

The  
Southern  
Version  
of  
**CURSOR  
MUNDI**

**Volume II**

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Edited  
by  
Roger R. Fowler

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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 II. Lines 9229–12712. Edited by Roger R. Fowler

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

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

**Forthcoming**

Volume V. Lines 21347–23898 and General Introduction

OTTAWA  
MEDIÆVAL  
TEXTS AND STUDIES

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Southern  
Version  
of  
**CURSOR  
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Lines 9229-12712

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## IN MEMORIAM

With the death of Dr. Sarah Horrall in July 1988, the *Cursor Mundi* project suffered an enormous loss. Her knowledge of the entire poem, the related scholarship, and the intricacies of manuscript relations, dialect, and variants was unrivalled, the product of years of painstaking research. As the General Editor of the series, she was patient, scholarly, encouraging, and totally committed to seeing the project through to completion. Her heroic determination was such that she continued to work on the *Cursor Mundi*, proofreading, advising, and submitting corrections, to within two months of her death. It is thus a matter of deep personal grief that she will not be present to share in the joy of the publication of this volume of the *Cursor Mundi*.

## REQUIESCAT IN PACE

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## DEDICATION

This volume is fittingly dedicated to my wife, Aline, and our two young children, Chantal and Sean. Aline gave up honeymoon time to allow me to examine the manuscript in the College of Arms, London. She subsequently generously shouldered my parental and domestic duties so that I could concentrate on finishing this volume. Chantal and Sean, in their turn, have unwittingly helped me keep a proper balance between scholarship and day-to-day family life.

*Nepean, 17 June 1989*



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I am also grateful to Dr. Conrad Swan, Ph.D., M.A., F.S.A., York Herald of Arms, for granting me access to Arundel LVII, and to his accommodating staff for providing favourable conditions in which to study it. I am also indebted to the friendly, understanding, and knowledgeable staff at the University of Ottawa Press, who patiently endured a lengthy but unavoidable delay in the completion of this work. In particular, I owe immense gratitude to Jenny Wilson, who proofread the entire manuscript with exemplary diligence, patience, and cheerfulness.

To the late Dr. Sarah Horrall, the General Editor of this series, I am deeply indebted for help with a multitude of matters. The successful completion of this volume is due in large part to her unstinting labour, constant support, and extensive knowledge of the poem. I must also thank Professor George Kaiser, Kansas State University, for generously proofreading Dr. Horrall's transcription from MS Additional 31042, a task her untimely death interrupted. As well, Professor Kaiser kindly supplied me with xerox copies from his microfilm of Additional 31042 so that I too could proofread the transcription.

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## **GENERAL EDITOR'S INTRODUCTION**

In the present volume, the Introduction, the text of MS H, the Explanatory Notes, and the Bibliography have been prepared by Dr. Roger R. Fowler. The General Editor is responsible for the transcription of the variants, the text of MS Add, and the list of errors in Morris' edition (Appendices A and B).

The General Editor wishes to thank the Social Sciences and Humanities Research Council of Canada for a research time stipend and travel grant which made possible the completion of this volume.

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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 <sup>r</sup>
E	Edinburgh, Royal College of Physicians
Add	Additional 31042, British Library, London

### STRUCTURE OF THIS SECTION

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

The apocryphal basis of the narrative has, in turn, determined the nature of the Explanatory Notes. Exegetical traditions and patristic commentaries, for example, are not very relevant for source materials that were rejected as non-canonical by such people as Augustine,



Jerome, Innocent I, Gelasius I, and Fulbert of Chartres.<sup>1</sup> Accordingly, my principal concerns are to identify the poet's probable sources, to explain his use of them, and to clarify the text.

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

9229–9264	The Fifth Age of the World. The Family of the Virgin Mary
9265–9374	Isaiah's Prophecy of Christ
9375–9516	Re-capitulation of Adam's Fall and the Scheme to save Mankind
9517–9752	(The Four Daughters of God Debate)
9753–9764	(The Nature of God, based on the Debate)
9765–9816	(Why Christ alone could Ransom Fallen Man)
9817–9876	(Isaiah's Prophecy and the Wondrous Character of Christ Explained)
9877–10094	The Parable of the Castle of Love and Grace
10095–10122	A Prayer to Our Lady
10123–10574	(The Conception and Birth of Mary)
10575–10816	(Mary's Childhood, Temple Service, and Marriage to Joseph)
10817–10934	(The Annunciation)
10935–11176	Of John the Baptist
11177–11372	The Birth of Christ
11373–11594	(The Magi)
11595–11796	The Wonderful Childhood of Christ
11797–11910	(The Death of Herod)
11911–12658	(Christ's Childhood Marvels in the Holy Land)
12659–12712	The Progeny of Saint Anne and her Three Husbands

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1. AUGUSTINE, *Contra Faustum*, PL XLII 472; JEROME, *Adversus Helvidium*, PL XXIII 200–201; INNOCENT I, *Epistola* vi, PL XX 502, where he states of such apocryphal works: “et si qua sunt alia, non solum repudianda, veram etiam noveris esse damnata”; GELASIUS I, *De Libris non Recipiendis*, PL XIX 787–94; FULBERT OF CHARTRES, *Sermo i: De Nativitate Mariae*, PL CXLI 324–25. An explanation of the abbreviations used in these notes will be found on p. 117.

## SOURCES

In composing this section of his poem, the poet ranged quite widely in manner and matter. As he saw fit, he rearranged, translated, paraphrased, summarized, expanded, conflated, and drew selectively from portions of at least a half-dozen works in Latin and Old French. His eclectic method precludes positive identification of all his sources but the following can confidently be cited as his major ones:

### *Le Château d'amour*

*Le Château d'amour*<sup>2</sup> by Robert Grosseteste (called "seynt Robardes boke" by the poet at l. 9516) supplies the material for about one-fifth of the section edited here. The debt is in the form of careful and extensive translation.<sup>3</sup>

### *Herman's Bible*

The *Bible* of Herman de Valenciennes,<sup>4</sup> another important source, is handled more freely. The poet deletes, expands, rearranges, paraphrases, and only occasionally translates phrases or entire lines.

---

2. See J. MURRAY, ed., *Le Château d'amour de Robert Grosseteste* (Paris, 1918). In addition to the Anglo-Norman versions, Middle English versions were available from the second half of the thirteenth century. See K. SAJAVAARA, ed., *The Middle English Translations of Robert Grosseteste's Château d'amour*, Mémoires de la Société Néophilologique de Helsinki, 32 (Helsinki, 1967). The debt to Grosseteste was first noted by Dr. HAENISCH in *CM*, pp. 23\*-31\*.

3. Kari SAJAVAARA, "The Use of Robert Grosseteste's *Château d'amour* as a Source of the *Cursor Mundi*: Additional Evidence," *Neuphilologische Mitteilungen*, LXVIII (1967), 186, says "the translation is close and usually matches couplet for couplet." In his longer study (see note 2 above) Sajavaara remarks that the *CM* "reproduces the message of the *Château d'amour* more faithfully than the [four] other [Middle English] versions."

4. The relevant portion has been edited in *La Bible von Herman de Valenciennes*, Vol. II by O. MOLDENHAUER, Vol. III by Hans BURKOWITZ (Griefswald, 1914). See L. BORLAND, *The Cursor Mundi and Herman's Bible*, Diss. Chicago, 1929, and "Herman's Bible and the *Cursor Mundi*," *Studies in Philology*, XXX (1933), 427-44; and P. BUEHLER, "The *Cursor Mundi* and Herman's Bible—Some Additional Parallels," *Studies in Philology*, LXI (1964), 485-99. A newer edition of Herman's *Bible* by Ina SPIELE, *Li Romanz de dieu et de sa mere* (Leyden, 1975), contains valuable information and a bibliography.

*L'Établissement de la fête de la conception Notre Dame dite la fête  
aux normands*

Wace's *L'Établissement de la fête de la conception Notre Dame dite la fête aux normands*<sup>5</sup> is the source for the extensive treatment of the family background and early life of the Virgin. The *CM* poet is generally content to translate and paraphrase this source, rarely altering it in other than minor ways.

*Pseudo-Matthaei Evangelium*

*Pseudo-Matthaei Evangelium*,<sup>6</sup> although similarly interested in the pre-biblical Marian history, is chiefly important as an uncanonical gospel containing the wondrous exploits of Christ's childhood that the *CM* poet used extensively in places, selectively in others. Less probable as direct sources but worth mentioning nonetheless as part of the apocryphal tradition are *The Protevangelium of James*, *The Infancy Story of Thomas*, and *De Nativitate Mariae*.<sup>7</sup>

*Historia Scholastica*

Petrus Comestor's *Historia Scholastica*<sup>8</sup> was a well-known work in the period and one that the *CM* poet used, as Dr. Haenisch observed.<sup>9</sup>

---

5. Ed. G. MANCEL and G. S. TREBUTIEN (Caen, 1842). See E. PÉTAVEL, *La Bible en France* (1864); J. BONNARD, *Les Traductions de la Bible en vers français au moyen âge* (Paris, 1884). HAENISCH, *CM*, pp. 13\*-20\*, first noted this source. G. L. HAMILTON, in his "Review of Gordon Hall Gerould, *Saints' Legends*," *Modern Language Notes*, XXXVI (1921), p. 238, has suggested that the *CM* poet found much of his apocryphal material in an interpolated copy of Wace, such as that found in BL Add 15606. Comparison with *CM* shows that Add 15606 was not its source, and no more suitably interpolated manuscript of Wace has yet come to light.

6. Ed. K. von TISCHENDORF, *Evangelia Apocrypha* (1876; rpt. Hildesheim, 1966). See O. CULLMANN, "Infancy Gospels," trans. A.F.B. Higgins, in E. HENNECKE and W. SCHNEEMELCHER, eds., *New Testament Apocrypha* (English trans. R. McL. Wilson) (Philadelphia, 1963), I 363-69; A. F. FINDLAY, *Byways in Early Christian Literature: Studies in the Uncanonical Gospels and Acts* (Edinburgh, 1923); J. HERVIEUX, *What are Apocryphal Gospels?*, trans. Dom W. Hibberd (London, 1960). This source was first noted in HAENISCH, *CM*, pp. 31\*-34\*.

7. The *Protevangelium* and *The Infancy Story* are translated in HENNECKE's *NT Apocrypha*, I 374-88, 392-99. For *De Nativitate* see Michel NICOLAS, *Études sur les Évangiles apocryphes* (Paris, 1866). See also E. AMANN, ed., *Le Protévangile de Jacques et ses remaniements latins* (Paris, 1910).

8. *PL CXC VIII*.

9. HAENISCH, *CM*, pp. 3\*-13\*.

In ll. 9229–12712, the poet appears to have drawn only selectively from it. Such debts are difficult to prove, however, since much of the matter is common to several sources.

### *Legenda Aurea*

Jacobus a Voragine's *Legenda Aurea* was also identified as a source by Haenisch.<sup>10</sup> Once again, however, the indebtedness is difficult to establish for the section edited here. Many of the details common to the *Legenda* and the *CM* appear in *De Nativitate Mariae* and Comestor's *Historia Scholastica*, from both of which the *Legenda* took much of its information, thus complicating the question of immediate debt. Whatever its exact relationship to ll. 9229–12712 of the *CM*, the widely known *Legenda* helped establish the apocryphal traditions within which the *CM* poet worked and is therefore an important guide to our general understanding of the poem and its background.

### *Elucidarium*

Honorius Augustodunensis' *Elucidarium*,<sup>11</sup> not included in Haenisch's list of sources, plays a definite but minor role in this section of the poem. The poet principally drew on it for his theological discussion of the redemption (ll. 9732–94).

### *The Vulgate Bible*

The Vulgate,<sup>12</sup> not surprisingly, furnished scant material for a narrative section dealing with the Virgin's life prior to the Annunciation and stopping on the eve of Christ's public ministry. Thus, although the poet uses the New Testament whenever he can, the opportunity does not often arise, and the Bible ends up, ironically, supplementing apocryphal writings.

10. Ed. Th. GRAESSE (Leipzig, 1850). See HAENISCH, *CM*, pp. 47\*–56\*.

11. Ed. Yves LEFÈVRE in *L'Elucidarium et les lucidaires* (Paris, 1954).

12. Unless stated otherwise, biblical quotations in Latin are based on the *Biblia Sacra juxta Vulgatam Clementinam* (Rome, 1956).

## 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 MSH and variants from MSS TLB, this volume also contains, as Appendix B, a transcription of the hitherto unpublished Thornton fragment from MS Add 31042, British Library, London.

**Text of  
the Southern Version  
of *Cursor Mundi*  
(College of Arms MS Arundel LVII)**

**Lines 9229–12712**

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Blessed be she þat vs hap sped	9229 fol. 54r col. 1
Pat we þe eldes foure han red	9230
To reherse þat lady kynne	
Þe fyueþe elde we wol bigynne	
Econyas 3e herde me mone	
Salatiel he had to sone	
And of þi[s] ilke Salatiel	9235
Coom his sone zorobabel	
Abyuth zit coom of him	
Of abyuth eliachim	
Of him azor of him sadoch	
Pus was þat oon þat oþeres stok	9240
Sadoch þenne achim gat	fol. 54r col. 2
Achim eliud not forzat	
Of eliud coom eliazare	
Pat leuy als to name bare	
Pis leuy had sones two	9245
Matan & pantra also	
Matan gat Iacob in pley	
Iacob Ioseph sob to sey	
Of þat side is to telle no mo	
Of pantera coom [per]pantera þo	9250
Of Perpantera coom Ioachim	

9230 eldes] agis B. foure] iiij<sup>e</sup> L.

9232 fyueþe elde] first age B.

9233 3e] he L.

9234 had to] was his B.

9235 þis] þi H; þat B.

9238–39 om. C.

9240 þat oon þat] þe ton þe TLB; oþeres] toþeres T; toþer LB.

9244 als] om. B.

9245 two] ij<sup>e</sup> L.

9247 pley] playn B.

9249 side is] sede B.

9250 perpantera] pantera HT; Perpantra, Per superscript with a caret L.

9251 Perpantera] Pantera B.



- Oure lady Mary coom of hym  
 Ioseph & she may we se  
 Were but at þridde & ferþe kne  
 Pis mayden þat lord bare 9255  
 Pat lesed al þe world of care  
 Pus was þe fruyt þat bouzt oure bote  
 Of þat tre þat adam was rote  
 Whoso wol se fro adam þe olde  
 How mony knees to crist are tolde 9260  
 Fynde wipouten doute he shal  
 Sixty olde generaciouns al  
 And neyþer tolde he ne he  
 Pus may þe genealogy be
- C**ryst was seide of prophecy 9265  
 Most of hym spake ysay  
 To þe iewes so mystrowand  
 He bad hem here & vndirstonde  
 Iesse he seide of his rotynge  
 Certeynly a zerde shulde sprynge 9270  
 Out of þat a flour shulde brest  
 Þe holy goost þeronne shulde rest  
 Þe goost þat 3yueþ 3iftis sere 9272  
 3itt þat folk was al in were 9275  
 Vche to oþere seyde what may þis be  
 So wondir merkely spekeþ he  
 But 3it he lete hit so be hid

---

9253 may] here may B.

9254 þridde] þe þridde TB. ferþe] iiij<sup>th</sup> L. kne] degre LB.

9255 lord] þis lorde B.

9256 of] fro B.

9257 Pus] This L. fruyt] tre B. bouzt oure] brouzte once T; broght vs B.

9260 knees] kyndis LB.

9262 Sixty] vj L.

9263 ne] nor B.

9264 *After this line B adds a heading:*

Here begynneth þe prophecy  
 of þe prophetis of Isaye

9265 was] *om.* B. seide] sent L. of] of þe B.

9269–70 *reversed in B.*

9269 Iesse . . . his] þat schall come of Iesse B.

9270 shulde] sjææ TB.

9271 þat] *om.* B. shulde] þere schall B.

9272 shulde] schall B.

9273–74 *om.* CGHTLB.

9276 þat] þe B. was] were B.

9278 merkely] derkely B.

9279 3it] if T.

And longe aftir to hem hit vndid	9280
Gode men he seide con 3e not se	
Of a mon þat het lesse	
A mayde of him shal brede & spryng	fol. 54v col. 1
And she shal haue a sone to kyng	
I wol not hele for drede of blame	9285
Emanuel shal ben his name	
Hit is to say on englisshe þus	
Oure lord himself al wiþ vs	
Ete hony & mylke he shal also	
Pat oon to knowe þat oþer fro	9290
Fro þe wicke þe good to knowe	
Þe soþe fro him shal noon wiþdrawe	
// Summe Iewis seide to oþere þan	
Who herde euer siche speche of man	
Pat born shal be sumping þer is	9295
He wolde not were knowen Iwis	
Penne seide ysay parfay	
I shal 3ow openlyere say	
I wol no lenger wiþ 3ow leyne	
I shal vndo hit al pleyne	9300
I haue writen al þis þinge	
Pat I shal leue to 3oure ospringe	
Pis ilke book but summe of þeim	
A3eyn my sawe shal sett cleyrn	
For aftir þat I am of lyue	9305
3oure heires a3eyn sooþ shul stryue	
Why are 3e of wille so wyld	
A mayden shal vs bere a childe	
As I tolde 3ow her biforn	
To oure bihoue shal he be born	9310

---

9280 And] So L. vndid] kid B.  
 9281 men] neuer B.  
 9283 of . . . spryng] schall com of his ospring B.  
 9284 And] om. B.  
 9285 of] nor B.  
 9287 Hit] þat B. on] in LB.  
 9290 Pat oon] þe ton TLB. þat oþer] þe toþer TLB.  
 9291 wicke] whilk L.  
 9296 were] it were B.  
 9297 ysay] Isaac L.  
 9299 wiþ] to B.  
 9306 sooþ] om. L; þe soþe B.  
 9309 tolde 3ow] 3ow tolde B.  
 9310 oure] 3oure H. bihoue] byhovyp L. shal he] he schal B.

Pis childe þus 3yuen vs tille	
Shal regne at his owne wille	
Men shul <i>him</i> calle nomes sere	
Wondirful & counseilere	
God of strengþe & fadir is he	9315
Cald of þe world þat is to be	
Prynce of pes men shul <i>him</i> calle	
Neuer shal his regne falle	
I haue 3ow tolde how hit shal be	
But I noot wheþer 3e hit se	9320
Lital se we 3it seide þey	
Of al þat we here þe sey	
Sip we were born in werde	fol. 54v col. 2
So selcouþe sawe neuer we herde	
Nor I he seide herde neuer in londe	9325
So harde men to vndirstonde	
Sawe 3e not bi goddis doome	
Pe 3erde bare leef fruyt & blome	
Pat 3erde tokenep a mayden clene	
Shal bere þe childe þat I of mene	9330
Pat shal his folk fro baret bye	
To whom men shul haue greet enuye	
Ieremye hit seiþ in boke	
If 3e his prophecye wol loke	
3itt I shal 3ou seye a þing	9335
But holdeþ hit for no heting	
Wheñne þat holyest is comen	
3oure noyntynges shal be fro 3ow nomen	
3it I trowe 3e be so blynde	
Pat 3e con not my resoun fynde	9340
Kyngis anoynt 3e haue bifore	

9311 tille] vntyll B.

9320 wheþer] 3ef B. se] schall se B.

9322 þe] seid they they, seid they cancelled L.

9323 Sip] Synne L. werde] þe worlde B.

9324 sawe] þing B.

9325-11614 om. F, *twelve leaves missing*.

9328 3erde] erthe L. leef] lyf L.

9329 Pat] Pe B. 3erde] erbe L. tokenep] betokenyþ B.

9330 childe] frute B.

9331 baret] bale L.

9334 his] þe B.

9336 no] non B.

9337 þat] þe B.

9338 noyntynges] anoyntyng B. be . . . 3ow] 3ow be B.

9341 anoynt] anoynted B. bifore] tofore TLB.

So shul 3e þenne no more  
 Fro he be noyntide þat I say  
 Kyngles shul 3e be fro þat day 9345  
 Of þis telleþ 3ow Ieremye  
 Þe prophete Ioel and helye  
 3it is he lyuyng in hele  
 Pis helie þat I of mele  
 For noþing to hem tolde  
 Hit wolde not in her hertis holde 9350  
 Þei mystrowed & þat hem rewes  
 God seide hymself of þo iewes  
 Whenne he made of his modir mynne  
 Pat was comen of her kynne  
 He seide my lemmon is so gent 9355  
 Swetter smellynge þen pyement  
 And wel swoter hir vestiment  
 Pen encense þat is brent  
 Fair is þe mouþ of þat lady  
 Vche tooþ as yuory 9360  
 As doufes ege hir loke is swete  
 Rose on þorn to hir vnmete  
 Bitwene hem fairer acorde is noon fol. 55r col. 1  
 Pen bitwene hir kyn & my lemmon  
 For as þe rose is bred of þorn 9365  
 So was mary of iewes born  
 Er we of cristis birþe neuen  
 Telle we howe þe fadir of heuen  
 Dizte his dere sone to sende  
 Almoost at þe worldes ende 9370  
 Into erþe oure flesshe to take  
 To brynge monkynde out of wrake

- 
- 9342 no] neuyr B.  
 9347 he] his B.  
 9348 helie] holy B.  
 9349 to] þat he B.  
 9352 þo] þe B.  
 9353 Whenne] Where B.  
 9354 was comen] were borne B.  
 9356 smellynge þen] þan þe B.  
 9357 wel] *om.* B. hir] is her B.  
 9358 Pen] Then eny L; Pan þe B.  
 9360 tooþ as] of her teth is B.  
 9361 ege] eyen B.  
 9362 on] ne B.  
 9363–66 *om.* B.  
 9367 cristis] þe B.  
 9369 dere] *om.* B. to sende] forto wende B.

How he 3af vs his pardoun  
Shortly to telle I am boun

N	ow lordyngis haue 3e herd	9375
	Of þe bigynnyng of þe werd	
	How he þat neuer hadde bigynnyng	
	Made heuen erþe & alle þinge	
	Also to alle þinge he 3aue	
	Her kyndely shap for to haue	9380
	Sonne & moone þat is so briȝt	
	Had seuen so myche more liȝt	
	Alle þingis þat þo dide growe	
	Were myȝtyere þen þei are nowe	
	A greet harm bifel vs þore	9385
	Pat alle schulde dyȝe lasse & more	
	Pat of adam & eue coom	
	But ȝit was hit riȝtwis doom	
	As ȝe shul se bi riȝtful skil	
	Pat here wel þis story wil	9390
	Wheȝne þis world to ende was wrouȝt	
	Wantyng was þereof nouȝt	
	Beest gras fruyt & tre	
	Al was as hit schulde be	
	Foul & fische greet & smal	9395
	Adam last was made of al	
	In ebron grene þat ilke dale	
	PerInne he dreyȝe aftir bale	
	Of erþe god made hym to be	
	Aftir þe holy trynyte	9400
	His owne ymage he made him þore	

9374 I am] am I B.

9375 haue ȝe] ȝe haue B.

9376 *second* þe] þis TL.

9377 neuer hadde] had neuer B.

9378 erþe] & erþe B.

9381 is] ar B.

9382 seuen] vij siȝte L; sevyȝ tyme B.

9384 are] be B.

9385 bifel vs] fell B.

9386 schulde] schul B. dyȝe] die bothe L.

9387 eue] of Eue B.

9388 But] Yet But, Yet *cancelled* L; *om.* B. hit] þat a B.

9389 se] here B.

9390 wel] wolle L. wil] wele L.

9391 to . . . was] was to ende B.

9392 was þereof] thereof was L.

9393 &] his &, his *cancelled* L; nor B.

9395 *first* &] *om.* L.

How myzte he loue kybe him more	
In paradys he made him rest	fol. 55r col. 2
And slezely sleep on him he kest	
He made a felowe of his boone	9405
To Adam þat was firste his oone	
Wit & skil he 3af him tille	
Mizte feirhede & fre wille	
Ouer al þis world to be kaisere	
Euerlastinge lyf for to bere	9410
In paradys as heritage	
To lede her lyf wiþouten rage	
In welþe wiþouten tene or tray	
Bitwene and a certeyn day	
Pat of his owne ospringe myzt	9415
Fulfille þe noumbre hool & rizt	
Of þat felowshepe þat felle	
Out of heuen into helle	
Penne shulde þei so blessed be	
Pat þei of deef shulde neuer se	9420
And so swynkeles feir & brizt	
As þat tyme was þe sunne lizt	
As 3e herde tofore neuen	
Penne shulde þei styze to heuen	
Who herde euer of more blis	9425
Pen ordeyned was to hym & his	
Lawes two were set on sise	
To Adam in paradise	
As in holy writt we fynde	
Pe firste was þe lawe of kynde	9430
Pat is to seye kyndely to do	
Al þat hym was beden to	

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9404 And slezely] A slegh B.

9406 his oone] allon B.

9409 þis] þe B.

9410 for] om. B.

9412 her] his B.

9413 or] & B.

9414 and] them in L.

9415 ospringe] spring B.

9416 hool &] hele in B.

9417 felowshepe] frowarde fendis B. felle] fylle *altered to* felle L.

9418 om. L.

9423 tofore] before B.

9424 Penne] Pat B. to] vp to B.

9427 two] ij<sup>o</sup> L.

9428 in] being in L.

9432 was] is B.

- // Pe toþer haþ possitiue to nam  
 Pat was fully forboden Adam  
 Of þis fruyt god him seide 9435  
 I haue hit in my forbode leide  
 If þou so bolde be hit to byte  
 Pou shalt dyze in sorwe & site  
 If þou wolt my forbode holde 9440  
 Pou shalt be lorde as I þe tolde  
 Of al erþe & of paradyse  
 Wiþ more blisse þen þou con deuysel  
 Pe seisine of þis adam al fol. 55v col. 1  
 Alas soone he let hit fal  
 His greet worshepe þat he had þare 9445  
 And brouzte vs alle to mychel kare  
 Als soone as he þe appel eete  
 Pe lawes boþe he gon to lete  
 Boþe naturele & possitiue  
 His wyf made him to vnþryue 9450  
 Whenne she leued more þe fende  
 Pen god þat made hir so hende
- // Pus was Adam for his outrage  
 Dryuen fro his heritage  
 Out of ioye and out of blis 9455  
 To wo & sorwe to him & his  
 By deþ his lyf most he tyne  
 Where he shal euer haue medicyne  
 Whenne he hadde loste þere present  
 His heritage by iuggement 9460  
 Out of þe feirest lond þat es 9473  
 He was put into wildernes  
 Pis foule synne was so vnwrast 9475  
 Þat of his seisyne hit gon him cast 9476

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9433 toþer] oþer law L. possitiue to] breking of B.

9435 þis] þe B.

9437 so] om. B. hit] þerof B.

9438 & site] I hyte L.

9443 Pe . . . adam] There adam herd L. seisine] sesing B.

9446 And] om. B. to] in B.

9455 ioye] þe ioye T.

9456 second to] om. L.

9457 lyf] wif T. tyne] tenyd tyne, tenyd cancelled L.

9461-72 om. HTLB.

9475 vnwrast] vn vnwrest, vn cancelled L.

9476 of] fro B. seisyne] season L. seisyne . . . cast] sesing he was chast B.

9477-78 om. HTLB.

//	Now is man bigyled al	9479
	His owne synne made him þral	9480
	Pat firste was fre as I tolde	
	Now haþ him sathanas to holde	
	To whos seruyse he him zelde	
	His þral he was to haue in welde	
	Whil he is þral in his seruyse	9485
	He ne may be fre on no wyse	
	Þral may by no lawe in lede	
	Fre heritage aske of lordhede	
	Sip he is þus þral bicomen	
	His heritage þus bynomen	9490
	In no court owe þral be herde	
	Ny stonde in dome to be vnswerde	
	But in þe lordes þat him owe	
	To deme him ouþer hyge or lowe	
	Þenne most him seke anouþer nede	9495
	To wynne his heritage to spede	
	Fre borne to be & not bonde	fol. 55v col. 2
	Pat schulde in courte shewe his eronde	
	His heritage azeyn to wynne	
	He most be of his owne kynne	9500
	So þat he soþfaste mon schulde be	
	And ete not of þis forseide tre	
	He most be born out of synne	
	And holden hadde þese lawes twynne	9504
	He þat neuer dud synne ne plizt	9509
	What mon myzt se so brizt	9510

- 
- 9479 al] þan B.  
 9480 made] haþe made B.  
 9482 sathanas] to sathanas, to *cancelled* T. to] in B.  
 9483 him] did hym B.  
 9484 was] is B.  
 9485 is] his L.  
 9486 on no] in non B.  
 9487 by] be L.  
 9489 Sip] Synne LB.  
 9490 þus] him TL; is hym B.  
 9491 no] non B. þral] no þrall to B.  
 9493-94 *om.* CG.  
 9495 him] he T; hem L.  
 9496 *second* to] and B.  
 9498 schulde . . . courte] in courte schuld B.  
 9500 He] Hym B.  
 9503 He] Hym B. out of] *withoute* B.  
 9504 hadde . . . lawes] haþe þis lawe B.  
 9505-08 *om.* HTLB.  
 9509 synne ne] nor B.



Pat suche a mon coupe þenke in þouȝt  
 Pat do þat myracle mouȝt  
 Rest a litel here whil I  
 A saumpel telle ȝow herby  
 Ensaumple cordynge þat I toke 9515  
 Out of seynt Robardes boke

**H**it was a kyng of mychel prys  
 Riȝtful worþi & eke wys  
 Pis ilke kyng þat I of mone  
 He had no childe but a sone 9520  
 Pat wiþ his fadir was so wele  
 He wiste his wisdome euerydele  
 In al wisdome was he ryche  
 And algate his fadir lyche  
 Wiþ him of o wille & myȝt 9525  
 His fadir wrouȝte wiþ his insiȝt  
 Al þat his fadir wolde haue wrouȝte  
 By him to ende shulde be brouȝte

// Douȝteres foure had þis kyng  
 To whiche vchone he ȝaf sumþing 9530  
 Of his myȝte & his bounte  
 As fel to haue sistren Fre  
 To vchone dyuerse ȝiftis he ȝaue  
 Party wiþ himsel[f] to haue  
 Boþe of his wisdome & his myȝt 9535  
 Þat vchone fel to haue wiþ riȝt  
 Of his substauȝce he ȝaf vchon  
 Vchon ȝaf he substauȝce oon  
 As to her fadir hit auȝte to fere  
 Wiþoute whiche on no manere 9540  
 Myȝte he in pees his kyngdome ȝeme  
 fol. 56r col. 1

9513 here whil] here wol T; while her will L; while will B.

9514 A] And a L. saumpel] sampe to B. herby] þerby B.

9516 boke] koke T.

9518 Riȝtful] Riche B.

9520 He] *om.* B.

9525 o] oon L; all B.

9528 to] þe B.

9529 foure] iiij<sup>e</sup> L. þis] þe B.

9533 vchone] eche B.

9534 himsel] himsel H.

9536 wiþ] be B.

9540 no] non B.

9541 he] be T. in pees] *om.* B.

- Ne riȝtwis domes þerynne deme  
 Her names shul ȝe here forþi  
 Þe firste of hem was called mercy  
 Sopfastnes þat oþer was 9545  
 Þe þridde riȝtwisnesse in plas  
 Pees þe fourþe sister hiȝt  
 Wiþouten pese kyng haþ no myȝt  
 For to reule his kynghede  
 Þis ilke kyng þat I of rede 9550  
 A seruaunt hadde in his baily  
 Aȝeyn his lord had done foly  
 And bi doom him loked was  
 To go to peyne for his trespas  
 To his moste fo feloun 9555  
 Was he bitauȝte into prisoun  
 For he hadde neuer so greet enuye  
 As him to haue in his baylye  
 Whil he was in prisoun þo  
 His enemye him wrouȝte ful wo 9560
- //
- Whenne mercy him say so to be  
 On him she gan to haue pite  
 Forbere myȝte she þo no þinge  
 But soone coom byfore þe kyng  
 For to shewe him hir orisoun 9565  
 To delyuer þat prisoun  
 She seide fadir þi douȝter am I  
 As þiself woost witturly  
 Fulfilled I am of buxomnes  
 Of myche pite & of swetnes 9570  
 Þi ȝifte is me leof fadir dere  
 Perfore here now my preyere  
 Of þis wrecche prisoun þat es  
 Pat he may haue forȝyuenes

9542 Ne] Be B.

9543 names] name L.

9545 þat oþer] þe toþer TLB.

9546 þridde] þryd was B.

9547 fourþe] iiiij<sup>th</sup> L.

9548 pese] thise L. kyng haþ] þe kyng had LB.

9555 his] þe B. fo] fo &amp; LB.

9556 he] hym B.

9560 enemye] enuy B. ful] muche L.

9561 him say] say him T; sie hym L. him . . . be] gan so to se B.

9563 þo] om. TB.

9564 soone] first B.

9570 Of myche] Full of B. second of] om. B.

- Pat is vndir his feloun fo 9575  
 In peyne of prisoun & of wo  
 Pat feloun fo him dud bigyle  
 And had him lad a longe whyle  
 To him þat þe falshede coom fro  
 Aʒeyn to him let hit go 9580  
 Lete his falshede him ʒolden be  
 And þat prisoun be solde to me  
 For þou art knowen sikurly  
 Kyng of pite and of mercy  
 Pyn eldest douʒter þou worst I ame 9585  
 Ouer alle þi werkis is my name  
 Pi douʒter owe I neuer to be  
 But I of him may haue pite  
 Mercy þou owest to haue bi riʒt  
 For þi greet witt & þyn insiʒt 9590  
 And þi pite þat is so swete  
 Oweþ þi prisoun of bondes bete  
 I wol not leue mercy to crye  
 Bitwixe & he haue þi mercye
- // Whenne soþfastnesse herde þis talkynge 9595  
 Pat mercy þus bisouʒte þe kynge  
 And þat she was algate aboute  
 For to haue þis prisoun oute  
 Byfore þe kyngis foot she stode  
 And seide fadir feire & gode 9600  
 Merueiles haue I herde today  
 Pat I may not forbere to say  
 Of my swete sister þat es  
 Mercy wiþ hir swetnes  
 Wolde þis prisoun delyuered ware 9605  
 Pat soþfastenes wolde forfare  
 But mercy owe not here to spede  
 But if soþfastenes hit bede  
 If my sister saue myʒt al
- 9575 feloun fo] fo so B.  
 9576 second of] in B.  
 9577 feloun . . . bigyle] foule felon he did hym wo, wo cancelled and gile superscript B.  
 9578 had] haþ TLB. lad] had LB.  
 9581 falshede him] falsnes B.  
 9582 þat] þe B. be] om. B.  
 9586 my] þy B.  
 9587 owe I] I owe B.  
 9588 I] ʒe B.  
 9589 to] to superscript with a caret L.  
 9592 þi prisoun of] þe prisoner B. bete] to bete B.  
 9594 Bitwixe . . . he] He must nede L; Vnto þat he B. þi] om. B.

- Pat she wolde forecrye & cal 9610  
 Penne shuldes þou be doutd nouȝt  
 Monnes mysdedes shulde not be bouȝt  
 But þou art kyng euer to last  
 Of riȝtwisnesse & als sopfast  
 Pi wille is soop euer and ay 9615  
 Pis prisoun þat I of say  
 Pat pite on himself had nouȝt  
 How shuldest þou rewe on *him* ouȝt  
 Wiþ doom he mot þole forþi  
 Alle his mysdedis wiþ to by 9620
- // Riȝtwisnesse roos vp and seide fol. 56v col. 1  
 Hir resoun as she was purueide  
 Sir of þi douȝteres am I oon  
 And þou kyng so riȝtwis noon  
 Pi werkis alle are of prys 9625  
 And þi domes are alle riȝtwis  
 Pis þral is fro þe flemed  
 Wel haþ he serued to be demed  
 For al þe while he was fre  
 Mercy euer wiþ him had he 9630  
 Sopfastenes & riȝt also  
 Til he flemed vs hym fro  
 Hit was his owne wilful synne  
 Pat dud vs alle fro *him* twynne  
 He haþ him meued aȝeyn mercy 9635  
 Deþ him oweþ to þole forþi  
 Þe whiche deep þou him hiȝt  
 In prisoun be he wel by riȝt  
 For doom haþ ȝyuen hit him in siȝt  
 To sopfastnesse haue seid þe pliȝt 9640  
 And so þou woldest his sorwe slake  
 Pat he myȝte doom bifore þe take

9610 wolde] myght B.  
 9614 als] alle L; of B.  
 9617 on] of B.  
 9618 ouȝt] ouȝt ought, ouȝt *cancelled* L.  
 9620 wiþ] þerwith L.  
 9623 am I] I am B.  
 9625 alle are] ar all B.  
 9626 are] *om.* B.  
 9627 is] þat is B.  
 9629 he] þat he B.  
 9638 be] is L. be . . . wel] most he be B.  
 9640 To] Til T. haue] haþe L. þe] his B.  
 9642 bifore] by B.

For why þat doom spareþ noon Pat sobfastnesse haþ ouergoon To vche man she 3yueþ wiþ wille	9645
Ri3t to haue good and ille For sobfastenes haþ seid his sake Perfore wol doom him not outake Owe no man seye him good in werd	9650
Sip þat pite is not herd A þat wrecche frend wiþoute Pat no frend gete may him aboute He may not skape where he go But him assaileþ euer his foo	9655
Pat witt & my3t haþ him reft And naked his wrecche body left Not him allone but al his kyn He haþ to þraldom brou3t yn He dide him mysdo comynly Þe doom hem coom folwyng in hy	9660
And iugget hem in sobfaste treupe Wiþouten mercy ouþer reupe Nor pees at home my3te not lende But of lond she most wende For pees may nowhere abyde	9665
Þere hate woneþ or werre or pryde Nor of mercy made noon mynne Alle lafte þe lond þat þei were ynne Was noon of þese lafte þere But þei alle dest[r]yed were	9670
Alle deep dide hem to dryue Was noon but eigte laft on lyue	

fol. 56v col. 2

9645 wiþ] *om.* L.

9646 and] or B.

9650 is] *nys* L.9651 wrecche] is a wrecche, is a *superscript with a caret* L. frend] *fre* frend, *fre cancelled* L.9652 no] *non* B. aboute] *oute* B.9654 assaileþ] *assaieþ* L.9659 comynly] *comely* L.9660 hem] *om.* B.9661 hem] *hym* B.

9662 ouþer] and B.

9663 Nor] *Now* B. my3te not] *most* B.9666 *first* or] *om.* L.9667 made] *may* B.9669 þere] *ware* B.9670 þei alle] *all þay* B. *destryed*] *destyed* H.9671 deep] *ded* B.9672 eigte] *viiij<sup>e</sup>* L.

- Noe & his sones þre  
 Pat in a shippe were sauēd fre  
 His wyf & his sones wyues 9675  
 In al þe world laft moo on lyues  
 Hit is myche drede to telle  
 Of any doom þat was so felle  
 And al was riȝt in soþfastenes  
 Wiþouten mercy or any pees 9680
- // Þe ferþe sister aftir þe þridde  
 Spak to þe kyng þe place amydde  
 Pees I hette lord of astate  
 Bitwene my sistren is debate  
 Al þe stryf bitwene hem þre 9685  
 Þourȝe pees hit oweþ tryed to be  
 For wherof serueþ any assise  
 Of soþfastnesse or of iustise  
 But for to kepe pees in londe  
 Doom is þerfore sett to stonde 9690  
 Siþ alle þese þre are sett for me  
 How shal I þenne forsaken be  
 Siþ for me al good is wrouȝt  
 Wiþouten me tolde for nouȝt  
 Sauē me is not in þis werd 9695  
 But if þat mercy may be herd  
 Þou owest me here wiþouten les  
 For fadir art þou & prynce of pees  
 Pees al endeþ þat wel is wrouȝt

- 
- 9673 þre] iij<sup>e</sup> L.  
 9674 a] þe B.  
 9675 wyues] wyue T.  
 9676 moo on] no mo B.  
 9679 And] *om.* B. in] and B.  
 9680 or any] and CG.  
 9681 ferþe] iiii<sup>th</sup> L. þridde] iij<sup>de</sup> L.  
 9683 astate] state B.  
 9684 Bitwene] Among B.  
 9685 þre] iij<sup>e</sup> L; & þe B.  
 9686 Þourȝe] Be B. oweþ] owid L.  
 9688 *second of]* *om.* B.  
 9689 kepe] lepe L; sett B.  
 9690 þerfore] þerof B.  
 9691 Siþ] Synne L. þre] iij<sup>e</sup> L. are . . . for] be before B.  
 9693 Siþ] Synne L.  
 9694 tolde] is tolde B.  
 9697-98 *reversed in* B.  
 9699 Pees] In pees L. al endeþ] endith all B.

Whoso haþ no pees haþ as nouzt	9700
What is richesse who con say	fol. 57r col. 1
What is wisdom be pees away	
Whoso wol for pees <i>trauail</i> spende	
In pees forsobe shal he ende	
Pus owe pees be herde in hy	9705
For þis prisoun cryinge mercy	
And of vs foure at þis assyse	
Riȝtwisly to do lustise	
Wipouten oure alle comune assent	
Owe to be no Iuggement	9710
To haue recorde no doom owe	
Ar we assenten alle on rowe	
To oon mot we alle consent	
And siþen shape þe iuggement	
Or ellis owe doom be calde aȝeyn	9715
Perfore þou wrecche þat art in peyn	
Owe now to fynde sum pite	
Now hastou herde my sistren þre	
Here my fadir now forþi	
For mercy fyneþ not to cry	9720
// Whenne þat þe kyngis sone had sene	9723
Pis stryf þo sistres bitwene	
Wipouten him myȝte þei not ende	9725
Pees bitwene hem myȝte [not] lende	
Fadir he seide þi sone am I	
Of þi strengþe witterly	
So wel am I loued wip þe	
Pat þi wisdom men callen me	9730
Pis world brood & longe to sene	

- 9700 Whoso] Who B. as] *om.* B.  
 9701 who] whoso L.  
 9702 What is] And B. be pees] ȝeff pees be B.  
 9703 Whoso] Who B. *trauail*] his *trauayle* B.  
 9707 of] for B. foure] *iiij*<sup>o</sup> L.  
 9710 be] be ȝeffe B.  
 9712 on] a L; be B.  
 9713 consent] assent B.  
 9714 þe] our B.  
 9718 þre] *iiij*<sup>o</sup> L.  
 9719 my] me B.  
 9720 fyneþ] sesith B. cry] d cry, d *cancelled* B.  
 9721–22 *om.* HTLB.  
 9724 Pis] The LB. þo] þe B.  
 9726 not] *om.* H.  
 9729 loued] belouyd B.  
 9731 brood] bl brode, bl *cancelled* L.

- Hast þou made fadir þourge me to bene  
 Al þou wrougtest by myn insigt  
 We are bope o strengþe & o myzt  
 Of oon worshepe & of o wille 9735  
 Þi wille I shal euer fulfille  
 Fadir riȝtwis demestere  
 Mercy me meueþ bi hir preyere  
 Pat she made skilful bifore þe  
 For of þat wrecche I haue pite 9740  
 Mercy firste bigon to calle  
 She owȝe be herde firste of alle  
 For sobfastnesse algate shal I fol. 57r col. 2  
 At oon acorde make wiþ mercy  
 Perfore fadir I wol and shal 9745  
 Take on me cloþing of þral  
 And suffere I shal þe doom on me  
 Pat ȝoure þral shulde vndir be  
 I shal crye pees in londe Iwis  
 And doom & pees make hem kys 9750  
 Pis werre to ende brynge shal I so  
 And saue þi folk from endeles wo
- // Whoso vndirstondeþ þis saumple here  
 He may vndirstonde al clere  
 Pat þer is in oure lord riȝt 9755  
 Pre persones & o god of myzt  
 Of god þe fadir al þing is  
 Of god þe sone al douȝtynys  
 In god þe holy goost al þing  
 Fulfilleþ & haþ endyng 9760  
 Oon in godhede vndelt is he

9732 fadir] fayre B.

9734 first o] oon LB. second o] oon LB.

9735 o] oon LB.

9738 preyere] here B.

9739 made] make B.

9742 owȝe] oght to B.

9743 algate] forsothe B.

9746 Take] Taky Take, Taky cancelled L.

9747 suffere] sustir L.

9748 ȝoure] oure B.

9751 werre] ward B.

9754 He] om. B.

9755 lord riȝt] lordes siȝt T.

9756 of myzt] almyght B.

9759 In] Off B.

9760 &amp;] þat B.



And oon substaunce wiþ persones þre  
 He hem 3if his benesoun  
 Pat gladly hereþ þis sermoun  
 Lordyngis 3e haue herd now 9765  
 Of þis world wherfore & how  
 Hit was wrouzt & of þe gilt  
 Adam oure forme fadir spilt  
 And how of þraldome by no chaunce  
 Of his foos myzte he haue keuraunce 9770  
 Aungel myzte wiþ no resoun  
 Make for adam þe raunsoun  
 For þenne shulde noon wiþouten doute  
 Haue ben to aungel vndirloute  
 But mannes raunsonere most bi rizt 9775  
 Pat make him like to aungel myzt  
 Anoper skil also we fynde  
 If aungel had taken monnes kynde  
 Penne were he leþiere þen he was ere  
 For to haue powere þere 9780  
 And semeliere for to doun falle  
 As dude þe prynce firste of alle  
 And if god had made anoper man fol. 57v col. 1  
 For to raunsoun þat ilke adam  
 Hit myzt not haue performed rizt 9785  
 Pe raunsoun of adames plizt  
 For al þe bale of him gon brede  
 Pe bote most ben of his sede  
 No patriarke ny no prophete  
 Mizt be sent þe synne to bete 9790  
 For þey geten were in synne

---

9762 þre] iij<sup>o</sup> LB.

9767 of þe] for B.

9768 forme] first B.

9770 he] *om.* B. keuraunce] no keuraunce H; curans L; receuraunce B.

9771 Aungel] Al Angill, Al cancelled L. no] all B.

9773 noon] man CGB.

9775 bi] be T.

9776 make] made B. him] hem L.

9777 also] 3ett B.

9779 leþiere] logher B. was] wer L.

9781 semeliere for] lightlyer B.

9784 For to] To bye & B. þat ilke] þilk B.

9785 haue] be B.

9786 plizt] wyght L.

9787 of] on L.

9789 ny no] ne B.

9790 þe] þat B.

9791 þey . . . were] begetyn ar B.

As comynly is al monkyne	
How myzte þei mon of synne make clene	
Certis no wey as hit is sene	
Sip aungel auzt þen hit not do	9795
Ny man had no myzte þerto	
Who schulde make þis raunsoun þon	
Must be boþe god & mon	
Mon for mon to suffere wo	
God to sle þe fend also	9800
Man to dyze god for to ryse	
Mizt ellis none take þis seruyse	
Myche was his swetnes þan	
Greet pite had he of man	
Pat come wolde fro þat hyze toure	9805
To ligte in a maydenes boure	
And lafte so many shepe alone	
To seche on þat mys was gone	
May neuer mon here sikurly	
A lord of so greet mercy	9810
Whoso on siche a lorde wolde þinke	
His greet loue & myche swynke	
Pat firste wold so oure liknes haue	
And sipen for vs his seluen zaue	
His hert auzte better breke in þre	9815
Pen fro his biddynge fle	9816

**Of swete ihesu þe prophesye  
Listeneþ and I shal seye on hye**

**O**f ysay I rede biforn 9817

- 
- 9792 is] ar B.  
 9795 Sip] Syn L.; Pe B. auzt . . . hit] þenne hit auzte TLB.  
 9796 Ny] And B. man] noon T. þerto] þerto to H.  
 9797 Who] Whoso T.  
 9798 Must] Hyt must L. be boþe] boþe be T.  
 9801 first to] for to B. ryse] aryse L.  
 9802 ellis none] non els LB.  
 9805 second þat] þe B.  
 9806 ligte in a] a symple B.  
 9808 mys . . . gone] was mysyon B.  
 9810 A] Off B.  
 9811 wolde] wol TB.  
 9813 wold so] so wolde TLB.  
 9814 his seluen] himseluen TLB.  
 9815 His] Pe B. þre] iij<sup>e</sup> L.  
 9816 biddynge] bidding B. fle] to fle TL; for to fle B.  
 9816b on] in B.  
 9817 ysay] Isaak L.

He seide a childe is vs born  
 A sone is 3yuen vs for oure [n]ede  
 Susteyne he shal his lordhede 9820  
 A merueilous name haue [he] shalle fol. 57v col. 2  
 Counseiler m[e]n shal him calle  
 Stalworþe god men shal him nome  
 God fadir of worldis to come  
 His rigt name prynde of pees 9825  
 Pus are þe names wiþouten les  
 Pat þe prophete had on him leyde  
 Here now why þei are seide  
 Selcoupe his firste name is  
 More selcouþ herde we neuer ar þis 9830  
 Ne neuer shul bi rigtwis dome  
 Pat god himself a man bicom  
 For if þou fonde as men may fynde  
 A childe ouer chargide so wiþ kynde  
 Pat hade feet or hondis þre 9835  
 As ofte men sawe & 3itt may se  
 And if þou aftir anoþer fonde  
 Pat wantide ouþer foot or honde  
 Were þei selcoupe þerfore I say  
 Certis me þinkeþ þat nay 9840  
 Man þat coupe any good  
 Wolde no selcoupe haue in mood  
 Ouer carke of kynde haþ hem take  
 Or kynde turned hem by sum wrake

- 
- 9818 is vs] schuld be B.  
 9819 nede] rede H.  
 9821 name] maner B. he] I H.  
 9822 men] man H.  
 9823 Stalworþe] Strong B.  
 9824 worldis] worldede B. come] tame B.  
 9826 Pus] Thise L. þe] his B.  
 9827 Pat] This L.  
 9829 Selcoupe] Wondirfull B.  
 9831 rigtwis] rightful B.  
 9832 a] is B.  
 9833 men] man B.  
 9834 so] om. B.  
 9835-36 reversed in B.  
 9835 Pat . . . or] Two armys & B. þre] iij<sup>c</sup> L.  
 9836 men] man B.  
 9838 wantide . . . foot] lackyd afftyr fete B.  
 9839 I] to B.  
 9842 no] non B.  
 9843 hem] hym L.  
 9844 hem] om. B.

Siche shap to se is no ferly	9845
Al is þe wille of god myzty	
But þus myztes þou selcouþ calle	
If þou him say & so myzte falle	
Pat in al manhede he wore	
Wipouten lesse wipouten more	9850
So þat he were mon soþfast	
And al his shap wipouten last	
And had þat shap chaunged away	
Into a beestes soþ to say	
Whoso myzte fynde suchon whare	9855
Men myzte sey selcouþe he ware	
But selcouþer a þousonde folde	
Is þis childe I haue of tolde	
Boþe is god & mon by riȝte	
Of soþfastenes is þis þe sizte	9860
Of mannes kynde him faileþ nouȝt	fol. 58r col. 1
And al is fully þat he wrouȝt	
Al þinge of him bigynnynge tooke	
As is bifore tolde in þis boke	
But he is a god of myȝt	9865
Pat sende him in erþe to liȝt	
Pat on þis wyse as we rede	
Fully took oure monhede	
Sip he bicoom wolde mon	
Of wommon born most he be þon	9870

9845 no] non B.

9846 myzty] almyghty B.

9853 þat] the LB.

9855 Whoso] Who L. suchon whare] one owhar B.

9857 þousonde] M<sup>1</sup> L.

9858 Is þis] Pis is þe B.

9859 Boþe] Pat boþe B.

9860 is þis] þis is TLB.

9862 fully] fulfilled B.

9864 is] *om.* B. þis] þe B.

