] þan B.

14043 Al] And all B.

14044 Hem he] He hem L. Hem...for3af] All þe dette B.

14045 owed] oght B.

14047 Þe mon] Hym B.

14048 for3af] 3affe before B.

14050 we ben] I am B.

14051 Þenne] Hem B. Þenne demestou] That seist þou L.

14052 wept] wepe LB. on] at L.

14053 And] *om.* B. hir] & L; & her B.

14055 here] *om.* T.

14056 none] not B.

14059 bed] bode L.

14060 Siþ] Synne L.

14061 feet] feece H. con] lete B.

14063 haþ hiren] oynement B. hiren] hethir L.

14064-5 *reversed in L.*

14064 anynt me] me noynted B.

Wherfore I con hir myche þank	14065
And for she loueþ me out of bikur	
Of my loue she may be sikur	
Of hir synnes is she clene	
þei are forzyuen alle bidene	
He seide myche hastou loued marye	14070
Myche is forzyuen þe þi folye	
Go in pees þi mychel treuþe	
Hap þe saued & þi reuþe	
Now art þou saued þourze þi fay	
I shal be þi kepere fro þis day	14075
Ihesus aftirwarde in hye	
Coom prechyng into betanye	
zyuyng mony seke her hele	
þe folke <i>him</i> folewed was ful fele	
Martha & maries broþer he fond	14080
Lazar þere he was wonond	
He gestened wiþ þo sistres two	
Mary & martha also	
Whenne þei wiste he wolde dwelle	fol. 82v col. 2
Of her ioye myzt no mon telle	14085
No wondir was for siche a gest	
Coom neuer eer wiþ hem to rest	
Martha was houswyf sikerly	
Aboute her seruyse ful bisy	
Mary alone martha lete	14090
And set hir tofore Ihesu fete	
Bifore his feet she set hir doun	
For to here his sermoun	
Nouþer she tent to mete ny borde	

- 14065 myche] mocheil B.
14066 loueþ] leyep B. out] *om.* B.
14069 alle] her all B.
14070 myche] mocheil B.
14071 Myche] þy mis B. þe] & B.
14072 treuþe] revþe B.
14073 reuþe] trowþe B.
14074 þourze] be B.
14075 be...kepere] þe help B.
14076 in] on L.
14078 mony] to many B.
14080 broþer] moder L.
14081 Lazar] Zakare B. he] *om.* L.
14082 wiþ þo] swiþ þes B. two] ij^o L.
14083 Mary & martha] With Martha & Mari B.
14087 wiþ...to] withoute B.
14091 tofore Ihesu] before goddis B.
14094 Nouþer] Anoper B.

But for to here goddis word	14095
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	
My sister sitteþ as 3e may se	14100
And leueþ al þe swynke on me	
Bidde hir sir þat she ryse	
And helpe me now in 3oure seruyse	
Martha martha seide ihesu þis	
In myche bisynes þou is	14105
Bisy art þou aboute mony dede	
But of oon is moost nede	
þe buttur party haþ mary chosen	
þat neuer may be fro hir losen	
Blessed was þat affliction	14110
þat mary brouzte to siche pardoun	
Al oþer þing she forsoke	
Saue to oon she hir toke	
Of alle þinge she toke to one	
Wiþouten whom is goodnes none	14115
Of goodnes no mon con telle þe tendes	14118
þat þis lord doþ to his frendis	
For is noon þat in herte may þinke	14120
Ny clerke wryte nouþer wiþ ynke	
Nor y3e may s[e] ny herte lere	
No monnes witt may hit come nere	
How myche mede to vs is di3t	
If we wol serue þat lorde ri3t	14125
Leue we now þese sistres þus	fol. 83r col. 1
For to speke of lazarus	

14099 lafte oone] besy B.

14101 leueþ] leith L. *Line repeated in Add.*

14102 ryse] aryse L.

14103 now] *om.* B.

14109 may...hir] fro her many be B. losen] loryn L.

14110 affliction] affeccioun LB.

14111 siche] þat B.

14114 Of] And L. þinge] þinges T.

14115 whom...goodnes] hym is goodes L; godenes oþere is B.

14116-7 *om.* CAddGHTLB.

14118 no mon] non B. no...con] can no man L.

14120 is] þer is LB. þat] *om.* LB.

14121 clerke] none clerk B. wryte nouþer] nothir wryte L. nouþer] *om.* B.

14122 Nor] Ne LB. ny...lere] nor ere here B.

14123 No] Ne B. hit come] com it B.

14124 myche] mohell B.

14127 For...speke] And speke we L. *After this line there is a heading in Add.*

Pis lazarus of bethany
 Had sistris martha & mary
 Muche loued he his sistres boþe 14130
 Souȝte he neuer noon wiþ loþe
 A castel was his & þeires
 Aftir her elderes þerof eyres
 To þis castel was ihesus calde
 To herborwe as bifore I talde 14135
 Soþ hit is þis lazarus
 Was seke þe story telleþ vs
 In his sekeneþ he lenged so
 Þat he hadde no foot to go
 Mary & martha were sory 14140
 For his sekeneþ & oþere mony
 His sistres serued him to honde
 Þat bounden lay in goddis bonde
 But to him þat so was bounden
 Fer þei souȝt & noon founden 14145
 Longe þei souȝt & fond no bote
 Þat sekeneþ crepte to heed & fote
 Whenne þei say hit was noon oþere
 State of couerynge of her broþer
 Counsel þei toke to ihesu to go 14150
 For her broþer ful of wo
 Of her broþer þei wolde hym say
 Þat he wel loued in langur lay
 And preye hym if his wille were
 Come se lazar þat was vnferre 14155
 Ful wel leued þei þat he
 Myȝte make him hool to be

-
- 14129 sistris] sistirs two B.
 14130 Muche...he] Mochell he louyd B.
 14132 caste[] castell þere B.
 14135 bifore I] I byfore LB.
 14136-7 *reversed in Add.*
 14139 no] not B.
 14143 goddis] seke B.
 14144 But to] For B. so was] was so B.
 14145 Fer] For L. Fer þei] Lechis fer B.
 14147 Þat] þe B. crepte] grope L. to heed] in honde B.
 14148 Whenne] But when L.
 14149 couerynge] rekenyng B.
 14150 *first to] om. L.*
 14152 þei wolde] wolde þay B.
 14153 wel] *om. L.* lay] ay L.
 14155 Come] To B. vnferre] her feere L.

Bei sende sondis ouer al Iude	
And fonde him not in þat cuntre	14159
And wite 3e wel for þis resoun	14162
Men souzt to sle him wiþ tresoun	
For þei him fond not in þat londe	
Bei fyned not til þei hym fonde	14165
Þo messangeres hendely seide	
Þe eronde þat was on hem leyde	
Þei preyed him as lord dere	fol. 83r col. 2
For his frend þat was vnferre	
Trauaile to him þat he wolde make	14170
For him & his frendis sake	
He lyp to dyze þat lele & trewe	
Lord þei seide on him þou rewre	
To þo men þat bodeword bare	
Ihesu 3af hem þis vnsware	14175
He seide go a3eyn 3oure way	
To hem 3ou sende şhal 3e say	
Þat þei not for her broþer mourne	
To deef şhal not his langur turne	
But my blis şhal by him be sene	14180
Furþer þen hit 3it haþ bene	
A3eyn þei went wiþ her vnswere	
Two dayes oure lord dwelled þere	
Þen dude he his disciplis calle	
Make 3ow redy he seide alle	14185

14158 sende sondis] sayde sendith B. Iude] Ynd L. *After 14158 there is an extra line in L:*

Bot their master cowde they not fynd

14159 And] And so L.

14160-1 om. CAddGH TLB.

14162 By reason may wele wyt ye L.

14163 souzt] þoght B. *After 14163 there is an extra line in L:*

A yet it was ayenst alle reason

14165 fyned] left L; syned B. til] to B.

14166 þo messangeres] The messenger L.

14167 hem] hym L.

14168 lord] her lorde B.

14169 his] her B.

14170 þat] om. B.

14171 his] for his B.

14174 bodeword] þe erande B.

14175 hem] him T.

14177 hem] hym B. 3ou] I L; 3ow I B. 3e] þou L; I B.

14178 her broþer] hym B.

14179 his] your L.

14181 þen] þat B. haþ] had B.

14183 Two] ij^o L.

Vnto Iude goop wiþ me now þei seide sir what þenkest þow Was þou not but litil gone Almest þere wiþ lewes slone Counsel is hit noon of frende	14190
þat 3e þiderwarde sir wende Ihesus seide why say 3e so Ten tides haþ þe day & two Who so haþ to wende any way Good is he go bi lizt of day For who so walke by nyztirtale Of disese he fyndeþ bale To þat I say takeþ good kepe Lazar oure frend is leyd to slepe To hym to wende hit is tyme For to wake hym of his swyme I haue him loued wel ofte siþe Now is tyme I sum him kyþe Sir þei seide if he slepe ouzt Doute of deþ zit is hit nouzt	14195
If he may slepe hele is at honde Ihesus þo seide 3e mysvndirstonde For 3e shal not longe tille Tipinge here to like ille He is deed þat I of say Now is goon þe ferþe day Dede & doluen boþe is he	14200
	14205
	fol. 83v col. 1
	14210

14186 Vnto] Into B.

14188 Was] Where B. þou not] not þou L. but litil]
þere bote a while a B. gone] while gon L.

14189 þere] om. B. lewes] þe lewis B.

14191 þiderwarde sir] sir þedir B.

14193 tides] oures B. two] ij^o L.

14195 is he] it is to B. of] om. L.

14196 walke] go B.

14198 takeþ] take ye L.

14199 oure] your L. to slepe] aslepe B.

14201 For..hym] Hym to wake B.

14202 wel] om. B.

14203 is] it is B. I...him] þat I it B. sum] come L. kyþe] blythe L.

14205 zit] om. B.

14206 hele] helth L. at] & B.

14207 þo] om. B.

14208 3e] he L. not] not here B.

14209 to like] to be L; 3ow liketh B.

14210 of] you L.

14211 ferþe] iijth L.

- He is not quyke þat shal 3e se
 Now am I boþe glad & bliþe
 Þat I was not wiþ hem þat siþe 14215
 Now am I aftir sende
 Þide[r]warde wole I wende
- //
- Whenne Thomas þat het didimus
 Herde þat dede was lazarus
 As ihesus had tolde þore 14220
 He seide þus & siked sore
 To his felowis seide he
 Lordyngis he seide now here 3e
 Lazarus is not in lyue
 Go we de3e wiþ him blyue 14225
 Me lust no lenger lyue in place
 But ihesu helpe of his grace
 We shul haue mys sikerly
 Of oure good frend of bethany
 Bitwene ierusalem & þis castel 14230
 Þat 3e herde me bifore of spel
 Þere mary woned magdalene
 Were of myles ful fiftene
 Þere lazarus was doluen & dede
 Ihesus coom soone to þat stede 14235
 Lazar was an hy3e born mon
 His kyn was 3itt aboute him þon
 At þat castel his frendis bade
 And myche mournyng for him þei made
 Mary and martha þe story sayes 14240

14213 is] nys L. þat...3e] as þe may B.
 14214 am I] I am L.
 14215 was not] nas L. hem] hym LB.
 14216 am I] that I am L.
 14217 Þiderwarde] Þidewarde H.
 14219 Herde] Herde tell B.
 14222 felowis] felawe B.
 14223 now] *om.* B.
 14224 in] on B.
 14225 de3e] & dye B. blyue] belieue B.
 14229 good] lorde B.
 14231 of spel] telle L; of tell B.
 14232 mary woned] wonid Mari B.
 14233 ful] *om.* B.
 14235 soone to] into B.
 14237 was] were B.
 14239 myche] mychel TB. þei] *om.* TLB.
 14240 þe...sayes] þo foure dayes B.

Had ben wepyng þo foure dayes
 Þere were fele hem to rewe
 And also mony vnbeden iewe
 Þider coom boþe oon & oþer
 To coumforte mary for hir broþer 14245

// By þis coom hem tiþonde
 Þat ihesus comynge was nyze honde
 Þat he was comen as þei bad fol. 83v col. 2
 Wiþ felowshepe þat he had 14250
 Was neuer ere martha so fayn
 Þenne wente she wepyng *him* aʒeyn
 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
 For what þing þou makest preyere
 I woot þat god wol þe here

// Be stille he seide þi broþer shal ryse 14260
 I woot wel she seide in some wyse
 On domesday wel woot I whenne
 He shal rise wiþ oþere menne
 Ihesus seide I am vprist & lyf
 Whoso leueþ in me mon or wyf 14265
 Þouze þei were dede ʒit shul þei lyue
 Suche ʒiftis may I hem ʒyue

14241 þo...dayes] þe story says B. foure] iiij^e L.

14242 hem] hym B.

14243 mony] meny an L.

14244 for] and L.

14246 hem] þere B.

14247 comynge...nyze] was comyng nere B.

14249 Wiþ] With þe B. had] lad TL.

14251 Þenne...she] Sche went B.

14252 To...*him*] She felle to his fete L. To] To his B. *him* sorwefuly] in hye B.

14253 to] om. LB.

14254 to] om. B.

14256 here] om. B.

14259-60 B inserts 11.14302-7 between these two lines.

14261 some] what B.

14262 whenne] then LB.

14263 rise] aryse L.

14265 Whoso] Who B. in] on L.

14266 Þouze] ʒeff B. shul] schuld B.

14267 may I] I may B.

And alle þat lyuen & trowen me	
Deed shal þei neuer be	
Trowestou þis she seide 3e þo	14270
I trowe þis & more also	
þat þou art goddis owne sone	
Comen among vs for to wone	
Martha sorweful & sory	
Tolde to hir sister mary	14275
And in hir ere gon she rowne	
And seide crist is comen to towne	
Do þe to speke wiþ him anoon	
Vp roos mary stille as stoon	
Toward hir maistir ron she fast	14280
Men wende she had ben a gast	
Whenne men say hir þat bi stood	
Rennande as she were wood	
Witeþ hit of mony mon	
þe teris bi her chekes ron	14285
To hir broþer graue she gas	
þere for to swonne þei seide allas	
But mary was in oþer entent	fol. 84r col. 1
Wiþ hir lord to speke she went	14289
To him she ran on knees she fel	14292
Lord she seide I wol þe tel	
My broþer lazar þi frend is deed	
And þat is to me a coold reed	14295
Haddestou lord ben þere wiþ vs	
Hadde not my broþer died þus	
Ihesus bihelde hir a stert	
And had greet reuþe at his hert	

14268 me] in me L; on me B.

14270 Trowestou] Trowest L.

14271 &] in mocheil B.

14276 she] to B.

14278 Do...to] Go & B. wiþ him] hym with B.

14279 roos mary] sche ros B.

14282-3 om. Add.

14282 hir...bi] þat be her B.

14284 Witeþ hit] Wytnessip yet L. of] om. B. mony] many a LB.

14287 þere...to] And ther she L. swonne] wonne B.

þei...allas] in þat plas L.

14289 Wiþ...speke] To speke with her lorde B.

14290-1 om. AddHTLB.

14295 And] om. B.

14296 ben þere] ther bene L. þere] here B.

14297 not...broþer] he nocht B.

14298 a] in a L.

14299 greet] om. L. at] in B.

3if þou wolt leue I seide þe	
Soone shuldestou selcouþe se	
Wherof shal greet loueword ben	14330 fol. 84r col. 2
þe folk togider gedered to seen	
þe graue lid awey þei kest	
And ihesus loked into þe chest	
To his fadir he made a bone	
And he him herde also soone	14335
Honourid be þou fadir ofte	
Wiþ þine aungels vpon lofte	
þi sone þe þonkeþ þou doun hast sende	
Of þe holy goost is kende	
Fadir I woot I am of þe	14340
And oon are we alle þre	
Flesshe haue I take among myne owen	
And 3itt am I not wiþ hem knowen	
I wole alle wite for what resoun	
þat þou hast sende me hider doun	14345
þourze me þi myztis to be spred	
Wherfore I am loued & dred	
I wole þat alle witen þat here ben stad	
Lazar wiþ þat come forþ he bad	
On lazar he 3af siche a cry	14350
þat alle herde þat stood him by	
At his biddynge he roos anoone	
He þat liggyng was in stone	
In wyndynge cloob as he was wounde	
Heed & feet boþe bounden	14355
Louse him now he seide forwhy	
I woot he lyueþ witterly	
þe folk seide þat stood amydde	
Miche trouþe hastou him kidde	

14328 þou wolt] þat þou B.

14329 selcouþe] mervayle B.

14331 togider gedered] togider L; gadird togedir B.

14332 Pe...lid] And the gravaile L. þei] was B.

14333 And] *om.* B.

14335 also] *om.* B.

14337 aungels vpon] aungell all on B.

14338 þou] þat B. hast] is B.

14345 hider doun] adoune B.

14346 to] *om.* B.

14348 first þat] *om.* B. witen] vertu L.

14349 wiþ...forþ] come forþe with þat B. come forþ] comfort L.

14353 in] vnder L.

14355 boþe] as he was B.

14359 Miche] Mochell B.

Fro þat day forþ for myche wele 14360
 Þer folwede ihesu folk ful fele

- // Soone ouer al þis tīping 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 lordyngis hertly to here
 Suche oþer herd 3e neuer I wene
 For who schulde siche wondris sene
 Make crepeles to go & blynde haue siȝt 14370 fol. 84v col. 1
 Whoso loueþ him not is malediȝt 14375
 And namely þat were þere neer
 Whenne he vp roos sir lazer
 Þese iewis þat ben felle & fals
 Þei owe him worshepe & mekenes als
 As he þat born was of her kyn 14380
 And moost coom he hem to wyn 14381
- // Þese werkis þat cryst wrouȝte gode 14384
 Menged þo iewis in her mode 14385
 Þerfore þei counseled hem amonge
 Him ouþer for to hede or honge
 His gode werkis to hem not ware
 Bur sorwe & kyndelynge of care

14360-1 *om.* F.

14360 day] *om.* L. myche] mocheLL B.

14363 Þat] Thus L. þus] *om.* L.

14364 were] was B.

14365 was...of] beffore was all B.

14367 lordyngis] lordis B.

14368 oþer] wondres B.

14370 Make] To make B. to] *om.* TLB.

14371-2 *om.* G.

14371-4 *om.* HTLB, *expanded to six lines in Add.*

14375 Whoso] Who L. not] *om.* L. not is] is not B. malediȝt] benedictē L.

14376 þat] þo þat LB.

14378 Þese] þe B.

14379 mekenes] drede B.

14380 born was] was borne B.

14381 And moost] As L.

14382-3 *Om.* CAddGH TLB.

Before l. 14384 there is a heading in Add.

14385 þo] þe B.

14386 hem] hym L.

14387 ouþer] *om.* T. for] *om.* B. or] or for to B.

14388 hem] hym B.

- A sorweful reed fro þenne toke þei 14390
 What hit was I wol 3ow sei
 Ful deuely were þo iewes þro
 Her blessed lord for to slo
 Her owne lord ful of blis
 Þat so helpful was to his 14395
 So myzty meke & mylde of moode
 So fre 3yuere of alle gode
- // Lordyngis alle wel we wote
 Oure elderes þe bibel wrote
 God loued þe icewis long biforn 14400
 Þat his swete sone was born
 Miche loue had he to hem done
 Delyuered hem fro pharaone
 Fro pharao þat was so stronge
 Þat helde hem in seruage so longe 14405
 He sent a man hem to lede
 For þat ilke cursed sede
 Moyses was þe monnes nome
 He ladde hem þour3e þe see fome
 Whil moyses was her ledere 14410
 Þe kyng was drowned & al his gere
 In wildernes wiþouten swynk
 But god fonde hem mete & drynke
 Of aungels fode had þei greet met
 And of mony bales hem bet 14415
 Miche loue gan he hem shawe
 And bi moyses sent hem lawe
 He delyuered hem of myche wo
 fol. 84v col. 2

14390 sorweful] sorow L.

14391 wol] can B.

14392 þo] þe B. þro] þo B.

14397 fre] fre a B. alle] his B.

14402 Miche] Mochell B. to] *om.* B.

14405 so] *om.* B.

14406 sent a man] sayde among B.

14407 For] Fro TLB.

14409 see] salt B. fome] in same L.

14411 gere] fere L.

14413 But] Boþe T; *om.* B. mete] boþe mete B.

14414 had...greet] þey had gode B.

14415 And of] With B. hem] he hem B.

14416 Miche] For muche L; Mochell B. gan he] God L; he gan B.

14417-37 *Not in L; half a leaf missing.*

14417 lawe] þe lawe B.

14418 myche] muchel TB.

Of lazar þat was deed also	
þat he reised & opere mo	
Of a man þat was vnferē	14450
More forsoþe þen þritty zere	14451
þe more he to þe iewis him bedde	14456
þe faster away þei fledde	
Alle þat he wiþ loue hem souzt	
þe iewis entent was euer nouzt	
þei were ful of enuye	14460 fol. 85r col. 1
To god & mon myche contrarye	
Azeyn he[r] owne holy writ	
Wolde þei not zit leue on hit	
þat seide crist shulde take monhede	
Of a mayden of her sede	14465
zit wolde þei not vndirstonde	
How Ion him baptized wiþ his honde	14467
And seide zoure saueoure is þis	14470
zitt leued þei him not iwis	
For nouzte þat he couþe do or say	
Wolde þei not of þe riȝt way	
Noon opere signe þat dide ihesu	
Mizt hem brynge to trouþe trew	14475
But for his gode dedis vchone	
Ofte souzten him to slone	
And moost ende for þat resoun	
þat he vp reised lazaroun	

- 14449 opere] many B.
 14450 Of] And of L.
 14451 forsoþe þen] þan eyght & B. þritty] xxx L.
 14452-5 om. HTLB.
 14456 him] hem L.
 14457 þe] þe more B.
 14460 ful] euer ffull B.
 14461 myche] ay B.
 14462 her] he H.
 14463 on] of B.
 14464 þat] þay B.
 14465 mayden] woman B.
 14467 him baptized] þe baptist B.
 14468-9 om. CAddGH TLB.
 14471-90 Not in L; half a leaf missing.
 14471 him] om. B.
 14472 or] ne B.
 14474 Noon] þo B. signe] signes B.
 14475 brynge] not bring B.
 14477 to] forto B.
 14479 vp] om. B.

- Fro þat day þei did hem payne 14480
 Þat he & lazar boþe were slayne
 Ihesu for folk þat to *him* felle
 Lazar for he did of *him* spelle
- Þis cursed folk wiþ þis mystrow
 Wolde *ihesus* slee but þei must how 14485
 Þei wiste not how to bigynne
 Þei seide we most fynde *sum* gynne
 How þat he may dampned be
 Anoon þei made a greet sembele
 Wiþinne an hous of þat *toun* 14490
 Of her owne dampnacioun
 How þei myzte þat tresoun make
 Raunsoun wolde þei noon take
 He is þei seide wondir wyse
 Al þe world wole wiþ *him* ryse 14495
 Al þe world to *him* wole bowe
 And if he lyue in *him* trowe
 And men of rome shal come may falle
 And take oure places & folk wiþalle
 First oure lo[n]d 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
 Bisshop he was of þat cuntre
 Bettur *him* were he neuer had be 14505
 Bisshopis were þei þo aboute

14480 hem] hym B.
 14482 for folk] forsok B.
 14483 Lazar] Zakare B.
 14486-7 reversed in Add.
 14486 wiste] nist B.
 14489 a] om. B.
 14490 þat] þe B.
 14491 Of] To here B.
 14495 wole] wold L. wole...*him*] with hym will B.
 14496 wole] wold L.
 14498 shal] may B.
 14499 places] place LB. &] our B.
 14500 lond] lord H. reue] to reue B.
 14501 to] om. B.
 14502 a mon] one B.
 14505 *him*...he] it had hym B. had] haue B.
 14506-7 om. F.
 14506 þo] all B. aboute] alowte L.

- Vchone but his twelf moneþe oute
 Caiphas seide gode men aboute 3e wate
 In goostlynes I holde 3oure state
 Folweþ me & my counsaile 14510
 And I hope hit shal availe
 3e vndirstonde not al þat I
 Woot & knowe bi prophecy
 A mon shal in honde be take
 Dampned & deed for pepul sake 14515
 Sooþ hit is þus shal hit be
 Þis ilke ihesus þis is he
 De3e allone forsoþe he shalle
 Ar þe folke shulde perisshe alle 14519
 To sle ihesu alle þei hizt 14522
 And þerto þere trouþis plizt 14523
- // Caiphas spake þere þo 14526
 Þese wordis & oþere mo
 Of ihesus deþ as I 3ow tel
 And seide þat he wiste wel
 Þat he coom to dizge wiþ wille 14530
 And so prophecyes to fulfille
 Fro þenne þei souzte wiþouten awe
 Ihesu for to brynge of dawe
 Ihesu wolde no lenger be
 Þere þei myzte him here or se 14535
 In effrem he dwelt þat tyde
 A cite a wilderness bisyde
 Wiþ his disciplis dwelt he þare
 He wist þe iewis wolde him forfare
 If þei myzte hond on him lay 14540
 But 3it was not comen þe day
 Þat he wolde to deþe be done

14507 twelf] xij L.

14509 goostlynes] goostely lyffes B. I] ye L

14511 I] ye L; 3itt I B.

14512 not al þat] alle not L.

14515 pepul] þe peple B.

14516 Sooþ...is] Boþe is it þus & B.

14517-40 *Not in L; half a leaf missing.*

14519 Ar] Or B. shulde] om. B.

14520-1 om. CAddGHILB.

14523 plizt] þey plight B.

14524-5 om. CAddGHILB.

14533 of] hym on B.

14535 þei] þat þay B.

14542 wolde...deþe] to deþe wolde B.

But hit was comynge aftir soone
 Þese Iewis dide euer wiþ *him* stryf
 No mon more þat were in lyf
 His disciplis were ful woo
 Þat her maistir was hated so
 Namely of hem þat he
 Shulde moost serued & loued han be

14545
 fol. 85v col. 1

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

14550

14555

14560

14565

- 14543 was comynge] schall come B.
 14544 dide] *om.* B. stryf] did stryue B.
 14545 mon] men TB. in] on B.
 14548 Namely] And namely B.
 14549 moost...han] of most honorid B. loued] leuid L.
 14550 chosen *zow*] chose þo B. twelue] xij L.
 14551 twelfþe] xij L.
 14552 hit] *om.* B.
 14553 Bi] In L.
 14555 fel] þat fill B. worst] wist þe B.
 14557 Pennes] Thereyn L; Fro þens B.
 14558 cuntre] cite B.
 14560 Iude] Ynd L.
 14563 men] þey B. clepeþ] clepyd L; callid B.
 14564 *ihesu*] to *Ihesu* B.
 14565 Þese] The L.
 14566 Iude] Ynd L.
 14567-87 Not in L; half a leaf missing. 14567 ends thy werk may opyn fynd L.
 14567 þi ... open] may þy werkis B. werke] werkes T. se] fynd L.
 14568 we] I B.

- Of any frenshepe elliswhere 14570
 We woot moost are þei þere
 Her feste is now go we þon
 For þider gooþ mony mon
 Hit is not skil þou þe wiþdrawe
 But bede þe forþ to men to knawe 14575
 If þou wolt haue þi werkis kidde
 þou most þe drawe þe folk amydde
 þat þei may þe se and here
 And loue þe for þi signes sere
 He þat loueword wol [h]aue in nede 14580
 Bodily forþ he mot *him* bede
 Frendis seide ihesu ze woot nouzt
 Anoper þing is in my þouzt
 þe world I woot hateþ not zow
 Hit hateþ me forsope now 14585
 Me & myne werkes alle fol. 85v col. 2
 And alle þat to my trouþe wol falle
 Hit con not hate zow witterly
 But me hit hateþ & no ferly
 For 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 ze to feste if ze wole so
 I haue no tome to come þerto 14595
 I haue no tome þider to fare
 Fewe men louynge haue I þare
- // þei went allone & laft hym þus
 And priuely folwed hem ihesus
 Pryuely sewed he hem vnsene 14600

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

Wolde he not haue knowen bene
 Nouþer of Iewis ny of his owen
 Wolde he not þerne be knowen
 He wiste þe Iewis bifore sware
 þei wolde him no lenger spare 14605
 þe felouns þat wolde him haue slayn
 Fast aftir ihesu gan þei frayn
 As witteles men so þei lete
 Where þei seide is þe prophete
 Whi is he not come Ihesus 14610
 Now shulde he shewe his maistrius
 At þe port salomoun
 Coom oure lord into þe toun
 Þere he fonde bifore him
 Mony felouns Iewis grym 14615
 Anoon as þei wiþ him met
 Soone he was aboute biset
 Þerne bigon þei for to route
 And faste to geder him aboute
 Allone ihesus hem stood amyd 14620
 Kenely þei him aresoun did
 At oure feste seide þei are 3e
 Miche asked wherfore seide he
 For þou art so dred wiþ alle
 And men wol goddes sone þe calle 14625
 3if þou be he þe soþe þou showe
 And do þe folk þe for to knowe
 Soþ is hit · I hit am seide he
 Wiþ goddes owne sone speke 3e
 But wel woot I 3e leue nou3t 14630

fol. 86r col. 1

- 14601 haue] *om.* L.; be B.
 14602 Iewis] þe Iewis B.
 14603 knowen] aknowen B.
 14604 þe] beffore þe B. bifore] *om.* B.
 14606 wolde him] hym wolde B.
 14607 gan þei] þay did B.
 14609 þei] is þey B. is] *om.* B.
 14611 shulde] schul B. his maistrius] maystry to vs B.
 14617 Soone] Anon B.
 14620 hem] *om.* L. hem stood] stode hem B.
 14621 Kenely] Kendly L; Vnkyndely B. aresoun] reason L. did] sayde B.
 14622 feste] feet T. seide þei] þey sayde B.
 14623 Miche] Mochell B. wherfore] wherof L; afftir wherfore B.
 14624 so dred] dred so B.
 14625 men] all men B. goddes...þe] þe god son B.
 14628 Soþ...hit] þe soþe it is B.
 14629 owne] *om.* B.

Þe werkis þat of me are wrouȝt
 Þat vche day ȝe se wiþ siȝt
 Miȝt not be do wiþ moȝnes myȝt
 ȝe trowe me not I woot wele
 Nor ȝe loue me neuer a dele 14635
 For ȝoure herde holde ȝe not me
 Þefore my sheep may ȝe not be
 Aboute to saue ȝow haue I bene
 Þouȝe my trauaile be litil sene
 ȝe nyl me loue nor leue here 14640
 But my sheep þat ben me dere
 Into my paradis þat blis
 Wel shal I hem þidir wis
 On domesday shal þei stonde
 My blisse to haue on my riȝt honde 14645
 In lyue þat þei shul neuer leue
 Þat ȝifte shal nomon hem reue
 Witeþ þat I ȝow drede no þing
 He þat of heuen is lord & kyng
 My fadir he is ȝe vndirstande 14650
 And him I drawe to my warande
 I am his sone ihesu þat shalle
 Bringe þis world out of þralle
 But litil while þerynne am I
 Hastily shal I passe þerby 14655
 Not for þi wel shal I kepe
 Þat he me tauȝte my fadir shepe
 From al woo I shal hem were
 Helle shal no þing hem dere
 I haue greet myȝt & shal haue more 14660
 For we beþ oon & shul euermore

-
- 14633 not be] non by L. wiþ] by L.
 14636 For] Of L. holde] here B.
 14638 saue] haue L.
 14639 Þouȝe] ȝeff B.
 14640 loue...leue] trow ne liff B. nor] ne L.
 14641 me] my LB.
 14642 my] om. B.
 14643 wis] wyssh L.
 14645 My...haue] On domysday B.
 14646 In] In þat B. þat...neuer] schull þey euer B.
 14650 ȝe] I L.
 14651 And] om. TLB. drawe] take L.
 14655 Hastily] For hastely B.
 14657 he me] hem B.
 14658 woo] euill B.
 14659 Helle...þing] Þat no euill schall B.

- Pis is soop my fadir & I
 Are al oon now witterly
 So þat we by noon art
 May not ben in twynne part 14665
- // Lewis þis þouzte no þing good fol. 86r col. 2
 Almest wex þei þo wood
 Þei loked on *him* loop & grym
 And skornefully mysseyden *him*
 Bitwene hem saiden þei in stryf 14670
 Loke he skape not wiþ his lyf
 Hit were worþi to stone *him* soone
 Ihesus seide why what haue I done
 Or wrouzt azeyn 3ow any weyes
 For þou art goddis sone þou seyes 14675
 I say þe soþ þat shul 3e se
 For good dede wol 3e stone me
 For whiche of my gode dedis one
 Is hit now 3e wole me stone
 For þi gode dedis seide þei 14680
 We wole not stone þe parfey
 But for þi dedis azeyn 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 riȝt wol mynne
 We may not be partid in twynne
 Gop lokeþ þe sawes of 3oure lay
 And vndirstondeþ what þei wol say
 In 3oure bokis 3e may hit fynde 14690
 But if 3ou self be ful blynde
 3oure owne bokis con 3e not spelle

14663 Are...now] Alle ar oon L. al oon] allon B. now] *om.* B.
 14665 in] on B.
 14666 Lewis...þouzte] Þes Lewis þoght þis B. lewis] I wys L.
 14667 þo] ny L.
 14669 skornefully mysseyden] loþfully þey scornid B.
 14671 his] þe B.
 14676 þe] *om.* B. 3e] þe L.
 14679 Is hit] Hit is L. stone] slone B.
 14681 We wole] Will we B.
 14682 oure] þe B.
 14685 3us] Þus L; Þo B. is hit] yt is L.
 14687 partid] departid L. in] on B. in twynne] atwynne L.
 14688 sawes] bokis B.
 14690 3e...hit] may 3e B.
 14691 3ou] your LB.

Dyuerse marchaundise chepond	14723
Oxen kyn & sheep þei solde	14726
And þere þei her penyes tolde	
And ihesus at hem was tene	
And kest hem out al bydene	
Boþe biere he cast out & beest	14730
Lafte he noon meest nor leest	
þe chaungeours for þat gilt	
Her bordis ouerkest her penyes spilt	
Her seges þat þei inne sete	
He cast hem down vndir her fete	14735
Wolde he neuer of hem blyn	
Til alle were oute þat was þerin	
Among þo men þat I of tolde	
Were somme þat doufis bouzt & solde	
Aȝeyn hem was he kene & crous	14740
And seide goþ out of my fadir hous	
My hous shulde be bi riȝt resoun	
Hous of preyer & orisoun	
And ȝe hit make & þat me greues	
A den to recett inne þeofis	14745

When þei had þis sene þe iewis
 To blake þo bigon her brewis
 Meister þei seid wondir þinke vs fol. 86v col. 2
 Why þat we þe suffere þus
 What maner signe do con þow 14750

14723 Dyuerse marchaundise] Dise marchauntis B.

14724-5 *om.* CAddGHTLB.

14726-7 *reversed in Add.*

14726 &] *om.* B. þei] he B.

14727 þere þei] they ther L. penyes] pens B.

14728 And] As L. at...was] þa þe as was in B.

14731 nor] ne B.

14732 for þat] had for her L.

14733 Her] þe l. ouerkest her] ovirlyft þe L. penyes] mony B.

14735 her] *om.* B.

14737 were] was L.

14738 þo] the L; þes B.

14740 kene] kynd L.

14741 out] *om.* L.

14742 bi] *om.* B.

14744-5 *reversed in Add.*

14745 recett] restyn B.

14746 þis] *om.* B. iewis] Iewis þis B.

14749 þus] vs L.

