

The Southern Version of *Cursor Mundi*

Volume I
Edited by
SARAH M. HORRALL

General Editor
SARAH M. HORRALL



The University of Ottawa Press
Ottawa, Canada
1978

**The Southern Version
of
*Cursor Mundi***

Volume I

ÉTUDES MÉDIÉVALES DE L'UNIVERSITÉ D'OTTAWA
OTTAWA MEDIAEVAL TEXTS AND STUDIES

- No. 1 — *Miracles de Notre-Dame de Chartres*, de Jean Le Marchant, publiés par Pierre Kunstmann, 1973. 300 pages.
- No. 2 — *The Tiberius Psalter*, Edited from British Museum MS Cotton Tiberius C vi, by A. P. Campbell, 1974. 304 pages.
- No. 3 — *Le vocabulaire des Lais de Marie de France*, par Denise McClelland, 1977. 212 pages.
- No. 4 — “*Commemoratio Brevis de Tonis et Psalmis Modulandis*”, Introduction, Critical Edition, Translation, by Terence Bailey, 1978. 128 pages.
- No. 5 — *The Southern Version of “Cursor Mundi”*, Vol. I. Edited by Sarah M. Horral, 1978. 450 pages.

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Introduction

The *Cursor Mundi* is a verse history of the world, based on scripture, telling the story of mankind from Creation until Doomsday. The poem, which is almost 24,000 lines long in some versions, was written by an unknown poet in the north of England about 1300. Although the original composition has not survived, it was copied many times over the next 150 years, and is now extant in nine manuscripts.¹

The poem is the best and most comprehensive of its kind in Middle English. Most Middle English biblical paraphrases base themselves on a very few sources, usually relying heavily on the *Historia Scholastica* of Petrus Comestor. The *CM* poet, on the contrary, has shown a wide knowledge of the traditional motifs of biblical exegesis, and he draws on an unusual variety of French, Latin and English sources. The poem which he produced is a well-proportioned compilation of pre-existing material translated into serviceable Middle English verse.

The only modern edition of the work appeared between 1874 and 1893, when Richard Morris and several colleagues published a transcription of five manuscripts of the *CM*, four of which were in northern or north Midland dialects. The transcriptions were accompanied by a sketchy, inaccurate critical apparatus which is now completely out of date. However, because Morris' work is the only edition of the whole poem available, most generalizations about the *CM* are based on it, and on the conclusions suggested by his critical apparatus. A new edition of the poem, with thorough analysis of the poet's sources, ideas and techniques, has long been needed.

Since Morris' version appeared, many more of the sources used by the *CM* poet have come to light. Comparison with these sources confirms Morris's finding that MS C,² a northern version,

¹ MS McGill Univ. 142, listed as a tenth MS of *CM* in BROWN, *Index*, 2153, is in fact part of a version of the *Southern Assumption*. See Michael G. SERGENT, "The McGill University Fragment of the Southern Assumption", *Mediaeval Studies*, XXXVI (1974), 186-98.

² See below, p. ff., for an explanation of the MSS sigla.

is the extant MS which is closest to the poem actually written by the mediaeval poet. Morris stopped there, however, considering that all other MSS, though perhaps dialectally interesting, were simply less perfect copies of the poet's original. Because the southern MSS (HTLB) differed most from MS C, Morris and his collaborators considered them to be merely hopelessly corrupt copies of the original poem, worthless for establishing the text of the original.

The present edition is based on entirely different assumptions. At some time in the late fourteenth century, someone in the south central Midlands came across a copy of the *CM* in a MS something like the extant MS G. The MS, or perhaps MSS, which he found, contrary to Morris' assumption, did preserve several original readings which are lost in each of the northern versions. Systematically this person revised the poem he found in the MS or MSS, changing phonology, morphology, rhymes, vocabulary and ideas, and completely revising the ending of the poem. As a result, southern England acquired not a corrupt copy of a northern poem, but a new poem, substantially changed in language and scope from its original.³

Southern audiences seem to have appreciated the revisor's efforts. The new version of the poem was copied at least four times, in formats ranging from parchment volumes with decorated initials, to large paper compilations of romances, adventures, and works of moral improvement. One of these is known to have belonged to a nun at the Bridgittine double monastery of Syon, just outside London. As late as 1442, the scribe of MS B was so aware of the *CM* as a living poem that he again modified the work, revising many lines and substituting extracts from another poem for some parts of the *CM*, exactly as the scribe of MS C had done 100 years before him.⁴

The text of the northern versions of the *CM* has long been available in Morris' edition, which was reprinted in 1961-6. For the first time, the present volume makes the southern translation of the work, including the highly interesting Bedford MS (MS B), equally available for consideration by scholars. The *CM* is here printed from a little known MS in a south Midland dialect (College of Arms Arundel LVII), with variants from three more, two of which have never been printed before (MSS Trinity College, Cambridge R.3.8; Bodleian Laud Misc. 416; British Library Additional 36983). The present volume contains approximately one third of the southern version of the poem. The rest will appear in two further volumes,

³ Cf. Rolf FAISER, *Zur Geographie*, whose work documents some of these processes of revision.