9865 a] one B.

9866 erþe] þe erþ B.

9869 Sip] Synne LB. bicoom wolde] wolde bicom TLB.

9870 he] hym B.

*After l. 9870, ll. 9822–70 repeated in L with the following variants:*

9826 Pus] Thise L.

9832 a man] anon L.

9835 þre] iij<sup>e</sup> L.

9842 no] *superscript with a caret* L.

9860 is þis] this is, *is superscript with a caret* L.

9865 But] And L. a] *om.* L. of myȝt] alle myȝt L.

9869 Sip] Synne L. bicoom wolde] wold bycome L.

For to louse monkynde of wo	
Pat laft was wiþ þe fend his fo	
But god þat wolde so him nest	
In clene stude þen most he rest	
A clene stude he chees forþi	9875
For to make his herbergery	9876
//	
In a castel semely set	9879
Strengþed wel wiþouten let	9880
Pis castel was of loue & grace	
Boþe of socour & of solace	
Vpon þe marche hit stond in dede	
Of en[m]ye haþ hit no drede	9884
Pis castel is so polished briȝte	9887
Pat hit may neyȝe no waryed wiȝt	
Ny no maner gyn of were	
May cast þerto hit to dere	9890
Wiþ walles foure closed of stoon	
Fairer in al erþe is noon	
Baylyes haþ þis castel þre	
Wiþ faire wardes semely to se	
As ȝe shul heraftir deuȝe	9895
But hit is feirer mony wyȝe	
þen tonge con telle or hert þinke	
Or any clerke write wiþ ynke	
A deop dyche is þeraboute	
Wel wrouȝte wiþouten doute	9900
Wiþ carnels is hit set ful wele	
Batailed aboute al wiþ sele	
Seuen barbicans are þere diȝt	
þat are made wiþ myche sleiȝt	
Vchone þei haue ȝate & tour	9905 fol. 57r col. 2

9871 of] from B.

9872 laft] laste L; laght CG.

9874 he] her H; hym B.

9876 For] *om.* B. his] in his B.9877-78 *om.* GH TLB.

9879 semely] well B.

9883 stond] stode B.

9884 enmye] enuye H; enmye G; fede C; enemyes L. haþ] had B. no] non B.

9885-86 *om.* HTLB.

9887 so polished] polised so B.

9891 foure] iiij<sup>c</sup> L.9893 þre] iij<sup>c</sup> L.

9895 deuȝe] tymes B.

9900 wiþouten doute] *within & withoute* B.9901 ful] *om.* B.

9903 Seuen] vij L.

Pat neu <sup>e</sup> r shul faile socour	
Wiþ dise <sup>e</sup> shal he neu <sup>e</sup> r be led	
Pe mon þat þiderwarde is fled	9908
Pis castel is not to hyde	9911
Peynted on þe vtter side	
Wiþ þre colouris of dyuerse hew	
Pe groundewal next hit is so trewe	
Metyng wiþ þe roche of stoon	9915
Of grenes þere wanteþ noon	
For þat grenes I dar wel say	
His hew holdeþ lastyng <sup>e</sup> ay	
Pe toþer hewe nexte to fynde	
Is al blewe men callen ynde	9920
Pe myddel hew is þat I mene	
To siȝte is hit selcouþe clene	
Pe þridde colour þere ymeynt	
Pat þo carneyles wiþ are peynt	
Hit ȝyueþ leem to alle so briȝt	9925
And ȝyueþ to þe neþemast liȝt	
As rose reed hit is in spryng	
And semeþ as a brennyng þing	
Waried wiȝt comeþ þer neu <sup>e</sup> r	
But swetnes is lastyng euer	9930
Amyddes þe heȝest tour to telle	9935
Per springeþ of watir a cleer welle	
Perfro renneþ foure stremes swete	
Pourȝe þat grauel & þat grete	
And so þei fallen euery dyke	

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9906 socour] no socoure B.

9908 þiderwarde is] is þedyr B.

9909–10 *om.* GHTLB.

9911 Pis] Is þis, Is *cancelled* B.

9913 þre] iij<sup>e</sup> L; þe B.

9914 next hit] *om.* B.

9916 grenes] grevis L. wanteþ] lackiþ B.

9917 grenes] grevis L; gren B.

9920 al] a B.

9922 is hit] it is B.

9923 þere] is þat B.

9924 carneyles] comers L.

9925 to . . . so] also B.

9926 And] It B.

9927 in] to B.

9928 And] It B.

9931–34 *om.* HTLB.

9935 Amyddes] In middes of B.

9936 of . . . a] a water of L; a B.

9937 Perfro] Perof B. renneþ] rynnynge L. foure] iij<sup>e</sup> L.

9939 And] Lord B. euery] euyr þe B.

- Whoso is þere wel may lyke 9940  
 Whoso my3te wiþ þat watir him wesshe  
 He shulde haue hele on al his flesshe  
 Wiþynne þis tour is set forþi  
 A tour faire of yuory  
 Pat is of gretter lizt & leem 9945  
 Pen someres day is sonne beam  
 Craftily casten wiþ a compas  
 Clymbynge vp wiþ seuen pas  
 Vchone wiþ her mesure met  
 Semely þere are þei set 9950  
 Pe leem of lizt euer le[m]jes newe fol. 58v col. 1  
 Pat mengeþ wiþ þe colouris hewe  
 Was kyng ne cayser neu<sup>e</sup>r here  
 Pat euer sat in siche chayere  
 3itt fairer was wiþouten ende 9955  
 Pe stide þere god himself wolde lende  
 Was neu<sup>e</sup>r siche anop<sup>e</sup>r holde  
 Ne wyser man in world to wolde  
 Ne neu<sup>e</sup>r beþ made wiþ monnes wit  
 For god himself deuysed hit 9960  
 To his bihoue sondry & sere  
 Perfore owe we to holde hit dere
- // Pis castel is of belde and blis  
 Pere myrþe is neu<sup>e</sup>rmore to mys  
 Castel to haue of hope & holde 9965  
 Her gripþe to haue may þei be bolde

- 
- 9940 lyke] hym lyke B.  
 9941 him] be B.  
 9942 shulde] schall B. on] of B.  
 9944 tour faire] fayre toure B.  
 9946 someres . . . is] in þe day þe B.  
 9947 casten] craftely L. a) om. B.  
 9948 seuen] vij L.  
 9951 lemes] lenes H.  
 9952 mengeþ] men mengyþ L; lemyþ B. colouris] riche B.  
 9953 neu<sup>e</sup>r] euir L.  
 9954 euer] neu<sup>e</sup>r B. siche] swich a B.  
 9955 3itt] Hyt L.  
 9957 Was] Þere was B.  
 9958 Ne] No B.  
 9961 sondry] sumdele B.  
 9962 owe we] we owe B.  
 9963 belde and] bled & of B.  
 9964 myrþe . . . neu<sup>e</sup>rmore] neu<sup>e</sup>rmore is myrþe B. is . . . to] dothe nevir L.  
 9965 &] in B.

- Pat is þat body of þat berde  
 Had neuer noon so blessed werde  
 Ny neuer so mony maneres gode  
 As mayden mary mylde of mode 9970  
 Hit is vp sett as in þe marche  
 And stondeþ for shelde & targe  
 Azeynes alle oure felouns fo  
 Pat euer wayten vs to slo  
 Pe roche þat is polished slizt 9975  
 Pe mayden mary hert ful brizt  
 Pat þouzte neuer to wicked dede  
 But euer lyued in maydenhede  
 Pat she chees þe firste day  
 She kept hit in mekenes ay 9980  
 Pe fundament þat firste is leyde  
 Nexte þe roche as hit is seyde  
 Pat peynted is wiþ grene hewe  
 And lasteþ euer lliche newe  
 Pat is ende of þat mayden clene 9985  
 Liztyng hir holy herte shene  
 Grenes lastyng euer and ay  
 Bitokeneþ endyng of þat may  
 Good endyng of al & al  
 Of alle vertues is groundwal 9990
- // Pe myddel hew þat is of ynde fol. 58v col. 2  
 Is no man þat may fairer fynde  
 Of sobfastenes tokene hit is  
 Trouþe stedefaste & tendurnes  
 She serued oure lord of myzt 9995

- 
- 9967 *first* þat] þe B. berde] brede B.  
 9968 Had] Þat B.  
 9969 Ny] No B.  
 9970 mayden mary] mary mayden TL.  
 9972 for] boþe for B.  
 9974 euer . . . vs] wayteþ vs euyr for B.  
 9975 Pe] Þat B. slizt] right B.  
 9976 Pe] Þat B. mayden mary] mary mayden T.  
 9980 She] Þat sche B. hit] *om.* B.  
 9981 firste] next B.  
 9983 Pat] *om.* B. is] it is B.  
 9984 And] Þat B.  
 9987 Grenes] Grene is L; Pe grenes B.  
 9988 endyng] þe endyng B.  
 9990 is] þe B.  
 9992 þat] *om.* B.  
 9994 stedefaste] stedfastnes L.



In mekenes swete day & nyzt	
Pe þridde colour of hem alle	
Hit couereþ al aboute þe walle	
And hit reed as any blode	
Of alle þese oþere is noon so gode	10000
Pat is þe holy charite	
Was kyndeled in þat lady fre	
And aboute bileid þat lady shene	
To goddes seruyse she 3af hir clene	
Pe foure torettes þere Isett	10005
Pat castel fro harme to lett	
Pat are foure <i>vertues principales</i>	
Whiche men callen <i>cardinales</i>	
Alle oþere <i>vertues</i> of hem han holde	
Perfore þei are for cheef Itolde	10010
Pat is riȝtwisnesse & meep	
Insizte & strengþe to telle ben eep	
At þis ȝate are foure porteris	
Pat noþing may come In þat deris	
Pe bayles þre of þat castel	10015
Pat so wel wrouȝt is to tel	
Pat is in compas wrouȝte aboute	
And kepeþ al þe werke fro doute	
On þe ouermast stage was sett	
Hir maydenhede meke of met	10020
Pat neuer <i>wemmed</i> ones wase	
She was so filde ful of grace	
Pe mydmast bayly of þo þre	
Bitokeneþ wel hir chastite	

---

9996 swete] swyþe L.

9998 couereþ al] coueryd B.

9999 hit] hit is TB.

10000 þese] this L. is] er B.

10001 þe] that B.

10005 foure] iiiij<sup>e</sup> L.; fayre B. torettes] turret L.

10006 Pat] Pe B.

10007 foure] iiiij L.; þe foure B.

10008 Whiche] Pat B.

10009 of] on L.

10010 for] *om.* B.

10011 is] ar B.

10013 þis] eche B. foure] iiij portours, portours *cancelled* L.

10015 þre] iiij<sup>e</sup> L.

10016 is] ben B.

10017 in] þe B.

10019 On] Off B.

10021 *wemmed* ones] oons *wemmyd* L.

10023 þo] þe TLB.

Pe ouermast wipouten faile	10025
May betokene hir spousaile	
Name of baily hit hap forpy	
For hit hir helde euer in baily	
Makeles is she soop to say	
Spoused modir & clene may	10030
By oon mot he go of pese þre	fol. 59r col. 1
Pat in þis world wol saued be	
Pe barbicans seuen þat ben aboute	
Per stonden þre bailyes wipoute	
Pat wel kepen þat castel	10035
From arwe shot & quarel	
Pat are seuen vertues to telle	
Pe seuen synnes are set to quelle	
3e schulde hem here wipouten abyde	
Pe firste of hem is cleped pride	10040
And fully is ouercomen algate	
Pere buxomnes halt hir state	
Charite euer fordop enuye	
And abstinens glotenye	
Pe chastite of þis lady	10045
Ouercomeþ al luste of lecchery	
Gredynes of euerychone	
Hir fredom fordop hit þon	
Mizte neuer of wrethe in hir bihete	
Hir mekenes was so grete	10050
Goostly gladnes was hir amyde	
Pat al hir heuynes fordid	
Pat welle of grace spronge hir Inne	
Pat fyned neuermore to rynne	

- 
- 10026 spousaile] speciale C.  
10027 Name] Man L.  
10028 For] Pat B. hir] hit T.  
10031 þre] iij<sup>c</sup> L.  
10033 seuen] vij L.  
10034 Per] Pey B. þre] iij<sup>c</sup> L; þe þre B.  
10037-38 om. B.  
10037 seuen] vij L.  
10038 seuen] vij L.  
10039 schulde] schul TLB. abyde] byde B.  
10040 of . . . cleped] is þe rote of B.  
10042 Pere] Pe B. halt hir] hathe his B.  
10043 euer fordop] withstondith B.  
10046 al] om. B. of] & L.  
10047 Gredynes] Pe gredynes B.  
10049 of] om. B. wrethe] wreche T.  
10052 heuynes] enmyis B.  
10054 fyned] restyd B.

- God 3af his grace to alle his dere 10055  
 And dalt hit wiþ mesures sere  
 But to hir þat his owne wase  
 Al hol he 3af fully his grase  
 But þat grace of hir brestes  
 Ouer al þis world grace kestes 10060  
 Perfore is she calde in places  
 Modir of pite & of graces  
 What may I calle þo dykes  
 Willeful pouert þat man lykes  
 No gyn may on erþe be wrou3t 10065  
 May caste to dere þis castel ou3t  
 By whiche þe fend waryed wi3t  
 Ouercome was & lost his my3t  
 Þat hadde so myche my3te biforn  
 Þat was no man of modir born 10070  
 Mi3t kepe him fro þat fende felle  
 But he hem hadde to pyne of helle  
 Pis ilke lady sobely is she  
 Pat god seide þe nedder to  
 Suche a wommon shulde sprynge 10075  
 Pat shulde his hede al to þringe
- // Now blessed be þat byrde of grace  
 Pe worþiest þat euer 3itt wase  
 Pe kyng of al wiþouten wene  
 His sete made in hir so clene 10080  
 To reste in hir trewe body

- 
- 10055 *first and second* his] her B.  
 10056 mesures] mesure B.  
 10058 hol] holy B.  
 10060 þis] þe B.  
 10061 places] place B.  
 10062 of graces] well of *grace* B.  
 10063 þo] þe TLB.  
 10064 man] men B.  
 10065 No] *Pere* I ne B. on] in B. be] I B.  
 10066 May . . . þis] Pat mayd der þat B.  
 10067 waryed] þat werd B.  
 10070 Pat] *Pere* B.  
 10071 þat] þe B. felle] so fell B.  
 10072 hem] *hym* B. pyne] þe payn B.  
 10074 nedder] eddir L.  
 10075 shulde] schall B.  
 10076 shulde his] schall þyn B.  
 10077 byrde] birþen B.  
 10078 3itt] *om.* B.  
 10080 made] sett B.

To brynge vs out of oure foly	
And took hem out of prisoun strang	
Pat hadde layn þerin lang	
Full lef was vs þat lady lele	10085
Pat goodnesses bar in hir so fele	
More þen any shaft þat es	
But hir sone of riȝtwisnes	
Pat in hir louely body liȝt	
Made hir so monyfolde briȝt	10090
He coom in at þe ȝate sperde	
And so hit was whenne he forþferde	
As þe sonne gooþ þourȝe glas	
He myȝt do what his wille was	
Mony soule lady is comen þe to	10095
And calleþ at þe ȝate vndo	
Knockyng hit fyneþ not to crye	
Lady swete þou haue mercye	
Vndo vndo lady þyn ore	
To þi caitif biset ful sore	10100
Wiþoute þi castel I am biset	
Harde wiþ þre fomen þret	
Pis world my flesshe þe fend als	
Pat fylen me wiþ fondyng fals	
To make me falle in fulþes fele	10105
Al aȝeyn my soule hele	
A greet gederynge hulde þei togider	
Pe fend formast he coom þider	
Wiþ þre folyes bi his syde	
Po were slouþe enuye & pryde	10110

- 
- 10082 out of] all fro B.  
10084 layn þerin] þerin lyen B. lang] so long L.  
10086 in hir] vs B.  
10087 any] ane B.  
10091 sperde] spred sperd, spred *cancelled* L.  
10092 forþferde] out ferde B.  
10093 gooþ þourȝe] doþ þurgh þe B.  
10095 Mony] Many a LB.  
10096 And] Pat B. þe] þy B.  
10097 fyneþ] vaylet B.  
10099 lady] þi lady H.  
10100 caitif] kaytevis B.  
10102 Harde] Fast B. þret] grete B.  
10103 Pis] Pe B.  
10104 fylen] folowith B. me] men T.  
10105 fulþes fele] filþe ill B.  
10106 hele] will B.  
10108 he] *om.* B. coom] coom to H.  
10110 Po were] pey ben B.

Pe world haþ two to his seruise fol. 59v col. 1  
 Pat is auarise & couetise  
 Pe flesshe haþ redy him by  
 Lecchery and gloteny  
 Pourþe þese am I dou<sup>n</sup> dryuen 10115  
 And as a wrecche al to ryuen  
 I drede me sore longe to ly  
 But if þi grace helpe lady  
 Pat on þe trist be wont to couer  
 Do me to passe þes diches ouer 10120  
 Pere þe castel stondeþ stabel  
 And charite is so couenabul

**Listeneþ now to my lessoun**  
**Pat wole here of þe concepcioun**

**H**ereþ now þat wole haue mede  
 & I shal 3ow þe story rede  
 Of þe holy maydenes birþe 10125  
 Pat brouþte vs alle to ioie & myrþe  
 How prophecies coom to ende  
 Ar þe iewes wiste vnhende  
 Pe 3erde þat firste bar þe flour  
 And als þe fruyt of swote sauour 10130  
 Pis book is of no iaperye  
 But of god & oure ladye  
 Perfore I rede of hem 3e here  
 Pat may 3ou helpe in 3oure mystere  
 And leue 3oure wantounshipe a while 10135  
 Pat lyf & soule may boþe fyle  
 Whoso in rizt trouþe is blynde  
 Perof sizte shal he fynde  
 For hit is vncouþe & vnwone

- 10111 two to] ij<sup>o</sup> to L; vnto B.  
 10112 auarise &] þe syn of B.  
 10114 Lecchery] Ire lechery B.  
 10115 þese . . . I] þis I am B.  
 10119 þe trist] þy prist B.  
 10120 to] *om.* B.  
 10121 stabel] so stabyll B.  
 10122b of] *om.* T.  
 10124 þe] a B.  
 10128 þe] *om.* B. wiste] wist þat were B.  
 10130 als] *om.* B.  
 10131 no] non B.  
 10134 may] may may, *first may cancelled* L.  
 10135 wantounshipe] vntounship L; wantones B.  
 10138 Perof] Here in L. shal] here shal TB.

Pe fadir to bicomē þe sone	10140
He þat bigon alle þinge	
Coom to take his bigynnyngē	
And so for to come to hym	
We shul bigynne at ioachim	
Fadir he was of þat marye	10145
Pat ȝate was of oure mercye	
His wyf het dame Anna	
And hir sister ismaria	
Ismaria & anna were two	fol. 59v col. 2
Sistres I wene wiþouten mo	10150
Pe formast bare elizabeth	
An holy lady mylde of meth	
Pat spoused was to Zachary	
Ion þe baptist bar þat lady	
His modir was she out of drede	10155
As furþer in þis book we rede	
Þis oþer sister to vndirstonde	
Ioachim hadde to husbonde	
Of him we wol oure story rede	
For worþiest hit is in dede	10160
Ioachim bryngere of bote	
He was comen of dauid rote	
Born he was in þat cite	
Of nazareth in galile	
Loued he was in þat cuntre	10165
For his mychel humilite	
Dam anna had he to wyf	
A blessed couple wiþouten stryf	10168
More loue myȝte noon be wiþ	10171
Pen was of hem wiþynne her kip	
So douȝty was þis ioachim	
Pat god himself was wiþ him	
So holy lyf þei lyued euer	10175

10144 at] as B.

10149 two] ij<sup>o</sup> L.

10151 formast] eldest B.

10152 An] Alle L.

10156 þis] þe B.

10157 to] I B.

10158 ioachim hadde] Had ioachim B.

10160 hit] he B.

10167 to] to his B.

10169–70 om. HTLB.

10172 of] with LB. wiþynne] in L. kip] lyf L.

10173 douȝty] holy B.

10175 lyf] a lyf L.

Pat god wrapped þei neuer	
To tilþe he tent & tibe 3af lele	
In þre his godis dud he dele	
Pat god had lant of his loue	
To pore he 3af a party one	10180
Pe secounde party þat he walt	
Was amonge þe prestis dalt	
Pe þridde party wiþ him left	
For her owne despense eft	
Mizte no man forsobe be	10185
Of more loue ny charite	10186
Sopfaste man was he þan	10189
Of rote of iesse he cam	10190
Fadir of dauid gentil kyng	
Ioachim coom of his ospring	
Pis dam anna his wyf	fol. 60r col. 1
In trouþe ladde she hir lyf	
Hir godenes & gode fame	10195
So sprong þat noon couþe hir blame	
In almesdede hir lyf she ledde	
As we fynde in þe story redde	
Twenty 3eer no childe she bare	
Perfore had she mychel kare	10200
Eiper þou3te of oþere shame	
Pei wist not whom to blame	
Perfore to god avowe þei 3aue	
If þei my3te any childe haue	
Wheþer hit were she or he	10205
To god offeride shulde hit be	
In þe temple to serue þore	
Whil hit lyued euermore	

- 
- 10177 tibe 3af] typed B.  
10180 pore] pore men B. a party] *om.* B.  
10182 Was] *om.* B. dalt] he it dalt B.  
10184 despense] spens B.  
10186 ny] nor B.  
10187-88 *om.* HTLB, *reversed in C.*  
10189 Sopfaste] A stedeffaste B.  
10190 rote] þe rote B. he] *om.* B.  
10191-92 *om.* B.  
10195 Hir] In L. &] & in L; & her B.  
10196 So] *om.* B.  
10198 þe] *om.* B.  
10199 Twenty] xx<sup>ti</sup> L. 3eer] wynter B.  
10201 oþere] other, ot *superscript with a caret* L.  
10202 Pei] Thy L. whom to] who was in B.  
10205 he] she L.  
10208 euermore] foreuermore B.

Chylde to haue þei preyed longe	
And gode werkis duden amonge	10210
Þei halwede ay þe festis dere	
Pat iewes bad in þat zere	
Among whiche I zow telle	
A greet feest in wyntur felle	
Pat iewes helde in halewyng	10215
Of temple salomon þe kyng	
Vchone to þe temple brouzt	
Dyuerse ziftis as þei mouzt	
Summe wiþ lesse & summe wiþ more	
Offered vp her ziftis þore	10220
And vchone for dyuerse resoun	
Coom þider to make orisoun	
Þe patriarke was not away	
But þere vndide hem her lay	
Wiþ moyses tables in his hond	10225
Po were men god dredond	
To þis feest coom ioachim	
And mony frendis also wiþ him	
For to preye and to honoure	
Almyzty god her creatoure	10230
Ioachym forþ gon stonde	
And made him redy to offronde	
Þe patriarke het Isacar	fol. 60r col. 2
Whenne he of ioachym was war	
Towarde þe auter gan he stryde	10235
Ioachim he seide abyde	
Al þis pepul here bifore	
I bidde zow come no furþer more	
Ioachym here shal noon	
Offeryng of þyn hond forþ goon	10240
Pou owze not zitt in no wyse	

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10209 Chylde] A childe B.

10211 ay] euer B.

10212 Pat . . . zere] Pat Iuus halud þan bi zere G; Þe Iues war wonto halu bi yere C.  
bad] held B. þat] þe B.

10213 I] as I B.

10218 mouzt] þoght B.

10219 first and second wiþ] om. B. &] om. L.

10220 her] our B.

10221 dyuerse] dyverce dyverce, first dyverce cancelled L.

10224 her] þe B.

10228 frendis also] oþer frendis B. also] alle L.

10230 her] oure T.

10232 him] om. B. to] his B.

10236 Ioachim . . . seide] He sayde Ioachim B.

10240 of] oute of B. forþ] oute B.



- To make here no sacrificise  
 Go make to god þi preyere clene  
 Pyn offerynge may not here be sene  
 Ioachim þouȝte mychel shame 10245  
 And sayde haue I serued sicke blame  
 Ouþer am I so ful of synne  
 Pat I no chirche owe come Inne  
 My preyeres to god to make  
 Say me sir what is my sake 10250  
 What haue I done aȝeyn þe lay  
 I pray ȝow sir þat ȝe me say  
 Gladly wolde I vndirstonde  
 Why þou forsakes myn offronde
- // Penne saide Isacar parfay 10255  
 Ioachim I shal þe say  
 I ne seide hit [not] forþi  
 Pat I haue seyn þi foly  
 Pi synne ȝitt neuer I sawe  
 But god himself seiþ in þe lawe 10260  
 Whoso in israel haþ no sede  
 He is cursed as we rede  
 Pis seed fruyt of childe is tolde  
 And so owȝe vche mon hit holde  
 Pis is þe lawe in oure siȝt 10265  
 He calleþ þat mon malediȝt  
 Pat haþ no childe mayde ny knaue  
 Noon say we þe neuer haue  
 Of þe lawe for þis resoun  
 Is fallen on þe [þe] malisoun 10270  
 For þer comeþ no childe of þe  
 Pin offerynge mot forsaken be  
 Pe tre þat bereþ no fruyt in londe  
 Shulde not among oþere stonde fol. 60v col. 1

10243–44 *reversed in HTLB.*

10243 Go] To TLB.

10248 owe] may B. Inne] within B.

10249 first to] *om.* L.

10253 wolde] will B.

10257 ne] *om.* B. not] *om.* H.

10259 Pi] Pe B. ȝitt neuer] neuer ȝett B.

10263 childe is] childre er B.

10264 owȝe] holde B. vche mon] echon L.

10266 calleþ] callid L.

10270 second þe] *om.* H; þis B.

10272 mot forsaken] forsake mvste B.

10273 bereþ . . . fruyt] no fruyt bereþ TLB.

Whenne þou hast childe mayde or sone	10275
Pin offeryng hidur is welcome	
Whenne ioachim þese wordis herde	
Shome him þouȝte & þus vnswerde	
Pat I nauē childe rewep me sore	
If I myȝte haue leuer me wore	10280
Pat I haue no childe hidurtille	
Hit is al long on goddis wille	
Pouȝe I wipouten be in dede	
Whenne god wol he may sende me sede	
Per is no man coude say	10285
How he shamed was þat day	
For þis shame & þis vmbreyde	
Pat Isacar had to him seide	
Fro chirche he went for þat shome	
For shame wolde he not go home	10290
But to þe herdis of his fe	
Pat he had of greet plente	
Into a wildernes he went	
Pere as his fe was present	
Pages were his herdes none	10295
But stalworþe men euerychone	
Pat myȝt azeynes þeues fiȝt	
And coupe ryse at tyme of nyȝt	
And loke her beestis in tyme of nede	
ioachim to hem he ȝede	10300
Among his beestis dwelt he þore	
In preyere wake & wepyng sore	
Fastinge he was in wille to be	
Til god wolde to him se	
Fastinge longe had he not bene	10305
Pat god hym sent an aungel shene	

10276 hidur is] is hedir B.

10279 nauē] haue no B.

10283 Pouȝe] ȝeffe B.

10284 he] I L; *om.* B. sende me] haue L.

10285 is] was B. coude] þat coupe B.

10286 How . . . shamed] So sore aschamyd he B.

10287 vmbreyde] vpbrayde B.

10290 wolde . . . not] ne myȝt he L.

10293 a] *om.* TLB.10294 as] *om.* B.

10295 none] nome L.

10296 stalworþe] strong B. euerychone] wer þey echon L.

10298 And . . . of] Pat com aȝen hem be B.

10300 he] *om.* B.

10304 to] tylle L.

10306 Pat] But L; When B.

Pat of þe liȝte þat coom of hym  
 Sore aferde was Ioachim  
 For þat briȝtenes was he drad  
 And stille stood as he were mad 10310  
 But þat aungel þat bi hym stooðe  
 Brouȝte to him tiȝngis gode  
 Ioachim he seide make good chere fol. 60v col. 2  
 I am oure lordis messangere  
 Hidur I am to þe sende 10315  
 Pi mournynge chere to amende  
 He haþ herde þi preyere  
 Now he þe sendeþ þyn vnswere  
 For þe shame & þe vmbreyde  
 Pat Isacar þe prest þe seide 10320  
 Pouȝe þou no childe had hidirto  
 For noon euel is hit so  
 Pouȝe god oþerwhile be stille  
 He may al worche at his wille  
 Wiþouten childe ofte suffereþ he 10325  
 Mon & wommon longe to be  
 Til þei be sumdel in elde  
 Þenne sent he hem to welde  
 Pat may men se þe childe herby  
 Is riȝt comen [n]o[gh]t of lecchery 10330  
 Of abraham hast þou he[r]de say  
 How longe he lyued mony a day  
 Wiþouten childe in hope alone  
 Þenne sent god hym siche one  
 Pat in his seed shulde be blessed 10335  
 And monkynde toward god dressed  
 Iacob als & rachel his wyf  
 Longe ladden togider her lyf  
 Of hem aftir Ioseph þe gode

- 10311 *first þat*] þe B.  
 10312 tiȝngis] tyȝing B.  
 10315 I am] am I TLB.  
 10318 þe] *om.* TB. þyn] þe B.  
 10319 vmbreyde] vpbrayde B.  
 10320 Isacar] Isaac L.  
 10321 Pouȝe] They L; ȝeff B.  
 10322 is hit] it is B.  
 10323 Pouȝe] ȝoff B.  
 10326 longe] for B.  
 10329 herby] þerby B.  
 10330 noght] out HTLB; noght CG.  
 10331 herde] hede H.  
 10332 mony] & mane B.  
 10337 &] *om.* B.

Al in her elde þat blessed fode	10340
Pat stiwarde was of egypt cuntre	
And had þe londe in his pouste	
Samuel als þe ful of riȝt	
And sampson als þat was so wiȝt	
Boþe hem bar wymmene olde	10345
Pat out of childeberyng were tolde	
Children þat of sicche are bred	
Are born to stonde in myche sted	
And ben douȝty in her dede	
And ofte desseruen myche mede	10350
Leue þese tales witturly	
Pou shalt haue a childe in hy	
A mayden childe not þerto longe	fol. 61r col. 1
Pi wyf of þe shal vndirfonge	
Maria shalt þou do hir calle	10355
Fulfilde wiþ goddis grace ouer alle	
She shal be al to god hende	
To hym presented at þre ȝeer ende	
As þou of hir hast made þi vow	
She shal be flour of maydenes now	10360
Of maydenes alle she shal be flour	
And she shal bere ȝoure saueour	
Ihesu cryst alle meȝnes hele	
And loke þou leue þis tale for lele	
Go now home þi gate	10365
Pou shalt fynde at þe gilden ȝate	
Of ierusalem anna þi wyf	
Pat is for þe in mychel stryf	
To seche þe she noot whider to go	
Pou shalt fynde hir þere so	10370

10343 þe] *om.* B.10344 als] *om.* TLB.

10348 myche] eche L.

10350 ofte desseruen] ben worþy B.

10351 þese . . . witturly] þis tale witterly herof þou haue no drede B.

10353 þerto] herto B.

10355 shalt þou] þou schalt B.

10356 wiþ] of B. ouer alle] withall B.

10357 al] *om.* B. hende] all hende B.10358 þre] iij<sup>e</sup> L.10361 alle] *om.* B. be] bere þe B.10362 And] *om.* B. ȝoure] oure B.10364 tale] *om.* B.

10365 Go now] To now faste B. þi] aȝeyn þi T; aȝen the L.

10366 þe] *om.* B.

10369 noot] woot not T. whider] wheper B.

10370 fynde hir] her fynde B.

Certeynly þenne þat þou trowe  
 Al þat I haue þe tolde nowe  
 Whenne þe aungel þus had seide  
 He went azeyn at a breyde  
 But ar he wente he bad him make  
 Sacrifise for goddes sake 10375

Ioachim þo was glad & blyþe  
 Vp he sett an autere swiþe  
 Sacrifise he made on þis manere  
 Of ten lombis þat whyte were 10380  
 Pat han tokenyng bi hemselue  
 Siþen aftir of bolis twelue  
 And at þe laste an hundride sheepe  
 How he hem dalt take now kepe  
 To god he lett þo lambren falle 10385  
 To pore men þo boles alle  
 Pe hundride sheep þat I of ment  
 To alle þe comyn were Isent  
 On þis manere offered he  
 And dalt þus þese þingis þre 10390  
 Pese lombes that I of spake  
 Bitokeneþ ihesu crist was take  
 And done on cros for oure wyte fol. 61r col. 2  
 And for vs sufferide greet despite  
 Pe twelue boles offeride also 10395  
 Twelue apostlis bitokenen þo  
 Pat for crist þoled sorwe & care

- 
- 10371 þenne] om. B.  
 10372 þe tolde] tolde þe TLB.  
 10373 þus] þei L.  
 10377 þo . . . &] was þo ful B.  
 10380 ten] x L.  
 10381 han] gave L.  
 10382 bolis twelue] bokys xij L.  
 10383 at . . . laste] aftyrwarde B. hundride] C L.  
 10384 now] gode B.  
 10385 þo] þe B.  
 10386 þo] þe B.  
 10387 hundride] C L.  
 10388 Isent] þay sent B.  
 10390 þre] iij<sup>e</sup> L.  
 10391 Pese] Pe B.  
 10392 crist] þat B. was take] without lak L.  
 10393 And] That was L. on] on þe L.  
 10395 twelue boles] xij bokys L. offeride also] betokenith þo B.  
 10396 Twelue] The xij L.; Pe twelffe B. bitokenen þo] also B.  
 10397 for . . . þoled] þoled for crist TLB. sorwe &] mocheil B.

And martired for his loue ware  
 Pes hundride sheep þat were þere  
 And dalt to þe comyne were 10400  
 Bitokeneþ þe felowshipis Iwis  
 Of seyntis hyze in heuene blis  
 Pe tokenynge of a hundride tolde  
 Al fulnes hit is to byholde  
 Fro þo þat stad are in þat blis 10405  
 Noþing may hem wante nor mys  
 Wipouten seke or any sore  
 Is no nede founden þore

**O**f ioachim now be we stille 10410  
 Of dam anna to speke oure wille  
 Of hir sikyng & hir care  
 How she hir for hir husbonde bare  
 Whenne he him helde from home  
 For his dispite þouzte hir shome  
 Pis lady was of myche prys 10415  
 Loued & le[r]ned war and wys  
 Whenne she herde þis tiþonde  
 Of ysacar & hir husbonde  
 Clopes of deol she dud on þore  
 She sperde hir dores & wept sore 10420  
 Mournynge she was nyzt & day  
 Hir lyf in langur lastynge lay  
 Gladshipe had she alperleest  
 Whenne her day was comen of feest  
 Þat men shulde holden hem to be bliþe 10425  
 Vche mon goodnesse kype  
 Fair cloþing on hem to take

- 10398 his loue] crist þay B.  
 10401 þe] þo TL; þat B. felowshipis] feleship LB.  
 10402 Of seyntis] Þat sitten B.  
 10403 a] þe B.  
 10404 hit] *om.* B.  
 10405 Fro þo] For þey B. stad are] ar þere B.  
 10406 hem] þay B. nor mys] Iwis B.  
 10408 Is no] In non L.  
 10410 Of dam] And of B. to] *om.* B. oure] we B.  
 10414 For] Of B. his] þis T. hir] sche B.  
 10415 Pis] Þat B.  
 10416 lerned] leued H.  
 10417 þis] þat B.  
 10422 lastynge] lasted B.  
 10425 holden . . . to] most B.  
 10426 kype] siþ B.  
 10427 to] þey B.

For her hyze feestis sake	
Penne sat anna menyng hir mone	
Bitwene hirsself & god alone	10430
She had a mayden het vteyne	
Was hir pryue chaumburleyne	
Lady she seide for god dere	fol. 61v col. 1
Mende þi mood & chaunge þi chere	
On þiself bettur þou þinke	10435
Pou wolt nouþer ete ny drynke	
How longe wolt þou be wrop	
Cloþe þe wiþ a bettur cloop	
Bipenke þe now lady lele	
Pou art of kynde of israele	10440
Woost þou not I trowe nay	
Whiche an hiȝe feest is today	
Sore hit greueþ me þi fare	
Pat I þe se make siche care	
I þe se wepe always	10445
Whenne þou shuldest be best at eis	
Anna lady leue þi bere	
Cloþe þe feire & make good chere	
Goddis owne day hit es	
Alle shulde be glad more & les	10450
Þus seide þat da[mi]sele þere	
Anna ȝaf hir þis vnswere	
She seide why seistou to me so	
Be stille or ellis go me fro	
Pou me blamest for my dole	10455
Wenestou I be a fole	
Wherof shulde I haue ioye or blis	
Whenne I my wedded lord mys	
Shulde I be myry or in solace	

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10428 feestis] fest B.

10429 Penne] That L. menyng] her menyng, her *cancelled* T; mevyng L; mournyng B.

10434 chaunge þi] þy gode, gode *cancelled* B.

10435 On] Off B. þou] þou s, s *cancelled* L; om. B.

10436 ny] nor B.

10438 a] om. B.

10439 now] how B.

10440 of kynde] com of þe king B.

10441 I trowe] in trowþe B.

10442 Whiche . . . hiȝe] How hye a B. today] þis day B.

10444 þe se] se þe B.

10445 þe se] se þe B. se] om. L. wepe] wepyng TLB.

10450 be] we B.

10451 þat] þe B. damisele] daunsele H.

10456 be] were B.

But I him say tofore my face	10460
To merþe me þar þe not wene	
Vtayne þerwiþ gon to tene	
And of bollyng of hir herte	
She keste hir wordis ouerthwerte	
Lady she seide for what þing	10465
Wites þou me þi myslikyng	
Pouze þou may no childe brede	
Whom witestou þin vnspede	
Dam anna was sory þo	
Whenne vtayne had hir greued so	10470
Vp she roos & wente away	
Forþ she went in tene & trey	
Into hir orcharde she zeode anoone	fol. 61v col. 2
To wepe bi hirself allone	
Pere she myzte sorwe hir fille	10475
By hir one at hir wille	
Whenne she was comen into þat place	
Away was al hir solace	
She heef hir hondis vp to þe skye	
And to preye bigon on hye	10480
Lord þou here myn orisoun	
And blesse me wiþ þi benisoun	
Dere god here preyere myne	
As þou didest dame sarra sumtyme	
Þat siche a worþi sone hir zaue	10485
As she desired for to haue	
Whenne she had endide hir preyere	
She pleynd ofte on þis manere	
Ofte she seide allaas allas	
Þat euer I born or geten was	10490
Wheþen haue I þis malisoun	

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10460 tofore] before B.

10461 þar þe] dar the L; me þar B. wene] men B.

10463 hir] her B.

10466 me] me me, *first me cancelled* B.

10467 Pouze] Zeffe B.

10471 away] her way B.

10477 into] to B.

10480 And] *om.* B. bigon] to god þat sitt B.

10481 þou] *om.* B.

10484 dame sarra] Sarras B.

10485 zaue] haue, h *cancelled*, y *superscript with a caret* L.

10486 for] of þe B.

10488 pleynd] prayed B.

10491 Wheþen] Whens B.



- Pat I out of chirche am comou<sup>n</sup>  
 I am don & for cursed holde  
 Why was I born of modir bolde
- // Whil she mened þus hir mone 10495  
 Wiþ wepe & sorwes mony one  
 She say þe aungel tofore hir stonde  
 Pat had ben at hir husbonde  
 He seide anna herde is þi bone  
 Pou shalt haue a childe ful sone 10500  
 Pis tīping made hir list  
 She seide to þat aungel briȝt  
 Wheþer so hit be mayde or knaue  
 God himself shal hit haue  
 For to serue him nyȝt and day 10505  
 He woot I haue þis ȝerned ay  
 Anna he seide make good chere  
 Whatsoeuer þou se or here  
 I am goddis owne aungel  
 Trewe tīping þe to tel 10510  
 Þe greet almesdede of þe  
 Is present bifore goddes kne  
 Pi desire and þi preyere fol. 62r col. 1  
 Is comen to goddis ere ful dere  
 Blisful may þou þe welde 10515  
 Drede þe nouȝt for noon elde  
 Four score ȝeer had dam sare  
 Whenne she hir sone ysaac bare  
 Rachel þat was Iacobes wyf  
 Ladde longe wiþouten childe hir lyf 10520  
 Aftir she bare a frely fode  
 A greet lordyng Ioseph þe gode  
 Pat stiwarde was & wel wiþstode

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10492 am] & LB.

10493-96 om. B.

10495 mened] mevid L.

10496 wepe &] wepyng L.

10497 þe] an T. tofore] afore B.

10498 at] with B.

10499 is þi] this by cancelled, is thy *superscript with a caret* L.

10500 ful] om. B.

10502 þat] þe B.

10503 so] om. B.

10506 I] þat I B. þis] om. B. ȝerned] ernyd L.

10510 þe to] I þe B.

10515 Blisful] Blissid B. þe] be L.; ȝe B.

10521 frely] ferly B.

- Pe hongur þat egipte ouerzode  
 A douȝtir shal þou haue in hyȝe 10525  
 Pou shal calle hir name marye  
 Alle shul hir worshepe wiþ resoun  
 Ouer alle wymmē to bere croun  
 Filde wiþ grace shal she be  
 And fostred litiȝ childe wiþ þe 10530  
 Fro þre zere to þe temple to go  
 Fourtene zeer to dwelle þere so  
 Þere to serue day and nyȝt  
 To god as ze tofore him hiȝt  
 Shal no man by no resoun 10535  
 Aȝeyn hir haue no wik chesoun  
 Was neu<sup>e</sup>r noon ȝitt forsoþe to say  
 So blessed born as þat may  
 Pis ilke mayden good & mylde  
 Modir shal ben of a childe 10540  
 Of hir shal come monnes sauere  
 Pe douȝter shal þe fadir bere  
 Of al þis shalt þou leue me  
 Whenne þou art comen to þe cite  
 Of ierusalem at þe gulden ȝate 10545  
 An entre is þere þat so hate  
 Pou shalt fynde þi husbonde þore  
 Pat þou hast longed aftir sore  
 Pou shalt se soone þat I þe tolde  
 Of blessed birþe þou maist be bolde 10550
- // Whenne þe aungel away was quyt  
 Two men þer coom clad in whyt  
 Anna þei seide make þe bliþe fol. 62r col. 2

10525 shal þou] þou schalt B.

10526 calle hir] it B.

10528 croun] þe croun B.

10529 wiþ] of B.

10530 fostred] festrid B.

10532 Fourtene] xiiij L; Fourten &amp; elleuyn B.

10534 tofore . . . hiȝt] here behiȝt B.

10535 no man] non haue B; na womman G. *second* no] non B. by no resoun] wit right resun C; wid right resun G.

10536 hir . . . chesoun] hym non euill encheson B.

10537 noon ȝitt] ȝitt noon TL. forsoþe] sothe B.

10541 sauere] sauour *cancelled*, *sauere superscript with a caret* L.

10544 þe cite] þat contre B.

10545 Of] Att B.

10551 away] of her B.

10552 Two] ij<sup>o</sup> L. clad] cloþid B.

10553 make þe] makeþ B.

- Pi lord is comyng also swiþe  
 Him to mete þou þe spedre 10555  
 Anna busked hir and zede  
 Dwelled she no lenger þere  
 But as þe aungel bad hir ere  
 To Ierusalem she is goon  
 Wiþ Ioachim she met anoon 10560  
 Pe same stide þat hem was set  
 At þe gulden zate þei met  
 Whenne þei boþe met samen  
 Þei gret wiþ gladnes of gamen  
 For to aske þar no man 10565  
 If þei were glad & ioyeful þan  
 Whenne þei had made her orisoun  
 Þei wente þenne into þe toun  
 Siþen þei abode & þouzte  
 Of þat þe aungel bodeworde brouzt 10570  
 Soone aftir togider þei lay  
 Anna wiþ childe was wiþ a may  
 Of decembre þe eizteþe day  
 Was she geten þat I of say
- W**henne anne coom to tyme of birþe 10575  
 She bar a mayde myche of myrþe  
 Marie to name on hir þei leide  
 As þe aungel tofore had seide  
 Whenne þei þre zeer had hir fed  
 To þe temple whas she led 10580  
 Of hir þei made her offronde  
 To him þat is god al weldonde  
 At þis temple þat I of mene

10555 mete] me L.

10558 ere] þere T.

10563 met] sett in B.

10564 of] &amp; B. gladnes of gamen] gastli game CG.

10565 þar] it nede B.

10568 toun] tone tonn *cancelled*, toun *superscript with a caret* L.

10569 Siþen] Syttyn L.

10570 þat . . . bodeworde] þe bodeworde þe aungel B.

10572 wiþ . . . was] was *with* childe B.10573 eizteþe] viij<sup>e</sup> L; ix B.

10575 tyme] þe tym B.

10576 mayde] child of B. of] *om.* B.

10578 tofore] before B.

10579 þre] iij<sup>e</sup> L.10582 god] *om.* B.

- A greece þer was of steppes fiftene  
 Casten hit was wip compas sly 10585  
 For to go hit was ful hy  
 Pis may but of þre 3eer olde  
 Wenten on þe greeces I eer of tolde 10588  
 Whil þei loked hem bisyde 10591  
 She to þe hyzest 3eode þat tyde  
 Wipouten helpe of mon of welde  
 As she were wommon of elde  
 Pis bitokened sikerly 10595 fol. 62v col. 1  
 God wolde she grew & clombe on hy  
 Pour3e gode þewis & lif clene  
 As siþ was on þat lady sene  
 Whenne her frendis gan hir se  
 Vpon þe alþerhyzest degre 10600  
 Pei wondride how she þider wan  
 Pai 3af hir to þe temple þan  
 As þei made avowe biforn  
 Ar she were of modir born  
 Whenne þei had made her sacrificise 10605  
 And 3yuen hir to þe chirche seruyse  
 Among opere maydenes þore  
 Boþe to fosterynge & to lore  
 To god himself þei hir bitau3t  
 And vchone homwarde strau3t 10610
- // Pere þei lafte þat mirþful may  
 God hir ledde in hir way  
 As she of body wexe & name  
 So sprange hir goodnes & hir fame

10584 greece] steiar L. fiftene] xv<sup>ne</sup> L.  
 10587 but] *om.* B. þre] iij<sup>e</sup> L.  
 10588 greeces] grees T; grees þat B. I eer] þat I B.  
 10589–90 *om.* HTLB.  
 10592 3eode] went B.  
 10593 mon of] ane B.  
 10595 bitokened] betokenith B.  
 10597 þewis &] þe lewis of B.  
 10598 on] of B.  
 10600 Vpon] On B.  
 10603 avowe] her vow B.  
 10604 were of] was of her B.  
 10608 fosterynge] fostren B.  
 10609 þei] þat B.  
 10610 vchone] þey B. strau3t] wente straght B.  
 10611 mirþful] medefull B.  
 10612 ledde] taght B.  
 10613 &] of L.

Witt & bounte to ouerpas	10615
Al þat in þe temple was	
Per was no mayde of noon ospryng	
So hooly of lyf olde nor zing	
Aungels ofte coom and zede	
To coumforte hir in al hir dede	10620
To whom þis mayden knowen was	
Had greet wondir of hir gras	
Þat she was zynge & so wyse	
So holy & of so greet seruise	
Pe witt þe vertu to hir ioynt	10625
May no mon wryte wip þenne poynt	
No mon couþe so myche rede	
But more was hir douztyhede	
How mylde meke how chaste & clene	
Hit was þerby kyd and sene	10630
Þat god into hir wolde lizt	
And in hir dude his wonynge dizt	
Sobely may men herby se	
Pat lady was of greet bounte	
For hit is founden as we rede	10635 fol. 62v col. 2
Oure lorde wolde him neuer bede	
To soule þat fouled was in synne	
To make his wonynge stide ynne	
Pus most þis may be clene & brizt	
Wipouten pleynt of any plizt	10640
Of whom þe kyng þat al dud make	
Sende his monhede to take	
In temple was hir wonynge þo	
To serue god nyzt & day also	

10615-16 *om. B.*

10618 *nor] ne B.*

10620 *dede] nede C.*

10623 *zynge] so zong B.*

10625 *second þe] & B. to] of T; þat to B.*

10626 *þenne] penne ne LB.*

10627 *No mon] ne non B.*

10629 *meke] how meke B.*

10630 *Hit] Hid L. MS Add begins here. See Appendix B.*

10631 *into] in B.*

10632 *dude] wolde B.*

10637 *To] The L. fouled] solewid C; solpede Add. in] with B.*

10638 *stide] om. B.*

10639 *Pus] Pan CAddG.*

10640 *pleynt] weme B. of any] & withowtten Add.*

10641 *Of] To B; In Add.*

10642 *Sende] Semed C; Semyd G. his] lighte Add. to] wel to C; for to B.*

- Wiþ al hir myzte & al hir tent 10645  
 To goddis seruyse was she went  
 So longe had she þere bene  
 Pat she coom to 3eris fourtene  
 Penne commaunded þe bisshop þere  
 Pat alle þe maydenes þat þer were 10650  
 Pat coom to fourtene 3eer were þo  
 Shulde go to hir frendes so  
 For to mare & for to spouse  
 Vchone to her owne house
- // Many of hem þat þere were stad 10655  
 Dud gladly as þe bisshop bad  
 But mary wolde no maryinge  
 But mayden lyue to hir endyng  
 Wheþne men to hir of spousyng spake  
 She seide mon noon wolde she take 10660  
 To god haue I 3yuen me  
 May I to no mon maryed be  
 Oper husbonde wole I noon  
 But god þat is my lemmon  
 My maydenhede to hym I hi3t 10665  
 I shal hit holde at my myzt  
 Pe wille þat I haue het him to  
 Shal I neuermore vndo  
 To god was I 3yuen ere  
 My modir me of body bere 10670  
 In his seruyse most I lende  
 Euer to my lyues ende

10645 *second* al] *om.* B. tent] intent B.

10646 goddis seruyse] *serue* god B.

10647 she] þis maiden CAddG.

10648 fourtene] xiiij<sup>re</sup> L.

10649 Penne commaunded] Pen did . . . *command* CAddG.

10650 þe] þo TL. þer were] were þere B.

10651 to . . . were] were to fourteen B. fourtene] xiiij L.

10652 go] *om.* B; Be send CAddG. so] go B.

10655 were] was B.

10656 Dud] Bote Add. bisshop bad] Bischoffe þam bedd Add.

10658 lyue] be Add.

10659 spousyng] husband CAdd.

10660 noon . . . she] wolde sche non B; scho wolde nane Add.

10662 May I] I ne maye Add.

10663 wole I] mai i haf CG; I may ha Add.

10664 But god þat is] Of him haf i made CG; For my lemmane I hafe hym tane Add.

10667 him] vtvo B. to] ij<sup>o</sup> L.

10669 ere] here B.

- // Pe bisshop nuste what to speke  
 He durste not hir vow to breke  
 Hit was bifore mony a day 10675 fol. 63r col. 1  
*Commaundide* in þe olde lay  
 Pe avow þat god was made  
 Shulde be holden wipouten abade  
 On *opere* side he was dredonde  
 To brynge a custom newe in honde 10680  
 Pe maydenes frendes for to let  
 In mariage hem for to set  
 For hit was in her lede  
 In mariage þe folke to brede  
 Pe bisshop sent aftir grete 10685  
 Pe wysest folke he myzte gete  
 Of alle þe men in þat cuntre  
 At þe temple to make semble  
 Whenne þei were comen zonge & olde  
 Pe bisshop hem þis tale tolde 10690  
 Whi he dide hem sembled to be  
 For þis avowe of chastite  
 For to aske at hem her rede  
 3if she shulde holde hit to hir dede  
 If þei durst make hir hit to breke 10695  
 Herof in counseil dud þei speke  
 Pe bisshop bad hem loke how  
 She myzte be maryed [and] holde þat vow  
 For vow þat is made bi rizt  
 Owe no mon to breke by myzt 10700  
 Per vow is made hit comeþ of wille  
 Nedely most men hit fulfille  
 But þer was noon at þis gederynge  
 Pat couþe counsel of þis tþinge

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10673 nuste] must L.