Wherefore we shulde þe þus bow
 Oure lord hem 3af þis vnsware
 But þei wist not what hit bare
 3if 3e þis temple felle to grounde
 I shal hit reise in litil stounde 14755
 Al hol wiþinne þe þridde day
 I shal hit reyse þe soþe to say
 Þe iewis vnswered him wiþ yre
 Now art þou a selcouþe syre
 Hit is but foly þi talkyng 14760
 Also impossible þing
 Whenne kyng salomon in blis
 Had al þat he wolde haue iwis
 In al his wele he was to wirche
 Fourty 3eer aboute þis chirche 14765
 Til hit was made as hit is now
 And now greet wondir seistow
 To felle hit doun wiþouten fere
 And in þre dayes vp to rere
 But firste wolde fourty 3eer be past 14770
 Ar þi myzte wolde hit doun cast
 But þei wist not ihesus entent
 By his owne body he hit ment
 And late hem struye hit as þei did
 And he to ryse on day þe þrid 14775
 Whenne ihesus had seid þis & more
 Þei laft him riȝt þore
 Þei laft him þere & went her way
 Miche on him gon þei myssay
 Þei him helde her fulle foo 14780

14751 shulde] shulle LB. þe þus] to þe B.
 14753 bare] were B.
 14755 hit reise] vprays it B. litil] a B.
 14756 þridde] iij^e L.
 14758 him] hem L.
 14759 selcouþe] wondir B.
 14761 Also] And also TLB.
 14765 Fourty] xl L.
 14767 now] how B. seistow] hastow B.
 14769 vp] it vp L. to] it B.
 14770 fourty] xl L.
 14771 wolde] shuld L.
 14772 But] Alle L.
 14773 hit] om. B.
 14774 struye] sle B. hit] hym L.
 14775 to] om. B. on] þe B. þe] om. B.
 14779 Miche...þei] And faste þey gan hym B.

And seide who herd euer mon say so	
Somme seide ouþer is he prophete	
Or crist himself to mon ful sete	
But of o þing in were be we	
We woot þat Ioseps sone is he	14785
þei are of a kynde of galile	
Pere by þat ilke cuntre	
Of a castel be þei certeynely	fol. 87r col. 1
Werfor was born kyng dauy	
þe toun of bedleem þat is	14790
þe book þerof bereþ witnys	
Somme seide to oþere þon	
þenne is good þis ilke mon	
þat of bedleem kynde is nouzt	
Betake & to deþe brouzt	14795
He is knowen in his kip	
His fadir & his modir wiþ	
Of galile is he born & geten	
And so þis may not be forzeten	
Openly biforne vs alle	14800
He doþ him goddes sone to calle	
Oure folke ben foolis & þat is sene	
þat ryse þus wiþ hym bidene	
Whenne men of him herde & sawe	
Of hym stood þei mychel awe	14805
And [seide] faste is he þryuen	
And myche grace is him zyuen	
Kyng salomon in his blis	
Had neuer siche hap as he þis	
For to him was þe lawe bitauzt	14810
þat he himself bi lernyng lauzt	

14781 say] do B.

14782-14960 Not in L. A leaf is missing.

14782 prophete] a prophet B.

14783 mon] som B.

14784 But] om. B. in] om. B.

14786 a] þe B.

14789 Werfor] Wherof TB.

14793 is] is he B.

14800 Openly] And oponly B.

14801 to] om. B.

14802 Oure] þes B. &] om. T.

14803 þus] om. B. bidene] þus bedene B.

14806 seide] om. H.

14807 myche] muchel TB.

14808 in] in al TB.

Nor þe prophetis wyse þat wore zit þei of <i>sum</i> mon hadden lore But þis mon sip he coom in werd Of suche anoþer neuer we herd	14815
þat neuer of mon lered he lawe And to <i>him</i> is þer no 3eynsawe In his hert is al purueide What he wol saye hit is seide 3erne haþ he vs ouercomen	14820
Longe ar he for vs be nomen For þou3e þe riche be not his frendis þe pore wiþ wille wiþ <i>him</i> wendis þenne coom þei to þe phariseus Of alle were þei moost sh[r]ewis	14825
And þo þei asked hem on hy What is he þat goddes enemy Haue 3e <i>him</i> take þei seide nay	fol. 87r col. 2
Wherfore sende we 3ow quad þay But to take <i>him</i> if 3e mou3t A3eyn <i>him</i> may we do nou3t He haþ vs wonne wiþ maystry We wole shewe 3ow skile why Suche a mon wiþouten wene Was neuer in erþe herde nor sene	14830
A3eyn his word may noon stryue Be he of resoun neuer so ryue Allas þei seide haþ he 3ow shent Wher any of 3ouris be to <i>him</i> went Wher he haue giled wiþ his art	14840
Any lordyng of oure part We sory men what may we say Know we not þe writen lay þis ilke mon wol vs shende þenne seide oon was his frende	14845

14812 Nor] Ne B.

14813 þei] þey had B. mon hadden] men B.

14814 in] in þis B.

14816 lered] lerned T. he] om. B.

14817 no 3eynsawe] non a3ensawe B.

14825 shrewis] shewis H.

14830 to] forto B.

14831 A3eyn] Bote a3ens B.

14833 shewe 3ow] 3ow schew B.

14835 nor] ne B.

14836 A3eyn] A3ens B. noon] no man B.

14837 resoun] wisdom B. *After this line there are two extra lines in Add.*

14845 was] þat was B.

- Nichodeme bi name higte
 He spake & seide for ihesu rizte
 Me pinkeþ lordis bi þe lawe
 Þat I for me to warant drawe
 Wiþouten dome shal noon dede be 14850
 And but in synne take were he
 If þat 3e redily wole loke
 3e shul hit fynde writen in boke
 If any man were take for ou3t
 He shulde bifore iustise be brou3t 14855
 And if hit were suche a wyte
 Þat he my3te not him of quyte
 Þenne shulde men his dome 3yue
 For to dy3e or for to lyue
 Wiþ him holdestou þei seide we se 14860
 For 3e are boþe of galile
 But we may fynde hit nowhere
 Þat oure crist shulde be born þere
 But of bedleem of dauid kynde
 Þis is soop as 3e shul fynde 14865
 Þei went hoom at þat siþe
 In wrappe & woo ful vnblife
- S**trongly was þis folk feloun fol. 87v col. 1
 Of litil witt wiþouten resoun
 Bitau3te to þe fend grym 14870
 Noon edder more ful of venym
 Of wicked wille & euel mood
 A3eyn her owne flesshe & blood

14848 lordis] lordyngges B.

14850 shal...dede] none dede schul B.

14851 And but] Bote 3eff B.

14853 3e] We T.

14854 take for] so take B.

14856 hit] he B. suche] of swich B.

14857 not...of] hym nocht B.

After l. 14859 there are two extra lines in Add.

14860 þei seide] om. B.

14863 Þat oure] How B.

14865 as] om. B.

14866 at] all at B.

14868 Strongly was] Strong were B. feloun] of felon B.

14869 Of] With B.

14870-1 om. B.

14872 Of] With B.

14873 A3eyn] A3ens B. & blood] þay stode B.

He wolde him bowe þo þertille
 Frely of his owne wille
 He say þe tyme comyng nyȝe
 Þat he for monkynde wolde dyȝe
 To bye hem out of her care
 14910
 Þat wiþ þe fend dwellynge ware
 He wolde hem vnbynde in dede
 fol. 87v col. 2
 For him þouȝte hit was nede
 For to suffere peynes grym
 Monnes soule to haue to hym
 14915



ff þe passioun spe
 ke we here ·
 14934
 How he vs bouȝt
 Ihesu dere
 Secundum euan-
 Gelistam ·

Ihesus went toward Iherusalem :
 Goynge vpon his fete .
 And he coom to a litil hil :
 men clepeþ olyuete .
 14940
 Six dayes bifore paske :
 wiþ his he wente þat strete .
 To his disciplis þat he ledde :
 þese wordis spake he swete .

// Wite ȝe breþer why he seide :
 14945
 I wende aȝeyn so snelle .
 Hereþ now & vndirstond :
 þe soþe I wol ȝow telle .
 Þese iewes ben ȝe hit knowen :
 a folke wondir felle .
 14950
 Thei wol me neuer loue iwis :
 for nouȝt þat I hem spelle .

14906-7 *om.* B.

14910-1 *om.* CFAdd.

MS B omits 11.14916-17288, and replaces them with a translation of part of the *Meditationes Vitae Christi*. See below, Appendix C. MS Add also breaks off here.

14916-33 *om.* HTLB.

14918-21 *om.* CF.

14924-5 *om.* CG.

14928-9 *om.* CF.

14932-3 *om.* C.

14936 euangelistam] Euangelium T.

14937 toward] towards T.

14940 olyuete] hit Olyuete T.

14950 a] And T.

14951 loue] leue T.

- // For loue nor awe ny for no signe ⁊
 þat I for hem haue wrouzt .
 Wiþ mony signes ze haue seen ⁊ 14955
 þat I haue on hem souzt .
 But al my trauaile now I se ⁊
 stondeþ me for nouzt .
 Now tyme is monnes son to dyze ⁊
 & monnes kynde to be bouzt 14960
- // To þat castel he seide ze go ⁊
 ze seen azeyn 3ow stonde
 Þere shal ze fynde an asse beest ⁊
 wiþ hir fole done in bonde .
 Goop & feccheþ hir me if any mon ⁊ 14965
 leye vpon 3ow honde .
 To lette 3ow seye þat ze haue ⁊ fol. 88r
 Þe lord to 3oure waronde .
- // Þe meke asse þat ze þere fynde ⁊
 soone þat ze hir vndo . 14970
 Out of hir bonde & if any ⁊
 aske 3ow whor to .
 Seye þat 3oure lord hap ⁊
 wiþ hem for to do .
 And shal no man 3ow saye but good ⁊ 14975
 þe place is 3ondir lo .
- // Soone þer wente disciplis two ⁊
 to þat same castel .
 Þis asse þei souzte & fonde hir bounde ⁊
 bi a post ful snel . 14980
 Brouzte þei nouþer on hir bak ⁊
 sadel nor panel .
 To her lord þat þo was clad ⁊
 nouþer in silke ny sendel .

14965 &] *om.* L.

14966 ayen you wythstond L.

14967 To...3ow] Loke ye L.

14970 þat] *om.* L.14971 &] *om.* T.14974 for] *om.* L.

14975 And] There L. 3ow saye] sey you L.

14977-82 *copied in the following order in L:*

14979-82, 14977-8.

14977 two] ij^o L.

14982 nor] nouþer T; ne L.

14984 nouþer] nor L. ny] nor L.

- // My frendis he seide wite 3e why ˆ
 I wende now to þis toun .
 Þe soþe now shul 3e knowe ˆ
 al my pryue resoun .
 Þe tyme is comen þat I shal now ˆ
 suffer my passioun . 14985
 Þe feest is comen demaye 3ow not ˆ
 but makeþ my rydyng boun .
- // Now he seide shal wommannes sone ˆ
 in monnes hondis be cau3t .
 Þei shul him take & deme to dy3e ˆ 14990
 wiþouten any sau3t .
 And wiþ tresoun him done on tre ˆ
 as hit bifore was tau3t .
 He shal be dede and ryse also ˆ
 wiþinne þe þridde nau3t . 14995
- // Þei caste her cloþis on þis asse ˆ
 and made on hir his sete .
 Soone aroos þe word þen ˆ
 He was comynge bi strete .
 Þe folk þat coomen to þat feest ˆ 15000
 mony for ioye dide grete .
 Þe sympel folke of þat toun ˆ
 þei wente him for to mete .
- // Wiþ alle þo myrþes þat þei my3t ˆ
 derworpely þei him mette . 15010
 Wiþ harpe & pipe horne & trumpe ˆ
 þe weye þei him bisette .
 Olde & 3onge lasse & more ˆ
 wiþ o word þei him grette .
 Welcome saueour longe hastou be ˆ 15015
 bi þe shal al be bette .

14988 al] of alle L.

14992 my rydyng] you reddy L.

14994 hondis] honde T.

15001 Þei] Þe T. þis] the L.

15007 sympel] synfull L.

15009 þo] the L.

15010 derworpely] devoutely L.

15012 þe] Þei H.

15013-20 copied in the following order in L:

15017-20, 15013-6. Marginal signs indicate the correct order.

15016 shal al] yt shal L.

- // Þe lordyngis & þe ryche men ˆ
 þat while on bak þei drouȝe .
 And tempred resouns wondir faste ˆ
 to take ihesu wiþ wouȝe . 15020
 Þei mourned whil þe pore men ˆ
 & þo children louȝe .
 Biforn her kyng childer cast ˆ
 braunchis broken of bowȝe .
- // Somme cast her clopis down ˆ 15025
 amydwarde þat þrong .
 Þe strete to sprede wiþ cloop & floure ˆ
 his asse on to gonge .
 Þe folke bifore & bihynde ˆ
 worshiped him wiþ songe . 15030
 Osanna lord welcome þou be ˆ
 where hastou ben so longe .
- // But þo childre þat were weyke ˆ
 among þat prees to go .
 Ouer walles and wyndowes ˆ 15035
 leyde her hedis þo .
 Bihelde her lord þere he com ˆ
 away was al her wo .
 Alle songe þei wiþ o mouþ ˆ
 of myrþe solas also . 15040
- // Gloria laus þat is worshepe ˆ
 lord haue þou now & ay .
 Kyng & cryst & raunsonere ˆ
 of folk þat ben in fay .
 To þyne owne welcome þou be ˆ 15045
 þere þou art comen today
 Þou take to þonke þat we þe do ˆ
 Sicke worshepe as we may . fol. 88v
- // Osanna kyng to þe we crye ˆ
 a song of swete steuene 15050

15020 wouȝe] vow L.

15022 þo] the L.

15023 her] this L.

15024 broken] brode L.

15030 worshiped] worship L.

15036 hedis] hondes L.

15043 first &] om. L.

- No lasse be þou loued in erþe ˆ
 þenne þou art in heuene
 Of israel þou art kyng ˆ
 þat ou3te men knowe euene
 And comen also of dauid kyn ˆ
 hizet noon con neuene 15055
- // Come now forþ blessed kyng ˆ
 oure lord bi þi name
 þe welcomeþ þyne owne folk ˆ
 wiþ greet Ioye & game 15060
 Of þi worþi werkis lord ˆ
 fer is spred þe fame
 Welcome lord þat helest alle ˆ
 & bote 3yuest to lame
- // Come now forþ oure saueour ˆ 15065
 we han desired þe
 Þou art kyn[g] of israel ˆ
 whoso þe soþe con se
 By prophecye bifore was seid ˆ
 þat þou born shuldest be 15070
 Of good kyng dauid kyn ˆ
 & of þe rote of lesse .
- // Osanna sir kyng com forþ ˆ
 þei cryed lasse & more
 To þyn owne for we ben þyne ˆ 15075
 to lerne on þi lore
 Blessed be þou & þe tyme ˆ
 þou born were þerfore
 For kyn[g] so hy3e comen to toun ˆ
 herde we neuer of ore 15080
- // Welcome be þou lord þei seide ˆ
 dwelle not vs wiþoute

15056 hizet...con] no hier can we L.
 15057 blessed] our blessid L.
 15067 kyng] kyn H.
 15069 was] vs L.
 15071 kyn] om. L.
 15073 sir] om. T. com forþ] confort L.
 15076 lerne] lyf L.
 15079 kyng] kyn H.
 15082 dwelle not] duellyng L.

- To þis greet solempnite ˆ
 welcome wiþouten doute
 Þei ledde him into þe toun ˆ 15085
 greet was þat route
 To þe temple wiþ myche song ˆ
 on euery side aboute
- // Þis is oure saueour þei seide ˆ
 þat comeþ to vs now 15090
 Ihesus [is] his name ˆ
 He comeþ al for oure prow
 Þe dede may him not wiþstonde ˆ
 but to his bidding bowe
 Mony seke haþ he heled ˆ 15095
 men owe him to alowe
- // Longe haþ he ben away ˆ
 longe aftir him vs þouȝt
 Twelue or mo barfot men ˆ
 haþ he wiþ him brouȝt 15100
 And on her feet were þei sore ˆ
 þefore of hem vs rouȝt
 Oure manteles vndir hem we spredde ˆ
 opere hadde we nouȝt
- // Now is he comen þat is oure kyng ˆ 15105
 to synge lat vs go
 We wende to haue forgoon him al ˆ
 þefore was vs ful wo
 Welcome is he fro now ˆ
 he shal nomore go so 15110
 For wo is him þat may him holde ˆ
 And leteþ him parte hem fro
- // Whenne þo princes & riche men wist ˆ
 of al þis bere
- 15087 myche] muchel T.
 15088 on euery] euer L.
 15091 is] om. H.
 15092 he...al] alle is L.
 15093 may him] can L.
 15099 Twelue] xij L.
 15102 of hem] on hym L.
 15107 forgoon] forgotyn L.
 15109 fro] for L.
 15112 hem] him T.
 15113 þo] the L. riche] right L.

- þei bicoom soryere ˆ 15115
 þen euer er þei were .
 Bitwene hem þo cursede men ˆ
 mened her matere
 To cayphas In soone þei went ˆ
 & gedered hem in fere 15120
- // Lordyngis seide cayphas ˆ
 myn hert is wondir sore
 For þis ihesus þat is so wys ˆ
 & so fer in lore
 Hit is sene þei folewen him alle ˆ 15125
 boþe lasse & more
 Siche anoþer neuer was ˆ fol. 89r
 siþ any worldis wore
- // Greet wondir is to telle ˆ
 his werkis mony one 15130
 We se þe folke falle him to ˆ
 þere as he haþ gone
 Alle oure lawes he wol fordo ˆ
 & al oure folk anone
 Wole he do vpon vs rise ˆ 15135
 breke vs euery bone
- // Al þis world is to him turned ˆ
 as 3e now may se
 Þerfore my reed I wole 3yue ˆ
 hereþ now to me 15140
 Bi þis mon þis is soþ ˆ
 þis world shal lost be
 And he be deed hit shal be brou3te ˆ
 al to sauete
- // Better hit is þat o mon di3e ˆ 15145
 þen al þe folk be lorn

15116 þen] they then L. er...were] they were ere L.

15118 mened] mevid L.

15123 is] was T.

15125 sene] sone L.

15133 lawes] lawe TL. wol] hath L.

15134 al] om. TL.

15136 breke vs] brekes L.

15144 sauete] vanyte L.

15146 folk] world L.

- And þat þis ilke *ihesus* ˆ
 be take erly to morn
 Hit may not be done bifore þis folk ˆ
 þouze we had sworn 15150
 But lenger þen þis feest be don ˆ
 beþ he not forborn
- // *Ihesus* prechyng vche day ˆ
 stably in temple stoode
 Vche nyzte to olyuete ˆ 15155
 to þat mounthe he 3oode
 Þere he wip his disciplis lay ˆ
 so him þouzte gode
 Euery day to folke he 3af ˆ
 of goddis worde þe fode 15160
- // Whenne þat swete myzty kyng ˆ
 was comen to þat tyde
 þat in his swete wille was set ˆ
 þat he for monnes pride
 Wolde suffere peyne & passioun ˆ 15165
 He nolde no lenger abyde
 But buxomly hymself he bed ˆ
 to al þat wolde bityde
- // Ful mony sory sikyng ˆ
 þo sunk into his hert 15170
 His flesshe was doutyng for deþ ˆ
 þat kyndely wolde haue querte
 Hit was ful shyynyng for þe soor ˆ
 & no wondir for smerte
 þat his mychel charite ˆ 15175
 for vs to suffere him gert
- // Þe þre dayes were al goon ˆ
 & þeþe ferþe on honde
 His disciplis no wondir was ˆ

15152 forborn] forlorn L.

15153 *Ihesus*] Thus L.

15158 so] as þer L.

15166 abyde] byde TL.

15168 bityde] abide L.

15169 sory] sore L.

15173 Hit] He L.

15177 þre dayes] third day L.

15178 &] *om.* L. ferþe] *iiijth* L.

- bigonne to be doutonde 15180
 Sir þei seide telle vs now ⁊
 & we shul vndirstonde
 Shul we any paske ʒow diʒte ⁊
 owhere in þis londe
- // The lord loked hem vpon ⁊ 15185
 and vnswered hem ful swete
 Goþ towarde þe toun he seide ⁊
 a mon shul ʒe þere mete
 A watir vessel in his hond ⁊
 aʒeynes ʒow in þe strete 15190
 Goop wiþ him he shal ʒow brynge ⁊
 to an In ful mete
- // Folweþ forþ þat ilke mon ⁊
 mekely þat ʒe hye
 To þe lord of þat hous ⁊ 15195
 seiþ on my partye
 Þat he lene vs sum celere ⁊
 to make my maungerye
 And he ʒow shal delyuer oon ⁊
 & þat ful priuely 15200
- // Þei wente forþ into þe toun ⁊
 wiþ þis mon þei mette
 Wiþ a vessel in his hond ⁊
 watir for to fette
 He ladde hem into his lordis hous ⁊ 15205
 & þei him feire grette
 And he hem lent a selere ⁊
 at mete in to be sette fol. 89v
- // Whenne þis hous was comely diʒt ⁊
 Þer was no lengir abyde 15210
 Ihesus coom wiþ his felawis ⁊
 þat litil loued pryde
-
- 15186 hem] *om.* L.
 15188 shul ʒe] ye shulle L.
 15195 To] *om.* L.
 15197 lene vs] leve you L.
 15198 my] in T; your L.
 15199 ʒow...delyuer] wille delyuer you L.
 15204 for] wiþ T; *om.* L.
 15209 Whenne] *om.* L. comely diʒt] right comely L.
 15210 was] is L.

- Hit was a swete company ˆ
 wa[s] gedered at þat tyde
 Þe Lord was to soperes set ˆ 15215
 his felowis him bisyde ˆ
- // Iudas of þe twelue ˆ
 was oon þat Scarioth hiȝt
 Ihesus Aumenere he was ˆ
 but he was malediȝt 15220
 Wiþ þe Iewis had he spoken ˆ
 bifore on þat nyȝt
 His owne lord for to selle ˆ
 as fully as he myȝt
- // Þe lord was to þe soperes set ˆ 15225
 þe mete alreȝy boun
 Vp he toke his holy hond ˆ
 & ȝaf þe benisoun
 Þerne he toke þe breed & brake ˆ
 as hit is red in toun 15230
 To his disciplis he hit toke ˆ
 & seide þis sermoun
- // Takeþ & eteþ of þis breed ˆ
 for flesshe is hit myne
 Þat shal þis same nyȝt be lad ˆ 15235
 for ȝow to myche pyne
 Siþen þe chalis vp he toke ˆ
 and blessed þat wyne
 And ȝaf hem alle þerof to drynke ˆ
 ful dere to devyne 15240
- // Drynkeþ alle of þis he seide ˆ
 for whi hit is my blode
 Þat for ȝow shal be shed ˆ
 & for monkynde on rode
 Wherne seynt Ion his good cosyne ˆ 15245

15214 was] wa H.

15215 Þe] This L.

15217 þe] þo T. twelue] xijth L.

15234 is hit] yt is L.

15236 for] from L. myche] mychel T.

15237 chalis] vessell L.

15241 of þis] hereof L.

15242 for this is blode myne L.

þes wordis vndirstode
 He fel on slepe to cristis brest ˆ
 for mengyng of his mode

- // Vndirstondeþ what I 3ow sey ˆ
 my breþer seide he now . 15250
 Gladly take 3e þat 3ifte ˆ
 þat I 3yue for 3oure prow
 I shal not of siche drynk ˆ
 drynke forsoþe wiþ 3ow
 Til we be samen in my kingdam ˆ 15255
 3yuen I haue a vow
- // To my fadir þat is þeryn ˆ
 þidir I shal 3ow lede
 And of my mete þat þere shal be ˆ
 þerwiþ shal I 3ow fede 15260
 And of my drynke þere shal 3e drynke ˆ
 to 3ou for 3oure mede
 For þat I saye 3ou here wiþ word ˆ
 þere shal 3e fynde in dede
- // Dismaye 3ou not breþer dere ˆ 15265
 what so 3e here or se
 Be traitour þat me traye shal ˆ
 among 3ou here is he
 Vchone on oþere þo bihelde ˆ
 whiche of vs may hit be 15270
 He þat eteþ of my disshe ˆ
 he shal bitraye me
- // Leue breþer and frendis ˆ
 beþ not ferde he seide
 Wol I woot whiche of 3ow ˆ 15275
 þe tresoun haþ purueide
 Þat I haue loued shal me bitray ˆ

15249 3ow] wille L.

15251 take] toke T.

15260 shal I] I shalle L.

15261 þere] the L.

15263 For] And L.

15264 þere...3e] ye shalle L.

15265 3ou not] not you L.

15266 so 3e] you so euer L.

15269 on] om. L.

15275 Wol] Wel TL.

- þe weye is redy greiþe
 He may sey weileway his birþe ⁊
 for wo to him is leide 15280
- // Whenne his soper was al done ⁊
 Ihesus roos of his sete
 But his disciplis seten stille ⁊
 noon vpryse he lete
 Wiþ a twaile he gurde him ⁊ 15285
 sittynge to him ful mete
 And in a basyn watir brougt ⁊
 for to wasshe her fete fol. 90r
- // Siche mekenes as þis lord had ⁊
 herde men neu^er er ne shalle 15290
 þat bowed so his lordhede ⁊
 to buxomnesse of þralle
 Biforn his disciplis fete ⁊
 frely dud he falle
 Of his seruise þei hadde selouþ ⁊ 15295
 & wondride þer on alle
- // Cryst wiþ watir he þen wesshe ⁊
 alle her feet bidene
 And wiþ his clooþ aftirwarde ⁊
 wipeþ hem ful clene 15300
 Whenne þat he to petur coom ⁊
 þere he sat hem bitwene
 His feet soone to him he drouge ⁊
 him shamed þat was sene
- // Lord he seide what is þi wille ⁊ 15305
 do fro my feet þi honde
 Shaltou neuere wasshe hem ⁊
 whil I am man lyuonde
 Petre but I hem wasshe he seide ⁊
 I wole þou vndirstonde 15310

15278 wherfor he is paid L.

15279 sey] *om.* L. weileway] wayle the tyme L.

15281 his] the L.

15287 basyn] vessell L.

15290 herde...er] neu^er ere men telle L.

15297 þen] them L.

15300 wipeþ] wyþid TL.

15303 soone...him] to hym sone L.

Shaltou haue no part wiþ me ⁊
in my blisse beonde

- // Þat seide petur to bityde ⁊
Lord þou hit forbede
Not feet allone but heed & hond ⁊ 15315
washe to gete mede
He þat haþ his body clene ⁊
seide ihesus is no nede
To washe noþing but his feet ⁊
for ensauple in dede 15320
- // Herkenþ me my frendis ⁊
of þing I telle 3ow shalle
Me 3oure maistir 3e clepe ⁊
& 3oure lord 3e calle
Sop hit is & shal be sene ⁊ 15325
suche day shal bifalle
For ensauple now 3oure fete ⁊
þus haue I wasshen alle
- // Sij I þat lord & maistir is ⁊
haue þus Iserued 3ow 15330
Loke vchone of 3ow to opere ⁊
þat 3e as breþeren bowe
Þe seruyse þat I haue 3ow done ⁊
alle haue 3e sene hit howe
Doþ wel for I wol not longe ⁊ 15335
dwelle wiþ 3ow fro nowe
- // My leue breþer I 3ow forbede ⁊
þat pryde be 3ow among
3e haue me folwed hidirto ⁊
3e twelue in miche þrong 15340
Oon of 3ow þis ilke nyzt ⁊
shal do me myche wrong
Tomorwe shal I demed be ⁊
on rode tre to hong
I shal dy3e and aftir ryse ⁊ 15345
þerto shal be not long

15318 no] non L.

15322 of] oo L.

15340 twelue in] xij and L. miche] muchel T.

15342 myche] muchel T.

- // *Whenne þei herde þat he shulde dege* ∴
þourȝe oon of her tresoun
And þat his body shulde be take ∴
wiþ his foos feloun 15350
And als he shulde on þe rode ∴
suffere harde passioun 15352
To sorwe sadly in her herte ∴ 15355
þo were þei ful boun
- // *Þenne spake petur firste of alle* ∴
lord to me þou say
Wher þou seist hit ouȝt by me ∴
þat I shal þe bitray 15360
Wheþer woot I who þi traytour is ∴
& I haue loued þe ay
Oure lord swetly him vnswered ∴
& seide petur nay
But in þis felowshipe is he ∴ 15365
he may saye wayleway
- // *Weyleway þenne may he synge* ∴
þat cursed ful of care
And þe same may she say ∴ fol. 90v
þe modir þat him bare 15370
To more blisse hit had him bene ∴
vnborn if he ware
I shal ȝou teche him to knowe ∴
þouȝe þat he nowe dare
Her aftir soone shal ȝe se ∴ 15375
ful euel shal he fare
- // *He þat I to take þis breed* ∴
hit is he to bihalde
Iudas opened þo his mouþ ∴
ar he þerto were calde 15380
Soone was þat mossel boun ∴
he diȝt hit as he walde
And Iudas swolewed hit a doun ∴
& siþen his lorde salde

15351 als] as L.

15353-4 om. HTL.

15367 þenne] welle L.

15378 bihalde] be had L.

- // Out of oure lordis holy hand ˆ 15385
 þat mossel cauȝt Iudas
 Wiþ þat ilke same breed ˆ
 into *him* crept sathanas
 Of al venym & enuye ˆ
 ful kyndeled he was 15390
 Fro þenne he ran vche fote ˆ
 zeode he not a pas
 Til he coom to þat in ˆ
 þere woned caiphas
 Þere he þe iewis biforne fond ˆ 15395
 in þat same plas
 He þat siche a lord forsok ˆ
 myȝte seye mony alas
- // Wenne þat traitour to hem coom ˆ
 in counsel he hem fond 15400
 How þei myȝte oure lord take ˆ
 þei wolde *him* haue in hond
 Þei asked Iudas what he wolde ˆ
 he seide I brynge tiþond
 Ihesu þe prophete where to fynde 15405
 þat myche is ȝou greuond
- // Where his In is tonyȝt ˆ
 wel I con ȝow brynge
 If ȝe wole ouȝte of ȝouris ȝyue ˆ
 þenne woot I for what þinge 15410
 Into ȝoure hondis I shal him take ˆ
 holde hit no lesynge
 Alle þei seide to sir Iudas ˆ
 þou art to vs louynge
 A good bargayn hastou made ˆ 15415
 welcome to þis gederynge
- // Þis marchaundise lordyngis alle ˆ
 had we to myche nede
 But to hem þat þe chepyng made ˆ
 hit fel to myche vnspede 15420
 Iudas þei seide what wolt þou haue ˆ
 of vs for þi mede

15389 &] and of TL.

15395 he] *om.* L.

15418 myche] mychel T.

- And he þat traitour feloun seide ⁊
 but þritti pens in dede
 Make vs þei seide siker of him ⁊ 15425
 þo pens here we þe [b]ede
 What sikernes seide he wole 3e more ⁊
 to *him* I wol 3ou lede
 Wheraboute abyde 3e now ⁊
 go we bettur spede 15430
- // Whenne þis wrecche Iudas ⁊ 15433
 had his mony fonge
 Comeþ forþ he seide þo ⁊ 15435
 why dwelle 3e so longe
 Þei armed hem soone pryuely ⁊
 for to make hem stronge 15438
 Whenne þei were armed in þat court ⁊ 15441
 Iudas hem stode amonge
 Þe traytour fals seide hem to ⁊
 wiþ me shul 3e gonge
 Þe mon þat I shal 3ow biteche ⁊ 15445
 aboute *him* faste 3e þronge
 Þerfore a tokene I shal 3ou 3yue ⁊
 þat 3e go not wronge
- // Knowe 3e *him* þat 3e shul take ⁊
 þenne seide þei nay 15450
 Wherby 3e shul *him* knowe ⁊
 a tokene I shal 3ow say
 Þat mon þat 3e se me kisse ⁊ fol. 91r
 hondis on *him* 3e lay
 For þat is he we goon to take ⁊ 15455
 hit shal be do seide þai
 Him to clippe aboute þe necke ⁊
 I go bifore þe way
 And loke 3e folwe me nygehonde ⁊
 þus þei seide *parfay* 15460
- // Whil 3e se me kisse hym ⁊
 leye hondis on *him* allone

15424 þritti] xxx L.

15426 bede] pede H.

15427 seide he] he seide T.

15431-2 om. FGHTL.

15436 dwelle 3e] 3e dwelle T.

15439-40 om. FGHTL.

15460 þus] 3us T.

- Mony oþere he haþ wiþ *him* ˆ
 but armed is þer none
 If þei bigynne to warne 3ou *him* ˆ 15465
 loke þei be sone slone
 Sicke tokenes 3af þe traitour ˆ
 to ben his lordis fone
- // A þat þis traitour Iudas ˆ
 was ful of felonye 15470
 Pat þus his swete lord souzt ˆ
 to do *him* for to dye
 Bettur had *him* bene to haue ben dede ˆ
 so dere he schulde hit bye
 Þen wiþ a kissing on þis wyse ˆ 15475
 his lord done triccherye
 His modir malisoun he had ˆ
 þat sene was sikurlye
- // A þou traitour Iudas þeof ˆ
 feloun foulest in lede 15480
 Of þi michel wickednes ˆ
 may al þis world drede
 How myzte hit shape into þyn hert ˆ
 to do so foule a dede
 Sicke a lord to do be slayn ˆ 15485
 & þerfore take mede 15486
- // Leue we of Iudas here ˆ 15491
 to speke of his tresoun
 To telle of ihesu þere he was ˆ
 herborwed in þe toun
 How petur him by mened ˆ 15495
 & seide þis resoun
 Þou shalt betrayed be Lord tonyzt ˆ
 bi a fals feloun
 Elleuen are we 3itt to stonde ˆ
 wiþ þe al redy boun 15500

15467 þe] þat TL.

15468 fone] bone TL.

15469 A] Alle L.

15473 bene] om. L.

15474 schulde] shulle L.

15479 A] As TL.

15481 þi] this L.

15487-90 om. HTL.

15499 Elleuen] xj L.

- // If any come þe to take ˘
 we wole þe kepe hem fro
 We are hardy men Inowȝe ˘
 aȝeyn Iudas oure fo
 What wepenes haue ȝe seide ihesus ˘ 15505
 sir we haue swerdes two
 Þenne he bad hem alle be stille ˘
 & seide Inowȝe are þo
- // I do ȝou to wite breþer dere ˘
 Þat longe hit is agone 15510
 Þat I haue greiþed þis ilke mete ˘
 most to ete of one
 Iudas hyȝeþ him ful faste ˘
 comeþ he not allone
 ȝe forsoþe shul aftir me ˘ 15515
 be lafte ful wille of wone
- // Whenne þei vndirstode þis word ˘
 a sorwyngre þei bigon
 And oure lord called petur ˘
 and seide to him þon 15520
 Petur he seide sathanas ˘
 oon is of þi foon
 Haþ asked now to fonde ˘
 þe þiself allon
 But I haue preyed for þi feiþ ˘ 15525
 þat hit stonde as stoon
- // Petur counferte 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 deþ ˘
 for þi loue wole I go
- // Þenne bihelde þat lorde hende ˘ 15535
 vpon þat swete meyne

15506 two] ij^o L.

15516 wille] wele L.

15517 vndirstode] vndirtoke T.

15522 is] is is T.

15530 þe] om. L.

- How myche þei mournynge made ⁊ fol. 91v
 & sorweful were to se
 A my leue frendis he seide ⁊
 ful wel shal 3ou be 15540
 Þis nyȝt shal ben a skateryng ⁊
 bitwene 3ou & me
 In no maner mysse may 3e nouȝt ⁊
 for tyme shal come þat 3e
 Shul al þe sorwe þat 3e haue now ⁊ 15545
 be turned into gle
- // For þouȝe my flesshe be to hem take ⁊
 as prophecie haȝ set
 And bi my deȝ on þe rode ⁊
 shal monnes synne be bet 15550
 I shal ryse þe þridde day ⁊
 to lyue wipouten let
 And whenne we shul in galile ⁊
 eftē togider be met
 Alle þe cares þat 3e haue now ⁊ 15555
 clene shul 3e forȝeet
- // Petur be þou not toferd ⁊
 I bidde þe herfore
 But wende 3e into galile ⁊
 & I shal mete 3ou þore 15560
 Nay sir he seide to leue þe þus ⁊
 þat shal be neuer more
 But suffere wol we togider ⁊
 boþe softe & sore
 Dowey seide ihesus þo ⁊ 15565
 Þou shalt forsake me ore
- // Þou shalt se hem ȝitt tonyȝt ⁊
 do me greet deray
 For þei wolde on me wreke ⁊
 al her owne afray 15570
 Þou shalt ar þe cocke crowe ⁊
 forsake me þryes [I] say

15543 mysse may] dismay L. 3e] I 3ou T.

15546 turned] turned 3ou T.

15554 be] by L.

15568 do] to do L.

15572 þryes] iij^{re} L. I] & H.