⁴ See, e.g., Carleton BROWN, "*CM* and the Southern Passion".

the last one containing a discussion of the authorship, place and date of composition, MS relations, etc.

The present volume constantly invites the reader to compare the readings of the southern version of *CM* with those of the northern MSS as printed by Morris. In order that these comparisons be as accurate as possible, each volume will contain a list of corrections to Morris' transcriptions of the northern MSS.

Each volume of this edition will also contain extensive explanatory notes. These are designed first of all to explain the *CM* itself. They deal first with the poet's sources, how he combines them or shifts from one to another while composing his own work. They also show how his original conception, most often preserved in MS C, changes as the poem is copied, revised, and copied again. However, the notes also attempt to place the *CM* in the context of similar literature in Old and Middle English, Old French, Latin, Hebrew and to some extent Celtic. This study of analogues to the *CM* enables the editor to determine in each instance whether the poet is using a commonplace of biblical exegesis, or a motif rare in Middle English but common in Old French biblical paraphrases, or an idea so rarely found in extant works that the *CM* poet's use of it remains a mystery. These notes should help to illuminate not only the *CM* itself, but also the large body of biblical literature in several mediaeval languages which has been relatively little studied of late. In this biblical literature, the *CM* occupies a unique place, because of its length, its scope, and its author's broad and eclectic knowledge of the traditions of exegesis in his time.

THE MANUSCRIPTS

H Arundel LVII⁵ College of Arms, London

Vellum, 175 fols., approximately 12½ × 8½ inches, usually in double columns⁶ of forty lines each. Fols. 1-132 contain the *CM*.⁷

⁵ See William Henry BLACK, *Catalogue of the Arundel Manuscripts in the Library of the College of Arms* (London, 1829), pp. 101-3; Hupe, *CM*, p. 68*.

⁶ In MSS GHTLB the passion story, 11.14934-17110, is copied in single columns of long lines.

⁷ Fols. 133-75 contain a copy of the *Pricke of Conscience*, imperfect at beginning and end. Cf. Richard MORRIS, ed., *The Pricke of Conscience*.

Collation: ⁸ flyleaf

a⁸ with aⁱ missing fols. 1-7

b⁸ fols. 8-15

c⁸ with cⁱ missing fols. 16-22

d⁸ with d^{viii} missing fols. 23-9

e⁸ with eⁱ missing fols. 30-6

f⁸-i⁸ fol. 37-68

j⁸ with j^v missing fols. 69-75

k⁸-o⁸ fols. 76-115

p⁸ with p^{viii} missing fols. 116-22

q⁸ with qⁱ⁻ⁱⁱⁱ missing fols. 123-7

r⁶ with rⁱ missing fols. 128-32

s⁸ with s^{i-v} missing fols. 133-5

t⁸-x⁸ fols. 136-75

y missing; perhaps contained 10 fols.

to accommodate the remainder of *Pricke of Conscience*.

Handwriting: A clear, regular bastard hand. y and þ are always distinguished, u and n only sometimes. Initials, etc. are decorated in red and blue.

Date: About 1400?

History: The MS was probably copied at or near Lichfield.⁹ Although it is kept with the Arundel MSS at the College of Arms, it was not part of the original bequest of the Duke of Norfolk.¹⁰

Previous editions: Morris, *CM*, printed a few lines of the MS, chiefly 11.153-270, pp. 1657-63, and 11.17853-18028, pp. 1024-32.

T Trinity College, Cambridge R.3.8¹¹

Vellum, 144 leaves, approximately 12¹/₄ × 8¹/₄ inches, usually in double columns¹² of 40 lines each.

Contains only *CM*.

Collation: a⁸-r⁸ r^{vii-viii} blank.

⁸ The collation printed by MORRIS, *CM*, p. 1663, contains a number of errors. The MS itself has pencilled signatures in a modern hand, but these err at fol. 128 and thereafter.

⁹ DAREAU and MCINTOSH, "A Dialect Word", p. 21.

¹⁰ See BLACK's *Catalogue*, p. [99].

¹¹ See MONTAGUE RHODES JAMES, *The Western Manuscripts in the Library of Trinity College Cambridge*, II (Cambridge, 1901); HUPE, *CM*, pp. 67*-8*.

¹² See note 6 above.

Handwriting: A clearly written bastard hand. *p* and *y* are distinguished and so often are *u* and *n*. Large initials are decorated in red and blue. There are frequent marginal notes in 16th and 17th century hands, mainly summarizing the content of the poem.

Date: About 1400?

History: McIntosh believes this MS was copied at Lichfield by a scribe who is responsible for several other extant MSS.¹³ Various names in later hands appear at the end of the MS, which was given to Trinity College by George Willner.

Previous editions: Printed in full by Morris, *CM*.

L Laud Misc. 416¹⁴ Bodleian Library

Paper, 289 leaves approximately 12 × 8½ inches.

The *CM* occupies fols. 65r-181v¹⁵ usually in double columns¹⁶ of about 46 lines each.