10674 to] *om.* B.

10677 avow þat] vow þat to B.

10677-78 *reversed in Add.*

10679 *opere*] þe toþer B.

10680 in] on B.

10681 for] hem B.

10687 in] of B.

10688 At] Alle L.

10691 Whi] For B.

10692 avowe] vow B.

10693 *om.* L. at] of B. her] *om.* B.

10695 If] Or if L. hit] vp L.

10698 and] & B; and CG; to HTLB. þat] her B. vow] a vow, a *cancelled* L.

10704 couþe] couþe zeve B. tþinge] þing B.

Counsel <i>opere</i> 3af þei nou3t	10705
But cryed & called on god oloft	
Pat he wolde sende hem <i>grace</i> tille	
To do hem witen of his wille	
What þei shulde do of þat may	
To make hir breke hir vow or nay	10710
<i>Þenne</i> fel þei [alle] on knees doun	
And made to god her orisoun	
Whil þei in her preyeris were	
Þei herde a voys seye ri3t þere	
Lokeþ he seide þe prophecye	10715 fol. 63r col. 2
What seide 3ow 3ore ysaye	
Pour3e þat <i>prophete</i> may 3e se	
To whom þe mayde shal spoused be	
Isay þe olde <i>prophete</i>	
Ful longe siþen he 3ow bihete	10720
Of rote of iesse shulde sprynge	
A 3erde þat shulde a flour forþ brynge	
Boþe flour & fruyt shulde þerof brest	
Þe holy goost shulde þeronne rest	
Pour3e þe voys þei þere herde	10725
Þei hadde knowyng of þat 3erde	
Of rote of iesse hit shulde springe	
Þere went þei into knowlechyng	
Þei biþou3te hem þenne to calle	
Þe kynde of dauid kyn alle	10730
Whos fadir was iesse	
Þere þei were spred in þat cuntre	
Vchone of hem shulde in her honde	
Be beden to bere a wonde	

- 
- 10705 Counsel *opere*] *Oper* consaile B.  
10707 he] *om.* B.  
10709 þat may] th L.  
10710 *second* hir] þat L.  
10711 on] alle on TLB.  
10714 seye ri3t] þat sayde B.  
10716 seide . . . 3ore] sayth þerto B.  
10717 *prophete*] prophecy B. 3e] you L.  
10718 shal] schuld B.  
10721 Of] Of the LB. sprynge] forþe spring B.  
10723 þerof] þeron B.  
10724 shulde þeronne] þeron schuld B.  
10725 þei þere] þere þei T; þat þey B.  
10726 þat] þe B.  
10727 Of] Of the LB.  
10730 kyn] kynrede B.  
10732 Pere] Where B.  
10733 shulde] *om.* B.



- Whiche of hem þat blossom bere 10735  
 Shulde spouse þat mayden bere  
 Anoon þei senden vp and doun  
 And bad hem at a day be bouu  
 Alle þat had no spouse to bedde  
 And of kyng dauid were bredde 10740  
 And þo þat þider come wolde  
 A zerde were made in honde to holde  
 And what mannes zerde þat did blome  
 Shulde marye wedde bi dome
- // Pe day coom of þis assemble 10745  
 Laft þer noon in þat cuntre  
 But þei alle at þe temple were  
 But if he spoused were of ere  
 Ioseph coom to Ierusalem  
 A mon þat woned in bedleem 10750  
 His wyf was deed & he ful olde  
 Among þo men bifore tolde  
 He coom þat day to bere his wonde  
 As couenaut was al þat londe  
 Children had he sikerly 10755 fol. 63v col. 1  
 Elder and more þen mary  
 He was ferforþ goon in lyf  
 He zerned not to haue no wyf  
 Hir to haue had he not mynt  
 If he hit any wey myzt stynt 10760  
 Leue he myzte þat no wey  
 But he most nede come to þat day  
 Vchone wiþ zerde forþ gon step  
 On bak him drouze þenne Iosep  
 Alle her zerdis dud vp holde 10765

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10739–40 *reversed in Add.*

10739 no] non B.

10741 þo] all B.

10742 A zerde] 3erdis B.

10743 þat] *om.* B.

10745 assemble] semble B.

10747 þei alle] þo B.

10751 wyf] wyf *superscript with a caret* L.

10757 ferforþ] fertherest B.

10758 zerned] thought L. no] a TL.

10760 hit] *om.* B.

10761 myzte . . . no] ne most on non B.

10762 to] *om.* LB.

10764 On . . . him] Abak then LB. On . . . þenne] Abak þenne drouze him T. þenne] hym L;  
 hym ser B.

10765 dud] þey did B.

Bihynde *him* drouze Ioseph vnbolde  
 Penne bad þe prest hem to calle  
 To offere vp her zerdis alle  
 Pe prest hem tolde & soone fonde  
 Byhynde holden was a wonde 10770  
 Whenne Ioseph say hit was nou3t  
 But nede hit most forþ be brou3t  
 Also soone as hit was sene  
 Wip leef & flour þei fonde hit grene  
 A dowfe was fro heuen sent 10775  
 Li3t doun & þeronne lent  
 Penne was mary Ioseph bitau3t  
 And he hir in spousaile lau3t  
 Wheþer he wolde ouþer nay  
 He most hir spouse & lede away 10780

**Why ihesu cryst borne wold be  
Of spoused mayden telle we**

Per ben resouns writen sere 10783  
 Pat god wolde she spoused were  
 Oon for þe fend ful of wylis 10785  
 Shulde not perceyue bi his gilis  
 Pat a mayde wipouten mon  
 Shulde childe conceyue þon  
 For had he knowen hit biforn  
 A childe of a mayden born 10790  
 Wolde he neuer haue 3yuen to rede  
 Pat ihesu cryst shulde haue ben dede  
 Wel he wolde haue wiste þan  
 Pat he wolde haue saued man

10766 *him*] *hem* LB. vnbolde] þe olde B.

10767 *Penne*] *Pat* B. *hem*] *hym* L.

10771 *say*] *sey sie*, *sey cancelled* L.

10772 *nede*] *nedis* B. *hit*] *his* TL.

10774 *leef & flour*] *leuys & flouris* B.

10775 *was . . . heuen*] *fro hevyn was sent* B.

10778 *he*] *Ioseph* B.

10779 *ouþer*] *or ellis* B.

10780 *spouse*] *wedde* B. *lede*] *wende* B.

10781–82 *om.* AddGHTLB.

10782a Add *has a different heading.* *ihesu cryst*] *þat Ihesu* B.

10782b *Of*] *Of* a LB, a *superscript with a caret* L. *telle we*] *fre* B.

10785 *for*] *is* B.

10786 *Shulde*] *Schul* B.

10788 *childe*] *a childe* B. *þon*] *one* B.

10789–90 *om.* CAddG.

10790 *born*] *be borne* B.

10792 *haue ben*] *be* B.

- Oure lorde wolde for resoun þylke 10795 fol. 63v col. 2  
 Be fed of a maydenes mylke  
 So hir maydenhede to be hid  
 And hir husbonde wyde kid
- // Anoper skil we reden ryf  
 Was for þe iewis ful of stryf 10800  
 Wolde haue stoned mary þat stounde  
 If she wiþ childe had be founde  
 And she no husbonde had lhad  
 Hir to haue g[o]uerned & lad  
 For lawe was þat tyme in londe 10805  
 Womman þat hadde no husbonde  
 And she founde were wiþ childe  
 Fro stonyng shulde noon her shilde
- // Þe þridde skile of hir spousaile  
 For monnes help shulde hir not faile 10810  
 Hir to socoure in hir nede  
 Whider so she rood or zede  
 Pus kept hir þat lord Iwis  
 To be queen of heuen blis  
 Alle cristen men þat be 10815  
 Owe to serue þat lady fre 10816
- How hir grett gabrielle  
 Now is good 3ou to telle**
- Ioseph spoused þat lady fre 10817  
 And ladde hir into galile  
 Wiþ hir she led maydenes seuen  
 Her names herde I neuer neuen 10820  
 Þei were alle of hir owen kyn  
 And of þe elde hirsclue was In

10795 resoun þylke] resons swilk B.

10797 hid] kyd hid, kyd *cancelled* B.10799 ryf] of ryf, of *cancelled* L.10801-04 *om.* CAddG.

10803 no] non B.

10804 gouerned] guerned H; gouernyd L; governed T.

10806 no] non B.

10807 founde were] wer found L.

10808 noon] no man B. shilde] hild B.

10810 shulde . . . faile] schull her avayle B.

10816-17 *om.* Add.

10816 serue] worschip B.

10816b good] good is, is *cancelled* H. 3ou] for T; here L.10819 Wiþ . . . led] Sche led *with* her B. seuen] vij LB.

- Po seuen þe bisshop hir tauzt  
 Whenne she fro him leue lauzt  
 Wiþynne þe lond of galile 10825  
 Is nazareth a faire cite  
 Pere lafte Ioseph mary his spouse  
 Whil he went hoom to his house  
 Vnto bedleem þo went he  
 To make his brydale redy to be 10830  
 He wolde ordeyne al his þing  
 Ar he wyf to house wolde bring  
 But ar he þo to house hir fet fol. 64r col. 1  
 Was she wiþ þe aungel gret
- // God himself sende þe aungel A 1  
 Whos name was calde gabriel  
 Pis aungel sende þe trinite  
 As messangere to a cite  
 Pat hiȝte galile þe londe A 5  
 Nazareth þe tou~~n~~ to fonde  
 Pere woned a man þat Ioseph hiȝt  
 Of dauid kynde he coom ful riȝt  
 And had a mayde wiþ *him* in house  
 Pat hiȝte mary & was his spouse A 10  
 To Ioseph house þis aungel went  
 For to þat mayden he was sent  
 And whenne he wiþ þat mayden mette  
 Wiþ swete wordis he hir grette  
 Heyl be þou mary to hir seyde he A 15  
 Ful of grace & god wiþ þe  
 Whenne he þese wordis to hir brouȝt  
 She was aferde & hir biþouȝt

10823 seuen] vij LB. tauzt] betaght B.

10824 fro] of B.

10826 Is] Was B. a] þat B.

10832 wyf] is wyffe B.

10833 þo to] to þe LB.

10835–10906 HTLB *here substitute sixty lines translated from Luc. 1:26–38.*

A 1 þe] oon TLB.

A 2 calde] *om.* B.

A 4 As] A T. a] þat B.

A 5 þe] þat B.

A 7 woned] woniþ B.

A 8 kynde . . . coom] hous & sede B.

A 9 And had] He haþe B.

A 10 was] is B.

A 11 þis] þe B.

A 16 & god] god is B.

A 18 & . . . biþouȝt] in her þoght LB; in *cancelled*, and and by *superscript with carets* L.

What þis gretynge myzte bimene	
And she hirsself mayden clene	A 20
And gabriel to hir in hyze	
Seyde drede þe not marye	
For þou hast founden grace Iwis	
Bifore god kyng of blis	
Pou shalt conceyue a childe & bere	A 25
In þi wombe þe fende to fere	
And his name shal þou ihesu calle	
Sone of god þat weldeþ alle	
In Iacobes hous regne shal he	
And of his regne noon ende shal be	A 30
Iacobes hous here calleþ he	
Iacob kyng and his meyne	
Þat is to say al folk þat is	
Chosen to haue heuene blis	
Siche wordis were seide to marye	A 35
And þerof hir þouzte ferlye	
She seide aungel how may þis be	
Sipen man is vnknowen to me	
Þe aungel vnswered wipouten boost	fol. 64r col. 2
In þe shal come þe holy goost	A 40
And goddes owne vertue now	
Shal þe bishadewe for monnes prow	
Forþi of þe beþ born a burþe	
Synful men to ioye & murþe	
Þat goddis sone calde shal bene	A 45
I shewe þe redy tokene to sene	
Þin olde nees elizabeth	
Hap gon wip childe sixe moneþ	
Al hir lyf soop to seyn	

A 19 bimene] ben B.

A 20 mayden] a mayde B.

A 21 And gabriel] Þe aungell B. hir] her þo B.

A 27 shal þou] þou schall B.

A 28 Sone] Þe son B.

A 31 hous] om. B. here] þere T; hir L. calleþ] callid L.

A 32 kyng] kyn B.

A 33 al] þat B.

A 34 to] for to B.

A 38 Sipen] Sen B.

A 39 vnswered] sayde B.

A 41 goddes] þyn B.

A 42 Shal . . . bishadewe] Shalbe thy shadow L; Shalbe schadow B.

A 43 Forþi] For B. beþ] schall be B. a] þat B.

A 46 redy tokene] tokyn redy B.

A 48 sixe] vj L.

A 49 to seyn] certayne B.

She haþ lyued here bareyn	A 50
Pis wommon olde & vnwelde	
A sone haþ conceyued in elde	
And herby may þou se ful riȝt	
Pat nouȝt passeþ goddes myȝt	
He þat made kynde may fulfille	A 55
Aȝeyn kynde what is his wille	
Whenne oure lady þese wordis herde	
To gabriel þus she vnswerde	
Lo me here goddis mayde	
To me be done as þou hast sayde	A 60
As þou hast seide me biforn	10907
Þe saueour of me be born	
Pat al wrouȝte & haþ in honde	
Sunne & moone see and sonde	10910
Pat ay shal be and euer haþ bene	
Is loken wiþynne þat mayden clene	10912
He þat firste no deþ myȝte dyȝe	10917
Now is mon bicomē to dryȝe	
God bicomē mon dedly þus	
Not for nede he had to vs	10920
But of his grace witterlye	
To suffere deþ vs to bye	
To þat deþ wolde he wende	
Vs to bye from þe fende	
Pis sonde was sende to oure lady	10925
Of marche þe day fuye & twenty	
Fro fyue þousande ȝeer were ronne	

---

A 53 ful] be B.

A 54 nouȝt] nothyng L.

A 56 is his] he B.

A 58 gabriel . . . she] þe aungell sche þus B.

10902-03 om. LT.

10909 Pat . . . &] All þat is wrought he B.

10912 þat] þis B. *After this line Add copies ll. 10903-04.*

10913-16 om. HTLB.

10917 deþ] dede B. dyȝe] do B.

10918 mon . . . dryȝe] he come man to dye B.

10919 God] God is B. dedly þus] for vs B.

10920 nede] no nede B. had] haþe B.

10921 But] Not L.

10923-24 *reversed in Add.*

10923 wolde] will B.

10924 Vs . . . bye] To bye vs B. fende] foule fende B.

10925 Pis] Þe B.

10926 Of] In B. marche] mercy *cancelled*, march *superscript with a caret* L.; mare Add.  
fuye . . . twenty] xxv L.

10927 om. L. were] om. B.

Aftir þe world was bigonne	
Nynty & nyne & moneþes sexe	fol. 64v col. 1
Pat oure elde in þis mayden wexe	10930
Leue we now of þis lady	
And speke we of sir zakary	10932
How þe aungel him coom to warne	
He shulde haue Ion þat cely barne	
<b>P</b> is zacharye þat we of rede	10935
Comen was of leuy sede	
Elizabeth his wyf was olde	
Anna sister toforn tolde	
Holy lyf togider þei led	
Wipouten childe bytwene hem bred	10940
Myche þerfore þei mournyng were	
þei hit abated wip good chere	
Almost to her lyues ende	
God at þe last hem sende	
A greet feest fel in her lede	10945
Pat zachary to temple zede	
To do þe folk her seruise	
As lawe was in her yse	
He reuestide him on his manere	
And so went to þe autere	10950
He bad þe folk go out vchone	
Whil he preyed in þe chirche alone	
As was þe vse of her lawe	
Had he dwelt but a þrawe	

---

10928 was] were B.

10929 Nynty] Nynten B. nyne &] ix L.

10932 sir] om. B.

10933-34 om. B.

10934a Add *adds a heading*.

10937 his] þis B.

10938 toforn] before of B.

10939-40 *reversed in* B.

10941 þerfore . . . mournyng] mournyng þerfore þay B.

10942 For þat sche was barayn & bare B.

10944 God] Gode God B. þe] om. B.

10945 her] þat B.

10946 to] to þe B.

10948 was] wolde B. yse] vse L; gyse B.

10950 so] so he B.

10951 vchone] anon B.

10952 þe] om. B.

10953 of her] in þat B.

10954 Had] Ne had B.

He loked to his riȝt honde	10955
And say an aungel by him stonde	
Wherfore in mood he wex al mad	
Pe aungel bad him be not drad	
He seide he þat al may mende	10960
Zakary to þe me sende	10959
Pe to counforte & make liȝt	
Pou shalt haue a childe ful riȝt	
On siche a childe þou may be bliþe	
For gode dedis shal he kiþe	
His name shal þou Ion calle	10965
God haþ so ordeyned in his halle	
Zachary seide wiþouten greue	
Pis tiþinge may I not leue	
I & my wyf of pure elde	fol. 64v col. 2
Are past tyme childe to welde	10970
Pou shalt haue he seide a childe parfay	
And fynde al sooþ þat I þe say	
Mony shul glade of his burþ	
He shal be mon of myche murþe	
But for þou woldest not hit trowe	10975
Pou shalt be doumb soþely fro nowe	
Til þat he be born þat zonge	
And he shal do þe haue þi tunge	
Byfore almyȝty god he shal	
Bicomen a greet mon wiþal	10980
Miche for riȝt shal he swynke	
And nouþer wyn ne siþer drynke	
But in his modir wombe shal he	
Of þe holy goost fulfilde be	10984
Sir zakary haue good day	10987
Al shal þou fynde as I þe say	

10955 to] on B.

10956 by] before B.

10959-60 reversed in HTLB.

10959 me] he me B.

10963 On] Of TLB.

10964 For] For of L. shal he] he shalle L.

10966 so] om. B. in . . . halle] it schall so fall B. halle] alle T.

10968 Pis tiþinge] Thise tydynggis L.

10969 pure] pore B.

10971 he . . . childe] a child he seid L. he seide] om. B.

10973 of] in B.

10977 zonge] þong B.

10979 Byfore] Afore B.

10982 siþer] ȝicer B.

10985-86 om. HTLB.







- // Pes ladyes loued hem so wel  
 Eiper to oþer her wille did tel  
 But þe menskyng hem bitwene fol. 65r col. 2  
 Was dyuerse as I hit wene  
 Þe ton was 3ong mayden þon 11055  
 Þe toþer had knowleched wiþ mon  
 Oure lady dwelt þere wiþ hir nese  
 [Til] Ion were born þat good pece  
 And at hir chilynge was helpande  
 And as in summe bokis we fande 11060  
 I may hit leue ful sikurlye  
 Pat wiþ hir owne honde marye  
 Was hirself þe firste wommon  
 Þat lifted fro þe erþe Ion
- // Whenne Ion was born also swiþe 11065  
 His frendes were glad & bliþe  
 And hadden of hir myche myrþe  
 Pat was so longe wiþouten birþe  
 Not only of ierusalem bourȝe  
 But also al þe cuntre þourȝe 11070  
 His feest is in someres tyme  
 Hit holdeþ boþe iewe & sarazine  
 Þourȝe al þe heþen lede  
 As fer as ani pepul sprede  
 Perfore of him witnessen hit þus 11075  
 Oure lord oure saueour Ihesus  
 Of wommon was neuer born none  
 Gretter childe þen seynt Ione

---

11051 hem] eyþer B.

11052 Eiper] Pat eyþer B.

11053 menskyng] mensyng B.

11055 3ong] a B.

11056 had . . . wiþ] was knowing of B. knowleched] knowleche T.

11058 Til] Pat H. good] blissid B.

11059 hir] þe TB.

11061-62 om. Add.

11061 I] It B. ful] om. B.

11064 fro . . . Ion] it fro erþe þan B.

11067 hir] hym B.

11070 also] all B. þourȝe] þorough & þorough B.

11071 His] Pis B. tyme] tide tyme, tide cancelled L.

11072 boþe iewe] Iewis B.

11073 Þourȝe] Þoroughoute B.

11075 hit] om. B.

11077 was neuer] nevir was L.

11078 Gretter] Bettyr B.

Alle made myrþe of þat beryng  
 Fadir & modir olde & zing 11080  
 Togider gedered þei hem alle  
 Pe[i] wist not what hit to calle  
 Zakary þei dude forþ take  
 But no speche zit myzte he make  
 Byfore ze herde þe resoun why 11085  
 Þenne loked aftir sir zakary  
 Tables & poyntel tyte  
 He bigon þe name to write  
 And wroot as þe aungel bad  
 Ion his name schulde be rad 11090  
 His frendis þouzte þerof selcoup  
 How þis name coom in mouþ  
 Þei seide þat in al her kynde fol. 65v col. 1  
 Noon siche name couþe þei fynde  
 Whenne þei had circumcised Ion 11095  
 His fadir had his speche anoon  
 And þus wiþ mouþ anoon gon melle  
 Blessed be þou god of israelle  
 Þat visitynge þi folke hast sent  
 And raunsonynge to hem lent 11100

**P**is childe was fostered ful dere  
 Whenne he of elde was seuen zere  
 He laft his kyndely kippe & fode  
 And to wildernes he zode  
 For he wolde fle fro synne 11105  
 He lafte kippe & al his kynne  
 In wildernes longe abode  
 And lad þere harde lyflode  
 He lyued wiþ rotis & wiþ gresse  
 Wiþ hony of þe wildernesse 11110  
 Breed ne wyn coom him noon Inne  
 He wered nouþer wollen ny lynne

- 
- 11082 Pei] þe H. wist not] nist B.  
 11086 sir] *om.* B.  
 11093 þat] *om.* B.  
 11094 Noon] No TL. þei] men L.  
 11097 And] *om.* B.  
 11098 þou] *om.* B.  
 11101 was] is B.  
 11102 of . . . seuen] was olde vij B. seuen] vij L.  
 11104 to] into L. he] hym L.  
 11107 abode] & brode B.  
 11108 And] He B.

Pis was Ioon þe good baptist  
 Pat baptized aftir ihesu crist

**W**henne Ion of his modir war born 11115  
 Oure lady as I seide biforn  
 Bitauzte to god elizabeth  
 And went hoom to nazareth  
 Oure blessed lady on þis wise  
 Bi þis hir wombe bigon to ryse 11120  
 Aftir þat Ioseph þis may 11123  
 Hadde spoused as ze herde say  
 Pre moneþes & more dwelled he 11125  
 At home in his owne cuntre  
 Ioseph þenne soone wente  
 To nazareth wiþ ful entente  
 Þe lady whenne he coom nerehonde  
 Wiþ hir to speke as husbonde 11130  
 To speke of nedis of her house  
 As men mot þat ben in spouse  
 He fonde wiþouten more warn  
 Pat þis lady was wiþ barn  
 Whenne he knewe hir in siche state 11135 fol. 65v col. 2  
 Was [t]he[re] neuer mon so mate  
 So sory was he neuer his lyf  
 As to fynde wiþ childe his wyf  
 Pat he neuer touchid tille  
 He wex þouztful & loked ille 11140  
 Wondir was hit noon for he  
 Wiste not of hir pryuete  
 But whateuer he had in þouzt

11113 þe good] *om.* B.

11114 Pat] Which L.

11115 war] was LB.

11117 Bitauzte] Broght C; Bot taght G. to god] on leue B.

11118 hoom] her home B.

11120 Bi . . . hir] Her blessid B.

11121-22 *om.* HTLB.

11124 as . . . herde] þe soþe to B.

11127 þenne soone] þo forþe B.

11128 ful] good LB. entente] ent T.

11130 *om.* L. as] as her B.

11132 mot] most B.

11134 þis] his TB.

11136 there] he CGHT; there L.

11137 his] in his B.

11140 þouztful] soroufull B.

11143 whateuer] what that euer L.

- Mislikyng chere made he nouzt  
 In his hert he helde him stille 11145  
 But forsoþe he was in wille  
 Awey sodeynly to stele  
 From þat lady þat was so lele  
 His hert nolde for no þing  
 Let him *discouer* his mystrowyng 11150  
 But was in wille for to fle  
 Pryuely and let hir be  
 Wiþ wille he wolde fle hir fro  
 Pat nyzte he þouzte to haue don so  
 An aungel þere he slepyng lay 11155  
 To hym coom þus gon he say
- // Ioseph dauid sone forwhy  
 Wol þou leue þi spouse mary  
 Þe childe she haþ in body bred  
 Pat þou art so of adred 11160  
 Be triste & in no drewerynes  
 Þe holy goostis werk hit es  
 Hit is þe holy goostis myzt  
 Wiþouten part of any plizt  
 Pat childe þat she goþ wiþalle 11165  
 His name shal men ihesu calle  
 Hir fadir & sone shal boþe bene  
 To saue his folk fro endeles tene  
 Fro þis tyme had Ioseph noone  
 Mistrowyng to þat mayden one 11170  
 Into his kepyng hir toke he  
 And lyued wiþ hir in chastite  
 Wiþ menske & worshepe hir to zime  
 And for to socoure & to queme

---

11144 chere] ther L. made] had T.

11149 nolde] wolde T; wolde lete hym B.

11150 *discouer*] *discare* B.

11151 was] he was B.

11152 Pryuely and] And so prevely to L; And preuely to B.

11153 fle] haue stole B.

11154 þouzte . . . so] was in will þerto B.

11156 coom] *om.* T.

11160 so of] of so sore B.

11161 *drewerynes*] *deberynes* L; *drednes* C; *deewrynes* T; *sekimes* Add.

11167 boþe] *euer* B.

11170 to] of BCG.

11172 *chastite*] *charite* B.

11173 *menske* &] *mochell* B. *hir*] for B. *zime*] *zeue* B.

11174 for] *om.* B.

On þis manere wiþouten faile  
Helde þei togider her spousesaile

11175 fol. 66r col. 1

- P**e tyme þat brouzte al to fyne  
Was bi þis at moneþes nyne  
Ioseph digte him for to go  
To bedleem wiþ mary þo 11180  
Lenger þere nolde he dwelle  
For wordis of þe iewes felle  
For to fle her false fame  
To bedleem went þei same  
In þat tyme þat þei went þus 11185  
Was emperoure sir augustus  
A mon men had of myche doute  
And drad was al þe world aboute  
Al þe world ordeyned he  
Þat þei shulde vndir him be 11190  
And vche kyn[d] shulde make him boun  
To come to hir kyndely toun  
To make knowleche wiþ sumþing  
To augustus her aller kyng  
A baily toke þis werke on honde 11195  
Was calde cyrinus in þat londe  
He dud alle mennes names wryte  
Þat of þis zelde shulde hem not quyte  
Ioseph coom þat tyme þere  
To bedleem as I tolde zow ere 11200  
To his owne hoome & house  
And brouzte wiþ him mary his spouse  
So fer was þo gon þat mylde  
Þat she was at þe tyme of childe  
What shulde I telle zow more 11205

- 
- 11177 þe] To B.  
11178 at] a L. nyne] ix L.  
11181 Lenger] No lengger L. nolde] wold L.  
11182 wordis of] wondir on L. þe] þo T.  
11183 For] And for L.  
11184 same] in same LB.  
11185 þat] *om.* B. went] was B.  
11186 Was] Was þe B. sir] *om.* B.  
11187 A mon] Pat mone B.  
11191 vche] eche a B. kynd] kyng GHTLB; kynd C.  
11194 aller] alder B.  
11195 þis] þat B. on] in L.  
11196 cyrinus] tyrinus B.  
11198 hem] hym B. hem not] non hem L.  
11204 þe] *om.* B.  
11205 What] Wherto B. zow] *om.* B.

Ihesu hir childe bar she þore	
Hir childe bar she neu <sup>e</sup> rþeles	
Mayden wiþouten wem of flesshe	
Whoso knewe his myzte witterly	
Þerof wolde he haue no ferly	11210
Mary bere childe in chastite	
Sij̄ god wolde hit most so be	
He þat þe dryze zerde made ere	
In oon nyzt fruyt to bere	
Wiþouten erþe aboute to fode	11215 fol. 66r col. 2
Leof & blossomes also gode	
He þat dide as I haue seide	
Mizte he not þat al purueyde	
Be borne of a mayden eþe	
At þe ende of nyne moneþe	11220
He wrouzte al in litil stounde	
To speke also he made þe doumbe	
He dude þe see to cleue in two	
His enemyes alle to slo	
He myzte make a mayden þenne	11225
Childe to bere wiþouten wemme	
But as þe sunne gooþ þourze þe glas	
And leueþ hit hool as hit was	
So coom þe some of ríztwísnesse	
Into oure lady clene flesshe	11230
Kyndely he coom & zeode	
And saued his modir maydenhede	
Pus bar she þat barnteem	
Þat blisful birþe in bedleem	
Siche cloþes as she hadde to honde	11235

- 
- 11206 childe] son B.  
11208 Wit]outen wem mayden sche was B.  
11209 knewe] knowe B. myzte] wy myght, wy *cancelled* L.  
11210 wolde he] he wold L.  
11211 childe] her childe B.  
11212 most] schuld B.  
11214 fruyt] forto B.  
11217 haue] þe B.  
11220 nyne] ix L.  
11221 in] in a B.  
11222 Hevyn & erþe and þe worlde round B. þe doumbe] þe dumb asse CG.  
11223 to] *om.* B. two] ij<sup>o</sup> L.  
11224 His] And his B. alle] for L.  
11226 Childe] A child B.  
11227 *second* þe] *om.* TL.  
11233 þat] her B.  
11235 to] in B.



Wiþ siche she swaped him & bonde  
 Bitwene two cracches she him leide  
 Pere was noon oþere greyþe greyde  
 Was þere no pryde of couerlite  
 Curteynes ridelles ne tapite 11240  
 Po herdes þat were wonte to be  
 On felde was þo wiþ her fe  
 Pere liþten aungels briþte of heuen  
 And brouþt word wiþ synginge steuen  
 I brynge 3ow word of ioye & blisse 11245  
 Borne tonyþte 3oure saueour isse  
 Bi þis tokene þat I 3ow say  
 Goþ tomorwe whenne hit is day  
 To bedleem & fynde 3e shall  
 Pe saueoure borne of alle 11250  
 Pere is þe kyng of alle kyngis  
 Born tonyþte bi þese tokenyngis  
 In a cracche he shal be founden  
 Liggyng þer an asse is bounden  
 Honouereþ him forwhy he shal 11255 fol. 66v col. 1  
 Be set in dauid kyngis stal  
 Whil þis aungel tiþinge tolde  
 Oþer liþten doun monyfolde  
 Seyinge þus men to knowe  
 On hyze be ioye & pees on lowe 11260  
 Whenne þei had seide þat þei wolde sey  
 Pe aungels went soone her wey  
 Pe herdis dredden of þat liþt  
 Pat coom of þo aungels briþt  
 Suche a liþt say þei neuere ere 11265  
 As þei sey þat nyþte þere  
 Þei seide to bedleem go we

11236 Wiþ] *om.* B. &] in & B.

11237 two] ij<sup>o</sup> L.

11238 greyþe] gere TLB.

11240 Curteynes] Off corteyne B. ridelles] ridell B.

11241 Po] Pe B.

11242 was þo] were þay B.

11243 aungels] þe aungels B.

11246 Borne . . . saueour] 3our Sauyore þis nyght born B. tonyþte 3oure] this nyght our L.

11251 alle] *om.* B.

11252 tonyþte] this nyght L. þese] alle L; þis B. tokenyngis] tokenyngg B.

*After l. 11254 Add has two extra lines.*

11257 Whil] Wl T. þis aungel] þes aungels B.

11258 Oþer] Pere B. liþten] lyghtynd L.

11264 þo aungels] þat aungell B.

- Of þis tyþing soop̄ to se  
 Whenne þei coom mary þei fond  
 And wiþ hir Ioseph hir husbonde 11270  
 And þe childe þat swaþe[d] was  
 In cracche bytwene ox & as  
 What þei had herde & sene þei tolde  
 Alle merueiled þeron zonge & olde  
 Marye helde in herte stille 11275  
 And þonked god al his wille
- // In augustus tyme [þe] emperoure  
 Was vs born oure saueoure 11278  
 Pe eigteþe day fro he was born 11283  
 Circumcised he was & shorn  
 Ihesus to name on him þei leide 11285  
 As þe aungel had hem seyde
- A**ftir þe terme of fourty dayes  
 Aftir þat þe gospel sayes  
 Pei bar þe childe fro bedleem  
 Into þe temple of Ierusalem 11290  
 For to do of him þat day  
 Pat ordynaunce was of þe lay  
 Pe lawe of moyses þenne was  
 A womon þat knawe childe had bi graas  
 At þe firste birþe shulde sho 11295  
 Hit offere þe holy temple to  
 Aftir þat she shulde haue lyn  
 Fourty dayes in Iesyn  
 For mayden childe als longe also fol. 66v col. 2

11268 þis . . . soop̄] thise tydynggis for L. soop̄] þe soþe B.  
 11271 þe] a B. swaþed] swaþe H.  
 11272 In] In a B.  
 11274 þeron] on L; þerof B.  
 11275 helde] all helde B.  
 11276 al] of B.  
 11277 þe] om. HT.  
 11278 vs] he B.  
 11279–82 om. HTLB.  
 11283–84 om. B.  
 11283 eigteþe] viij L.  
 11285 on . . . þei] þey on hym B.  
 11286 had] to B.  
 11287 fourty] xl L.  
 11292 Pat] As B. of] on L.  
 11294 A] om. TL; Pat B.  
 11298 Fourty] xl L.

- Ar she shulde to þe temple go 11300  
 Wiþ hir childe shulde she offere þere  
 A lomb if she so ryche were  
 And ellis who þat myzte not so  
 Shulde offere turtur doufes two  
 Ouper of opere doufis double brid 11305  
 Pis lay mary wiþ ihesu did  
 Pore zifte gon she [for] him zyue  
 Pat coom in pouerte to lyue  
 Of pouerte no disdeyn had he  
 Pat biddeþ vs loue wel pouerte 11310  
 Pouerte þar no man myslyke  
 If he trowe in god so ryche
- //
- Per was a good holy man  
 In þe temple wonyng þan  
 Of six score zeer & symeon higt 11315  
 Pat mony a bone had beden rigt  
 Pat he myzte in lyf & hele  
 Se þe coumforte of israele  
 Pat mannes raunsoun shulde bere  
 And god him had zyuen vnsweere 11320  
 By þe holy goost hym sent  
 Pat þus seide to him present  
 Pat he in deep shulde not dyze  
 Ar he cryst had seen wiþ eze  
 Perfore whenne þat mary mylde 11325  
 Into þe tempel brouzte hir chylde

11300 she] þay B.

11301 shulde she] sche schuld B.

11302 so] *om.* B.

11303 who] þo B.

11304 two] ij<sup>o</sup> L.

11305 Ouper] Or B.

11307-08 *om.* Add.

11307 zifte] zefftys B. for] wiþ H.

11308 pouerte] porte B. to] *superscript with a caret* B.

11309 he] she L.

11311 þar] that L.

11314 In] Pat in B. wonyng] wonyd B.

11315 six] vj L. &] *om.* B. symeon] vij L. higt] he hight B.

11316 bone] shour L. had] haþe B.

11317 Pat] T He praide that, T *cancelled* L.

11320 him . . . zyuen] had zeffe hym B.

11321-22 *om.* CAddG.

11321 hym] to hym B.

11322 to] *om.* B.

11323 in deep] ne B. not] neuer B.

11326 þe] thy L.

Pis symeon þat had sauour  
 In þat lorde of al socour  
 Of his come was he ful fayn  
 And soone wente him aȝayn 11330  
 And for ioye he made a cry  
 Pat alle herde þat stode him by  
 God haþ seen his folk ful riȝt  
 And sent hem þat he hem hiȝt  
 Anoon he ran to ihesu swete 11335  
 And fel doun bifore his fete  
 Pus honoured him symeon  
 And toke him in his armes þon  
 He kuste his feet & pre[y]ed of grace fol. 67r col. 1  
 Pat he myȝte reste in place 11340  
 Now haue myne yȝen seen þi hele  
 Pat þou hast het to israele  
 Also þer was an olde wyf  
 Pat fe[r] in elde was goon hir lyf  
 Lyued she hadde foure score ȝere 11345  
 In widewehode & daye[s] sere  
 Trewe she was in al hir dede  
 Out of þe temple she not ȝede  
 But euer was she þerynne boun  
 In almesdede & orisoun 11350  
 Whenne þat she ihesu gon se  
 She honoured him on hir kne  
 Pis is he she seide to sene  
 In whom þe world shal saued bene  
 Of prophecye soþ þis word wes 11355  
 Perfore anna was prophetesse

// Pat same day a prophecye  
 Symeon seide of oure ladye  
 Of hir & of hir sone ihesu

- 11328 þat] all our B. al] *om.* B.  
 11329 was he] he was B.  
 11335 swete] schete C; skete G.  
 11336 bifore] toffore B.  
 11339 He] And B. preyed] preed H.  
 11340 in] in his B.  
 11341 þi] þe B.  
 11345 Lyued] Pat lyuid B. foure score] iiij<sup>xx</sup> L.  
 11346 &] *om.* B. dayes] dayed H. sere] thre C.  
 11351 ihesu] þat childe B.  
 11354 In] Purgh B. shal saued] sauid schall B.  
 11355 soþ] *om.* B.  
 11357 Pat] þe B.

Whiche I shal telle new	11360
Pis childe he seide biforn alle	
Shal be to fele men in dounfalle	
And to fele in vprysyng	
In tokene also of 3eynseyng	
Pis dounfal shal we vndirstonde	11365
Shul be alle þe mystrowonde	
Pis vprisyng of opere fele	
Pat in troupe were trewe & lele	
Mary he seide to þyn hert	
A swerd of sorwe shal stryke ouerthwert	11370
Pat swerd þourze hir hert stooode	
Whenne she hir sone say honge on rode	
F[ro] he was born þe day þrettende	
Offeride to him þo kyngis hende	
Riche ziftis þat þei brouzt	11375
But in þe firste zeer was hit nouzt	
Sum men seyn þe nexte zeere	
Folewyng & somme wiþ resouns sere	
Seyn two zere aftir þei coome	fol. 67r col. 2
Ion gildenmouþ seiþ his dome	11380
Pat he fonde in oon olde boke	
Pese kyngis þre her weye toke	
A twelfmoneþ er þe natiiute	
For ellis myzte not þo þre	
Haue rauzte to ryde so fer way	11385
And comen to cryst þilke day	
He seide in þat boke he fond	

- 
- 11360 new] zow now B.  
11362 in] *om.* B.  
11363 in] *om.* B.  
11364 also] *om.* B.  
11365 dounfal] domefulle L.  
11368 & lele] to tell B.  
11370 stryke] stik TL. ouerthwert] outwerd L.  
11372 she] *om.* B. sone say] *om.* B. on] on þe B.  
11373 Fro] For HT; *om.* L.  
11374 Offeride] And offird L. þo kyngis] þe kyng B.  
11377 men] *om.* B.  
11378 Folewyng] *om.* B.  
11379 two] ij<sup>o</sup> L.  
11380 gildenmouþ] with gildenmouþ B. his] þis B.  
11381 Pat] *om.* B. in] it in B.  
11384 For] Or B. not . . . þre] it not so be B.  
11385 Haue . . . ryde] To haue raght B.  
11386 þilke] þat ilk B.  
11387 þat] a B. he] I it B.

Of a <i>prophecye</i> of estern lond	
Pat balam hett crafty & olde	
And mychel of a sterre he tolde	11390
A sterre he seide shulde be sene	
Was <i>neuer</i> noon bifore so shene	
Ion telleþ vs als gyldenmouþ	
Of a ferren folke vncouþ	
Wonynge by eest occione	11395
Byzonde hem is pepul none	
Among whiche was brouzt a writ	
Of seth þe name spake of hit	
Of siche a sterne þe writ spake	
And of þese offeryngis to make	11400
Þis writt was kept fro kyn to kyn	
Pat þei wolde þeronne myn	
At þe laste þei ordeyned twelue	
Pe wysest among hemselue	
And dude hem in a mounteyne derne	11405
Bisily to waite þat sterne	
Whenne any dyzed of þat doseyn	
His sone was sett for him certeyn	
Or his nexte frende or fere	
So þat eueryche a zere	11410
Whenne her cornes were In done	
Pei went into þe mounteyne soone	
Pere þei offered preyed & swank	
Pre dayes nouþer eet ne drank	
Pus vche osprynge þere dyde	11415
Til þe sterre was to hem kide	

---

11388 *prophecye*] *prophete* LB. *estern*] þe *estrenest* B.

11390 And] *Pat* B. *he*] *om.* B.

11392 *bifore*] *tofor* L. *shene*] *clen* B.

11393 *als*] of B.

11394 *ferren*] *sterre* L.

11395 *Wonynge*] *Wonid* B. *eest*] þe *est* B.

11397 *whiche*] *hem* B.

11398 *seth þe*] *swich* a B. *name*] *man* G.

11400 And] *om.* B. *þese offeryngis*] *þis offring* B.

11403 *twelue*] *xij* L.

11405 *dude*] *bid* L.

11406 *þat*] *þis* B.

11408 *His*] *þe* B.

11409 Or] Of B.

11411 *were*] *was* B.

11412 *mounteyne*] *nounteyn* T.

11415 *vche . . . þere*] *þey haundyð* & B. *dyde*] *altered from dude* H.

11416 *was . . . hem*] *to hem was* B.

Pulke sterre hem coom to warn	
Vpon þe mounte in fourme of barn	
And bare on hit likenes of crois	fol. 67v col. 1
And seide to hem wiþ monnes vois	11420
Pat þei shulde go to iewis londe	
Pei went & were two zere walkonde	
Pe sterre bifore hem euer led	
And wondirly were þei fed	
Her scrippes wheþer þei rood or zode	11425
Hem failed neuēr drynke nor fode	
Pes kyngis riden forþ her rode	
Pe sterre euer bifore hem glode	
Pei seide go we to þat kyng	
Pat shal in erþe haue noon euenynge	11430
We wole him bere offerynge newe	
And honoure him wiþ trouþis trewe	
Alle þe kyngis of þis werd	
For him shulde quake & be ferd	
Pei folwed on þe sterre beme	11435
Til þei come to Ierusalem	
But fro þei coom þere at þat tyme	
Pe sterre him hidde & wolde not shyne	
Pourze þe myzte of god aboute	
Pat was for fals heroudis loue	11440
3it wiste þe kynges hit louzt	
But wende to fynde þere þat þei souzt	
Pei took her Innes in þe tounne	
And asked aftir him vp & dounne	
But þe burgeis of þat cite	11445

- 
- 11417 Pulke] Pis ilk B. hem coom] com hem B.  
11418 Vpon] Vp B. fourme] from L. of] of a B.  
11419 hit] his B. of] a B.  
11421 Pat . . . shulde] And bade hem B. to] to þe B. shulde] shul T.  
11422 two] ij<sup>o</sup> L. walkonde] wakand C.  
11423 hem euer] euer hem B.  
11424 And] *om.* B.  
11425 scrippes] schippes B.  
11426-27 *om.* B.  
11429 þat] þe B.  
11430 euenynge] ending B.  
11431 newe] now B.  
11432 wiþ] in B.  
11433 þis werd] þe worlde B.  
11434 shulde] shulle LB.  
11437 at] *om.* B.  
11438 wolde] nold L.  
11441 þe] þo TL. hit] *om.* B.  
11444 aftir] for B.

Had wondir what hit myzte be  
 Pei asked hem what seche 3e  
 A blisful childe bei seide parde  
 He shal be kyng of kyngis alle  
 To honde & foot we shul him falle 11450  
 Say 3e no sterre þat lad vs hider  
 Po bei gedered hem togider  
 And spak þerof wiþ greet wondringe  
 And word coom to heroude þe kinge  
 Þat siche kyngis þer were comen 11455  
 And had her In in toun nomen  
 Whenne he þis tale vndirstood  
 Him þouzte hit nouþer faire ny good  
 For he wende he shulde come fol. 67v col. 2  
 And put him out of his kyngdome 11460  
 Swiþe togider let he calle  
 Þe maistris of his clerkis alle  
 And asked of hem him biforn  
 Where þat crist shulde be born  
 Þat kyng of iewis shulde be 11465  
 Bei seide in bedleem Iude  
 Þe prophetis han hit writen 3ore  
 In bedleem Iuda he to be bore  
 Pei hit be not þe moost cite  
 Of dig[ni]te leest shulde hit not be 11470  
 Of þe shal he be born & brede  
 My folke of israel shal lede

// Heroude asked þo kynges in derne  
 Whenne bei sey þat ilke sterne

- 
- 11446 hit] þat B.  
 11447 Pei] He B.  
 11448 blisful] blissid B.  
 11450 To] On B. him] to hym B.  
 11455 kyngis] þre kyngis B.  
 11456 In in] In in þe T; innys in þe B.  
 11457 þis tale] þes talis B.  
 11458 hit] that L; hem B.  
 11460 And] To B.  
 11461 let] gan B.  
 11462 his] þe B.  
 11465 om. B.  
 11469 Pei] 3ef B. not] not not, *first* not *cancelled* L.  
 11470 dignite] diginte H. not] om. B.  
 11471 shal he] schuld B.  
 11472 shal] to B.  
 11473 kynges] kynges H. in derne] dere B.



Goop he seide & fast enquere	11475
How he is born & where	
Comeþ azeyn & telleþ me	
Wiþ worshepe wol I hym se	
Sir þei seide hit shal be done	
On her weye went þei sone	11480
Whenne þei & heroude were atwynne	
Pe sterre to shyne dud bigynne	
Herby hit semeþ to me	
Say noon hit but þe kyngis þre	
Bitwene eyr & erþe hit shone	11485
A fairer was þer neuer none	
Pe toun of ierusalem fro	
Into bedleem hit lad hem þo	
Ouer þe hous stood þe sterne	
Pere ihesu & his modir werne	11490
Pei kneld doun & brouzte in honde	
Vchone 3af worþi offronde	
Pe firste of hem lasper hizt	
He 3af hym golde wiþ resoun rizt	
He 3af hit hym in tokenyngis	11495
Þat he was kyng of alle kyngis	
//	
Melchior coom alþer neest	
And kid he was boþe god & preest	
Wiþ cense bifore hym he felle	fol. 68r col. 1
Þat shulde in chirche breñne & smelle	11500
Hit is a gumme þat comeþ of firre	
Baltizor he offered myrre	
A baum of wondir bitturnes	
Þat dede men wiþ anyont es	
For rotyng is no bettur rede	11505

- 
- 11475 & fast] faste & B.  
11480 went þei] þey went B.  
11482 dud] gan B.  
11483 to] by B.  
11484 þre] iij° L.  
11485 eyr &] þe ayre & þe B. hit] *om.* B.  
11487 Pe . . . ierusalem] When Ierusalem þey went B.  
11488 lad] left L.  
11492 worþi] full riche B.  
11493 hem] hem þat TLB.  
11494 He] *om.* B.  
11495 hit hym] him it B.  
11498 And] He B. he] þat he B. boþe] *om.* B.  
11499 Wiþ] And with L. cense] encens B. he] *om.* B.  
11502 he] *om.* B.

In tokene he was mon to be dede  
 Þes þre giftis seiþ som boke  
 At ones alle he hem toke  
 Ful swetly wiþ smylyng chere  
 Byhelde þo giftis ryche & dere 11510  
 Ioseph & mary his spouse  
 Feire called hem to house  
 And faire arayed þei hem diȝte  
 Wiþ þe childe þei were þat nyȝte  
 Wiþouten pride to telle ȝow alle 11515  
 Had þei no bed sprad wiþ palle  
 But riȝt as þei þere fonde  
 Þei toke & þonked god his sonde  
 Fayn þei were þat þei had sped  
 Þe kyngis þre were brouȝte in bed 11520  
 Thre wery kyngis of her wey  
 Þis chylde souȝte wiþ þis aray  
 He knew hem wel & kyd in dede  
 Wel he quyt hem her mede  
 Þei were in wille þilke nyȝt 11525  
 To turne to heroude as þei hiȝt  
 But as þei into slepe were lad  
 An aungel coom & hem forbad  
 To wende by hym any way  
 For he was traytour fals of fay 11530  
 Anoper weye shulde þei fare  
 On morwe whenne þei risen ware  
 Whenne þei þus hade do to þe childe  
 Þei toke her leue at mary mylde  
 And þonked Ioseph curteysely 11535  
 Of her nobel herbergery

- 
- 11506 to] & schuld B.  
 11507 þre] iij<sup>o</sup> L. giftis] þingis B. som] þe B.  
 11509 wiþ] with a B.  
 11510 þo] þe B.  
 11513 And] In L. arayed] aray LB. þei] with B.  
 11514 þat] all B.  
 11516 no] non B.  
 11518 god his] godis B.  
 11520 Pe . . . þre] Tho kynggis iij<sup>o</sup> L; Þes þre kynggis B. in bed] abed B.  
 11525 þilke] þat ilk B.  
 11527 into] in her B.  
 11530 fay] lay B.  
 11532 On morwe] On morn L; Amorn B.  
 11533 þus . . . do] had don þus B. to] to *superscript with a caret* L. þe] þat TLB.  
 11534 at] of B.

//	Po kyngis zeoden anoþer wey	
	Whenne heroude herde þerof sey	
	Wrooþ wex þat wrongful kyng	fol. 68r col. 2
	And helde hym dryuen to scornyng	11540
	Þei sett aspyes bi þe strete	
	If þei myzte þo kynges mete	
	He bad sle hem for his sake	
	If þei myzte hem ouertake	
	But god wolde not he met hem wiþ	11545
	Saaf þei went into her kiþ	
	Whenne heroudes say he myzte not spede	
	Wrooþ he was as he wolde wede	
	For his wille myzte not ryse	
	He þouzte to venge him on oþer wyse	11550
	He made oon ordynaunce in hyze	
	Þat mony gulteles shulde dyze	
	For he myzte not fynde Ihesus	
	Awreke wolde he hym þus	11554
	For þe chesoun of o barn	11557
	Mony wolde he haue forfarn	
	He commaundide his knyztis kene	
	To sle þo children alle bidene	11560
	WiþInne þe toun of bedleem	
	And wiþouten mony barnteeem	
	He dide hem sakles of lyue	
	Ful sory made he mony a wyue	
	Wiþynne þe londe laft he none	11565
	Of two zeer elde but let hem slone	

11537 Po] þe B.

11538 þerof] þat B.

11539 wex] was LB.

11540 And] He B.

11541 Þei] He B. aspyes] alle spies L; spyes B.

11542 þo] þe B.

11543 sle hem] hem sle hym B.

11545 he] þey B. hem] with hem, with cancelled L.

11547 heroudes] heraud B.

11548 wolde] wold wold, first wold cancelled L; were B. wede] wode B.

11550 on] om. B.

*After l. 11551 Add has an extra line.*

11555-56 om. HTLB.

11557 chesoun] encheson B. o] þat B.

11560 þo] þe B.

11562 mony] eny LB.

11563 hem] hem alle L. of] on B.

11565 þe londe] þat contre B.

11566 two] ij<sup>o</sup> L. elde] old LB. let] did B.