- And sey þat þou me neuer syze ˆ
 hit beþ noon oþer way
 But þou shalt couere & coumforte hem ˆ 15575
 þat þou seest in delay
 And þe & hem of ʒoure wo ˆ
 I make quyt sum day
- // Alle þe apostlis þo bigon ˆ
 to grounde to falle so mete 15580
 Himself went as he was wont ˆ
 to mount of olyuete
 Þre disciplis wiþ him ʒeode ˆ
 folwyngc at his fete
 Abydeþ here & preyep he seide ˆ 15585
 I shall come to ʒow swete
 Anoon he ʒeode a stoncs cast ˆ
 bisyde þat ilke strete
- // Wiþ him þre apostlis he toke ˆ
 ar he made his preyere 15590
 Petur · Iame · & seynt Ion ˆ
 þese *him* derrest were
 Pryuely lad hem him wiþ ˆ
 for þei were *him* dere
 And ledde hem vpon þe mount ˆ 15595
 his counsel for to here
 As dere fadir doþ to sone ˆ
 so he dud hem lere
 And his angwisshe in his hert ˆ
 to *hem* þus made he clere 15600
- // My soule is sorweful to þe dep ˆ
 þat I shal suffere soone
 I wol go make my preyere ˆ
 abideþ til I haue done 15605
 A stoncs cast fro hem he ʒeode ˆ
 & þere he made his bone
 To his fadir dere of heuen ˆ
 þat sittynge was in trone
 His sorwe myʒte no mon telle ˆ
 þat lyueþ vndir mone 15610

15573 sey] I sey L.

15585 preyep] previth L.

15589 þre] iij^r L.

15597 to] om. T.

- // Perfore gode men I warne 3ou ˆ
 þenke vpon his care
 And folweþ him 3oure fadir is ˆ
 to lerne on his lare
 Doþ away 3oure pryde of lyf ˆ 15615
 þat 3e myche wiþ fare
 And boxomnes for him 3e bere ˆ fol. 92r
 þat so myche for 3ow bare
 For his wo ouzte we to wepe ˆ
 He suffered for vs sare 15620
 Of alle þe wois þat euer were ˆ
 suche herde we neuer are
- // Whil he lay in orisoun ˆ
 he on his fadir grette
 And also for drede of deþ ˆ 15625
 his holy body swette
 Of blood & watir þat of him ran ˆ
 þe erþe was al wette
 Harde was þat sorwe ˆ
 þat in his hert was sette 15630
- // Fadir he seide here þi sone ˆ
 þat now to þe wol crye
 Wheþer shal I now þis deþ drynke ˆ
 or ellis passe þerbye
 Fadir he seide þou woot hit wel ˆ 15635
 I say hit not forþye
 Al þi wille shal be done ˆ
 þerto I am redye
- // Lordyngis now for goddis loue ˆ
 herken to my spelle 15640
 Of siche a sorwe as was þat ˆ
 men herde neuer telle
 Wiþ stronge drede was he smyten ˆ
 boþe þourze flesshe & felle
 Whenne swoot of blood out of hym brast ˆ 15645
 & ran on erþe to dwelle
- // Whenne he was risen of þat stour ˆ
 to his felawis coom he

15617 3e] you L.

15642 telle] er telle TL.

- Alle on slepe he hem fonde ⁊
 for sorwe & greet pite 15650
 Ful swetly to hem he spake ⁊
 breþer what do 3e
 Riseþ vp & wakeþ wel ⁊
 ar þat 3e temptide be
 Petur wake wiþ me a while ⁊ 15655
 þus hettestou not me
 Her y3en were greued so wiþ grete ⁊
 þat sorwe hit was to se
- // Rise vp petur hastou for3eet ⁊
 þat þou eer me hi3t 15660
 Þou seidest for me if nede were ⁊
 di3e þou woldest in fi3te
 Now maist þou not wake wiþ me ⁊
 an hour of a ny3te
 Be wakyng in orisoun ⁊ 15665
 for þe waryed wi3te
 Þou3e þe spirit redy be ⁊
 þe flesshe is seke to si3te
- // Whenne he þus had hem tau3te ⁊
 stille he lafte hem þere 15670
 And wente efte into þe stide ⁊
 þere as he was ere
 Miche he dradde þe harde deþ ⁊
 þat brou3te vs out of fere
 Buxomly he fel to grounde ⁊ 15675
 & let þe erþe him bere
 And on his fadir in heuen calde ⁊
 wiþ pleynt him to arere
 Wiþ þo wordis biforn seide ⁊
 lasse ne more þei were . 15680
- // I woot wel now I shal hit drynke ⁊
 þis deþ fadir myne
 Þour3e my body mot hit passe ⁊
 þe þolyng of þis pyne
 I am þi sone redy boun ⁊ 15685
 to do wille þyne

15656 me] to me L.

15658 to] so T.

15680 ne] no L.

Wiþ þat he roos out of þe place ⁊
þat he was knelyng Ine

- // Whenne he had made his orisoun ⁊
vp soone he roos away 15690
And coom to his apostlis ⁊
slepyng alle þei lay
Wake hem 3itt wolde he not ⁊
þat tened were in tray
Of hem redles he rewid sore ⁊ 15695
more þen men con say
Ðo he went þe þridde tyme ⁊
his fadir for to pray fol. 92v
- // Whenne he hadde þe þridde tyme ⁊
made his orisoun 15700
And mended to his fadir dere ⁊
of his passioun
Þe strong sorwe þat he hadde ⁊
may no man rede in toum
Aungels out of heuen coom ⁊ 15705
to coumforte him ful boun
- // Slepeþ now for wel 3e may ⁊
breþeren dere he seide
For here he comeþ ny3e at honde ⁊
þe tresoun haþ purueide 15710
Now forsøpe he shal me 3yue ⁊
a ful harde breyde
But myche wo if he wiste ⁊
is bifore him leyde 15714
- // He haþ wrou3t soop hit is ⁊ 15717
to himself myche woo
Wiþ myche folk comynge is he ⁊
þat is my moost fo 15720
Spere swerd & mace þei brynge ⁊
& wepenes opere mo
Iudas now 3ondir comeþ ⁊
& sekeþ me to slo

15706 boun] broun H.

15713 myche] muchel T.

15715-6 om. FGHTL.

15718 myche] mychel T.

15719 myche] muchel T.

- // Ful mad were þei in hor mode ˆ 15725
 for derk was þat nyȝt
 On fer fro hem þei loked ˆ
 & say comyng liȝt
 Þo disciplis wex aferde ˆ
 whenne þei say þat siȝt 15730
 Of lanterne staf swerd & spere ˆ
 & mony armes briȝt
 Iudas was armed to þe foot ˆ
 reȝy for to fiȝt
 Wiþ him he shulde haue fouȝten sore ˆ 15735
 bi resoun & bi riȝt
- // Ihesus went him forþermore ˆ
 disciplis him folwonde
 To a litel ȝarde of cedron ˆ
 ouer þat ilke stronde 15740
 Iudas wel he knew þe stide ˆ
 þat Ihesus was hauntonde
 Wiþ his fals felowshepe ˆ
 þe traytour þere him fonde
- // Whenne Iudas had auysed him ˆ 15745
 whiche þat ihesus was
 Soone he ran him for to kis ˆ
 as traitour in þat plas
 Heyl maistir he seide ˆ
 whom secustou Iudas 15750
 Ihesu he seide of nazareth ˆ
 founden I haue his face
- // I am he sone he seide ˆ
 to þat pepul þon
 Iudas & his felowshepe ˆ 15755
 soone on bak þei ron
 þei fel doun soone to þe grounde ˆ
 eueriche mon
 Iudas vche lymme he quook ˆ
 & aftir þei vp won 15760

15731 Of] On L.

15738 disciplis] þe dissipils L.

15747 for] forth L.

15756 on bak] abak TL.

- // 3it asked oure lord what þei sou3t ˆ
 Ihesus þei seide seke we
 As I seide to 3ow bifore ˆ
 here haue 3e founden me
 Iudas leop efte vpon him ˆ 15765
 heil maistir seide he
- For to cusse his swete mouþ ˆ
 he bed hit *him* ful fre
 Siþ 3e me seke I 3ou biseche ˆ
 to lete my felowis be 15770
 Iudas he seide þat þou shalt do ˆ
 hi3e þou nowe þe
- // Whenne Iudas bed Ihesus to kisse ˆ
 forsoþe he grucched nou3t
 Iudas he seide sumtyme was ˆ 15775
 myche of þe Irou3t
 Now hastou wiþ felonye ˆ
 & tresoun me here sou3t
 Wiþ a cosse mannes sone ˆ fol. 93r
 hastou to bandoun brou3t 15780
- // Wiþ þat word þat ihesus seide ˆ
 þei bigon to awake
 And him fast aboute biset ˆ
 til þei had him take
 Wiþ maces & wiþ fustes ˆ 15785
 many strokes *him* 3af blake
 Vche dynt went to þe boon ˆ
 al was for oure sake
- // Petur þat *him* loued so ˆ
 say no bettur woon 15790
 His swerd out of scauberde drou3e ˆ
 & smot of þe ere of oon
 Had hit ben aftir his wille ˆ
 þere had he ben sloon
 Ihesus seide petur dowey ˆ 15795
 strook 3yue þou more noon

15769 Siþ] Syn L.

15772 hi3e...nowe] þerto now hi3e þou TL.

15782 awake] wake L.

15785 second wiþ] om. L.

- // In þi sheeþe put þi swerd ˆ
 I wol not þat þou smyte
 On malkes ere honde he leide ˆ
 & heled hit ful tite 15800
 He he seide þat smyþeþ wiþ swerd ˆ
 of swerd shal haue wyte
 I wol þat no mon for my sake ˆ
 nouþer fiȝte ny flyte
- // Leue petur I seide to þe ˆ 15805
 þou vndirstonde hit bet
 If I my fadir wolde biseche ˆ
 I myȝt wiþouten let
 Haue twelue þousande legyouns ˆ
 of aungels wiþ me set 15810
 But how shulde þenne þe þrophecies ˆ
 be done þat ben det
- // Petur was in honde nomen ˆ
 for fiȝt þat he had done
 Ihesus toke malkes eere ˆ 15815
 & heled hit ful soone
 Go forþ he seide my fadir hap ˆ
 wrouȝte for þe my bone
 Petur scaped fro þe iewis ˆ
 & laft þe kyng in trone 15820
 Fewe abood þo wiþ ihesus ˆ
 lord of sonne & mone
- // Bi his heed & bi his heer ˆ
 forþ þei ihesus drowȝe
 And loggid him loþsomy ˆ 15825
 ouer hilles dale & slowȝe
 Wiþ her staues beten hym ˆ
 & dide him myche wowȝe
 How þei him ladde þulke tyme ˆ
 to se was sorwe ynowȝe 15830
- // Þei beet him wiþ her maces ˆ
 bremely to grounde
 And foule halowed him þerto ˆ

15801 *first* He] *om.* L.15809 *twelue þousande*] *xij m^l* L.15825 *loþsomy*] *lothefully* L.15832 *to*] *to þe* T.

- as he had ben an hounde
 His disciplis were aferd : 15835
 bigon to fle & founde
 And as þei to & fro him pulde :
 his body was stounde
- // Whil þei þus him handeled :
 wicked as þei mou3t 15840
 Men he seide what eileþ 3ow :
 vncely is 3oure þou3t
 Wiþ staues me þus to bete :
 what haue I to 3ow wrou3t
 Wherfore haue 3e me taken : 15845
 & as a þeof me sou3t
 Wiþ lanterne on ny3tirtale :
 & I ne fled 3ou nou3t
- // Forsoþe nouþer semeþ 3ou :
 3oure dede ny 3oure sawe 15850
 In 3oure temple haue I tau3t :
 openly to knawe
 Þere al folke was wonte to come :
 wiþ maistris of þe lawe
 Maistir was þere noon so grete : 15855
 þat I drede of her awe
 Ny of þingis þat I seide :
 my word not to wiþdrawe
- // Now are 3e comen me to take : fol. 93v
 in mirkenes of ny3t 15860
 And also 3e haue taken me :
 wiþouten any plizt
 For 3e me haten to þe deep :
 haue 3e noon oþer rizt
 Suche is 3oure tyme he seide : 15865
 merkenes wiþouten lizt
 In euel tyme leued 3e :
 Iudas þe waried wi3t
 Miche pyne purueyed is 3ou :
 but more to him is di3t 15870
- // His hondis þei bonde & lad him forþ :
 atrott & not apas
 Rizt to her owne bisshop :
 his name was þo cayphas

- Mased & wery þen were þei þo ∴ 15875
 þei nust wherfore hit was 15876
 Laft þei not bihenden hem ∴ 15879
 þe fals feloun Iudas 15880
 Er he deluyered Ihesus vp ∴ 15877
 Ibounden harde wiþ a las 15878
 Þe felouns him lowþe to scorne ∴ 15881
 on vche syde þat plas .
- // Petur folwede on fer ∴
 for durst he nouzt in siȝt
 For wondir fayn wolde he wite ∴ 15885
 þe ende if he myzt
 To cayphas hous he aftir coom ∴
 & þidir in he tiȝt
 Now shal þe forwarde holden ben ∴
 þat crist bifore him hiȝt 15890
- // Whenne he was to paleys comen ∴ 15893
 spered was þe ȝate
 A knowen frend he had þerin ∴ 15895
 And lete him In þerate
 For ful of sorwe in his herte ∴
 was he neuer so mate
 Fayn wolde he speke & aske ∴
 of ihesus astate 15900
- // What shulde of his maistir wo[r]þe ∴
 wite he wolde fayn
 Awhile forwarde he ȝeode ∴
 awhile him drowþe aȝayn
 What þei wolde wiþ his maistir do ∴ 15905
 gladly wolde he frayn
 For sore he dredde as aftir fel ∴
 þat he shulde be slayn .

15876-81 *The lines are copied in the following order in HTL: 15876, 15879-80, 15877-8, 15881.*

15878 harde] hard in L.

15879 Laft þei] Laftyn now L.

15881 þe] þo L.

15891-2 *om.* FGHTL.

15901 of] *om.* L. worþe] woþe H.

15902 he wolde] wolde he TL.

15903 forwarde] forþewarde TL.

- // A fuyr was made in þat place ⁊
 þe nyzte hit was ful cold 15910
 Mony drouze aboute þat fuyr ⁊
 for þingis þat were told
 Petur to here þider drouze ⁊
 þouze he were vnbolde
 A seruauant soone was war of him ⁊
 & gon to him biholde 15915
- // Whenne he had avised him ⁊
 & say petur þere stonde .
 Pis mon he seide is oon of his ⁊
 þat we here haue in bonde 15920
 Anoon petre seide nay ⁊
 ze bere me wrong on honde
 Wist I neuer what he was ⁊
 siþ I was born in londe
- // Petur had but a litil ⁊ 15925
 vnneþe þennes goon
 Whenne anoþer wiþ 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 drouze him to þe zate ⁊
 fayn wolde he be þeroute
 Soone met he wiþ a womman ⁊ 15935
 þat made him moost to doute
 Him þis I say for soþe she seide ⁊
 longe eer wiþ him in route
 Þou seist not soþ petur seide ⁊
 I was neuer þeraboute 15940
- // I know him not for soþe he seide ⁊
 & swoor hem þo bifore
 Bi þis tyme hit was past ⁊
 fol. 94r

15909 A fuyr] After L.

15916 to him] him to TL.

15922 on] in L.

15924 siþ] synne L.

15937 Him þis] This man L.

- ouer mydnyzt & more
 Penne bigon þe cocke to crowe ∴ 15945
 þe tyme was comen þore
 Petur þenne him biþouzt ∴
 þe worde was seide *him* ore
 He went forþ out of þe court ∴
 wepynge wondir soore 15950
- // Ihesus turned *him* aboute ∴
 on petur iȝe he kest
 Þo wiste he comen his maistir word ∴
 wiþouten lengur frest
 For sorwe he wronge & wepte also ∴ 15955
 as his hert shulde brest
 Þat nyzte he dud *him* to a roche ∴
 þervndir for to rest
 He nuste whidirwarde to wende ∴
 ny what *him* was best 15960
- // Hit is writen of þis Iudas ∴
 whenne he had don þat synne
 Wiþ his penyes þat he toke ∴
 he went to his modir Inne
 Modir I haue my maistir sold ∴ 15965
 bi a sotil gynne
 And in my purs þe penyes I bere ∴
 now shal I *sum*what wynne
- // Iudas was Ihesus aumoner ∴
 boþe þeof & traitour bolde 15970
 Al þat was bitaken him ∴
 selden aȝeyn he ȝolde
 Of his þeft & felonye ∴
 his modir so he tolde
 And how he to þe iewis hadde ∴ 15975
 his owne maistir solde
- // Sone hastou þi maistir solde ∴
 ȝe he seide ful þro
 Now she seide shaltou be shent ∴

15944 &] or L.

15951 om. T.

15955 wepte] wepe L.

15969 aumoner] om. L.

15973 his] this L.

- I woot þei wol him slo 15980
 To deef þal men se him be don ˆ
 but rise he þal þerfro
 Fro deþ he seide nay forsoþe ˆ
 modir hit beþ not so
- // He þal neuer ryse aȝeyn ˆ 15985
 trewly by no myȝt
 Furst þal þis cok vpryse ˆ
 was scalded ȝistir nyȝt
 Vnneþe had he seide þat word ˆ
 þe cok took vp his flȝt 15990
 Feþered fairer þen biforn ˆ
 crewe bi grace on hiȝt
 Þenne bigon þe traitour fals ˆ
 to drede for his plȝt
- // Þis was þe same cok ˆ 15995
 þat petur herde crowe
 Whenne he had forsake his lord ˆ
 þries on a rowe
 Speke we now how ihesus stood ˆ
 among þe folk so lowe 16000
 Hidur & þidur þei him drowȝe ˆ
 vchon oþer him to showe 16002
- // Al þat nyȝt he was in hond ˆ 16005
 among þe cursed lede
 On þe morwe ron þidirwarde ˆ
 folk as þei wolde wede
 Þe lordis alle were aftir sent ˆ
 to ben at þis dede 16010
 Petur whenne he say þe day ˆ
 to his felowis he ȝede
 He went for to visite hem ˆ
 for þerof had þei nede
 An harder nyȝt no mon myȝt haue ˆ 16015
 þen he had we rede

15981 shal men] men shul TL.

15998 þries] iij^{is} L.

16002 to] om. L.

16003-4 om. HTL.

16007 morwe] morne L.

16014 þerof] thereto L.

- // In sir cayphas hous ˆ
 þei helde her gederynge
 Azeyn her lege lord Iwis ˆ
 to hede *him* or to hyngre 16020
 Mony gedered of þe toun ˆ
 bi certeyn warnyngre
 And senden aftir sir pilat ˆ fol. 94v
 þidir *him* for to bryngre
 For he was iustice ouer hem ˆ 16025
 vndir Cesar þe kyngre
- // Pilat coom and asked hem ˆ
 in scornynge as h[i]t were 16028
 Þei stirten forþ sternely ˆ 16031
 wiþ a lodly chere
 Forsope pilate þou owe *him* holde ˆ
 to vs & þe vndere
 Þat kyng *him* calleþ wiþouten leue ˆ 16035
 of cesar wiþouten pere
 Herdestou neuer siche wondris ˆ
 as he hap done vs lere
- // Cayphas þat her bisshop was ˆ
 was ful ryche of fee 16040
 Alle gedered at his court ˆ
 þat ilke sory meyne
 Ihesus þat in prisoun lay ˆ
 þei brouzte forþ þat fre
 Harde bounden as a þeof ˆ 16045
 was wont wiþ hem to be
- // Þei biþouzte hem on what wyse ˆ
 þat þei myzte *him* wrye
 And wiþ what þing þei sonnest schulde ˆ
 do *him* þenne to dye 16050
 Sir pilat on hem biheld ˆ
 of skil was *sundel* slye
 He knew *somdel* her tresoun ˆ
 þat hem was leof to lye

16022 bi] by a L.

16023 senden] sentyn L.

16026 Cesar] zezar L.

16028 hit] het H.

16036 cesar] zezar L.

16037 siche] of suche L.

16040 of fee] and fre L.

- // He biholde her bittur bere ˘ 16055
 how þei seide her resoun
 And vndirstood þat þei him had ˘
 taken wiþ tresoun
 Pilate sat & him aboute ˘
 þe burgeis of þe toun 16060
 He leued not to þat wicked folk ˘
 for euer þei were feloun
 Byfore hem ihesus stood as lomb ˘
 his heed droumpenyng down
 On hem he cast vp his yze ˘ 16065
 but bood her wille al boun
- // Mony a lesyng had þei made ˘
 azeyn ihesus þat day
 Pilate herkened hem þo ˘
 of al þat þei wolde say 16070
 But he couþe fynde no cause why ˘
 deþ on him to lay
 For in her owen sawis ˘
 ofte chaunge þay
- // Vp þo stirte two pardoners ˘ 16075
 þat false were ful of gyle
 And seiden on hiȝe to pilate ˘
 sir here vs a while
 He is mon & makeþ him god ˘
 to make men leue his wyle 16080
 He is no god nor goddis sone ˘
 of him knowe we þe stile
- // Gode men þei seide ȝit is þer more ˘
 here & we wol telle
 In þe tempel þis he seide ˘ 16085
 þere we herde him spelle
 He bad þat we þe tempul shulde ˘
 al to grounde felle
 He wolde hit reise þe þridde day ˘
 no lenger tyme to dwelle 16090

16056 how] and how L.

16058 wiþ] wiþouten H.

16062 euer þei] þei were T. euer...were] they were euer L.

16066 but] and L.

16074 ofte] ought L. chaunge] chaunged TL.

16075 two] ij° L.

16084 &] þan L.

- // Anoon pilate vp he roos ˆ
 Ihesus wiþ him he ladde
 And 3eode into þe parlour ˆ
 þat was a counsel hous badde
 Bitwene hem two he asked him ˆ 16095
 whi he was so madde
 To þat folke him souzt wiþ shame ˆ
 noon vnsweve þat he hadde
- // Seestou not þat þei þe hate ˆ
 þese iewis no þing more 16100
 þei wol þe sle if þei may ˆ
 & destrye þi lore
 Herestou not on euery syde ˆ
 how þei on þe rore
 A3eyn her sawes þat þei say ˆ 16105 fol. 95r
 vnswevestou not wherfore
 Siþ men han seid þat þou art ˆ
 wyse of lernynge lore
 3yue vnsweve of þis ihesus ˆ
 or ellis þou smartist soore 16110
- // At þese wordis coom a mon ˆ
 rennyng fast in hy3e
 And seide he wolde speke anoon ˆ
 wiþ pilate pryuelye
 A messangere him tiþing brouzt ˆ 16115
 fro his wyf þat ladye
 She grette him ofte & tiþinge sende ˆ
 to drede of þat folye .
- // þi wyf he seide is ille at ese ˆ
 & þat is for a si3t 16120
 þat she in her slepyng say ˆ
 þis ilke last nyzt
 Of þis ihesu þat now þis folk ˆ
 han take wiþouten plizt
 Word she sendeþ þe if þat þou ˆ 16125

16094 hous badde] had L.

16095 two] ij^oL.

16098 hadde] bad L.

16101 if] and L.

16108 lernynge lore] yernynng yor L.

16110 smartist] wilt smart L.

16119 ille] alle L.

on any weye myȝt
 þat þou suffere him not to dyȝe ˆ
 for hit were greet vnriȝt

- // Whenne pilat had þis tiþing herd ˆ
 & wel hit vndirstode 16130
 He brouȝt wiþ him ihesus aȝeyn ˆ
 & to þe court he ȝode
 Gode men he seide I con not fynde ˆ
 in þis mon but gode
 He is not worþi for to dyȝe ˆ 16135
 me þinkeþ in my mode
 But scourgeþ him & leteþ him go ˆ
 whenne ȝe se þe blode
- // Do wey þei seide sir pilate ˆ
 why seistou now so 16140
 We wol graunte on no wyse ˆ
 him to skape vs fro
 He makeþ him [kyng] & so calleþ ˆ
 in many cuntrees ful þro
 Who so calleþ him kyng wiþouten riȝt ˆ 16145
 is emperouris foo
 Of galile is he born ˆ
 oure folk he doþ mysȝo
- // Whenne þat pilat herde hem say ˆ
 he was of galile 16150
 He þouȝte to haue saued him ˆ
 to drede soore gan he
 For heroudis was in þat tyme ˆ
 kyng of þat cuntre
 Bounden ihesus as he was ˆ 16155
 also he lete him be
 And wiþ seruauentis he him sende ˆ
 to heroude him to se
- // For to wrappe heroude more ˆ
 ful loop was pilate 16160
 For he and he a litil biforn ˆ
 had ben at debate

16130 *Originally* vndirstonde, *altered* to vndirstode H.

16143 kyng] *om.* H.

16146 is] is our L.

16153 heroudis] herawde L.

- For to do his wrappe to ceese ⁊
 & saue his astate
 To heroudis þo he him sent ⁊ 16165
 euen þe hiȝe gate
- // Heroudis ȝerned him to se ⁊
 & of his coom was fayn
 Wiþ his knyȝtis vp he roos ⁊
 & went him aȝayn 16170
 Of him he wende signes to seen ⁊
 but hit was al in vayn
 Wolde he neuer on him biholde ⁊
 for nouȝt þat he couþe frayn
- // ȝitt þo iewis fyned not ⁊ 16175
 to seke *ihesus* wiþ wrake
 Þei preyed þat he schulde ⁊
 no *preyere* for him make
 Ne helpe him not no more he dud ⁊
 for þe iewis sake 16180
 ȝit shul þei alle biforne him ⁊
 ful grisly quake ⁊
- // Whil þat heroude wiþ him spak ⁊
 He vnswe[r]de nouȝt
 And he had ȝerned him to se ⁊ 16185 fol. 95v
 þefore him forþouȝte
 For had he any maner signe ⁊
 bifore heroude wrouȝte
 Þe iewis had not him slayn ⁊
 for no þing þat þei mouȝte 16190
- // He asked him priuely ⁊ 16195
 whi þei had him bounde
 Speke to me & telle me why ⁊
 as hit shal be founde
 And *ihesus* helde him stille ⁊
 in þat ilke stounde 16200

16165 heroudis] herowde L.

16167 Heroudis] Herowde L.

16171 wende] went L.

16173 he] hym L.

16176 *ihesus*] lewis L.

16184 he] he ne l.

16191-4 *om.* CGHTL.16199-200 *om.* F.

- A purpur clooþ þei on him cast ˆ
 þerynne þei han him wounde
 In tokne of fol forþ him ladde ˆ
 to pilate on þat grounde
- // Sir heroude þe gret wel ˆ 16205
 we sey pilate to þe
 And now be 3e frendis made ˆ
 þe soþe þerof woot we
 He haþ þe send þis mon a3eyn ˆ
 ri3t into þi se 16210
 A worde wiþ him nolde he speke ˆ
 for nou3t þat my3te be
- // He is þe selcouþest mon ˆ
 þat euer 3it we sy3e
 For he chaungid no chere ˆ 16215
 for lowe ny for hy3e
 Nouþer vnsweve wolde he 3yue ˆ
 ny liften vp his y3e
 But heroude þonked þe þi sonde ˆ
 soþely wiþouten li3e 16220
- // Certis seide pilate þo ˆ
 þat þinkeþ me ful good
 But hereþ now my counseil ˆ
 for mengid is my mood
 Þis good mon is of greet witt ˆ 16225
 whoso hit vndirstood
 But for he haþ 3ow wrapped ˆ
 wiþ him 3e are so woode
 I rede 3e chastise him þus ˆ
 & bete him to þe blode 16230
- // Gode men what is 3oure doom ˆ
 seiþ me certeynly
 Alle seide þat he be done ˆ
 on cros & þat in hy
 To turne þat counsel bettur hit is ˆ 16235

16203 fol] a fole L.

16205 þe] þer H.

16210 into] vnto L.

16218 liften] listen T.

16224 mengid] mendid L.

16227-18512 om. F; 12 leaves missing.

þen done a more foly
 Bettur mot 3e seye þen so ˆ
 quod pilate so rede I

- // Pilate was ful wrooþ Iwis ˆ
 wiþ hem þat ilke day 16240
 Mon he seide why dostou þus ˆ
 þat þo wolt noþing say
 A3eynes hem þat sewe on þe ˆ
 nouþer 3e nor nay
 For þi state þou owest to speke ˆ 16245
 to brynge þiself away 16246
- // Whi is þe so looþ to speke ˆ 16249
 vnswere hem I rede 16250
 Sestou not how þat þei ˆ
 þe haten to þe dede
 O frend hastou not of hem ˆ
 alle wole þe þe quede
 If þou wolt not helpe þiself ˆ 16255
 I con no furre þe rede
- // Say me now wheþer þou be ˆ
 Goddis sone or noone
 þat I may witturly hit wite ˆ
 Þo vnswered he alone 16260
 I am his sone as þou hast seid ˆ
 þat shul 3e wite vchone
 Hit shal be sene whenne soþfastenes ˆ
 shal among 3ow gone
- // Leue hit who so þat wole ˆ 16265
 I telle 3ow hit riȝt
 To clymbe aboue þe cloudis alle ˆ
 þe sone shal haue myȝt
 And for his frendis aftirward ˆ
 doun shal he lizt 16270
 Not in priuete I sey ˆ fol. 96r
 but in 3oure aller siȝt

16238 rede I] redy L.

16243 þe] þou L.

16244 nor] ne L.

16247-8 om. GHLL.

16254 first þe] they L.

16256 rede] lede TL.

- // Euel at þat word was he herd :
of þat cursed lede
Vp ros þei alle & ʒaf a cry : 16275
riʒt as þe[i] wolde wede
What nede haue we of witenes :
Aʒeyn *him* vs to spede
His owne mouþ haþ him denied :
of witnes is no nede 16280
Doþ him on rode wiþoute ransoun :
þat no mon for *him* bede
- // Anoon a seriaunt sterte forþ :
þat stode among hem þore
Wiþ his hond a buffet : 16285
he ʒaf *ihesu* ful sore
He seide eftsones speke but skil :
& wordis siche no more
For þi myssawe þat þou hast seid :
take þat to teche þe lore 16290
- // *Ihesus* lifted vp his face : 16293
& loked on þat feloun
Frend he seid why smoot þou me : 16295
wiþouten any resoun
Are þou myʒtest haue founden :
a skilful enchesoun
þe mon þat doþ no vnriʒt :
to smyte hit is tresoun 16300
- // Pilate vp roos & forþ he ʒede :
out of þe pretory
þis fals folk *ihesus* ladde :
folwyng *him* wiþ a cry
Pilate hem defendide : 16305
to do him vileny
For what endyng þe moot wolde take :
wiste he not witterly
- // Into a chaumber priuely :
wente pilate his one 16310

16276 þei] þe H.

16279 denied] demyd L.

16291-2 om. GH TL.

16300 smyte] smyte hym L.

- And *ihesus* bi his biddynge ⁊
 in wiþ him was gone
 Pilate soone him asked ⁊
 wiþ wordis in þat wone
 Gode man whi haten þei þe þus ⁊
 þese iewis euerychone 16315
- // Þe bisshop & alle his men ⁊
 wiþ þe ben vnsauzt
 Her purpos is fully ⁊
 to deþe to make þi drauht 16320
 Art þou goddis sone he seide ⁊
 þat here þus art cauht
 Soþ he seide why askestou ⁊
 hit is bifore þe tauht
- // Seye me soþ seide pilate ⁊ 16325
 why þou art her foo
 I woot þat þei wol not fyne ⁊
 til þat þei þe slo
 Wostou not wel þat powere is myn ⁊
 to spille or let go 16330
 Þenne seide *ihesus* to pilate ⁊
 me þinkeþ hit is not so
- // For þouze þou pouste haue a while ⁊
 þou shalt not haue hit ay
 I haue hit of god & am his sone ⁊ 16335
 If I soop shal say
 Pilate sawe þat wiþ no word ⁊
 ouercome him he may
 He vnclod him of his cloþis ⁊
 & dud on opere þat day 16340
- // So he sende him clad azeyn ⁊
 to his foos in plas
 A croune on his heed þei sett ⁊
 in scornynge alas
ihesus þouzte myche shame ⁊ 16345
 þo he scorned was

16329 wel] *om.* TL.

16330 let] lete þe T.

16333 þouze] they L.

16343 þei] he L.

16346 he] he so L.

For couþe he neuer do þe dede ⁊
to come in siche a caas

- // Ihesus was sore agreued ⁊
& louted doun his chere 16350
þis þei seide is 3oure kyng ⁊
lo him bifore 3ou here
Loude bigonne þei to crye ⁊ fol. 96v
þat alle herde þat þere were
Goþ & takeþ him blyue ⁊ 16355
we wolde on rode he were
- // Alle þei cryed wip a mouþ ⁊
naile him on rode tre
Seiþ not so quod pilate ⁊
þat is not reede of me 16360
Him oweþ not dy3e for no cause ⁊
þat in him 3itt I se
Alle þei seide but if þis mon ⁊
bi þe dampned be
þe frenshipe shaltou lese ⁊ 16365
bytwene cesar and þe
- // Pilate seide lo here 3oure kyng ⁊
but here what I wol say
Tomorwe is 3oure myche fest ⁊
þat 3e holde in 3oure lay 16370
A prisoun are 3e wont delyuere ⁊
for reuerense of þe day
Askeþ whiche þat 3e wole ⁊
3e shulde hit haue parfay
And I rede 3e aske 3oure kyng ⁊ 16375
& I shal not say nay
Wherfore seide þei seistou so ⁊
leue sire þat doway
- // Of þis ihesus speke þou nomore ⁊
but of anoþer man 16380

16354 þere were] þere þat bere T; þat ber L.

16355 &] now & TL.

16358 rode] þe L.

16365 þe] Thy L.

16366 cesar] zezar L.

16367 lo] lor H.

16374 shulde] shul TL.

- Whiche we han chosen to vs ˆ
 his name is baraban
 Of 3oure kyng in honde he seide ˆ
 what þenke 3e to do þan
 To naile on þe tre he is not worpi ˆ 16385
 as fer as I se kan
 But efte þis word more & more ˆ
 to cry3e þei bigan
- // Wondir vs þinkeþ of þe pilate ˆ
 þat mouest þus þis skille 16390
 We haue chosen baraban ˆ
 algate *him* haue we wille
 Pilate þou3te her desire ˆ
 soone aftir to fulfille
 Whenne he say his assoyne ˆ 16395
 þei toke into greet ille
 Ihesus þat al todrawen was ˆ
 to scourgynghe he took hem tiller
- // Whenne pilate sey no bote ˆ
 a3eyn hem longe to stryue 16400
 Of ihesus deef he þou3te þe synne ˆ
 al fro him to dryue
 Vp he roos his hondis wesshe ˆ
 among þat folk ful blyue
 Alle 3e se [he] seide þat I ˆ 16405
 am gilteles of his lyue
- // Alle þei cryed on hi3e pilate ˆ
 þar þe no þing drede
 On vs mot his blood falle ˆ
 & on ouris þat we brede 16410
 And so hit dude god hit woot ˆ
 sene is on her sede
 For nowe be þei þralles made ˆ
 vndir alle opere lede

16382 baraban] Abraham L.

16384 to] *om.* TL.

16385 þe] *om.* TL.

16387 efte] *om.* L.

16395 assoyne] tyne L.

16397 was] *om.* L.

16398 scourgynghe he] scorge they L. hem] hym L.

16405 he] þei H.

16410 ouris] oure T.

- // Pilate stood vpon his feet ⁊
among þat gederynge
Pees he seide lo here now is ⁊
delyuered vp 3oure kyng
I here 3ow sey 3e wole him [do] ⁊
on rode tre to hyngre
Do wey pilate vs þei seide ⁊
falleþ not to do siche þinge
16415
- // We haue oure lawe seide þei ⁊
þat we in lyue in londe
Aftir þe lawe shal he dize ⁊
þis shal þou vndirstonde
Pilate loþed hem to wrapþe ⁊
he wolde hem holde in honde
To þo willeful wode he toke ⁊
þe lord þenne al weldonde
16420
- // Þenne was þat swete sackeles flesshe ⁊
done to myche wronge
To a piler þei him bonde ⁊
& wiþ scourgis him swonge
Fro þe hede to þe foot ⁊
ouer al þe blood out spronge
Þei crowned him þo wiþ sharp þorn ⁊
þat þourze his heed þronge
And bitoke him at her wille ⁊
to her seriauntis to honge
16425
- // Þe monsleer þat barabas ⁊
was take out of prisoun
And oure lord lad to sle ⁊
wiþouten any chesoun
Out of prisoun so þei toke ⁊
þe þeof þat feloun
And goon so þenne to honge on tre ⁊
þe kyng of heuen croun
Þerfore þei & her sede ⁊
han his malisoun
16430
- fol. 97r
- 16435
- 16440
- 16445
- 16450

16419 do] *om.* H.