Collation:¹⁷ a fols. 1-8 The original folio numbers in Roman numerals indicate that 36 fols. are missing from the beginning.

b¹²-d¹² fols. 9-44

e¹² fols. 45-55 e^{ix} is partly torn out.

f¹² fols. 56-64 with f^{x-xii} missing.

g¹² fol. 65 with g^{i-xi} missing.

h¹⁶-k¹⁶ fols. 66-129

l¹⁶ fols. 130-43 with lⁱⁱ and l^{xv}, conjugate leaves, missing.

The bottom half of fol. 141 is also gone.

m¹⁶ fols. 144-59

n¹⁶ fols. 160-71 with n^{iii-iv} and n^{ix-x} missing.

¹³ MCINTOSH, "A New Approach", pp. 6-7; DAREAU and MCINTOSH, *A Dialect Word*", p. 26 n. 5.

¹⁴ See H. O. COXE, *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Partis Secundae* (Oxford, 1858), p. 306; HUPE, *CM*, pp. 68*-9*.

¹⁵ The MS also contained: unknown material on the missing first 13 fols.; *Peter Idley's Instructions*, lacking about 1900 lines, on 23 fols. at beginning and otherwise imperfect, fols. 1-64v (*Index* 1540); *Vegetius* in prose, fols. 182r-226v (*Index* 3185); *LYDGATE's Siege of Thebes*, fols. 227r-254r (*Index* 3928); *LYDGATE and BURGH's Secrees of Old Philisoffres*, fols. 255r-287v (*Index* 935); *CHAUCER's Parlement of Foules*, fols. 288r-9v, imperfect at end (*Index* 3412).

¹⁶ See note 6 above.

¹⁷ Determined by original numbering of folios, catchwords and watermarks. The latter indicate that fols. 66-226 are on different paper from the rest of the MS. These fols. contain the entire *CM*, except for its table of contents, and the prose *Vegetius*.

- o¹⁰ fols. 172-81
 p¹² fols. 182-92 with p^{ix} missing.
 q¹²-r¹² fols. 193-216
 s¹² fols. 217-26 with s^{xi-xii} missing.
 t¹² fols. 227-38
 u¹⁶ fols. 239-54
 v¹² fols. 255-65 with v^{xii} missing.
 w¹² fols. 266-76 with wⁱ missing.
 x¹² fols. 277-87 with x^{xii} missing.
 y only fols. 288-9 remain. Approximately 8 fols. would be required to complete the *Parlement of Foules*.

Binding: The covers are wooden and the back is leather. The MS formerly had clasps, which are now broken. MSS Laud Misc. 503 and 512 have similar bindings.

Handwriting: A neat bastard hand. þ and y and u and n are clearly distinguished. Final n and r sometimes end in a flourish.

Date: 1459, from an inscription on fol. 226 v:
 "Scriptus Rhodo per Johannem Newton die 25 Octobris 1459".

History: Belonged to the Bridgettine Abbey at Syon, just outside London.¹⁸ On the back flyleaf is the name Syster Anne Colvyll. Archbishop Laud's name appears on fol. 1.

Previous editions: Morris, *CM*, printed 11.1-270, pp. 1651-62. He also printed 11.9325-11614, 11.16227-18512, and various smaller sections to fill in gaps in MS F. Brandl and Zippel print 11.10647-10782 and 11177-11276.

B MS Additional 36983¹⁹ British Library

Paper, 305 leaves, approximately 11 × 8½ inches. The *CM* occupies fols. 1-174,²⁰ usually copied in double columns²¹ of 31 lines each.

¹⁸ See FER, *Medieval Libraries*.

¹⁹ See *Catalogue of Additions to the Manuscripts in the British Museum in the Years MDCCCC-MDCCCCV* (London, 1907); HUPE, *CM*, p. 68*.

²⁰ However, *CM* 11.14916-17288 are replaced, on fols. 118r-127v, by 11.1-1140 of the *Meditations on the Supper of Our Lord*; see the edition by J. M. COWPER (London, 1875), EETS OS 60. *CM* 11.22005-23898 are replaced, on fols. 159r ff. by 11.4085-6407 of the *Pricke of Conscience*. Cf. the edition by R. Morris.

The MS also contains: CHAUCER's ABC Hymn to the Blessed Virgin, fols. 175r-178v (*Index* 239); *The Three Kings of Cologne* in prose, fols. 179r-215v; the rhyming *Titus and Vespasian*, fols. 216r-254v (*Index* 1881); "Michael III" from the *SEL.*, fols. 255r-261v (*Index* 3453); CHAUCER's *Truth*, vol. 262 r (*Index* 809); LYDGATE's "A knyght that is hardy as a lyon", fol. 262r-263r (*Index* 55); "The ABC of Aristotle", fols. 263r-v (*Index* 471); a single stanza in praise of Mary, fol. 263v (*Index* 4091); "The Legend of Ipotis", fols. 264r-268r (*Index* 220); *Speculum Gy de*

The first 174 fols. are numbered in Roman numerals in the upper right hand corner.