Of two 3eer or wiþynne þus  
 So he wende to sle Ihesus  
 Al for nou3te gon he stryue  
 My3t he not ihesu brynge of lyue 11570  
 He þat oure aller lyf may 3yue  
 Wiþouten hym may no man lyue  
 Ar he wolde þat my3ty kyng  
 Mi3t noon him to deþe bryng  
 And 3it not þerne but he schulde ryse 11575  
 Ri3t at his owne deuoye  
 Pis was þe somme in certeyn  
 Of þe childre þat were slayn  
 An hundride fourty & foure þousande  
 Pour3e ihesu coom to lyf lastande 11580

**B**ut seuen dayes bifore we rede fol. 68v col. 1  
 Ar heroudis made do þis dede  
 Per Ioseph on slepe lay  
 An aungel to hym gon say  
 Ryse vp Ioseph do þe to go 11585  
 Wiþ marye & hir childe also  
 3e mot nedis alle þre  
 Into egipte londe fle  
 Riseþ vp er hit be day  
 And folweþ euer þe wete way 11590  
 Heroude þat is þe childes fo  
 Now awayteþ him to slo  
 Pere shul 3e dwelle wiþ þat barn  
 Til I come efte 3ow to warne  
 Soone was Ioseph redy boun 11595

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11567 two] ij<sup>o</sup> L. 3eer] 3ere olde B.  
 11568 So] þus B.  
 11570 of] on B.  
 11571-72 *om. C.*  
 11571 aller] alder B.  
 11574 noon him] hym no man B.  
 11575 schulde] schul B.  
 11579 fourty . . . þousande] xl and iiij M<sup>l</sup> L.  
 11580 Pour3e] To L.  
 11581 seuen] vij L. bifore] afore B. we] wer H.  
 11582 Ar . . . made] þat heroude schuld B.  
 11586 hir] þe B.  
 11587 3e] 3ow B.  
 11590 folweþ] wendith B.  
 11592 awayteþ] waiteþ B. to] for to B.  
 11593 þat] þe B.  
 11594 efte 3ow] you efte TL.

By nyzte he went out of þe toun Wiþ mary mylde & her meyne A mayden also & knaues þre Pat þenne were in her seruyse Alle were þei war and wyse	11600
Forþ she rood þe mayden mylde And in hir armes lad hir childe Til þei coom by a caue depe Pere þei þouzte to reste & slepe Pei dide marye þere to liȝt	11605
Soone þei sawe an vgly syȝt As þei loked hem bisyde Out of þis caue þei sawe glyde Mony dragouns sodeynly Pe gromes þo bigon to cry	11610
Whenne Ihesus say hem drad so be He went doun of his modir kne And stood vpon þe beestis grym And þei louted doun to hym Pus coom þe prophecye al clere	11615
To dede as seiþ þe sautere 3e dragouns wonynge aboute Pat lord owe 3e loue & loute Ihesu went biforn hem þon Forbede harm to any mon	11620
Mary & Ioseph not forþi For þat childe were dredy Ihesu seide to hem vchone For me drede haue 3e none Lete no sorwe into 3ou bite	11625

fol. 68v col. 2

- 
- 11596 he] þay B. þe] *om.* TLB.  
11598 also &] & also TL.  
11601 þe] þat TLB.  
11602 armes] arme T. lad] bare B.  
11603 by] to B.  
11604 *repeated in Add.*  
11606 Soone] Pere B. vgly] hidous B.  
11607 As] *om.* B.  
11608 þis] a B.  
11610 þo] þere B.  
11611 be] *om.* B.  
11612 of] on B.  
11613 þe] þo T.  
11615 al] *om.* B.  
11617-18 *om.* F.  
11618 loue &] for to B.  
11622 þat] þe B. dredy] drery B.  
11625 into] to B.

For I am mon al parfite  
 Alle þo beestis þat are wylde  
 To me shul be tame & mylde  
 Lyouns zeode hem amydde  
 And lebardes as þe dragouns didde 11630  
 Bifore mary & Ioseph þei zede  
 In riȝt wey hem to lede  
 Whenne mary say þe beestis route  
 Firste she was greetly in doute  
 Til ihesu loked on hir bliþe 11635  
 And bad hir no drede kipe  
 Modir he seide haue þou no warde  
 Nouþer of lyoun ny libarde  
 Þei come not vs harm to do  
 But only to serue vs to 11640  
 Boþe asse & ox þat wiþ hem were  
 And beestis þat her harneys bere  
 Out of ierusalem her kip  
 Þe lyouns mekely went hem wiþ  
 Wiþouten harm of ox or asse 11645  
 Or any beest þat wiþ hem wasse  
 Þenne was fulfilde þe prophecye  
 Pat seide was of Ieremye  
 Wolf weþer lyoun and ox  
 Shal come togider lomb & fox 11650  
 Wiþouten harm or any tene  
 Pat þenne shal be hem bitwene  
 A wayn þei hadde & oxen two  
 Pat her gere was lad in þo

11629–30 *reversed in B.*

11629 *Þe lions & þe dragons did B.*

11630 *And] Þe B.*

11631 *mary & Ioseph] hem mekely B.*

11632 *In] Þe B. to] for to B.*

11634 *greetly in] in grete B.*

11638 *ny] nor T.*

11640 *first to] for to L. second to] ij<sup>o</sup> L.*

11643 *her] þat B.*

11645 *or] & B.*

11649 *weþer] were þere B. and] or L. ox] foxe B.*

11650 *&] or cancelled, & superscript with a caret L. fox] ox B.*

11651–52 *om. CAddG.*

11651 *or] of L.*

11652 *shal] sche B.*

11653–56 *om. F.*

11653 *two] ij<sup>o</sup> L.*

Forþ went þei her wey þon 11655  
 Wiþouten techyng of any mon

**M**ary folwede rydyng good pas  
 Greet hete in wildernesse hit was  
 Of greet trauaile she was wery  
 A palme tre she say hir by 11660  
 Ioseph she seide now wolde I rest ol. 69r col. 1

Vndir þis tre me þinke best  
 Gladly [he said] þat wol resoun  
 Anoon he went & toke hir doun  
 Whenne she was set sikerly 11665

She bihelde þis tre so hy  
 She say a fruyt þeron hongonde  
 Men clepe palmes in þat londe  
 Ioseph she seide fayn wolde I ete  
 Of þis fruyt if I myzte gete 11670

Mary he seide me merueileþ þe  
 Þat seest þe hezenes of þis tre  
 To haue þat fruyt how shulde we do  
 Mornes honde may noon com to  
 But I syke for anoþer þinge 11675

Þat we haue of watir wantyng  
 Oure watir purueaunce is gone  
 In þis wildernes is none  
 Nouþer for vs ny for oure fe  
 Ny for none of oure meyne 11680

// Ihesu sat on his modir kne  
 Wiþ a bliþe chere seide he  
 Bowe þe doun anoon þou tre  
 Of þi fruyt zyue vs plente

11655-56 *om. Add.*

11659 greet trauaile] her iorney B.

11660 she say] stode B.

11661 wolde] will B.

11663 he said] *om. HT.*

11667 a] þe B.

11668 clepe] clepid L.

11670 if I] who B. gete] it gete B.

11672 þis] þe B.

11673 þat] þe B.

11674 noon] not B. to] þerto B.

11676 of] *om. B.*

11678 In] And in B.

11679 Nouþer] None B.

11680 *om. Add.*

11683 anoon] he sayde B.

Vnneþes had he seide þat sowne	11685
Pat þe tre ne bowed downe	
Riȝt to mary his modir fote	
Þe crop nyȝe euen wiþ þe rote	
Whenne alle had eten fruyt ynouȝe	
Hit bowed stille vche a bouȝe	11690
Til he commaundid hit to ryse	
Pat dud hit bowe to his seruȝe	
To þat tre he spake wiþ myȝt	
Ryse vp he seide þat þou þe riȝt	
Pou shalt fro nowe forþwarde	11695
Be plauntide in myn orcharde	
Among þe trees in paradys	
Pat þou & þei ben of prys	
Vndir þi rote þer is a sprynge	
I wol þat out þe watir wrynge	11700
To be wellyng for my sake	fol. 69r col. 2
Pat we may plente of watir take	
Anoon þe tre stert vp stidefast	
Vndir þe rote a welle out brast	
Wiþ stremes clere fresshe & colde	11705
Alle to drinke ynouȝe þat wolde	
Mon & beest in þat place	
Vchone þonked god his grace	
Vpon þe morwe þo hit was day	
And þei were redy to her way	11710
Ihesu turned to þat tre	
And seide palme I bid þe	
Þat of þi braunchis oon be shorn	
And wiþ myn aungel heþen born	

---

11685 þat] þe B.

11687 to mary] evyn to B.

11688 nyȝe . . . wiþ] nere to B.

11691 to] vp L.

11692 Pat] Hit L. hit] *om.* L. to] tille L.

11694 Ryse vp] Arise B. þat . . . riȝt] & stonde vpriȝt B.

11695 fro] he sayde fro B. forþwarde] forward L.

11696 plauntide] blantid L.

11697 in] of B.

11698 of] of o T; one off B.

11700 out . . . watir] þe water oute B.

11703 stidefast] faste B.

11704 out] vp B.

11708 his] of his TLB.

11709 Vpon] On B. morwe] morn LB. þo] when B.

11710 redy to] ridyng on B.

11711 þat] a B.

11714 heþen] hennes TB.



- In paradys plaunted to be 11715  
 Pere is my fadir murpes to se  
 Vnneþe was þis word spoken  
 An aungel coom a bowe was broken  
 And born away also soone  
 His *commaundement* was done 11720  
 Pe bouge to heuen wiþ *him* he bere  
 Pei fel in swowne þat þere were  
 Pe sizte of aungel made hem mad  
 Ihesu seide why are 3e drad  
 Wheþer þat 3e wite hit nouzt 11725  
 Pat hondes myne þis tre wrouzt  
 I wol now þat of þis tre  
 Stonde in paradis to be  
 To my seyntis in stide of fode  
 As hit in þis wey stille zit stode 11730  
 Penne 3eode þei forþ her way  
 Ioseph gan to ihesu say  
 Lord þis is a mychel hete  
 Hit greueþ vs hit is so grete  
 If þou rede þerto we wolde 11735  
 Pe weye bi þe see to holde  
 Pere be townes in to rest  
 Pat wey to go me þinke best
- // Ioseph drede þe not I say  
 I shal make short þi way 11740  
 Of þritty dayes iourney þro  
 þou shalt haue but a day to go  
 As þei togider talkyng were  
 þei loked aboute fer & nere  
 Soone bigon þei þo to se 11745  
 Of egipte lond a good cite
- 
- 11716 murpes] mirthe B.  
 11717 þis] þe B.  
 11721 he] a B.  
 11722 Pei fel] þan fill þey B. þere were] were þere B.  
 11723 þei] þis B. of] of þe B. mad] drad B.  
 11724 why] what B. drad] mad B.  
 11730 stille zit] zit stille T; till vs B. zit] yt L.  
 11733 a] *om.* B.  
 11736 to] *om.* B.  
 11741 þritty] xxx L. þro] so B.  
 11742 a day] one B.  
 11744 fer] boþe fer B.  
 11745 þo] for B.  
 11746 a] þe B. cite] contre B.

- Þen wex þei glad & bliþe  
 And coom to þat cite swiþe  
 Fonde þei þere no knowyng  
 To aske any gestenyng 11750  
 Pat tyme þat þei coom to towne  
 Were prestis at her temple bowne  
 To make þe folk as þei were set  
 Do sacrificse to her maumet  
 Mary ny3e was Inned þere 11755  
 To se þe chirche hir sone she bere  
 Whenne he was þe chirche comen In  
 Men my3te a selcoupe se to myn  
 Alle þo deueles in a stounde  
 Grouelynge fel to þe grounde 11760  
 Doun to þe erþe were þei leide 11763  
 Þenne coom þe prophecie was seide  
 Whenne he seide þe lord shalle 11765  
 Come to egipte ydoles alle  
 Shul falle & wax to nou3t  
 Whiche þei wiþ her hondis wrou3t  
 // Of þat toun was a lordyng  
 Whenne him was tolde þis tiþing 11770  
 He gedered folk & dwelt nou3t  
 And to þe temple he hem brou3t  
 For to wreke hem was he boun  
 Pat þus cast his goddis doun  
 Whenne he say in þe tempel lye 11775  
 His goddis & his maumetrye  
 He coom to mary wiþouten harme

11747 wex] were B.

11748 þat] a B.

11749 no] non B.

11752 at] to L. her] þe B.

11754 Do] To make L; To B.

11755 ny3e] dere B.

11757 was . . . chirche] þe chirch was B.

11758 a selcoupe] haue mervayle B.

11759 a] þat B.

11760 Grouelynge] Develing þay B. to] vnto B.

11761-62 om. CAddGHTLB.

11764 was] þat B.

11766 ydoles] &amp; þe ydols L.

11767 &amp; wax] &amp; was T; away L.

11768 Whiche] Swich B.

11769-72 om. B.

11773 wreke] worke B.

- As she hir childe bar in barme  
 Wiþ honour bifore him he felle  
 And to þe folk þus gan telle 11780  
 But þis childe were god of myzt  
 Oure goddis had stonde[n] vprizt  
 But for he is almyzty sene fol. 69v col. 2  
 Oure are fallen doun bidene 11784  
 Pe wreke of him sore may we drede 11787  
 As witnessen oure elderes dede  
 How hit bitidde of pharaone  
 Wiþ alle his folke was fordone 11790  
 For þei wolde not on god leue  
 Perfore had þei þat greue  
 Alle þei drowned in þe see  
 I trowe by him so do now 3e  
 Was no temple in al þat toun 11795  
 Pat þerof ne fel sumdel doun
- //
- In egipte leue we Iesus þus  
 To telle sumwhat of heroudus  
 Heroude had regned þritty 3ere  
 Whenne þat mary ihesu bere 11800  
 Siþen he regned [yer]es seuen  
 Fer he brouzte himself fro heuen  
 Pat false feloun goddis fo  
 Souzte his lord for to slo  
 How had he hert to shede her blood 11805  
 Pat neuer dide but good  
 Pat wilful wolf þat ferde so fals

11778 As] And B. hir childe] hym B. in] in her B.

11781 of myzt] allmight LB.

11782 Oure] Pes B. had stonden] hadden stonde H.

11784 fallen] fals & B.

11785-86 om. HTLB.

11787 wreke] werk B.

11788 As] Pat B.

11789 of] on B.

11791 leue] beleue B.

11792 had . . . þat] all had þey B.

11793 drowned] drenchid B.

11794 so . . . now] now so do L. 3e] we B.

11795 Was] Ther was L. no] non B.

11796 Pat . . . sumdel] But som thereof fyllyn L; Bote þat þere fell som þerof B.

11799 þritty] xxx L.

11801 yeres] þryes GHTLB. seuen] vij L.

11805 her] his B.

11806 Pat . . . dide] Off hym þat did neuer B.

Azeynes fremde & frendis als His deolful dedis most be knowen Monqueller was he to his owen	11810
Pat gredey gerarde as a gripe Now his wrongis bigon to ripe And for his seruyse mony a day Penne coom tyme to take his pay	11815
Pat cursed caitif so vnmeke Po bigan to waxe seke Pe palesy smoot his oon syde Pat dud <i>him</i> faste abate pryde On his hede þer wex a skalle Pe scabbe ouergooþ his body alle	11820
Pus at ones coom þis þ[r]ing Pe folk say sorwe on her kyng Pe zicche toke him sikerly Pe fester smoot þourge his body Pe goute potager eucl to bete	11825 fol. 70r col. 1
Hit fel doun into his fete Ouer al was he mesel pleyne Perwiþ he had þe feuer quarteyne Pe dropsy so togider him prest Pat he wende his body wolde brest	11830
Pe fallyng eucl had he to melle His teep out of his heed felle On vche syde him souzte his sore Mizte no mon wiþ lyf haue more Ouer al wrong out þe wore	11835
Maþes cruled in him þore	

- 
- 11808 fremde] his frend L.  
 11811 gripe] crip B.  
 11812 Now] Anon L.  
 11813 And] Now B. a] *om.* B.  
 11818 faste] *om.* B. pryde] his pryde B.  
 11820 ouergooþ] ouerwent B.  
 11821 þring] þing HT.  
 11822 on] of B.  
 11825–26 *om.* L.  
 11825 potager] patagre B.  
 11827 was he] he was B.  
 11828 þe] *om.* B. feuer] fyre L.  
 11829 prest] threst L.  
 11830 Pat] *om.* B. brest] tobrest B.  
 11831 had] had had, *first* had *cancelled* B.  
 11833 him] it B. his] hym B.  
 11834 wiþ . . . haue] lyffe *with* B.  
 11835–36 *om.* L.  
 11835 þe] þere B.

- Pis caitif so vnmeke  
 Dob him leches for to seke  
 Pei comen boþe fro fer & neer  
 Pe sliȝest of þat ilke mister 11840  
 And for þei myȝte not leche his wo  
 Alle he dude hem for to slo  
 Fro him fledde his owne meyne  
 Boþe sone & seruauantis to se  
 Pus his frendis fro him fledde 11845  
 Miȝt noon for stynke come to his bedde  
 Alle fled fro him away  
 And preyed aftir his endynge day
- //
- Whenne þat archelayus his sone  
 Say þus his sory fadir wone 11850  
 To þe baronage soone he sent  
 To make a pryue parlement  
 Gode men he seide what is ȝoure siȝt  
 Of my fadir þat þus is diȝt  
 Ȝe seen he haþ no monnes taile 11855  
 Perfore say me ȝoure counsaile  
 He is so stad in his wo  
 Sawe we neuer noon oþer so  
 Pe rotyng of him þat rennep oute  
 And þe stynke him aboute 11860  
 May no lyuying mon hit þole  
 He sleep his leches deed as cole  
 Wood is he þus in þis debate  
 He is in a sorweful state  
 For wo he is out of his wit 11865 fol. 70r col. 2  
 I rede if ȝe assente to hit  
 Pat we gete vs leches tweyne  
 In whiche he may triste certeyne

11838 Dob] Did B.  
 11840 ilke] om. B.  
 11846 to his] ner his, his *superscript with a caret* B.  
 11848 aftir] for L.  
 11850 þus] om. B.  
 11854 þus is] is þus TB.  
 11855–56 *copied after ll. 11863–64 in Add; om. L.*  
 11855 taile] entaile B.  
 11860 aboute] all aboute B.  
 11863–64 *reversed in Add.*  
 11863 þis] his B.  
 11864 in] om. L. state] estate L.  
 11866 assente] sent B.  
 11868 he] we TL; me B.

- A newe baþ to make & proue  
 Of picche & brymston for his loue 11870  
 And whenne hit welleþ in þat hete  
 Caste him In & lete hym swete  
 Þe baronage seide good is þis rede  
 For almes were þat he were dede
- // Po leches soone dud þei brynge 11875  
 Whenne þei coom bifore þe kyng  
 He lift vp his lodly chyn  
 Lokyng felounly and grym  
 Horesones he seide what are 3e  
 Leches þei seide to leche þe 11880  
 Medicyne shal þou of vs take  
 A nobul baþ we shul þe make  
 By þat þou come þerof oute  
 Pou shalt be hool as any troute  
 Þei filled a leed of picche & oyle 11885  
 And faste diden hit to boyle  
 Whenne hit was at her wille diȝt  
 Þei liften vp þat cursed wiȝt  
 Traitours he seide 3e shul goon  
 To honge but I be hool anoon 11890  
 Nay certis þei seide sir kyng  
 Shal þou neuer no man hynge  
 By þat we ones fro þe part  
 But if we failen of oure art  
 Herwiþ þei let þe heed down 11895  
 And vp þe feet of þat feloun  
 Soone helde þei him her hete

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11872 In] þerin B. lete] make B.  
 11873 baronage] barons B. þis] thy LB.  
 11874 he] sche *cancelled*, he *superscript* B.  
 11875 Po] þe B.  
 11876 Whenne] And when B.  
 11877 lodly chyn] body schen B.  
 11878 And lokid loþely as I wen B.  
 11879 Horesones] Here sonnys L.  
 11880 leche] hele B.  
 11885 of] with B.  
 11886 to] for to B.  
 11887 at] alle L. diȝt] wroght B.  
 11888 liften] lyftyd L. vp] hym vp B.  
 11893-94 *reversed* in B.  
 11895 let . . . heed] held hym B.  
 11896 of . . . feloun] & down þe croun B.  
 11897 helde] shovid L. þei] *om.* T. him her] in his L.

- PerInne* þei honged *him* bi þe fete  
 In þat babbe of picche & tarre  
 And sende *him* þere he fareþ werre 11900  
 Wors þen he ferde euer are  
 For *neuer* comeþ ende of his care  
 He was lefte wiþ sathonas  
 And wiþ þe traitour fals Iudas
- // Whenne he was deed gerarde grym 11905 fol. 70v col. 1  
 Archelaus was kyng aftir him 11906
- // Whenne heroude was of lyf farn 11911  
 An aungel coom Ioseph to warn  
 And seide tyme is þat 3e go  
 Ihesu wiþ þe mary also  
 In goddis name into 3oure kip 11915  
 I bidde 3ow 3e wende in grip  
 For þei þat souzte þat childe to quelle  
 Are alle dede I þe telle  
 Ioseph was of þe tiping fayn  
 And hyzed him to wende a3ayn 11920  
 But not to þat syde of þe lond  
 Pere archilaus was reynond  
 Into þe lond þat het Iude  
 Pidur turne shulde he

---

11898 *PerInne* . . . *him*] And lete hym hang L.

11900 þere . . . werre] vnto lucifer B. fareþ] farid L.

11901-04 *om.* B.

11901 he . . . euer] euyr he farid L.

11903 lefte wiþ] sent to L.

11904 And . . . traitour] There to wonne *with* L.

11905 gerarde] þat fals so B.

11907-10 *om.* CGHTLB.

11909-10 *om.* Add.

*After l. 11912, ll. 12077-78 copied and cancelled L.*

11913 And] He B. is] it is B.

11914 þe] þe & B.

11915-16 *om.* L.

11916 3e wende] þat 3e go B.

11917-20 *illegible* in F.

11917 *second* þat] þe B.

11918 I þe] as I 3ow B.

11919 þe] þis TB; that L.

11921-24 *om.* L.

11921 þat] þe B. þe] þat T.

11922 Pere] Þat B.

Into galile he went 11925  
In wille & also good entent

**How ihesu dude in childehede  
Somping I wol 3ow rede**

**H**it fel vpon an haliday  
Pat sabat het in Iewes lay 11930

Ihesu & opere childre samen  
Wente hem bi þe ryuer to gamen  
Ihesu sat doun on his play  
And demmyngis seuen made of clay 11934  
Pat watir myzte renne fro & tille 11937

Out of þe floum al at wille  
Among þo childre oon þer was  
Pat sibbe was to satanas 11940

Wiþ [ni]þe & wiþ euel wit  
Pe watir rennyng gon he dit  
Pat watir to þe lakes brouzt  
And shende þe werke þat ihesu wrouzt  
Penne seide ihesu þou goddis fo 11945

Son of losse & of deþ also  
Pat I haue done þou hast spilt  
Pou shalt abyþe þat ilke gilt  
Was þer þenne no lenger mote  
But dede he fel doun at his fote 11950  
His frendis þo bigunne to crye  
A3eyn Ioseph and marye  
fol. 70v col. 2

Pei seide 3oure sone wantoun & wylde  
Wiþ his cursyng haþ slayn oure childe  
Whenne mary & Ioseph herden þis  
Soore dredde þei tresoun Iwis 11955

11925-34 *illegible in F.*

11926 also] in B.

11926a in] in his T.

11929 vpon] on B.

11931 samen] in samyn L; in same B.

11932 to] for to B.

11933 sat] sett hym B.

11934 demmyngis] dammes B. seuen] vij L.

11935-36 *om.* HTLB.

11937-54 *illegible in F.*

11938 al at] att his B.

11941 niþe] erþe HTLB.

11943 Pat] Pe B.

11944 ihesu] crist haþe B.

11946 losse . . . deþ] deþe and los B. deþ] dett L.

11950 doun] *om.* B.

11955-58 *om.* L.



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

- 
- 11957 þis] þe B.  
11960 þou] *om.* B.  
11962 For] *With* B.  
11963–64 *om.* L.  
11964 þou] *3e* B.  
11965 Mary . . . &] She sowght hym & L. him] *om.* L.  
11966 hap he] haue *3e* B.  
11967–68 *reversed in* L.  
11967 Þis . . . worþi] Is he worþy dede B. Þis] His L. worþi] for L.  
11969 Whenne] Whonne H; For L. to] *om.* LB.  
11970 made of] þat I made *with* B.  
11971 þis] on þis B.  
11973 Ihesu] Ihesc H.  
11974 algate] all way B. pleise] *prays* B.  
11975 cors] body L.  
11978 wast] were B.  
11979 to] *om.* B.  
11980 dedis] werkis B.  
11981 Þis cors] The body L.  
11983 soone] right sone L.

And of cley of þo lakes selue	11985
Wiþ hondis made he sparwes twelue	
On her sabot þus he dide	
Mony childre were in þat stide	
Whenne iewes þis gon se & here	
Pei spak to Ioseph in þis manere	11990
Seest þou not Ioseph bi þi fay	fol. 71r col. 1
How ihesus brekeþ oure haliday	11992
Ioseph þenne to ihesu spake	11995
Why dost þou men þus pleynt to make	
For þi werkis on oure sabot	
Ihesu togider his hondis smoot	
And seide in her aller sizt	
Ryse vp briddes & make zoure flizt	12000
Fleep & lyueþ ouer al þis werd	
Pei toke her flizte & forþ ferd	
Whenne þei þis say þat bi him stood	
Summe seide him euel & summe good	
Somme him loued & helde of pris	12005
Somme him blamed þat were not wys	
Somme þat þis wondir sawe	
Wente to prestis of þe lawe	
And seide how Ioseph sone	
To do siche maystryes was wone	12010
Bifore þe folke of israelle	
Pat hit was soop for to telle	
At þe last coom þis tiþonde	
To twelue kynredes of þe londe	
// A prestis sone þo stood þere	12015
And in honde a 3erde he bere	

11985–86 *reversed in B.*

11985 And of] Of L; Off þe B. *second of*] and of L. þo] þe B.

11986 twelue] xij LB.

11990 in] on B.

11992 How] Oure L.

11993–94 *om.* CGHTLB.

12000 make] take TLB.

12002 ferd] þay ferde B.

12003 *om.* B.

12004 him] *om.* B. good] sayde gode B.

12005 & helde] þat were B.

12006 Somme] And som B.

12014 twelue] xij L.

12015–28 *partly illegible in F.*

12015 þo] *om.* B.

12016 in] in his B.

Pourȝe enuye wrappe & tene	
He brake þo lakis alle bidene	
Boþe he ditted þe watir lade	
And temed þe lakes þat he made	12020
Penne seide ihesu in hiȝe	
Pow wrecche seed of felonye	
Werk of deep sone of satone	
Of þi fruyt shal be seed none	
For þi rotis are alle drye	12025
Shal neuer þi braunchis multiplie	
Wiþ þis he drouȝe away for drede	
And siþen fel he doun dede	
Penne took ioseph ihesu to lede	
Mary & þei homwarde ȝede	12030
Comeþ a childe malediȝt	
Aȝeyn ihesu to ryse he tiȝt	
Wiþ childer coom he him aȝeyn	fol. 71r col. 2
And wolde haue felde ihesu certeyn	
Ihesus seide to þat feloun	12035
Shal þou neuer com sounde to toun	
Pat þou didest were resoun none	
Wiþ þat he fel doun dede as stone	
Pe childes frendis þat deed him say	
Cryed & sayden wailleway	12040
Pei seiden what childe is þis	
Pat þus may do þat his wille is	
And þat he biddeþ also soone	
Wiþouten lettyng hit is done	
To Ioseph on pleynt ȝeode þei	12045
And þus gon þei to him say	
Do way fro vs ihesus þi sone	
For in no toun may he wone	
Or ellis teche him þan	
Blessing to vse & not to ban	12050

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12018 brake þo] brast þe B.

12019–20 reversed in B.

12022 wrecche] workest B. felonye] folye B.

12023 second of] om. B.

12026 Shal . . . braunchis] Py branchis schall neuer B.

12031–32 om. F.

12037 were] was B.

12039 deed] did L.

12042 þus] om. B. second þat] what B.

12045 on . . . ȝeode] to playne did B.

12048 no] non B.

12050 Blessing . . . vse] Vs to blisse B.

- Þenne* seide Ioseph wiþ mylde chere  
 Why dostou sone on þis manere  
 Seestou not how mony wedis  
 Of þis folk for þi dedis 12055  
*Þei* hate vs alle & han in leþ  
 And we may not þole her wreþ  
*Ihesu* 3af Ioseph vnswere  
 Is no wyues sone nowhere  
 But he mot bi his fadir be lerd  
 Aftir þe wisdom of þis werd 12060  
 Of þe fadir þe waryinge dereþ nou3t  
 But to þat sone þat mys hap wrou3t
- //
- Þe grete lordyngis were ful tene  
 On *ihesu* roos þei alle bidene  
 And pleynt on *him* made comunely 12065  
 Boþe to Ioseph & to mary  
 Þen gon Ioseph sore to drede  
 Þe tresoun of þe lewis dede  
 Pat *him* & mary þus gon blame  
 And *ihesus* hent vp þat licame 12070  
 Pat lay deed bifore þe þrong  
*Ihesu* bi þe heer *him* vp hong  
 Pat alle my3t se *him* speke *him* to fol. 71v col. 1  
 As childe shulde to fadir do  
 And þe spirit away fled 12075  
 Come a3eyn in þat sted  
 Þe dede cors wex hool & fere  
 Alle had selcoupe þat þere were

12055 leþ] wreþ B.

12058 sone] son w, w cancelled B.

12059 be lerd] lerd L; lere B.

*After l. 12060, B inserts an extra line: Pat he is euer afferde*

12061 dereþ] dredith B.

12062 first þat] þe B.

12063 ful] full of B.

12065 comunely] comely L.

12069 &amp;] on L. þus gon] gan to B.

12070 licame] lykid hame L.

12071 deed] day L.

12072 heer] arme F. *him*] om. B.12073 Pat alle] And alle L; All þat B. *him* . . . to] speke or go B.

12075 þe] his L.

12076 Come] And come L.

12077 &amp;] in L.

12078 selcoupe] marvayle LB.

- A** maister þat was wondir kene  
 At ihesu was he ful tene 12080  
 For he spak so skilfully  
 To him had he greet enuy  
 Pourȝe swellyng of his herte  
 To Ioseph spak he wordis smerte  
 Po wordis were ful of despite 12085  
 As he wolde wiþ Ioseph flite  
 If þou he seide loue þi sone  
 To bettur þewis þou him wone  
 But if þou wolt him haue a fole  
 Pou most do set him to þe skole 12090  
 For to lerne & stonde in awe  
 And to his eldre worshepe drawe  
 But hit is sene wel þerby  
 Leuer þe is þou & mary  
 Pat he loue ȝow þen londis lawe 12095  
 For ȝe him done in noon awe  
 Þe firste þat men schulde him ken  
 To menske prest & elder men  
 Wiþ opere childre suche as he  
 To holde fast loue & charite 12100  
 And wiþ hem louesumly to dwelle  
 Boþe þe lawe to here & telle
- // Ioseph seide on what manere  
 Miȝt men holde him to lere  
 If þou wenest him to lerne 12105  
 Pat to do wol we not werne  
 Ping þat falleþ to monnes lore  
 Ihesu vnswered þe maistir þore  
 Pou art commaundur of lay

---

12079 þat] þer TB.

12080 he ful] full of B.

12082 had he] he had B.

12086 Ioseph] hym a B.

12090 þe] om. B.

12094 þou &] and þou B.

12097 schulde] shulle L.

12098 To men myspeke & to preistes he sen, he cancelled, then this line cancelled and l. 12098 copied correctly L. menske prest] worschip prestis B. elder] old B.

12102 þe] in B.

12103 on] in B.

12104 to] forto B.

12105 wenest] couettis L.

12107 Ping] Pat B.

12109 Pou art] Now art þou B. lay] þe lay B.

As I now here þe say	12110
Pou & oþer are holden þerto	
But I am not holden þat to do	
For I am departide soþ to say	fol. 71v col. 2
To be bounden to erþely lay	
Of [3]oure lawes outaken am I	12115
I haue no fadir erþely	
Pou art vndir lawe bounden	
And I am ar þe lawe was founden	
And zit þou wenest makeles to be	
Pat noon in lore shulde teche þe	12120
I con þe teche þat þou not can	
Pinge I lerned neuer of man	
Pou woost not wheþne þou was born	
I woot wel & þer biforn	
Not zit allone þat tyme past	12125
But als how longe þi lyf shal last	
For to be lyuynge in þis werd	
Alle wondride þat þis word herd	
Anoon alle gan þei crye	
Who herde euer siche ferlye	12130
Of any man bi norþ or souþ	
Who herde euer siche selcouþ	
We witen alle wel of þe now	
Where þou were born & what art þow	
Pin elde is not to vs in were	12135
Vnneþis art þou 3[i]t of fyue 3ere	
Wheþen coom þou þat art so 3ing	
For to brynge forþ siche talkyng	

- 12110 now] *om.* B. say] here saye B.  
12111 are] be B.  
12112 holden þat] beholden so B.  
12114 erþely] ethir L.  
12115 Of] To B. 3oure] oure HL. outaken] vntaken B.  
12116 haue no] ne have L. no] non B.  
12117 lawe] þe lawe B.  
12123 was] wer B.  
12125 þat] þe B.  
12126 als] *om.* AddB; ellis CFG.  
12128 þis word] þes wordis B.  
12131 Of] Be B. bi] of B.  
12133 wel] *om.* B.  
12135 elde is] eldris L.  
12136 zit] 3t H. of fyue] of v L; fifften B.  
12137 Wheþen] Whens B.

- Alle seide so mot we þryue  
 We herde neuer siche a child on lyue 12140
- // Ihesu 3af to hem vnswe  
 To alle þe iewis þat þere were  
 Alle he seide 3e haue selcoup  
 To here siche speche of childes mouþ  
 Wherfore wole 3e not trowe 12145  
 Soþer þingis þat I telle 3ow  
 3e wondir on þat I seide ore  
 Pat I knowe þe tyme bifore  
 Whenne 3oure modris 3ow bere  
 3it I say more forsoþe here 12150  
 Of Abraham whiche 3e calle  
 For to be 3oure fadir alle  
 I say hym & wiþ him spake als fol. 72r col. 1  
 And 3itt 3e wene þat I am fals  
 Whenne ihesu þus had seide his wille 12155  
 As a stoon þo wex þei stille  
 Alle þat weren þore olde & 3onge  
 A word durst not speke wiþ tonge  
 To þat folk spak ihesu shene  
 As childe wiþ 3ow haue I bene 12160  
 Among childre as childe I spake  
 To me no knowleche wolde 3e take  
 Wiþ wyse spake I wisdome wiþ  
 But wolde 3e no þing wiþ me kip  
 3e vndirstode me not forþi 12165  
 Lasse I woot are 3e þan I  
 Hit is sene 3e are of lital faye  
 Pen gan a maistir for to saye

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12139 we] I B.

12140 siche . . . child] non swich B.

12143 Alle] Alle they, they *cancelled* L.

12146 þingis] þing B.

12147-48 *copied as one line in Add.*

12147 on] *om.* B. ore] of oþer B.

12148 knowe] knew L.

12149 Whenne] When þat B. 3ow] ye L.

12150 I . . . here] se I ferþermore B. I say] say I TL.

12154 am] sey L; be B.

12155 þus had] had þus B. his] his wa, wa *cancelled* L.

12156 wex] stode B.

12164 kip] kt kyth, kt *cancelled* L; lip B.

12167 sene . . . are] sevyn yer L.

12168 a] þe B.

Pus to Ioseph & to marye	
We haue a maistir het leuye	12170
Him to teche wol he not warn	
To him biteche 3e 3oure barn	
Po 3eode Ioseph & mary meke	
Wiþ cherysshyngē to ihesu speke	
To þe scole him to tille	12175
But in þat scole he sat so stille	
Pat euel ny good spake he nouȝt	
Perne þei him to sir leuy brouȝt	
Maistir leuy þe olde mon	
Tauȝte him a lettre þon	12180
And bad him ȝyue vnswere	
And ihesu helde him stille þere	
Leuy for wroop a ȝerde hint	
And smot him on þe hede a dynt	
Ihesu seide þo to leuy	12185
Wherfore smyttest þou me & why	
I say forsoþe if þou wolt trow	
Pou smyttest him co[n] more þen þow	
For þat þou techest to oþer men	
Pyn owne word I con þe ken	12190
Pei are blynde þat oþere leres	
[And] woot [not] what þei teche her feres	
As a chymbe or a brasen belle	fol. 72r col. 2
Pat nouþer con vndirstonde ny telle	
What tokeneþ her owne soun	12195
Pei wante witt and resoun	
Ihesu folwede on his speche	
And of þis resoun vnswere to seche	
Pe lettres fro alpha to tayu	
Wiþ dyuerse siȝte may men sew	12200
What is tayu seye firste to me	

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12169–70 *reversed in Add.*

12171 he] we B.

12176 om. Add. þat] þe B.

12177–78 *reversed in Add, and an extra line added.*

12178 him to] to hym B.

12179 þe] an B.

12185–12383 om. L, *one leaf missing.*

12187 þou] ȝe B.

12188 con] com H.

12192 And] I H; þat B. not] om. H.

12194 nouþer con] can not B.

12198 And] om. T. resoun] wite B.

12199 fro] of B. tayu] trowe B.

12201 What] Pat B.



And I shal vndo alpha to þe  
 He þat alpha con not seen  
 How schulde he knowe tayu to ben  
 Ipocritis 3e are Iwis 12205  
 Telle me firste what alpha is  
 And I shal þenne leue 3ow trew  
 Whenne 3e telle me what is tayu  
 Ihesu 3af him þenne his taske  
 Of vche lettre for to aske 12210  
 Questioun of vchone bi name  
 Whenne leuy herde he pouzte shame  
 Acombred was he for to here  
 Aske of so mony lettris sere  
 Þenne he bigon þis cry to 3yue 12215  
 Pis chylde oweþ not to lyue  
 Abouen erþe he lyueþ longe  
 Worþi he were on gibet honge  
 Fuyr I woot may him not bryne  
 An[d] oþer peyne he mot bigynne 12220  
 I trowe þat þis ilke fode  
 Was longe tofore noes flode  
 What wombe him bar & bredde  
 Wiþ whoos pappis was he fedde  
 Fle fro him now wol I 12225  
 His wordis may I not vndirly  
 Myn hert clyngeþ him to here  
 But god himself wiþ him were  
 Is noon may his wordes bere  
 I wende I hadde ben of mistere 12230  
 But I caytif al in skorn  
 I wende my maistir were not born  
 As prentis wende I him ouercomen fol. 72v col. 1

- 12207 trew] *om.* B.  
 12208 is tayu] it is B.  
 12210 Of] An B.  
 12211 vchone] eche B.  
 12214 Aske . . . so] Pe asking of B.  
 12215 he . . . þis] began he a B.  
 12216 to] forto B.  
 12217 longe] to lone B.  
 12218 honge] to hong B.  
 12220 And oþer] An oþer HT. mot] bot B.  
 12222 tofore] before B.  
 12223 What] Whos B.  
 12227 clyngeþ] cleneth B.  
 12231 al] *om.* C. in skorn] bi-scorn CG; borne F.  
 12232 were not] had not be B.  
 12233 As] A T. wende I him] I wolde hym haue B.

- But in his resouns I am nomen  
 Alas he seide fro þis day 12235  
 I am ouercomen for euer and ay  
 Bi a childe of litil belde  
 Ouercomen I am in myn elde  
 For he argueþ of siche a þinge  
 Þat I ne knowe ende ny bigynnyng 12240  
 In his witt is he so bolde  
 Þat I may not on him byholde  
 Me þinkeþ bi my resoun  
 Mani may not wiþ him comoun  
 Noþing can I him discryue 12245  
 Say I neuer sich on my lyue  
 Ouþer a tregettour he most be  
 Or ellis god himself is he  
 Or ellis sum aungel wiþ him dwelleþ  
 To teche þe wordis þat he telleþ 12250  
 Wheþen he coom what he shal be  
 Not woot I by my lewte
- //
- Whenne ihesu had him herde a whyle  
 He seide & þerwiþ gon to smyle  
 A commaundement make I here 12255  
 Þat 3e alle may se and lere  
 Þe bareyn shal hir fruyt fynde  
 And oþer sene þat 3itt are blynde  
 The pore also to gete sum bote  
 And cripul to go riȝt on fote 12260  
 Þe dede to rise & oþere vchone  
 Be set into her state anone  
 To be lastyng in him þat is

12234 resouns] respons B. I am] am I TB.

12237 Bi] With B.

12238 I am] am I B.

12239 a] om. B.

12240 ne] om. B. ende ny] endyng nor B.

12241 is he] he is B.

12246 on my] one on B.

12250 teche] teche hym B.

12251 what] ne what B.

12253 ihesu] Crist B.

12254 to] he B.

12256 3e alle] all 3e B. lere] here B.

12257 Þe] Her B.

12258 3itt are] ere were B.

12260 And] Pe B.

12262 into] vnto B.

- Rote of lyf lastyng<sup>e</sup> swetnes  
 Whenne þat ihesu had seide so 12265  
 Alle had bote þat were in wo  
 No more durste þes opere say  
 But pryuely þei stale away
- P**enne went ioseph & mary boun  
 Wiþ ihesu to anoþer toun 12270  
 Alle þat meyne mylde & meþ  
 Went<sup>e</sup> hem into nazareth  
 In þat toun mary was fol. 72r col. 2  
 Whenne þe aungel brouz<sup>t</sup>e hir gras  
 Ihesu went him forþ to play 12275  
 Wiþ childre on an haly day  
 In a solere was in þat toun  
 A childe cast anoþer doun  
 Out of þat lofte he fel to grounde  
 So þat he dized in a stounde 12280  
 His frendis herde þis in hyze  
 Pei ron to I[o]seph & to marye  
 Loude on hem gon þei calle  
 Wherfore haue ze leten þis falle  
 Soure sone haþ ouris feld wiþ stryf 12285  
 And felounly brouz<sup>t</sup>e him of lyf  
 Pus þei seide on him her wille  
 Ihes[u] alwey helde him stille  
 Pat noon vnswe<sup>r</sup>e zyue wolde he  
 Til mary & Ioseph were þere fre 12290  
 Mary seide sone me say  
 Wheþer put þou þis childe or nay  
 He seide nouþer euel ny goode  
 But doun of þat solere he zeode  
 Til he coom þere þat licam lay 12295  
 Pus to him dide he say

12265 þat ihesu] Ihesu þat B. seide] s sayde, *first s cancelled* B.

12268 þei] *om.* B.

12271 Alle] *With* all, *With cancelled* B. þat] his B. &] of B.

12273 In] Into B.

12282 Ioseph] Ieseph H. *second to*] *om.* B.

12283 hem] hym B.

12284 falle] all B.

12285 sone] s son, *first s cancelled* B. feld] slayn B.

12286 of] of his B.

12288 Ihesu] Ihesc HT.

12290 Til . . . Ioseph] To Ioseph & Mary B.

12295 Til] To B. þat licam] þe cors B.

- Zeno he seide how farestow  
 Wel he seide fare I now  
 If I putt þe soþ þou say  
 He vnswered lord nay 12300  
 Þe childes frendis fro þat hour  
 Helde ihesu wiþ honour
- // To Iericho whenne þis was done  
 Ioseph went also soone  
 Wiþ him mary þat byrde bolde 12305  
 Ihesu þenne was six 3eer olde  
 He bowed to al þat [þei] wolde bidde  
 Her biddyng bleþely he didde  
 His modir him bitoke a pot  
 Watir fro þe welle to fot 12310  
 Wiþ opere childre of þe toun  
 Whenne he had his watir boun 12312  
 [A childe þat wiþ hem was þare MS T fol. 76v col. 2  
 Brake þe pot þat ihesu bare  
 Wiþ wille or wiþ recheles dynt 12315 MS T fol. 77r col. 1  
 And ihesu vp þe watir hint  
 And bare hit hoom as a balle  
 And presented his modir wiþalle  
 Whenne mary say þis maistry  
 In herte she hidde hit priuely 12320  
 She was trusty & douted nou3t  
 But goddes wille wolde be wrou3t  
 To his modir berne he zede  
 And toke of whete a litil sede  
 Vpon þe felde himself hit sewe 12325  
 And þat same day hit grewe  
 So þicke þat wondir was to se  
 Hit mu[ll]teplied so greet plente  
 Hit zalde whenne hit was shorn

12302 wiþ] worþe TB.

12303-04 reversed in Add.

12306 þenne . . . six] was þo sexten B.

12307 þei] he H.

12309 bitoke] toke B.

12310 fro] at B.

12313-474 om. H, one leaf missing. The text here is printed from T.

12313 hem] hym B.

12315 Wiþ] om. B.

12316 And] om. B.

12325 felde] erþe B.

12328 multeplied] muteplied HT. so] om. B.

12329 whenne] when þat B.

- An hundride fold þat ilke corn 12330  
 Ihesu toke þis corn in walde  
 And wondirly aboute him dalt
- // From Ierico to flum iurdone  
 Among þo weyes þere is one  
 Pat lay riȝt bi þe wattris syde 12335  
 Pere lay a leones þat tide  
 Norisshinge hir whelpes so  
 Pat nomon durst bi hir go  
 Towarde þe flum on a day  
 Ihesu goynge coom þat way 12340  
 To þe leones caue he zode  
 Pere he þe whelpes vndirstode  
 But whenne þe leonesse him sawe  
 Anoon she dud hir lorde knawe  
 Alle aȝein him gan rise 12345  
 And honoured him on her wise  
 Ihesu sat bitwene hem þon  
 Aboute his feet þe whelpes ron  
 Pleyinge wiþ him on her manere  
 Wiþ her fawnyng made him chere 12350  
 Pese opere leouns þat were olde  
 Stoden afer as bestis wolde  
 Wiþ hedes bare þei lowe sail  
 Honoured him wiþ faunnyng tail  
 Pe folke stood fer & loked tille  
 We say neuer beestis of þis wille  
 And seide but he or his kynne  
 Had wrouȝt er som greet synne  
 ȝit wolde not leouns on þis wise

12355 MS T fol. 77r col. 2

12331 þis] his B.

12334 þo] þe B.

12335-36 *reversed in Add.*

12336 leones] lion B.

12340 þat] his B.

12342 whelpes] lions B.

12343 leonesse] lions B.

12345 rise] þey ris B.

12348 His whelpis aboute his fete ran B.

12349 him] hem B.

12350 her] his B. him] hem B.

12351 Pese opere] þis olde B.

12352 wolde] bolde B.

12354 Honoured] And honouryd B. faunnyng] hede &amp; B.

12356 þis] swich B.

12358 er] here B.

12359 not leouns] þe lions not B.

- Bede to him her seruyse 12360  
 Whenne *ihesus* of þe caue coom oute  
 Þe liouns coomen him aboute  
 Þe whelpes ran aboute his fete  
 Wiþ him to pley þouzte hem swete  
 Þe folke bihelde & stood on ferre 12365  
 For leouns durst þei com no nerre
- // Ihesu seide now may 3e se  
 How beestis are bettur þen 3e  
 Pat con our lord honoure & ken  
 And 3e þat he hap made to men 12370  
 And þat aftir his owne ymage  
 To him take 3e no knowlage  
 Þese beestis in mekenes knowe me  
 And men knowe not þat þei se  
 Þenne he zede þe flum to passe 12375  
 Wiþ alle þe leouns þat þere wasse  
 Þe watir 3af him wey ful gode  
 On eiper side as wal vp stode  
 Whenne þei had companyed him so  
 Forþ in pees he bad hem go 12380  
 To noye no mon ny no mon þaym  
 Til þei had her erde azayn  
 Her leue þei toke wiþ her entent  
 Ihesu hoom to his modir went  
 Ihesu was þat tyme þore 12385  
 Of eizte yeer olde & more  
 Ioseph was a parti wrizt  
 Plow3e & harwe coude he digt  
 Treen beddes was he wont to make  
 And þerfore his seruyse take 12390

12361 þe] þis B.

12362 aboute] all aboute B.

12365 &amp;] þat B.

12366 leouns] drede B.

12368 How . . . are] Pat best is B. 3e] ar 3e B. Pat] þey B.

12369 our] her B.

12371 þat] om. B.

12372 no] non B.

12378 vp] it B.

12379 þei] he B. companyed him] conveyde hem B.

12381 mon þaym] þing þan B.

12382 her] þe B.

12386 eizte] viij L; eygten B.

12388 Plow3e] Plowes B. harwe] harowes B.

12390 seruyse] labour L.

- A mon coom to him in þat sted  
 To haue made a treen bed  
 Pat shulde in lengþe þre ellen haue  
 And Ioseph bad þo to his knaue  
 Pat he shulde him tymber felle 12395 MS T fol. 77v col. 1  
 And he þe mesure gon him telle  
 Pe knaue þat þis tymber fet  
 Helde not redily his met  
 Ouershort he brouzt a tre  
 Whenne Ioseph coom him for to se 12400  
 For short miȝt hit not geyne  
 Doun he hit leide & toke aȝeyne  
 Whenne ihesu him sey so bisy to be  
 Aboute þat ilke forseide tre  
 Ioseph he seide to me þou shawe 12405  
 Pe on ende þerof for to drawe  
 Take þou þe oþere for I hete þe  
 We wol hit lengþe a quantite  
 Pis tre drowȝe þei hem bitwene  
 Soone was þere a maistry sene 12410  
 Pat furst was short & wolde not be  
 Po was hit longe ynouȝe to se  
 Þenne fond Ioseph of lettyng nouȝt  
 But at his wille his werke he wrouȝt
- // ȝitt souȝte þe folke as tofore 12415  
 To sette ihesu to lore  
 Þerof bisouȝte þei marye  
 Ioseph hem grauntide sikurlye

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12391 A mon] Anon one B.

12392 To . . . made] That wold haue made L; For to make B.

12393 þre] iij<sup>o</sup> L.

12394 And] *om.* B. bad] had L.

12395 him] to hym L.

12397 Pe . . . tymber] Pe tymbir þat þe knaue B.

12400 him] it B.

12402 Doun he] Oft laid dun C; Oft laide he F; Oft he laid G. toke] toke up F.

12403 him sey] se hym B.

12406 on] tone B.

12407 oþere] tothir LB. for] *om.* B. hete] bid B.

12408 a quantite] quarters þre B.

12409 drowȝe þei] þey drowe B.

12410 a] *om.* B.

12411 Pat] *om.* B. was] was it B.

12413 Þenne] They *altered to* Then L. fond] had B.

12414 he] *om.* B.

12415 souȝte] þoȝht B.

12416 sette] Iohn sett, Iohn *cancelled* B. *second* to] vnto B.