16424 lyue] leve L.

16430 weldonde] wendond L.

16446 þe] that L. þat] the L.

16449 Þerfore] Wherefor L.

- // An euel chaunge made þei ÷
 þat fals feloun quede
 Whenne þei fyn gold forsoke ÷
 & toke hem to þe lede
 Þei chees hemself dampnacioun ÷ 16455
 þourȝe her owne rede
 Þat was to vs sauacioun ÷
 & to hemelf dede
- // Iudas stood among þe folk ÷
 & bihelde & syȝe 16460
 How foulely þei wiþ him dalt ÷
 & what shame he gon dryȝe
 Whenne he say þer was no bote ÷
 but his lord shulde dyȝe
 Þo him rewed of his rees ÷ 16465
 & went himself to wryȝe
- // Whenne he say his maistir þen ÷
 suffere al þis care
 Wiþ his pens forþ he lept ÷
 þat he had resceyued þare 16470
 Þenne him rewed his marchaundise ÷
 alas caitif so bare
 He seide ȝe are feloun folk ÷
 for ȝe con neuer spare
 Here I ȝelde ȝou ȝoure mone ÷ 16475
 ȝyueþ me aȝeyn my ware
- // Wroþerhele to my bihoue ÷
 haue I take þis mone
 For 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
 Takeþ he seide ȝoure pens here ÷ 16485
 a cursed folk be ȝe

16459 þe] þo T.

16461 foulely] fondly L.

16469 lept] lep TL.

16471 him] he T.

16477 my] me L.

What is þat to vs þei seide ⁊
þiseluen þou maist se

- // Al for nouȝte þei seide Iudas ⁊
þe bargeyn made hit is 16490
He lafte þe pens on þe flore ⁊
& stale away wiþ þis
þei wole he seide þe riȝtwis sle ⁊
wiþouten gilt Iwis
Al þe worlde shal of me speke ⁊ 16495
my tresoun is so mys
- // I shal myseluen on me wreke ⁊
alas þat me is wo
For 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 himself riȝt þo
He brast in two : his boweles alle ⁊ 16505
fellen doun him fro
þe sory soule þat weye he sent ⁊
wiþ weylyng al in wo
- // Out at his wombe þe soule brast ⁊
at mouþ had hit no way 16510
For he kiste cristis mouþ ⁊
as ȝe herde me say
Whenne he coom as traitour fals ⁊
his lord to bitray fol. 97v
So fals a dede was neuer herd ⁊ 16515
bifore þat ilke day

16490-16500 *partly missing in L; part of the leaf is torn off.*

16490 hit is] *missing L.*

16492 away wiþ þis] *missing L.*

16494 *missing L.*

16495 þe] þis TL. speke] *missing L.*

16496 *missing L.*

16497 myseluen] *missing L.*

16498 *missing L.*

16499-16500 þis...so] *missing L.*

16505 two] ii° L.

16506 doun] adoun TL.

- // Deed was caitif Iudas þo ÷
 þat traitour had to name
 Of his cursed marchandise ÷
 sprong al þe world þe fame 16520
 His knyztis men may calle þo ÷
 þat doþ her lord siche shame
 Dye shulde þei for her seruyse ÷
 & haue in helle her blame
- // Þenne was Iudas deed wiþ shome ÷ 16525
 as 3e herde me telle
 And to þe fend soone bitauzte ÷
 þat hurleþ him in helle
 But whenne he hadde þe money cast ÷
 among her feet so snelle 16530
 Alle in wrappe þe iewis were ÷
 þritty pens þer felle
- // But 3itt þe couetouse iewis ÷
 þat tresour forsoke nouzt
 Wiþ þat same money þenne ÷ 16535
 a potters place þei bouzt
 To be done in tresorye ÷
 þei seide hit not mouzt
 Acheldemach þei called þe feld ÷
 for hit wiþ blood was brouzt 16540
 For to burye Inne vncouþe men ÷
 þat to þat cite souzt
- // Þus ihesu oure saueour ÷
 was dampned to do of dawe
 To be hongid on a tre ÷ 16545
 as þo was þeofis lawe
 But suche a tre hem wantid ÷
 as writen is in sawe
 Þe kyngis tre þerto þei seide ÷
 þei wolde of temple drawe 16550

16527 fend soone] fendis sonne L.

16528 in] to L.

16532 þritty] xxx L.

16536 bouzt] brought L.

16537 tresorye] tresour L.

16550 wolde] wolle L.

16551-2 om. HTL.

- // To þe tempul soone þei coom ˆ
 & cut þis tre in two
 As mychel as hem nedede ˆ
 þei toke wiþ hem þo
 Þei foond hit good & esy ˆ
 to dele wiþ also
 What þei wolde þerof shape ˆ
 þerto hit was ful þro 16553
- // Wiþouten rotyng or any euel ˆ
 hit sauered wondir swete
 For to make þis werk þerof ˆ
 wiþouten let hit lete
 Biforn to bere hit out of chirche ˆ
 þei fond hit ful vnmete 16555
 For þei myzte for no þing ˆ
 hit stire afote of strete 16560
- // Two hundride men sende cayphas ˆ
 to fet away þat tre 16570
 Þei mosten ouerhewe hit þere ˆ
 or ellis lete hit be
 Þe rode þei shope as hem lust ˆ
 as we þe tokene se
 Of cydre cypres & palme ˆ
 as writen is of þo þre 16575
- // On þe heede of þat rode ˆ
 to set abrede was bede
 And þervpon lettris writen ˆ
 of mony men to rede 16580
 Whenne hit was done þei alle ne myzte ˆ
 stire þe cros of þat stide

16554 two] ij^o L.

16567-82 partly missing in L; part of the leaf has been torn off.

16567 For] missing L.

16568 afote of] oon fote in L.

16569 Two] missing L.

16571 Þei] missing L.

16573 Þe...shope] missing L.

16575-6 Of...þo] missing L.

16576 þre] iij^o L.

16577-8 On...to] missing L.

16578 bede] missing L.

16579-82 And...þat] missing L.

Bitwene and oure lord crist ⁊
was þidir himself lede

- // Whenne he coom to þat swete tre ⁊ 16585
þe iewis to him seide
Take hit vp þou seest wel ⁊
hit is to þe purueide
He loutid down & kust hit soone ⁊
& at þe firste breyde 16590
Wipouten any helpe of mon ⁊
on his bak he hit leide
- // Þourze þe toun he hit bare ⁊
bifore þat cursed lede
þei met a bysen mon þo ⁊ 16595 fol. 98r
& him þei diden nede
To take þat oon ende of þat tre ⁊
to go þe bettur spede
Foure ellen & an half þe lengþe ⁊
& oþer half ellen þe brede 16600
To þe mount of caluory ⁊
þerwiþ so þei zede
- // Vpon þat mount soone anoon ⁊
þei sett þis rode tre
Mony folwede of þat toun ⁊ 16605
& mony of þat cuntre
Somme for gode & summe for euel ⁊
coomen him to se
Mony wept & mony lowen ⁊
of þat greet semble 16610
- // Riche men scorned him ⁊
in al þat þei mouzt
How þei myzt do moost despit ⁊
on vche side þei souzt
A crown on his hed þei sette ⁊ 16615
on sharp tre Iwrouzt

16583 and] hem L.

16588 to] for L.

16597 þat oon] the tone L.

16599 Foure] iij L.

16609 wept] wepe L.

- Þat in a hundride stides Iwis ˆ
 blood out hit brouȝt
- // Þei clad him in a mantel reed ˆ
 toke of his owne wede 16620
 And sithen in his hond þei sett ˆ
 a mychel greet rede
 And to him pleyden a bobet ˆ
 & bad him seye in dede
 Whiche of hem ȝaf þe stroke ˆ 16625
 sore auȝte him drede
- // Soore þei auȝte him drede ˆ
 þe folke þat were so snelle
 Þe disese þat þei him dide ˆ
 strong hit were to telle 16630
 Þei made him sitte as her kyng ˆ
 on knees tofore him felle
 Al heyl oure kyng in skorne þei seide ˆ
 dide þei noþing welle
 Þei sputten on his louely face ˆ 16635
 þo houndis alle of helle
 Mony buffet of hem he bare ˆ
 mo þen I con telle .
- // Greet was þat folk to se ˆ
 þat gedered to þat þronge 16640
 ȝonge & olde mon & wyf ˆ
 wept & hondis wronge
 ȝe foule mysleuyng folke þei seide ˆ
 wole ȝe algate hongre
 Þe mon þat neuer synne dide ˆ 16645
 al is on ȝow longe

16617 a hundride] an CL.
 16618 blood] þe blood TL.
 16626 auȝte] might L.
 16629 disese] dissecase L.
 16630 strong] sore l.
 16632 tofore] byfore L.
 16634 dide þei] thei did L.
 16635 on] in L.
 16637 Mony] Many a L.
 16640 to] on L.
 16642 wept] wepe L.
 16646 longe] along L.

- // As þei rewed *ihesus* þus ⁊
 wymmen of þat cite
Ihesus turned him aboute ⁊
 & þus to hem seide he 16650
 Wymmen do wey þenne he seide ⁊
 wepe 3e not for me
 But on 3oure children & 3oureself ⁊
 for 3it þe day shal be
 Þe bareyn blessed shal men calle ⁊ 16655
 forsoþe þis shal men se
- // Blessed shal men holde þe wombe ⁊
 þat neuer childe bare
 Þe pappis þat neuer were soken ⁊
 for in þat tyme of care 16660
 þe hilles shal þei bidde ouerfalle vs ⁊
 hud fayn þat þei ware
 Whenne þis in grene tre is done ⁊
 in dri3e shal myche mare
- // Þo kny3tis þat bi him sat ⁊ 16665
 þei *ihesu* soone vncledde
 And leyde him on þe rode tre ⁊
 þeron þei him spredde
 Þere he 3af his blessed body ⁊
 for oure raunsum in wedde 16670
Ihesu haue mercy on vs ⁊
 þat so sore for vs bledde
- // To þat tre þei nayled him þo ⁊
 on mount caluory
 Wip a þeof on eiper syde ⁊ 16675 fol. 98v
 þen þei honge him by
 Þat 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 þei wroot ⁊
 abouen his heed on hy ⁊
- // Abouen his heed as I 3ow telle ⁊
 a borde was made fast

16659 neuer] ther L.

16679 two] ij^o L. who] whoso T.

- Þeron was þe titil writen ˆ
 bi rede of pilatis cast 16685
 Ihesus nazarene iewis kyng ˆ
 þis was hit firste & last
 By ebrew · Gru · & latyn ˆ
 þese wordis þo þei past . 16690
- // Whil þese curside houndis ˆ
 Him nayled to þe tre
 For hem þat didnen him shome ˆ
 his þreyere made he
 Fadir he seide forþyue hem ˆ 16695
 þat þei done to me
 For what þei do þei ben so blynde ˆ
 hemself con not se .
- // Aboute his curtel drouge þei cut ˆ
 who shulde hit bere away 16700
 To him mychel skorne þei made ˆ
 & also greet affray
 Heil þou tempel caster down ˆ
 to him gon þei say
 And reiser vp as þou seidest ˆ 16705
 wiþinne þe þridde day
 Oþere hastou heled ofte ˆ
 hele þiself if þou may
- // Somme seide if þou be crist ˆ
 as þou hast seide ar now 16710
 Come down þiself of þe rode ˆ
 & alle wole we þe bow
 Miche scorne þei him bed ˆ
 þat was for oure prow
 Þe tenþe part may no man telle ˆ 16715
 soþely to seye to 3ow
- // Of þo þeues þat by hym honged ˆ
 þe ton him 3af vmbreyde
 Saue now þiself & vs ˆ
 if þou be crist he seide 16720
 Þe toþer þeof gon him blame ˆ
 wiþ þis vnswere þus þurueide

16712 we] om. T.

16719 now] þou L.

- He seide þou dredist litil god ⁊
þat þis pyne is on leide
- // Litil dredes þou god ⁊ 16725
or his mychel myzt
þe doom þat is ȝyuen to vs ⁊
we haue hit wiþ riȝt
Wiþouten cause is þis mon ⁊
to þe deep now diȝt 16730
Haue mercy lord he seide on me ⁊
whenne þou comest to þi liȝt
- // Ihesu ȝaf to þat þeof ⁊
þis vnswere of pris
Today þou shalt be wiþ me ⁊ 16735
He seide in paradys
þis þeof þat on his riȝt syde heng ⁊
Dismas he het þe wis
Gesmas het þe toþer ⁊
þe fend him made nys 16740
- // Bi þis was vndren of þe day ⁊
þe liȝt bigon to hyde
His apostlis were flounen him fro ⁊
durst noon wiþ him abyde
But his modir & seynt Ion ⁊ 16745
þo dwelled bi his syde
þei sewed him in wele & wo ⁊
& say þat sorweful tyde
Fro þenne hit derked til þe noon ⁊
ouer al þe world wyde 16750
- // His modir & þe maudeleyn ⁊
& mary cleophe
And Ion his dere cosyn stood ⁊
bi þe rode tre
Ihesus say his modir wepe ⁊ 16755 fol. 99r
of hir he hadde pite
Modir Ion shal be þi sone ⁊
fro now in stide of me

16739 toþer] oþere T.

16749-16802 replaced in C with ll. 1505ff of South. Pass. See C. Brown,
"CM and South Pass."

16749 noon] mone T.

16752 mary] þe Mary L.

- And she þi modir my cosyn ˆ
 loke hir wel seide he 16760
 Fro þenne he oure lady laft ˆ
 in his kepyng to be
- // Bi þis was þe day so goon ˆ
 þat comen was to none
 Ihesus wolde þe prophecye ˆ 16765
 to ende wele were done
 Þenne he seide me þirstis soore ˆ
 a swayn sterte forþ soone
 And bed him galle & eysel to drynke ˆ
 wary him sonne & mone 16770
- // To þat bittur drynke him boden ˆ
 He bed his mouþ þertille
 He tasted hit but not he dronke ˆ
 hit was so wondir ylle
 Al for bled as he myzt ˆ 16775
 He spak þese wordis stille
 To þe fadir I zelde my goost ˆ
 now haue I done þi wille
- // Aftir him was boden þis bittur drynke ˆ
 of eysel & of galle 16780
 His blessed soule he zalde for vs ˆ
 þe heed doun lete he falle
 Þe day wex derker þen þe nyzt ˆ
 þe erþe quook wiþ alle
 Þe stoones brast þe temple cleef ˆ 16785
 in two boþe roof & walle 16786
- // So grisly þe erþe quook ˆ 16795
 þat graues hit vndid
 Dyuerse bodyes roos to lyf ˆ
 in erþe bifore were hid
 And coomen to towne among men ˆ
 & þere were knowen & kid 16800
 Mony iewis bigonne to drede ˆ
 for wondris þo bityd

16762 in] *om.* T.16781 zalde] *yaf* L.16783 wex] *was* L.16786 two] *ij* L.16787-94 *om.* HTL.

- // Þe word coom to sir pilat ⁊
 þere as he was stad .
 Of þo þingis þat þen bifel ⁊ 16805
 wherfore he was vnglad
 Wiþouten mete or drynke ⁊
 þat day in sorwe he was bilad
 Aftir þe maistir iewis he sent ⁊
 þei coomen as he hem bad 16810
- // Hauē 3e þes wondris seen he seide ⁊
 þat now today is done
 Ofte hauē we seen þe clipse he seide ⁊
 boþe of sonne & mone 16814
 Forþ coom Ioseph of aramathie ⁊ 16817
 & asked of pilate a boone
 Ihesu body to birye þo ⁊
 he him grauntid soone 16820
- // Myche wondride pilate his ⁊
 deþ so soone to se
 Þe iewis for þe myche feest ⁊
 þat on þe morwe shulde be
 Seiden no body shulde be laft ⁊ 16825
 hongynge on no tre
 Doþ hem down as 3ow þinkeþ best ⁊
 Pilate seide paied be we
 Þe two þei fond sumdel in lyf ⁊
 of eiþer þei brake þe þee 16830
- // Whenne þat þei to ihesu coom ⁊
 þei fond him dede as a stoone
 For þei wiste him fully deed ⁊
 of hym brake þei no bone
 But blynde longeus wiþ a spere ⁊ 16835
 þat a knyzt was one
 Þe iewis made him þourze his syde ⁊

16812 is] are T.

16813 he seide] seide þei TL.

16815-48 replaced in C with ll. 1629ff of South. Pass.

16815-6 om. HTL.

16823 þe] their L.

16827 hem] hym L.

16829 two] ij° L.

16832 a] om. TL.

16837 made] made Iewis made L.

- to put hit soone anone
 Azeyn his wille he hit dude ∴
 þerfore he made moone 16840
- // Blood & watir out of his syde ∴
 myche þo þere ran
 Of þat blood ran to his hond ∴
 his sizte soone he wan
 Seynt Ion hit say & þus seide ∴ 16845 fol. 99v
 his witnes is þat man
 He was of cristis frenshepe greet ∴
 & was nyze him þan
- // Ioseph þo his trewe frend ∴
 was of aramathye 16850
 He grauntide neuer of wille nor werke ∴
 to her felonye
 he & nichodeme also ∴
 as telleþ þis storye
 Wiþ leue of pilate to þe rode ∴ 16855
 wente hem priuelye
 Pere þei fond þe sorwefulest ∴
 boþe Ion & marye 16858
- // Out þei drouze þo nailes þre ∴ 16869
 & toke his bodi doun 16870
 Wiþ wyndyng clooþ of sendel riche ∴
 made his beringe boun
 Wiþ oynement þe body enbaumed ∴
 riche of greet renoun
 In a tounge to himself wrouzt ∴ 16875
 Ioseph þat riche baroun
 Þe[r]inne þei leide him derworþely ∴
 in a 3ard bisyde þe toun

16839-40 *om.* G.

16843 þat] than L.

16844 his...soone] sone his sight L.

16849 þo] þo to H. *with* to *cancelled*.

16851 of] in TL. nor] ne L.

16855 leue...Pilate] Pylatis leve L.

16859-68 *om.* HTL.16869 þre] iij^e L.16873-4 *om.* CG.

16873 oynement] oynementis TL.

16877 þerinne] þei Inne H.

- // Þe mournynge þat his modir made ⁊
 myzt no man telle ny rede 16880
 Soone was his biringe coup ⁊
 to þat false lede
 Þei coom to pilate & þus seide ⁊
 as þei wolde wede
 Sir of tresoun now ⁊ 16885
 owe we moost to drede
- // Sir þei seide of þis traytour ⁊
 letter of oure lay
 Vs menes whil he was in his lyf ⁊
 summe we herde say 16890
 Þat he schulde haue myzt & strengþe ⁊
 to ryse þe þridde day
 And for þat skil let wacche him ⁊
 þre dayes we 3ou pray
- // If his disciplis come bi nyzt ⁊ 16895
 to stele him vs fro
 And seiden to oþere he is risen ⁊
 hit kyndeled myche wo
 Al oure lawe in short while ⁊
 myzte be fordone so 16900
 Pilate seide on 3oure best wyse ⁊
 to kepe him soone 3e go
- // Þe þrinces of prestis of þe lawe ⁊
 went to þat monument
 And made hi[t] siker as hem þouzt ⁊ 16905
 whil þei were present
 Þei set her seelis þervpon ⁊
 ar þei þernes went
 Armed knyztis þere þei laft ⁊
 to þat tounbe to tent 16910
 But wherne he roos to lyue ⁊
 þo caitifs were but shent

16889 whil] whan L. in his lyf] in lif T; alyfe L.

16892 þridde] iij^e L.

16894 þre] iij^e L.

16898 kyndeled] wold kyndill L. myche] muchel T.

16905 hit] hir H.

16908 þernes] then L.

16912 were] ar L.

- // Ioseph wolde haue had þe rode ⁊
 þe iewis hit him forbed
 Þat selue nyzt þei hit dude ⁊
 away for to be led
 Wip þo þeoues croyses two ⁊
 whenne men were in bed
 Þei buryed hem fro cristen men ⁊
 in a priue sted
 Þerfore þei hadde þe malisoun ⁊
 of him þat þeronne bled
 16915
- // Now is þe crosse vndir erþe ⁊
 & ihesus vndir stone
 And al þe feip of holy chirche ⁊
 laft in marye allone
 Ihesus had fouzten wip sathan ⁊
 fro hele was comen & gone
 And woryed him on his owne wile ⁊
 as hound is on a bone
 16920
- // As fisshe wip bait was he taken ⁊
 & on þe hooke brouzt
 For he say hym lyke to mon ⁊
 his godhede say he nouzt
 Whil his flesshe lay vndir stoon ⁊
 his goost to helle souzt
 And wip þe myzt of his godhede ⁊
 he roos þat vs had bouzt
 16925
 16930
 16935 fol. 100r
- // Þourze a tre as ze haue herde ⁊
 was mankynde made þralle
 And þourze þe holy rode tre ⁊
 fredome coom vs alle
 Azeyn þe appul þat adam eet ⁊
 was zyue ihesu þe galle
 Alle þe peynes of þis world ⁊
 to his nere þei but smalle
 16940
 16945
 16946

16915 þat] The L.

16916 for] om. L.

16925 of] in L.

16929 woryed] worþed TL. wile] vile L.

16943 þat] om. L.

16946 þei] om. L.

16947-8 om. HTL.

- // He þat neuer synne did ∴ 16949
 oure synne[s] alle he bare 16950
 Dispitously for vs was lad ∴
 buffeted & beten sare
 For oure sake he sufferide þus ∴
 myche sorwe & care
 Lymme on his licam ny lyf ∴ 16955
 [f]or vs wolde he not let spare 16956
- // He þat neuer synne dide ∴ 16959
 ne so myche as hit þou3t 16960
 So wel he loued vs þat no þing ∴ 16963
 of himself he rou3t
 Al þe wrake on him he toke ∴ 16965
 þat opere men had wrou3t 16966
 Oure synnes and oure wrecchednesses ∴ 16961
 ful dere he hem bou3t 16962
- // Monnes soule þour3e kynde ∴ 17009
 þe body hit loueþ so 17010
 þat hit wolde neuer if hit my3t ∴
 þe body departe fro
 Do mon hit neuer so myche pyne ∴
 ny 3it so myche wo
 Til body haue lost þe wittes fyue ∴ 17015
 þe soule wol not go
- // Heryng speche · si3t · smellyng ∴
 & fele are wittis fyue
 Alle þese wol go ar þe soule ∴

16950 synnes] synnea H.

16951 was] wo L.

16955 on...lyf] nor lyf of his L.

16956 for] hor H. not let] *om.* L.

16957-8 *om.* HTL.

16960 þou3t] th L.

16961-2 H copies these lines after 1.16966.

16961 wrecchednesses] wrecchednes TL.

16962 ful] *om.* TL.

16967-17008 *om.* HTL.

17009 Monnes] Many L.

17010 loueþ] louyd L.

17011 if] of T.

17012 departe] to parte L.

17013 hit] yet L.

17015 þe] *om.* L.

17018 fele] felyng L. fyue] v L.

- whenne þe hert shal ryue 17020
 Kynde no soule suffereþ eer ˆ
 to parte fro man alyue
 But ihesus þat so myȝty was ˆ
 suffered harder stryue
 þen any man þat euer was born ˆ 17025
 or ȝit shal be of wyue
- // For þis ilke swete ihesu ˆ
 had so myche myȝte & mayn
 þat hit semeþ wel to be ˆ
 & soop is hit certeyn 17030
 þat he himself an hundride sipe ˆ
 doubled þis peyn
 þer is no mon þat resoun con ˆ
 may seye here aȝeyn
- // Whil he hong on þat tre ˆ 17035
 as hit bifore is tolde
 His holy soule to his fadir ˆ
 wiþ his voys he ȝold
 þere he shewed him myȝty god ˆ
 þat al þing hap in wold 17040
 þus to make oure raunsoun ˆ
 for vs himself he sold .
- // A þou blessed mayde of alle ˆ
 of þe what shal I say
 Of þi sorwe marye mylde ˆ 17045
 þou haddest in hert þat day
 þat day was also þi passioun ˆ
 may no man saye nay
 Whenne þou þi sone say so bi led ˆ
 wiþ tene & eke wiþ tray 17050
- // But comen was þo þe swerd ˆ
 þat þourȝe þyn hert strong
 þat Symeon wiþ prophecye ˆ
 had het biforn long

17020 þe hert] he hens L.

17021 eer] may L.

17027 swete] om. L.

17029 semeþ] semyd L.

17052 strong] stong L.

17054 het] yt L.

- But ȝitt of ioye an hundride fold ȝ
 He doubled þe þi song
 Whenne he roos from deep to lyue ȝ
 Wiþ his godhede strong 17055
- // Boþe burþe & passioun ȝ
 of ihesus þat vs bouȝt
 But he had risen from deþ ȝ
 had ben al for nouȝt 17060
 þus may we seen openly ȝ
 how hit to ende was brouȝt
 þe world socoured þe fend falde ȝ
 þat al þe sorwe souȝt 17065
- // In þe mary þo heng al ȝ
 oure trouþe & eke oure fay
 Alle men were in doute ȝ
 but þou þat ilke day 17070
 Til þi swete sone vp ros ȝ
 þou keptest al oure lay
 How we schulde kepe oure bileue ȝ
 þere tauȝtest þou vs þe way
 Mary welle of mercy ȝ
 wellyng euere pite 17075
 Flour of maydenhede ȝ
 þat euer was or shal be
 May no man telle þe tenþe part ȝ
 þe blessednesse of þe 17080
 Preye for vs to þi blessed sone ȝ
 in his blis þat we mot be . 17082

17060 ihesus] the L.

17062 had...al] alle had be L.

17065 falde] fals T.

17082 þat] om. TL.

17083-17288 om. HTL.

17111-17186 copied in Add.

EXPLANATORY NOTES

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

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

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

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

LIST OF ABBREVIATIONS

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

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

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

ANT — *The Apocryphal New Testament*. JAMES, M.R., ed.

A-NF — *The Ante-Nicene Fathers*. ROBERTS, Alexander, ed.

Borland, *CM* — *The CM and Herman's Bible*. Borland, Lois.

Cd'A — *Le Chateau d'Amour*.

Chester — *Chester Plays*. LUMIANSKY, R.M., ed.

CM — *Cursor Mundi*. MORRIS, Richard, ed.

CT — *Canterbury Tales*.

- ESEL* — *The Early South English Legendary*. HORSTMANN, C., ed.
Fest. — *Mirk's Festial*.
Glossa — *Glossa Ordinaria*.
GN — *The Gospel of Nicodemus*. KIM, H.C., ed.
HHRT — *The History of the Holy Rood Tree*. NAPIER, A.S., ed.
Hist. Schol. Evang. — *Historia Scholastica Evangelica*. PETRUS COMESTOR.
Leg. Aur. — *Legenda Aurea*. JACOBUS A VORAGINE.
Legende — *Vita Prothoplausti Ade*. LAZAR, Moshé.
LHR — *Legends of the Holy Rood*. MORRIS, R., ed.
Lud. Cov. — *Ludus Coventriae*. BLOCK, K.S., ed.
MED — *Middle English Dictionary*. KURATH, Hans and Sherman M. KUHN, eds.
 Ann Arbor: University of Michigan Press, 1956-.
NF — *The Nicene Fathers*.
North. Pass. — *The Northern Passion*. FOSTER, F., ed.
NTA I — *New Testament Apocrypha: Gospels and Related Writings*. HENNECKE, E.
 and W. SCHNEEMELCHER, eds.
NTA II — *New Testament Apocrypha: Writings Relating to the Apostles, Apocalypses,
 and Related Subjects*. HENNECKE, E. and W. SCHNEEMELCHER, eds.
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, S.M., ed.
PG — *Patrologia Graeca*.
PL — *Patrologia Latina*.
PO — *Patrologia Orientalis*.
P-NF — *The Post-Nicene Fathers*.
SEL — *The South English Legendary*. D'EVELYN, C., ed.
South. Pass. — *The Southern Passion*. Brown, B.D., ed.
Trad. anon. — MS BN fr. 763, fols. 267-273.
Travels — *Mandeville's Travels*. HAMELIUS, P., ed.

NOTES

- 12713ff The section of *CM* treated in this edition incorporates the material set forth in ll.167-98 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 Temporibus Ratione LXVI*, *PL* XC 520-21; 522-73; and *In Sancti Joannis Evangelium Expositio II*, *PL* XCII 658-60. The inauguration of the "sexte elde" with John's baptismal ministry is explained thus by PETRUS COMESTOR in *Hist. Schol. Evang.* 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 baptismus, ita sexta aetas incipit, et quinta terminata est....

For a recent assessment, consult David C. FOWLER's *The Bible in Early English Literature*, pp. 165-193.

- 12716 *Ioan.* 1:16-17. As HONORIUS observes in *Elucidarium* I:20: "...gratia venit in mundum" when Christ commenced his public career.
- 12717 F alone reads "tholing" (i.e., "those suffering/enduring": OE "þolian"), for which CGHTLB have "chosen trewe."
- 12719-20 *Matt.* 40:11.
- 12721-24 Whereas John has been introduced at 12719 by the conventional title "messenger," he is now described in terms of feudal ceremony as "banerere of honour." That the designation is admirably appropriate becomes apparent from the definition supplied by *MED*: "Banerer. One who bears a banner or standard; a standard-bearer in the van of battle; *the standard-bearer of a lord.*" Clearly, the poet's intention is to reinforce the notion of Christ's divine kingship. Cf. Blickling Homily XIV, in Richard MORRIS, ed., *The Blickling Homilies of the Tenth Century*, p. 163: "He waes..se3nborā þaes ufancundan Kyninges." The Precursor's depiction carrying a cross- or lamb-embazoned pennant, a cross-surmounted staff, or a banderole bearing the words "Ecce Agnus Dei" is common in religious iconography. Alexandre MASSERON's *Saint Jean-Baptiste dans l'art* contains several illustrations of the motif. See also I.12913.
- 12725-32 The poet summarizes the Baptist's teachings as described in *Luc.* 3:3-18. Cf. *Matt.* 3:2 and *Marc.* 1:4.
- 12733-51 MSS C and G provide a more detailed account of Joseph's antecedents than do FHTLB. Except for the insertion of the apocryphal "leui, pater pantra, filius parpantra" at 12741 and the re-introduction of "Achim" between Eleazar and Matthan at 12742, G corresponds generally to *Matt.* 1:12-16; C supplies its information in schematic format. Joseph's descent through Matthan and Jacob receives canonical substantiation in *Matt.* 1:15-16; reference to Levi as a forebear of Christ, however, is found only in *Luc* 3:24. According to this latter source, Levi was actually the offspring of Melchi, and not the reverse. To avoid what must otherwise be considered a composite ancestral table, G identifies Levi with Matthew's Eleazar, thereby remaining within the context of the first evangelical narrative.

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

Concerning the Virgin's ancestry, HAENISCH, *CM*, p. 34*, remarks with tantalizing vagueness that "the poet must have found somewhere the genealogy of Mary." In its earliest written form, however, the belief that Joachim and Anna were Mary's parents can be traced to the influential second-century *Protoevangelium Jacobi*, whence it acquired universal currency via such recensions as the *Evangelium Pseudo-Matthaei* and *Evangelium de Nativitate Mariae*; see *ANT*, pp. 38-48, 73, 79 and *NTA* I, pp. 363-368, 370-388. Chapter V of A. F. FINDLAY'S *Byways in Early Christian Literature*, pp. 148-178, supplies a useful introduction to the circumstances surrounding the original composition of the Marian infancy gospels. According to Findlay, pp. 158-160, such documents reflect popular interest in the Virgin concomitant with the great Christological heresies which plagued the Church in its formative centuries, as well as a need to combat the calumnious stories circulated regarding the Saviour's lineage in anti-Christian polemical works; examples of such propaganda would include the tracts of Celsus and the Gnostic

Genna Maris (see *NTA* I, pp. 344-345). This explains why even such exotic sources as the Sahidic fragments of *The Life of the Virgin*, trans. Forbes ROBINSON, *Coptic Apocryphal Gospels*, p. 5, clearly note that Mary is "of the root of Jesse" not only through Joachim, but also through Anna.

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

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

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 HERMAN'S *Bible*. It should be noted, moreover, that Herman is more faithful to the Vulgate in specifying that John begins his ministry "en chel desert" ("in deserto Iudaeae"), whereas the author of *CM* places the Baptist directly "bi þe flum."

12752-827 *Matt.* 3:1-11; *Marc.* 1:4-8; *Luc.* 3:3, 15-6; *Ioan.* 1:20-7.

12752-9 HERMAN'S *Bible*, 3877-86.

12761-827 HERMAN'S *Bible*, 3875-931.

12761-5 These lines refer to the Precursor's rigorous self-abnegation as described in *Matt.* 3:4 and *Marc.* 1:6.

12816-7 These lines may have been inspired by *Ps.* 24:7-10.

12828-33 HERMAN'S *Bible*, 3828-30.

12829-31 *Luc.* 3:23.

12832-77 *Matt.* 3:13-17; *Marc.* 1:9-11; *Luc.* 3:21-22; *Ioan.* 1:29-36.

12844-59 HERMAN'S *Bible*, 3831-44.

12862-87 HERMAN'S *Bible*, 3845-57.

12871 Cf. HERMAN'S *Bible*, 3851: "Li .VII. chiel sont overt..." The phrase "ad tertium coelum" in II *Cor.* 12:2 is the closest that scripture comes to mentioning the number of actual "heavens." HONORIUS, *Elucidarium* I:3, explains the Pauline text thus:

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

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

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

Sic autem sic accipimus tertium coelum quo Apostolus raptus est, ut quartum etiam, et aliquot ultra superius coelos esse credamus, infra quo est hoc tertium coelum, sicut eos alii septem, alii octo, alii novem vel etiam decem perhibent, et in ipso uno quod dicitur firmamentum, 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, *Hist. Schol. Evang.* iv, PL CXCVIII 1058, cites four heavens, both BEDE, *In Pent.*, PL XCI 192 and John DAMASCENUS, *De Fide Orthodoxa*, mention seven. For DANTE, *Paradiso* xxi-xxii, the "settimo splendore" is the traditional Ptolemaic sphere of Saturn. The specific association of the "seventh heaven" with the seat of divine glory, nevertheless, occurs within a Christian context as early as the second century, in such non-canonical sources as *The Ascension of Isaiah* and *The Apocalypse of Paul* (see NTA II, pp. 649, 652-658, 662ff., and 778). Also consult the eleventh-century "Apocalypse of the Holy Mother of God Concerning the Chastisements," (Ed. M.R. JAMES, *A-NF* X, p. 169).

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

12878-81 The miracle recounted in these lines recalls the theophanic occurrences which accompany the Ark's passage through the Jordan in *Ios.* 3:13-17 and 4:23. Since Christ personally embodies the new 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. Moreover, such associations doubtless underlie the ancient Marian title "Arca Testamenti"; see, e.g., AMBROSE, *Sermo* XLII, PL XVII 712. In medieval sacramental theology, the "transitus Iordanis" was widely interpreted as a refigurement of baptism; relevant commentaries are supplied by AUGUSTINE, *Sermo* XXXIV, PL XXXIX 1812; BRUNO, *Expositio in Psalmum* 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.105-79.

12885 An examination of the texts listed in MIGNE's "Index de Spiritu Sancto: De Variis Nominibus Spiritus Sancti et Figuris Quibus Apparuit," PL CXCIX 490, has failed to disclose an exact source for the phrase "doufe of vertu."

Referring to *Matt.* 10:16, such commentators as GREGORY, *Expositio in Librum B. Job* 1:2, PL LXXV 529-30 and *Homiliae in Evangelia* XXX, PL LXXVI 1223-24; HILDEFONSUS, *Liber de Cognitione Baptismi* lxvii, PL XCVI 137; and BEDE, *Expositio in Evangelium S. Matthaei* 1:3, PL XCII 18, interpret the dove-form in which the Holy Spirit descended as symbolic of "simplicitas" and "innocentia." Elsewhere, in *Expositio in Evangelium S. Lucae* 1:3, 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 "caritas," as it does for CYPRIAN, *De Unitate Ecclesiae* IX,

PL IV 522, with the added notion of "dilēctio fraternitatis." It should be noted that the most extensive interpretation of the symbol is found in the Augustinian *In Joannis Evangelium VI*, PL XXXV 1425-37, wherein the further concept of "unitas" is cited. As the foregoing catalogue of opinions reveals, the dove is sometimes equated with individual virtues, but not with the comprehensive "vertu" of CM 12885.