Collation:²² a indeterminate, fols. 1-16. Probably a¹⁶, with a^{ix} missing and an extra leaf added after a^{xvi}.

b¹⁶-j¹⁶ fols. 17-160

k¹⁸-l¹⁸ fols. 161-96

m indeterminate; fols. 197-215. Sewing and watermarks suggest m²⁰, with m^{xx} missing.

n¹⁴ fols. 216-29

o¹⁸ fols. 230-47

p¹⁶ fols. 248-63

q indeterminate; fols. 264-80. Sewing and watermarks suggest q¹⁶ with a leaf added at the end.

r indeterminate; fols. 281-92. Probably r¹², but rⁱ and r^{xii} are not conjugate.

The rest of the gatherings cannot be determined. Modern pencil numbering says s³ and t¹⁰. Three more fols. are required after fol. 305 to complete the "Life of St. Dorothy".

Handwriting: A vernacular hand, with many tags and tails, especially on final letters. *þ* and *y* are distinguished but *u* and *n* are not. Many words are separated by dots or by fine vertical strokes.

Date: Fol. 215v bears the date Jan. 1, 1442.

History: The MS came to the British Museum from the Bedford Public Library.

Previous editions: Morris, *CM*, printed 11.1-270 and the colophon in his edition, pp. 1651-62.

C Cotton Vespasian A iii²³ British Library

Vellum, 163 leaves, approximately 8⁷/₈ × 6¹/₂ inches, in double columns containing about 46 lines per col.

Warewyke, fols. 268r-275r (*Index* 1101); William LYCHEFELDE's "Complaint of God", fols. 275r-279v (*Index* 2714); "Passio Sancti Erasmi", fols. 279v-280v, imperfect at end (*Index* 173); "The Abbey of the Holy Ghost", fols. 281r-285v; "The Charter of the Abbey of the Holy Ghost", fols. 285v-297v; "The Myrroure of Mankind", fols. 298r-305r (*Index* 1259); Osbert BOKENHAM's "Life of St. Dorothy", fol. 305v, imperfect at end (*Index* 3936).

²¹ See note 6 above.

²² Determined by original numbering of folios 1-174, catchwords, watermarks and sewing. There is also a pencilled signature in the upper left corner of the first folio of most of the gatherings. This was presumably done when the MS received its modern binding. The watermark throughout is very similar to Briquet 2784-5.

²³ See *A Catalogue of the MSS in the Cottonian Library Deposited in the British Museum* (London, 1802); HUPE, *CM*, pp. 63*-5*; LAMBERTS, *Dialect*, p. 7.

Contains only *CM*.

Collation: ²⁴ fol. 1 a flyleaf

a¹²-g¹² fols. 2-85

h, fols. 86-101, originally had fourteen leaves, with sewing visible after fol. 92. Fols. 96 and 97 have been pasted on to stubs.

j¹² with ji missing fols. 102-112

j¹².l¹² fols. 113-48

m¹⁵ fols. 149-63

Handwriting: Wright calls the first hand in the MS "a round heavy characteristic 14th-century hand."²⁵ p and y are not distinguished, nor are u and n. A second hand appears on fol. 92r and continues until 8 lines down on fol. 93v col. 1. Much of the material in this hand is unique to MS C. The first hand resumes until halfway down fol. 95v col. 2. The second hand then carries on until the end of fol. 98v. This second hand is a much more cursive bastard. It does differentiate between u and n, but still fails to distinguish p and y. A third hand has made occasional corrections in the MS.

The MS is decorated with occasional red capitals and with a few marginal sketches, such as that of Noah's ark on fol. 12v. These are labelled in the same handwriting as the text.

The lines which appear in Morris' text as headings in heavy type are actually running headlines in the MS. Several more have been cropped after fol. 28.

Date: About 1340.²⁶

Previous studies: This MS has had more attention than any other because it represents the original poem more closely than any of the other complete MSS extant. It was edited in full by Morris, *CM*, and extracts have often been printed. Several studies of the MS have also been done. Wright reproduces part of fol. 123v in facsimile.²⁷

²⁴ Several pages have been copied in the wrong order. They must be read as follows: 2r 3r 2v 3v; 131r 132r 131v 132v.

²⁵ C.E. WRIGHT, *English Vernacular Hands*, p. 11.

²⁶ *Ibid.*

²⁷ MORRIS and SKEAT, *Specimens of Early English*, II 11.11373-11796; ZUPITZA, *Ubungsbuch*, 11.19603-19732; EMERSON, *A ME Reader*, 11.1-270; SAMPSON, *Cambridge Book of Prose and Verse*, 11.7439-7592; BRANDL and ZIPPEL, *Mittelenglische Sprach-*, 11.10647-10782, 11177-11276; DICKENS and WILSON, *Early ME Texts*, 11.1-38; BROWN, *Religious Lyrics of the XIVth Century*, 11.25403-25486, 25487-25618; BENNETT and SMITHERS, *Early ME Verse and Prose*, 11.1-100, 1237-1432. Work on this MS alone is by BROWN, "*CM* and the Southern Passion"; LAMBERTS, *Dialect of CM*; SNOUFFER, *Verbal Syntax of CM*. The facsimile is in C.E. WRIGHT, *English Vernacular Hands*, Sample 11.