- To þe scole was he brouȝt  
 Þe maistir foly on him souȝt 12420  
 He bigon him for to lere  
 Wiþ wicked wille & euel manere  
 He bad him alpha for to say  
 Ihesu vnswered & seide parfay  
 Telle me furst what is betha 12425  
 And þenne shal I saye of alpha  
 Þe maistir wrooþ wiþ him wase  
 And smot ihesu in þat plase  
 For he him smoot wiþ no resoun  
 Deed in place he fel adoun 12430  
 And ihesu þat had þoled shome  
 To his modir went home  
 Ioseph anoon þenne sikurlye  
 For þat childe called marye  
 Marie he seide myn hert is sare 12435 MS T fol. 77v col. 2  
 I drede men wol þis childe forfare  
 Þe folke to him haþ euel wille  
 I drede lest þei wol him spille 12438  
 Nay she seide hit is no nede 12441  
 Of goddes son for to drede  
 Þat any mon shal do him wronge  
 For he þat sent him vs amonge  
 To be born he wol him seme 12445  
 F[ra] wicked men him to zeme  
 He þat sent him in his name  
 Shal him kepe fro al shame
- // Þe þridde tyme was ihesu pore  
 Beden to be set to lore 12450  
 Þe iewes wolde algate þat he

12419 was he] þey hym B.  
 12420 Þe] His B.  
 12425 betha] alpha B.  
 12426 And] om. B.  
 12430 place] þat place, þat cancelled B.  
 12433 þenne] om. B.  
 12436 þis] our B.  
 12438 lest] me þat B.  
 12439-40 om. CAddGTLB.  
 12442 Of] On B.  
 12446 Fra] For HT; Fro B.  
 12448 Shal] He schall B.  
 12449 þridde] iij<sup>e</sup> L. was] om. B.  
 12450 Beden] Pey bade B.



Of her lore shulde lered be Ioseph & marye wolde not werne But to þe scole lad him zerne Wiþ cherisshynge & talus mylde	12455
But wel wist þei þat þis childe Mizt not be lered of mannes lare Pat al wiþ-inne himself bare Whenne ihesus coom into þat scole	12460
If he were zong he was no fole Wiþ þe holy goost he was led A book to him þe maistir bed Pat book spake of mannes lawe	12465
Mony þere stood herde & sawe How he vndid þat he fonde þore And oþere þingis muchel more Pe holy goost dud hit him telle	12470
Rizt as þe spring of a welle Pat euermore out reþnyng es And þe welle neuer þe les And so verrely he tolde	12475 fol. 73r col. 1
Herde neuer mon zonge ny olde So kyndely goddes werkes telle Pe meister doun for wondir felle] Honourynge him he fel him vndir	12480
Pat al þe folke on him gon wondir Whenne Ioseph herde he ran blyue And wende þe maistir were of lyue As oþer þer tofome were Pat mys to ihesu hem bere	12480

- 12452 lore] lawe B.  
 12455 talus] talking CFG; speche Add.  
 12457 mannes] mens B.  
 12459 þat] þe B.  
 12460 was] nas L.  
 12461 he was] was he B.  
 12462 A] Pe B.  
 12464 stood] was B. &] þat B.  
 12466 þingis] þing B.  
 12467 hit him] hym yt L.  
 12470 neuer] is neuer B.  
 12472 mon] non B.  
 12473 werkes] werkys to L; wordis B.  
 12474 doun] did B.  
 12475 he fel] he no fel H.  
 12476 folke] scole L. on . . . gon] had grete B.  
 12477 blyue] swiþe B.  
 12478 And] He B. were] had ben B. of] on LB.  
 12479 tofome] before B.

- Pe maister seide to Ioseph 3erne  
 Pou brougtest not a childe to lerne  
 But maistir is he al ful *parfite*  
 Perof may no man him quyte 12484
- P**en flitted þei to a toun 12487  
 Pat called was capharnaoun  
 Pere woned Ioseph & marye  
 For to fle þe iewis enuye 12490  
 A burgeis woned in þat cite  
 Pat Ioseph hett was riche of fe  
 He had ben seke mony a day  
 And ded þo in his bed he lay  
 Whenne ihesu herde þat woful chere 12495  
 In þat cite so mychel bere  
 He had þerof ful greet pite  
 And þus to Ioseph mened he  
 Wherefore Ioseph seide ihesu now  
 To þis man þat het as þou 12500  
 Ne dost þou grace or bounte none  
 What bounte he seide haue I in wone  
 Ihesu seide þou hast ful gode  
 Take & bere to him þi hode  
 On his face þou hit lay 12505  
 And þerwip to him þus say  
 Ihesu he shal saue þe  
 And soone shal he saued be  
 Ioseph took þis *commaundement*  
 And to þe dede cors he went 12510  
 His hode he leide on his face  
 And ihesu sent him soone his grace  
 Vnneþis had he hit on leide  
 And þo forseide wordis seide

12482 a] þis B.

12483 is . . . al] he is B.

12485-86 *om.* CAddGHTLB.12494 þo] þere B. his] *om.* B. he] *om.* B.

12495 woful] rewfull B.

12496 þat] þe B.

12501 or] nor T; ne LB.

12502 in] in my L.

12506 to . . . þus] þus to him TL. þus] *om.* B.

12509 took] takeþ B. þis] his L.

12510 þe] þis B.

12512 And] *om.* B.

12513 on] on hym B.

12514 þo] þe B.

- Whenne þat cors boun to bere 12515  
 Roos vp al hool & fere
- // Not longe dwelled þei þere so fol. 73r col. 2  
 But to bedleem flitted þo  
 Pere wiþ ihesu woned þai  
 Ioseph calde him on a day 12520  
 His eldest sone hette Iame  
 And sende him to þe 3ard bi name  
 For to gider hem sum cale  
 And ihesu aftir stilly stale  
 Ioseph & mary vnwitonde 12525  
 Whil þei were þat cool gederonde  
 An edder sprong out of þe sond  
 And stong iame in his riȝt hond  
 He was hurt selly sore  
 Ruly he gan to crye & rore 12530  
 He swal so faste & wondirlye  
 Pat almost bigan he for to dye  
 For bitternes doun he him leide  
 And ofte weylawey he seide  
 Myn honde is stongen bitturly 12535  
 Whenne ihesu herde þis reuful cry  
 Pat þis wrecche Iames made  
 To him he zede wiþouten abade  
 Dide he þere noon oþere gyn  
 But hent his hond & blew þerIn 12540  
 So he made al hool his hond  
 Deed byside þe worm þei fond

**W**henne Ioseph was wont to wende  
 To gestenyng wiþ any frende

- 12515 þat] þe B. cors] bodi F. boun] was boun L; gan B.  
 12516 Roos] Hyt rose L; And ros B. al] om. B.  
 12518 flitted] flite þay B.  
 12520 him] to hym B.  
 12521 hette] þat hight B.  
 12522 sende] sayde to B. þe] om. B.  
 12523 hem] hym B.  
 12526 þat] þe B.  
 12529 selly] felly B.  
 12530 Ruly . . . gan] He began B.  
 12532 bigan . . . for] he gan B.  
 12533 doun . . . him] he hym doun B.  
 12536 þis] his TL; þat B. reuful] dolfull B.  
 12539 gyn] Iynne L; þan B.  
 12540 hent] toke B.  
 12541 So] Keland CFG. he made] made he B.

His sones went wiþ him boun	12545
Iame Ioseph Iude & symeoun	
Wiþ <i>him</i> went als his douzteres two	
Mary wiþ ihesu coom also	
And wiþ hir mary cleophe	
Pat oon was of þe sistres þre	12550
Two sistres had oure lady we fynde	
As we shul aftir make mynde	
Whenne þis meyne was gedered samen	
Alle hem wantide goostly gamen	
Til ihesu was comen in place	12555
To 3yue <i>him</i> blessing of his face	
Ar he wiþ hem were set in sete	fol. 73v col. 1
Wolde þei nouþer drynke nor ete	
Ny breke her breed nor messe taste	
Til he were to hem comen in haste	12560
And til he were among hem lad	
And wiþ his benysoun hem bad	
If he were fro hem þat tyde	
Til he coom alle shulde abyde	
Whenne he shulde to meteshipe go	12565
Mary Ioseph his breþere also	
Iosephs sones as I seide 3ore	
Alle felowshipe him bore	
Þe folk <i>him</i> helde day & nyzt	
Bifore hem as a candel brizt	12570
Þei him loued & doutid ay	
And where he slepte nyzt or day	

12547-48 *reversed in Add.*

12547 als] *om.* B. two] ij<sup>o</sup> L.

12549 hir] hym B.

12550 þe] þo TL. þre] iij<sup>e</sup> L.

12551 Two] ij<sup>o</sup> L.

12552 mynde] in myde B.

12553 was] were B.

12554 hem] þay B.

12556 *him*] hem B. face] grace B.

12558 nor] ne L.

12559 her] *om.* B. nor] ne LB.

12560 to . . . comen] com to hem B.

12562 his] *om.* T. benysoun] hye blissing B. bad] fed B.

12563 hem] home TL.

12564 coom . . . shulde] were come þey wolde B.

12565 meteshipe] mete LB.

12566 also] as also, as *cancelled* L.

12567 3ore] ore B.

12570 hem] hym B.

12572 And] Or B.

- Pe clerenesse of goddis lizt  
 Shoone on *him* no *sonne* so brizt  
 Pe soþe hit is as I zow say 12575  
 We fynde on slepe he lay
- // Mony are his childehede I of tolde  
 Done ar he were twelue zeer olde  
 Now of *somme* shul ze here  
 Done *whenne* he was of twelue zere 12580  
 As luk seip vs þe gospellere  
 Pat trewe witnes is wont to bere  
 In ierusalem þat hiȝe cite  
 At a feest was greet semble  
 Alle þe gode men coom þat day 12585  
 Mary & Ioseph were not away  
 Her frendis wiþ hem þider souzt  
 ȝonge ihesu wiþ hem þei brouzt  
 Whil þis feest was lastonde  
 Euer were þei þere dwellonde 12590  
 Whenne hit was done hoom þei went  
 And forzat ihesu wiþouten tent  
 At þe outcomynge of þe gate  
 He turned aȝeyn þei *him* forzate  
 Vnto þe iewis folke he zede 12595  
 And loked on bokis of her lede  
 Disputyng among hem he sat fol. 73v col. 2  
 And þei *him* vnswered mony what  
 Alle þat in þat folk were stad  
 For wondir of his witt were mad 12600  
 Of þis childe þat was so zonge  
 Aȝeyn his resoun had no man tonge

12574 no] as B. so] *om.* B.12575-76 *om.* FAdd.12575 hit] *om.* B.

12577 his] þe B.

12578 Done ar] Or þat B. twelue] xij L.

12579-80 *om.* F.

12579 ze] we B.

12580 *whenne*] are Add. of] *om.* B. twelue] xij L.12581 vs] *om.* B.12584 semble] *solempnite* B.12593 *om.* B.

12595 folke] bokis B.

12596 of] on B.

12597 among hem] hem among B.

12599 in . . . folk] folke þerin B.

12601 Of] Aȝen B.

12602 no man] þay no B.

- Among þese maystris þus was he ay  
 Til mary had made hir iourmay  
 Þenne firste on him þouȝte sho 12605  
 But wist she neuer what to do  
 Þei hem biþouȝte in certeyne  
 Ioseph & mary turned azeyne  
 To seke him þere his frendis wiþ  
 Oueral aboute in þat kip 12610  
 So longe had mary aboute gone  
 Pat wery was she lip & bone  
 And him she dred wondir sore  
 And was aferde in hert þe more
- // Into þe scole she coom goonde 12615  
 And greet gederynge þerInne fonde  
 Of wyse maistris of þat lawe  
 Wiþ hem sittynge ihesu she sawe  
 Þe best maystris of þat toun  
 He ȝaf hem alle redy resoun 12620  
 His modir seide to him þus  
 Leue sone why hastou fered vs  
 Þi fadir & I mony weyes  
 Han þe souȝte þese þre dayes  
 Wiþ heuy hert & droupynge chere 12625  
 Whi didest þou þus leof & dere  
 He seide modir why souȝt ȝe me  
 Wherfore shulde ȝe mournynge be  
 Wite ȝe not þat I most do  
 Þing þat falleþ my fadir to 12630  
 What he of þese wordis ment  
 Þe[i] wiste not fully þe entent

- 12603 þese] his T; this, t *superscript* B. þus] *om.* B.  
 12612 she] Mary B.  
 12614 *om.* B.  
 12615 coom] gon *cancelled*, com *superscript with a caret* L.  
 12616 And] A B. þerInne] þere sche B.  
 12617 þat] þe B.  
 12619 best maystris] grettest mayster B.  
 12620 resoun] respon B.  
 12622 fered] gloppened CFAAddG.  
 12624 þre] iij<sup>e</sup> L.  
 12625 droupynge] weping B.  
 12626 leof &] my leff B.  
 12628 shulde ȝe] shull ȝe in B.  
 12631 *om.* Add. ment] w ment, w *cancelled* L.  
 12632 Þei] Pe H. fully] fulle B.

Fro þenne of ihesu sprong þe nome	
Wiþ his modir he went home	
And bar him as a childe in doute	12635
To fadir & modir for to loute	
How þei wolde lede him was ful eeth	fol. 74r col. 1
Þei went þenne into nazareth	
Al þat euer þei wolde him bidde	
Wiþouten any stryf he didde	12640
In hert stille held his modir ay	
Al þat she herde hym do or say	
He wex in witt as was his wille	
Miȝt no man him fynde wiþ ylle	
Fulde was he wiþ þe holy goost	12645
In nazareth he soiourned moost	
Til ihesu was comen nere	
To þe elde of þritty zere	12648
Þenne him þouȝte tyme þat he	12653
In cristen lay wolde baptised be	
Wiþ cristen lawe þe troupe to sprede	12655
Perof hereaftir shul we rede	
But ar I þerof to telle bigyn	
I shal ȝow telle more of his kyn	

<b>W</b> henne þat Ioachim was dede	
Anna wiþ hir frendis rede	12660
Was ȝyuen to anoþer husbonde	
A douȝty mon of þat londe	
Cleophas was his name	
Riche of good dede & fame	
Soone wiþ hir a douȝtir he gat	12665
Pat mary as hir sister hat	

12633–34 *reversed in Add.*

12633 Fro] *om.* B.

12637–38 *reversed in Add.*

12637 was ful] it was B.

12638 þenne] hem B.

12644 him fynde] fynde hym B.

12645 was he] he was B.

12648 elde] age B. þritty] xxx<sup>u</sup> L; xxx F; twenty Add.

12649–52 *om.* CAddGHTLB.

12655 Wiþ] In B. troupe] tretys B. sprede] spede B.

12656 hereaftir] afftir B.

12657 I] we B. to telle] *om.* B.

12658 ȝow telle] speke B.

12662 douȝty] noble B.

12664 of . . . &] & also of grete B.

12666 hir] his L.

- A mon in mariage hir toke  
 Alpheus het as seiþ þe boke  
 Two sones bi hir had alpheus  
 Pat was Ioseph & Iacobus 12670  
 Pis Iacob þat I telle of now  
 Was cald þe broþer of Ihesu  
 Ihesu broþer calde was he  
 For sibrede worshepe & b[on]te 12674  
 Holy lyf he led alwayes 12677  
 Fro he was born þe story sayes  
 He dronke neuer cider ny wyne  
 Ne neuer wered cloop of lyne 12680  
 Flesshe eet he neuer of al & alle  
 He fyned neuer on god to calle  
 Him þouȝte himself neuer wery fol. 74r col. 2  
 On god on knees for to cry  
 His knees þerof were bollen so 12685  
 Pat vnnepis myȝte he go  
 Aftir coom þat tyme men wende  
 He were þat crist þat shulde be sende  
 Pis ilke Iacob þat I of telle  
 As he stood on a day to spelle 12690  
 In ierusalem was he slone  
 His soule anoon to heuen did gone
- // Whenne he was deed pis cleophas  
 Anna was ȝyuen to salomas  
 She wex wiþ childe & bar in hyȝe  
 A mayden childe hett marye 12695

12668 Alpheus het] Hight Alpheus B.

12669 Two] ij<sup>o</sup> L; Four B.

After l. 12670, B adds:

Symon & Iude were oþer two

Pre were postils with god to go.

12673 om. B. broþer] brothir, first stroke of w written and cancelled L.

12674 sibrede] synbred B. worshepe] lykenes B. bonte] bewte HTLB.

After l. 12674, B adds: Ihesu most lyke was he.

12675-76 om. FHTLB.

12678 þe] as þe B.

12680 neuer . . . cloop] werd cloþe þat was B.

12681 he] om. T.

12682 fyned] sesid B.

12684 On] To LB.

12687-88 om. F.

12687 Aftir] Affore B.

12696 hett] þat hight B.



She was 3yuen to zebedee  
 A douzty man of galile  
 Of hir were born gode childre twey  
 Miche[*l*] iame þat is to sey 12700  
 Whiche kyng heroude dide to slo  
 Þe toþer broþer of þese two  
 Was seynt Ion þe euangelist  
 Þat wel was loued wiþ ihesu cryst  
 For his mychel douzty dede 12705  
 And for he lyued in maydenhede  
 Alle þe apostlis he hem past  
 Pourȝe his maydenhede stidfast  
 In feloushipe was he ihes[*u*] nest  
 And lay & slept on his brest 12710  
 And say þe priuutees ful euen  
 Moo þen any man kan neuen

- 
- 12698 douzty] noble B.  
 12699 gode] *om.* B.  
 12700 Michel] Miche H. iame] Iacob B.  
 12701 to] *om.* B.  
 12702 two] ij<sup>o</sup> L.  
 12703 euangelist] vangelyst L.  
 12705 mychel douzty] doghty & noble B.  
 12709 he] *om.* L. ihesu] ihesc H.  
 12710 And] He B. &] on L. slept] slepe LB. on] vpon B.  
 12711 ful euen] of hevyn B.

## EXPLANATORY NOTES

The general intention behind the abbreviated references was to devise forms both brief and clear. The following list expands the contracted forms with a view to identification and location in the Bibliography, where complete publication details can be found.

### LIST OF ABBREVIATIONS

- Chester Plays* — *The Chester Mystery Cycle*. Lumiansky, R. M., and David Mills, eds.
- CM* — *Cursor Mundi*. Morris, Richard, ed.
- Court of Sapience* — Spindler, Robert, ed.
- De Nativ. Mariae* — Amann, Emile, ed. *Le Protévangile de Jacques*.
- Elucid.* — *Elucidarium*. Honorius Augustodunensis.
- Grosseteste — *Le Château d'amour de Robert Grosseteste*. Murray, J., ed.
- Hennecke, *NT Apocrypha* — Hennecke, E., and W. Schneemelcher, eds. *New Testament Apocrypha*.
- Herman's Bible — *La Bible von Herman de Valenciennes*.
- Hist. Schol.* — *Historia Scholastica*. Petrus Comestor.
- Horrall, *SVCM* — Horrall, Sarah M., ed. *The Southern Version of Cursor Mundi*.
- Leg. Aur.* — *Legenda Aurea*. Jacobus a Voragine.
- Lud. Cov.* — *Ludus Coventriae*. Block, K. S., ed.
- Lydgate, *Life of Our Lady* — Lydgate, John. *Life of Our Lady*. Lauritis, J. A., ed.
- Metrical Life* — *The Metrical Life of Christ*. Sauer, Walter, ed.
- Mirk's Festial* — Mirk, John. *Mirk's Festial*. Erbe, T., ed.
- New Cath. Enc.* — *New Catholic Encyclopedia* (1967 ed.).
- OED* — Oxford English Dictionary.
- Opus Imperf.* — *Opus Imperfectum in Matthaëum*. Pseudo-Chrysostom.
- PG* — *Patrologia Graeca*.
- Piers Plowman* — *The Vision of William Concerning Piers the Plowman*. Langland, William. Skeat, W. W., ed.
- PL* — *Patrologia Latina*.
- Protevangeliem* — *Le Protévangile de Jacques*. Amann, Emile, ed.
- Pseudo-Matt.* — *Pseudo-Matthaei Evangelium*. Tischendorf, K. von, ed. *Evangelia Apocrypha*.
- Sajavaara, *ME Trans.* — Sajavaara, Kari, ed., *The Middle English Translations of Robert Grosseteste's Château d'amour*.
- SE Nativity* — *The South-English Nativity of Mary and Christ*. Pickering, O. S., ed.
- Stanzaic Life* — *A Stanzaic Life of Christ*. Foster, Frances A., ed.
- The Three Kings of Cologne* — Horstmann, C., ed.
- Traver, *Four Daughters* — Traver, Hope. *The Four Daughters of God*.
- Wace — Wace. *L'Établissement de la fête de la conception Notre Dame*.

## NOTES

- 9229–12712 The section of the *CM* edited here corresponds to the summary of contents presented in ll. 151–66.
- 9232 The “fyueþe elde” extended from the Babylonian captivity to the birth and early manhood of Christ.
- 9233–64 Except for a few minor additions, the genealogy is based on *Matt.* 1:11–17.
- 9244 Neither Matthew’s genealogy (1:15) nor *Num.* 3:32 gives an alternate name for Eleazar. Levi comes from *Luc.* 3:24.
- 9246–51 *Matt.* 1:15 lists only Mathan. JACOBUS A VORAGINE, *Leg. Aur.*, Sept. 8, p. 585, citing JOHN DAMASCENE, *De Fide Orthodoxa*, IV 87 (ed. Buytaert, p. 320) identifies Panthar as Levi’s son. Panthar’s brother, however, is Melchi, not Mathan as in *CM*. Perpantera derives from Barpanthar, the father of Joachim in *Leg. Aur.*
- 9260–62 The claim of sixty generations between Adam and Christ is difficult to verify. *Matt.* 1:17 puts the total number of generations between Abraham and Christ at forty-two. *Gen.* 5:4–31 and 11:10–27 list twenty generations from Adam to Abraham inclusive. Possibly the poet felt that Abraham was counted twice in these combined reckonings and that Adam should not have been included since he was not the product of human generation. This would reduce the total to sixty.
- 9265–347 The immediate source is Herman’s *Bible*, ll. 2685–2742a. See also the edition by Ina SPIELE, *Li Romanz de Dieu et de sa mere* (Leyden, 1975).
- 9269–72 *Is.* 11:1–2.
- 9273–74 F’s “atte sulde bringe vs alle to rest” (l. 9272) radically alters the sense of the line and so requires the extra couplet.
- 9281–86 The ultimate debt is to *Is.* 7:14.
- 9287–88 The definition is not in Herman’s *Bible*.
- 9289–91 MSS CFGT support the more familiar “milk and honey” combination as opposed to “Burre et miel” (Herman’s *Bible*, l. 2703), and “Butyrum et mel” (*Is.* 7:15). Lines 9290–91 are derived from “Que ert biens et qu’est mals, n’en volra pas douter,” Herman’s *Bible*, l. 2704, which is based on *Is.* 7:15: “ut sciat reprobare malum, et eligere bonum.”
- Christ’s uncanonical milk and honey diet is puzzling, however. The context is not the traditional one of prosperity, abundance, or fertility, as in *Deut.* 32:13–14; *Ex.* 3:8, 17; 13:5; *Lev.* 20:24; *Ier.* 11:5; *Ezek.* 20:6. Instead these symbolic foods are employed in connection with distinguishing “þe wicke [and] þe good,” a usage for which I can find no parallel. Nor does Penna’s commentary on the *Isaiah* passage shed any light on the problem: “Probably the reference is not to the awareness of ethical distinctions, but simply . . . to the child’s learning to know which food he likes, after being weaned at the age of two or three” (“*Isaiah*” in *A New Catholic Commentary on Holy Scripture*, p. 576).
- 9294 Much closer to “Quis audivit unquam tale?” in *Is.* 66:8 than to “N’oï mais si parler,/Aucuns fors rois naistra, nel volt del tot mostrer” in Herman’s *Bible*, ll. 2705–06.
- 9297–302 A close rendering of Herman’s *Bible*, ll. 2707–11. The promise of a written legacy does not appear in *Isaiah*. In l. 9298 both the positive “openli” (F) and the comparative “opinliker” (CGHTLB) are possible.
- 9306 “vos fix ert contraire,” Herman’s *Bible*, l. 2712.
- 9313–17 Most of these designations are in Herman’s *Bible*, ll. 2718–21. “God of strengþe” (l. 9315), however, seems less indebted to “mout par ert redoutés,”

- Herman's *Bible*, l. 2721, than to "Deus, Fortis," *Is.* 9:6. Here, as in l. 9294, the *CM* poet shows a readiness to work closely with more than one source at a time.
- 9318 Probably a return to Herman's *Bible*, whose "empires" (l. 2723) is closer to "regne" (l. 9318) than is "paciis" (*Is.* 9:7).
- 9328 Herman's *Bible*, l. 2728 and *Is.* 11:1–2.
- 9329 Herman's *Bible*, l. 2730 identifies the maiden as "Marie." The *CM* poet does not reproduce the play on words found in Herman's *Bible*, l. 2729: "chele verge le vierge senefie."
- 9332 The notion of envy is from Herman's *Bible*, l. 2732: "Et avra un enfant dont tout aront envie."
- 9333–38 A close translation of Herman's *Bible*, ll. 2734–37, including the erroneous attribution of the prophecy to Jeremiah. See note on ll. 9341–46 below.
- 9339 This accusation of spiritual blindness is not found in Herman, whose tone at this point is closer to impatience than to condemnation: "Ne sés tu que j'ai dit? Escoute!" (l. 2738).
- 9341–46 Herman's *Bible*, ll. 2737–42. The prophecy about the end of anointed kings, here attributed to Jeremiah, was usually credited to Daniel. See *Piers Plowman* B xviii 109; the "Adoration of the Magi" in *Chester Plays*, VIII 297–301; and *The Three Kings of Cologne*, 16/1–2. Although derived from *Dan.* 9:24, the wording of the prophecy comes from PSEUDO-AUGUSTINE, *Contra Judaeos*, PL XLII 1124.
- 9349–51 The poet here lays particular emphasis on the Jews' unwillingness to believe. The corresponding passage in Herman's *Bible*, ll. 2746–47 is essentially transitional in character and makes no reference to disbelief or sorrow.
- 9353–66 The abrupt change in subject matter, from the disbelief of the Jews to Mary, is more smoothly managed in Herman's *Bible*, ll. 2744–51. Although the printed text of Herman reads "de mirre si dent" (l. 2759) and *CM* reads "yuory" (l. 9360), the latter reading is among the variants cited in Herman's *Bible*, III, p. 32n. The catalogue of Mary's attributes is taken directly from Herman's *Bible*, ll. 2753–62, with occasional minor omissions and changes in the order. Such flattering comparisons are regularly found in courtly love writings of the period. See M. S. LURIA and R. L. HOFFMAN, eds., *Middle English Lyrics*, nos. 24, 26, 27, 29, 33, 43. The influence of the *Song of Songs* is also clear. See *Cant.* 1:2, 14; 2:2; 4:1–2, 10–11; 7:4. "A Salutacioun to vre Lady," in C. HORSTMANN, ed., *Minor Poems of the Vernon Manuscript*, pp. 121–31, similarly lauds such parts of the Virgin as her thumbs, womb, back, maidenhead, knees, toes, and entrails. As Morris (*CM*, VI xlv) observes, ll. 9362–64 are unacceptable as they stand in MSS HTLB. The intended sense is surely that the rose is as different from the thorn (bush) that produced it as Mary is from her stock, the Jews. MS C is clearest:

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

- 9365–66 Closely translated from Herman's *Bible*, ll. 2755–56, but positioned after the description of Mary, not before, as in the source.
- 9367ff. The preceding lines on Mary, in particular l. 9366, suggest that Mary, not Christ, will be the focus of attention. The explanation for the abrupt change to a different subject is that the *CM* poet now abandons Herman, whose course is clear — "Or dirai d'une dame et de son grant parage" (l. 2747) — in favour of Robert Grosseteste, whose *Le Château d'amour* provided the theological debate

among the Four Daughters of God concerning Christ's birth. Grosseteste will be the closely-followed source for almost the next thousand lines. The edition cited will be that of J. MURRAY (Paris, 1918). The transitional passage (ll. 9367–80) appears to originate with the *CM* poet.

9381–82 The initial use of Grosseteste in this New Testament section illustrates the *CM* poet's tendency to compress if he is not translating faithfully:

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

These lines were used in the Old Testament portion of *CM* (ll. 701–05) but in an accurate translation. In the present passage, further compression is achieved by omitting Grosseteste's supporting reference (l. 54) to *Is.* 30:26 concerning present-day diminished brightness. Sarah HORRALL's note to ll. 701–10 (*SVCM* I) mentions both the earlier and present debt to Grosseteste and also provides excellent references to other occurrences of the theme of the loss of brightness.

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

9385, 9387 Grosseteste's charge that Adam and Eve forfeited Paradise "par folage" (l. 59) is not repeated by the *CM* poet who seems disinclined to censure. Cf. ll. 9415–18.

9391–94 A good example of the line-for-line translation technique often adopted by the *CM* poet. Grosseteste reads:

Kant Deu le mund fet aveit,  
 Si ke nule rien n'i failleit,  
 Bestes, arbres, erbe ne fruit  
 Chescun solum ceo ke il fut. (ll. 67–70)

9396 Ultimately from *Gen.* 1:24–31 but, more immediately, Grosseteste, l. 74: "Tud au derrain Adam criad."

9400 A faithful rendering of Grosseteste, l. 77, but omitting the important conclusion: "Crea sa alme" (l. 78). An early Middle English version of *Le Châteaue d'amour*, the *Myroure of Lewed Men* (Sajavaara, *ME Trans.*), makes explicit the spiritual basis of the "imaging nostram": "in saul make him lik to the haly trinite" (l. 36). Horrall (*SVCM*, n. to ll. 319–22) remarks that Augustine had pointed out the "threeness" of man's soul as *memoria*, *intelligentia*, and *voluntas*. The poet previously summarized this theory as

His godhede is in trynite  
 Pe soule haþ propur þinges þre. (ll. 561–62)

These are "Menyng" (l. 563), "Vndirstondynge" (l. 565), and "Wisdom . . . in wille" (l. 567).

9404 "slezely" is effective alliteratively and also evokes a sense of mystery not present in the matter-of-fact "Somoil en lui ad geté," Grosseteste, l. 82.

9415–18 Grosseteste, ll. 95–100, but without the censure of "par folie/. . . par orgoil" (ll. 98–99). The idea also receives expression in AUGUSTINE, *De Civitate Dei* XXII 1, *PL* XLI 752; MILTON, *Paradise Lost* II 832–35; the fourteenth-century *Stanzaic Life of Christ*, ll. 4001–12; and *Mirk's Festial*, 290/31–33.

- 9427–34 The account in *Gen.* 2:16–17 is not so precisely legalistic as here claimed. The relevant phrasing is “praecipitque ei dicens: ‘Ex omni ligno paradisi comede; de ligno autem scientiae boni et mali ne comedas . . .’” In Grosseteste the laws are termed “natureus” (l. 114) and “positive” (l. 118). Concerning natural law, Grosseteste explained: “Rationalis igitur creatura considerata in statu conditionis suae incorrupto non eget aliqua lege exterius scripta.” Of positive law he remarked: “Ratio probandae et consummandae perfectae obedientiae consistet in observantia mandatorum indifferentium in se ipsis carentium ratione.” Both opinions are cited by Murray in *Le Château d’amour*, pp. 172–73, n. to ll. 114–18, from Grosseteste’s *De Cessatione Legalium*, pp. 74, 78. Natural law was regarded as discernible by human reason alone, divine positive law only through revelation. See P. K. MEAGHER, “Law, Divine Positive,” *New Cath. Enc.*, and AQUINAS, *Summa Theologica*, Qu. 91, Art. 2:1–11, and Qu. 94. For a discussion of Grosseteste and law, see John A. ALFORD, “Literature and Law in Medieval England,” especially pp. 943–44.
- 9437–38 Grosseteste, ll. 122–24, and *Gen.* 2:17.
- 9439–42 Grosseteste, ll. 125–28. The promise, not stated in *Genesis*, can be inferred by combining 1:26, 28, and 2:16–17.
- 9443 “La Saisine est la possession d’une terre, d’une chose, d’un droit”; see Grosseteste, p. 173, n. to l. 166.
- 9458–60 The affirmative here, and in MSS TLB, is not psychologically consistent with the enormity of Adam’s transgression. The corresponding lines in Grosseteste, ll. 146–48, are interrogative, as they are in MSS CG.
- 9461–72 These lines, corresponding to Grosseteste, ll. 151–64, emphasize the gravity of the sinful act. They are found in MSS CG, but not in HTLB.
- 9477–78 The omitted lines, based on Grosseteste, ll. 166–68, round out the discussion of Adam’s crime in feudal legal terms and argue for the appropriateness of the loss of Paradise, according to current feudal law.
- 9480–83 Whereas in Grosseteste the thralldom is to sin (“a le pechié,” l. 170), in *CM* it is to “sathanas” (l. 9482).
- 9493–94 These lines occur only in HTLB and are probably spurious, as they do not correspond to anything in Grosseteste.
- 9505–08 These lines, found only in CG, include a third law, given to Moses on Mount Sinai. See Grosseteste, ll. 193–96.
- 9516 The poet here identifies his source. ROBERT MANNYNG OF BRUNNE also refers to “Grostet/Of Lynkolne” as “Seynt Roberd,” in *Handlyng Synne* I 4740–42. Grosseteste was never canonized although his canonization was proposed in 1280, 1286, 1288, and 1307. See Sajavaara, *ME Trans.*, p. 31 n., and Grosseteste, p. 15.
- 9517–752 The beginning of the debate among the Four Daughters of God is signalled calligraphically by the flourished initial “H” at l. 9517.
- By the tenth century A.D., “Misericordia et veritas obviaverunt sibi; iustitia et pax osculatae sunt” (*Ps.* 84:11) was developed in Midrashic writings into an allegorical debate on the creation of man. With Hugh of St. Victor (1097–1141) the argument shifted to the redemption of mankind; see *idem*, *Miscellanea*, *PL* CLXXVII 621–25. This rapidly became the more popular of the two versions. Bernard of Clairvaux (1091–1153) altered Hugh’s settlement, man’s confession and repentance, to the substitution of Christ for sinful man; see BERNARD OF CLAIRVAUX, “In Festo Annuntiationis Beatae Mariae Virginis: Sermo I,” *PL* CLXXXIII 383–90. Bonaventure (ca. 1217–74) and Grosseteste (ca. 1175–1253)

also helped to establish and popularize this form of the debate. The subject receives extensive study in Traver, *Four Daughters*. For a more recent bibliography see Tony HUNT, "The Four Daughters of God".

The Four Daughters *topos* was very popular in the Middle Ages and appears variously in Lydgate, *Life of Our Lady*, II 1–350; *The Early English Versions of the Gesta Romanorum*, ed. F. MADDEN and S.J.H. HERRTAGE, ch. 34; *Vices and Virtues*, ed. F. HOLTHAUSEN, pp. 113–17; "Salutation and Conception," in *Lud. Cov.*, 99/49–103/188; *Piers Plowman*, B xviii 112ff.; *Court of Sapience*, I 176–896. The source here is Grosseteste, 205–456.

- 9520 MSS GHTLB make the son an only child, thereby creating an apparent contradiction of l. 9529, which states that the King also had four daughters. Grosseteste and CM MS C avoid the difficulty altogether through formulations that are not mutually exclusive: "un fiz aveit" (l. 207) and "Quatre filles out" (l. 217). Considered theologically, the problem is less troublesome. Both Christ and the daughters are "of" the Father, the former by way of emanation, the latter as attributes. Such theological subtleties are disregarded, however, in the allegorical representation in the interests of simplicity and immediacy. The *Court of Sapience* explains the significance of the son thus: "Hys son ys Cryst" (l. 418).
- 9529 "hys doughtres in degree/Byn vertues foure annexyd to hys godhede"; see *Court of Sapience*, ll. 418–19.
- 9533 The scribe of MS T repeated the "s" in "zifits" and so produced the erroneous pronoun "she."
- 9544ff. Mercy, Truth, Justice, and Peace are the customary names and number involved in the debate. Occasionally extra characters, such as the Devil and Sapience, were added. See Traver, *Four Daughters*, p. 49.
- 9551 "Hys seruaunt ys olde Adam," *Court of Sapience*, l. 420.
- 9567–94 Mercy's entire speech is closely translated from Grosseteste, ll. 255–82.
- 9590 This line is not in Grosseteste.
- 9596–97 In Grosseteste, ll. 295–96, Truth emphasizes her filial relationship to the Father, just as Mercy does earlier in ll. 255–56. CM omits the later instance.
- 9621–80 Largely a line-for-line translation of Grosseteste, ll. 311–70.
- 9632 CM omits Peace; Grosseteste, l. 322.
- 9655–56 In reverse order in Grosseteste, ll. 342–43.
- 9679–80 The rhyme words in MSS CG are "sothfastnes/reuthnes" and "sothfastnes/rightwisnes" respectively. Grosseteste has "Mes sanz Pès e sanz Pitè" (l. 370). HTLB substitute "pees" for "reuthnes."
- 9682 CM omits Peace's opening remarks about her filial relationship to the Father (Grosseteste, ll. 373–74) and her complaint that Truth and Justice passed judgement without consulting Peace and Mercy (Grosseteste, ll. 376–84). The remainder of Peace's argument is a faithful translation of Grosseteste, ll. 385–424.
- 9728 CM omits "De tun sanc," Grosseteste, l. 432.
- 9729–30 Grosseteste, ll. 433–34, but in reverse order.
- 9731–33 Grosseteste, ll. 435–36. The idea is also found in *Elucid.* (*L'Elucidarium et les lucidaires*, ed. Yves LEFÈVRE, I 115–19), where the Son's role in creation is expressed thus: "Dei dicere est Verbo, id est in Filio, omnia creare ut dicitur: 'Omnia in sapientia fecisti,'" *Elucid.* I 18. Cf. "Dei Filius, per quem omnia. . ." I 118.
- 9753–816 Grosseteste, ll. 457–96.
- 9761–62 Cf. AUGUSTINE, *Quaestiones ex Novo Testamento: Appendix*, PL XXXV 2280.

9771-94 The explanation of why neither angel nor man could ransom mankind is not found in Grosseteste, who merely states its impossibility, ll. 475-76. Cf. the explanation offered in *Meditations on the Supper of Our Lord*, ed. J. M. COWPER, ll. 1126-28:

He [God] myȝt ha sent an angel to saue vs here,  
But þan of oure saluacyun we shulde nat þanke hym,  
But calle þe aungel sauer of alle man kyn.

The *CM* poet's source, however, is *Elucid.*, I 115-16. On the possibility of angelic redemption, ll. 9771-79, Honorius says: "Si angelus hominem redemisset, tunc illius et servus esset; homo autem sic restitui debuit, ut aequalis angelis esset. Et aliud operat: angelus in sui natura invalidus erat hominem redimere; si autem homo fieret, minus posset" (I 115). The argument of ll. 9783-88 is based on *Elucid.*, I 116: "de suo enim genere esse debuit, qui pro homine satisfaceret."

9807 The "Nonante e noef," Grosseteste, l. 487, is left vague. Cf. *Matt.* 18:12; *Luc.* 15:4.

9811 The original reading of "lord" was probably "hird" (Grosseteste, "Pastur," l. 489). This was corrupted to "bird" in CG. However, "lord," as in HTLB, appears in Grosseteste, l. 490, as "Seignur."

9815 "li cuer crever," Grosseteste, l. 495.

9817-76 Grosseteste, ll. 499-568.

9817ff. Of the ten prophets listed in Grosseteste, ll. 499-508, the *CM* poet retains only Isaiah.

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

9821-25 The designations, ultimately from *Is.* 9:6 but more immediately from Grosseteste, ll. 513-16, occurred earlier in *CM*, ll. 9314-17, where Herman's *Bible* (ll. 2718-21) was the direct source.

H's "T" (l. 9821) should read "he," as in CGTL. The scribe's eye may have caught the repeated "T" (ll. 9816-17) a few lines above where he was copying.

9846 A substitution for the statement in Grosseteste, l. 536, that such aberrations are "monstres." CG translate Grosseteste's line, "Mes monstres seient apelez," as "Bot monstres moht man call þam like." The purpose of the illustration is to enhance the mysterious nature of Christ who "Bothe is god & mon," l. 9859.

9853-54 G preserves the original reading of l. 9853: "And stedfast horis and oper tolíke"; cf. Grosseteste, l. 543: "E pus fust verrai cheval." HTLB's "beestes" is a generalization.

9858 "I haue of tolde" in HTLB replaces "Ke Ysaie ad nuncié," Grosseteste, l. 549. The *Isaiah* reading is preserved in MSS CG.

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

9877-78 These lines are found only in MS C and do not correspond to anything in Grosseteste.

9879-10094 The Castle of Love section closely follows Grosseteste, ll. 571-788. The suggestion for the allegory derives from *Luc.* 10:38, whose "castellum"/village was translated as "castle," and "mulier"/woman was interpreted as "virgin," thus prompting the depiction of the incarnation as an entering into a castle. See ANSELM, "Quoddam, id est singulare castellum fuit virgo Maria," in "De Conceptu Virginali: Homilia ix," *PL* CLVIII 646, and AILRED OF RIEVAULX, "Audacter enim dico, quia nisi beata Maria hoc castellum praeprasset in se . . .," in "In



Assumptione Beatae Mariae: Sermo xvii," *PL CXC* 303. On the history of the castle allegory, see G. R. OWST, *Literature and Pulpit in Medieval England*, pp. 77–85, and Sajavaara, *ME Trans.*, pp. 91–99. The latter notes (p. 93): "No direct source for Grosseteste's castle has been found."

9884 Grosseteste, l. 576 — "N'ad regard de ses enemis" — suggests that the correct reading is "enmye" (GL) rather than "enuye" (HT). The minims in "enmye" could be easily misread.

The *CM* poet omits additional details on the military security of the castle found in Grosseteste, ll. 577–82.

9902 The poet deletes l. 598 of Grosseteste on the brightness of the carnels.

9909–10 These lines, present only in C, do not correspond to anything in Grosseteste.

9920–21 Grosseteste, ll. 613–14, but in reverse order.

9931–34 These lines, present only in CG, stress the snow-white brightness of the castle and correspond to Grosseteste, ll. 625–28.

9942 A couplet on the health-giving properties of the water (Grosseteste, ll. 637–38) has been omitted.

9950–51 Not in Grosseteste. Conversely, the reference to "Le arc du ciel" (Grosseteste, l. 647) does not appear in *CM*.

9953–54 A reversal of Grosseteste, ll. 649–50.

9983 A conflation of Grosseteste, ll. 679–80.

9985–89 As HAENISCH observed (*CM*, p. 29\*), "end," "ende," "endynge," "Good endynge," are misreadings of "Ce est la fei de la Virgine," Grosseteste, l. 681, and "fei est . . . /De tutes vertuz fundament," Grosseteste, ll. 685–86. The *CM* poet, or the scribe of the Old French manuscript he was using, apparently confused "fei"/faith with "fin"/end. Other Middle English translations of *Le Châteaueu d'amour* (see Sajavaara, *ME Trans.*) avoid the error. In *Myroure of Lewed Men*, for example, Green signifies "the treuth of our ladye" (l. 404), and in *Castle of Love*, "pe Maydenes bi-leeue so riht" (l. 777).

9992 Not in Grosseteste.

10006 Grosseteste, l. 703 is omitted.

10009–10 Added by the *CM* poet.

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

10039 A filler by the *CM* poet.

10045–46 A reversal of Grosseteste, ll. 739–40.

10059 "of hir brestes" is much less explicit in Grosseteste, l. 753: "ki surunde."

10062 Grosseteste, l. 756 has "Sur tutes autres beneuree."

10084 A substitution for "Ce est la nostre gareison," Grosseteste, l. 778.

10091–92 An accurate translation of Grosseteste, ll. 785–86: "Par la porte close entra/A l'issir close la lessa." The door metaphor, in turn, derives from an exegetical interpretation of *Ez.* 44:2–3: "Porta haec clausa erit; non aperietur, et vir non transibit per eam, quoniam Dominus Deus Israel ingressus est per eam . . . Princeps ipse sedebit in ea . . . ; per viam portae vestibuli ingredietur, et per viam eius egredietur." See PSEUDO-AUGUSTINE, "Sermo CXCv," *PL XXXIX* 2107, and *Elucid.* I 126. On a more popular theological level, the Expositor in the Chester "Balaam and Balak" play interprets the gate as "that way the Holy Ghost in went,/when God tooke flesh and bloode." See *Chester Plays*, 477/323–24.

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

10095–10122 Grosseteste, ll. 789–820. Line 10095 is a conflation of Grosseteste, ll. 789–91.

- 10102–03 The standard mediaeval trio against whom the good Christian must always fight. Cf. *Piers Plowman*, B xvi 1–45; *Castle of Perseverance* in *Chief Pre-Shakespearean Dramas*, ed. J. Q. ADAMS, *passim*, and “Sayings of St. Bernard: Man’s Three Foes,” in *The Minor Poems of the Vernon Manuscript*, ed. F. J. FURNIVALL, II 515: “mon, þou hast þreo luþer fon, . . . þyn ounne flesch, þe world, þe fend.”
- 10108 MS H’s “to pider” is perhaps defensible but “to” was probably copied from the previous line. The scribe made a similar error less than two lines earlier.
- 10123 Grosseteste has now been abandoned as a source. “Hereþ” is perhaps inspired by “Or entendés,” Herman’s *Bible*, I. 2735, and “Or escoutés,” ll. 2743, 2752, 2763, which begin successive stanzas.
- 10131 Cf. Herman’s *Bible*, I. 2744: “Ne dirai de folie, ne dirai de putage.”
- 10144ff. Mary’s ancestry is not recorded in the Bible “quia consuetudo scripturae dicitur fuisse, ut non mulierum, sed virorum generationis series texeretur” (*Leg. Aur.* Sept. 8, p. 585). *Matt.* 1:1–16 and *Luc.* 3:23–38 trace Christ’s lineage through Joseph.
- The names of Mary’s parents, Joachim and Anna, and legends about them and about the childhood of the Virgin began to circulate in the first century A.D., however. The main texts in the tradition are the Greek *Protevangelium Jacobi* (second century) and the Latin *Gospel of Pseudo-Matthew* and *De Nativitate Mariae* (both eighth or ninth century). For editions of these texts and discussion of their provenance, see K. VON TISCHELDORF, ed., *Evangelia Apocrypha* and Emile AMANN, ed., *Le Protévangile de Jacques*. Later writers known to the *CM* poet, such as Herman de Valenciennes and Wace, use this material in their works.
- George L. Hamilton has suggested that the *CM* poet used an interpolated version of Wace, such as that found in MS Add 15606, as a source for these lines. Close comparison of *CM* with the text of Add 15606, however, shows that this interpolated MS is not the poet’s source. For Hamilton’s suggestion, see his review of G. H. GEROULD’s *Saints’ Legends*, p. 238.
- The poet’s genealogical interest in Mary is scarcely surprising, for he devoted his work to her (ll. 111–15). Perhaps less obvious is the polemical role of the Marian genealogy in countering the calumnious charges against the Virgin’s ancestry and character (that she was ousted from home for shameful conduct and that Jesus was the illegitimate son of a soldier of fortune and a camp-following mother. See ORIGEN, *Contra Celsum*, PG XI, 720–21). Thus the natural desire to supplement the meagre details of canonical scripture went hand-in-hand with the need for an apologetic approach. See A. F. FINDLAY, *Byways in Early Christian Literature*, pp. 148–78; *Protevangelium*, pp. 12–14; and O. CULLMANN, “Infancy Gospels,” in Hennecke, *NT Apocrypha*, I. 363–69.
- 10148–54 Anna’s sister is called “Hismeria” in *Leg. Aur.*, Sept. 8, p. 586, and “Emeria” in Wace 54/3, but if the form of the name in *CM* is closer to that of *Leg. Aur.*, the content and expression incline towards Wace 54/2–7. *Luc.* 1:5 does not go beyond naming John’s parents, Elizabeth and Zachary, except to describe the former as “uxor illius de filiabus Aaron.”
- 10161–98 The poet draws selectively on both Herman’s *Bible* and Wace in this section.
- 10169–70 The couplet, based on Herman’s *Bible*, ll. 2774–75, and concerning the exemplary harmony of Anna and Joachim’s marital life, is found in MSS CG but is missing in HTLB.
- 10178–84 Disagreement exists over what happened to the final third of Joachim’s

offering. Herman's *Bible*, l. 2787a, states unequivocally that it went "au temple meisme." *Pseudo-Matt.* 1.1, *De Nativ. Mariae* 1.2, and *Leg. Aur.*, Sept. 8, p. 587, are equally explicit that Joachim kept it for his own needs. *Protevangelium* 1.1, in turn, specifies that Joachim's gifts were divided only two ways: to God (for personal forgiveness) and to the people. In Wace 10/17-22, almost certainly the poet's source, the third part is returned to Joachim's household.