Nevertheless, RABANUS MAURUS' statement in *Commentaria in Matthaicum* 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 HERMAN's *Bible*, 3858-9 provides the rhetorical exemplar for these lines:

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

12905-7 *Matt.* 11:11.

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, *Leg. Aur.* lxxxvi, p. 356, explains as betokening his "ardenti praerogativa sanctitatis." *Fest.* xlv (p. 183) notes that the second of the three fires traditionally kindled on the vigil of the Baptist's feast is a reminder that "Saynt Ion was a lavnytne brennyng and lytyng."

12916-999 *Matt.* 4:1-11; HERMAN's *Bible*, 4133-83.

12921 The phrase "lenten tide" was originally seasonal in its application (OE "lenzten," "lencten" / "spring"). Although the concept of the quadragesimal fast has numerous Old Testament antecedents in *Ex.* 34:18 and 28, *Deut.* 9:9, etc., Christ's sojourn in the wilderness constitutes the proto-Lent of the "sexte elde."

12940-41 Authoritative sources including AMBROSE, *De Elia et Jejunio* I:1, PL XIV 732 and *Sermo XXVII: De Jejunio Domini in Deserto*, PL XVII 682; PETRUS CHRYSOLOGUS, *Sermo XII: De Jejunio et Tentationibus Christi*, PL 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, *Hist. Schol. Evang.* 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. BEDE's *In Matthaei 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.5261-332, 6241-44, the temptation-plays in *Ludus Coventriae*, ll.144-50 and the Chester Cycle, XII: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."

13000-193 *Matt.* 11:2-5, 7-9; *Matt.* 14:3-11; *Marc.* 6:17-28.

13002-13 HERMAN's *Bible*, 3945-65; BORLAND, *CM*, 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 HERMAN's *Bible*, 3966-73; BORLAND, *CM*, p. 67.

13032-69 HERMAN's *Bible*, 3974-4000; BORLAND, *CM*, pp. 68-69.

13070-81 HERMAN's *Bible*, 4001-11; BORLAND, *CM*, pp. 69-70.

13082-97 HERMAN's *Bible*, 4012-19; BORLAND, *CM*, p. 70.

13098-129 HERMAN's *Bible*, 4020-44; BORLAND, *CM*, p. 71.

13130-43 HERMAN's *Bible*, 4045-56; BORLAND, *CM*, pp. 73-74.

13140 In its description of the entertainment provided by the daughter of Herodias, the Bible uses the verb-forms "saltaiit" (*Matt.* 14:6) and "saltasset" (*Marc.* 6:22). 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, HLT note that she accompanied herself with castanets (see *MED* "cymbalen"). CG read that the evil daughter "bale(i)d ('balen': OF 'baler' - to dance) & tumbel(id)"; F adds that she also "sange."

13144-67 HERMAN's *Bible*, 4057-76; BORLAND, *CM*, pp. 75-76.

13168-241 HERMAN's *Bible*, 4077-127; BORLAND, *CM*, pp. 77-80.

13174-5 JOSEPHUS, *Jewish 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. 471-472 and *ANT*, pp. 125-127. In some editions, e.g., that of H. C. Kim, the incident is recounted in section XVIII:3. Cf. HERMAN's *Bible*, 4084a-92, *ME Gospel of Nicodemus*, ll.1225-48, and the *ME Harrowing of Hell*, ll.213-24, ed. William H. HULME. According to MS. Harley of the last work, the event occurred "Twelf moneþ" before Christ's Passion. As the tenth-century Latin text of the *Evangelium* relates, John declared upon his arrival in the underworld (*GN*, p. 37):

"Et nunc preiui ante faciem eius et descendi adnuantiare 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 *Leg. Aur.* lxxxvi, p. 358.

13217-18 *Luc.* 7:28.

13227 HERMAN's *Bible*, 4113: "En pasquerez, seignor, fu saint Jehans ochis." PETRUS COMESTOR, *Hist. Schol. Evang.* xxxiii, PL CXCVIII 1554, explains the

date of the Baptist's decollation as follows: "...id est in Pascha tricesimi primi anni [Christi] incarceratus est Joannes, et in Pascha sequenti... decollatus est." 13228-41 Medieval traditions surrounding the fate of the Baptist's remains differ considerably. According to *Hist. Schol. Evang.* lxxiii, *PL CXCVIII* 1574, John's bones were exhumed and burned by Julian the Apostate. Cf. also *Leg. Aur.* lxxxvi, p. 364 and cxxv, p. 569, as well as *Travels* xiii, p. 72. The *Cursor*-poet, however, attributes the de-ossification to Herodias.

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

...the Emperor Theodosie...leet it be born to CONSTANTYNOBLE, And þat 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, 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 seyñ 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 HERMAN's *Bible*, 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 "trouvèrent une caverne et y déposèrent l'aiguère dans laquelle était la tête de saint Jean, puis ses six disciples demeurèrent là jusqu'à leur mort." See the fourteenth-century *Histoire de Saint Jean-Baptiste, PO IV. Fasc. 5*:iii, pp. 539-540.

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

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

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

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

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

* * * * *

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

13266-303 In his account of the summoning of the apostles, the poet has incorporated various elements from *Matt.* 4:16-22, 10:2-5; *Marc.* 3:16-19; and *Luc.* 5:8-11,

27-28, 6:14-16. He omits, however, the name of Philip (mentioned in the evangelical sources) from his apostolic catalogue.

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

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

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

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

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

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

13339 *Ioan.* 15:14-15.

13344-57 Cf. *Matt.* 4:24-25.

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

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

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

Then as mony bokys tellyth, when Ion þe Ewangelyst schuld haue weddyd her, Cryst bade Ion sewe hym, and lyf yn maydynhode; and so he dyd. Herfore Mary was wrath, and zaf 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 ME versions. See *La Vie de Saint Alexis*, ed. Gaston PARIS, 11.46-75; *De Sancto Alexio in Leg. Aur.* xciv, p. 403; and *The Life of Saint Alexius*, ed. F.J. FURNIVALL, in *Adam Davy's Five Dreams about Edward II*, pp. 26-31.

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

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

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

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

For further discussions of the eagle's traditional attributes, see HILDEGARDIS, *Physica* VI:8, *PL CXC VII* 1202; HILDEBERTUS, *Physiologus*, *PL CLXXI* 1217-18; and ISIDORE *Etymologiarum* XII: vii:10.

- 13452-519 *Ioan.* 6:1-13. Cf. *Matt.* 14:15-21 and *Marc.* 6:33-44. HERMAN's *Bible* 4418-64; BORLAND, *CM*, p. 92. The poet mentions "penies þre hundreþe"; the Vulgate, however, reads "Ducentorum denariorum." F has "penis an hundreþ." 13520-685 HERMAN's *Bible*, 4466-573; BORLAND, *CM*, p. 94.

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

Li reis Marsilie la tient, ki Deu nen aimet,
Mahumet sert e Apollin reclimet:
Nes poet garder que mals ne l'i ateignet.

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

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

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

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

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

- 13872-961 HERMAN's *Bible*, 4689-750; BORLAND, *CM*, p. 98.

- 13962-84 HERMAN's *Bible*, 4762-81; BORLAND, *CM*, p. 99.

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

- 13976-7 *Luc.* 8:2.

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

The assertion that this incident occurred at the home of "symond leprous" is an interpolation from *Marc.* 14:3. Luke simply identifies Christ's host as "quidam de Pharisaeis... Simon." Such sources as *Hist. Schol. Evang.* cxvi, *PL CXC VIII* 1597 and *Glossa* xxvi, *PL XCIV* 167, however, supplied authority for the leprotic identification of the Lucan Simon.

- 14066 HTLB have altered the original reading to “out of biku(e)r.” According to *MED*, “biker” 2b, the phrase means “beyond cavil” and is, therefore, contextually appropriate.
- 14076-127 *Luc.* 10:38-42. HERMAN’s *Bible*, 4866-907. Citing *CM* 14076-81; 14084-85/*Bible* 4866-71 as an example, Borland opines, “There can be little doubt that *CM* is following Herman.” She also assigns the source for *CM* 14110-27, which HAENISCH, *CM*, p. 36*, labels “original,” to *Bible* 4897-907 (BORLAND, *CM*, pp. 100-102).
- 14128-361 *Ioan.* 11:1-45. HERMAN’s *Bible*, 4919-5099; BORLAND, *CM*, pp. 102-105.
- 14362-83 HERMAN’s *Bible*, 5100-10; BORLAND, *CM*, p. 105.
- 14384-545 *Ioan.* 11:47-54.
- 14384-488 HERMAN’s *Bible*, 5111-173; BORLAND, *CM*, p. 105.
- 14398-451 HERMAN’s *Bible*, 5120-59; BORLAND, *CM*, pp. 106-107. Biblical sources for this recapitulatory section are as follows: 14403-11, *Ex.* 14; 14412-14, *Ex.* 16 and 17; 14417, *Ex.* 20-23; 14421-22, *Num.* 17:8; 14424-27, *Is.* 7:14, 11:1-6, etc.; 14428-29, *I Reg.* 10:1; 14430-31, *I Reg.* 17; 14439-40, *Luc.* 2:25-35; 14444-45, *Ioan.* 2:1-11; 14446-7, *Luc.* 17:12-19; 14448-49, *Matt.* 9:18-25 / *Marc.* 5:35-42 / *Luc.* 7:12-15 / *Luc.* 8:49-56 / *Ioan.* 11:1-45; 14450-51, *Ioan.* 5:5-9. The Vulgate Bible describes the “vnfere mon” as “triginta et octo annos habens in infirmitate sua”; F alone preserves the correct reading: “vij & xxx. zere.” Borland fails to note the parallel here between *CM* 14450-51 and HERMAN’s *Bible*, 5156-7. Similarity of phrasing (e.g., Herman’s “pris de .XXX. ans et plus”) supports this assertion.
- 14489-545 HERMAN’s *Bible*, 5174-202; BORLAND, *CM*, pp. 108-109.
- 14546-55 *Ioan.* 13:21. HERMAN’s *Bible*, 5203-8; BORLAND, *CM*, pp. 109-110.
- 14551 The basis for this identification is found in *Luc.* 22:3 and *Ioan.* 13:27. Significantly, Judas is always listed as “þe twelfþe” apostle in the various evangelical sources.
- 14556-611 *Ioan.* 7:1-11. HERMAN’s *Bible*, 5209-45; BORLAND, *CM*, p. 110.
- 14563 “Cenophe” is the ME rendering of the biblical “Scenopegia” (Heb. “Sukkot”), the Feast of Tabernacles.
- 14612-711 *Ioan.* 10:12-19, 31, 32-38. HERMAN’s *Bible*, 5247-303; BORLAND, *CM*, pp. 110-114.
- 14612-13 That Jesus entered Jerusalem “at þe 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.” *Ioan.* 10:23 (“in porticu Solomonis”) inspired this detail; also cf. *Act.* 3:11 and 5:12.
- 14712-21 HERMAN’s *Bible*, 5304-9; BORLAND, *CM*, pp. 114-115.
- 14722-45 *Matt.* 21:12-13. HERMAN’s *Bible*, 5310-28; BORLAND, *CM*, p. 115.
- 14746-75 *Ioan.* 2:18-21. HERMAN’s *Bible*, 5329-51; BORLAND, *CM*, pp. 115-116. Borland acknowledges “a slight break in parallelism” at this point, accounted for in Herman by a “repetition and expansion [intended] to emphasize the glory of the temple” — a passage not found in *CM*.
- The various MSS of *CM* note that construction of the temple required 40 years; however, the Vulgate reads “Quadraginta et sex annis.”
- 14776-867 *Ioan.* 7:40-42, 15, 47-53. HERMAN’s *Bible*, 5352-403; BORLAND, *CM*, pp. 116-117.

- 14868-73 HERMAN's *Bible*, 5404-8; BORLAND, *CM*, p. 117.
- 14874ff This transitional passage, emphasizing Christ's love for the Jews and their recalcitrance, is characteristic of the poet's technique. Moving from the biblical past, he then personally applies the significance of the Lord's sacrifice to his audience, as evident from the collective first-person plural pronouns in ll. 14901-3. In preparation for the Passion-narrative, he subsequently outlines the events to be recounted from 14937 onward.
- 14937-15112 *Matt.* 21:1-11. HERMAN's *Bible*, 5529-640. Specific parallels between *CM* and Herman in their respective accounts of Christ's entry into Jerusalem are noted by Borland as follows (BORLAND, *CM*, pp. 121-126): *CM* 14943-54/HERMAN 5530-34; *CM* 14979-84/HERMAN 5547-52; *CM* 14985-90/HERMAN 5557-60; *CM* 15007-11/HERMAN 5570-71; *CM* 15033-37/HERMAN 5581-86. The triumphant canticle which greets the Messiah in *CM* 15041-110 and HERMAN 5589-640 constitutes a free rendering of Theodulf's "Hymnus Dominica in Ramis Palmorum." See BORLAND, *CM*, pp. 123-125. *CM* 15011 and HERMAN 5571 reflect the influence of *Ps.* 97:5-6: "Psallite Domino in cithara, in cithara et voce psalmi:/ In turbis ductilibus, et voce tubae corneae."
- 15113-52 *Ioan.* 11:47-51. HERMAN's *Bible*, 5641-85; BORLAND, *CM*, p. 126.
- 15153-60 *Luc.* 21:37.
- 15161-76 HERMAN's *Bible*, 5764-8; BORLAND, *CM*, p. 127.
- 15177-216 *Luc.* 22:8-14. HERMAN's *Bible*, 5769-804; BORLAND, *CM*, p. 127.
- 15217-44 Cf. HERMAN's *Bible*, 5805-29. While acknowledging that ll. 5808-14 of Herman "are not paralleled in *CM*," Borland nevertheless maintains that a definite similarity exists between the two texts in the similar selection and omission of details with reference to the Vulgate source. See BORLAND, *CM*, pp. 128-129.
- 15219 The scriptural basis for referring to Judas as the Lord's "Aumenere" is furnished by *Ioan.* 12:6 and 13:29.
- 15230 C and G have the preferable alliterative phrasing "redd in run(e)"; F reads "wip wordis no3t to roun." The formulaic locative phrases "in toun" and "in londe" are rhetorical commonplaces in medieval verse. Cf. *Sir Gawain and the Green Knight*, 1.30: "I schal telle hit as-tit, as I in toun herde," as well as *CT VII* 886-7 (B²*2076-7): "Ful softly and rounde/In londe." See also *CM* 15704, 15924, and 16424.
- 15245-8 *Ioan.* 13:23. HERMAN's *Bible*, 5830-31; BORLAND, *CM*, p. 128.
- 15249-64 *Matt.* 26:29; *Marc.* 14:25; HERMAN's *Bible*, 5832-38; BORLAND, *CM*, pp. 128-129.
- 15265-80 *Matt.* 26:21-3. HERMAN's *Bible*, 5839-55; BORLAND, *CM*, p. 129.
- 15281-388 *Ioan.* 13:4-27. HERMAN's *Bible*, 5856-913; BORLAND, *CM*, p. 129.
- 15389-432 *Matt.* 26:14-5. Cf. HERMAN's *Bible*, 5914-40. Borland cites the following excerpts as instances of "similar diction" to establish the relationship extant between the corresponding sections of both poems:

De venin et d'envie estoit trestous enflés
 Il n'i volt demorer, mes molt tost est levez
 (5914-5; cf. *CM* 15389-90)

De tel mercheandise, seignour, fu granz mestiers
 A icels qui la sont fu molt granz encombriers
 (5934-5; cf. *CM* 15417-20)

She admits, however, that such close parallels are only "intermittent throughout the passage" (pp. 129-130).

- 15433-68 *Matt.* 25:47-8. HERMAN's *Bible*, 5941-58; BORLAND *CM*, pp. 130-131.
- 15469-90 HERMAN's *Bible*, 5959-70; BORLAND, *CM*, pp. 131-132.
- 15491-516 *Matt.* 26:35; *Luc.* 22:38. HERMAN's *Bible*, 5971-88; BORLAND, *CM*, pp. 132-133.
- 15535-78 *Matt.* 16:31-34. HERMAN's *Bible*, 5996-6028. According to BORLAND, pp. 134-135, "The similarity throughout...is sufficiently marked to support the claim of Herman as the source"; the *Cursor*-poet has, however, avoided "certain rhetorical repetitions."
- 15579-82 *Matt.* 26:30, 36; *Marc.* 14:26, 32; *Luc.* 22:39-40. Borland assigns *CM* 15579-638 to Herman 6029-56 (*CM*, p. 135).
- 15583 Cf. n. to ll.15589-98.
- 15585-6 *Matt.* 26:36.
- 15587-88 The detail that Christ retired "a stone's cast" from his followers is furnished by *Luc.* 22:41 ("quantum jactus est lapidis"). Cf. l.15605.
- 15589-98 *Marc.* 14:33. Cf. *Matt.* 26:37. BORLAND, *CM*, p. 135, notes that Herman also emphasizes the special status enjoyed by the three apostles chosen to accompany Christ:
- Les deus fil Zebedee li bons sire apela
 Saint Jaque et saint Jehan; car forment les ama
 Et Pierron son anni, tous les autres laissa.
 Ichels ensamble o lui priveement mena
 Seur le mont d'Olivete, son conseil lor moustra
 Com bons pere a ses fiz et bel les doctrina.
- (6034-39)
- 15599-610 *Matt.* 26:38; *Marc.* 14:34.
- 15611-22 The poet introduces yet another hortatory reflection. His admonition to eschew "pryde of lyf" (15615) is ultimately based upon I *Ioan.* 2:16. As a concept, "superbia vitae" enjoyed considerable currency during the Middle Ages. It is discussed, e.g., by WYCLIFFE in his *Trialogus: De Virtutibus Peccatisque et de Salvatore*; see Morton W. BLOOMFIELD, *The Seven Deadly Sins*, p. 188. It is better known, however, from the early morality play which it inspired.
- 15623-30 *Luc.* 22:44 alone mentions the haematodrosis experienced by Christ during his preliminary agony. HTL specify that the Lord sweat "blood & watir"; CFG, however, preserve the correct canonical reading "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" (19:34). The "watir" may also literally denote beads of perspiration, in which case H and T provide a perhaps unintentionally accurate description of the medical phenomenon.
- 15631-38 *Matt.* 26:39; *Marc.* 14:36; *Luc.* 22:42.
- 15639-46 HERMAN's *Bible*, 6057-62; BORLAND, *CM*, p. 136:
- Seignour, pour amour dieu bonement m'escoltés!
 Chertes de tel dolour jamais parler n'orrés.
- At this point, the poet repeats the haematodrotic occurrence found in *Luc.* 22:44.
- 15647-870 HERMAN's *Bible*, 6063-204; BORLAND, *CM*, pp. 136-138. Borland maintains that "similarity in wording indicates that HERMAN's *Bible* is the ultimate source of *CM*." Several passages highlighting details of special significance are quoted below.
- 15647-68 *Matt.* 26:40-41; *Marc.* 14:37-38. The explanation that the disciples slept "for sorwe & greet pite" (15650) is furnished by *Luc.* 22:45 ("...invenit eos dormientes prae tristitia").

15669-86 *Matt.* 26:42; *Marc.* 14:39.

15687-96 *Matt.* 26:43; *Marc.* 14:40.

15697-704 *Matt.* 26:44.

15705-6 *Luc.* 22:43. The Vulgate has the singular form "angelus."

15707-14 *Matt.* 26:45-46; *Marc.* 14:41-42.

15717-36 *Matt.* 26:47; *Marc.* 14:43; *Ioan.* 18:3. The inventory of accoutrements mentioned in 15721-22 and 15731 represents a free rendering of the "gladiis," "fustibus," "lignis," "lanternis," "facibus," and "armis" noted by the various evangelists.

15737-44 *Ioan.* 19:1-2.

15745-49 *Matt.* 26:48-49; *Marc.* 14:44-45.

15750-70 *Ioan.* 18:4-8. This initial question is not addressed directly to Judas in the Vulgate; instead, the dative plural pronoun "eis" is used. Cf., however, *Matt.* 26:50.

15771-72 These lines are an interpolation from *Ioan.* 13:27 ("Quod facis, fac citius").

15773-80 *Luc.* 22:47-48. The use of the vocative "Amice" in *Matt.* 26:50 may supply the basis for 15775-6.

15781-88 The violence which accompanies Christ's apprehension is implicit in the biblical accounts: "tenentes Iesum" (*Matt.* 26:57); "illi manus iniecerunt in eum" (*Marc.* 14:46); "comprehendentes autem eum" (*Luc.* 22:54); "comprehenderunt Iesum, et ligauerunt eum...et adduxerunt eum" (*Ioan.* 18:12). Ll. 15785-6 anticipate the corporal punishments to be inflicted subsequently by Caiphias, Herod, and Pilate.

15789-816 These lines, recounting the injury sustained by the "servum principis sacerdotum," demonstrate the medieval genius for scriptural synthesis. Thus, the attribution of the deed to Peter and the detail of the servant's name, "Malchas," are derived from *Ioan.* 18:10-11. *Matt.* 26:52-53 contributes three elements: the famous quotation "...qui acceperint gladium...", Christ's affirmation that "plus quam duodecim legiones angelorum" are potentially at His disposal, and His insistence that "implebuntur scripturae." *Luc.* 22:51 provides the sole evangelical account of the attendant's miraculous healing.

15813-14 HERMAN'S *Bible*, 6180-81:

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

15822 The formula "sonne & mone" is employed elsewhere to reinforce the concept of Christ's universal dominion; cf., e.g., 13472. The phrase, although found in CFG, appears more frequently in HTLB.

15823-24 HERMAN'S *Bible*, 6184: "Par les chevex le tirent, par les dras est tenuz."

15835-6 *Marc.* 14:50.

15839-66 *Luc.* 22:52-53. Cf. *Matt.* 26:55 and *Marc.* 14:48-49.

15871-82 *Matt.* 26:57. Cf. *Luc.* 22:54 and *Ioan.* 18:12-13. HERMAN'S *Bible*, 6205-12; BORLAND, *CM*, pp. 138-139.

15883-960 HERMAN'S *Bible*, 6213-75 and 6269-87; BORLAND, *CM*, p. 139.

Concomitant with *CM*'s indebtedness to the tradition of evangely harmonies, the extended account of Peter's denial exhibits a careful synthesis of materials drawn from all four gospels. The detail that Peter followed Christ "on fer" (15883-4), e.g., is supplied by *Matt.* 26:58, *Marc.* 14:54, and *Luc.* 22:54 ("a longe"); his admission to the "atrium pontificis" (15893-6) through the good offices of an "ostiaria" known to a fellow-disciple is, however, recorded only

in *Ioan.* 18:15-16. Again, John alone (18:18, "quia frigus erat") notes that "hit was ful cold" (15909-10). The three-fold denunciation of Peter by the servants of Caiphas (15915-42) incorporates various elements from *Matt.* 26:69-75, *Marc.* 14:66-72, *Luc.* 22:56-60, and *Ioan.* 18:17, 25-27. That the forlorn apostle "swoor" (15942) in renouncing the Lord is affirmed by *Matt.* 26:74 and *Marc.* 14:71 ("Tunc coepit detestari/anathematizare et jurare"), while the poignant encounter between Christ and Peter (15151-55) is related only in *Luc.* 22:61-62.

HERMAN's *Bible*, 6272-3, furnishes the proximate apocryphal basis for asserting that Peter "dud him to a roche: pervindir 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 in *Hist. Schol. Evang.* clix, *PL CXCVIII* 1624:

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

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

15961-98 Neither HAENISCH, *CM*, p. 37*, nor MARDON, *Narrative Unity*, p. 122, advances a source for the legend of Judas and the "scalded cock." Nevertheless, this fascinating addition to the Passion account appears in an Anglo-Latin version by the late twelfth century in MS. Jesus Coll. Oxf. 4; NAPIER reprints this text in *HHRT*, pp. 68-70, while noting the existence of at least two fourteenth-century redactions. As a reference to an earlier "editio Graecorum" in the aforementioned source indicates, the legend is ultimately of oriental Christian origin.

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

Scripturally, the testificatory role of the cock lying at the heart of the tale has its bases in *Matt.* 26:34, 74-75; *Marc.* 14:30, 68, 72; *Luc.* 22:34, 60-61; and *Ioan.* 14:38, 18:27. Of even greater consequence for the development of such legends, however, is *Iob* 38:36 ("Quis dedit gallo intellegentiam?") and pertinent exegetical commentary. As RABANUS MAURUS, e.g., avers in *De Universo*, *PL CXI* 248, the "gallus/gallina" can variously signify "virum sanctum," "doctorem evangelicam," "sapientiam," "sanctam ecclesiam," "animal iustum," and "bene vigilantes." 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*, *PO* II. Fasc. 2, pp. 157-158. Both NAPIER, *HHRT*, p. xlvii and JAMES, *ANT*, p. 150, cite additional examples. According to the latter, a cock-legend has even been incorporated in the synaxarial cycle for Holy Week by the Ethiopian monophysite church. Kenneth M. SETTON's *The Age of Chivalry*, p. 188, recounts another interesting legend (still current in the vicinity of Santo Domingo de la Calzada along the ancient Santiago pilgrimage route) to the effect that "unjustly

hanged, a youth survived, and two cooked fowl flew to life" in witness of the occurrence. For a Nativity-oriented variation on this motif, consult "The Ballad of St. Steven and Herod," CHILD, No. 22, ll.33-40.

15969 Cf. n. to 15219.

15999-16016 HERMAN's *Bible*, 6269-87; BORLAND, *CM*, p. 139.

16017-46 *Marc.* 15:1-4. HERMAN's *Bible*, 6288-312; BORLAND, *CM*, pp. 139-140.

16022 CFG read "bath freman and dring" (OE "drenc" from ON: "retainer, vassal, nobleman"); see *MED* 1b. HTL alter this phrase to "bi certeyn warnynge."

16023 CFG preserve Pilate's administrative title "procurator," whereas HTL simply refer to "sir pilat."

16028 CFG read "hething" (ON "hethen"), which HTL have changed to "scornyng." The meaning remains unaltered.

16032 CFG read "fulbald/bald(e)li" (OE "b[e]aldlice") which, according to *MED* ("boldeli", 3b), means "arrogantly, insolently...blasphemously." HTL, 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 HERMAN's *Bible*, 6313-22; BORLAND, *CM*, pp. 140-141.

16065 In CFG, Christ averts his gaze from his captors ("he loked nought/nozt"); however, in HTL it is noted that "On hem he cast vp his yze/eze."

16067-90 *Matt.* 26:60-61; *Marc.* 14:55-59; *Luc.* 23:4. HERMAN's *Bible*, 6323-37; BORLAND, *CM*, 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 *Matt.* 27:11-14; *Marc.* 15:2-5. HERMAN's *Bible*, 6338-48; BORLAND, *CM*, pp. 141-142.

16111-28 *Matt.* 27:19. HERMAN's *Bible*, 6349-66; BORLAND, *CM*, p. 142.

16129-48 *Luc.* 23:2, 4-5; *Ioan.* 18:38-39. HERMAN's *Bible*, 6367-78; BORLAND, *CM*, p. 142. In HAENISCH's table of NT sources, *CM*, p. 37*, the Lucan reference is mistakenly printed as chapter "xxii."

16149-220 *Luc.* 23:6-12. HERMAN's *Bible*, 6379-437; BORLAND, *CM*, pp. 142-143.

16221-30 *Luc.* 23:14-16. HERMAN's *Bible*, 6438-44; BORLAND, *CM*, p. 143.

16231-38 *Luc.* 23:21-22. HERMAN's *Bible*, 6445-8; BORLAND, *CM*, p. 143.

16239-82 This section combines elements from *Matt.* 26:62-65, 27:11-14; *Marc.* 15:2-5; and *Luc.* 23:3. Cf. *Ioan.* 18:33-37. HERMAN's *Bible*, 6449-68; BORLAND, *CM*, p. 143.

16283-300 *Ioan.* 18:22-23.

16301-36 *Ioan.* 19:9-11. HERMAN's *Bible*, 6484-505; BORLAND, *CM*, 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" (*Ioan.* 19:9). 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 *Matt.* 27:27-31; *Marc.* 15:16-20. Cf. *Ioan.* 19:1-3. HERMAN's *Bible*, 6506-17; BORLAND, *CM*, pp. 144-145.

16357-66 *Ioan.* 19:12. HERMAN's *Bible*, 6518-23; BORLAND, *CM*, p. 145.

16367-427 *Matt.* 27:15-17, 21-26. HERMAN's *Bible*, 6524-67; BORLAND, *CM*, pp. 145-146.

- 16382 F reads "Abraham" for the "baraban" of the other MSS.
 16428-58 HERMAN'S *Bible*, 6568-81; BORLAND, *CM*, pp. 146-147.
 16459-542 Cf. HERMAN'S *Bible*, 6582-661; BORLAND, *CM*, p. 147.
 16459-504 *Matt.* 27:3-5.
 16505-6 *Act.* 1:18.
 16507-16 Cf. *Hist. Schol. Evang.* clxii, *PL CXCVIII* 1625 and *Leg. Aur.* 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 noht 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 luþer soule z and at his mouþe nouzt,
 ffor he þer-wiþ oure lord custe z myd tresoun an vuel pouzt.

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

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

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

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

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

16549 The description of the rood-arbor as "þe kyngis tre" reflects its customary association with David and Solomon in fully developed versions of the legend; for instances of identical ME phrasing, see *North. Pass.*, 1.2529 and Harleian MS. 4196 (*LHR*, p. 84, 1.781). For the *Cursor*-poet, the expression also serves

conceptually to reinforce the notion of Christ's divine kingship; cf. n. to 12721-24 above.

- 16561-2 That the cross-wood emitted a sweet smell is not mentioned in *Trad. anon.*, although this addition does appear in the Latin *Legende* (49/74): "Que secate a David mira fragranca comitatum ejus repleverunt, ita ut cito crederent se esse edificatos." This interesting detail acquired considerable popularity among medieval writers; see, e.g., *LHR*, pp. 42-43, 76, 103, and *North. Pass.*, 1.2248.
- 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. luis au temple," *ibid.*).
- 16575 The *Legende* affirms that the three woods used in fashioning the cross were "cedrus," "cipressus," and "pinus" (47/43). Moreover, according to this source, the various components enjoy the following Trinitarian interpretation (quoted from HORSTMANN, "Nachtrage zu den Legenden," 467/18-22):

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

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

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

16577-80 Sec 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 judgement before Pilate in the "praetorium" (*Ioan.* 18:33) may account for this detail, since the Fortress Antonia (residence of the Roman procurator) formed part of the temple complex.

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

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

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

þe queen 3af . 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" (1.42). Although "ymbclypte" (OE "ymb-clyppan") can signify "clasped" in a general sense, the verb, according to BOSWORTH's *Anglo-Saxon Dictionary*, more commonly conveys the notion of (cherished) "embrace"; it is rendered thus by most modern translators.

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

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

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

16601-10 *Luc.* 23:27.

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

16639-64 *Luc.* 23:27-31.

16665-8; 16673-80 *Luc.* 23:32-33. Cf. *Matt.* 27:33, 38; *Marc.* 15: 22, 27-28; *Ioan.* 19:16-18.

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

16681-90 *Luc.* 23:38. Cf. *Matt.* 27:37 and *Ioan.* 19:19-20.

16691-700 *Luc.* 23:34.

16701-13 *Marc.* 15:29-32. Cf. *Matt.* 27:39-42.

16717-36 *Luc.* 23:39-43.

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. See *NTA* I, p. 459;

ANT, p. 174; and *GN*, p. 25. Although the *Cursor*-poet in CG 17287 acknowledges his awareness of a later recension of "nichodeme's writt," it is equally possible, as HAENISCH notes, *CM*, p. 38*, that he derived the names "from some other source, considering the general acquaintance with these legends in the middle ages." In some texts (e.g., the tenth-century Einsiedeln Stiftsbibliothek MS. 326 of *Evangelium Nicodemi*), the name of the unregenerate "Iatro" 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 *Ioan.* 19:25-27.

16763-73 *Ioan.* 19:28; *Matt.* 27:34. 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. In the evangelical accounts, *Matt.* 27:34 speaks of "vinum...cum felle mixtum," *Marc.* 15:23 mentions "murratum vinum," while both *Luc.* 23:36 and *Ioan.* 19:29 cite "acetum/ aceto."

16776-82 *Ioan.* 19:30.

16780 See n. to 16763-73 above.

16783-802 *Matt.* 27:51-53.

16817-20 *Matt.* 27:57-58; *Marc.* 15:43; *Luc.* 23:50-52; *Ioan.* 19:38.

16821-22 *Marc.* 15:44.

16823-28 *Ioan.* 19:31.

16829-34 *Ioan.* 19:32.

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 *Hist. Schol. Evang.* clxxix, *PL* CXCVIII 1633-34; *Leg. Aur.* xlvii, pp. 202-203; "Paere Halgan Rode Upahfednys," *LHR*, pp. 106-107; *SEL* I, xxii; *ME Gospel of Nicodemus*, ed. HULME, ll.625-630; *South. Pass.*, ll.1634-40; and the *Chester Passion*, XVIa, 372-407. 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 from *Cantar del Cid*, ed. PIDAL, 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*.

16845-8 *Ioan.* 19:35; 20:20, 24. The poet ambiguously implies that the evangelist witnessed the Longinus incident.

16849-56 *Ioan.* 19:38-39.

16859ff NAPIER, *HHRT*, pp. xxiii, xxix, assigns this section, narrating the burial-sequence, to *Trad. anon.* Several portions of the corresponding *Cursor*-text,

however, occur only in MSS CG (e.g., the description of the cross blossoming "Fra þe middai to complin").

16869-78 *Ioan.* 19:40-41.

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

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

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

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

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 zæfaestnodon on rode mid feower naezelum." 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-streith earmes, and neruh bineoðen, 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 smyte 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 nailes three
Wol fast I hange bounde.

See C. BROWN, ed., *Religious Lyrics of the XIVth Century*, 74/5-6.

In his discussion of the sacred relics to be found in Constantinople at the time of the Fourth Crusade, Peter ARNOTT (*The Byzantines and Their World*, p. 261) observes that, according to Robert de Clari, a contemporary of Villehardouin, only two nails were employed in the Crucifixion. Subsequently (p. 282), Arnott ironically notes, "It is difficult to conjecture how de Clari imagined the crucifixion to have taken place."

Of especially interesting iconographic significance for this entire subject is *The Stavelot Triptych: Mosan Art and the Legend of the True Cross*, a study recently prepared under the direction of Professor William VOELKLE of the Pierpont Morgan Library. Most crucifixion scenes reproduced in this volume tend to reinforce the "quattuor clavi" approach in twelfth-century reliquary art. Nevertheless, there are singular exceptions, such as the one in WIBALD'S *Sacramentary*, which displays a Christ-figure with nail-pierced feet (two), smiling benignly while extending apparently unfastened hands. Voelkle's work is particularly valuable in that it includes much helpful bibliographical information pertinent to the Cross Legend.

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

Examination of typical pictorial collections (e.g., ABBATE'S *Christian Art*, BACKE'S *Art of the Dark Ages*, BECKWITH'S *Early Medieval Art*, DIDRON'S *Christian Iconography*, 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.

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

16881-910 *Matt.* 27:62-66.

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 "Hou þe Holy Cros Was Y-Founde," *LHR*, p. 35, the following statement appears:

þat Crois seþþe . aftur vr lordes deþ . depe 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 þeoues hengen on þer

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

þa iudeiscan hi behyddon mid hetelicum ȝe ance.
noldon se maðm wurde mannum to frofre.