F Fairfax 14²⁸ Bodleian Library

Vellum, 125 leaves, approximately 10¼ × 6½ inches in double columns of 48 lines per col. Contains only *CM*, to which is appended a version of the *Distichs* of Cato.

Collation: fols. 1-3 consist of one flyleaf and 2 fols. of table of contents.

a¹²-d¹² fols. 4-51. The pricking of gathering d was done with an awl.

e¹² missing. This would have contained 11.9325-11614.

f¹² This is incorrectly bound. f^{i-xi} are fols. 53-63. f^{xii} is fol. 52.

g¹² fols. 64-75

h¹² missing. This would have contained 11.16227-18512.

i¹² fols. 76-85 jⁱⁱⁱ and its conjugate i^x are missing.

j¹²-l¹² fols. 86-121

m fols. 122-5 An indeterminate number of fols. is missing from the beginning of this gathering.²⁹

Handwriting: A neat bastard hand. y is clearly distinguished from þ, but u and n are not.

Date: Late fourteenth century?

History: The MS is connected with Lancaster.

A colophon on fol. 123v says: "Stokynbrig scripsit istum librum willo keruour de lances". Fols. 1 and 3v contain scribed accounts related to that county.³⁰

Previous editions: Printed in full by Morris, *CM*. Furnivall also printed 11.304-78 of the *Distichs* of Cato from this MS.³¹

See FAUSBØLL, *A Study*.

G Göttingen University theol. 107 r³²

I have examined this MS only on microfilm.

²⁸ See Falconer MADAN and H.H.E. CRASTER, *A Summary Catalogue of Western Manuscripts in the Bodleian Library at Oxford* (Oxford, 1937), II ii, pp. 777-8; HUPE, *CM*, pp. 66*-7*.

²⁹ The gathering probably contained 14 leaves. The Table of Contents in this MS indicates that it would have contained the same material as MS C. C's 1648 further lines would have filled about 8½ fols. in F. No other copy of this version of the *Distichs* of Cato exists (BROWN's *Index* 169 is in error here). Comparison with the Latin version of the *Distichs* printed by Boas and the French version edited by Furnivall, *Minor Poems*, suggests that no more than 13 cols. are missing from the Fairfax poem, and probably rather less. Thus gathering m would have been composed of 8½ fols. of *CM*, about 3 fols. of Cato (missing) and 2 fols. of Cato (extant).

³⁰ See also MOORE, MEECH and WHITEHALL, *ME Dialect Characteristics*, p. 2.

³¹ FURNIVALL, "How Cato was a Paynym"; cf. WHITING, "Notes on the Fragmentary Fairfax Version".

³² See *Die Handschriften in Göttingen. II Universitäts-Bibliothek* (Berlin, 1893), p. 353; HUPE, *CM*, pp. 65*-66*.

Vellum, 169 fols., approximately 27 × 18 cms., usually in double columns³³ with about 36 lines each. Contains only *CM*, but the table of contents shows that it would have ended with "Saint Patrick's Purgatory".³⁴

Collation:³⁵ a¹²-f¹² fols. 1-72
 g¹⁴ fols. 73-86
 h¹²-m¹² fols. 87-158
 n¹² fols. 159-69 with nⁱⁱ missing.

G's Table of Contents indicates that the MS would have contained approximately the same material as C. This would have required another 25 leaves, plus more to accommodate "Saint Patrick's Purgatory". Probably at least three gatherings are lost at the end of the MS.

Handwriting: A neat vernacular hand. þ and y are not always distinguished, nor are u and n.

Date: Second half of the fourteenth century?

History: A colophon on fol. 114v gives the name of the man who had the MS made: "Iohn of lindbergh"³⁶ On the flyleaf is a book-plate of C. T. Sullow, with a note that he purchased the MS at auction in Hanover, June 14, 1786.

Previous editions: Morris, *CM*, prints the MS in full. Brown also prints the "Song of the Five Joys", 11.25619-25683.³⁷

E Edinburgh Royal College of Physicians³⁸

I have seen this MS only on microfilm.

Vellum, 50 leaves plus several fragments, in double columns containing approximately 40 lines per col.

Collation: This is impossible to determine, as the leaves are now pasted on to modern paper. The pages are incorrectly bound. *CM*, 11.18989-22417 appears on fols. 37r-50v. *CM*, 11.22418-24968 appears on fols. 1r-15v, although one fol., containing 11.24520-24968, is missing. Four leaves are lost between fols. 43 and 44, and two are lost between fols. 45 and 46.

³³ See note 6 above.

³⁴ See MORRIS, *CM*, V, p. 4a.

³⁵ Based solely on catchwords.

³⁶ See MORRIS, *CM*, p. 979.

³⁷ See BROWN, *Rel. Lyrics of the XIVth Century*, 31.

³⁸ See John SMALL, *Engl. Met. Homs.*, xi-xxii; Hupe, pp. 62*-3*.