- 10187-88 Present in MSS CG, missing in HTLB, the couplet corresponds to Herman's *Bible*, ll. 2790-90a, and emphasizes Joachim's great mercy and chastity. MS G preserves the order of the lines in Herman's *Bible*.
- 10190-91 Herman's *Bible*, ll. 2793-94, which includes Solomon as well as Jesse and David in Joachim's lineage.
- 10199ff. The childlessness of Joachim and Anna is variously treated. The *CM* poet clearly regards the couple as having tried, unsuccessfully, to produce offspring. In contrast, Herman's *Bible*, ll. 2799-802, emphasizes their total abstinence from sex: they do not even sleep together. In *De Nativ. Mariae* 1.3, they live in chaste and childless wedlock, but their offering to God of any child He might grant them suggests something less than total abstinence. Similarly, in *Pseudo-Matt.* II.2 Anna's lamentation of her barrenness bespeaks a desire for, and presumably an attempt at having, offspring. Anna bewails her childlessness in *Protevangelium* 2.1, but nothing is said about their conjugal relations. Beginning with a paraphrase of "Vingt anz ensamble converserent" (Wace 11/1), the *CM* poet here turns to the French source which he will follow closely for most of the next seven hundred lines.
- 10203-08 The dedication of the child to God likewise receives varying treatment in the different accounts. The *CM* poet regards the vow as a means of attracting divine help for a problem that has defeated human solutions for twenty years. The dedication is thus presented in Wace 11/3ff. In Herman's *Bible*, ll. 2936ff., the vow is mentioned, without details as to time and motive (as in *De Nativ. Mariae* 1.3), by an angel sent to tell Joachim of his impending fatherhood. In *Pseudo-Matt.* II.2, Anna's vow dates from the beginning of her marriage; the curse of sterility is thus less a factor than the love of God, to whose service the child would be dedicated. Anna's dedication in *Protevangelium* 4.1 takes the different form of a spontaneous thanksgiving in response to the angel's annunciation of the birth to Mary.
- 10214 The winter date is found only in Wace 11/17.
- 10222-29 This passage offers an interesting example of how the *CM* poet utilizes his sources. Line 10222 translates Wace's "Si faisoient lor orison," 11/24. Lines 10223-26, however, are taken from Herman's *Bible*, ll. 2808-12. In ll. 10227-29, the poet returns to Wace, 12/1-3.
- 10233 The patriarch is thus named in Wace 12/7, Herman's *Bible*, l. 2829, and *De Nativ. Mariae* II.1, but in *Pseudo-Matt.* II.1 he is called Ruben and in *Protevangelium* 1.2 Reubel, presumably an error for Ruben. *Leg. Aur.*, Sept. 8, p. 587, does not identify him.
- 10241-43 All MSS except C soften Wace's "N'ies pas dignes de Dieu servir," 12/15.
- 10245-89 The discussion with Isachar closely follows Wace 12/18-14/17. In Herman's *Bible*, by contrast, the high priest is a flat, brusque, officious figure: "Ne sés que dit la lois?," l. 2844; "Fui tost hor de cheens!," l. 2855. In *Pseudo-Matt.* II.1, *De Nativ. Mariae* II.1-2, and *Protevangelium* 1.2-4, Joachim does not debate the matter.
- 10260-62, 10266-67 The curse of barrenness, not found in Herman's *Bible*, is im-

- plied in *Pseudo-Matt.* II.1 and explicit in *De Nativ. Mariae* II.1, *Protevangelium* 3.1, and *Leg. Aur.*, Sept. 8, p. 587. The source, however, is Wace 13/12–14, 13/18–19. The poet notwithstanding, neither the laws nor God makes barrenness a curse in the Bible. The divine injunction to procreate (“Crescite, et multiplicamini, nec replete terram,” *Gen.* 9:1), along with God’s promise (“Non erit infecunda, nec sterilis in terra tua,” *Ex.* 23:26, cf. *Deut.* 7:14), would easily lead to the association of sterility and God’s disfavour. In fact, this association soon assumed the stature of law through the statements of influential patristic authors. See AUGUSTINE, “Illo itaque tempore cum et lex dies Patriarcharum subsequens maledictum dicit qui non excitaret semen in Israel, et qui poterat non promebat, sed tamen habebat,” in *De Bono Conjugali*, xxii, *PL* XL 391, and JEROME, “Maledicta sterilis quae non habet semen in Israel,” in *In Isaiam*, IV.1, *PL* XXIV 72.
- 10273–74 The fruitless tree reference, evidently added by the poet, may derive from Christ’s cursing of the barren fig tree in *Matt.* 21:19, *Marc.* 11:13–14, or the parable in *Luc.* 13:6–9.
- 10289–94 Only *Protevangelium* 1.3 has Joachim delay his departure until he verifies in the records of his people that he alone has been without issue. Lines 10291–94 are given a different order from Wace 15/8–10.
- 10295–99 Wace 15/16–16/4. Several lines on the remoteness and hardships of the desert area (Wace 15/11–14) have been omitted.
- 10303–05 Fasting is also mentioned in *Protevangelium* 1.4, but both content and expression come from Wace 16/9: “Il a à geune pensé.” The fast is at least forty days long in *Protevangelium* 1.4. Cf. Wace 16/10: “Ne ni avoit gaires esté.”
- 10313–72 The annunciation to Joachim, although available in Herman’s *Bible*, ll. 2888–2949, is translated and paraphrased from Wace 16/19–19/14. In Herman’s *Bible*, Joachim is portrayed as an argumentative, sceptical, and recalcitrant individual: “je nel croi, tant est gregnour folie,” l. 2893; “Ne sai . . . se me dis verité,” l. 2898; “Non ferai,” l. 2939. This is a portrait developed from *Pseudo-Matt.* where Joachim requires a second visitation from the angel and the warning of his men, “Vide ne ultra contemnas angelum Dei” (III.4), before he will obey. By contrast, Wace presents Joachim as properly submissive to God’s will (19/19ff.), a trait that will be evident in his daughter in a parallel annunciation scene later. The characterization is consistent with the accepting and reasonable Joachim of the temple scene, ll. 10227–89.
- 10330 The line in HTLB perverts the intended meaning that parenthood in old age is above the suspicion of lust. CG preserve the proper sense: “Es right born and noght o licheri.” Cf. Wace 17/15–16: “Que cil qui naist est d’aventure/De dieu dont vient, non de luxure.”
- 10331–46 The five examples of children born to elderly parents occur in the same order and with the same detail in Wace 17/17–18/11.
- 10347–50 A translation of Wace 18/12–15. The manner in which Mary is conceived is here made to parallel that of other outstanding Old Testament personages, freed from the taint of lust, and is seen as a prelude to her own miraculous virginal conception of Christ.
- 10352–56 Wace 18/17–21, with slight changes in sequence. The passage states unequivocally that Mary was conceived in the normal way. See also ll. 10571–72. Her begetting is exceptional only in that it occurs to a couple hitherto unable to procreate, the wife now being past the age of childbearing. Herman’s *Bible*, l. 2945, is likewise explicit about Mary’s thoroughly human conception. The desire to normalize the conception was strong enough in *Pseudo-Matt.* III.2 to prompt the addition of “ex semine tuo,” referring to Joachim, in spite of the

angel's promise that Joachim would find Anna "habentem in utero: excitavit enim Deus semen in ea." See *Pseudo-Matt.*, p. 289n.

"Fulfilde wiþ goddis grace," l. 10356, may intimate what is more clearly expressed in other treatments: that Mary was filled with the Holy Spirit from the moment of conception. See Herman's *Bible*, l. 2946; *Leg. Aur.*, Sept. 8, p. 588; and *De Nativ. Mariae* III.3. *Pseudo-Matt.* III.2 mentions the indwelling of the Holy Spirit, but only inconclusively in conjunction with Mary's life as a temple virgin.

The details about the manner of Mary's conception and of God's grace in her are important in the controversy over the conflicting doctrines of original sin and the Immaculate Conception. AUGUSTINE, *De Natura et Gratia*, xxxvi, *PL XLIV* 267, felt it best not to speculate on the matter. Bernard of Clairvaux, however, argued that Mary was conceived in original sin, in "Epistola clxxiv: Ad Canonicos Lugdunensis, de conceptione S. Mariae," *PL CLXXXII* 332–36. Aquinas, adopting a more moderate position, conceded that her conception was tainted by original sin but concluded that God removed this stain prior to her birth; see *Summa Theologica* 3a, 27.2 ad 2, and E. D. O'CONNOR, "Immaculate Conception," *New Cath. Enc.*

10358 Only in Wace 18/23–19/1 does the angel instruct Joachim as to when Mary should be presented to the temple.

10375–84 Neither the angel's command nor the sacrifice appears in Herman's *Bible*, *Leg. Aur.*, or *De Nativ. Mariae*. The notion of an angelically-enjoined offering is ultimately derived from *Pseudo-Matt.* III.3; the number and kinds of victims, from *Protevangelium* 4.3. The immediate source, however, remains Wace 19/17–20/3.

10385–88 The votive intentions parallel those in Wace 20/1–4.

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

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

10451 The minims in "mi" could easily be construed as "un," thus leading to MS H's "daunsele."

10461 The problematic nature of the line is evident from the various readings: "þat nu mai be, þar þe noht wene" C; "I mak na mirthe, þar ye noht wene" G; "To myrthe me dare the not wene" L. The agreement on "þar"/behoove, need, suggests some such intended meaning as "You need not expect to jolly me." The corresponding passage in Wace 23/10–11 is: "dois me tu dire/Que joie face ne liée soie?"

10471–94 The ultimate source of Anna's lamentation is *Protevangelium* 2.4–3.3. The *CM* poet's immediate debt, however, is to Wace 23/21–24/20. *CM*'s l. 10494 alters the sense of the original "Diex! pourquoi fui brehaingne née?" (24/20).

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

10497–98 See ll. 10306–76.

10517–18 Although *Gen.* 17:17 makes Sarah ninety years old, *De Nativ. Mariae* III.2, the source for Wace 25/21, puts her age at eighty and the *CM* poet follows this rather than the biblical version. *Leg. Aur.*, normally content to follow *De Nativ. Mariae*, here corrects the figure to ninety, p. 588.

- 10521 GB's "ferly" is possible but probably an error through metathesis. Joseph is less "wonderful" than "noble," as in CHTL.
- 10529 See note to ll. 10352–56.
- 10531–32 Lines 10648–51 and Wace 31/13 make it clear that Mary remained in the temple *until* she was fourteen, not *for* fourteen years. The source for the present passage, "Jusques quatorze anz iert gardée" (Wace 26/15), is not without ambiguity, however. A variant reading in Wace, "Et.xiiij.anz illec gardée," further illustrates the confusion over the length of Mary's temple service.
- 10550 The poet's addition.
- 10552–55 The episode of the messengers derives immediately from Wace 27/11–15 and ultimately from *Protevangelium* 4.2.
- 10564–66 MSS CG read "gastli game," l. 10564, against HTLB's "gladnes of gamen." Cf. the source, Wace 27/21–22: "Mult doucement se saluerent;/A l'encontrer grant joïe firent."
- 10573–74 The date of Mary's conception, December 8, is the poet's addition. Although the feast occurs in pre-Conquest calendars, it did not begin to be widely observed until 1129 when it was formally sanctioned by a council of English bishops. See M. R. JAMES, ed., *Latin Infancy Gospels*, p. xxxiii; Hilda GRAEF, *Mary: A History of Doctrine and Devotion*, I, 210–306; and E. D. O'CONNOR, "Immaculate Conception," *New Cath. Enc.* Lines 24759–968 provide a stirring account of how the feast was established.
- 10577–78 See l. 10526.
- 10579–610 The temple presentation of Mary closely follows Wace 28/10–29/20.
- 10589–90 The couplet, missing in HTLB, translates Wace's observation that Mary's ascent started from the bottom step, 28/16–17. In *Protevangelium* 7.3 she begins on the third step and dances to the top.
- 10595–96 Wace 29/5–6: "Illec vout Diex avant mostrer/Qu'ele doit croistre et haut monter."
- 10611–54 The account of Mary's temple service is paraphrased and translated from Wace 29/20–31/17. In l. 10611, "mirþful may" is the poet's addition.
- 10619–20 The source is Wace 30/5–6, which follows the same tradition as Herman's *Bible*, ll. 3116–17 and *De Nativ. Mariae* VII.1 in which the angels are merely visitors. In *Pseudo-Matt.* VI.2 they bring food.
- 10655–718 Wace 31/18–34/14.
- 10698 The line in HTLB is unsatisfactory. By marrying, Mary will *not* be keeping her "avowe of chastite," l. 10692. The context requires the sense "and still" which is expressed in CG: "Sco mought hir mari and hald hir vou."
- 10714 The solution to the dilemma created by Mary's vow of perpetual virginity varies. In *Pseudo-Matt.* VIII.1–3, both God and an angel offer guidance; in *Protevangelium* 8.2–3, only the latter does so. In the main tradition, followed by Wace 34/10, a voice solves the problem: "Une voiz desus aus oïrent." See also Herman's *Bible*, ll. 3280ff., *De Nativ. Mariae* VII.3, and *Leg. Aur.*, Sept. 8, p. 589.
- 10719ff. *Is.* 11:1–2 ultimately, but the immediate source is Wace 34/15ff.
- 10733–36 Wace 35/7–8. The use of a miraculously flourishing rod as a selection procedure closely parallels that employed in the confirmation of Aaron to the priesthood in *Num.* 17:1ff. Joseph, like Aaron, is divinely chosen.
- 10745–80 The account of Joseph's selection is taken from Wace 35/17–37/7, with minor changes.
- 10749–57 Joseph's advanced age, widowhood, and sons older than Mary are un-

canonical details from Wace 36/2–4, ultimately from the second-century *Protevangelium* 9.2 and popularized by *Pseudo-Matt.* VIII.4. They may be the result of an attempt to explain Jesus' "brothers" in *Marc.* 3:31, *Luc.* 8:19.

It was Joseph's age, however, which became the central feature of the tradition, perhaps to strengthen belief in Joseph as Mary's chaste guardian. Cf. *De Nativ. Mariae* VIII.1; Herman's *Bible*, l. 3294; *Leg. Aur.*, Sept. 8, p. 589. See *Protevangelium*, pp. 38, 52, and Joseph's claim in *Chester Plays*, IX 214–15: "[I have been] keeper of her virginite/. . . manye a daye."

The influence of Jerome's related concern, expressed in *De Perpetua Virginitate B. Mariae*, PL XXIII 213, to establish Joseph as a life-long virgin can occasionally be found in Middle English drama: "I haue be maydon evyr and evyr more wele ben," *Lud. Cov.* 88/179. More often, however, Joseph's age is the occasion for bawdy humour: "though I would./I might not playe noe playe" in *Chester Plays* VI 135–36; Mary is entrusted to him only when he is no longer able "sinne for to assaye" (*Chester Plays* IX 211); and

What heylight þi leggyis now to be lame  
 Pou dedyst hem put ryght freschly owte  
 Whan þou dedyst play with 3on 3onge dame. (*Lud. Cov.* 131/230–32)

I have found no reference to the "prior marriage" aspect of the Joseph tradition in English mystery plays.

- 10758–60 Only in *Protevangelium* 9.1, where Joseph throws down his axe at the heralds' approach, is there a trace of eagerness on his part.
- 10766–74 The statement in Wace 36/12 concerning Joseph's attempt to escape selection reads: "La verge que il tint muça." The *CM* poet here reverts briefly to Herman's *Bible*, l. 3298: "Honteus derier les autres commenche a retourner." Joseph's detection, by a careful rod-count (ll. 10767–72), likewise draws on Herman's *Bible*, ll. 3299–304. In Wace 36/16–18, God is petitioned for advice. No such complications arise in *Protevangelium* 9.1. In *Pseudo-Matt.* VIII.3 the high priest overlooks Joseph's small wand on the altar, whereas in *De Nativ. Mariae* VIII.1 Joseph forgets his wand and in *Leg. Aur.*, Sept. 8, p. 589, he avoids putting it with the others.
- 10775–76 In Herman's *Bible*, ll. 3299–305, the dove plays no role in the miracle, and in *Protevangelium* 9.1 and *Pseudo-Matt.* VIII.3 the bird appears from the wand. The poet here returns to Wace 37/3: "Une colombe del ciel vint." *De Nativ. Mariae* VIII.1 and *Leg. Aur.*, Sept. 8, p. 589 follow the "columba de caelo" tradition. This feature of the miracle is probably influenced by the accounts of Christ's baptism in *Matt.* 3:16 and *Marc.* 1:9–10.
- 10781–814 The three reasons for Christ's being born to a married virgin do not appear together in any of the poet's usual sources.
- 10785–98 This "ad daemonum confusionem" explanation enjoyed wide acceptance. See *Leg. Aur.*, Dec. 25, p. 46; March 25, p. 216; "Geburt Jesus," ll. 263–68, cited by HAENISCH, *CM*, p. 20\*; *SE Nativity*, ll. 185–86; *Mirk's Festial*, 108/23–24; and *Hist. Schol.* iii, PL CXCVIII 1539: "ut diabolo occultaretur Dei partus."
- 10799–808 Marriage to avoid the death-penalty for unwed mothers (*Deut.* 22:20–21) occurs as an explanation in JEROME, *De Perpetua Virginitate B. Mariae*, PL XXIII 196 and *Mirk's Festial*, 108/13–15.
- 10809–14 Companionship or help as a reason for the Virgin's marriage appears in JEROME, *De Perpetua Virginitate B. Mariae*, PL XXIII 196 and *Hist. Schol.* iii, PL CXCVIII 1539. See also l. 11174.

- 10815–16 The *CM* poet's homage to Mary is in keeping with his earlier, lengthier veneration, ll. 69ff., and the dedication of his poem to her, ll. 111–14.
- 10817–34 The *CM* poet once more returns to *Wace*, 37/9–38/1. *De Nativ. Mariae* VIII.2 and *Leg. Aur.*, Sept. 8, p. 589 also furnish Mary with seven attendant virgins, as in ll. 10819–20. *Protevangelium* mentions no female companions and is vague about Mary's travels after the miracle of the flourishing rod; see 9.2, 10.2. *De Nativ. Mariae* VIII.2, *Leg. Aur.*, Sept. 8, p. 589, and Herman's *Bible*, l. 3311 agree that she went to her parents, the last-mentioned differing only in giving her three companions (l. 3313). In *Pseudo-Matt.* VIII.5, Mary goes directly to Joseph's house but Joseph then spends the next nine months away working (X.1). Here the companions number five, and are named Rebecca, Sephora, Susanna, Abigea, and Zahel (VIII.5).

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

- 10835–906 The southern redactor has here omitted seventy lines of the original poem and substituted sixty lines of his own (here numbered A 1–A 60). While CG show that the poet continued to translate *Wace* 37/23–39/14, the lines in the southern version are a close translation of *Luc.* 1:26–38. The transition is awkward, for ll. 10833–34 have stated that Gabriel appeared to Mary before she joined Joseph, but ll. A 1–A 11 say that the Annunciation took place when Mary was at Joseph's house in Nazareth. Furthermore, the introductory explanatory manner of ll. A 7 and A 9–10 is incongruous in the course of a narrative in which such basics as the couple's name and marital status have already been clearly established.

The reasons for the substitution in the southern version are obscure. The northern MSS emphasize the virgin birth more than the Gospel does, but this was surely not a controversial theological point. Perhaps the southern redactor was attracted by the higher authority of the biblical account, or perhaps there was a lacuna in his exemplar (seventy lines is almost the equivalent of two columns in most of the *CM* MSS).

- A 11 Neither Luke nor the *CM* poet specifies Mary's activity at the time of the Annunciation. Most often she was depicted as being indoors, meditating or weaving for the temple. Less frequently, she was pictured as fetching water outdoors. In *Protevangelium*, ll. 1–2, the source of these traditions, the Annunciation is begun by a mysterious voice outdoors and completed by an angel when she returns to her weaving indoors. The double visitation is repeated in *Pseudo-Matt.* IX.1–2 but *De Nativ. Mariae* IX.1 records only the "indoors" version.
- A 35 Haenisch's claim in *CM*, p. 17\*, that MSS CG abandon *Wace* here (l. 10869) and turn to the Lucan account is in error: both manuscripts continue to follow *Wace* 39/15–40/16 until l. 10890.
- A 47 In *Luc.* 1:36, Elizabeth is less precisely called Mary's *cognata*. Since Ismeria and Anna were sisters, Elizabeth and Mary would be first cousins.
- A 48 *Luc.* 1:36. Surprisingly, the figure is seven in Herman's *Bible*, l. 3364.
- A 55–A 56 An elaboration of *Luc.* 1:37: ". . . non erit impossibile apud Deum omne verbum."
- 10907–24 The poet now abandons Luke and returns to *Wace*, 41/9–42/7.
- 10925–30 Apparently the *CM* poet's addition.
- 10927–30 As *Leg. Aur.*, Dec. 25, p. 40, notes, there was disagreement over the interval between the creation of the world and the Incarnation and birth of Christ:



- 5199, 5228, and 6000 years. BEDE, *De Temporibus Liber*, PL XC 290, also remarks on the diversity of opinion and cites 5099 as one estimate. The *Stanzaic Life*, ll. 57–61, specifies 5196 years. I cannot explain why the *CM*'s figure is six months longer. MSS GTLB agree with "elde" in H, l. 10930. C reads "hele." Since "elde" makes no sense as "age," we must view the word either as an alternate spelling (along with "heild," "hald," "hil") of "hele"/salvation, or as a corruption of "hele."
- 10931–97 *Luc.* 1:5–25, with changes of detail and sequence as well as additions from Herman's *Bible*. In the Lucan account, 1:5–38, the angel appears first to Zachary and then to Mary six months later. The *CM* poet, however, reverses this clear sequence, ll. 10833ff., 10931ff. Since Herman's *Bible*, ll. 3154ff., 3318ff., observes the biblical chronology and Wace omits the Zachary episode entirely, one can only speculate that the *CM* poet opted for narrative continuity in his Marian account at the expense of strict fidelity to the Bible.
- 10941 The sadness of Elizabeth and Zachary at being childless is not part of the Lucan narrative. The poet may have assumed it or been influenced by the double reference in Herman's *Bible*, ll. 3162, 3164.
- 10943 The phrasing comes closest to Herman's *Bible*, l. 3160: "bien près tot leur aage."
- 10948 CG's reading "on ald wise" is probably original.
- 10951 In *Luc.* 1:10, the people are already outside. Cf. Herman's *Bible*, l. 3170: "La gent en fist issir."
- 10959–61 Based on Herman's *Bible*, ll. 3174–75.
- 10982 OED "cider" points out that in biblical contexts "siber" preserves its original broad sense of "strong drink." Line 12679 is cited in illustration of this point. Cf. Wace 55/18: "Onques ne but sidre ne vin."
- 10999 The date of John's conception, September 24, has been added by the poet.
- 11012 *Luc.* 1:36 specifies six months, the time between the Annunciation, March 25, and John's conception, September 24. The poet's extra week is puzzling.
- 11023–56 Wace 43/10–44/18. Cf. *Luc.* 1:39ff.
- 11029–30 The suggestion here of a "praying" posture for John is made explicit in *Lud. Cov.* 117/55: "[he] turnyd down on his knes · to oure god reverently."
- 11059–64 The chronology in *Luc.* 1:56–57 implies that Mary left before John was born. However, M. E. McIVER, "Visitation of Mary," *New Cath. Enc.*, warns that "Luke had a stylistic habit of finishing one incident before beginning the narrative of another," and thus that it is unlikely that Mary would have left before John's birth since the purpose of her visit was to help Elizabeth. This is the view adopted in *Leg. Aur.*, June 24, p. 358, where Mary acts as Elizabeth's midwife. John's privilege of being lifted off the ground by Mary is mentioned both in *Hist. Schol.*, PL CXCVIII 1538 and *Leg. Aur.*, p. 358. The wording of the latter — "ministrans ei natumque puerum suis sanctis manibus de terra levavit" — is closer to that of ll. 11062–64.
- 11072–74 Herman's *Bible*, l. 3207, likewise includes "Païen et sarazin" among the peoples observing the feast of John's birth. The statement may have been prompted by *Luc.* 1:14.
- 11077–78 *Matt.* 11:11.
- 11079–81 The rejoicing at John's birth may derive from Luke's "congratulabantur ei," 1:58, but is more probably due to Herman's *Bible*: "Grant leeche en demainnent et ami et parent" (l. 3204) and "Tout firent grant leeche, quant sains Jehans fu nés" (l. 3211).
- 11086ff. *Luc.* 1:59ff.

- 11095–100 In *Luc.* 1:63–64 Zachary recovers his speech by writing John's name. The events are likewise linked in Herman's *Bible*, l. 3218. An additional change is that Zachary's prophecies have been considerably shortened from those in the Lucan account, l:67–79.
- 11102–14 The Bible does not indicate when John began his desert existence. Herman's *Bible*, l. 3222, puts the leave-taking age at seven. This and other correspondences in this section indicate that the poet is now following Herman's *Bible*, ll. 3222–26d.
- 11108–12 *Luc.* 1:15 mentions John's avoidance of strong drink and *Matt.* 3:4 supplies details of the camel clothing and desert diet. The poet's additional details are from Herman's *Bible*: "ne de pain n'i menga" (l. 3226) and "Onques lingne ne laingne ne vesti n'en usa" (l. 3226d).
- 11118–80 The *CM* poet once more turns to Wace, 44/21–47/21.
- 11125 Luke makes no mention of either Joseph's absence or Mary's extra-marital pregnancy, and *Matt.* 1:18 is vague on the subject. The poet's "pre monepes & more" translates the statement in Wace 45/8 that Joseph returned "quant li quarz mois entra."
- 11133–34 Wace 45/12–13. In Herman's *Bible*, ll. 3426–33, the discovery is far less delicately handled. Joseph feels Mary's stomach and exclaims: "Dame, vous estes grosse" (l. 3433).
- 11143–53 In *Matt.* 1:19, *Proteuangelium* 14.1, and *De Nativ. Mariae* X.1, Joseph's decision is to put Mary away secretly. The notion of fleeing derives ultimately from *Pseudo-Matt.* X.2 but the poet's immediate source was Wace 46/9–11. Joseph's concern not to betray his suspicions is peculiar to Wace 45/21–46/2.
- 11161–71 The scriptural basis is *Matt.* 1:20–25. The rhyme word in l. 11161 seems to have been problematic (see the variants). The meaning of l. 11167 is clearer in MSS CG: "Hir sunne and fader sal he be bath." The awkward syntax of "mayden one" (also in TL) possibly arose from dittography of the -an suffix in "maidan," the form of the word in CG.
- 11172–76 *Matt.* 1:25, *De Nativ. Mariae* X.2, and Herman's *Bible*, l. 3460 likewise note the chasteness of the relationship. The poet's closely-followed source, however, continues to be Wace 47/13–17.
- 11181–84 Such Jewish slanders provided an important polemical reason for the composition of the apocryphal infancy gospels. See O. CULLMANN, "The Motives for the Composition of the Apocryphal Infancy Narratives," in Hennecke, *NT Apocrypha*, I. 366–69. In *Proteuangelium* 15.1–16.2 and *Pseudo-Matt.* XII.1–5, the accusations lead to the ordeal of the "testing waters" (cf. *Num.* 5:11–31) in which the sceptical Jews unintentionally provide another proof of the couple's chaste life and of the Immaculate Conception. The trial scene received dramatic treatment in the *Lud. Cov.* play, "The Trial of Joseph and Mary." The uncanonical flight to Bethlehem to escape the suspicions of the Jews derives from Herman's *Bible*, ll. 3463–68.
- 11185–204 The passage combines Herman's *Bible*, ll. 3469–79a and *Luc.* 2:1–5.
- 11191 Although MSS GH TLB agree on "kyng," the context suggests that "kin," C's "kynd," rather than "king" is the appropriate meaning. The same variation is found in l. 22010 where "king" (C) is used when "kinde" (F) or "kin" (GH TLB) is clearly intended.
- 11209–32 Wace 48/1–4; 48/17–49/15.
- 11213–16 The allusion seems to be to the miracle of Joseph's flourishing wand, ll. 10763–74, although Wace 48/11 relates it to Aaron's rod. *Mirk's Festial*,

ll. 1003–04, however, claims that plants bore witness to Christ's coming by putting forth leaves and fruit in less than an hour.

11222 CG retain Wace's allusion to the "dumb asse" (49/1), presumably a reference to the story of Balaam and Balak in *Num.* 22:21–35.

11227–32 Cf. l. 10093. This analogy occurs in HILDEFONSE OF TOLEDO, "Sermo xiii: In Diem Sanctae Mariae," *PL* XCVI 282; GODEFRIDI ADMONTENSIS, "Homilia lxxv," *PL* CLXXIV 965; and *Lud. Cōv.* 181/97–100. It has also been found on fol. 40 of Geffroi of Paris' *Bible* (see Jean BONNARD, *Les Traductions de la Bible en vers français au moyen âge*, p. 46) and in the Irish work *Lebar Brecc* (see M. R. JAMES, ed., *Latin Infancy Gospels*, p. 106). The *CM* poet's immediate source, however, was Wace 49/8–15. For a study of the image see Yrjö HIRN, *The Sacred Shrine*, pp. 343–45. Hirn concludes: "The window and the rays of light become, therefore, perpetually recurring similes by the aid of which Christian poetry illustrated both the Conception and the Birth" (p. 344).

Interestingly, Wace's "soutilment" (49/12), as a description of the Incarnation and Virgin Birth, appears in *CM* l. 11231 as "slikiker" in MS G, "Qwayntylere zit" in Add, but as "kyndely" in HTLB and "flescheliker" in C. The two groups of readings reflect basically different theological positions. One views Christ's birth as extraordinary: "sine sorde et sine dolore," *Elucid.* I.126. Cf. "Nulla pollutio sanguinis," "nullus dolor," in *Pseudo-Matt.* XIII.3. The other stresses, as far as possible, the naturalness of the birth as indicative of Christ's humanity.

11233–37 The vagueness surrounding the circumstances of Christ's birth parallels that of the biblical accounts in *Matt.* 2:1 and *Luc.* 2:7. Other treatments, however, show less restraint. *Protevangelium* 18.1–20.3, for example, introduced the notion that Christ was born in a cave and that a "doubting-Thomas" midwife, arriving after the fact, physically examined Mary to verify her postpartum virginity. Whatever the indelicacy of the matter, the episode attained its theological goal of providing another witness to Mary's virginity. *Pseudo-Matt.* XIII.2–XIV retained the cave and midwife but attempted to reconcile its narrative with that of the Bible by having Jesus transferred, at three days old, to a stable.

11238–40 Herman's *Bible*, ll. 3486–90 also notes the simplicity of the Christ-child's clothing. MS H's "greybe greyde" conveys basically the same meaning as "gere greide" (CGTLB) but is a suspiciously unpoetic combination quite possibly produced through dittography.

11241–76 The *CM* poet seems to have drawn on both *Luc.* 2:8–19 and Herman's *Bible*, ll. 3498–513.

11253–54 The tethered donkey does not form part of the "tokenyngis" in *Luc.* 2:12. Generally, however, the *CM* poet is faithful to the Lucan nativity account. See note to l. 11272.

11263–65 *Luc.* 2:9 simply records the shepherds' fears; Herman's *Bible* explains: "De tel visetement ne sont acoustumés" (l. 3513).

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

11287–88 *Luc.* 2:22 supplemented with *Lev.* 12:2–4.

11293–305 *Lev.* 12:1–8.

11307 MS H's "wip" was probably copied from the preceding line in the exemplar. CGTL all read "for."

- 11309–12 The poet's moralizing aside on the virtues of poverty.
- 11313–70 *Luc.* 2:25–35 with minor changes in the narrative order. Simeon's age, unspecified in *Luc.*, is given as 112 in *Pseudo-Matt.* XV.2 and the *SE Nativity*, l. 582 but as 120 in *CM*, l. 11315. In another tradition, however, Simeon was regarded as having been crucified under Trajan at the age of 120 years. See M. R. JAMES, ed., *Latin Infancy Gospels*, p. xxix.
- 11321–22 These lines, present only in MSS HTLB, translate part of *Luc.* 2:26 and may therefore be original.
- 11345–46 In MS C the widowhood is three days longer.
- 11373–594 Cf. *Matt.* 2:1–13.
- 11373 The meaning is "Thirteen days after he was born." "For" in HT is possibly the result of metathesis in copying "Fra," as in CAddGB. Matthew, the sole evangelist to deal with the Magi, is vague concerning the time of their visit. The number "thirteen" appears in *Leg. Aur.*, Jan. 6, p. 87; *Stanzaic Life*, l. 1772; and *Hist. Schol.* vii, PL CXCVIII 1541. It was the interval between the traditional dates which emerged for Christmas and the Epiphany. By the fourth century, January 6 was already associated with the Magi's visit. See C. SMITH, "Epiphany, Feast of," *New Cath. Enc.*
- 11376–79 Such speculations about the time of the Magi's visit were invited both by Matthew's silence and by the need to explain why Herod set the cut-off age at two (*Matt.* 2:16) if the visit occurred only shortly after Christ's birth. One solution to the problem came from Comestor (*Hist. Schol.* vii, PL CXCVIII 1543), who suggested that immediately following the Magi's visit, Herod had to leave on urgent business and was only able to deal with the matter upon his return nearly two years later. The explanation was repeated in *Leg. Aur.*, Dec. 28, p. 64. *Pseudo-Matt.* XVI.1 would be among the works referred to in ll. 11378–79 which adopt the "two-year" theory.
- 11380–428 *Hist. Schol.* vii, PL CXCVIII 1541 and *Leg. Aur.*, Jan. 6, p. 88 both cite Chrysostom in connection with their accounts of the Magi. The *CM* poet, however, cites more of the work than either of the other two. The reference is to the *Opus Imperfectum in Mathaeum*, PG LVI 637–38, a work erroneously attributed to Chrysostom in the Middle Ages. The obvious alternative to having the Magi arrive up to two years after the Nativity was to allow them an early start. *Opus Imperf.*, PG LVI 638 specifies two years, not one as in *CM* l. 11383 (cf. l. 11422). *Leg. Aur.*, Jan. 6, p. 89, following the lead of *Hist. Schol.*, reconciled the problem of time and distance thus: the Magi "super dromedarios venerunt, qui sunt animalia velocissima, qui tantum currunt una die, quantum equus in tribus." In the "Adoration of the Magi," *Chester Plays*, VIII.160/105–08, the camels are capable of travelling one hundred miles per day.
- 11388–89 Balaam's prophecy originates in *Num.* 24:17.
- 11398 The Book of Seth is mentioned in *Opus Imperf.*, PG LVI 637.
- 11405 *Opus Imperf.*, PG LVI 637 identifies the place as Mount Victoralis.
- 11418–19 "habens in se formam quasi pueri parvuli, et super se similitudinem crucis," *Opus Imperf.*, PG LVI 638.
- 11424–26 "et neque esca, neque potus defecit in peris eorum," *Opus Imperf.*, PG LVI 638.
- 11430 Cf. *Luc.* 1:32–33: "et regnabit in domo Iacob in aeternum, et regni eius non erit finis."
- 11435–40 *Leg. Aur.*, Jan. 6, p. 90 also claims that the star ceased to shine when the Magi entered Jerusalem, but explains the phenomenon as having forced the wise men to make inquiries, thereby publicizing Christ's miraculous birth. *The Three*

*Kings of Cologne*, 52/26–27 adds that the star vanished two miles out of Jerusalem in a “derk cloude.” The star’s temporary disappearance, although not explicit in the Bible, is easily inferred from the Magi’s having to ask directions in Jerusalem; see *Matt.* 2:2.

11444–65 Basically *Matt.* 2:1–3 with supplemental detail from Herman’s *Bible*, ll. 3551–613.

11467–72 The prophecy is from *Mich.* 5:2.

11483–84 “hit semeh to me” probably signals a personal observation because the poet’s usual sources offer no such speculation.

11493–506 The names of the Wise Men are not traceable beyond the eighth century; see E. J. JOYCE, “Magi in the Bible,” *New Cath. Enc.* They occur in this order in Herman’s *Bible*, ll. 3644–46, but with a reversal of the last two in *Leg. Aur.*, Jan. 6, p. 88. MSS CAddG, however, call the third Wise Man Attropa, l. 11502.

The same significance is attached to gold and incense in Herman’s *Bible*, ll. 3671–72, but myrrh is left unexplained despite the intention of completeness: “Si a en ces.III.dons.III.senefiemens,” l. 3670. However, the association of myrrh with Christ’s humanity and death (*CM*, ll. 11505–06) was a commonplace of scriptural exegesis. See *Leg. Aur.*, Jan. 6, p. 91; *Metrical Life*, ll. 463–74; *Chester Plays*, IX 178/81–87, 102; and *The Three Kings of Cologne*, 79/1–3.

11507–36 Matthew’s silence about where the Magi spent the night allowed the assumption that it was with Mary and Joseph, hence in humble fashion. The absence of straw beds and other luxuries is pointed out in Herman’s *Bible*, ll. 3675–78, which also provides the detail of the Kings’ exhaustion, l. 3680. Cf. *CM*, l. 11521.

11541 Herod’s use of spies comes from *Pseudo-Matt.* XVII.1.

11578–79 Matthew’s account of the massacre (2:16–18) leaves the number unspecified. The poet’s figure of 144,000 derives from *Rev.* 7:4, probably by way of Herman’s *Bible*, l. 3737, some versions of which, however, read 44,000. A misprint in the summary headnote in *CM* makes the death toll 14,400. From a literary point of view, it is worth noting how strong the contrast is between the poet’s avoidance of grisly detail in the narrative of the slaughter and Herman’s gruesome details of infants “detrenchiés, . . . decolpés, /As mameles leurs meres parmi le cuer boutés,” ll. 3718–41.

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

11590 MSS TLB likewise read “wete” as opposed to CG’s “wildrin,” and Add’s “foreste.” Both directives make sense: follow water holes or stick to the wilder (less well-travelled) routes.

11595–12576 With the exception of ll. 11797–926, this lengthy section is devoted to the “enfances” of Jesus, in three major parts: (1) en route to Egypt; (2) Egyptian sojourn; (3) residence in Galilee. The complete silence of the Bible concerning the childhood of Christ from the time of the flight into Egypt until the temple episode when He was twelve (*Luc.* 2:42–50) made this an attractive area for speculation. The *Gospel of Thomas*, written in Greek in the second century A.D., contains stories of miracles worked by the infant Jesus. These were re-told in Latin in the *Gospel of Pseudo-Matthew* (eighth or ninth century), the *CM* poet’s immediate source. Other ME versions are printed in Carl HORSTMANN, ed., *Altenglische Legenden* (1875), pp. 3–61 and *Sammlung Altenglischer Legenden* (1878), pp. 101–23. The classic study of the Old French versions is Robert REINSCH, *Die Pseudo-Evangelien von Jesu*. For a modern list of the Old French

versions see Maureen BOULTON, ed., *The Old French Evangile de l'enfance*, pp. 4–6. The *CM* poet follows *Pseudo-Matt.* very closely, often simply translating large portions. Herman's *Bible*, ll. 3731a–b alludes to these “wonder-child” exploits but refrains from relating any of them.

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

- 11597–600 The details of the attendants are drawn from *Pseudo-Matt.* XVIII.1.  
 11615–18 The reference, also in *Pseudo-Matt.* XVIII.2, is to *Ps.* 148:7.  
 11641–42 On the uncanonical ox and ass, see note to l. 11272. Concerning these animals, VINCENT DE BEAUVAIS gives valuable testimony about the channels for popular transmission of such details: “Et in picturis ecclesiarum quae sunt libri laicorum, sic representatur nobis,” *Speculum Historiale*, VI, 89.  
 11647–52 *Pseudo-Matt.* XIX.2 cites the passage but does not name the prophet. The *CM* poet wrongly identifies him as Jeremiah. The source is *Is.* 11:6–9, 65:25.  
 11658–730 The episode of the obedient palm tree follows *Pseudo-Matt.* XX–XXI closely.  
 11674–80 Joseph's reply emphasizes the human impossibility of obtaining the fruit and the precariousness of their situation because of lack of water. Jesus' double miracle of fruit and water is thus given a dramatic context.  
 11716ff. Christ's anachronistic and interruptive blessing of the palm as a future symbol of victory (*Pseudo-Matt.* XXI) was judiciously disregarded by the poet.  
 11731–46 *Pseudo-Matt.* XXII.  
 11759–62 The poet omits the number involved (365) given in *Pseudo-Matt.* XXII.2. The figure, suggesting worship of a different idol every day of the year, is reduced to 345 in the *SE Nativity*, ll. 729–30. The source's *idola*, *Pseudo-Matt.* XXII.2, is translated “idels” in CG and “mawmettes” in FAdd, but “deueles” in HTLB. A dilatory couplet, ll. 11761–62, on how the idols broke their necks in falling, occurs only in F.  
 11764–68 The poet's version of the prophecy combines *Is.* 19:1 (cf. *I Reg.* 5:1–7) and *Pseudo-Matt.* XXIII.  
 11769–90 *Pseudo-Matt.* XXIV.  
 11769 As he earlier omitted the name of the city (l. 11746 — Sotinen in *Pseudo-Matt.* XXII.2), here too the poet disregards the insignificant detail of the ruler's name (Aphrodisios in *Pseudo-Matt.* XXIV).  
 11773 By changing what was merely the priests' interpretation of the lord's action (“putabant se vindictam videre in eos quorum causa dii corruerant,” *Pseudo-Matt.* XXIV) into his actual intention, the poet heightens the suspense of the situation.  
 11785–86 Missing in MSS HTLB. Morris wrongly indicates the gap in TL as ll. 11787–88.  
 11789–94 The story is told in *Ex.* 14:5–29. The sudden belief of the ruler parallels the renewed conviction of the Israelites in *Ex.* 14:31 after God's demonstration of power.  
 11797–926 For the account of Herod's death, the poet generally relied on Herman's *Bible*, ll. 3742ff. Certain details, such as Herod's reign of thirty-seven years (ll. 11799–801), do not come from Herman; cf. “Longes regna Herodes,” l. 3742. These are derived instead from *Hist. Schol.*, xviii, *PL CXC VIII* 1547. MSS

GHTLB's reign of "þryes seuen" years after Christ's birth would make Him twenty-one when He returned from Egypt. The correct reading, "yeres seuen," is found in MSS CFAdd. *Leg. Aur.*, Dec. 28, p. 64, *The Three Kings of Cologne* 90/30, and the *SE Nativity*, ll. 745–46 also limit Herod's rule to seven years after the Incarnation.

- 11802–15 Based on Herman's *Bible*, ll. 3743–48, but the vilification is much more pronounced in *CM*. The accusation in l. 11810 stems from the tradition that Herod killed his plotting sons, Alexander and Aristobulus, and perhaps includes a reference to the accidental slaying of a younger son who happened to be in Bethlehem during the massacre. See *Leg. Aur.*, Dec. 28, p. 65. In the *Metrical Life*, ll. 714–29, Herod has this son killed in his presence.
- 11816–36 The catalogue of Herod's afflictions closely follows Herman's *Bible*, ll. 3747–60.
- 11843–96 Herman's *Bible*, ll. 3762–92.
- 11879 Herod is also foul-tongued in Herman's *Bible*, l. 3781: "Que queistes cheens, fil a putain glouton?" Cf. l. 3788.
- 11884 A popular colloquial expression of the period. *CM* provides the earliest reference cited by B. J. and H. W. WHITING, *Proverbs, Sentences, and Proverbial Phrases*, T485. The saying remained in use at least until the seventeenth century. See M. P. TILLEY, *A Dictionary of the Proverbs in England in the Sixteenth and Seventeenth Centuries*, T536.
- 11900–04 This general reference to Herod's fate in hell replaces the graphic account of pitchforks, chains, flames, and a strangling serpent found in Herman's *Bible*, ll. 3797–806.
- 11911–26 Cf. *Matt.* 2:19–22.
- 11929–84 The poet now returns to *Pseudo-Matt*. The dam incident follows chapter XXVI closely.
- 11940 Cf. "filius diaboli," *Pseudo-Matt.* XXVI.1.
- 11941 MSS TLB agree with H's "erþe." The line, however, does not make much sense with "erþe," and the notion of malice is stronger in C through the consistent use of abstractions: "With nith and enst and iuel witt." G repeats C's triple listing but substitutes "erd" for "nith." In *Pseudo-Matt.* XXVI.1, the passage runs: "Tunc unus ex infantibus illis, filius diaboli, animo invido clausit aditus qui ministrabant aquas in lacus . . ."
- 11975–76 Christ's spiteful treatment of the corpse follows *Pseudo-Matt.* XXVI.3: "pede suo dextro percutiens nates mortui."
- 11985–12014 The account of the miraculous mud-sparrows faithfully reproduces *Pseudo-Matt.* XXVII.
- 11992 The accusation of breaking the Sabbath as a child was doubtless inspired by the same charges against the adult Christ. See *Luc.* 6:1–11, 13:10–16; *Ioan.* 5:9–16.
- 12015–28 The episode of the Christ-child's withering curse is virtually a translation of *Pseudo-Matt.* XXVIII. A minor difference is that in l. 12015 the poet leaves vague the identity of the father, "filius Annae." A two-line rubric introduces this section in MS F.
- 12029–78 A close paraphrase, in places a translation, of *Pseudo-Matt.* XXIX.
- 12032–33 MS H's "ryse" is supported by TLB. The better and perhaps original reading is preserved in C's "resis"/rush. G has "rase"/hasten. In the next line "childer" means shoulder: cf. "Wit scholdur gaf he him a scou" (C) and "and shulderred ihesu with grete enuy" (F) (l. 12034 in this MS).
- 12039 The corresponding passage in *Pseudo-Matt.* XXIX reads "parentes mortui."

- 12041–44 The puzzlement over the child's nature serves the polemical goal of asserting Christ's supra-human powers from infancy. See A. F. FINDLAY, *Byways in Early Christian Literature*, p. 177. The Bible's silence about any demonstration of divinity through miracles prior to manhood left the subject open to controversy.
- 12053 "wedis" is not the noun "clothes" but the verb "to grow angry."
- 12072 MS F reads "bi þe arme." In *Pseudo-Matt.* XXIX Christ lifts the body "ad aure."
- 12079–167 The heated words between Christ and the first teacher provide an appropriate introduction to the more dramatic pedagogical dispute which occurs later. The poet, despite such changes as expunging the teacher's name, Zaccheus, and adding ll. 12089–90, sticks closely to his source, *Pseudo-Matt.* XXX. Unlike the earlier feats, Christ's confounding of learned men as a child has a biblical basis in *Luc.* 2:40–47.
- 12094–95 The accusation has a slightly different character in *Pseudo-Matt.* XXX.1, in that it is Joseph and Mary who are said to be more concerned with their son than with the traditions of the people.
- 12118 The form of the utterance is reminiscent of *Ioan.* 8:58.
- 12136 MSS CAddGHTLB have "fiue." F has "vij."
- 12151–53 *Pseudo-Matt.* XXX.4, which in turn draws on *Ioan.* 8:53–58.
- 12168–252 In presenting Christ's disputation with Levi, the poet continues to paraphrase and translate his source, *Pseudo-Matt.* XXXI.1–3.
- 12180 The identity of the letter, Aleph in *Pseudo-Matt.* XXXI.1, has been omitted.
- 12183 The poet suppresses "virgam storatinam," *Pseudo-Matt.* XXXI.1, as neither necessary nor meaningful to his audience.
- 12188 The poet simplifies and personalizes the corresponding generalization in *Pseudo-Matt.* XXXI.2: "In veritate scias quia ipse qui percutitur magis docet percutientem se quam ab eo doceatur."
- 12191–92 The lines do not make satisfactory sense in H. Their purpose is not to contrast Christ's omniscience with human teachers' limited knowledge but to characterize as blind those teachers who attempt to teach what they do not know themselves: "caecus autem si caeco ducatum praestet, ambo in foveam cadunt" (*Matt.* 15:14).  
MSS CFG agree on "feris" as a verb ("is appropriate"), with a corresponding slight change in meaning: "And wat nocht quat thing þerto feris."
- 12193–96 The imagery of the indictment recalls that of *I Cor.* 13:1.
- 12199–200 The poet here (and later) replaces or confuses the Hebrew "aleph" of his source, *Pseudo-Matt.* XXXI.2, with the more familiar Greek "alpha."  
MSS HTLB read "sew" in l. 12200. The literal sense of the lines seems to be that different people view the various letters differently. However, "dispositione discernitur," *Pseudo-Matt.* XXXI.2, and the different rhyme words "taw/knau" in CFG argue that the poet's intended meaning is that the letters are recognized by their diverse appearances, as is clear in Add: "Off dyuerse schappe men may þam knawe."
- 12211 The following, presumably esoteric, bit of lore has wisely not been reproduced by the poet: "Dicat magister legis, prima littera quid sit, vel quare triangulos habeat multos gradatos, subacutos, mediatos, obductos, productos, erectos, stratos, curvistratos." See *Pseudo-Matt.* XXXI.2.
- 12220 *Pseudo-Matt.* XXXI.3, "et alia deludere tormenta," favours the reading in MSS CG: "And oþer pin." If F's "I note how best is to be-gyn" is meant to



- convey the teacher's exasperation — "I don't know where to begin!" — the altered form of the line can plausibly be attributed to a misreading of "be-gyn" as "begin" instead of "beguile," the meaning of the word in MSS CGHTLB.
- 12230 MS T agrees with H, but CG read "I wend i moght me wit him stere," while F has "ellis ne may na man him stere."
- 12244 The line is acceptable as it stands. "Not many can communicate with him." The reading in MSS CFAddG, however — "þat he wit man has na commun" — is closer to the Latin: "nihil cum hominibus commune videtur habere," *Pseudo-Matt.* XXXI.3.
- 12253–67 *Pseudo-Matt.* XXXI.4.
- 12257–61 The lines look forward to the public adult life of Christ.
- 12268 The poet's addition.
- 12269–305 A more attractive side of the Christ-child emerges in this episode. He demonstrates the same absolute control over life and death, but this time for someone else's victim. There are only minor deviations from the source, *Pseudo-Matt.* XXXII.
- 12273–74 The poet's addition.
- 12276 Cf. *Pseudo-Matt.* XXXII, "una sabbati."
- 12281 "His frendis" is not in strict harmony with the filial relationships of l. 12285. The reading in *Pseudo-Matt.* XXXII, "parentes mortui," suits the context better. As a result of this change, the scene loses some of its effectiveness: aggrieved friends are less emotionally gripping than bereft parents. The poet also softens the strong implication in his source that Jesus' reputation for nasty behaviour makes His absent parents immediately suspect Him.
- 12285–86 "stryf" and "felounly" are the poet's additions to the emotionally flat accusation of the parents in *Pseudo-Matt.* XXXII.
- 12297–98 In *Pseudo-Matt.* XXXII, the source, Jesus proceeds to establish His innocence directly.
- 12303–22 All CM MSS begin a new narrative section here. F also has an introductory two-line rubric. The division in *Pseudo-Matt.* seems less natural, the next chapter in the printed edition (XXXIII) not beginning until l. 12306.
- 12307–08 The child's obedience is not mentioned in *Pseudo-Matt.* XXXIII. The emphasis on Christ's submissiveness indicates that MS H's "he" is a mistake for "bei," the form found in CFGT.
- 12313 One leaf is missing at this point in MS H. The lacuna is remedied from T. H resumes at l. 12474.
- 12315 MS F's "wip-ouen witte a reklis dint" transforms the act into a mere blunder devoid of deliberate malice. MSS CGHTLB allow for either possibility. *Pseudo-Matt.* XXXIII, like Add, shows no interest in this aspect of the incident.
- 12317 I do not know the poet's source for this detail. *Pseudo-Matt.* XXXIII states only that Christ carried the water home in His cloak.
- 12319–20 *Pseudo-Matt.* XXXIII, which in turn draws on *Luc.* 2:19, 51.
- 12321–22 The Marian tribute is the poet's addition.
- 12323–32 *Pseudo-Matt.* XXXIV, with minor changes.
- 12326 This detail, apparently the poet's addition, makes the event miraculous in speed as well as yield. The relevant phrase in *Pseudo-Matt.* XXXIV is "Et factum est denique."
- 12330 The hundredfold yield is not found in *Pseudo-Matt.* XXXIV: "collegit fructus ex eo tres choros." It does, however, appear in another apocryphal work, *The Infancy Gospel of Thomas*, 12.2, for the same miracle; see Hennecke, *NT Apoc-*

*rypha*. A more probable source for the number, however, is *Marc.* 4:8 and, in a totally different context, *Luc.* 16:7.

The miracle is reminiscent of another in which the Holy Family, on the flight into Egypt, comes across peasants sowing wheat. Mary, leaving instructions that anyone inquiring about the family should be told that the time of passage coincided with the seeding, pressed on with the group. Immediately, the wheat sprang up, ready for harvesting. Herod's troops, arriving moments later and learning that their quarry had passed by at seedtime, gave up the pursuit in despair. See Adey HORTON, *The Child Jesus*, pp. 109–10. Here, however, the miracle serves a primarily narrative, suspense-creating function, differing markedly from the *CM* poet's employment of it to demonstrate the Christ-child's amazing powers.

12332 MS Add is more specific about the wheat's distribution: "And [y]manges þe pore men it delt."

12333–74 *Pseudo-Matt.* XXXV. Like Daniel, *Dan.* 6:16–23, Christ is safe in the lions' den, not because "Deus meus misit angelum suum, et conclusit ora leonum" (*Dan.* 6:22), but because of Christ's divine character.

12334 The versions found in MS Add, "Hawntede strete þan was þer nane," and F, "Lay þer na way bot on," offer a more plausible explanation for Christ's choice of a dangerous route: there was no alternative. The reading in CFHT, however, makes acceptable sense.

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

12343–54 Like the earlier dragon episode, ll. 11603–56, the lion incident illustrates Christ's claim: "Alle þo beestis þat are wyldc/To me shul be tame & mylde," ll. 11627–28. A possible biblical influence would be "[Laudate Dominum] Bestiae . . .," *Ps.* 148:10.

12357–60 *Pseudo-Matt.* XXXV reads: "Hic nisi gravia fecisset peccata aut parentes eius, non se ultro leonibus obtulisset." None of the manuscripts conveys the notion of desperate sinfulness as a motive for the apparent suicidal entrance to the lions' den. Although different from the Latin, and variously expressed, the thought in CF is that the lions would not honour a sinful person. GHTLB, however, garble the idea to mean the opposite: the lions would show obedience *only* if the person were sinful. The episode has affinities with other accounts (such as the story of the virgin and the unicorn) in which holiness, nobility, or purity has a subduing effect on wild animals.