MS Bodl. Auct.F.iv, *LHR*, p. 13, supplies the interesting detail that the "þrio roda" were hidden "twentiȝ fota on þære eorðan." Although NAPIER, *HHRT*, pp. xxiii, xxix attributes the *humatio crucis* to the OF *Trad. anon.*, it should be noted that this apocryphal incident is also recounted in *The Dream of the Rood*, ll. 73-75, thereby demonstrating its presence in English vernacular tradition as early as the Cynewulfian period:

þa us man fyllan on 3an
ealle to eorðan; þæt waes eʒeslic 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 HERBERT's early fourteenth-century lyric, "What is he, þis lordling þat come from þe fiȝt?" in C. BROWN, ed., *Religious Lyrics of the XIVth Century*, 25; and William DUNBAR's "Our Champion Christ." For critical introductions to the concept, consult Raymond ST-JACQUES, "Langland's Christ-Knight and the Liturgy" and Rosemary WOOLF, "The Theme of Christ the Lover Knight in Mediaeval Literature." 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 *Cor.* 15:21-22: "Quoniam quidem per hominem mors, et per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur," and *Rom.* 5:14-21. To quote IRENAEUS, *Against Heresies*, Bk. V, ch. 17:3, A-NF I, p. 545: "By means of a tree we 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 "þe holy rode tre" is discussed by numerous patristic authorities, including JULIUS FIRMICUS MATERNUS, *De Errore Profanorum Religionum*, PL XII 1037-38 and TERTULLIAN, *An Answer to the Jews*, A-NF III, p. 170. Referring to Otto Zockler's research in this field, QUINN, *ibid.* affirms that the earliest identification of the "lignum crucis" with wood taken from the tree of knowledge occurs c. 650 in the *Anagogicarum Contemplationum in Hexaemeron* of ANASTASIUS SINAITICUS, PG LXXXIX 944-45. "Hou þe Holy Cros Was Y-Founde," LHR, p. 19, 11.3-8 supplies a typical ME rendering of the motif:

Porwh a treo we weore for-lore . and furst i-brouht to grounde,
Porwh a treo seþþe to liue i-brouȝt . I-heried beo þulke stounde!

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

16949-17082 HAENISCH, *CM*, p. 39* includes these lines in a lengthy section which he labels "Reflection of the poet." However, as Kari SAJAVAARA has demonstrated, "The Use of Robert Grosseteste's *Cd'A*," 184-93, this portion of the text actually evinces an unmistakable indebtedness to Robert GROSSETESTE's *Chateau d'Amour*, 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 Grosseteste's composition is apparent from his reference to "sent Robert bok" at l.9516.

17035-42 *Luc.* 23:46.

17051-54 *Luc.* 2:35.

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

þe trowth þan left in hir anely
 þat cristen saules er saued by,
 ffor þat 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 thought,
 With dole scho had to ded bene broght.

* * * *

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

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

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

Cf. the discussion in GOUGAUD, *Devotional and Ascetic Practices*, pp. 66-74. The direct source, however, is GROSSETESTE'S *Chateau d'Amour*, 11. 1181-86:

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

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

Through such writers as AMEDEUS, Homilia VII: "De Beatae Virginis Obitu, Assumptione in Coelum, et Exaltatione ad Filii Dexteram," *PL CLXXXVIII* 1338: "Spirabat florem virginitalis, 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 "flour of maydenhede" attained considerable popularity. See also, e.g., BERNARDUS CLARAEVALLENSIS' Homilia II:5 "De Laudibus Virginis Matris," *PL CLXXXIII* 63; F.N. ROBINSON, *The Complete Works of Geoffrey Chaucer*, pp. 756-757 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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APPENDIX A
Errors in Morris' Texts

- 12716 sprad]C spred. spede]G sprede.
 12782 Queper]G Queper.
 12786 þat]G þat.
 12801 prophete]G prophete.
 12809 maistri]G maistris.
 12828 ner]G ner.
 12854 Baptize]T Baptize.
 12857 þat]C þat.
 12867 seruand]G seruand.
 12889 þat]T þat.
 12894 sacrament]T sacrament.
 12901 of]T of þi.
 12918 him]G him.
 12921 fasten]C fa fasten.
 13006 þat]G þat.
 13022 it]T hit.
 13029 þat]G þat.
 13036 þat]G þat.
 13050 yaa]C þaa.
 13068 prison]F prisoun.
 13071 prisuned]G prisuned.
 13100 was]T wis.
 13121 waynyng]T wayuyng.
 13142 her]C hir.
 13146 ze]T þe.
 13148 had]T bad.
 13201 oon]F con.
 13205 lauerd]G lauerd.
 13239 þaa]C þai.
 13256 was slaine]G was slaine.
 13260 lou[li]G lou (li).
 13309 þai]G þair.
 13323 hidertille]G hidirtille.
 13338 ne]F me.
 13383 þat]G þat.
 13399 architricline]C archidicline. arthitricline]T architricline.
 13431 bettur]T bottur.
 13440 þat]G þat.
 13444 sagles]F sa gleg.
 13454 zede]T zode.

- 13481 geue]F giue.
 13489 But]C Bot.
 13535 sceued]C sceud.
 13541 lestep]T lastep.
 13626 Wherto]T Whorto.
 13632 ze]G þe.
 13668 þat]G þat.
 13683 were]T wore.
 13854 comme]F comme.
 13864 Þat]F Þat he, he *in margin*.
 13907 you]C yow.
 13927 Þat]C Þat.
 13987 praid]C praid.
 14001 þat]T þat.
 14004 þat]G þat.
 14010 sinnes]C sinnes.
 14027 men]C men. Þat]T Þat.
 14037 þat]C þat.
 14038 hundred]G hundreth.
 14054 seide]T seide.
 14061 blin]C blind.
 14062 Vngnement]C Vngnement.
 14125 þat]C þat.
 14143 Þat]T Þat.
 14219 þat]T þat.
 14247 þat]C þat.
 14248 þat]G þat.
 14307 þat]C þir.
 14314 waining]C wainining.
 14330 dedis]F dides.
 14342 here]G here.
 14392 þai]C þaa.
 14400 God]G Godd.
 14402 was]F has.
 14465 maidene]G maiden.
 14483 him]G him.
 14494 selcuth]G selcut.
 14507 v[te]]C v(te).
 14529 sothyer]G sothyer.
 14570 we]G ze.
 14581 Baldly]G Baldli.
 14610 comen]T comen.
 14622 feet]T feest.
 14670 mistrijf]G in strijf.
 14684 a[n]d]G and.
 14738 Amang]G Amang.
 14749 þat]G þat.
 14806 pryuen]T þryuen.
 14972 þu]G zu.
 14995 *begins leaf 82v col.1 in C, not 1.14994.*

- 15019 temprid]C tempird.
 15069 [Wit prop]hecies]C (Wit prop)hecies.
 15070 [pa]t]C (pa)t.
 15072 *second o]*C of.
 15137 All]G Alle. world]G werld.
 15154 Stable]C & stable.
 15161 þat]G þat.
 15189 vessel]G bessel.
 15190 þu 3e]G 3u þe.
 15251 þe]C *a later hand has inserted 3e after þe. toke]*T take.
 15272 bitriase]G bitraase.
 15297 [F]rist]G Crist.
 15303 tite]C titt.
 15406 grenand]G greuand. grenonde]T greuonde.
 15416 chiping]G thing altered to thiþing.
 15423 fell]C sell.
 15519 oure]F our.
 15538 vn-to]F on to.
 15602 sal i]G i sal.
 15609 soruying]G soruyng.
 15616 þat]G þat.
 15636 sai]C i sai.
 15658 so]T to.
 15668 MS C *does not read he, as Morris states, but be.*
 15741 know]F knew.
 15791 drowe]T drow3e.
 15800 he led]G heled.
 15833 huitid]G huttid.
 15877-80 *These lines are copied in normal order in MS G.*
 15906 gladlie]C gladli
 15951 *This line is found in MS T.*
 15958 or]F for.
 15959 wijt]C wijst.
 16001 Hider]T Hidur.
 16041 gedrid]G gedred.
 16111 man]T mon.
 16115 messaugere]T messangere.
 16218 listen]T liften.
 16246 self]C slef.
 16266 3e]G þe.
 16321 [sun]]G sun.
 16371 prison]T prisoun.
 16372 reuerence]T reuerense.
 16382 is]C es
 16408 3e]G þe.
 16492 he]G ha.
 16620 toke]G tok.
 16640 þat]C þat.
 16653 childer]G childir.
 16715 þer]T þe.

16762 his]T in his.

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

p. 958 32 þaf] þof.

59 neghent] neghnt.

65 These] Þese.

72 here] here.

p. 959 107 writen] writen.

16784 wide]G wid.

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

p. 962 25 spere] spere.

p. 965 62 none] none.

16889 meues]T menes.

16912 þai]G þaa.

16995 Ya]G Þa.

17011 of]T if.

17013 So]T Do.

17052 strong]T stong.

17071 Til]G Till. vp-ras]G up-ras.

17096 ur]C vr.

17134 stongen]G stungen.

17189 O]G A.

17207 þat]C þat.

17260 euer]C euer.

17270 smor]C smer.

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

p. 988 229 said] saide.

p. 990 383 MS prophetyes *has been altered to prophesy*es.

416 euene] euen.

p. 991 436 [apostels]] {apostels}.

APPENDIX B

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

Off this no mare I will telle 3ow	12713 fol. 16v col. 2 cont'd.
Bot of Iohn Baptiste & of Ihesu	
þe sexte elde bygynnes in place	12715
And how Ihesu spredd his grace	
þat <i>with</i> his dede & his tourment	
By gane þe newe testament	
And Saynt Iohn als messangere	
Off halynes withowtten pere	12720
Come byfore with his banere	
Cristyns mannes lawe to lere	
Sayne Iohn come als banyoure	
Byfore oure haly Saueoure	
For in Sayne Iohnes tyme	12725
Was law bygonnen of baptyme	
He kenned men to flye synn	
And swa þaire Baptyme for to wynn	
Thurgh wilke we sall to heuen come	
When we sall be hethyn nome	12730
If we will lelely oure lyfe lede	
And at oure Endyng to criste vs bede	
þis ilke tre þat I begynn	
Es alle sett for mannes kynn	
þat ilke man may See wittirly	12735
þe kynn of Ioseph and Marie	
For þay come bathe of a man	
þat hadde leuy to name	12738
Here bygynnes the Sext Elde off the werlde	fol. 17r col. 1
And also off the Barnehede of Ihesu Criste	
Iohn ay bysyde the floum gane duelle	
Off goddes meruells gonn he spelle	
In watire Baptiste he alle thaa	
þat come to hym Baptyme to taa	12755
To be Baptiste bothe 3onge and alde	
Now till hym soghte many falde	
For to here his sermoun	
Many hadde grete deuocyoun	
Many man at hym hade mede	12760
Bot harde was his lyfe to lede	
þe Iewes of hym tythandes herde	

One whatkyns wyse þat he ferde
 Þay had ferly how he myghte laste
 With swilke a trauell & swilke a faste 12765
 And for he was of thayre kythe
 Why he ne wolde noghte wonn þam wyth
 Alle þe maysters of that laghe
 Spake of Ihon in þaire sawe
 And sayde þat his baptyzyng 12770
 Was bot a mystrowuyng
 Þay saide his lawes solde oures fordo
 Bot we take better tente þerto
 Wete we þan for whate resoun
 For sauynge of oure dampnacyone 12775
 Whi þat he Baptyzing mase
 And if þat he be messyas
 Þat þe folke habide swa
 Þat sall brynge þam owte of waa
 Helyas or Criste whethir es he 12780
 Þe sothe fayne wolde we see
 For he es prohett þat swa leris
 In þis þay sent þaire messangers
 With þe wyseste of that lande
 For to brynge þam tythande 12785
 Þe messangers þat swa were sent
 To wildirnes þan are þay went
 Sone when þay with Iohn mette
 Full hendly thay hym grett fol. 17r col. 2
 Þe wyseste þat ymanges þam were 12790
 Sayde þe Erande one this manere
 Sir he saide we the praye
 Þat þou to vs þe sothe Saye
 What kyn man schall we calle the
 Telle vs now what þou may be 12795
 Off *Ierusalem* alle the men
 zernes gretly the to ken
 Thi Baptem and thi dedis
 Þe anely lyfe þat þou ledis 12800
 Whethir þou be Elyas
 Þat goddes prophete halden was
 Howe þou lyffes wete wolde wee
 And to telle vs we praye the
 Þat we gange hame and saye
 Vnto þe maisters of oure laye 12805
 Thane saide Iohn gladly per faye
 Withowtten anykyns delaye
 He sayde to þam my leue frende
 ze schall to 3oure maistirs wende 12810
 And saye þam one my partye
 I am noghte he þay calle hely
 Ne no prophette sall nane me clayme

Whatt than schall we saye to þam	
A voyce cryande sayse þat I hatte	
In desert graythande þe gate	12815
To þe lorde þat comen es nowe	12818
Till whaym Ilke man awe to bowe	
That lange was highte now commen is	12820
Off hym I preche in wildirnesse	
Off whayme I ne ame noghte worthi to	
To louse þe thwanges of his scho	
Loke 3e graythe hym wele þe waye	
For he es lorde this sall 3e saye	12825
Als Iohn saide swa sayde þay	
Vnto þe maistirs of þaire laye	
When Ihesu Criste was commen nere	
To þe elde of thritty 3ere	
þan hym thoghte þe tyme was commen	12830
þat he Baptym wolde hafe nommen	
He 3ede hym than to þe fflome iourdane	fol. 17v col. 1
And there he fande his Cosyn Iohn	
In wildirnesse hymself alloone	
Lyffande alle with goddes lane	12835
When Iohn hym sawe als sayse þe boke	
For ferdnesse of hym he qwoke	
And sayde þat alle men myghte here	
This is þat lambe <i>withowtten</i> were	
Goddes lambe þat clense sale	12840
This wayke werlde fra synnes dwale	
If he me after comen bee	
He was made byfore me	
To sayne Iohn þan sayde Ihesu	
My Cosyn and mi frende art þou	12845
To Baptise me the hafe I soghte	
Iohn saide than that dare I noghte	
It ne falles noghte vnto mee	
Mi dere lorde to Baptise the	
I am a man full of synn	12850
And hedire fledde fra alle my kynn	
Here for synn I hafe me hidde	
Iohn þou doo als I the bydde	
Thou Baptise me my dere Cosyn	
I ne dare noghte neghe the lorde myn	12855
Me thynke resone it were mare	
þat I of the Baptizede ware	
Iohn þou sall þe lawe fulfill	
Now lorde he saide at thi will	12859
Ihesus into þat watir 3ede	12862
And sayne Iohn nere hym stode	
When he saughe Ihesu redy dighte	
Vp his hande quakande he lifte	12865
And thare take oure lorde Criste	

- Baptyme of Sayne Iohn Baptiste
 Pare þe haly gaste hym lighte
 In þe schape of doufe he toke a flighte
 And als he lokede vp into heuen 12870
 Open he saughe þe liftes seuen
 Þe ffadir voyce thurgh it braste
 Als it hade bene a thonour blaste
 This is my sone leue and dere
 Alle the werlde hym awe to here 12875 fol. 17v col. 2
 Þe whills Sayne Iohn þis dede dide 12878
 Dyuerse wondirs was ther kydde
 Þe haly water of þe fflome Iourdane 12880
 One aythir syde stode still als stane
 Thre thynges was sene there
 Þe sone mannes body bare
 Þe ffader voyce men herde one rawe
 Als doufe þe haly gaste gan schawe 12885
 Þe alde testament nowe slakes
 And þe newe bygynnyng takes
 Wonder thynges þe sothe to saye
 Sayn Iohn saughe þat ilke daye
 Sayn Iohn it es wele sene 12890
 Þat þou in lyfe es wondere clene
 For þan was worthi nane bot thou
 For to touche oure lorde Ihesu
 And gaffe þat haly sacrament
 Þat Ilke a man awe to for to tent 12895
 Now was this a wondir werke
 Preste to be crystende of þe clerke
 Þe sone þe ffadir þe knyghte þe kyng
 Þe schapp hym þat wroghte alle thyng
 Þan said oure lorde oure saueoure 12900
 In Iohns wirchip and honoure
 Þat blysse for the es puruayede
 Þat I for my seruantes graythed
 And ymanges women childir alle
 Þat euer was or euer be sall 12905
 A Better barne was neuer nane
 Ne neuer bese than was Sayne Iohn
 And þat es na selcouthe
 For Criste it saide *with* his mouthe
 And made hym als his lantern 12910
 Amanges his fase his lighte to beryn
 And to bere wittnes of his comyng
 Als Banyoure byfore þe kyng
 Als Bedell gase bifore iustice
 Swaa dide sayn Iohn in þat wyse 12915
- Ihesu when he hade Baptem tane fol. 18r col. 1
 He lefte Iohn at the fflome iourdane

Fra thane forthe to man he will *hym* schewe
 Þat man myght *hym* fully knowe
 Bot a stownde he will habyde 12920
 For to faste his lentyn tyde
 Ne wolde he nowrewhere wende appert
 Bot went *hymselfe* into dissert
 Þare þe haly gaste *hym* ledde
 Fourty dayes he was vnfedde 12925
 Fourty nyghtis & ffourty days
 Than hungrede *hym* þe story says
 Thurgh þe kynde of his manhede
 Off fode þe body hafes ay nede
 The warlawe þan *hym* vmbythoghte 12930
 To begile *hym* if that he moghte
 It semyd wele he noghte *hym* knewe
 When he bygane to do swilke glewe
 Forthi he wolde *hym* fande *with* synn
 To hafe some parte *hym* with Inn 12935
 That Enemy that traytoure
 Come to tempe his creatoure
 To houe *hym* thoghte it was no bote
 Bot stode *hym* by oure lordes fote
 He saughe *hym* hungry & forfaste 12940
 In glotonye he wolde *hym* caste
 And saide to *hym* I wate þat þou
 Hafes fasted lange & hungres nowe
 If þou be goddes sone bydde sone
 And garre thi *commandement* be done 12945
 Þou garre this stane be brede at will
 And þan may þou ete thi bely fill
 Þan saide oure lorde to that quede
Marme ne lyffes noghte anely *with* brede
 Bot men lyffes *with* somthynges elles 12950
 With þe worde þat godd spelles
 Bot lefte noghte þe fende swa his were
 Bot oure lorde he droughe nere
 Wha herde euer of beste sa balde
 He toke oure lorde alle in his walde 12955
 And *with* *hym* he toke a flighte
 To *Ierusalem* burgh full righte
 And sett *hym* one the pyneoune
 Appone the temple of the tounne
 If þou be goddes sone saide he 12960
 Thusgates schall I proue the
 Hafe done now within a stownde
 And lepe downn vnto the growunde
 For it es wretyn he sall the sende
 Angells the for to defende 12965
 Fra alkyn maner of waa
 And spournynges owþer of fote or taa

fol. 18r col. 2

Nowthir to sporne one tre ne stane Doo now lepe one drede hafe þou nane þan sayd Ihesu þe aughte to wande	12970
Thi godd thi lorde thus to fande 3itt bygane þe fende to chide Sayde here þou sall no lengere byde Som other ansuere sall þou saye Arc I fra the departe away	12975
þe fende hym in armes hent And bare hym are euer he stynt Vnto the hegheste felle he fande And lete hym see Ilke a lande Ilke a kyngryke and Ilke Cite	12980
þat he myghte in þis werlde see Ne seese þou noghte saide þat ffelounce Alle þis werlde bothe toure and townn Thir kynges alle are in my faye And thurghe my will regne thay	12985
Alle I will þam gyffe the nowe And þou will vnto me bowe Reghte rede I wele withowtten dowte þat þou bicomme myn vndirloute Thane Ihesu saide no langere	12990
May I thi wikkede wordes forbere Flec hethyn tite þou fende of helle For it is wretyn in þe spelle Godde thi lorde þou sall wirchipe alle And hym allane serue þou salle	12995
Fra Ihesu had saide thire wordes meke þe fende þan durste na mare speke þen come þare angells criste vntill And hym seruede alle at will	fol. 18v col. 1 13000
Now leue we this a littill space And of Sayne Iohn telle we a pase How heraude kyng hym broghte o lyffe By resone of his brothir wyfe Bot noghte þat heraude 3e schall trowe	13005
þat sloghe þe childir for Ihesu Bot anoper þat swa hatt Ane of his sonnes hy gatt þat highte heraude archilaus Als þe storye telles vs	13010
þat regnede after his fadir lyfe He gatt a sone one his wyfe þat hade to name herodias Heraude þe thridde brother was þis heraude þat I of rede	13015
Hadde of Sayn Iohn bathe lufe & drede And gladdely herkenede his sermoun Bot anes he dide vnresoun	

- And vnkyndly dide in lyfe
 zernede to wedde his brothires wyfe
 Þat herodias highte 13020
 Mikill scho dide agayne þe righte
 When sayne Iohn herde þat was swa
 Wete ze wele hym was full wa
 And for to fordo þat schame
 He come vnto heraudes hame 13025
 Oute of disserte þat he was Inn
 He come to saue þe kyng fra synn
 Byfore his Baronage Ilkane
 Hy hym forbedde that woman
 And talde hym by many skille 13030
 If he hir weddide he dide ille
 When herodias herde of this
 Departede fro þe kyng scho es
 Scho wiste Iohnes wordes were to drede
 & wightly fra þe kyng scho zede 13035
 Scho wiste wele by Iohnes sawe
 Þat scho was weddide agaynes þe lawe
 & one anoper syde hir was full waa
 Þe kyng for to departe fraa fol. 18v col. 2
 Scho made mekill mourmynge 13040
 Ay when scho thoghte appon this thyng
 Scho hadde a doughter with philipp getyn
 Hir wikkidnes bese neuer forgetyn
 Hir name es no force to telle
 Knawen scho es full wele in helle 13045
 For scho garte sayne Iohn
 In presone fullyly be slone
 To þe kyng þan saide sayne Iohn
 Doo fro the that ille woman
 Þou luffes hir agaynes thi lyfe 13050
 And scho was thi brothir wyfe
 Þou may hir hafe with no lawe
 If þou be radde for goddes awe
 And þou hir halde langare to make
 Godde on the will take wrake 13055
 Doo waye Iohn whi sais þou swa
 Vnto dissert I praye the gaa
 Still I rede þou halde the thare
 And of þis matir speke þou na mare
 For hir to leue ne will I noghte 13060
 And þat þou hafe said it sall be boghte
 I luffe hir maste of any thyng
 Þat is agaynes þe righte ser kyng
 Þi brothir wife fra hym to reue
 It is gude þat þou it leue 13065
 Iohn ouer mekill hafe þou spoken
 And þat sall noghte be vnwroken

Pou sall in my presone ly
 And full dere þou sall þi wordes aby
 Herodias hym hated to þe dede 13070
 And presouned was he thurgh hir rede
 In presoun þay gart hym caste
 And bande hym thare *with rapes faste*
 To sla hym ne ware þay noghte in will
 Bot þat wariede wyfe to still 13075
 For hir to wrethe þay drede righte sare
 Alle þat with þe kyng ware
 His disciples come hym to see
 The kyng thay in lete hafe entree fol. 19r col. 1
 When þay hym sawe in presoun depe 13080
 Þay moghte noghte forbere to wepe
 Iohn at thaym bygane to wete
 If that Criste lorde oghte 3itte
 Bigane his werkes for to kythe
 For theroffe wolde I be full blythe 13085
 To thaym he sayde my dere frende
 Now schall 3e myn Erande wende
 Vnto my lorde Ihesowe
 And sayse hym als I say 3owe
 One manere mylde 3oure Erande sais 13090
 Bese wyse and vndirstandes always
 Askes hym if he be that gome
 Þat for mannes hele till erthe come
 If it be he how lange es to
 Are that he any vertu do 13095
 Wetys if it be he þat tyde
 Or we anothir schall habyde
 Thay toke þaire leue þan at Iohn
 And to Ihesu þay went anone
 Thay saide Iohn vs to the sendis 13100
 That in depe presoun lendis
 And askes if þou be he þat sale
 Borowe þe bownden folkes of bale
 I am he he sayde *parfay*
 Wendis agayne to hym & say 13105
 Mesels are hale Crippels gase righte
 Defe hafe þaire heryng blynde þe sighte
 And þat man sall blyssede bee
 Þat hym sclandirs noghte in me 13109
 Thies discyples toke ansuere 13112
 And to Iohn þay gane it bere
 With Ihesu full mekill folke lefte þan
 Till þam to talke he þan bygane 13115
 And badd þam alle sitt stille
 Till he to þam hadd sayde his will
 Gode men he sayde whi 3ede 3ee
 Into wildirnessse for to see

Wende 3e thare the rede to fynde	13120
þat heldis waywande <i>with</i> þe wynde	
Or the man soghte cledde in sylke	
In kynges housses 3e may fynde swilke	fol. 19r col. 2
Sais me whatt 3e soghte thare	
A <i>prophete</i> 3a forsothe and mare	13125
This is he of whaym was redde	
Byfore in body are he was bredde	
I sall sende to puruaye	
Myn angelle byfore the þe waye	
Sayne Iohn <i>euer</i> in <i>presoun</i> laye	13130
Till it byfelle ane haly daye	
þat þe kyng garte forthe calle	
Bifore hym his conselle alle	
A grete feste þat daye he made	
And mekill folke þeratte he hade	13135
And als þay satt beste at ese	
Bifore þe kyng in his palesse	
His broþer dogheter gent & smale	
Come byfore hym in the haulle	
Daunsande & tumblande faire <i>with</i> alle	13140
And clenly cledde in <i>purpure</i> palle	
And for scho þat swa wele couthe	
Alle men hir hade in mouthe	
þan sayde þe kyng þat mayden till	
Aske me mayden what thou will	13145
I sall the gyffe <i>withowtten</i> swyke	
Poghe it be halfe my kyngryke	
He bad hir aske what scho walde	
And he hir solde connande halde	
Sir scho sayde god zelde it the	13150
þare one will I consaylled bee	
And to þe boure scho toke þe pase	
To speke with dame herodias	
Modir scho sayde what thyng	
Sall I aske at the kyng	13155
And haste þe kyng highte þe any bone	
3a 3a modir 3a gaa þan and aske sone	
Off Iohn þat in <i>presoun</i> es	
His heuede to hafe it in a dische	
When this was saide sone scho zode	13160
Vnto the kyng & by hym stode	
Scho saide byfore thi Baronage	fol. 19v col. 1
I sall the aske nane owtrage	
Ne thare the nathynge be dredande	
I aske nowthir lythes ne lande	13165
Ne nothyng bot þat es resoun	
Iohnes heuede in thi <i>presoun</i>	
When the kyng herde hir craue	
Noghte bot Iohnes hede to haue	

- He wexe in hert wondir wrathe 13170
 And namely for he sware ane athe
 Before alle that folke so fele
 & lathe hym was byhalden vnlele
 He sent vnto þe presoun tyte
 Iohnes hede offe to smytte 13175
 And smertly was his bidding done
 In presone was he heueddide sone
 And to þe mayden þay it bitaghte
 And hir modir it hase laghte
 Þare euer mare worthe hir waa 13180
 Þat gude man dose with tresoun slaa
 Bot this tresoun was boghte full dere
 And vnto þe menyng of many a zere
 With a greuefull sothe vengyance
 In many stedis and some in ffrance 13185
 In þe somer at his natyuyte
 Now gaase wode grete plentee 13187
- Thus gates was saynd Iohn slayne 13192
 And other enchesoun was þer nane
 For to make enddyng of þis tale
 Scho þat þis man thus broghte in bale 13195
 Hirselve to grete Barett scho broghte
 His dede it was full dere boghte
 When he was dede þe sothe to telle
 His saule wentt vnto helle
 Þe zates fande he sperrede faste 13200
 Agaynes his come þay al tobraste
 And a while þare he habadde
 And of socoure Bodeworde he made
 To þe folkes þat he þer Inn fande
 How oure lorde þam solde bryng oute of bande 13205
 In helle with prechyng he ferde fol. 19v col. 2
 Righte als he dide her in þis werlde
 Forthi es he callede forcryer
 And cristes awenn messangere
 His discyple thare ware bownn 13210
 And bare his body fra that townn
 To Sabastien with mekill fare
 þis corps than they beriede thare
- Nowe I rede zow ze lordynges alle
 One blyssede Iohn þat ze calle 13215
 For wate ze how I sayde zow are
 A bettir barne neuer woman bare
 He was cristes awenn prophete
 Off alle oure bale he may vs bete
 Off his ofspryng þan es Iohn 13220
 Þat heghe sittis vp in trone

- And nere bytaghte to mylde Marie
 He was to godde sybb forthy
 And Sayne Iohn þe Euangliste
 To þam vs brynge oure lorde Criste 13225
 Now haue 3e herde þe sawes
 How sayne Iohn diede *withowten* lawes
 Herkyns now how herodias dide
 In a walle his heuede scho hidde
 Scho hafes salted it in a walle 13230
 Scho hir drede if swa myghte falle
 Þat his heued ware to þe body done
 Þat he monde qwikken also sone
 Thurgh his mekill halyhede
 He wolde *hym* venge of his mysdede 13235
 His body owt of sepulcre scho hent
 And in powdir scho it brent 13237
 Powder or bane þat þay fande thare 13240
 Thay with thaym awaye it bare 13241
 It was brent alle that daye
 Bot a fynger þe sothe to saye
- How Ihesu gadirde his appostells togedir
 Ihesu knewe full wele the Stryffe fol. 20r col. 1
 Whi þat Iohn tynt his lyffe
 To þe Iewes þat were felouns
 In wildirnesse he made sermons 13245
 And Criste thurgh many place gan ga
 Prechande þe folke to and fra
 Fra Nazareth to Capharnan 13246
 Fra Nyptalym to Zabulon
 Went he prechande þe fay
 One auerill þe toþer day
 Þan bygane he to preche 13250
 And alle þe folke opynly to teche
 The synagoges alle soghte hee
 In þe lande of Galylee
 Off his prechynghe spake many man
 And mekill wirchip he wanne 13255
 When he herde telle þat Iohn was slayne
 To Nazareth he come agayne
 Into his awenn contree
 Off auerille in the entree
 Off prechechynghe he bygane to speke
 And helyde full many þat were seke
 Seke men sergates till *hym* soghte
 And he to þam þaire hele ne warned noȝte
 Thaym to hele was he bolde
 And toke nowthir siluere ne golde 13265
 Þan thoghte *Ihesus* it was to lange
 Withowtten companye to gange

- To gette *hym* ffelawes he will begynn
 Bot nane þat was of grete kynn
 Als Erle knyghte or Baroun 13270
 Ne no grete lordynges of townn
 Bot mene men of symple lyfe
 Þat prynces helde men sythen ryfe
 Twa brethir petre and andrewē
 Bathe þay were of mekill thewe 13275
 Had þay firste nane oþer gude
 Bot with þaire Schippe fande þan fode
 With thaire ffischyngē þay þam fedde fol. 20r col. 2
 And mene state tharewith þay ledde
 For a worde lefte þay schippes twa 13280
 And with Ihesu gane þay ga
 Þam ne rewede neuer sythen þaire mode
 Swa þam thoghte þe chawngē gode
 And at þe see Sayne Iohn he fande
 Hys lynes to ffysche baytande 13285
 He forsokē schippe & alle his kynn
 And alle þis werlde & folowed hym
 Thane come till *hym* Iudas thadeu
 And broghte with hym Sayne Bertelmewe
 And sythen als he come thurgh a by 13290
 Thare he mett with leuy
 Off publycanes ledare was he
 A man he was of grete pouste
 Ihesu Criste anes with *hym* etc
 And for his luffe he alle forlete 13295
 To wende with *hym* *hym* thoghte na schame
 And sythen matheu was his name
 Sythen come Symeon and Iudas
 Lesse Sayne Iames and Thomas
 Þan Iudas Scaryoth þe balde 13300
 Þat sythen his lorde salde
 Twelue þay ware to telle in tale
 When þay ware togedir hale
 Fra þay to this lorde chese
 Þay forsokē alkyns ese 13305
 Many angers men dide þam till
 And pay ne dide neuer man ill
 Ilkane of þam luffede othir
 Als þay hade bene othirs brothir
 Vnto þe Endyngē of thaire lyffe 13311
 Bitwene þam was neuer no stryffe 13310
 Off he Petre poreste fande
 Hym he made þe maste weldande
 For of alle þe tothir feres
 Þe maste preuelege he gaffe to pers 13315 fol. 20v col. 1
 To perse said he luffes thou mee
 Þou wate wele lorde þat I lufe the

- Pou sall do my comandement
 Lorde with all myn entent
 My dede to take for the in nede 13320
 My schepe he saide þan sall þou fede
 Petre he saide þou hafe bene gude
 Fischere hedirto on þe flode
 Fra now forthe I sall the ken
 Fischere for to be of men 13325
 And þou sall be fra nowe forthwarde
 Off heuen & erthe þe zatewarde
 Off bandes þou sall þe kayes bere
 Bathe to opyn & to spere
 Whayme þat þou byndis be þou balde 13330
 Bifore me bounden sall be talde
 And whaym so þou louses of bande
 Also forlousede sall he stande
 Petre art þou and my kyrke sall
 One þat stane sette þe grownd walle 13335
 Na wyles of þat cursede wyghte
 Sall agayne it hafe myghte
 Serues me nowe and bese me nere
 3e are my frendis leue and dere
 And swa dide þay day & nyghte 13340
 Pay seruede hym with alle þair myghte
 Withowtten pride in symple life
 And *withowtten* any sturt or stryffe
 Men *hym* folowed thurgh þe lande
 By hundrethe tale & thowsande 13345
 Men went *with hym* for sere resoun
 Some for to here his sermoun
 To see hym & to here hym speke
 And some for hele þat were seke
 And some to see miracles ryfe 13350
 Dede men to see raysede to lyfe
 And some for þe lyffes fode
 For many man þan dide he gude
 Pare anykyns defaut was fol. 20v col. 2
 He gart it mende or he wolde passe 13355
 He dide many gude dedis
 Als man of mercy & of medis
 Also byfore archedyclyne
 Turnede he watir into wyne
- In þat ilk same contree 13360
 Pat men calles Galyle
 In a townn men calles kane
 A grete brydale was thare ane
 Pe bride gome garte thedir calle
 Off þat lande his frendis alle 13365
 Par was prayed at that to be

- Oure lady Marie & hir menze
 And Ihesus also come þaretill
 And his discyple als was his will
 Þar þan was a gederynge full grete 13370
 And many semely sett in sete
 Þase gestes merily waren fedde
 For many a man was thedir bedde
 Þare was plenteth of mete & drynke
 And alle þat men wolde after thynke 13375
 Þar was na wyne spared þam ymange
 & forthi ne lasted it noghte lange
 When Marie wiste þaire wyne was gane
 Vntill hir sone scho spake on ane
 And till hym scho made hir mane 13380
 And said wyne ne hafe þay nane
 And till his modir þan said he
 What es that to the or me
 If þay of wyne hafe nede
 In vs ne ligges noghte þat dede 13385
 Bot I sall or I hethyn wende 13388
 Schewe þam þat I ame thair frende
 Scho calde þe botlere hir vntoo 13390
 Do that my sone biddis the do 13391 fol. 21r col. 1
 Loke his biddyng be redy grayed
 Þe botelere all redy sayde
 Ihesus badde sone one ane
 Fill thase sex vessells of stane 13395
 With watir clere and thay dide swa
 Þan badde Ihesus þat þay scholde gaa
 For to taste of that newe wyne
 And bere it till archedyclyne
 Þat of that house was housebande 13400
 And costage to that brydale fande
 Þay filde a coupe þan in haste
 And gart archidyclyne taste
 He dranke and felid gude sauoure
 Ne dranke he neuer arste so gude lycoure 13405
 He calde to hym the buttelere
 And saide to hym one this manere
 Whi he saide hafes thou
 zemyd þe gude wyne vnto nowe
 Þe gude wyne solde þou firste spende 13410
 And þe werres at þe feste ende
 When þat men are glade made
 Þe gude wyne þou dose be hade
 And hiderto forsothe me thynke
 Þou hafes wasted alle oure drynke 13415
 Mikill myrthe was made thare
 And many man menskede þat fare
 Oure lorde of water wyne þer made