Handwriting: The MS is in three different 14th century vernacular hands. Hand 1 (fols. 1-15) distinguishes *p* and *y*, but not *u* and *n*. Hand 2 (fols. 16-36) is somewhat smaller. Although *u* and *n* are not distinguished, *y* is frequently dotted to distinguish it from *p*. Hand 3 is the largest and least neat in appearance. *u* and *n* are sometimes distinguished here.

Date: Late 14th century?

History: The MS was bequeathed to the Library of the Royal College of Physicians in 1741 by Dr. John Drummond, its president from 1722-1727.

Previous editions: A short extract is printed in John Small, *English Metrical Homilies*, and 11. 19603-19732 in Zupitza, *Übungsbuch*. The MS appears in full in Morris, *CM*, pp. 1587-1616, 1237-51, 1616-37, 1367-1429. The MS was studied by Hörning, *Die Schreibung der Hs.E des CM*.

Add. MS Additional 31042³⁹ British Library

Paper, 183 fols., counting 2 flyleaves at each end, approximately 10³/₄ × 8 inches. The *CM* fragments,⁴⁰ 11.10630-14914 and 17111-17188, are found on fols. 3r-32v. These are in double columns of 34-42 lines per col.

Collation: This is impossible to determine finally, as the individual leaves are now pasted on to modern paper. However, the

³⁹ See *Catalogue of Additions to the MSS in the British Museum in the Years 1876-1881* (London, 1882), pp. 148-51; H.L.D. WARD, *Catalogue of Romances in the Department of Manuscripts in the British Museum I* (1883; rpt. London, 1961), pp. 928-54; F. BRUNNER, "Hs Brit. Mus. Additional 31042", *Archiv CXXXII* (1914), 316-27; Dieter MEHL, *The Middle English Romances of the Thirteenth and Fourteenth Centuries* (London, 1968), p. 260.

⁴⁰ The MS also contains: *The Northern Passion*, fols. 33r-50r (*Index* 1907); the alliterative *Seige of Jerusalem*, imperfect, fols. 50r-66r (*Index* 1583); *The Seige of Melayne*, imperfect, fols. 66v-79v (*Index* 234); a hymn to the Virgin, lacking its first stanza, fols. 80r-81v (*Index* 2168); *Roland and Otuel*, fols. 82r-94r (*Index* 1996); LYDGATE's "Complaint pat Crist maketh of his Passioun", fols. 94r-96r (*Index* 2081); verses on the kings of England by Lydgate, imperfect at end, fol. 96 (*Index* 3632); LYDGATE's *Dietary*, imperfect at beginning, fol. 97 (*Index* 824); a four-line song, fol. 97v (*Index* 3778); *The Quatrefoil of Love*, fols. 98r-101v (*Index* 1453); a short rhymed prayer, fol. 101v (*Index* 1051); a translation of Psalm 51, imperfect at end, fol. 102 (*Index* 990); LYDGATE's *Interpretacio Misse*, imperfect at beginning, fols. 103r-110v (*Index* 4246); "The Rose of Ryse", fol. 110v (*Index* 3457); the rhymed *Three Kings of Cologne*, imperfect at beginning, fols. 111r-119v (*Index* *31; Supplement to *Index* *854.3); stanzaic "Prouerbis of Salamon", fols. 120r-122r (*Index* 3861); "Merci Passith Rigtwisnes", fols. 122v-123r (*Index* 560); "Do Merci bifore thi Judement", fol. 123 (*Index* 3533); "Mercy Passes all Things", fol. 123v-124v (*Index* 583); *Richard Coer de Lion*, imperfect, fols. 125r-163v (*Index* 1979); Apocryphal History of the Infancy, fols. 163v-168v (*Index* 250); *Parlement of the Three Ages*, fols. 169r-176v (*Index* 1556); *Wynnere and Wastoure*, imperfect at end, fols. 176v-181v (*Index* 3137).

evidence of catchwords, watermarks,⁴¹ and the comparison with other copies of the same texts suggests the following:

fols. 1-2 flyleaves of vellum from a 15th century breviary.

a indeterminate, fols. 3-8. Watermarks suggest at least a¹⁰.

Watermark A.

b²⁴ fols. 9-32. Watermark A. This ends the *CM* portion of the MS.

c²² fols. 33-53 with c^{xxii} missing.⁴² Watermark B.

d²⁰ fols. 54-73. Fols. 54-60 and 67-73 have watermark C, fols. 61-6 have watermark D.

Fols. 74-124 indeterminate. Fols. 74-9 have watermark E, with at least one leaf lost after fol. 77 and at least one after fol. 79.⁴³ Fols. 80-90 have watermark F. Fols. 95-102 have watermark E with a leaf missing after fol. 96 and another after fol. 102⁴⁴. Fols. 104-119 have watermark G with two unnumbered stubs visible after fol. 110. Fols. 121-4 have watermark E.

e indeterminate but possibly e²², fols. 125-44, with one leaf added after e^{xxii}. Three fols. are missing after fol. 143.⁴⁵ Watermark H.

f²⁴ fols. 145-68. Watermark I.

g indeterminate, fols. 169-81. Watermark I. Watermarks suggest that five leaves are missing at the end of *Wynner* and *Wastoure*.

fols. 182-3 flyleaves as at beginning.