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

12375–84 The brief episode of the parting of the waters and dismissal of the lions draws heavily on *Pseudo-Matt.* XXXVI. Lines 12377–78 recall Moses and the passage through the Red Sea in *Ex.* 14:8–29. Indeed, "as wal vp stode" (l. 12378) is more indebted to "erat enim aqua quasi murus" (*Ex.* 14:22) than to "et aqua Iordanis divisa est ad dextram et ad sinistram" (*Pseudo-Matt.* XXXVI). Moses, however, is merely an agent through whom the miracle is wrought and he is unable to perform it of his own accord as Christ could. The later miracles of calming the stormy sea (*Matt.* 8:23–27), walking on the water (*Matt.* 14:25; *Marc.* 6:48–51), and changing water to wine (*Ioan.* 2:1–11) are all prefigured here.

12385–86 In *Pseudo-Matt.*, the detail occurs early in the lions' den episode, XXXV.

MSS CAddG put Christ's age at eight but "namar." FHT fix it at eight "& more."

12387–414 *Pseudo-Matt.* XXXVII. There is no strictly comparable adult miracle for

this childhood feat of stretching wood. The closest is the miracle of the multiplication of loaves and fishes (*Matt.* 14:13–21), in which quantity likewise miraculously changes to suit the circumstances. See also, however, the account of the expanding and shrinking rood-beam in *CM*, ll. 8777–820.

- 12393 The poet transforms the six cubits of his source, *Pseudo-Matt.* XXXVII.1, into their rough equivalent in English measure. See note to ll. 1675–76 in Horrall, *SVCM*.
- 12402 This line, not found in *Pseudo-Matt.*, is clearest in MS F: “oft laide he hit doun & toke up agayn”; CG are similar. Here Joseph’s distraught state, seen in his repeated desperate attempts to make the short beam fit, is as skilfully suggested as it is poorly presented in HTLB.
- 12403 In *Pseudo-Matt.* XXXVII.1, Joseph’s reaction is much stronger: “aestuando cogitare.”
- 12404 MSS CFG stress the awkwardness of the situation through “vngainand tre.” MSS HTLB’s “ilke forseide” is tautologous.
- 12415–48 For the most part, this additional pedagogical disputation is accurately translated from *Pseudo-Matt.* XXXVIII.
- 12422 Cf. *Pseudo-Matt.* XXXVIII.1: “Et tunc coepit magister imperiose eum docere.”
- 12423–25 “alpha” and “betha” appear in *Pseudo-Matt.* XXXVIII.1, in contrast to the Hebrew letters found in XXXI. This discrepancy led B. H. COWPER, ed., *The Apocryphal Gospels*, p. 79n, to assume that chapter XXXVIII was a later addition. *The Infancy Gospel of Thomas*, 14.2, in Hennecke, *NT Apocrypha*, consistently uses the Greek letters.
- 12439–40 The couplet, present only in MS F, repeats the content and some of the vocabulary of ll. 12435–36.
- 12442 The theological reminder of the divine nature of the child is the poet’s addition.
- 12446 The intended meaning is that God the Father will protect the Son “from” wicked men, the reading which is preserved in MSS CFAddG.
- 12448 *Pseudo-Matt.* XXXVIII.2 has “a malo,” while MSS CFG include “site” as well as “shame.”
- 12449–84 The third pedagogical episode is distinguished by its fidelity to, and sober development of, the Lucan account of Christ and the doctors, *Luc.* 2:40–47. However, the *CM* poet’s immediate source, which he follows closely, is still *Pseudo-Matt.*, XXXIX.
- 12453–55 The poet does not retain the Latin explanation of why Joseph and Mary comply so readily: fear of the people, the insolence of the princes, and the threats of the priests (*Pseudo-Matt.* XXXIX.1).
- 12484 In *Pseudo-Matt.* XXXIX.2, the conclusion to the episode returns to the earlier metaphorical language of springs and rivers, *CM*, ll. 12468–70, as a fulfilment of the psalmist’s words: “Flumen dei repletum est aquis” (64:10). The *CM* poet retained the metaphorical diction but not the prophetic interpretation of the event found in his source. Except for minor differences in word order, MSS CF agree on “To lere him oght i claim þe quit,” T supports H, and G’s “a chaime þe quite” indicates scribal corruption but basic agreement with CF.
- 12487–516 The revival of the deceased burgess was no doubt inspired by such canonical accounts as the raising of Lazarus (*Ioan.* 11:39–44), the widow’s son (*Luc.* 7:12–15), and Jairus’ daughter (*Luc.* 8:41–55). The episode follows *Pseudo-Matt.* XXXX closely.
- 12488 Capernaum, the site of many of Christ’s miracles, is a natural choice for a specific location; see *Matt.* 11:23; *Luc.* 4:23.

- 12491 *Pseudo-Matt.* XXXX does not specify the man's rank: "quidam homo . . . dives valde."
- 12510 Joseph is less casual in the source: "statim abiit . . . currens," *Pseudo-Matt.* XXXX.
- 12515 MS C's reading is puzzling: "pat lik liknes to bere." If not a meaningless reading through haplography, the sense would be: "the corpse took on the likeness [of a living person]."
- 12516 The poet omits the revived man's curiosity about the identity of Jesus, *Pseudo-Matt.* XXXX.
- 12517-42 The viper episode, although rich in potential symbolism, remains a simple, literal narrative of wonder-working, as it is in the source, *Pseudo-Matt.* XLI. Although there is no strict canonical parallel for the miracle, Christ's healing of the withered hand (*Marc.* 3:1-5; *Luc.* 6:6-10) is probably close enough to have been an influence. Also worth consideration is an episode in *Pseudo-Matt.* XIII.3-5, in which a midwife, in "doubting-Thomas" fashion, grotesquely examines the Virgin to ascertain her postpartum virginity and suffers a withered hand for her lack of faith. Restoration occurs when she touches the edge of Christ's swaddling clothes. (Cf. 3 *Reg.* 13:1-6 for a parallel miracle.)
- 12517 The brevity of the stay in Capernaum is the poet's addition.
- 12521 The tradition of James as a son of Joseph arose, at least in part, from *Matt.* 13:55: "Nonne mater ejus [i.e. Jesus'] dicitur Maria, et fratres ejus, Jacobus, et Joseph, et Simon, et Judas?" These latter, however, could also be the children of Mary Cleophas, sister of the Virgin (*Ioan.* 19:25) and still warrant the designation "brethren" according to the social conventions of the time. Wace 55/8-9 claims only two sons, Joseph and Jacobus, for Mary Cleophas, while *Leg. Aur.*, Sept. 8, p. 586, adds two more, Simon and Jude, in keeping with *Matt.* 13:55.
- 12523 The poet particularizes the indefinite "olera" of *Pseudo-Matt.* XLI.1.
- 12528 The source is less explicit: "percussit manum Iacobi," *Pseudo-Matt.* XLI.1.
- 12531 The source does not mention this reaction.
- 12542 The poet has omitted matter, thus making James and Christ the antecedents of "pei" and consequently the somewhat awkward "discoverers" of the dead serpent. In *Pseudo-Matt.* XLI.2, it is Joseph and Mary who investigate the commotion and "invenerunt serpentum mortuum."
- 12543-76 The source is *Pseudo-Matt.* XLII.
- 12546 The names of Joseph's four sons are taken from *Matt.* 13:55. In *Leg. Aur.*, Sept. 8, p. 586, these sons are the offspring of Mary Cleophas, described as the Virgin's half-sister, and Alpheus. *Leg. Aur.*, Sept. 8, p. 586 cites the following verse to summarize the relationships:
- Anna solet dici tres concepisse Marias,  
 Quas genuere viri Joachim, Cleophas, Salomeque  
 Has duxere viri Joseph, Alpheus, Zebedaeus.  
 Prima parit Christum, Jacobum secunda minorem,  
 Et Joseph justum peperit cum Simone Judam,  
 Tertia majorem Jacobum volucremque Joannem.
- Herman's *Bible*, ll. 3147c-d concurs in making John and James the sons of Mary and Zebedeus, but associates this Mary with Anna's second marriage rather than the third.
- 12547 *Matt.* 13:56 mentions the daughters but does not specify their number.

- 12548–51 “mary cleophe” is identified as the Virgin’s sister in *Ioan.* 19:25. Both Wace 54/10–55/7 and *Leg. Aur.*, Sept. 8, p. 586 record the tradition of Anna’s three marriages — to Joachim, Cleophas, and Salome — each of which produced a daughter called Mary. Herman’s *Bible*, ll. 3123–53 agrees substantially with these versions except for reversing the order of the second and third husbands. See Max FÖRSTER, “Die Legende vom Trinubium der hl. Anna,” pp. 105–30.
- M. R. JAMES, “The Salomites,” pp. 218–19, dated this motif to the late eleventh century and suggested that it was originally Norman or Anglo-Norman. However, it was known to Haymo of Auxerre in the ninth century; see *Historiae Sacrae Epitome*, PL CXVIII 823–24 (where it is printed under the name of Haymo of Halberstadt). For the motif in *Hist. Schol.*, see chapter xlvii, PL CXCVIII 1563.
- 12573–74 The divine light that attends the Christ-child may have been inspired by the transfiguration of the adult Christ. See *Matt.* 17:1–5; *Marc.* 9:1–6; *Luc.* 9:28–35.
- 12576 The “A” version of *Pseudo-Matt.* — the letter designations were established by TISCHENDORF in his edition of *Evangelia Apocrypha* — ends at this point, XLII.2, with the familiar “laus et gloria” formula, while “B” terminates with the assurance that the work was written by the apostle John and translated by St. Jerome, of all people. See *De Perpetua Virginitate B. Mariae: Adversus Helvidium*, PL XXIII 200–01 for his strong opposition to apocryphal writings. The headnote in “A” just as confidently — and as truthfully — credits Matthew with the authorship.
- 12577–655 Having finished with the period of Christ’s life about which the Bible is silent, from the flight into Egypt when He was an infant to the disputation with the doctors when He was twelve, the poet now turns to *Luc.* 2:42–52 for the sole scriptural account of an event in Christ’s youth.
- 12582 It is noteworthy that the poet’s claim of truthfulness for his source is not one he made when drawing on apocryphal materials.
- 12593–94 The poet has added these details to Luke’s sparse account in 2:43–44.
- 12598 Either MSS GHTLB’s “ansuerd” or CFAdd’s “asked” is acceptable, for in *Luc.* 2:46–47 Christ listens, questions, and replies.
- 12611–12 In *Luc.* 2:45–46, both parents seek Jesus, but nothing is said of Mary’s exhaustion, a humanizing touch by the poet of the same kind as the observations that Mary was “fleshy and sumdele/broune” and the infant Jesus “sumdele fatte” in *The Three Kings of Cologne*, 70/13–17.
- 12636–40 An amplification of “et erat subditus illis,” *Luc.* 2:51.
- 12645 *Luc.* 2:52: “Et Iesus proficiebat . . . gratia apud Deum.”
- 12648 *Luc.* 3:23.
- 12653–54 Herman’s *Bible*, l. 3821: “Adonc s’est porpensés, baptisier se fera.”
- 12659–712 Chronologically, Christ’s maternal background is out of place at this point in the narrative. In Wace 54/10ff., the information is similarly located after the birth of Christ. By contrast, in Herman’s *Bible*, ll. 3123–53, this material is included in the account of Mary’s temple service where it forms an appropriate closing chapter to the lengthy marital history of Mary’s illustrious parents. The location in *CM* can be defended on literary grounds, however, for it effects a clear separation of Christ’s adolescent and adult stages. The separation receives additional emphasis in MS F which introduces the section with the rubric “pe kinradin of saint Anne & hir/pre housbandis,” and in Add, where the rubric reads “The Geneloye of Anna and hir Sisters/and thaire housebaundes.”
- In addition to the different location, Herman’s *Bible* alters the usual sequence of Anna’s second and third husbands (Cleophas, Salome) and otherwise differs

too greatly in detail to have been the source. Actually, the *CM* poet here returns to Wace, 54/10–57/7 and is largely content to translate and paraphrase.

12659–61 Translated from Wace 54/22–55/3.

12673–74 The second line is variously written. The couplet in Wace 55/12–13 — “Frere fu dit par parenté./Et par valor et par bonté” — shows that F omitted a term (CG’s “wirschip,” Add’s “honoure”) and that HTLB misread “bunte” as “beauty.”

12675–76 The couplet, missing in MSS FHTLB, translates “Auques li sambloit de façon./Si fu de grant religion” (Wace 55/14–15) and is therefore original. This is the only place in *CM* where FHTLB share a common loss against all other manuscripts.

James’s resemblance to Christ is noted in *Leg. Aur.*, May 1, p. 295, and again at ll. 12687–88.

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

12683–86 According to *Leg. Aur.*, May 1, p. 297, James’s difficulty in walking was not due to his swollen knees but rather to lameness suffered when he was pushed off a high platform. Cf. Wace 55/23–56/2:

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

Wace makes no mention of lameness, however.

12691 Wace 56/5: “Fu en Jherusalem ocis.” *Leg. Aur.*, May 1, p. 298, specifies the manner: he was thrust off the temple pinnacle, stoned, and brained.

12693–708 The details of Anna’s third marriage are largely translated from Wace 56/7–57/7.

12700 The distinguishing epithets “Great” and “Less” (*Marc.* 15:40) were applied respectively to James, son of Zebedee, and James, son of Alpheus.

12701 This comes ultimately from *Act.* 12:2, but the immediate source is Wace 56/15: “Qu’Erodes fist martirier.”

12704–12 The portrait of John as intimate companion and favourite apostle of Christ arises ultimately from New Testament situations and inferences. Thus, John is privileged to witness the transfiguration (*Matt.* 17:1–2), the agony in the garden (*Marc.* 14:32–34), the revival of Jairus’ daughter (*Luc.* 8:51), and to ask Christ questions on Olivet (*Marc.* 13:3). So too, however, are both Peter and James. What singled John out was his identification as “illum discipulum, quem diligebat Iesus” and, more importantly, as the man chosen by the Saviour to look after the Virgin (*Ioan.* 19:25–26); as the one “recumbens . . . in sinu Iesu” at the Last Supper (*Ioan.* 13:23); and as the first disciple to recognize the risen Christ (*Ioan.* 21:7). All these passages employ the “quem diligebat Iesus” phrase. The *CM* poet’s direct source, however, was clearly Wace 56/21–57/7.

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## APPENDIX A

### Errors in Morris' Texts

- 9233 heard]G herd.  
9239 a3or]T azor.  
9260 criste]F criste.  
9266 I say]T Isay.  
9275 þat]G þat.  
9277 till]C til.  
9304 Again]G Agayn.  
9361 loke]L loke.  
9371 take]L take.  
9376 3e]G þe.  
9387 Pat]C Pat.  
9404 fle3ely]T slezely.  
9420 neuer]C neuer.  
9422 the]C þe.  
9429 that]C þat.  
9503 widuten]G widuten.  
9504 helden]G halden.  
9533 she]T he.  
9549 lauerdhede]C lauerdhele.  
9558 him]T him.  
9598 this]L þis.  
9641 his]L his.  
9669 laste]T lafte.  
9757 þinges]T þing es.  
9789 my]T ny.  
9807 laste]T lafte.  
9834 with]T wiþ.  
9914 gound]T ground.  
9916 grenis]L grevis.  
9917 grenis]L grevis.  
9956 lend]T lende.  
9976 hert]G herte.  
9990 [Of]G Of. al]G all.  
9996 day]L dai.  
10020 graithli]C grathli.  
10145 Pat]G Pat.  
10150 widuten]G widvuten.  
10192 his]L his.  
10236 [To I]]C To I.  
10237 [Bifor]]C Bifor.  
10238 [I bid]]C I bid.



- 10243 [Pin]]C Pin.  
 10244 [Ga]]C Ga.  
 10253 vnderstand]G *vnderstand*.  
 10272 not]T mot.  
 10304 wild]C wald.  
 10317 Pe]T He.  
 10393 sone]T done.  
 10420 her]G hir.  
 10495 menid]L mevid.  
 10574 þat]G þat.  
 10610 ilkand]G ilkane.  
 10629 hou]G hu.  
 10730 kindred]G kinred.  
 10771 whenne]T *whe<sup>n</sup>ne*.  
 10868 þaim]G þaim.  
 10894 her]G hir.  
 10917 þat]G þat.  
 10958 He]T Pe.  
 10967 quat]G *quat*.  
 10996 ledd]G ledde. house]T hous.  
 11001 annunciacoune]G *annunciacioune*.  
 11021 Not]G Noght.  
 11050 þe]G *om*.  
 11054 divers]G diuers.  
 11058 Til]G Till.  
 11092 was]G ws.  
 11093 said]G sayd.  
 11114 crist]G *cristi*.  
 11151 tok]G toke.  
 11154 be]T he.  
 11193 þing]G þing.  
 11203 gan]G gane.  
 11235 as]G als.  
 11239 ne]T no.  
 11291 on]G of.  
 11336 bi-fore]G bi-for.  
 11341 eyen]T ezen.  
 11343 was]T was an.  
 11349 scho bune]G *bune scho*.  
 11357 propheci]G *propheci*.  
 11358 lauedi]G *leuedi*.  
 11368 and]G *and*.  
 11380 mowþ]L *mowþe*.  
 11399 sterrie]T *sterne*.  
 11412 mounteyn]T *nounteyn*.  
 11502 Balchisor]T *Balthisor*.  
 11541 by]G bi.  
 11578 childe]T *childre*.  
 11594 yon]L you.  
 11603 was]G *was*.  
 11650 com]T com to.

- 11655 þan]G þai.  
 11669 fayne]T fayn.  
 11673 þer-to]F þer-to.  
 11694 vp]G up.  
 11696 plantyd]T planted.  
 11742 day]G dai.  
 11770 tīping]G tīb[i]ng.  
 11807 þat]G þat.  
 11812 mi]G nu.  
 11818 pride]G pride.  
 11828 fever]G feuer.  
 11842 for]F to for, to *cancelled*.  
 11865 on]F of.  
 11867 get]T gete.  
 11881 Medicine]G Medecine.  
 11887 it]T hit.  
 11912 com]G come.  
 11958 warne]T warne.  
 11975 þere]CG þar; F þer.  
 11996 mak]G make.  
 12005 held]T helde.  
 12008 the]G þe.  
 12013 com]T coom.  
 12020 þat]T þat.  
 12102 the]F þe.  
 12118 funden]G funden.  
 12149 moderis]G moderis.  
 12189 oþer]G oþer.  
 12192 and]F and.  
 12237 childe]G child.  
 12278 a-noþer]F a-noþer.  
 12286 broght]G br[o]ght.  
 12288 away]T alwey.  
 12301 þat]C þat.  
 12310 water]G water.  
 12333 flum]T flum.  
 12341 *This line in C is found on leaf 68, back, col. 1.*  
 12366 leonis]G leons.  
 12402 Of]G Ofte.  
 12426 þe]G þe sai.  
 12441 Na]G Nai.  
 12447 þat]T þat.  
 12467 can]C gan.  
 12472 zing]G zung.  
 12493 Pat]C P̄at.  
 12595 zede]G zode.  
 12601 so]F sa.  
 12624 this]C þis.  
 12636 vnderlute]C vnderlute.  
 12664 gode]G god.  
 12672 broþer]G broþer.

- 12674 worschip]G worchip.  
12682 neu $\epsilon$ r]T neu $\epsilon$ r on.  
12683 Him þou $\int$ te himself neu $\epsilon$ r wery]C Sua haunted he on knes to lij.  
12684 On god on knees for to cry]C And for to prai sua Iþenli.  
12700 þat]G þat.  
12701 herodes]G herodes.  
12702 toþ $\epsilon$ r]G toþ $\epsilon$ r.



Scho sayd scho wolde nane take 10660  
 To godd I hafe gyffen mee  
 I ne maye to no man maryede bee  
 Othere housebande I may ha(fe nane)  
 For my lemmane I hafe hym tane  
 My maydenhede till hym I highte 10665  
 I sall be swa at alle my myghte  
 I sall neuer it vndoo  
 Pat I hym hafe highte vntoo  
 To godd I was gyffen are fol. 3r col. 2  
 Are my modir me of hir body bare 10670  
 In his seruys I thynke to lende  
 Righte vnto my lyues ende

**T**he Bischoppe noghte what to speke  
 Wold nozt late hir hir vowe breke  
 It was byfore many a daye 10675  
 Comande in þe alde laye  
 To holde and zelde *withowtten* bade  
 Þe vowe that thou haues made  
 One othere syde he was dowtande  
 To brynge a newe custome one hande 10680  
 Þe mayden frendis for to lett  
 In maryage hir for to sett  
 For it was boden in thaire lede  
 With mariage þe folke to sprede  
 Pereføre garte þe bischoppe fett 10685  
 Þe wyseste men þat he myghte gett  
 Off alle þat was in that conutree  
 And in þe temple made a semble  
 When all were comen zonge & alde  
 Þe prelate to thaym þe resone talde 10690  
 Whi he þam garte assemblede bee  
 For þe vowe of the chastyte  
 And for to wete at thaym rede  
 If scho walde halde till hir dede  
 Off this matir solde þay speke 10695  
 Whethir scho vow solde halde or breke  
 And depely solde þay luk howe  
 The beste to ordayne for this vowe  
 For vowe þat is made rightwysse  
 Men sall it halde one alle wyse 10700  
 Are it be made it comes of will  
 Bot made nede wayes men moste fulfill  
 Bot þar was nane at þis gederynge  
 Pat couthe giffe consell of þis thyng  
 Other consaill couthe they gyffe nane 10705  
 Bot calle & crye one godd allane  
 Pat he solde þam some taken schewe  
 Whareby þat þay myghte knawee  
 What þay solde do of that maye fol. 3v col. 1

- To do hir breke vowe or naye 10710  
Pan lay þay alle in knelynge downn  
Makand to godd þaire Orysoun  
Whils þat þay in prayers laye  
A voyce þey herde vnto þam saye  
Lokes he sayd þe *prophecye* 10715  
Pat was sayde of [Y]say  
And by the *prophecy* ze schall see  
To whaym þat may schall spoused be  
[Y]say þat alde *prophete*  
Lang sythen that he byhete 10720  
Off þe rote of lesse ther solde sprynge  
A wande þat solde a floure forthe brynge  
Bathe floure & fruyte owte solde breste  
Pe haly gaste þerone solde reste  
Thurgh þat voyce þat þay gan here 10725  
Pay sayd þat wande solde floure bere  
Pare solde a rote of lesse sprynge  
Pan ware þay putt in grete wetynge  
And hastily þay garte forthe calle  
Off Dauit þe progeny alle 10730  
Whase ffader thane was lesse  
Pare ware þay spredde in þat contree  
Ilkane of þam in thaire hand  
Bedyn was to bere a wande  
And whilke of thaym als bare burioune 10735  
Solde wedde þat maye in his baundoun  
With this thay sent vp and downn  
And bad þam at a daye be boune  
Alle þat of Dauit kynde ware bredde  
And þat no woman wedde 10740  
And alle þat thedir ware calde  
Solde in þaire handes a wande halde  
And whase wande so bare a blome  
Marie solde wedde this was þe dome
- T**he day come sone of this semble 10745  
Pay come alle of that contree  
Within þe temple alle were þay zare  
Alle bot men that spoused ware  
Ioseph come to Ierusalem fol. 3v col. 2  
A man wonnande in Bedlem 10750  
His wyfe was dede hymselfe was alde  
[Y]manges thase men þat I of talde  
He come for to bere his wande  
Als þe bidyng was in lande  
Ane alde mane was he ane 10755  
Wyfe to hafe couayte he righte nane  
He was a mane of halynes  
Did he to na man na wrangwisnes  
In that þat he moghte he droghe on bakke

- He was in will na wyfe to take 10760  
 If he droghe *hym neuer swa* away  
 Pay garte *hym* come vnto this daye  
 When Ilkane *with his wande* forthe lepe  
 Pan on bakke *hym droghe Iosephe*  
 When þat þayre wandes vp zalde 10765  
 Byhynde standis Ioseph þe alde  
 Than badde þe prestis þam forth calle  
 To offre vp þaire wandis alle  
 Pe preste þam talde & sone he fand  
 Pat thare was wanttande a wande 10770  
 When Ioseph saghe no hydyng  
 doghte  
 Pan he forthe his wande broghte  
 And al sone als it was sene  
*With lefe & flour þay* fand it gren  
 A dowe þat fra heuen was sent 10775  
 One þat wande of Ioseph lent  
 Pan was þat maye Ioseph bytaghte  
 And in spowsay! hir hase he laghte  
 Whethere so he walde or naye  
 He moste hir spouse and lede away 10780

**Why that oure lady was spoused**

- R**esouns thare are wretyn sere 10783  
 Whi þat god wolde scho spoused were  
 Firste þat þe fend sold noghte perceyue 10785  
 Pat a mayden solde conceyue  
 For and he myghte hafe vndirtane fol. 4r col. 1  
 A barne be borne of a mayden  
 Ne wolde he *neuer* hafe gyffen his rede  
 For to hafe done *Ihesu to dede*  
 For wele he welde hafe wetyn þan  
 Pat he solde hafe saued man  
 Oure lorde þerfore & for resone swilke 10795  
 Be fedde of a mayden mylke  
 Pat solde hir maydenhede hafe hidd  
 Of alle scho were for wedded kydde

- A**nother þat men solde nozte hir stane  
 If scho *with childe* were ouertane 10800  
 For þe laghe þat tyme was *in lande* 10805  
 And a woman had na housebande  
 And scho funden were with childe  
 Fra stanyng ne solde hir schilde

- P**e thirde resone of hir spousaile  
 Pat mannes helpe hir solde nan faile 10810  
 Hir helped Ioseph in hir nede  
 Whidir so scho rede or zede  
 Pus he hir kepid þat lorde [y]wysse  
 Pat souereyne kyng of heuens blys 10814

- Ioseph spoused þis lady free 10817  
 And led hir into galile  
 With hir toke he maydens seuen  
 Paire names ne herde I neu<sup>e</sup>r neu<sup>e</sup>n 10820  
 Alle þaire were of his kynn  
 And of þat elde þat scho was Inn  
 Pase seuen þe bischop hir bytaghte  
 When scho at hym hir leue laghte  
 WithIn þe lande of Galile 10825  
 Es nazareth a faire Cite  
 Pare lefte Ioseph marie his spouse  
 Till þat he went vnto his house  
 Vnto bedleme went es hee  
 To gare his Bridale graythed bee 10830  
 He garte þare graythe all thyng  
 Are he his wyfe wolde hame brynge  
 Bot are to Bedlem sho was ffett  
 With þe angell was scho grett  
 fol. 4r col. 2  
 S<sup>a</sup>ynt Gabriel come fra heuen 10835  
 And sayd thus *with* myld steuen  
 Haile Marie full of grace  
 God is with the in ilke a place  
 Ouer alle wymmen blyssed þou bee  
 And blyssede be þe fruyte of thee 10840  
 Þis lady ne dowttede noghte þe syghte  
 Off this angell þat was bryghte  
 For bifore ofte hade scho sene  
 Angels þat ware bryghte & schene  
 Bot of *hym* this scho was in were 10845  
 He haylsed hir one swilke manere  
 Alle bydroved scho was in thoghte  
 What that he was þis haylesyng broghte  
 He saughe hir hert & hir will  
 And one þis wyse he spake hir tyll 10850  
 Mary he sayd why art þou madde  
 The ne es no nede for to be radde  
 Be þou noghte menged *in* thi mode  
 Bot hafe hope stedfaste & gude  
 Ioyfull to be matir hafes thou 10855  
 Pou art goddes modir chosen nowe  
 Þe haly gaste in the es lyghte  
 Goddes wonnyng stede in the es dighte  
 Oure lorde hase made the his *lem*man  
 Pou sall hafe childe & be mayden 10860  
 Modir and mayden bothe sall þou be  
 And goddes sone be borne of thee  
 Off *hym* ferre mon sprynge þe fame  
 Kyng of kynges mon be his name  
 Off all thyng he sall be kyng  
 Euermore withowtten endyng 10865  
 His folke saufe þan sall he make



And clense alle of synn & sake	
This mayden nothyng dowtted scho	fol. 4v col. 1
Wele scho wyste he moghte alle doo	10870
Bot wete scho wolde one alle manere	
How a mayden a childe solde bere	
Barne scho sayd how solde I brede	
With man I ne dide neu <sup>er</sup> fleschly dede	
Pat man that hafes spowsede mee	10875
Fordide neu <sup>er</sup> my chastytee	
Pe woman þat neu <sup>er</sup> towchede man	
How solde scho concayue thanne	
I ne herde it neu <sup>er</sup> in na lede	
Woman bere barne in maydenhede	10880
<b>G</b> abriel sayd lady nay	
How that may be I sall the say	
Pe haly gaste in the sall lende	
And goddes myghte in the discende	
A childe þou sall hafe and hee	10885
Goddes sone sall callede bee	
Withowtten synn or solpnes	
Pow sall be mayden als þou es	
Es and was and sall be clene	
Als eu <sup>er</sup> zitt thou hafes bene	10890
Pat þou ne be noghte hereof in were	
Elezabeth be thi Samplere	
Patt sa ferre intill elde	
Godd hase lent grace a childe to welde	
In erthe þe whethir was na thyng	10895
Pat scho had of mare zernyng	
Scho hase consayued of hir housbande	
Sex monethes <i>with</i> childe gangande	
For it es nathyng þat may falle	
Pat ne godd may do alle	10900
This Bodworde gan this lady trowe	
To goddis sande scho gan hir bowe	10902
To þe angell scho sayde onane	10905
Loo me here goddes hande mayden	
Als þou hase sayde to me byforne	
Goddes sone of me be borne	
Pat all hafes wroghte and hafes <i>in</i> hande	
Mone and sternes See and Sande	10910
Pat eu <sup>er</sup> sall bee & euere hase bene	
Es loken in þat mayden clene	10912
With childe scho waxe <i>in</i> þat stownde þare	10903 fol. 4v col. 2
Als neu <sup>er</sup> swa dide woman are	10904
And þarby may we say alle	10913
Now es þe lorde bycommen thralle	
Pe doghtir modir agaynes þe wonne	10915
And the fadir bycommen sone	
And he þat firste na dede myghte drye	

Now es he able for to dye  
 Godd þat tyme mane bycome thus  
 Noghte for na nede he hade of vs 10920  
 Ne for no thyng bot forþi  
 Pat he *with* his grace wolde by  
 Fra þe powere of the fende  
 And fra dede *withowtten* ende  
 Pe day þat firste was sent þis sande 10925  
 Was mare & þe fyfte & twentyande  
 Fra fyve thowsande [y]er was bygonnenn  
 After þis worlde it was bynomen  
 Nyghenty and nyghen and monethes sexe  
 Pat oure helde in this mayden wexe 10930  
 Lefe we now thatt ladye  
 And speke we of Zakarye  
 How þe angel come hym to warne  
 How þat he solde hafe Iohn to barne 10934

**Off the Concepcyon off Iohn þe Baptiste**

**T**his zakary þat I of rede 10935  
 He comen was of leuy sede  
 Elezabeth his wyfe was alde  
 Anna sister doghter þat I of talde fol. 5r col. 1  
 An haly lyfe þay samen ledde 10940  
 Withowtten barne bytwix þam bredde  
 And þarefore þay mournande were  
 Off alle þay toke it with gud chere  
 Almaste to their lyves ende  
 Bot at þe laste god þam sende  
 Swa felle a feste in that lede 10945  
 And Zakarye to the temple zede  
 For to do þe folkes seruise  
 Als þe laghe was one alde wyse  
 He reueste hym one his manere  
 And went hym to his autere 10950  
 He bad þe folke wende oute ilkane  
 Wyls he *prayed* in þe kirke allane  
 Swa to do þan was he wont  
 And thare he prayed a grete stount  
 He loked one his righte hande 10955  
 And þare he saghe an angel stande  
 For hym in mode he was al made  
 Pe angell bad hym noghte be radde  
 And sayd hym þat he was sent  
 Till hym thare fra þe firmament 10960  
 Hym to comforthe oute of syte  
 A barne he sayde þou sall hafe tyte  
 And of þat barne þou may be blythe  
 For goddes werkes sone sall he kythe  
 His name men sall calle Iohan 10965

- Pus hase godd tid the this bon  
 Do waye he sayde what says þow  
 Thi tythandes forsothe may I noʒte trow  
 Pat I & my wyfe nowe in oure elde  
 Sold any barne welde 10970  
 Pou sall hafe ane forsothe I saye  
 And þerfore ioye now make þou maye  
 Men sall be blythe in his birthe  
 For he sall be man of mekill myrthe  
 Bot for þat þou wolde noghte me trowe 10975  
 Pou sall be dombe forthe fra nowe  
 Till that he be borne that zonge  
 And he sall gare þe hafe thi tonge  
 Byfore allemyghty godd he sall  
 Be a man of mekyll tale 10980  
 He sall be man of mekill swynke  
 Wyne ne Cesare sall he nane drynke  
 In his modir wambe sall hee  
 With the haly gaste fulfilled be  
 Pou sall be doumbe for thi mistrounne 10985  
 Vntill þe tyme of his circumsisiounne  
 Zakarie haue now gude daye  
 For þou sall fynde als þou heres me saye  
 Pe folkes owtwith stode & habade  
 And thoghte grete ferly what he made 10990  
 For þay habade till þay ware irke  
 And than þay went into þe kyrke  
 And alle madde *sir* Zakarye þay fand  
 Till þam ne couthe he telle na tythande  
 Na seruyce doo swaa was he madde 10995  
 And dombe þay till his house *hym* ledde

### Þe Concepcyon of Saynt Iohn of Baptiste

- N**ow bredys barne Elezabeth  
 In Septembire in þat moneth  
 In þe foure & twenty nyghte  
 Was Iohn getyn thurghe goddes myght 11000  
 Byfore þe anucyacyoun  
 Off Criste þat gatte vs alle pardoun  
 For righte it was þat þe *puruayoure*  
 Solde come byfore þe Saueoure  
 He þat broghte vs alle oure hele 11005  
 Sent byfore *hym* his bedelle  
 Forthi sent *Ihesus* Iohn forthwith  
 Are he wolde shewe *hymselfe* in kythe  
 And bathe theire modirs þat were mylde  
 At anes ʒode thay with childe 11010  
 Bot Elezabeth was forthir gane  
 By sex monethes and a woke ane  
 Fra Saynt Iohn Concepcyounne  
 Vnto the anucyacyounne  
 fol. 5v col. 1

- S**one oure lady was mett 11015  
 With þe angell þat hir grett  
 Scho went oute of Nazareth  
 For to speke with Elezabeth  
 Þat lange was gelde and ane alde wyfe  
 And nowe scho es with barne one lyfe 11020  
 Noghte ferre from chilynge in a syquare  
 And marye come vnto hir thare  
 When þay mett thase ladys twynn  
 Pat ware bathe cosyns þam withInn  
 At þe metyng Saynt Marie spakke 11025  
 And hir haylsynge bygane to make  
 Till Elezabeth that woman  
 Hir childe in hir wambe to glade bygane  
 And in hir wambe it satt vpryghte  
 Alle for þe Ioye of godd of myghte 11030  
 And made a gladnesse & a glewe  
 Righte als he his lorde wele knewe  
 Loo he knewe his lorde byforne  
 Are he was of his modir borne  
 Þe man his lorde þe mayster his clerke 11035  
 Þe makere knewe his handewerke  
 Elezabeth in that Ilke place  
 Thare scho stode full of grace  
 Bygane & sayde a *prophecye*  
 Blyssede be thou *euer* Marye 11040  
 And blyssede be þe fruyte of the  
 Pat thou walde thus come to vesete me  
 Þe modire of my lorde so dere  
 Þe childe withInn my wambe gan here  
 Þe hailsyng that thou to me made 11045  
 And it for Ioye bygane to glade  
 Blyssede be thou þat mystrowede noghte  
 Þe bodworde that was to the broghte  
 Thou may be trayste & þou will byde  
 Alle þat is bihighte to þe sall betyde 11050
- T**hir ladys menskede þam Imelle  
 Their wills ayther till oþer gan tell  
 Bot their menskyng þam bytwene  
 Dyuerse was somewhat es sene fol. 5v col. 2  
 Þe tane was lady & mayden clene 11055  
 Þe toþer his handwoman seruyng  
 Thare duellede oure lady with hir nece  
 To Iohn was borne a gude pece  
 At hir chilynge scho was helpand(e)  
 And als in some bokes we fande 11060  
 Scho was hirselfe þe firste woman 11063  
 Pat *euer* layde hande one saynt Iohn 11064  
 When Iohn was borne þat Ilke sythe 11065  
 His frendis were bothe gladde & blythe 11066

- And hade of hir full mekill myrthe  
 Pat was so lange *withowtten* byrthe  
 Noghte allane *Ierusalem* burghē  
 Bot also alle the contreth thurgh 11070  
 His fest es in Somyr's tyme  
 Bothe Iewes it honowrs a Sarazyne  
 Thurghe alle þe landis þer heythyn lyfes  
 Alls ferre als þe soune hym ryse  
 Forthi of hym wittnesse vs 11075  
 Oure lorde and Saueoure *Ihesus*  
 Off wyfe he sayde was *neuer* borne ane  
 Grette<sup>r</sup>e barne þan saynt Iohn  
 Alle made þay myrth of his berynge  
 Fadir and modir and thayre kythyngē 11080  
 And gadirde þam togedir alle  
 Pay ne wiste *neuer* whatt hym to calle  
 Sir Zakarye þay forthe broghte  
 Bot he with þam myghte speke righte noghte  
 Pe resoune byfore 3ee hafe herde why 11085  
 Pan countenance made he *sir* Zakarye  
 After tabills and poyntell tytt  
 And he bygane þe name to wrytt  
 And sayd als þe angell bygane  
 And gaffe hym Iohn vnto name 11090  
 His frendis thoghte þerof selcouthe  
 Of this name that was vncouthe  
 And saide þat þay ne couthe noghte fynde  
 Swilke a name in alle his kynde  
 When he was *circumcysede* Saynt Iohn 11095  
 His fadir þe speche hadde anone  
 And swilke a *prophecye* gonn he mele  
 Blyssed be godd of Israel fol. 6r col. 1  
 That vesittyng till his folke hase sent  
 And rawnsonyng till vs hase lent 11100  
 Pis barne þat was fosterde dere  
 Whan he come at seuen 3ere  
 He lafte his kynne & alle his thede  
 And into wildirnesse he 3ede  
 For that he wolde flye synn 11105  
 He lefte his kythe & alle his kynne  
 And in that wildirnesse he bade  
 And lange he ledde thare harde lyfelade  
 And lyffede with rotes & with gresse  
 And also *with* hony in that wildirnesse 11110  
 He ne ete no brede ne dranke no wyne  
 Ne wered *noþer* wolle ne lyne  
 This was Iohn þe Baptiste  
 Pat *afirwarde* crystende *Ihesu* Criste  
 When þat Iohn was borne in hy 11115  
 Pan Saynt Marie oure lady  
 Bykenned to godde Elezabeth

And went hirselfe vnto Nazareth  
 With this bygane to come to þe sythe  
 Hir wombe itselfe bygane to kythe 11120  
 Pat men was somedele perceyuede  
 Pat this mayden hadd conceyuede  
 Aftir Ioseph wedded this maye  
 Certanely þe sothe to saye  
 He duellide mare thane monethes three 11125  
 In his awenn kyndely countree  
 At þe income of þe ferthe monethe  
 Ioseph went to Nazareth  
 Pat lady when he come nerehande  
 With hir to speke als dose housebande 11130  
 To speke of nedis þat felle to house  
 Als men dose þat delis with spouse  
 He saghe withowtten any warne  
 Pat þis woman was with barne  
 And when he knewe hir in this state 11135 fol. 6r col. 2  
 Was neuer no man halfe so mate  
 Swa sary ne was he neuer in his lyfe  
 With barne when he saghe his wyfe  
 Pat he neuer ne towchide till  
 Ne hafed at doo within wanttone will 11140  
 Pat wonder nane ne was for he  
 Ne wiste noghte of hir preuatee  
 Bot whatso þat he thoghte  
 To hir þat tyme ne sayde he noghte  
 Bot helde in herte full wondir style 11145  
 And was in purpose and in will  
 Pryualy awaye for to stele  
 Fra þat ladye gude and lele  
 Off hir ne wolde he for noo thyng  
 Late any (k)yn worde vppe spryng 11150  
 Bot toke his redde aye for to flee  
 Fra hir awaye & late hir bee  
 Gude will he hade to flye hir fraa  
 Pat nyghte he solde hafe donne swaa  
 Bot till hym slepande als he laye 11155  
 An angell come þat þus gane saye  
 Ioseph he sayde tell me nowe why  
 Will þou leue thi spouse Marie  
 Pat ba[r]ne scho hase in hir body breedde  
 Parefore þe þou noghte adradd 11160  
 Be þou in trayste and sekirnes  
 Pat þe haly gaste w<sup>it</sup>hin hir esse  
 It is þe haly gastes myghte  
 Withowtten part of mannes plyghte  
 Þe childe þat scho gaa with alle 11165  
 Ihesus men sall it calle  
 He sall be godde & mane bathe  
 And al mankyng mon he were fra wathe

- Fra this tyme hade Ioseph nane  
 Euelle hope to that womane 11170  
 Full kyndely kepe till hir toke hee  
 And dwellyde *with* hir in chastytee  
 With menske and wirchippe hir to zeme fol. 6v col. 1  
 And hir he seruede aye to queme  
 And swaa forthe withowtten fayle 11175  
 Samen helde thaye thaire spowsaile
- T**he tyme that brynges alle to fyne  
 Ranne *with* this to monethes nyne  
 Ioseph dighte hym to gaa  
 Till Bedlem and did als waa 11180  
 Thare wolde he noghte late hir dwelle  
 For drede of þe Iewes felle  
 For drede of sclandere & of fame  
 To Bedleme he ledde hir hame  
 In that menetyme þat þay dide thus 11185  
 Was Emperoure *Sir* Augustus  
 A man men hadde off full mekill dowte  
 For he was dowttd alle þe werlde abowte  
 Till alle þis werlde he made statut  
 Þat alle solde be his vndirlout 11190  
 And þat alle men solde be boune  
 To come vnto þaire kyndly townne  
 To make *hym* homage *with* some thyng  
 Till *sir* augustus þat was þaire kyng  
 A mane tuke þis note one hande 11195  
 Þe wittyste of alle that lande  
 Alle thaire names gane he wrytte  
 And ay als þay gaffe he made þam quyte  
 Ioseph come *in* þat menetyme thare  
 To Bedleme als I sayd are 11200  
 Right vntill his awenn house  
 Broghte he marie his dere spouse  
 Þan was that mayden mylde  
 Almaste at þe tyme of childe  
 And are aftir lange reghte þare 11205  
 Þat blyssede barne Ihesu scho bare  
 Mayden & modir wemlesse  
 Þat woman full of alle mekenes  
 Þat goddis myghte knawes witterly  
*Hym* thare thynke þeroffe no ferly 11210  
 Mary bare þat barne in chastitee  
 Godd wolde it solde so bee fol. 6v col. 2  
 He þat moghte Ioseph wande gare  
 In a nyghte fruyte & lefe bere  
*Withowtten* werke of erthe aboute 11215  
 And in a nyghte so garre it sprowte  
 And floreste faire als I hafe sayde  
 Þan moghte þat þis puruayede

- Be borne of a mayden ethe  
 Within þe *terme* of nyne monethe 11220  
 He þat alle hase made of noghte  
 And to þe dombe his speche broghte  
 And the see cleue in twaa  
 His enymys for to slaa  
 Wele moghte he *withowtten* steme 11225  
 Garre a mayden bere *withowtten wemme*  
 Þe lyknes of þis barneteme  
 Righte als þou sees þe sonnes beme  
 Gaaes thurgh þe glasse & *commes* agayne  
 Withowten breke clene and playne 11230  
 Qwayntylyere zit come criste & zede  
 Sauande his modir maydenhede  
 And thus scho bare hir barneteme  
 Pat blyssede birde in Bedleme  
 Swilke clothes als scho had in hande 11235  
 Scho wappede abowte hym & wande  
 In symple cloutes scho hym layde  
 Was thare no riche wedes graythede  
 Was thare no pride of couerlite  
 Chambrere curtyns ne no tapite 11240  
 Þe hirdis þat were wounte to bee  
 Sittande one þe feldes zemande þaire fee  
 Thare come aungells fra heuen  
 Syngande *with* full mylde steuen  
 We brynge zow worde of ioye & blysse 11245  
 This nyghte oure lorde borne es  
 And this to taken we zow saye  
 Ze gaa to morne when it es daye  
 To Bedleme and fynd ze schalle  
 Ihesu borne the lorde of alle 11250 fol. 7r col. 1  
 Pat is kyng of alle kynges  
 Es borne this nyghte by thire takenynges  
 In a cribbe he sall be funden  
 Liggande thare als an asse is bounden 11254  
 And ane noxe feste hym by  
 This schall ze fynde sekirly  
 Honowres hym for whi he sall 11255  
 Be sett in Dauit kyng stalle  
 Whils þe angels this tythandes tolde  
 Othir come downne full thik folde  
 And loued godd with swilke saughe  
 One heghe be ioye & pese one laughe 11260  
 When þay hadde sayde þat þay wolde saye  
 Thire angells went þam þaire waye  
 Radde were thire hirdes of that lyghte  
 Pat þay saghe of these angels bryghte  
 For þay saghe neuer swilke a syghte 11265  
 Na visytynge byfore þat nyghte  
 Pay sayd to Bedleme gaa we



And luke if thir tythandes sothe be  
 When þay come thare thay marie fande  
 And with hir Ioseph hir housebande 11270  
 And þe childe þat swadilled was  
 Liggande in a cribbe byfore þe asse  
 And þe oxe als I 3ow talde  
 Pareof þay meruayllede 3onge & alde  
 Alle helde Marie in hir herte full still 11275  
 And thanked godd of all his will  
 In August tyme þe Emperour  
 Till he was borne oure Saucoure  
 When þat this werlde was beste *in* pese  
 One a wyntter nyghte withowtten lese 11280  
 And þe same 3ere was saynt Iohn  
 Borne byfore in flesche & bone  
 Sone after þat Criste was borne  
 Circumzisede he was and schorne  
 Ihesus one hym to name þay layde 11285 fol. 7r col. 2  
 Als þe angelle byfore had sayde

#### How Ihesus was offrede to the temple

**S**one aftir aboute fourty dayes  
 Als þe gospel til vs says  
 Pay bare þe childe fra Bedleme 11290  
 To the temple of Ierusalem  
 For to do of hym that daye  
 The costome of þe alde laye  
 Þe lawe of moyses thus wilde  
 A woman þat had a knawe childe  
 Hir firste birthe solde scho 11295  
 Offre þe haly temple vntoo  
 After þat scho hade lyne  
 Fourty dayes in gysern  
 For mayden childe efte als lange  
 To þe temple or scho solde gange 11300  
 And with hir childe solde offre thare  
 A lambe and scho so ryche ware  
 And whaso ne myghte doo swaa  
 Þay solde gyffe turtill doufes twaa  
 Or of doufes double bredde 11305  
 Pis laughes with Ihesus Marie dide 11306  
 Of pouere no disdeyne hase hee 11309  
 That biddis vs lyffe in pouerte 11310  
 Off pore thare na mane myslyke fol. 7v col. 1  
 In gode thoghte þat es sa ryke  
 Thare was a gud haly man 11313  
 Wonnande in the temple thane  
 Off sex skore 3ere highte symyon 11315  
 Pat many haly dedis hade done  
 And hade prayede godd þat he myghte *in* hele

See þe comforthe of Israel	
Pat mannes rawnsone solde bere	
And godd hym hadd sende answeere	11320
Pat he ne solde neuer dye	11323
Or þat he Criste hade sene <i>with</i> eghe	
Forthi when Marie modire milde	11325
Into the temple broghte hir childe	
3itte this Symeon hade his taste	
Touched with the haly gaste	
Off this childes come so fayne	
He was þat he went hym agayne	11330
And for gladnes he keste a cry	
Pat alle herde that stode hym by	
Godd þat is mekill of myghte	
Hase sent þe folke þat he þam highte	
þan he ranne to Ihesu swete	11335
And felle down byfore his fete	
And honoured hym þat sely man	
And in his armes tuke hym þan	
And kiste his fete & sayd dryghtyne	
In pese leue thou <i>seruaunt</i> thyne	11340
For nowe myn eghne hase sene the hele	
Pat is graythed till Israel	
þare was alsua ane alde woman	
Anna þat was <i>with</i> elde forthe gane	
Pat hadde lyffed þan foure skore zere	11345
In wodowhed & in prayere	
And full lele scho was <i>in</i> hir lede	
Neuyre owte of þe temple scho zede	
Bot there was scho euere more bowinne	
In almousede and orysoune	11350 fol. 7v col. 2
And when þat scho Ihesu gane see	
Scho honored hym on hir knee	
And sayde forsothe this is hee	
Thurgh whayme þe worlde sall saued bee	
Off <i>prophecye</i> this worde es	11355
For anna was a <i>prophetys</i>	
Ilke a daye a <i>prophecye</i>	
Sayd Symeone of oure lady	
And of hir dere sone Ihesu	
þe whilke þat I sall to zowe	11360
This childe he sayde byfore þam alle	
Sall be to many dounefalle	
And to many vprysynge	
Dampnyng to some & to some sauynge	
Dounefalle ze schall vndirstande	11365
To men þat are mysbyleuande	
And vprysesynge vnto fele	
To men þat are in trouthe lele	
Till hir he sayd thyne awenn hert	
A swerde of sorowe sall stikke ouerthwert	11370

Pe swerde thurgh hir herte stode  
When his sone hange one þe rode

### How the three kynges made offerande

- F**ra he was borne þe daye thrittende  
Hym offred þe thre kynges hende  
Riche gyftes þay hym broghte 11375  
Pat zere þat he was borne noghte fol. 8r col. 1  
Some says þe secounde zere  
And some sayse one other manere  
Pat twa zere aftir þay come  
Sayne Iohn þareof gyffes dome 11380  
Pat he fande in a boke  
Thir kynges thre þaire wayes toke  
A twelmoneth are the natyuite  
For ells moghte noghte þe kynges three  
Haue ouergane sa longe a waye 11385  
And come to criste þat ilke daye  
He says þat in the boke he fande  
Off a prophete of estren lande  
Balaam þan was he calde 11390  
Off astronomye mekill he talde  
And of sterne þat was schene  
Was neuer swilke ane are sene  
And Iohn with þe gildyn mouthe  
Vs telles of a folke vncouthe  
Full ferre by esten þay are wonnande 11395  
Byzonde þam wonnes nane lyuande  
[Y]manges thase men was broghte a writ  
Seth was þe name þay layde one itt  
Pis writt of þe sterne it spakke  
And of þe offerandes þe kynges sold make 11400  
Pe writt was kepide fra kyn to kyn  
Pat beste couthe þerone myn  
And at þe laste [y]mange þamselwe  
Pay hafe þam ordeyned twelue  
Pat ilke daye zode till a hill derne 11405  
For to wayte aftir this sterne  
When any dyede of þat dussayne  
His sone was sett hym agayne  
Or his nexte frende þat was hym dere  
Swa þat euer ilke a zere 11410  
When þaire cornes were in done fol. 8r col. 2  
To þe mountayne went þay sone  
Thare þay offerde & prayed & swanke  
& thre dayes noþer ete ne dranke  
Pis custome full lange þay dide 11415  
And at þe laste þe sterne it kydde  
Pat ilke sterne þam come to warne  
One þat mounthe in forme of barne