Pareof many meruelle hade	
Pis was þe firste dede þat he dide	13420
Till his discyple þat was kydd	
And þerfore þay bigane to trowe	
Mare stedfastely in Ihesow	
Pan lefte þe bridgome his bride	
And folowed Ihesu fra that tyde	13425
Ne laye he neuer hir besyde	fol. 21r col. 2
Bot lefte hir & this werldis pride	
He forsoke to be housebande	
And turned hym one þe better hande	
Men sais þat it was sayne Iohn	13430
Bettir with crist luffede was none	
Cosyn he was to Ihesu Criste	
And sythen he was euangliste	
Pis was Iohn þe gossellere	
þat laye one his breste at his sopere	13435
Pare dranke he of þe witty welle	
þat sythen of he bigane to spelle	
This sygne dide Criste at þat bridale	
Als þat sayne Iohn telles in his tale	
Off hym Ihesu walkande in erthe	13440
Off gossPELLERS Iohn es the ferthe	
Marke matheu luke his felawes	
Bot Iohn þe wyseste was in sawes	
Forthi to þe Eren like es he	
þat is a foule fferreste may see	13445
And is a birde righte glegg of eghe	13448
Ne nane als he so heghe may flee	13449
Ihesu thethyn his viage made	13452
Out ouer þe see of tyberyade	
Grete ware þe folke þat <i>with hym</i> zode	
To here his <i>prechyng</i> e þat was gode	13455
Þaire hele to gete þat were seke	
Full ferre þay soghte þat man so meke	
<i>With</i> this folke þat I of telle	
Ihesus clambe vp to a felle	
His discyple <i>with hym</i> he ledde	13460
This folke alle aboute hym spredde	
þay folowed hym þat mekill thrange	
Hym rewed þat þay fastede so lange	
þe dales were with ffolkes ouerlayde	fol. 21v col. 1
Philippe he called and to hym saide	13465
Philippe this folkes are wonder fele	
How may we troweste þou with þam dele	
They hafe myster now of mete	
Whare sall we thaire fode gete	
This he saide the gosselle telles	13470
To fande Philippe & for noghte ells	

- For he that made bot sone & mone
 Wiste wele what he hadde to done
 Pay folowed hym fastande dayes thre
 And he of thaym hadde pite 13475
 And said þam & þay toke þe waye
 In middes þaire iournee faile solde þay
 If þay fynde no thyng to by
 For defaute dede solde þay ly
 Philippe saide lorde what consaile 13480
 May I the giffe þat maye auail
 Me thynke to do ware it noghte ethe
 Wha hade of penys thre hundrethe
 Loues with to by þay are so fele
 Ilkane solde hafe bot a morsele 13485
 Þan spake andrewe þat man so mylde
 Lorde he saide here es a childe
 Þat hafes fyve loues & fisches twa
 Bot þat es noghte withowtten ma
 Þan said oure lorde ynoghe es that 13490
 Doune I wolde þe folkes satt
 And we sall do wonder wele
 Hay was þare liggande a grete dele
 Withowtten any more Sermoun
 Sone þe folkes were sett doune 13495
 Thir laues þat I of melt
 Criste þam blissede are þay were delt
 He blyssed als wa þase fyses twyn
 And sett his fuysonne þase fisches In
 Þat alle þe folkes þat þare ware sett 13500
 Had ynoghe thare for to ete
 Þis brede þe ffische was dalte aboute
 Had nane defaute in alle þat rowte
 Gode men it was a grete gadiryng
 Þat godde fedde with so littill a thyng 13505
 Twa ffisches & fyue loues of bere
 Ihesus fedde with swilke ane here
 Fyve thowsande it es redde
 Ware þe ffolke þat he thare fedde
 When þay had Etyng þan oure drightyn 13510
 Badde þam noghte þe crommes tyne
 Þe relef gedirde þay one hepis
 And filled þerwith twelue lepis
 Thus he settis his fuysonne
 Thare he will gyffe his benysoune 13515
 This folkes þat he gaffe þe fode
 Hym thanked of alle gude
 And saide forsothe this ilke es he
 Thurgh whayme þe folke sall sauede be

fol. 21v col. 2

How *Ihesus* gaffe the borne blynde man
his syghte

Aftir that this sygne was done	13520
Noghte lange bot righte sone	
Anoper he dide þat 3e schall here	
Als sayse þe same gosepellere	
Off a man þat borne was blynde	
And soghte lange <i>Ihesus</i> grace to fynde	13525
Als <i>Ihesus</i> welke thare in the strete	fol. 22r col. 1
This blynde man <i>with</i> hym gane mete	13526
His discyples saide till hym than	
Lorde þay saide what ayles this man	
Or his Eldirs hym biforne	13530
þat he es thus gates blynde borne	
þan said <i>Ihesus</i> noper he this	
Ne his ofsprynge dide þe mys	
Bot that goddes werkes maye	
In hym be sene fra this daye	13535
Mi ffadir dedis will I do	
Whils þat I hafe tyme þerto	
For now moste þe sone hym spede	
To fulfill the ffadir dede	
Wirke hym moste whils he hase lighte	13540
Off þe day þat es so brighte	
In this werlde whils 3e me see	
3e gete no lightnes bot of me	
Vnto þe erthe þan he spitte	
And with erthe he menged it	13545
And þan he take vp of this claye	
And smeride with his eghne twaye	
And sythen he saide leue frende	
To þe natatorye sall þou wende	
þat es to saye of Syloe	13550
Thare sall thyn eghne waschen be	
þan he wasche his eghne thare	
And had his sighte in þat siquare	
Now thare hym no mare be ledde	
He come agayne into þat stede	13555
When þay hym saghe þat knewe hym are	
One hym full faste gane þay stare	
Some saide it es noghte he	
Pis othere day þat moghte noghte see	
Some said nay some said þat ilke	13560
Some said ane þat semed swilke	
þe sothe ne couthe þay noghte fynde	
þan said he þat was blynde	fol. 22r col. 2
Pis es I for sothe to saye	
How gates may þou see said þay	13565

- Mi sighte he saide þan gatt I thus
 Þar es ane þay calle Ihesus
 He smerid *with* clay myn eghne twa
 And sythen bad me forthe ga
 To þe natatorye of Syloe 13570
 And bad I solde þare wasche me
 I went and dide his biddynge
 And þan moghte I see all thyng
 Whare es he quod þay þat Ihesow
 I ne wate he said whare he es nowe 13575
 Thay hym hent þase felle Iewes
 And ledd hym to the Pharysewes
 Þat maistirs of þe lawe were than
 And askede at this sely man
 How gates þat he had his sighte 13580
 And he said Ihesus þus me dighte
 Þan saide some þat stode þer by
 He was neuer godd certanely
 Oure haly daye haldes he noghte in state
 For it was done one oure Sabath 13585
 And som said how it moghte
 Off synfull man swilke dede be wroght
 Þe Pharisens þat ware sa felle
 Grete striffe made þam ymelle
 And gruched & couthe na resoune fynde 13590
 And gart calle agayne þe blynde
 What haldis þou þat man said þay
 A prophete said he be my lay
 Þe maistirs Iewes þan bigane
 To mystrowe þat sely man 13595
 Some said he blynde had bene
 Some saide he hafes euer sene
 Þan gart þay forthe brynge
 Þe men nerreste of his kyn
 Es this zoure sone þay ansuere 3aa 13600
 Was he borne blynde þay said 3aa
 Says vs nowe bi zoure lewtee
 How gates may he now see
 His frendis said oure sone es he
 When he was borne he moght noght see 13605
 How þat he may see now
 Askes hymselfen how
 He es of elde & wele we wate
 He kane speke for his awen state
 Þase sely men thus ansuerde þare 13610
 Þay drede þe Iewes wondir sare
 Þat had þay made wele þay wiste
 Any louyng to Ihesu Criste
 Or hym bygun to loue or loutte
 Þay had bene schent *withowtten* dowt 13615

- Ihesu thoghte hym to do solace
 And schewe mare of his grace
 When þat Ihesus and he mett
 Full semandly his lorde he grett
 Till hym said Ihesus say me now say 13670
 Trowes þou in goddes sone or nay
 Whare es he that wiste I whare
 One hym to trowe full lefe me ware
 Ihesus saide þou hafes hym sene
 And with hym spekes withowtten wene 13675
 3it said Ihesus my commynge
 Es Iuggement till erthe to brynge
 þat thase þat noghte sees solde se fol. 23r col. 1
 And thase þat sees solde blynd be
 Than said some of þat semble 13680
 Sais þou þat blynde are we
 Ware 3e he said withowtten sighte
 Pan ware 3e withowtten plighte
 Bot now he said þat 3e may se
 In synn þerfore lefte are 3e 13685
- Now forthirmare 3itt schall I tell 3owe
 Off þe werkes of swete Ihesow
 Als telles this Ilke Euangliste
 Þat he saghe folowande Criste
 Vnto Olyuete that hille 13690
 Þat he mekill haunted till
 Thare to bidde his bedis vmstont
 Thedir to gaa ofte was he wont
 Þat hille one a day went he fra
 And to þe temple gane he gaa 13695
 For to ken and for to lere
 Þe men þat hadd will hym to here
 Þe pharasens þat ay luffed stryfe
 Vnto þe kirke þay broghte a wyfe
 Þat in horedame was tane 13700
 Þe lawe wolde men solde hir stane
 In myddes þat temple wyde
 Many man was þare þat tyde
 Aboute hir heuede hir hare hyngande
 Many ware thare with stanes in hande 13705
 Þan spake ane for þam alle
 Vnto Ihesu gun he calle
 Maister he saide lo this womane 13709
 þat þou sees here redy to stane
 Breken scho hase hir spousaile 13710
 Scho sall be staned þerfore sance faile
 For Moyses badd vs stane all slyke
 Ware þay pore or ware þay ryke
 Late vs see now thi Iuggement

Þat was noghte saide with þaire assent	13715
For alle had þay sworne þer till	fol. 23r col. 2
Þat sary woman for to spille	
In wrange dede or worde þay thoghte	
To take hym þat þay neuer moghte	
Thay thoghte if he wolde hir stanne	13720
Man of mercy was he nane	
And if he lette hir quytte gange	
Thay myghte he dide wrange	
To make hym madde alle saide þay swaa	
And to atteynte hym bytwene these twa	13725
When þay hadde þusgates soghte	
Ihesus knewe full wele thaire thoghte	
He stouped downn & with his handes	
He wrate a while in þe sanddes	
Þan said alle þat þare wasse	13730
Whi giff vs ansuere & latte vs passe	
Vs thynke full lange we duelle alle day	
Wha lettes 3owe to wende away	
Bot wha þat es withowtten	
Þe ffirste stane at hir sall caste	13735
Þe man þat es withowtten synn	13737
Firste to stane hir he bygynn	13736
In this he stoupede doune ofte sythe	
And alle these ware dombe als swythe	
Ilkan soulkede þan awaye	13741
Na thyng þan couthe thay say	13740
In that temple lefte was nane	
Bot Ihesus and this womane	
Ihesu raysed vp his heued	
In þe temple saghe he nane leuede	13745
He saghe this woman standand thare	
For hir he mourned selly sare	
Womane he saide where are þay	
Þat the solde do till dede þis day	
Qwakand scho loked hir aboute	13750
Ihesu badd hir hafe no dowte	
Lorde scho said alle are awaye	
For thi womane to the I saye	
Ga now forthe ther þou will wende	fol. 23v col. 1
Schall nane of thi faes the schende	13755
I ne dampne the noghte forþir þou fare	
Bot ga now forth and will synn no mare	
Be na mare in will to synn	
And clense the of that þou hase bene in	
Off the man that was helide at the Pissoyne	
A watir ther es in that thede	13760
Pissoyne it es called in lede	
Þat water als the storye sais	

- Was mekill remowede *in* þase dayes
 Bi þat ilke vynere
 Many a man laye vnfere 13765
 Þare In ware wonnte for to discende
 Angells it for to blende
 Þan did it swa in that siquare
 When þat it drouy ware
 The firste seke man myghte thedir wynn 13770
 With þat watir to wasche hym In
 He ne solde neuer thethyn fare
 Till he ware hale of alle his sare
 Ihesus this tyme was walkande
 & come by this vynere grete folke he fand 13775
 Þat þare ware liggande for to bide
 When þair hele sold betyde
 Thare fand Ihesus a man vnfere
 And had bene aught & thritty zere
 Swa harde in lymes was he tane
 Þat weldyng of þam ne had he nane
 Ihesus byhelde this caytif thare
 And rewed of hym selly sare
 Gode man he sayd *with* me þou mele
 zernys þou for to hafe thi hele
 3a sir he said no thyng so gladde
 Bot I am swa with sekenes stadde
 Þat I ne may to that watir wynn
 Ay other gase bifore me therInn
 And thar es nane þe sothe to telle 13790
 Þat me will bere vnto þe welle
 Lange hafe I ledde this sary lyfe
 Will nane rewe one me caytife
 And gud man I the trewly say
 Þou sall be hale this ilke day 13795
 Rise vp now sall þou ly no langere
 Gang hethyn tite with alle thi gere
 Vp he rase withowtten mare
 And one his bak his bedd he bare
 Þat day þis man was made fere 13800
 The Iewes helde haly day & þat dere
 When þay hym saghe þat birden vndir
 One hym bigane thay for to wonder
 Whatt cursed man art þou quod thay
 Þat thus wirkes on our halyday 13805
 Þou of god hafes nane awe
 And saide many anoper sawe
 Þou carle whi brekes þou oure lawe
 Worthi þou ware to brenne & drawe
 Agayne thi birden bere þou nowe 13810
 Or full sare it sall the rewe
 Gode men he saide by goddes myghte

fol. 23v col. 2

Me to wite ze ne hafe no righte	
At þe welle of Sylloe thare I laye	
A man come gangande by þe waye	13815
And made me bothe hale & fere	
And bade me ryse <i>with</i> my littere	fol. 24r col. 1
And said do þe forthe & gaa	
And als he me bad loo I do swa	
Aughte and thritty zere I lay <i>in</i> bande	13820
And I ne remouede neuer fote ne hande	
The angelle lyghtyng I ay habade	
Vnto this man me hale made	
And he þat me hale hase wroghte	
Agayne say hym ne awe me noghte	13825
Þay lete hym passe þam ymelle	
And than sayde þe lewes felle	
This is noghte with godd quod þay	
Þat þusgates brekesoure haly day	
The lyfe he ledis may na man lede	13830
And greues vs with his fraward dede	
He will noghte come tilloure bewyست	
Ne tilloure lare will he noghte liste	
Oure haly day he noghte forberis	
Bot many wirke on þam he geris	13835
He fandis faste vs for to payere	
With vs ne will he neuer speke faire	
Wele ofte he greues vs selly sare	
And euer ilke day mare and mare	
Many gederyngs he garres vs make	13842
And many consaile for his sake	
And done vs hafes he mekill angere	
Þat certis we may thole na langare	
A consaile of hym will we taa	
And of hym sall we neuer take maa	13845
Þe nexte tyme þat he <i>commes</i> in handes	13847
We will þat he be done in bandes	13846
And wha sa thare agayne sais oghte	
It sall be ful dere boghte	
In that skatterid þaire assemble	13850
Ihesu went owte of that Cite	fol. 24r col. 2
Ferre away by anothir syde	
Out fra þair sighte hym to hide	
For zitt was noghte his tyme <i>commen</i>	
Into thaire handes for to be <i>nommen</i>	13855
Ne myghte þay neuer hande lay hym one	
Till he wolde þat it were done	
Fra þat tyme he <i>hymself</i> bedde	
Neuer a fotte fra þam he fledde	
Till he his blode amanges þam bledde	13860
And for vs lefte his lyfe in wedde	
Ihesu went to the temple þan	

- Pare spake he *with* this alde man 13863
 He saughe *hym* full of sorow & waa
 Þe Iewes *hym* hadd regroynd swaa
 Crist till *hym* spake *with* wordes hende
 Fra now þou moste my dere frende
 Tent to my techynge & my tale 13870
 Thynke one thi sekenes þou arte hale
 Ihesu went here and thare
 And did Miracles euer ay whare
 Till it come a solempnyte
 He come agayne to that cite 13875
 With *hym* come his disciples lele
 And othir folkes folowande fele
 Into þe temple þay with *hym* zede
 And he bygane thaym to rede
 Als þay herkened his sermoun 13880
 With full grete deuocyoun
 And som saide þam ymelle
 Wha herde man euer swagates spelle
 Bathe lawes men & men of lare
 Off *hym* spake bothe lesse & mare 13885
- Ihesow þan þaire speche herde fol. 24v col. 1
 And myldly he thaym ansuerde
 My lare es noghte myn said he
 Bot his þat hafes sent me
 Þat neuer lyghed ne neuer sale 13890
 His witt his lewte ay es hale
 And his lare sall laste for ay
 This will *hym*seluen witnes & say
 Þat man þat spekes *hym*selfe of ros
 Wate 3e gode men whate he dose 13895
 When he his awun rose hase soghte
 Sothefastnes in *hym* es noghte
 Bot sothefastnes es in his worde
 Þat othir men giffes luffe worde
 Moyses 3our lawe 3ow broghte 13900
 3e knawe it bot 3e do it noghte
 Selly me thynke 3e hate me swa
 And sekas seregatis me to slaa
 Till *hym* þan said all þat semble 13905
 Whe hope some deuyll be in the
 Wha will the sla whi sais þou wrange
 I hafe done gud werkes 3ow Imange fol. 24v col. 2
 Nane was pryue alle hafe 3e sene
 And thare at hafe 3e grete tene
 Moyses gaffe 3ow in the alde 13910
 Lawe Circumsyse to halde
 And 3e Circumsyse one halyday
 And lettis noghte for the lay

And whi hate 3e me thane	
For I made hale a seke man	13915
At the PISOYNE one 3our Sabath	
And demys me þefore sere gate	13917
Swa ne sold 3e do wolde 3e me trowe	13920
And wele I wate it were for 3owe	
Many men ware by and stode	
And herd this folke wrathe & wode	
Þare ware comen to the toun	
To here this disputicyoune	13925
Many wordes þay spake & felle	
Ouer lange were alle to telle	
Some sayd when sall criste hym schewe	
Wethen sall he come sall na man knawe	fol. 25r col. 1
His kyn ne his contree	13930
Bot this mannes kyn wele knawe we	
Off this lande es bathe he & his	
Þe contre knawes it wele ywys	
Þan saide Ihesus a worde to myn	
Sen 3e knawe me and my kyn	13935
Off 3our vnwitt when will 3e blynn	
Sekes me noghte sakles swa with synn	
And tentis to skille & to resoune	
3e ken me and my nacyoune	
In na place thare 3e me see	
3e sall noghte here bot sothe of me	
For he þat me to 3ow wolde sende	
Es sothfastnes withowtten ende	
He þat me sent I wate what es	
And 3e knawe hym noghte ywysse	13945
If I said þat I hym noghte ne knewe	
Þan were my wordes vntrewe	
Bathe were I false & lyghere	
Als þat 3e 3ourseluen ere	
I knawe hym and hase knawen cuer	13950
Fra hym ne sall I sonder neuer	13951
Full fayne þay wolde hym hafe nommen	13954
Bot 3itt was noghte his tyme comen	13955
Many man bygan to trowe	
Fra that tyme forthe in Ihesowe	
Euer more after that day	
Þe Iewes aboutewarde trauelde ay	13959
Full fayne þay wolde hym hafe tane	13952
Bot hande on hym moghte þay lige nane	13953
And many tymes þay toke þair rede	13960
How þay myght beste bryng hym to dede	
Sythen sall 3e here one what wyse	
Ihesu garte lazare ryse	fol. 25r col. 2
Bot or that I ferrere ga	
I sall speke of his sistirs twa	13965

- Pat was Martha es noghte to layne
 Þe toþer was þe Magdelayne
 Lazare als sais the storye
 Was of a place highte Bethany
 Sistirs þan hadde he twynne 13970
 Þe tane was a woman full of synn
 A synfull woman was scho ane
 Fo scho *commone* to Ilke a man
 This womans ffairenes
 Garte many synne mare and lesse 13975
 Seuē fendis fra hir keste criste
 Als sayse sayne luke þe euangliste
 A sely Synfull was scho this
 Alle hir synn turnede to blyse
 Wonnande scho was in þat siquare 13980
 Þare Ihesus *prechede* here and thare
 Þare he many meruelle dide
 And to mankynd *hym*seluen kydd
 And to many seke men he gaffe þe hele
 And als he come bi a castele 13985
 A man hight Symond leprouse
 Had prayed criste vnto his house
 And for he prayed *with* gud chere 13989
 Ihesus hym granttede his prayere 13988
 Full faire seruys Symond *hym* dighte 13990
 Als was to swilke a lordyng richte
- How Ihesus ffor-gaff þe Magdelayne hir Synnes fol. 25v col. 1
 When Ihesu was sett in sete
 With his discyple at þe mete
 This synfull woman noght to layne
 Þat es called þe magdelayne 13995
 Within the castelle þat I off talde
 Scho moghte do what so scho walde
 Þar godd will þat man syn be bette
 Þar may no thyng hym lett
 Þe worde of Ihesu sprang full brade 14000
 For a miracle that he made
 Who Mary wist Ihesus was *commen*
 A Boyste with smerells hase scho *nommen*
 A smerell þat was of price ful dere
 In a boyste with hir scho bere 14005
 And schortly my tale forthe to telle
 Bifore Ihesu one knes scho felle
 Ther with scho felle one swilke a grete
 Þat with hir teris scho wesche his fete
 One his fete scho grette full sare fol. 25v col. 2
 And sythen scho dred þam *with* hir hare 14010
 Þar scho fande any galle or sare
 With hir smerells scho smered it thare

- Alle this honours scho hym dide
 And sythen kiste his fete in myde 14015
 Alle þay wondred one mary
 For thay hir saghe neuer are so sary
 Scho lefte hir dede for no schame
 Symond þe maister of that hame
 Wondred & said in his thoghte 14020
 Bot with mouthe he neuend it noghte
 Ware this man a verraye prophete
 Þe woman þat standis at his fete
 And he wist whatt scho were
 Scho solde noghte hym neghe so nere 14025
 For scho a woman of synfull state
 Als alle þis contree full wele wate
 Þat hym ansuerde Ihesu crist
 What Symond thought ful wele he wyst
 Herken to me he said a stounde 14030
 Ful fayne lorde sayd Symonde
 It was a man whilom was wont
 Siluer for to leue vmstont
 Þis man was ane hokerere
 And twa men come þat hade mystere 14035
 And asked hym siluere of lane
 Þis riche man lent vnto þe tane
 A hundrethe penys swilke als was than
 And ffifty to þe tothir man fol. 26r col. 1
 When it come to þe terme day 14040
 Noghte þay hade for to pay
 For he þam saghe no catell hafe
 Alle þe dett he þam forgaffe
 He þam forgaffe and bad þam fare
 Whethir aghte to lufe hym mare 14045
 Sir me thynke withowtten lette
 He þat he forgaffe þe maste dette
 Þat was maste forgyffen till
 Maste hym aughte to luffe with skill
 Wele þou ansuere symond 14050
 Hym aghte to do swa with resoune
 Alle wayes scho wepte appon his fete
 And Ihesus hir allane lete
 Vnto Symonde he saide onane
 Sees þou he said this woman 14055
 To my fote watir gaffe þou me nane
 And þam to wasche neuer sythen scho fane
 Þou wate wele þat sothe it es
 Þat þou me bedde noghte anes to kysse
 Now sen I come vnto thyn Inn 14060
 To kysse my fete wolde scho neuer blyne
 Oynement þou gaffe me noghte
 And scho hase oynement with hir broghte

- And me annoynted fote and schanke
 Perfore I cone hir mekill thanke 14065
 And for scho me hafes luffede ay
 I sall aquyte it if I maye
 Off hir synnes scho sall be clene
 I here forgyffe þam alle by dene
 Mekill þou luffed he said mary fol. 26r col. 2
 Mekill the es forgyffen forþi 14070
 Ga whare þou ga thi mekill trewthe
 Hauē the sauēde and thi rewthe
 Now art þou sauēd thurgh thi fay
 Kepe þe wele nowe fra this day 14075
- Ihesus aftwarde in hy
 Come to preche in Bethany
 Gyffande many seke þair hele
 Men hym folowede wonder fele
 Martha and mary thare he fande 14080
 Lazare thaire broþer thare was wonnande
 He gestened *with* thir sistirs twa
 With mary and with martha
 When þay wiste he thare wald duelle
 Off grete comforthe gan þay telle 14085
 For neuer 3itt swilke a geste
 Come vnto þaire house to reste
 Martha was houswyfe of þat house
 To serue was scho full curyouse
 Mary hir allane lete 14090
 And sett hir doune at Ihesu fete
 One þe grounde scho sett hir doune
 For to here his sermoune
 Nothir scho tent to mete ne borde
 Bot toke all tent to goddes worde 14095
 For scho martha helpe ne wolde
 Off hir martha a playnt hase tolde
 To Criste & sayd see 3e noghte how
 þat I allane serues 3ow
 Mi sister sittis als 3e see 14100
 And will noghte ryse to helpe me 14101 fol. 26v col. 1
 Leue lorde 3e bidde hir ryse
 And helpe me now in this seruyse
 Martha : martha saide Ihesow
 In grete besynes arte þou nowe 14105
 And besy abowte many a dede
 Bot maste þe whethir of anc es nede
 Þe bettir part mary hase chosen
 Þat neuer fra hir sall be losen
 Blissede be that affliccioune 14110
 Þat mary broghte to swilke *per*dowun
 Alkyn thyng scho forsokē

Out tane ane þat sho to toke	
Off alle thynges scho toke till ane	
Withowtten whayme rewarde es nane	14115
Es na man kan telle þe tend	14118
Part þat godd dose till his frende	
For es na man <i>with</i> hert may thynke	14120
Ne na clerke may write <i>with</i> Inke	
Ne eghe may see ne ere may here	
Ne mannes witt thare may come nere	
How mekill mede till vs es dighte	
If we þat man will serue righte	14125
Lefe we now thies sistirs thus	
And speke we will of lazarus	
How Ihesus Raysed Lazarus Fra dede	
to lyffe	
Lazarus of Bethany	
Had sistirs Martha and Mary	
Mekill he luffed þam bathe	fol. 26v col. 2
Did he neuer zitt man skathe	14130
A castelle was bathe his & thaires	
Pare of ware þay clere ayers	
To this castelle Criste was calde	
To herberghe with In that halde	14135
And als þe storye telles vs	14137
Seke was he this lazarus	14136
In sekenes was he halden swa	
þat one erthe he myghte noghte gaa	
Mary and Martha ware full wa	14140
For his sekennesse & swa was maa	
His systirs seruys hym to hande	
þat bownden laye in goddes bande	
Bot bot till hym þat swa was bunden	
Full ferre was soghte bot nane fonden	14145
If þay it soghte þay fande na bote	
Sekenes hym haldis in hande & fote	
When he saghe þer was nane oþer	
Ne no mendyng at thaire broþer	
Conselle þay toke Ihesu to seke	14150
For þaire Broþer þat was so meke	
Till hym þay thoghte þe sothe for to say	
How þair broþer in langoure lay	
And praye hym if his will were	
Come see þair broþer þat was vnfere	14155
For wele wist thies sistirs twa	
He couthe hym hele of alle his waa	
Hym þay soghte ouer alle Iudee	
Bot he was noghte in that contree	14159
And that was for this resoune	14162
þe Iewes hym soghte with tresoune	

- Þay fande hym noghte in that lande fol. 27r col. 1
 Bot thay fane neuer till þay hym fande 14165
 Thire messangers þaire Erande sayde
 To Ihesu that was one thaym layde
 Þay prayed hym als lorde dere
 For his frende that was vnferre
 Þat he till hym a torne wolde make 14170
 For hym & his twa sistirs sake
 He es full seke that lele and trewe
 A lorde þay sayd one hym þou rewe
 To thase men þat þe message bare
 Ihesus gaffe swilke ansuare 14175
 Ganges hame he sayde þe way
 And vnto þam sall 3e say
 Þat þay noghte for þaire brothir morne
 To dede sall noghte his sekenes torne
 Bot sall now blis ther with be sene 14180
 Mare þan euer byfore hase bene
- Agayne þay went with þair ansuere
 Twa dayes oure lorde was there
 Þan his disciples gart he calle 14185
 Graythes he saide now 3ow alle
 For vnto Iude sall we nowe
 And þay sayd what thynkes þou
 Thedir agayne and þou gaa
 Certis þe Iewes mon the slaa
 Forthi if þou will be oure frende 14190
 One na wyse thedir þat þou wende
 Ihesu said whi say 3e swa
 Ten houres es hafe þe day and twa
 wha þat sall wend any way
 Gode it es to ga by day 14195
 For wha sa walkes by nighttertale
 In many perells falle þay sale
 To my talkynge takes gode kepe
 Lazare oure ffrende lygges one slepe
 Þat I wende till hym es tyme 14200
 Hym to wakken of his swyme
 He hafes me lufede euer and ay
 It sall be quytt for sothe to say
 Sir þay sayd if he slepe oughthe
 Drede of dede ne es it noghte 14205
 If he slepe his hele es at hande
 Ihesu saide 3e sall vnderstande
 Þe tyme es comande nere till
 Þat some of 3ow sall lyke full ill
 For he es dede þat I of say 14210
 And sythen es gane þe fourt day
 Dedde and grauen bathe es he

- He es noghte qwyke þat sall 3e see
 Now þan am I gladde and blythe
 Þat I was noghte thare þat sythe 14215
 Bot now sen þay me aftir sende
 Allgates thedir will I wende
 When Thomas þat highte dedimus
 Knewe þat dede was lazarus
 Als his maister said Ihesus 14220
 He mornede sare & sayde thus
 Vnto his felawes þan sayd he
 Lordynges he sayde now heris 3e
 Þat lazarus es noghte in lyve
 Gaa we and dye with hym swythe 14225
 Me liste na lengere lyfe nowe
 Bot we hafe helpe of Ihesow
 We sall mys full gretely
 Þat gudman in Bethany
 Bytwixe Ierusalem and the castelle 14230
 Wonned þe Magdelayne 3e herd me telle
 Thase folkes þat hafes there bene
 Says it es noghte miles fyftene
 Thedir there als lazare was dede
 Ihesus to that place streghte 3ede 14235
 When þat þay comen ware
 Lazare frendis 3itt fande þay thare
 In that Castelle bothe alde & 3ynge
 For lazare dede þay make mornynge
 Mary and Martha þe boke says 14240
 Wepid for lazare fourre dayes
 Thedir come many a Iewe
 Ma than I kan tell 3ow now
 Bathe of ane and of othir
 To comforthe þase women for þair brothir 14245
 Righte *with* this ther come tithande
 Þat Ihesu was þer nere *commande*
 Þat he and his companye
 Was righte nere comande certainly
 Martha was neuer halfe so fayne 14250
 And tytte scho went hym agayne
 To fote scho felle hym saryly
 And one hym scho keste a crye
 Leue lorde scho sayde whatt es þi rede
 Now es my brothir fra me dede 14255
 A lorde hadd þou here bene
 Had no dede one hym bene sene
 Bot for what thyng þou makes prayere
 Wele I wate god will the here
 Martha he sayd thi broþer sall ryse 14260
 scho said 3a one somkyn wyse
 One domesday I wate then

fol. 27v col. 1

Ryse he mon with othir men	
Sayd Criste I am vp rysyng & lyfe	
Whaa þat in me traystes man or wyfe	14265
If þay ware dede þay solde lyfe	
Swilke a gifte I solde þam gyffe	
Alle þat lyffes and trowes in me	
Dede ne sall þay neuer see	
Trowes þou this scho said 3aa	14270 fol. 27v col. 2
I trowe this and I trowe als wa	
þat þou arte goddes awun sone	
Comen Imanges vs for to wone	
Martha sorowfull and sary	
Called one hir sistir mary	14275
And vnto hir scho gane rowne	
Ihesu scho sayde es commen to townn	
Gange and speke with hym in hy	
Are there be any mare kry	
Vp scho rase & till hym went	14280
Righte with sary chere hir ment	
Hir chekes were full bla and wanne	
Full many a tere thaym ouer ranne	14285
Vntill brothir grave scho gase	14286
Swonnande thare scho said allas	14287
And sythen fra that monument	
With hir lorde to speke scho went	14289
Till hym scho ranne and felle one knes	14292
Lorde sho sayd als thou sees	
Dede es my brothir lazare	
Þare for my hert es full sare	14295
Hadde thow lorde bene here <i>with vs</i>	
Hadde noghte my brothir drede thus	
Ihesu hir blyssed in that stirt	
For hir he hadde rewthe in hert	
Lazare frendis that thare ware	14300
For hym þay morned swythe sare	
Ihesu comforth of alle care	
Kyndnes grete he kydd þam thare	14303
For he wept sarrere than thire othir	14306
With thir twa wymmen for þaire broper	
Tendirly he grett and sayde	
Whare now es þe corps layde	
Sir said Mary com forthe and see	14310
A lorde mekill luffed he the	
Now lorde þat luffande es and sly	
þat the swa luffed whi lete þou dy	
Ihesu þair mornyng vnderstode	
To the graue <i>with thaym he zode</i>	14315
When he come thare withowtten hone	
He badde the graue solde be vndone	fol. 28r col. 1
Fra the tombe thay toke the lydde	14317

- How myghte Meruelle mare be sene
 Crippills gange þe blynd hafe sighte 14370
 Þe dombe to hafe þe speche righte
 Þat hadd bene mesells many a zere 14371
 He þam made bathe hale and fere
 The dede he raysede agayne to lyue
 Swilke meruells did he many & ryve
 Wha þat trowes noghte *in* his myghte 14373
 He ne es noghte bot a cursed wighte 14375
 Als ware many In that townn
 Thare he raysede lazarownn 14377
 That ware of the Iewes false
 That hym solde menske & honour als
 For he was borne of thaire kynn 14380
 And thay *hym* maste waytted *with* vnwyn
- How þe Iewes consailed to slaa Ihesu
 Thir werkes of Criste þat were gude 14384
 Menged thir Iewes *in* mayne & mode 14385
 Þairefore thay consaile thaym ymange fol. 28v col. 1
 Other hym to hede or to hange
 Alle the gode werkes þat he thaym wroghte
 Euere settes thay thaym at noghte
 Þan a conselle toke thay 14390
 What ware beste to do or say
 Than spake þay to and fra
 Consaile þay toke thaire lorde to slaa
 Þat þaire awun lorde es
 And euer helpande to thaym ywysse 14395
 Swa mylde and swa meke of mode
 Swa gyffere of alkyne gude
 Lordynges wele we wate
 Þat oure eldirs þe bible wrate
 Godd luffed the Iewes lange byforne 14400
 Are that his sone in Erthe was borne
 And mekill kyndenes thaym had done
 Delyuerde thaym fra pharaone
 Fra pharaon þat was so strange
 And þam had ledd in bonndage lange 14405
 He sent a man thaym to lede
 Out of that cursed thede
 Moyses than highte he
 He ledd thaym drye thorowte þe see
 And pharaoo thaym folowed to slaa 14410
 And thare was he drowned & his men als wa
 In wildirnesse *withowtten* swynke
 He þam fande bathe mete & drynke
 Fra alle greuance he thaym gete
 And gaffe thaym manna for to ete 14415
 Grete luffe he thaym gan schewe

And with Moyses sent thaym þe lawe	
And delyuerde þam owtt of waa	
And kept thaym fra pharaon thair faa	
And helide thaym bathe dombe & defe	14420
And garte þe wande bere fruyte & lefe	
þat Aaron hymselfen bare	
Als that I hafe tolde 3ow are	fol. 28v col. 2
And thaym appertly gaue hete	
Thurgh þe mouthe of a prophete	14425
þat ane solde come of thaire kynn	
þat solde fordoo adame synn	
And when þay asked Saul þe kyng	
He þam gaffe thaire askynge	
And sythen kyng Daud with chesyng	14430
þat sloghe Golyas with a slyng	
And aftir hym kyng Salomon	
And the lande of promysyoun	
Vnto thaym In for to wonn	
And there appon he sent his sone	14435
For to be borne þe sothe to telle	
To rawnsone thase þat were in helle	
Alle this thaym tolde Saynt Symeoun	14439
And 3itt ne trowes noghte thies felouns	14438
Off that barne þat mary bare	14440
Bot euer mystrowande mare and mare	
When hymselfen ymange thaym kydde	
And meruells many ymanges þam dide	
Als byfore archidicylyne	
Off watir made he the wyne	14445
And of ten men þat were mesele	
He þam gaffe full faire þaire hele	
Lazare that was dede alswaa	
He hym raysede and other maa	
And helid a man þat was vnfer	14450
Mare than aught & thritty zere	
And other many poynttes sere	
Wele maa than I may neuen here	
And he thaym gaffe nane other taske	
Bot righte alle als þay wolde aske	14455
The mare kyndnes þat he thaym bedde	
The ffaster fra hymwarde thay fledde	fol. 29r col. 1
Alle that he moghte do to gode	
The Iewes helde hym euer wode	
Thay were to hym full Envyous	14460
And to thaymseluen full contrarious	
And agayne thaire awun witte	
That thay wolde noghte trowe hym 3itte	
Ne that he solde take manhede	
Off a mayden of thaire sede	14465
And 3itt walde þay noghte vndirstande	