Handwriting: The handwriting is more cursive here than in any of the other *CM* MSS.

Date: Mid-fifteenth century.

History: The MS was copied by Robert Thornton, who also copied Lincoln Cathedral Library MS A i 17. Thornton's signature appears on fols. 50r col. 2 and 66r. He probably came from East Newton near Pickering in Yorkshire.⁴⁶ Unlike the Lincoln Cathedral MS, this one seems to have left the Thorn-

⁴¹ Nine different watermarks appear in the MS: A-a bull; B-rather like Briquet 15203-4, 15206; C-a wagon; D-somewhat like Briquet 4399; E-a long thin spear shape; F-a round mass; G-somewhat like Briquet 11632; H-very like Briquet 3868; I-somewhat like Briquet 4642 and 4644.

⁴² Cf. E. KÖLBING and M. DAY, ed., *The Siege of Jerusalem* (1932; rpt. Oxford, 1971), EETS OS 188, 11.289-374; WARD, *Catalogue*, p. 928.

⁴³ Cf. S. J. HERRTAGE, *The English Charlemagne Romances II* (London, 1880), p. 44; WARD, *Catalogue*, pp. 953-4.

⁴⁴ Cf. BROWN, *Index*, 3632, 990.

⁴⁵ Cf. F. BRUNNER, *Der Mittelenglische Versroman über Richard Löwenherz* (Vienna, 1913), p. 251; WARD, *Catalogue*, pp. 945, 947.

⁴⁶ See M. S. OGDEN, *The "Liber de Diversis Medicinis"*, rev. rpt. (London, 1969), EETS OS 207, pp. x-xvii.

ton family's possession before the middle of the 16th century. Offord has suggested that the John Nettleton whose name appears in a 16th century hand on fols. 49r and 139v is the same man whose name appears in 1565 in a list of people who owned MSS.⁴⁷ The MS apparently found its way to America and was purchased by the British Museum through J. Pearson on July 12, 1879.

Previous editions: This MS has never been printed. See STERN, "London Thornton"; HERRALL, "London Thornton".

SELECTION OF A BASE TEXT

The base text for this edition has been selected for reasons both scholarly and pragmatic. The northern versions of *CM* have long been available in Morris' text. His transcriptions are reasonably accurate and could easily be made more so by a list of corrected readings such as appears at the end of the present volume. However, the MSS of the southern version of *CM* have been rather poorly served because of the attitude to them shown by Morris and his collaborators.⁴⁸ The only southern MS which Morris printed, T, is an excellent one, but its choice was probably dictated largely by its availability and completeness. MS L, while it is a reasonably good text, shows several omissions and misunderstandings as against HT, and would be unsuitable for use as a base. MS B is an extremely interesting version of *CM* which has been virtually unknown until now. The scribe has taken considerable liberty with the phrasing of his exemplar, and has eventually interpolated large sections of a different poem into the *CM*. MS B is obviously unsuitable as a base text, but it deserves to be much better known. Hence the very full apparatus of variants, largely from MS B, which appears in this edition.

MS H, which was finally chosen as a base text for the present edition, contains a text which is very slightly better than MS T's. Unfortunately MS H is missing several leaves, but in the present

⁴⁷ See M. Y. OFFORD, ed., *The Parlement of the Thre Ages* (London, 1959), EETS OS 246, p. xii; cf. C. E. WRIGHT, "The Dispersal of the Libraries in the Sixteenth Century" in WORMALD and WRIGHT, *The English Library*, pp. 157-8 and 173 nn. 24-5.

⁴⁸ See above, p. XI.

edition these are supplied from MS T. MS H has also been less readily available for use by scholars because of its location in the College of Arms.

STRUCTURE OF THE POEM

The *CM* may be roughly divided into the following sections:⁴⁹

I — Chronological History

- (a) Prologue 11.1-270
- (b) 1st age: Creation to Noah, 11.271-1626
- (c) 2nd age: Noah's Flood to the building of Babel 11.1627-2314
- (d) 3rd age: Abraham to the death of Saul 11.2315-7860
- (e) 4th age: David to the Babylonian captivity 11.7861-9228
- (f) 5th age: birth and early life of the Virgin and Christ 11.9229-12751
- (g) 6th age: Baptism of Christ to the finding of the Cross 11.12752-21846
- (h) 7th age: Doomsday 11.21847-23908

II — Short Poems

- (i) Prayer to the Blessed Virgin 11.23909-23944
- (j) Sorrows of Mary 11.23945-24658
- (k) Apostrophe to St. John 11.24659-24730
- (l) Festival of the Conception of the Virgin 11.24731-24970

III — Additional Poems

- (m) Exposition of the Creed 11.24971-25102
- (n) Exposition of the Pater Noster 11.25103-25402
- (o) Prayer to the Trinity 11.25403-25486
- (p) Prayer for the Hours of the Passion (Matins of the Cross) 11.25487-25618
- (q) Song on the Five Joys of Our Lady 11.25619-25683

⁴⁹ These divisions are based on Morris, *CM*. V, pp. vii-ix.