- And bare one it taken of þe croyce  
 And to þam spake *in* mannes voyce 11420  
 Pat þay solde wende to Iewes lande  
 And twa zere þay ware walkande  
 Full graythly þe sterne þam ledde  
 And selcouthely þan were þay fedde  
 Paire scrippes whethir þay rade or zode 11425  
 Ware neuermare *withowtten* fode  
 Thir kynges whareso þay rade  
 Þe sterne euer byfore þam glade  
 Thay sayde gaa we to the kyng  
 Pat hafes in erthe nane euyninge 11430  
 Pis kyng we sall bere offrande newe  
 And honour *hym with* trebut & trewe  
 Alle þe kynges of this werlde  
 For *hym* sall be quakande & ferde  
 And ay þay folowed þis sternes beme 11435  
 Till þay come to Ierusalem  
 Bot fra þay come thare als swythe  
 Þe sterne to þam no mare wold kythe 11438  
 When þay come *in* heraude lande  
 Na sterne þay saghe schynande  
 Þe kynges were þan *in* mekill thoghte 11441  
 & wende þay had funden þat þay soghte  
 Pay toke paire giftes *in* þat tounne  
 And went sekande vp & doune  
 Bot þe burges of þat cite 11445  
 Thoghte wondir what þay myghte bee  
 And askede what þay soghte & thaye  
 Saide a barne that alle maye  
 He sall be kyng of kynges alle  
 Till handes and fete we sall *hym* falle 11450  
 Sewe þe sterne þat ledde vs hedire  
 Pan þay gadirde þam togedir  
 And spake hereof with grete wounderyng  
 And worde come till herode kyng  
 Pat swilke thre kynges ware ther *commen* 11455  
 And *in* þe tounne paire herbere *nommen*  
 When he this tyraunte vndirstode  
*Hym* thoghte it noþer faire ne gude  
 For he wend þan *withowtten* swyke  
 For to tyne his kyngrike 11460  
 And in haste garte samen calle  
 Þe mayster of his lande alle  
 And spirrede at thaym if þay wiste  
 Whare he was borne þat ilke Criste  
 Pat þe kyng of Iewes solde be 11465  
 And þay sayde in Bedleme Iudee  
 For a *prophete* sayde swaa  
 A thow lande of Iuda  
 A litill towune if þat þou bee

fol. 8v col. 1



- And loued godde alle his sande  
 And hadd þay hade so wele spedde  
 Now are þay slepande broghte *in* bedde 11520  
 Thre wery kynges of thaire waye  
 The ferthe a kynge mare than thaye  
 Thay wiste þay wele & kydde in dede  
 Pat he solde aquyte þam þaire mede  
 Paire ware in will þat ilke nyghte 11525  
 To wende b[y] heraude als þay highte  
 Bot whils þay slepande laye in bedde  
 Ane angelle come & thaym forbedde  
 To wende by hym by any waye  
 For he es false & hase bene aye 11530  
 Anothir waye þan gane þay fare  
 One þe morne when þay resyn ware  
 Thay take þaire lefe at þat childe  
 And at Mary his modir mylde  
 And thankkede Ioseph full curtasely 11535  
 His esement & his herbery  
 Þe kynges are went anothir waye  
 When þat heraude herde þat saye  
 Pan wonder wrathe þan was þat kynge  
 And thoghte *hym* dreuyn full to hethynge 11540  
 He sett men waytande by þe strette  
 If þat þay myghte those kynges mete  
 He *commande* þay solde be tane  
 And *withowtten* mercy slayne  
 Bot heraud men mett noghte þam with 11545  
 Full harmeles come þay to þaire kythe  
 When heraude herde that he *mourndede* sare  
 Pat þase kynges swa passede ware  
 And for his ill will myghte noghte ryse  
 Venge hym wolde he one *oper* wyse 11550  
 Pan he made a vowe in hye  
 Pat made a vowe in hye  
 Pat many sakles þerfore solde dye 11552  
 For he moghte do þase kynges no shame  
 Thase it boghte þat neuer *seruede* blame  
 Wha herde *euer* of any slyke  
 Ordynance swa full of swyke  
 Pat for þe lufe of a barne  
 Swa many solde þe lyfe tharne  
 He *commande* his knyghtis kene  
 To slaa þe childire alle by dene 11560  
 Within þe townne of Bedleem  
 And owtwith many a barnetem  
 Pan gart þat tyraunt losse þe lyffe  
 And full wafull made many a wyfe  
 Within þe launde he ne lefte nane  
 Off twa zere þat ne þay were slayne 11565  
 Off twa zere or lesse I tell 3owe  
 For swa he wende to slaa *Ihesu*

Bot alle for noghte þat he dide swaa  
 For Ihesu myghte he noghte slaa 11570  
 Vs alle þat garres þe lyfe hafe  
 Hymselfra dede may he wele saffe  
 Are hymselfra wolde þat kyng  
 Right nane hym moghte to dede brynge  
 Pere es no noþer for to saye 11575  
 Als þat he ordeyned it was sa aye

**How Ioseph fledd intill Egipt with  
Marie and Ihesu**

**I**tt es rewthe for to rede  
 Off thir childir þat thus ware dede  
 An hundreth & fourty & foure thowsande  
 Thurgh Ihesu come to lyfe lastande 11580 fol. 9v col. 1  
 Bot seuen dayes byfore fynde I  
 Are heraude gart þose barnes dy  
 Als Ioseph in a slepyng laye  
 Ane angell till hym gane saye  
 Ryse vp Ioseph and hethyn gaa 11585  
 With marie & hir sonne alswaa  
 For 30w byhoues alle three  
 Vnto þe lande of Egipt flee  
 Ryse vp þefore are it be daye  
 And gaa forthe by þe foreste waye 11590  
 For kyng heraude sekis too & fraa  
 Mary hir sone and the to slaa  
 And in Egipt duelle still with þe barne  
 Vnto þe tyme þat I 30w warne  
 Sone was Ioseph redy boune 11595  
 By nyghtertale went owt of tounne  
 With marie and þaire men3e  
 A mayden and knaues three  
 Pat with þam was in seruyce  
 Pat ware warre & wondir wyse 11600  
 One a mule rade mary mylde  
 And in hir arme bare scho hir childe  
 Till þay come till a caue depe  
 Thare they þam ordeynede to riste & slepe  
 Pare þay þam ordeynned to riste & slepe  
 And thare garte þay mary lyghte 11605  
 Bot sone scho saughe a selly syghte  
 Als þay lokede þam besyde  
 Out of þat kawe þan saughe þay glide  
 Many dragouns right sodaynely  
 Pe knaues þan bygane to crye 11610  
 Bot when Ihesus saughe þam radd be  
 He satt vpp appon his modir knee  
 And spakke vnto those bestis grym  
 Pan mare & lesse þay honored hym

Comen es þe prophecye þan clere	11615
Pat is sayde in the psaltere	
Dragouns wonnande in þaire koue	
Þaire lorde þay sall honoure & loue	
Ihesu went byfore þam thanne	
And badde thaym harme vnto no mane	11620 fol. 9v col. 2
Mary and Ioseph na forthy	
For the childe were full sary	
And Ihesu to þam saide onane	
Drede for me ne hafe 3e nane	
For me ne hafe 3e care ne syte	11625
For I man [y]noghe <i>perfit</i> e	
And alle þe bestes þat beris name	
I may make thayme wilde or tame	
Lyouns mekely 3ode þam [y]myde	
And alswaa þe dragouns dide	11630
Byfore mary faire þay 3ede	
In righte waye hir for to lede	
When mary saughe of bestis þat route	
Firste scho was in grete dowte	
Bot hir sone hir bade be blythe	11635
And nakyns ferdenes for to kythe	
Modir he sayde hafe 3e na warde	
Nowthir of dragoune ne of lybarde	
For þay come vs no harme to doo	
Bot þay come vs to serue vntoo	11640
Bathe oxen & asse þerwith þam ware	
And oper bestes þat þaire harnays bare	
Oute of Ierusalem þaire kythe	
Thies bestes mekely went þam with	
Lyouns noghte harmed oxen ne asse	11645
Ne oper bestis þat there wasse	
Than was fulfillede þe prophecye	
Pat was sayde of Ieremye	
Wolfe and wethir lyone and oxen	
Sall come samen and lambe & foxen	11650
In a wayne þaire gere was inn	11653
Pat drawen was with oxen twynn	11654

**How the Tree Bowede downn at þe bidding  
of Ihesu**

<b>M</b> ary forthimare scho rade	11657
In wildernes grete hete it made	
Faynte scho wexe and wery	fol. 10r col. 1
A palme tree scho sawe hir by	11660
Ioseph scho sayde fayne wolde I reste	
And vndir this tree thynke me beste	
Gladly he sayde that is resoune	
And he belyne toke hir downne	
When scho hadd sytten there a thrawe	11665



- Pis palme tree sone scho sawe  
 Fruyte scho saughe þerone hyngande  
 Pat dates are callede in this lande  
 Ioseph scho sayd fayne wolde I ete  
 Off 3one fruyte and I myghte it gete 11670  
 Me thynke he sayde wondir of the  
 Now byhalde þe heghte of 3one tree  
 May na man wynn þe fruyte vntill  
 And it to clymbe es wondir ille  
 Bot I mornne for anothir thyng 11675  
 Pat we of watir hafe wanttyng  
 Oure watir purueance es nowe gane  
 And in this wildirnes es righte nane  
 Noþer for vs ne for oure fee 11679  
 Ihesu satte appone his modir knee 11681  
 Full swettly than sayd hee  
 Boughe down till vs þou tree  
 And of thi fruyte gyffe vs plentee  
 And vnnethes was this worde sayde 11685  
 To bowe down þe tre hym graythed  
 Righte vnto Marye fotte  
 Pe crophe euen vnto þe rote  
 And when þay had etyn fruyte [y]noghe  
 3itt it bewede ilke a boughe 11690  
 Vnto he commande it to ryse  
 It bowed down to þaire seruyce  
 Vnto þat tree þan sayd Ihesu  
 Ryse vpe & righte the nowe  
 I will þat þou fra now forewarde 11695  
 Plantted be in myn orcherde  
 Imanges my trees in paradyse  
 Pat þou & þay be of a pryce  
 Vnder thi rote þare es a spryng  
 And thereoffe I will þe watir owt wryng 11700  
 Make vs a welle for my sake  
 Pat alle theroffe may watir take  
 In this tree stirte vpe faste  
 Owte of the rote a welle vp braste  
 With strandis swete clere and calde 11705  
 Thay dranke [y]noghe alle þat walde  
 And alle that was in that place  
 Thay thankede godd so full of grace  
 And one þe morne when it was daye  
 Pay ordeyned þam to wende þair waye 11710  
 Ihesu hym turnede to the tree  
 And sayde palme I comande the  
 Pat of thi brawnches ane be schorne  
 And with myn angell away borne  
 Vnto þe place of paradyse 11715  
 Pare my fadirs mirthe es  
 And vnnethes was this worde spoken  
 Pare come an angelle & hase broken

A boughe & bare it thethyn sone  
 Full tyte his *commandement* was done 11720  
 Pe boughe away *with hym* he bere  
 In swyme þan felle alle þat there were  
 For þe angell þay ware so made  
 And Ihesu sayde whi are 3e radde  
 Whi es swaa ne wate 3e noghte 11725  
 Pat *with* my handis this tre I wroghte  
 And I will that this ilke tree  
 In paradyse now standande bee  
 Vnto my sayntes in stede of fode  
 Als it till vs in the waye stode 11730

**How the mawmettis Felle when Ihesu  
come intill Egipt**

S<sub>[y]</sub>then forthe þay wente þaire waye  
 And Ioseph gane to Ihesu saye  
 A lorde this es a mekill hete  
 It greues vs huggely it es so grete fol. 10v col. 1  
 And if þou rede that it swaa bee 11735  
 Late vs wende awaye by þe see  
 For there are townnes we may in reste  
 And so to wende me thynke es beste  
 Drede the noghte Ioseph I the praye  
 I sall abrigge 3ow the waye 11740  
 That þat is thritty dayes iournee lange  
 In a daye 3e schall it gange  
 And als þay went samen talkand swa  
 Pay one ferrome loked thaym fraa  
 And sone bygane þay for to see 11745  
 Pe walles of Egipt þat faire cite  
 Pan were þay full wondir blythe  
 And vnto þat cite come þay full swythe  
 Bot there than hafed þay na knaweynge  
 Pat þay myghte aske at any gestenyng 11750  
 And sone after þat þay come to townn  
 Pe pristes of þe lawe made þam bownn  
 To doo þe folkes þaire seryuse  
 And to þaire mawmettes to make *sacrafyce*  
 Marye to þe temple gane faree 11755  
 And with hir thedire hir sone scho bare  
 And within þe kirke whils þat scho was  
 Men myghte see a selcouthe case  
 Alle þaire mawmettes *within* a stounde  
 Wyd opyne felle vnto þe grounde 11760  
 And doune at þe erthe ware þay layde 11763  
 For þan come þe *prophecye* þat was sayde  
 Pat says þat a lorde salle 11765  
 Comme till Egipt and sall gare falle  
 Paire goddes & garre þam dwyne to noghte  
 Pat þay *with* þaire handes hafe wroghte

- And in þat townne was a lordyng  
 And when he herde this tythyng 11770  
 He gadrede men bothe grete & smalle  
 And to þe temple broghte þam alle  
 And for to venge þam made þam bownn  
 Off hym þat keste þayre goddes doun  
 In hert he was full sary 11775  
 When he saughe swaa his mawmetes ly  
 He come to Marie *withowtten* harme fol. 10v col. 2  
 Thare scho hir childe bare in hir arme  
 And one knes doune he felle  
 And to þe folke he gane thus telle 11780  
 Ne hadde this barne bene godde of myghte  
 Oure goddes hadde bene standande vprighte  
 For he es godd & lorde of alle  
 Oure goddes agaynes hym dose falle  
 Oure goddes ne may noghte till hym doo 11785  
 Vengeance I hope mon come vs to  
 Off wrake full sare we may vs drede  
 Als it es tolde in olde dede  
 How it byfelle of Pharaohonn  
 He & his folkes ware fordo<sup>n</sup>ne 11790  
 For þat þay ne wolde noghte trowe  
 In his myghte & in his v[ir]towe  
 Alle þay drownede in the see  
 I trowe one hym and swa do zee  
 Off alle þe temples in thate townn 11795  
 Alle þe mawmetry felle adownne  
 In Egipt leue we Ihesu now stille  
 And of kynge heraude speke I will  
 Pis heraude had regned thrity zere  
 When þat mary Ihesu did bere 11800  
 Sythen he regnede zeris seuen  
 His wranges god on hym sall euynn  
 Pat false þat felle þat goddes faa  
 Pat soghte oure lorde for to slaa  
 How hade he will to spill þaire blodde 11805  
 Pat neuer to hym ne dide bot gude  
 Pat wyly wolfe þat foxe so false  
 Agaynes frendis & fremmed als  
 Off carefull costes to vnknawen  
 And manuellere vnto his awenn 11810  
 Pat gredy gerarde als a grippe  
 His vnrighte bygane to ryppe  
 And for his seruys of many a daye  
 Þe tyme nere to take his paye  
 Pat misdoere so vnmeke 11815  
 Now bygynnes he to be seke fol. 11r col. 1  
 Þe parlesy es in his syde  
 Pat garres hym poke in all his pryde  
 One his hede he hade þe skalle

Pe scabbe ouere his body alle	11820
In his syde he hafes þe stake	
His men sawe hym sorowe make	
With þe clawe hym toke þe scorfe	
Alle his body was lyke a torfe	
Pe gowte potagre es ill to bete	11825
Downne it felle into his fete	
Ouer alle was he meselle playne	
And hade þerwith þe feure quartayne	
Pe dropsye in hym swa was feste	
Pat he was ay in poynte to breste	11830
Pe fallande gowte he hade [y]melle	
His tethe owte of his hede þay felle	
Ouere alle his body he felide sare	
Mighte na mare suffre in erthe mare	
His wambe was full of venym	11835
Withowtten nombere wormes were <i>in hym</i>	
This caytefe combred full of care	
Sekes hym leches here and thare	
And þay come to hym ferre and nere	
Connande men of that mistere	11840
Bot for þay myghte noghte slake his waa	
Ilkane euer he gart þam slaa	
Hys barnes his wyfe fledde hym fraa	
And alle his menze þay dide als wa	
Fremmed and sybbe fra hym þay fledde	11845
Mighte nane for stynke neghe his bedde	
And thus fra hym þay went awaye	
Iskande ilkane sare his endyng day	
And when his awenn sone archilaus	
Saughe his fadir fare thus	11850
To þe baronage he sent	
To make a preue perlement	
Gode men he sayd what holde ze beste	fol. 11r col. 2
Off my fadir þat neuer hafes reste	11854
He es swa stadde in sorowe & waa	11857
Was neuer no man in this worlde swa	
Swilke venym fra hym rynnnes owte	
Dare nane come hym nere aboute	11860
Leche hym hele ne can nane	
Forthi he garres sla þam ilkane	
And he es in swa carefull state	11864
Pat what he dose he ne wate	11863
He ne bese neuer hale saunse fayle	11855
Says me now zoure consayle	11856
Sen he ne schall neuer couer his waa	11865
I rede and zee doo swaa	
Pat we gete vs leches twynn	
Pat we may sauely trayste inn	
To make a newe bathe and proue	
Off pyke and oyle to his byhoue	11870

- And when it es wele broghte one hete  
 Caste hym þerin & garre hym swete  
 Pay sayde this was a noble rede  
 Almous it ware þat he were dede  
 And twa leches forthe þan gart þay brynge 11875  
 And sone þay spak vnto þe kyng  
 He lyftyde vp his lothely chynn  
 And one þam gane he loke full grymme  
 Fy herlottes he sayd whatt are zee  
 Thay said sir leches to hele the 11880  
 Medcyne sall þou of vs take  
 A noble bathe we sall the make  
 Pou sall are þou þerof come owtte  
 Be als hale als any troute  
 Pay filde a lede of pyke & oyle 11885  
 And wonder faste þay garte it boyle  
 When it was to þayre will dighte  
 Vp þay toke þat wafull wighte  
 Say traytours he saide I sale  
 Confounde zowe bot ze me hale 11890  
 Nay sir godd wate said þay bathe  
 Pou ne sall neuer do man more skathe  
 We sall or we fra the fare  
 Ordeyne þat þou ne sall fele na sare  
 Pan in that bathe þay lete hym doune 11895  
 And scaldid hym als a capoun  
 Pay hym helde þat þay hym hete  
 In þay helde hym by þe fete  
 And drownkend hym in pike & terre  
 And sent hym þare he faris werre 11900  
 Werre þan he ferrede euer are  
 For þare es mournynge foreuermare  
 For he soiournes with sathanas  
 And with þat traytour Iudas  
 When he was dede þat gerade grym 11905  
 Archilaus come affir hym 11906  
 In his tyme was done many selcouthe 11907  
 And some of þam telle I couthe 11908  
 When heraude thus was forfaren 11911  
 An angel come Ioseph to warne  
 And sayd tyme es to wende nowe  
 Hethen with marie & Ihesew  
 Vnto zour kythe one goddes name 11915  
 I bidde zow þat ze wende hame  
 For he þat soghte þe childe to quelle  
 Dede he es þe sothe to telle  
 Ioseph was of þis tythande fayne  
 And ordeyned hym to wende agayne 11920  
 Bot vnto þat ilke lande  
 Thare archelaus was regnande  
 Bot tyll a lande þat highte Iudee  
 Inn for to come righte radde was he

Bot went *hym* vnto galilee  
Thurgh**e** burgh**e** townnes & many citee 11925

**Off þe Barnehede of Ihesu Crist**

**P**at Ihesu dide in his barnehede  
With gud will now will I rede  
It byfelle appon ane holy daye fol. 11v col. 2  
Pay calle þe Sabot in þat lay 11930  
Ihesu and other barnes samen  
Went by þe watir makand paire gamen  
Ihesu satt and in his playe  
Lakes seuen he made of claye  
Vntill ilkane a furre he made 11935  
And rowme to rynne þe watir hade  
Pe watir ranne fra & till  
Oute of þe flode at his will  
Imanges thase barnes þer was ane  
Pat full was of the Sathane 11940  
And for wanttones of witt  
Hym garte ane of þe lakes ditt  
Pat þe watir in was broghte  
And spilt alle þat Ihesu wroghte  
Pan spake Ihesu þat barne vntoo 11945  
Say childe whi dide þou soo  
Pat I hafe done þou fordose  
Pareof sall þou make na rose  
Pare was no langare of to mote  
Bot dede he felle at Ihesus fote 11950  
His frendis than bygane to kry  
Appon Ioseph and Marye  
3oure sone þat wanttone ladde & wilde  
With bannyng hase slayne oure childe  
When þay hade sayde paire resoune 11955  
Ioseph and marie dred tresone  
Off þe frendis of that barne  
Ihesu fayne þan walde he warne  
Pan sayd Ioseph to Marye  
Speke þou till hym preualy 11960  
And aske hym why þat he garres  
Vs hated be thus *with* his afferes  
Pe men one vs þay will take wreke  
And I ne dare noghte *with* hym speke  
Marie soghte þan till hym sone 11965  
And sayd to hym whate hase þou done fol. 12r col. 1  
Why sall this childe dede bee  
For worthy to dy es hee  
For he walde noghte thole stande  
Pe werke I made *with* my hande 11970  
Scho sayde wirke þou one this wyse  
Thay will alle agaynes vs ryse

- Ihesu þan hym vmbythoghte  
 Pat he his modir wolde greue noghte  
 Bot þe dede corps thare it laye 11975  
 Touchede with his fote & gan saye  
 Ryse vp þou full of felony  
 For þou was neuer worthy  
 Part of my fadir blysse to gete  
 For þou thus my werke hase lett 11980  
 Pis corps rase vp when sayd swa  
 And frekly fledd he Ihesu fra  
 Ihesus in þe same stede  
 Pare þe watir in þe lakes zede  
 He made alle of layre itselfe 11985  
 With his handes sparous twelfe  
 One þaire Saboth this dide he thare  
 And many barnes þer with hym ware  
 When þe Lewes this myghte here  
 Pay spake to Ioseph one this manere 11990  
 Seese þou noghte Ioseph by thi fay  
 Howe Ihesu brekes oure haly day  
 Apon oure Saboth þe sothe to say  
 Sparouse twelffe he made of clay  
 Ioseph þan to Ihesu spakke 11995  
 & said ilke man on þe playnte þay make  
 For thi wirkyngne one oure Saboth  
 And Ihesus samen his handes smate  
 And he said in þaire allere sighte  
 Now rysses vp & takes 3our flighte 12000  
 Fleghes forthe & lyffes in þe werlde  
 With þat worde þay toke a flyght & thethyn ferde fol. 12r col. 2  
 When þay this saughe þat by hym stode  
 Some said euyll & some said gude  
 Some hym lakked & some gan hym prayse 12005  
 Bot demyde was he many wayes  
 Some þat this selcouthe sawe  
 Sayde he dide agayne þe lawe  
 Many spake of Ioseph sonne  
 Whatkyns maystres he hade done 12010  
 Byfore þe folkes of Israel  
 Pat ware ful selcouthe for to telle  
 And at þe laste come this tythande  
 To þe twelue kynrednes of þat lande
- A** prestes sone þer was standande 12015  
 Pat with a wande he bare in hande  
 For grete enmyte & tene  
 He brake þase lakes all bydene  
 He brake thase demmynges þat ware made  
 Pat Ihesu dide fordon he hade 12020  
 Pan Ihesu sayd till hym in hy  
 Þou fole so full of felony

- Werke of drede sone of Sathan  
 Off thi fruyte sall sede be nane  
 For thi rotes are alle dry 12025  
 Sall neuer thi sede multiply  
 With this he droghe awaye onane  
 And felle doun dede any stane
- I**oseph Ihesu bygan to lede  
 Marie and þay sone hame zede 12030  
 Pare come a childe a cursed wighte  
 Anensthe Ihesu he come righte  
 And faste brounted þis cursed Iewe  
 Fayne he wolde hafe felled Ihesu  
 Pan said Ihesu to þat feloune 12035  
 Pou ne sall not come in querte to toune  
 And vnnethes remoued he þat stede fol. 12v, col. 1  
 Bot felle downn thare starke dede  
 Othere barnes that þare ware  
 Saw this & mornede sare 12040  
 And saide whatt es he this  
 Alle is done þat his will es  
 What so he biddes it es done  
 Withowten taryinge also sone  
 To Ioseph with this playnte zode þay 12045  
 And thus gates gane þay till hym say  
 Do away Ihesu thi sone  
 For hym in na towne dare we wonne  
 Othere þou moste teche hym thanne  
 Blyssyng to hannte & noghte to banne 12050  
 Pan saide Ioseph *with* mournande chere  
 Sone why dose thou one this manere  
 Alle þat in þe gates gase  
 For thi dedis *mournyng* mase  
 Pay hatte vs alle & thretis to sla 12055  
 Leue sone whi dose þou swaa  
 Ihesu to Ioseph gaffe ansuere  
 It es na wyfe sone nowrewhere  
 Bot he be þat his fadir hafes lerede  
 Aftir þe wisdom of the werlde 12060  
 Off fadir his bannyng deris noghte  
 Bot to that sone þat mys hase wroghte  
 Thir maisters thoghte grete tene  
 And agaynes Ihesu þay rase bydene  
 And playnte one hym made commonly 12065  
 Bathe to Ioseph & to Marie  
 Pan Ioseph bygane to doute  
 Tresoune of þe Iewes sa stoute  
 Pan blamed hym Ioseph & Marie  
 And Ihesu went to that body 12070  
 Pat lay dede þam imange  
 And by þe hare þat one hym hange



Pat alle myghte hym speke hym to  
 Als fadir solde to some doo  
 And þe spirit þat was fledge 12075  
 Come agayne into that stede  
 And he þat was dede was hale & sere fol. 12v col. 2  
 And alle wondrede þat þere were

### How they ledd Ihesu to the Scole at lere

**P**are was a preste was somedele kene  
 Pat at Ihesu was wonder tene 12080  
 And for he spake swa skilfully  
 Vnto hym he had envie  
 Envie hym bolnede at þe hert  
 And vnto Ioseph he spake ouerthwert  
 Wordes of full grete dispite 12085  
 And thus he spake vntil hym tyte  
 If þou luffed wele thi sonne  
 Till other maners þou solde hym wonne  
 He bygynnes to be a fole  
 Garre hym somewhare ga to þe scole 12090  
 Some conandenens þat he myghte knawe  
 For of na man hym standes awe  
 Bot it semys wele therby  
 Pat bathe thou and Marie  
 Ne lered hym neuer landis lawe 12095  
 Off vs maisters he ne hase nane awe  
 Ware 3e connande 3e scholde hym kenne  
 To honoure prestis and aldere men  
 Till other childir swilke als hee  
 Haffe parfit luffe and charyte 12100  
 And mekely with þam to duelle  
 And þaire lawe lere ay [y]melle  
 Ioseph said one whate manere  
 May any man þis barne lere  
 Now lere hym righte als þou will 12105 fol. 13r col. 1  
 I giffe the righte gude leue þertill  
 And sett hym hardily to þe lare  
 Pan Ihesu to þat preste spake thare  
 Thou semys a maister of the lawe  
 Swa herde I righte now be þi sawe 12110  
 Pou and other are holden too  
 To do þe thyng I will noghte do  
 I am bownden þe sothe to say  
 Na thyng vnto 3oure lay  
 Fra 3oure lawes I am owt tane 12115  
 Erthely fadir had I neuer nane  
 Bot þou till þe lawe es bounden  
 And I was or þe lawe was funden  
 And if þat þou a mayster bee  
 And wenes þat nane kane kenne the 12120  
 I kan teche the þat þou ne kan

- Thyng I ne lered neuer at man  
 For þou wiste noghte when þou was borne  
 What awntirs were layde the byforne  
 Þou kan on thynke þat is paste 12125  
 Bot how lange sall thi lyfe laste  
 How lange sall þou lyffe in þe worlde  
 And alle had wonder þat this herde
- T**han bygane þay alle to crye  
 Wha herde euer swilke ferly 12130  
 Oþer zong man or alde þat couthe  
 Putt forthe a mare selcouthe  
 And than they spake vnto Ihesu  
 A wondirfull thyng art þou  
 Off thyn elde we are in were 12135  
 Þou arte noghte zitt ouer fyve zere  
 And we ne herde of neuer nane so zynge  
 Schewe to man swilke talkynge  
 Ilkane sayde als mote þay thryue  
 Þay saughe neuer swylke ane one lyue 12140
- P**an Ihesu gaffe þam ansuere fol. 13r col. 2  
 Till alle þe Iewes þat þare were  
 Alle he sayde zow thynke selcouthe  
 Swilke wordis to here of barne mouthe  
 And wharefore ne will ze noghte trow 12145  
 Sother thyng þat I tolde zow 12146  
 Pat I knewe wele bothe when & whare  
 Pe wombe þat zow in zour modir bare  
 And za forsothe zit sayd I mare 12150  
 When þat I spakke to zowe langare  
 Off ane þat ze Abraham calle 12151  
 Pat solde be zoure faderis alle  
 I hym saughe and with hym spakke als  
 And zitt ze wene þat I ame false  
 When Ihesu thus hade sayde his will 12155  
 Als a stane stode stode þay still  
 Nane þat þer was alde ne zonge  
 Durste noghte speke ne styrre þaire tounge  
 Vnto þam þan spake Ihesu  
 I hafe bene als a barne with zowe 12160  
 And als a barne I with zow spakke  
 & knaweynge to me will ze nane take  
 [Y]manges wyse I spakke wisdome with  
 And ze with me ne wolde noghte kyth  
 Noghte ze vndirstode forthy 12165  
 And ze are wonder lesse þan I  
 Ze are of full lytill faye  
 A maister than bygane to saye  
 We haue a maister þat highte leuy 12170  
 Sayd he to Ioseph & to Marie 12169

Till hym sall 3e sende 3oure barne	
He kan ken hym we 3ow warne	
Pan 3ode Mary & Ioseph	
With Ihesu þaire sone for to speke	
To þe scole hym gauē þay till	12175
He ansuerde nowþer with gude ne ille	12178
With þam he wente forthe full still	12177
And sir leuy þay broghte hym till	fol. 13v col. 1
Mayster leuy that mayster man	
Kende Ihesu a letter than	12180
And badde hym answeere þarto	
And Ihesu smartly swa gane do	
Leuy was wrathe a wande vp hent	
And gaffe Ihesu a grete dynt	
Pan saide Ihesu to sir leuy	12185
Why betys þou me so velansly	
Maister leuy I warne the nowe	
Þou smyttes hym kane mare þan þou	
For þou teches opere men	
Thyn awenn worde I kane þe ken	12190
Bot at þam forsothe me tenys	
Pat spekes & wate neuer what it menes	
Als a chyme or a belle	
Pat kan noghte vnderstande ne telle	
What it by menyis þaire awenn sowenn	12195
Pan wanttes wit and resoune	
Ihesu þan thus bygan to speke	
And his resone for to eke	
Pe lettirs fra alpha to thau	
Off dyuerse schappe men may þam knawe	12200
Wha so alpha say þou me	
& I sall than vndo to þe	
He þat alpha ne kane noghte see	
Full lewede of thau þan is he	
Ippocrites I calle 3ow swa	12205
Telles me what es alpha	
And I sall telle 3ow [y]wisse	
Whatt thyng þat than es	
Ihesu gaffe hym thare his taske	
Off alle þe lettirs for to aske	12210
He þam vndide ilkane by name	
Pan thocht Sir leuy full mekill schame	
He was concludide in alle manere	
Thurghē þe schappe of many lettirs sere	
And bygane a kry to gyffe	12215
Þis barne [y]manges vs may noghte lyffe	
Abown erthe he lyffes ouer lange	
Worthi it ware hym to hange	
For it na fire hym brenne	
And wrathely he spake to Ihesu þan	12220 fol. 13v col. 2
I trowe þat þis ilke fode	

- Was borne byfore Noye flode  
 Whare es þe wambe he in was bredde  
 Whare are þe pappes þat hym fedde  
 Faste now will I fle hym fra 12225  
 Off his wordes ne will I thole na maa  
 My hert es clomsed hym to here  
 May na man his wordes lere  
 I wende langare als hafe I hele  
 Pat na man couthe *with* me mele 12230  
 Bot nowe a barne als 3e may see  
 In clergy hafes concluded mee  
 I wende hafe wonnen þe maystry  
 Bot he kan mare þan kan I  
 Allas he sayde what may I say 12235  
 My manhed es tynt for ay  
 A barne a wighte þat es vnwelde  
 Me hafes ouercomen in mannes elde  
 He me apposes of swilke a thyng  
 Pat I ne knawe of na bygynnyng  
 In witt clere es he sa balde 12240  
 One hym ne dare I noghte byhalde  
 My thynke þerfore by resoune  
 With man ne may he noghte comoune  
 Nothyng kan I hym discryve 12245  
 Was neuer nane swilke one lyve  
 Some tregetour I hope he be  
 Or ells godd hym seluen es he  
 Or ells some angell *with* hym delys  
 And led is þe wordes þat he melys 12250  
 A whythyn come he now whatt es he  
 Pat thusgates hase ouercomen me  
 When Ihesu had hym herde a while  
 He bygan for to smyle  
 A *commandement* I make now here 12255  
 I will alle þat 3e it here  
 Pat we foundande frendis fynde  
 Pat þay hafe sighte þat is blynde  
 And þat þe pore gete some bote  
 And gangande þat are lame on fote 12260 fol. 14r col. 1  
 Pe dede to ryse and othere ilkane  
 Be sett into thaire state one ane  
 To be lastande in hym that es  
 Bote of lyffe lastande swetnes  
 When Ihesu hafed sayd swaa 12265  
 Alle hafed bote þat ware in wa  
 And na mare ne saye ne wolde þay  
 Bot stilly stale þay alle away
- I**oseph and mary þan made þam boune  
 To wende till anoþer towne 12270  
*With* paire menze mylde & methē

- Thay went vnto nazareth  
 Thare was mary wonnande  
 When Gabryel hir broghte tythande  
 Ihesu went hym for to play 12275  
 With barnnes on an halyday  
 In a loufe was in the toune  
 A childe keste ano<sup>per</sup> doune  
 Sa sadde he felle vnto þe grounde  
 Pat dede he was *within* a stounde 12280  
 His frendis þeroffe herde worde in hy  
 And kalde one Ioseph and marye  
 And lowde one þam gonne þay krye  
 Whi hafe 3e latyn oure sone dye  
 3oure sone oure sone in grete stryffe 12285  
 Vnconandely gart lose his lyffe  
 Off Ihesu sayd þay mekill ill  
 And Ihesu lete þam saye þaire will  
 Na worde þan wolde he speke  
 Till marie come and Ioseph 12290  
 Pan saide marie leue sone me say  
 If þou sloghe this childe or nay  
 He ne sayde no<sup>per</sup> ille ne gude  
 Bot downe of þe loft he 3ode  
 Till he come there the body lay 12295  
 And thus till it bygane to say  
 O 3ee he said how fares thou  
 And he said lorde wele fare I nowe  
 If I the putt thou vs saye fol. 14r col. 2  
 He ansuerde and sayde naye 12300  
 The barne frendis þat were thare  
 Fra þan forth honoured Ihesu euermare
- I**oseph went al sone onane 12304  
 To Ieryco þan es he gane 12303  
 And marye *with* hym wend scho wolde 12305  
 And Ihesu was than sexe 3ere olde  
 Full mekely he bewede þam vntoo  
 Alle þaire biddynges for to do  
 His modir gaffe hym a pott  
 One a day watir for to fott 12310  
 With o<sup>per</sup> barnes of þe toune  
 With his watir when he was boune  
 O<sup>per</sup> barnes that there ware  
 Brake þe pott that Ihesu bare  
 Broken it was alle at a dynt 12315  
 And Ihesus vp þe watir hent  
 And bare it hame alle in a balle  
 And present his modir withalle  
 When Marie saghe this maystry  
 In hert scho hidd it full preualy 12320

For scho was traiste & doutted noghte  
 Pat alle thynges do he moghte

**I**ntill a berne als Ihesu zode  
 Ane ere of whete he fande gode spede  
 And in þe felde he it sewe 12325  
 And that ilke same day it grewe  
 So thikke þat wonder was to see  
 And multiplied full grete plente  
 & wondere wele it to þam zalde  
 Off þaire mesures an hundrethfalde 12330  
 Crist toke þis corne þat I of melt  
 And [y]manges þe pore men it delte

**F**ra Ieryco to þe flome Iowrdane  
 Hawntede strete þan was þer nane  
 For a lyonesse that tyde 12336  
 That laye righte by þe watir syde 12335  
 Pare laye scho and hir welpes twa  
 Ne durste there nane for hir gaa  
 Towarde þe flome þe righte way fol. 14v col. 1  
 Ihesu went appon a day 12340  
 He sawe þe welpes whare þay stode  
 And to þe lyoune doune he zode  
 Bot fra that þe lyouns hym sawe  
 Wele þay couthe þaire lorde knawe  
 Alle þay gane agaynes hym ryse 12345  
 And honowred hym appon þaire wyse  
 Ihesu hym sett bisyde þam thane  
 Pe welpes aboute his fete rane  
 And with hym played one þaire manere  
 And fawned hym *with* ful faire chere 12350  
 Oþer lyonns þat wer alde  
 Hym honouredd also many falde  
 And byfor hym went thay  
 With þaire tailes swepande þe waye  
 Men stode one ferrome & loked to 12355  
 Saughe þay these bestes neuer so do  
 And ilkane saide vnto other  
 3one es a wondir thyng leue brothir  
 Pat 3one bestes one swilke a wyse  
 Tyll hym profers þaire seruyce 12360  
 Pus thies lyouns went hym aboute 12362  
 And als þaire lorde hym gane loute  
 Pe welpes felle doune till his fete  
 To playe *with* hym þam thoght full swete  
 & many men byhelde one ferre 12365  
 And durste nane come þam nerre  
 Pan said Ihesu now may 3e see  
 Pat bestes are bettir þan are 3e

- Paire lorde þay honowre & kenne  
 Bot 3e þat solde be witty men 12370  
 And are made lyke to myn [y]mage  
 Off me ne hafe 3e na knowlage  
 Thies bestes wilde þay knawe me  
 A man vnnethes me knawes he  
 Pe flode than gane he passe 12375  
 With alle þe lyouns þat þare wasse  
 Pe watir gaffe hym gate full gude fol. 14v col. 2  
 One aythir syde þe watir stode  
 Pe lyouns thane hym conveyed swa  
 Ham in pes he badde þam gaa 12380  
 And noy na man ne na man þaim  
 And thus in pes þay went agayne  
 Pare he þaim lefte *with* gude entent  
 And till his modir es he went  
 Whils *Ihesus* wonned *with* þam thare 12385  
 Bot aughte 3ere alde he was na mare  
 Ioseph was a party wrighte  
 Ploughes and harowres couthe he dighte  
 Troughes beddis couthe he make  
 Swilke note couthe he vndertake 12390  
 Byfelle Ioseph hadde vndirtane  
 To make a werke vntill a mane  
 Pe brede þe lengthe he garte hym hafe  
 And Ioseph þan badde his knafe  
 Þat he solde hym tymbir felle 12395  
 And þe mesure he gane hym telle  
 Pe knafe þat þe tymbir felde  
 Wele his mesure noghte he helde  
 Bot ouerschorte he felde a tree  
 When Ioseph come þam to see 12400  
 Pis tree ofte he toke in hande  
 And þarefore was he myslykande  
 When *Ihesu* saghe hym murnande be  
 For þat ilke vngaynande tree  
 A fadir he sayde murne þou noghte swa 12405  
 Wee sall þat tree bytwene vs twa  
 If þat it be neuer so toughe  
 We sall it make lange [y]noghe  
 This tree þay drewe þam bytwene  
 And sone þer was a meruelle sene 12410  
 Pat was firste þe frawardeste  
 Tre to þat werke now is it beste  
 When alle was wele als hym thoughte  
 Forthe his werke þan Ioseph wroghte  
  
**3**itt þe folkes that there ware 12415  
 Sett *Ihesu* efte vnto lare  
 And of that Mary thaym bysoughte fol. 15r col. 1  
 And Ioseph hym ne lettide noghte

- Vnto þe scole þan is he broghte  
 And thus þe maister *with hym* wroghte 12420  
 He bygane hym for to lere  
 Righte appon a full manere  
 What is alpha for to saye  
 Ihesu ansuerde & sayde *per faye*  
 Say þou me what es Betha 12425  
 And thou sall wete what es alpha  
 This maister vp a wande gane take  
 And gaffe Ihesu a grete strake  
 And for he hym strake *withowtten* resoun  
 Starke dede þare felle he doun 12430  
 Þar laye he dede *with* mekill schame  
 And to his modir Ihesu went hame  
 Pan was Ioseph full sary  
 For Ihesu and swa was Mary  
 Ofte þay saide vs es wa 12435  
 We hope thir men oure barne wil sla  
 Na wonder if þam lyked ille  
 Ihesus saide to þam bese stille 12438  
 For to mornne 3ow es no nede 12441  
 For me ne hafe 3e nankyn drede  
 For he þat sent me to this place 12444  
 He will me were fra alle my fas  
 Pat me sent hedir in his name 12447  
 Kan me defende fra alkyn schame
- I**hesu was in þe thrid siquare  
 Ordayned for to sett to lare 12450  
 Þe Iewes wolde algates þat he  
 Off þaire lare solde leride be  
 Ioseph and Marye that will nott warne  
 Vnto þe scole þay ledde þaire barne  
*With* saghyng & *with* speche mylde 12455  
 Vnto þe scole þay ledde þis childe  
 Witty [y]noghe he was of lare  
 Was *neuer* man swilke wisdome bare  
 Ihesus come into the scole  
 If he were 3onge he was no fole 12460 fol. 15r col. 2  
 With þe haly gaste was he ledde  
 A boke in hande þay hym bedde  
 A boke þat spake of þe Iewes laghe  
 Many stode & herde and sawe  
 How he vndide þat he fande thare 12465  
 And other qwayntese mekill mare  
 Als þe haly gaste hym gun telle  
 Off alle wisdome þat es welle  
*Euer* mare full of witt Iwysse  
 And *neuer* mare þe lesse it es 12470  
 Swilke selcouthes thare he talde  
 Swilke herde *neuer* man 3onge ne alde



Swilke tales þare gane he telle  
 Pat þe maister doune felle  
 And honoured hym & felle hym vnder 12475  
 & alle þe scole on hym gan wondir  
 Pan was Ioseph will of rede  
 & wende þat mayster hade bene dede  
 Als oþer ware þat I of melt  
 Pat byfore with Ihesu delt 12480  
 Pe maister saide to Ioseph thare  
 Pou hase me broghte na barne to lere  
 He es worthy to halde þe scole  
 I by hym ame bot a fole  
 [Sett hym to lere elleswhare 12485  
 For of me leres he neuer mare]

**I**ntill a toun þay removed þan  
 Pat called was Capharname  
 Pare wonned Ioseph and mary  
 For þe Iewes felonye 12490  
 A man wonned in that wyke  
 Pat Ioseph highte & was a burgesse ryke  
 Pat laye in langoure many day  
 And dede þan in his bedde he lay  
 When Ihesus herde þe mournyng 12495  
 Pay made for hym bothe alde & 3ynge  
 Off þaire care criste hade pyte  
 And thus to Ioseph þan sayde he  
 Ioseph wondir hafe I nowe  
 Pat to this man þat highte als thou 12500 fol. 15v col. 1  
 Pou schewes grace ne mercy nane  
 Whi what grace hafe I in wane  
 Pou sall hafe grace sayde Criste full gude  
 Gange & one his face thou laye thi hode  
 And when þat þou hase done swa 12505  
 Say thusgates or þou thethyn gaa  
 In Ihesu name I rayse thee  
 Lyffande agayne þou sall hym see  
 When Ioseph herde this commandement  
 Vnto þe dede corps he went 12510  
 And layde his hode appon his face  
 And sone he rase thurgh goddes grace  
 Vnnethes was þe worde sayde 12514  
 And þe hode appon hym layde 12513  
 When þe dede corps one the bere 12515  
 Vp rase bothe hale and fere

**L**and thare noghte þay habade  
 Bot to Bedlem flittyng þay made  
 Thare with Ihesu wonned þay  
 Ioseph hym calde appon a day 12520  
 His eldeste sone was calde lame

And *hym* he sent to þe gardyn one ane  
 For to gadir þam herbis & kale  
 And *Ihesu* forth *with hym* stale  
 Ioseph and Mary vnwetande 12525  
 Pat *Ihesu* herbis was gadirande  
 A neddir stirt owte of þe sande  
 And stangede Iames reght *in þe* hande  
 Pis neddir hurt *hym* selly sare  
 Pat he rewfully bygane to rare 12530  
 And hurte he was so bittirly  
 Pat nere he was *in* poynte to dy  
 And down ofte he *hym* layde  
 And waylayway many tyme he saide  
 He graued & cried sarily 12535  
 Pat vnto *Ihesu* come þe cry  
 Pat this mangede man made  
 & *Criste* zode to *hym* *withowtten* bade  
 Other qwayntis do wolde he nane  
 Bot toke his hande & blewẽ þerone 12540  
 And ouerall hale he made his hande  
 And dede þe worme thare þay fande fol. 15v col. 2

**W**hen þat Ioseph owrewhare wolde wende  
 For to ete *with* any frende  
*With hym* to gaa his sonnes ware bownn 12545  
 Iames: Ioseph: Iude: and Symeoun  
 Mary with *Ihesu* come alsua 12548  
 And alsua Ioseph doghtirs twa 12547  
 Thedir went Marie Cleophe  
 Pat was ane of þe sistirs thre 12550  
 For oure lady had sistirs twyn  
 Als ze schall here this boke *within*  
 When thir men were gadirde samen  
 In hert had þay nanekyns gamen  
 To *Ihesu* *commen* was in place 12555  
 To comforthe þam *with* his grace  
 Byfore þat he was *with* þam sett  
 Wolde þay nothire drynke ne ete  
 Ne breke þaire brede ne taste no mese  
 Till he ware sett at the dese 12560  
 And gyffen þaire mete þe blyssynge  
 Ne wolde þay ete nankyn thyng  
 And if he ware fra þam þat tyde  
 Till he come þay wolde habyde  
 And when þay solde ourewhare ga 12565  
 Mary Ioseph þase barnes alsua  
 Ouer alle þay dide *hym* reuerence  
 And made till *hym* obedyence  
 And helde his lyfe bothe day & nyghte  
 Byfore þam als a candill lighte 12570  
 Pay *hym* loued nyghte & day

Whare þat he was by wode or way Pe vertu of his mekill myghte Schane als dose þe sone bryghte	12574
<b>A</b> lle þe dedis þat I hafe talde Criste dide are he was twelue zere alde Bot now of some sall 3e here He dide are he was twelue zere Als lucas sayse in his gosepell Pat says of hym nothyng bot lele In Ierusalem þat heghe citee Par was ordeynned a grete semble A grete feste was þare made Ioseph & Marie was thedir hade Pair frendis thedir <i>with</i> þam soghte And zong Ihesu þay with þam broghte Ay [y]whils þis feste was lastande In that townne þaire ware duellande When it was done thethyn þay went Vnto Ihesu noghte þay ne tent For at þe comynge forthe of the zate He turned agayne & þay forgate Vnto þe Iewes scole he zode And loked one bokes of paire lede Dispyutande <i>with</i> thaym he satte And þay hym askede many whatte And alle þat in þat scole ware stadde With clene clergie he made þam madde This ilke childe þat was so zonge For to answeze nane hadde na tounge Thus with thase maysters satt Ihesu thare And Marye hym soghte here and thare Off hym full grete thoghte hade scho Full grete mournynge was commen hir to Als mased men and vnfayne Ioseph and Marie <i>tour</i> ned agayne Hym to seke and moo þam with Alle abowte in that kythe Swa lange aboute hade scho gane Grete werynes hase scho tane Scho hym soghte euer ay whare For hym hir hert was selly sare Into þe scole scho come gangande And a grete gaderyng scho <i>þer</i> fande Off maisters of þe Iewes lawe Sittand <i>with</i> þam hir son scho sawe Pe beste mayster of that townn Ihesu with clergie hade broghte douzne Thane saide his modir till hym thus Sone þou hafes gloppynde vs Thi fadir and I many wayes	12577  12580 fol. 16r col. 1  12585  12590  12595  12600  12605  12610  12615  12620 fol. 16r col. 2

Hafes the soghte thir three dayes	
With heuy hert & mournande chere	12625
Leue sone what dose þou here	
Modir he sayde whi soughte 3e me	
And whi sall 3e for me mournande bee	
Wele wate 3e nedelynges I moste do	
Thynges þat falles my fader too	12630
Bot þay ne knewe the entent	12632
And with þam Ihesu went þan hame	12634
Off hym full wyde þan sprange þe fame	12633
Thethyn þay hy ledde for doute	12635
Off þe Iewes so kene & stowtte	
Þan are þay wente to Nazarethe	12638
The dir þam to wynn was ethe	12637
Alle that his modir wolde hym bydde	
Full louely & lawly he it didd	12640
In hert his modir helde it ay	
Pat scho sawe hym do & saye	
Neuer 3itt ne didde he ill	
And full he was of luffe & skille	
And full also of the holy gaste	12645
In Nazarethe þare lende he maste	
Ay till he was comen nere	
To þe elde of twenty 3ere	
Þan thoughte hym that he	
In Cristyn lawe wolde baptiste bee	
For to garre þe lawe sprede	12655
Als I sall sythyn till 3owe rede	
Bot are I thereof oghte begynn	
3e schall here of his kyn	

**The Genelogy of Anna and hir Sisters  
and thaire housebaundes**

<b>W</b> hen þat Ioachym was dede	
Anna with hir frendis rede	12660
Tuke anoþer husbande	fol. 16v col. 1
A noble man of alle þat lande	
Cleophas þan was his name	
Pat was a man of full gude fame	
A dogheter sone of hir he gatte	12665
Pat marye als hir sistir hatte	
And sythen a man þis Marie toke	
Pat highte Alpheus als says þe boke	
Twa sonnes gatt he this Alpheus	
Pat were Ioseph and Iacobus	12670
Þis Iacob þat I telle of nowe	
Was callede þe brother of Ihesu	
Ihesu brothir called was he	
For sibreden honoure & bounte	
Full lyke hym was he of facyownn	12675

He was of full grete deuocoun  
 Haly lyfe he ledd always  
 Whils he lyffede als þe storye says  
 He dranke neuer ceser ne wyne  
 Ne weride clothe þat was of lyne 12680  
 Flesche zitte ne ete he neuer  
 Appon Criste he callede euer  
 Swa haunted he one knes to lye  
 For to praye stedfastlye  
 Pat his knes were bolned swaa 12685  
 Pat vnnethes moghte he a fote ga  
 Pis Iacob hadde all lyknes  
 Of Ihesu bathe in mare & lesse  
 Pis Iacob þat I of telle  
 Stode one a day to preche a spelle 12690  
 In Ierusalem & þare was he slayne  
 Till heuen þan was his soule tane  
 When he was dede this Cleophas  
 Anna: þan wedded: Salomas  
 Scho was with childe & þat in hye 12695  
 With a mayden þat hight Marye  
 Scho was sythen gyuen to Zebede  
 A doghety man of Galyle  
 Off hir gatte he childir twa  
 Iames þe mare highte ane of tha 12700  
 Pat kyng heraude gart sla  
 Pe toþer broþer of thase twa  
 Highte Iohn þe Euangelist  
 Pat so wele was luffed with Crist  
 For his grete gudnes 12705  
 And of his maydenhod þe clennes  
 Alle þe appostils he ouerpaste  
 In gudnes was he so stedfaste  
 In ilke place satt he Ihesu nexte  
 & att his maunde slepand on his breste 12710  
 And saghe þer þe preuates of heuen  
 Pat ma were þan I kane neuen

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