When Iohn þe Baptist with his hande	14467
Saide 3oure Sauyoure es 3one	14470
Faythe till hym ne gaffe þay none	
He ne myghte neuer bryng þam in fay	
For thyng þat he couthe do or say	14472
For na taken þat euer did Ihesow	14474
Mighte he neuer garre þe Iewes trowe	14475
Bot for his gud dedis Ilkane	
Alle thay thoghte hym to stane	
And namely for that resoun	
þat he raysede lazaron	
Fra þat tyme forthe þay did þair payne	14480
þat bathe lazare and he were slayne	
Hym for the folke that till felle	
And lazare for he of hym gun telle	
Faste ymanges thaym thay ordayne how	
þat þay may beste sla Ihesowe	14485
And vmbythoghte þam of a gynn	14487
How þat þay moghte beste bygynn	14486
And how þat he moghte taken be	
In this thay made a grete semble	
In a house was in that towune	14490
Off thaire awun dampnacyoune	
Thare thay thaym ordayned a tresoune	
For hym wolde þay take na rawnsoune	
He es thay sayd so wonder wyse	
þat alle men mon with hym ryse	14495 fol. 29r col. 2
Alle this werlde mon till hym bowe	
Alle men bygynnes in hym to trowe	
And men of skorne mon come may falle	
And take oure stede oure folkes <i>with alle</i>	
And fra vs oure lawes rewe	14500
And in thaire baundon mon we byleue	
Att this gaderyng a man ther was	
His name was callede Cayphas	
He was Bischoppe in þat 3ere thare	
And that may hym euer mare rewe full sare	14505
Bischoppes ware thay than abowte	
Ilkane bot his tweluemonthes owt	
Cayphas sayde gode men 3e whate	
In Gastelynes I halde 3oure state	
Trowes me and my consayle	14510
And it schalle 3ow full mekill availe	
3e wate noghte alle that I	
Vnderstandes thurgh <i>prophecy</i>	
þat a man sall in hande be tane	
And dampned for the folke & slane	14515
Now certanely swa mon it bee	
This like Ihesu than es hee	
Dye allane for sothe he salle	

Are þat þe folke be tynt alle	14519
Ihesu to slaa alle þan hafe þay hight	14522
And ther to hafe þay trowthes plighte	14523
Kayphas spakke 3itte vnto tha	14526
Swilke wordes and many maa	
Off the dede of Ihesu Criste	
And said sothere than he wiste	
For he come for to dy with will	14530
And the <i>prophetes</i> sawes to fullfill	
Fra than thay soghte <i>withowtten</i> awe	
Ihesus for to hynge and drawe	
Ihesus will duelle thare no lengare	
þat thay solde hym see or angere	14535 fol. 29v col. 1
Till Effraym went he es	
A cite by a wildirnesse	
With his men3e lend he thare	
He wiste the Iewes hym wold forfare	
And þay may handes one hym lay	14540
Bot 3itt ne come noghte his day	
þat he wolde to þe dede be done	
Bot it was after <i>commande</i> sone	
The Iewes euere hym helde in striffe	
Thay hated na man mare one lyffe	14545
His discyples ware full waa	
þat þaire maistere was hated swaa	
And namely of thaym that hee	
With resoune maste solde honoured bee	
I hafe he sayde 3ow chosen twelue	14550
The twelfte es the fende hymselfe	
By hym he this tale talde	
þat hym to the Iewes salde	
That was he this Ilke Iudas	
That to selle his lorde aboutewarde was	14555
In Effraym he was a stownde	
And sythen thethyn gan he founde	
He went owt of that contre	
And toke þe waye to galyle	
The lande of Iudee he hafes forborne	14560
For thare thay hafe his dede sworne	
Thane helde þe Iewes in that cite	
A grete feste hight cynophe	
Than the appostels sayde vnto Ihesu	
The wordes that I sall tell 3ow now	14565
Sir þay sayde wendis vnto Iudee	
þat men may 3oure meruells see	
Or to Ierusalem we rede þat 3e wende	
For thare now hafe many a frende	fol. 29v col. 2
Frendis hafe 3e euer aywhare	14570

- Bot þe maste plentethe hafe 3e thare
 Thaire feste es nowe ga we Sir þan
 For thedir ganges full many a man
 It es no resoune 3ee 3owe with drawe
 Bot putt þow forthe the men to knawe 14575
 If 3e will hafe 3owre werkes kydde
 Drawe 3ow euer the folke ymydde
 Þat þay bathe may see and here
 And loue the for thy sygnes sere
 Wha þat lufe worde 3ernys in nede 14580
 Baldely forthe he moste hym bede
- Ihesu said frendis wate 3e noghte
 Anothir thyng es in my thoghte
 The werlde nathing hates 3owe
 Bot it hates me that sall 3e trowe 14585
 Bothe me and my werkes alle
 And alle that to my trouthe will falle
 I cane noghte hate it certanely
 If it hate me ne es na celly
 For it wate neuer whatt I ame 14590
 And of it speke I mekill schame
 I of it and It of mee
 By twne vs gude lyfe may nane be
 That feste sall 3e gaa too
 I hafe na tome 3itt swaa to do 14595
 Thedir as 3itt will I noghte fare
 For some me lufande fynd I thare
 They went forthe and lefte hym thus
 And preualy thaym folowed Ihesu
 Swa þat thay hym solde noghte see 14600
 Knawan of thayme noghte wolde he be
 With þe Iewes ne with his awun
 Walde he noghte þat tyme be knawen
 He wiste wele the Iewes sware
 That thay hym solde no lengare spare 14605
 Thase men þat wolde þat he were slayn
 Aftir hym full faste gane þay frayne
 Mckill of Ihesu thir men spakke
 Now solde he be here said that pak
 For to mostere his maistries 14611
 He that þat makes hym so wyse 14610
 Þan at the 3ate of Salomon
 Oure lorde to þe toune come
 And thare he fande byfore hym boune
 Off Iewes many a feloune 14615
 In myddis þe strete þay hym mett
 And alle aboute he es vmsett
 It was a wondirfull grete rowte
 Þat sone was gadirde hym aboute

Allane ymyddes thayme he stode	14620
One hym thay zelled als þay ware wode	
Faste we spirred aftir the nowe	
What thyng to do sayde Ihesow	
For þou art swa dredde of alle	
And will þat men godd þe calle	14625
If þou swa be some thyng thou schawe	
þat we may it trowe and knawe	
Sothe it es that I am hee	
With godd than speke 3ee	
Bot wele I wate 3e leue me noghte	14630
Ne in the werkes that I hafe wroghte	
Ilk a day bifore 3oure syghte	
þat neuer was done thurgh mannes myghte	
3e lufe me noghte þat wate I wele	fol. 30r col. 2
Ne 3e ne trowe me neuer a dele	14635
And for 3oure hirde halde 3e noghte me	
Forthi my schepe may 3e noghte be	
I abowte 3ow full gerne hafe bene	
One 3ow my trauayle es noghte sene	
Mi lare ne will 3e noghte lere	14640
For thi are me nothyng dere	
Bot thay that honours me ywysse	
Thay may be traiste of paradyse	
One domesday þan sall þay stande	
To take thaire mede one my righte hande	14645
In the blysse þat neuer sall leue	
And þat sall na man þam reue	
Certis 3ow drede I na thyng	
For my ffadir es heuen kynge	
And þat sall 3e vndirstande	14650
Hym take I euer to my warande	
I am his Ihesus þat sale	
Mankynd bryng owte of bale	
My tyme sall laste bot lyttill space	
I do bot bydes my ffadirs grace	14655
Neuer þe lesse wele salle I kepe	
þat me es taghte my fadir schepe	
I sall þam in alle ways defende	
In helle þaire saules bese neuer brende	
I am now myghty I sall be mare	14660
My ffadir and I euer euen we are	
This is þe sothe my fadir and I	
We are bathe ane Certainly	
Swa that thurgh nankyn art	
May na thyng vs depart	14665
Thir wordes were noghte vnto þair will	
Bot þay þam greued wonder ille	
Pay bigane to be full grym	fol. 30v col. 1
And lathely þay lokede on hym	

- And said than with grete stryfe 14670
 Loke he eschape noghte with þe lyfe
 Worthy it ware to stane hym sone
 Whi said Criste what hafe I done
 Agaynes 3owe in any ways
 For þou art goddes sone þou says 14675
 I say sothe þat sall 3e see
 For my gude dedis whi stane 3e me
 Lelly matir ne hafe 3e nane
 Me to do harme or to stane
 For thi gode dedis quod thay 14680
 We will noghte stane the *parfay*
 Bot for þou wirkes agayne þe lawe
 And ofte greuys at thi myssawe
 Goddes sone þou sayse art þou
 þan to þam ansuerde Ihesow 14685
 Certanely I am swa
 And may naman sounder vs twa
 Gase lokes 3oure bokes of 3oure lay
 And 3e schall fynd sothe þat I 3ow say
 In bokes redy 3e may it fynde 14690
 Bot certis 3e are wonder blynde
 3oure awenn boke 3e kan not spell
 And þat 3e wate noghte I will 3ow tell
 And þat proues 3ow for feloune
 And me goddes sone thurgh resoune 14695
 For he es called goddes sone
 þat gode werkes es wonte to done
 Into þis erthe my ffadir me sende
 þat were seke for to amende
 Off his sendyng I come ywysse 14700
 And he me haldes for ane of his
 þe haly writt lyghes to na wyghte
 What þat vndirstandis righte
 I wirke alle in his name
 Forthi my werkes may nane blame 14705
 He þat in me will trewly trowe
 It sall hym turne to mekill prowē
 And wha will noghte trow þat I telle
 Ordayned he es to be in helle
 My ffadir es euer mare in me 14710
 And I in hym sall euer bee
 Swilk wordes þan spake he thare
 That þam concludid tha þare ware
 And alle *with* haly writtis lare
 A thowsande 3ere þat was said are 14715
 And þay couthe fynd resoune nane
 Till hym bot fledde euerilkane
 Agaynes hym couthe þay noghte say
 Bot als couwardes skulded away

fol. 30v col. 2

- And als men menged in mode 14720
 And Ihesus to þe temple 3ode
 Thare he many chapmen fande
 Serekyn marchandise chepande 14723
 þaire oxen thaire robys þar þay salde 14727
 And moneours þaire monaye talde
 Ihesus at thaym was full tene
 And owte he keste þam alle by dene
 Beste & man owtt putt hee 14730
 Thare In ne lete he na thyng bee
 The monayoure for thaire mysgilt
 Keste oure þaire burdis þaire penys spilt
 þe stolis þat þay one sete
 Keste þam downn vndir þaire fete 14735
 Ne wolde he neuer riste ne blyne
 Till alle was owtte þat þare was In
 Amanges thase men þat I of talde
 Some thare ware þat doffes salde
 With thaym full faste gane he flyte 14740 fol. 31r col. 1
 Gase owte he sayde of my house tyte
 Mi house solde with resoune
 Be called house of Orysoune
 A Recett to traytours and thefe 14745
 Thare of to make es 3ow righte lefe 14744
- When the Iewes herd this
 Gretely were þay greued ywys
 Maister þay saide meruell thynke vs
 þat we so lange suffre the thus
 Whatt kyns sygnes do canes thou 14750
 þat solde garre vs till the bowe
 Oure lorde Criste þam gaffe ansuare
 Bot þay knewe noghte þe charge it bare
 3e felle this temple downn to grounde
 I sall it rayse in litill stownde 14755
 Alle hale *within* the thirde day
 I sall it rayse that dare I lay
 Bot than the Iewes ware full of Ire
 And said þou arte a selcouth syre
 It is bot foly thi talkynge 14760
 þat is ane Impossible thyng
 When Salomon the kyng of blysse
 Maste hadd of his welthe I wysse
 In fowrty wyntter myghte he nott gare wirke
 With alle his helpis this noble kyrke 14765
 Wonder hafe we than howe
 Withowtten helpe sayse þat thowe
 Oure faire temple of stane and tree
 May felle and rayse one days three
 It solde be fourty 3eris paste 14770

Or thou it halfe doune myghte caste	
Bot þay ne knewe noghte Cristes entent	
For he it of his Body ment	
To late þam distroye it als þay did	
It solde be raysede þe day thridde	14775
Bot þan þe Iewes withowtten mare	
Lefte hym and his discyples thare	
And thethyn warde als þay went awaye	
Mekill schame þay gan hym saye	fol. 31r col. 2
Ilkane sayde till othir of thaa	14780
Whaa herde euer any man speke swaa	
Som saide he es som prophete	
He ne es noghte goddis sone I 3ow hete	
For certanly wele wate whe	
þat Ioseph sone þan es hee	14785
Alle are þay comen of Galyle	
Bot godd hese neuer of þat contree	
Bot of a Castelle certaynely	
Wharein was borne þe kyng Dauy	
þat is þe townne of Bedleme	14790
þe boke beres wittnesse for to teme	
Sone sayde ane till othir thane	
þan es godd this Ilke man	
Off Bedleem kynd þan is he noghte	
Gode is þat he be tane and broghte	14795
Who knawe hym wele in this kythe	
His ffadir als wa his modir hym wyth	
In Galilee was he borne and getyn	
And that ne sall neuer be forgetyn	
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Goddes sone he garres hym calle	
The ffolke es founed þat es wele sene	
That with hym ryse so clene	
Ilke a man of hym standis awe	14805
Swilke a Sire neuer 3itt we sawe	14804
Oure men fra vs þan hase he dryuen	
Sawe we neuer nane so smertly thryuen	
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Alle þe prophetes þat euer ware	
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With hym to speke vs standis awe	
In his hert es alle puruayede	
þat he will say redy es sayde	
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Lange for vs arc he be <i>nommen</i>	
For if alle riche men be noghte his frende	
Þe pore will <i>euer</i> with hym wende	
Þan come thay to the pharyseus	
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And þay þam askede sone in hy	
Whare es that oure enymy	
Hafe 3e noghte tane hym þay said nay	
And whare fore & why saide thay	
And þan þay ansuerde so and so	14830
For we ne may noghte wynn hym to	
He kane wirke so qwayntly	
Þat we ne may noghte wyn hym by	
For swilke a man <i>withowtten</i> wene	
Ne was thare <i>neuer</i> in lande sene	14835
Agaynes his worde may nane stryue	
Þat in lande es nowe one lyve	
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For <i>euer</i> mare þan are we schentt	14838
And he þus be fra vs wentt	
For he es so qwaynt of arte	14840
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Þat he es thus fra vs away	
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With heuy hert and chere vnblythe

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Off wikked will of Iuell mode	
Agaynes hym of þaire awun blode	
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For þe tyme es comande nere	
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And þat I it till ende may brynge	
I beseke oure heuen kynge	

Als I this till ende hafe broghte
 He grante me *grace* þat me dere boghte
 Till his honoure and haly kirke
 He leue me space this werke to wirke
 Amen Amen that it swa bee
 I pray 3ow alle 3e praye for mee
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 He brynge me vnto gode endyng Amen

Ihesu was of Mary borne	17111
For synfull man þat was forlorne	
I forsoke my fadir blysse	
And come vnto this werlde ywysse	
I lete me take and harde bynde	17115
For þe lufe I hadd vnto mankynde	
And tholed pouert pyne a schame	
Alle for synfull mannes name	
Thynk ay thynk þou synfull man	
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I stode naked als I was borne	
þe Iewes wikkede me biforne	
Bouden till a pelare faste	
Whils þe bandis wold laste	
One my bake I bare the rode	17125
When I to my dede 3ode	
Hadd neuer man so mekill schame	fol. 32v col. 1
Here in erthe for nonkyns blame	
þou synfull man þat gase by me	
Dwelle a while and þou may see	17130
Dwelle a while and fonde to stande	
Bihalde my fete and my hande	
Mi body es with scourges swongen	
Handis and sydes & fete thurgh stonngen	
I hynges appon this harde rode	17135
For synfull man I gaffe my blode	
The thornes one myn heued standes	
Thirled thurgh fete and handes	
Byhalde & see my bloody syde	
þat for thi luffe es opyned wyde	17140
Putt in thi hande & grape my frende	
Take þou my herte bitwix þi hende	
Than may þou with thyn eghne see	
How trewly þat I hafe luffed thee	
Fra my crown vnto my taa	17145
Full I ame of pyne and waa	
Bytwix twaa thefes hang I here	
Als I a thefe or traytoure were	
Byfor my modirs eghne Mary	
Suffre I all this velanye	17150
I hafe thus many bloody wondes	

And suffrede many harde stowndes	
And swelte on the rode tre	
þou synfull man for þe lufe of the	
Syn I hafe the so dere boghte	17155
Whatt ayles the þou luffes me noghte	
With thy syn þou pynes me	
Als dide þe Iewes appon þis tree	17158
Synfull man and þou couthe gude	17161
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Nyghte and day & alle thi tyme	
Aghte the to thynke appon my pyne	fol. 32v col. 2
A wayleway þou synfull man	17165
Hafe I noghte made the my leman	17166
Hafe I noghte gyffen the alle my blysse	
And myseluen therwith Iwysse	
If þou neuer swa noble ware	
What thynghe myghte I do for the mare	17170
I ne wate neuer one whatkyns wyse	
Thane birde þe thynke ay for to ryse	17172
Now payne þe faste for to ryse	
And to lufe me one alkyns wyse	
Sone þou ryse & fande to blyne	17173
And for my lufe forsake thy synn	
Forsake thy syn <i>par</i> charyte	17175
And fande to ryse & come to me	
I sall þe halse I sall þe kysse	
And brynge the to my fadirs blysse	
Now Ihesu for thi haly blode	
þat þou for vs bledde one þe Rode	17180
þan sende thi grace till vs & myghte	
Euere and ay to lufe the righte	
And swa oure synnes to forsake	
þat vs to loye with the þou take	
And nyghte & day & alle tyme	17185
Swa to thynke appon thi pyne	
That we may when we hethyn wende	
Come to thi loye <i>withowtten</i> ende Amen	17186
Amen Amen Per charite amen amen	

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

Bote <i>with</i> his blode he bye vs wolde	
When tyme was come to soffre þis	
A <i>soper</i> he made his disciples	30
Or he were dede & schuld fro hem <i>wend</i>	
His memory to haue in mynd	
Þe <i>soper</i> was riall as þou mayst here	fol. 118v col. 2
Four riall þingges Crist made þere	
3iff þou þink wele on þis fedying	35
God will not lete þe go fasting	
Four þingges þou mayst haue in þoght	
Þat in þis <i>soper</i> Crist haþ wrought	
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Þe seconde is þe disciples waching	40
Þe þryd in brede <i>hymselffe</i> taking	
Þe fourþe a sarmon of fayr <i>makyng</i>	
Now to þe first take gode entent	
How Petir & Iohn fro <i>hym</i> he sent	
Into þe mount off Sion	45
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On a þursday þedir he light	
<i>With</i> his disciples azen þe might	
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Be disciples seventyn & twey	50
Saint Marcialis legent wites it	
<i>With</i> hem he was þe <i>soper</i> þe dight	
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Crist sett <i>hym</i> down & þay hym by	
Iohn þe Euangelist sat <i>hym</i> next	55
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To hym was none of <i>hem</i> ichone	
To Crist so trew as was Saint Iohn	
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On euery syde sat þre	65
And Crist at a corner mekely to se	
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Þat off one disch þay etc all in fere	
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Whan Crist sayde he þat his hande	70
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He schall betray me þis night	
Þis tale at Rome men haue sen	
In Saint Iohn chirche þe port laten	
Anoþer maner þou mayst vndirstande	75
Þat þay stode <i>with</i> staues in hande	
Eting faste & stonyng still	

Moyses lawe to fullfill.	
Crist lete <i>hem</i> sitt so semyþ best	
For ellis Iohn slepe not on his brest	80
When grace were sayde & all I sett	
þe Pasce lombe rostyð forþ was fett	
þe lambe toke vp Crist <i>Ihesus</i>	
A very lambe I slayn for vs	
All in smale gobett he it kut	85
And seruid hem þat <i>with hym</i> did sitt	
<i>With</i> hem he ete <i>with</i> glad chere	
And comffortid <i>hem</i> to ete in fere	
Bote eyr þey dred to ete gladly	
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Preuilly þan Iohn gan pray	105
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And layde his hede on his brist	110
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How his *soper* is now broght to end

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 And wisch her fete greuid hym not
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 He blissid & made his *precious* body 190
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Woundid anguyschyd & crucified	
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ʒiff þou wilt more I will it fullfill	
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I will nomore þat þou be þus spillid	
For soulis þou hast broght oute of bonde	
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He ʒeld vp his gost his fadir þankyng	
Towarde his brest his hede gan hyng	
þan to þe cry centori turnid son	
And sayde forsoþe þis was Godis son	
For <i>with</i> a grete crye þe soule is forþ go	765
Oþer men when þay dye do not so	
þat cry was so grete as I ʒow tell	
þat it was wele herde down into hell	
þink þou man what ioy þere is	
When soulis wer broʒt fro payn to blis	770
And how long þay haue þus layne	
To habide our sauour in mani payne	
þey clepid & cryed com Godis son	
How long schall we fro þe won	
Here endith now Cristis pascion	775
Fullfillid in þe oure of none	

Now begyn we a swete meditacion Off a swete lamentacion Þat Mari modir meke and mylde Made for her dere childe	780
Grete paynis he soffred hir beffore Bote now sche soffrid moche more For when sche se <i>hym</i> drawe to ende I leue sche wex nere oute of mynde	785
Sche sownid sche pynid sche wex halff dede Sche fill to ground & bete her hede Do Iohn ran to her & her vpbrayde When sche myght speke þis word sche saide A my son my socour wo is me Who schall graunt me to dye <i>with</i> þe	790 fol. 124v col. 1
Þou wrechid dep̄ to me þou come And do þe modir die <i>with</i> þe son Aboue all þing desirede sche Com dep̄ & to my son fech me My fadir my furmer my maister my make	795
Why God son hastow me forsake Þink how we loud & lyuid togedir And late vs here son dye togedir I may not liue here <i>withoute</i> þe For all my fode was þe to se	800
A son where is now my ioying Þat I had in þyne hering And now þat ioy is turnid to wo Simon saide soþe it schuld be so He sayde a swerd <i>myn</i> h[er]t schuld perce	805
Certes swete son þis may I rehers Þan gan her felaschip her sorow to slake And sofftely & myldely azen sche spak Now 3e godemen se <i>with</i> 3our yen 3eff þer be any sorow to myn	810
My son is slayn her beffore myn ye Which I bare wemles on my bodye Þere was neuer woman þat bar such a childe So gode so <i>gracious</i> so meke so myld I felt no sorow in his bering	815
Nedis þan mvste I in his dying Myn owne swete son is fro me take What wondir is 3off I sorow make While sche satt in her lamentacion A company armyd sche se come	820
Þe which were sent in a grete rek Þe dampnid mens lymes to breke To sle hem & to caste þe bodies away Þan no men schuld se hem on þe haly day A Mari modir þy wo wex now	fol. 125r col. 1
Se man her martirdom & þeron rew	825

- For so ofte sche was martird þat day
 As offt as her sonis martirdom say
 Sche sayde what mowe þay my son more do
 Ne haue þey crucified hym & slayn þerto 830
 I wende þey had ben full of þe
 Now derworþ son haue mercy on me
 Son I may help þe in no degre
 Bote zitt will I do þat is in me
 To þe cros fast sche ran 835
 And clippid þe cros fast in her arme
 And sayde my son here will I dye
 Or þou fro me be borne away
 Fast þes houndis com rymnyng þen
 And founde þe þeff boþe on lyne 840
 Þey brak her þese boþe a twyne
 And founde a diche & cast hem þerin
 Sche wende þay wolde so serue her son
 And þoght with mekenes hem ouercom
 On knes sche knelid with her felischip 845
 And sayde siris I pray 3ow of frenschip
 Poyniþ hym nomore breke not his þies
 3iff me hym hoole for dede 3e se he is
 I will hym bery & none oþer
 Haue reuþe on me I am his modir 850
 A lady what do 3e to knele weping
 Þus to þes houndis for socour sekyng
 Off Salamons sawis 3e be not avised fol. 125r col. 2
 Þat mekenes of proude men is all dispisid
 Þan Longeus a knight dispisid her plaint 855
 Þat now be miracle is a saint
 A spere he sett to Cristis syde
 And laused & openyd a wound wyde
 Þorough þe hert he prikyd hym with mode
 And anon ran oute watir & blode 860
 O O wrong & wickidnes
 To martir his modir for her godenes
 Þe son was dede & felt no smert
 Bote certes it percid his modir hert
 Þey woundid & hepid arm vp armys 865
 Sche fell as for dede on Magdalayn armis
 O Ihesu þis dede is wondir to me
 Þat þou soffredest þy modir be martired for þe
 Þo Iohn stirt vp freschly anon
 And sayde men what will 3e done 870
 Haue 3e not slayne hym with wrong & wo
 What will 3e sle his modir also
 Go hens for we will hym bery anon
 All schamid þe houndis away gan gone
 When Mary was wakyd of her swoun 875
 Azens þe cros sche sett her doun

- Petously sche beheld *with* grevous wounde
 For weping sche myght stynt no stounde
 What sorow made Iohn Cristis derling
 What Magdalayn *with* teris his fete wasching 880
 What Iacobe what Cleoffe & oþer mo
 I wis no tong may tell þe wo
 Full faine þey wolde Ihesu doun take
 Bote strength & instrumentes did hem lak fol. 125v col. 1
 Among hem þey cast what was best to do 885
 Sum sayde þat night wolde com sone
 zeff we go hen þis body will be stoll
 And ziff we wake deþ schull we þoll
 Þay praide to God sum socour sende
 For liue nor dede þey wold nót wend 890
 A new compascion þey se comyng
 Instrumentis & oynementis *with* hem bring
 Oure lady dred þey were enmyes
 To Iohn on hem had sett gode spies
 Be of gode comfort he sayde þey seme 895
 Ioseph ab Aramathi & Nicodeme
 Þis was her comyng when þey com þeder
 Þey worschepid þe cros & salued togeder
 And þankid God þat þedir hem sent
 Oure lady prayed hem to do her entent 900
- Now will I tell of evensong our
 Se man a sight of grete dolour
 Two laddirs beffore þe cros now stond
 Ioseph & Nicodem clym þay fonde
With pinsons pinched & oþer gere 905
 When þey to þe hondis come wer
 Preuily *with* her pincher forþ þay plight
 Lest Mary schuld gris sore of þat sight
 Þey halid harde or it wolde be
 Þe naylis stak so fast in þe tre 910
 Full fast þey wraist noþing þey wounden
 Nedis þay mvst brest foule his handen
 Bote rightwis God þat made all þing
 Know her hert & her doing
 When þey had drawe oute þe naylis *with* fors 915
 Ioseph bare vp þat precious cors fol. 125v col. 2
 While his felaus to þe fete went
 And myghtily þe nailis oute hent
 When þe nailis were oute ichon
 Nicodemus toke hym & Iohn 920
 Anon roun to all þat þer were
 And halpe þat precious body to bere
 Iohn bare þe brest & wept full sore
 For þeron he ristid þe night beffore
 His fete bare Magdalayn & on hem wepe 925

For att hem her synnys sche lete Do þat were þere bare all þe oþer Saue his right arme bare his modir Faine wolde sche haue more of her son Bote grete sorow her strength ouercom	930
þe arme weping full offte sche kist Sche collid it & clippid it on her brist Bote euer when sche behelde þe grisly wounde For sorow sche fill to þe grounde Offte sche sayde a son son	935
Where is now all þy werk become Pat þou were wonte to worke with þis hande All þat were seke bring oute of bande A freschly fode fairest & fre Porough þe Holi Gost consayuyd be of me	940
Why fadest þou no filþ is in þe founde Bote sinles I bare þe into þe mound A manis sin hastow dere boght With a gretter price myght it neuer be wrought þis company forþ þis cors gan cary	945
And prayed his modir no lengger hem tary With oynementis & schetis þey wolde hym dight	fol. 126r col. 1
And bery it anon for it was night þan sayde Mary I pray 3ow a bon Takith it not fro me so sone	950
Bery me with hym in graue For oþer dede or quik I mvst hym haue Atte last sche consent so long þey prayed þan to bery þis body þey hym arayed þis bodie was layde vpon a schete	955
To anoint it & sow it down þey sete Mary his modir att þe hede satt Sche kist his hede & layde it in her lap Sche beheld it how it was ibroke Prickid & brosyd with many a stroke	960
And schauē also was berde & hede With þorns rent of blode all rede In a hye story þis reson truly I nam Pat God sayde onys to an holy woman When þe Iewis had dampnid hym deþ to haue	965
Schamely his berde & hede þay schauē þe euangelistis tell not of þis doing For þay myght not write all þing In his berde I fynde a reson þe which saith in Godis person	970
My bodye I zaffe to man smytyng And also my chekis to manis grubbing First þan Mary with a swete cloute Wiped her sonis hede aboute A son I was wont swetely to wrap	975

- And now I haue þyne hede in my lap
 þe oþer anoint hym & closid þe schete
 Till þey cam doun to þe fete
 Magdalaine prayde his fete to dres
 For þere sche gate of her synnis forziff
 Sche wept & wasch hem *with* mani a tere
 Sche kissid hem & wipid hem *with* her here
 When þe cors was all well dight
 To þe sepulcre þay bare it right
 fol. 126r col. 2
 980
- Now is þe oure of cumþlyne
 Þey layde þe cors þere it schuld ben
 In a sepulcre a faire grane
 Þat Nicodemus made hymselff to haue
 Þey schett a bon *with* a grete ston
 And arayed hem þens fast to gon
 Habide here gode breþer Mary gan say
 Wherto hegh ze so faste away
 ziff ze be to full of my dere son
 Go hens & lete me allon here won
 Whedir schuld I wende to frend or kyn
 I can nowhere go bote I had hym
 He was my broþer my maystir my spous
 Now am I a widdow in hous
 Wolde God þat ze wolde me bery *with* hym
 For þan schuld we neuer part atwyn
 Now certes myn hert is melte away
 For right so loue gan to me say
 I haue hym soght I fynde hym not
 I haue hym clepid he ansuerith not
 I will habide hym here in fay
 For he sayde he wolde arise þe þrid day
 Bote I had trist to his saying
 Myn hert schuld haue brist att his ending
 Þan Iohn consailed her & sayde anon
 Þis Sabat we mow not here wake allon
 ziff þe Iewis vs take her þey will vs spill
 And þus was also zour sonis will
 Þan ansuerd Mary myldely weping
 My son Iohn toke me þe in keping
 I mvst nedis do as þou me bedist
 And right *with* þat worde vp sche rist
 Right beffore þe sepulcre sche satt doun
 And weping sche made her lamentacion
 A swete son now wo is me
 Þat I no lengger may duell *with* þe
 For nedis I mvst þe forsake
 Þy fadir of hevyn I þe betake
 Oure felischip is now deuidide
 For I may not *with* þe be beryde
 985
 990
 995
 1000
 1005
 1010
 fol. 126v col. 1
 1015
 1020

- Bote swete son where þat I be 1025
 Holy myn hert is beried *with þe*
 3iff þou arise as þou me behight
 Myn hert schall rise *with þe* as light
 3iff þou arise þe þrid day
 Truly I am comfort foreuer & aye 1030
 Perffore swete son arise vp & come
 And schew wele þat þou art Godis son
 Þe sepulcre swetely anon sche kist
 And went þer aboute & faire it blissid
 And sayde swete son slepe in þyn ese 1035
 For þis place is made for þe in pes
 Efft sonys þe sepulcre sche kist kneling
 And cried þes wordis *with* sore weping
 A son here may I no lenger lende
 Nedis fro þe þou wolt me sende 1040
 Bote þerwith ner swoonyd sche had
 Bote Iohn lifft her vp & þens her lad
 Towarde þe cite her way þay toke 1045 fol. 126v col. 2
 Oftt azenwarde sche gan loke
 When sche cam to þe cros habide sche saide
 My son my Sauour hereon died
 Herevpon he haþe boght all mankyn
 His precious body haþe wasch our syn 1050
 Sche worschepid it first & sith þay ichon
 Towarde þe cite þay gan gone
 Or sche entred þey couerd her visage
 As for a widowe þey did þat vsage
 Þey nist neuer wher sche herborowid schuld be 1055
 Echone sayde *with* me *with* me
- Now þe quene of hevyn modir highest
 Haþe noght wherin forto rist
 Sche þanked hem & sayde I am betake
 To Iohn I may not hym forsake 1060
 Iohn sayde we will *with* Magdalayn alight
 For sche resayvid oure maystir wele anight
 Also my breþer will com all þedir
 Þere will we rest & speke togedir
 Þey had her forþ þurugh þe cite 1065
 Widowes & wyffes of her had pite
 When þey had broght hem þer ichon
 Sum toke her leue & went home
 Mary & Martha were besy þat night
 To ese her & serue her þat þay myght 1070
 Þink man how sche myght not slepe
 Bote sorowed & sighed wayled & wepe
 And euermore sayde my derworþy son
 I liue in anguysch till þou come
 Anon cam Petir *with* weping chere 1075

- And salute Mary & Iohn in fere
 Þan com þe disciples eche afftir oþer fol. 127r col. 1
 For schame durst non loke on his broþer
 Þay askid þe doing of her dere lorde
 Iohn tolde hem þe proces euery worde 1080
 Allas sayde Petir me schameþ to loke
 For I my swete lorde forsok
 Which lound me & cherished me tendirly
 Allas I wrech mercy I cry
 Also þe disciples made her confescion 1085
 And wept *with* grete lamentacion
 Þan Cristis modir her mylde maystres
 Had grete compascion of her hevynes
 Sche comforte hem faire & sayde þis
 Dismay 3ow not for my son Ihesus 1090
 For to þe dethe he wolde be borne
 To saue manis soule þat was forlorn
 In trauaile & pouert to lede his lyffe
 Þerto he cam to me full riffe
 No wonder þou3 3e forsok hym in his end 1095
 His fadir forsok hym socour to send
 Hymselffe he forsok for our mysdede
 I prayed for hym I myght not spede
 Certes I am sory for his grete pascion
 Bote truly I am glade for soulis saluacion 1100
 Þey schull in hell euermore a be lore
 Bote I hym to þis deth had ibore
 3e wite wele how benigne my son was
 And lightely he forzaff all man trespas
 Doute 3e not of his grete mercy 1105
 For largely he 3evith it þat affter will cry
 Be of gode *comffort* & trust in fay
 We schull hym se on þe þrid day
 Sith he hape boght vs *with* so grete price
 Nedis from deþ he mvst arise fol. 127r col. 2
 Certes sayde Petir þis night at cene 1110
 He sayde we schuld hym efftsonis sene
 And all oure sorow schall to ioy come
 And þat ioye schuld no man fro vs nom
 A breþ sayde Mary I 3ow pray 1115
 Þat a swete sarmon 3e wolde say
 Anon Iohn tolde her for he couþ best
 For sleping he founde it att Cristis brest
 Þus þay duellid in her meditacion
 Till tyme cam of þe resurrexion 1120
- Þenk man & se crist afftir his dethe
 For þy synnis into hell streight goþe
 Oute of þe fadirs bondis to make þe fre
 And þe fende bounde to make to þe

þenk also of þe grete dede of his power	1125
He myght haue sent an <i>aungell</i> to saue vs here	
Bote þan our saluacion we schull not þank hym	
Bote call þe <i>aungell</i> sauour of mankyn	
þerffore he so hertely lovid vs	
He ȝaffe his owne son god <i>Ihesus</i>	1130
þat we hym onely schuld þank & do honour	
As fadir & more socour & sauour	
þank we now our fadir þat vs saue haþ broght	
Our sike soulis to saue when syn haþ hem soght	
And of his grete godenes giue we grete	1135
And sing þe wordis of Zacary þe prophet	
Lorde God of Israell blissid mote þou be	
þe peple þou hast visit & broght hem to þe	
þat satt in derknes of deþ & disese	
þou lifte hem & lede hem in þe way of pece	1140

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and Volume Thirteen
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was composed in Times Roman
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l'Imprimerie Marquis of Montmagny, Quebec
in nineteen hundred and eighty-five.