- (r) Book of Penance (Prologue and three parts) 11.25684-29547
 (s) Cato's *Morals* Morris, *CM*, pp. 1669-1674

The *CM* exists in three different forms:

- (A) The oldest appears to have contained only Sections I and II above, ending with item (1). This is the poem described in the prologue, 11.131-222. The only extant MS which might have had this shape is MS E, which ends at 1.24968. Unfortunately this MS survives only as a fragment, beginning at 1.18989. No one can now say whether or not the MS originally contained a full text of the *CM* in a form exactly as described in the prologue.
- (B) The second form of the *CM* is found in three northern MSS. These are the MSS which contain Morris' so-called "additions":
 MS C contains items a-n, p, o and r.
 MS F contains items a-p, r and s
 MS G would have contained items a-r⁵⁰
- (C) The southern version, MSS HTLB, contains only the material of chronological history, ending after the account of Doomsday, although the prologue in these MSS retains 11.217-20, which state that the poem will deal with items (j) and (l).

EDITORIAL PRINCIPLES

This edition is intended to be a copy of MS H, with only obvious scribal blunders corrected on the basis of the other MSS. Leaves which are missing in MS H are printed from MS T. Abbreviations are expanded in italics, and headings and decorated capitals appear in bold face type. The first letter of every line of the poem is capitalized in this edition, although the scribe occasionally forgot to do so in the MS. Otherwise the scribe's own capitalizations are allowed to stand. The spacing of words is made to conform, as much as possible, to modern practice. Any other changes in the text are enclosed in square brackets and the MS reading is recorded in the variants.

⁵⁰ See MS G's Table of Contents in Morris, *CM*, V, pp. 1a-4a.

The variants are not designed to include differences of dialect or spelling. Only differences in words or phrases, or in word order are included. Rules for transcription of the variants are much the same as for the text itself, except that square brackets which appear in the text are not repeated in the variant. Also, because the capitalization in MS B is so erratic, I have capitalized in that MS only in accord with modern practice. The form for each variant is as follows: the word or phrase as it appears in my transcription of MS H, followed by a square bracket, then the variant readings for that word as they appear in the other MSS, in the order TLB. Different variants of the same word are separated by semi-colons; the whole is followed by a period.

Appendix A is a list of corrections to Morris' transcriptions. In these, the reading from the printed text is followed by a square bracket, the initial representing the MS, and the correct reading of the MS itself. Emendations to Morris' text, printed in square brackets in his edition, are allowed to stand without comment if they are purely conjectural. However, if the letters were originally written by the scribe but have since become illegible through blots, holes, etc., I enclose them in pointed brackets in the MS reading. Thus if Morris' transcription of MS C reads "b[ad]" and no note appears in Appendix A, then the MS reads simply "b". If Appendix A, however, has "b[ad]C b <ad>", then the scribe originally wrote "bad", but the "ad" has since become illegible.

References to other works in the Explanatory Notes and in the Introduction are either by abbreviation or by author and short title. An explanation of abbreviations used precedes the Explanatory Notes. Full information about other works will be found in the Bibliography. Transcriptions in the notes from unpublished MSS consulted on microfilm follow the same rules as all other transcriptions except that no emendations at all are attempted.

To produce the text and variants, I worked originally on microfilms of the MSS. I have since carefully compared my transcriptions of the microfilms with the MSS themselves, except for MSS G and E, which I have seen only on film.

This edition retains the line numbering used in Morris' text. This numbering is often unsatisfactory, for Morris sometimes numbered spurious lines, and at other times printed in parallel columns lines which were not in fact the same. However, I must make frequent references to the northern MSS for comparison with this edition, and a dual system of line numbers proved impossibly cumbersome.

This edition is based on certain assumptions about the relationship among the various MSS of the poem. I can accept none of the previously published MSS stemma, for reasons which will be fully discussed and justified in Volume III. Therefore my own assumptions must be outlined here.

MS C is clearly the extant MS which is closest to the *CM* poet's original version, although it contains many corruptions. In the notes, I assume that MS C's reading is closest to the original French or Latin, unless I state otherwise. The southern version of the poem, represented by MSS HTLB, is derived from a MS similar to G, though not G itself. To produce the southern version, this MS, in a North Midland dialect, was systematically revised and translated.

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Introduction to This Volume

SOURCES

It is not possible to document in a short space the *CM* poet's indebtedness to each of his sources. When composing his poem, he apparently sat with several books open before him, choosing lines from each one to be combined in his own narrative.

The major sources, aside from the text of the Vulgate, which the poet has used for the Old Testament section of his work are:

- (1) the *Elucidarium* of Honorius Augustodunensis⁵¹
- (2) an anonymous Old French poetic paraphrase of the books of *Genesis* and *Exodus* to which was added a poem on the history of the wood of Christ's cross⁵²
- (3) the Old French *Bible* of Herman de Valenciennes⁵³
- (4) the *Historia Scholastica* of Petrus Comestor⁵⁴

⁵¹ *Elucid.* Yves LEFÈVRE, *L'Elucidarium et les lucidaires* (Paris, 1954). This poem was much translated but the *CM* poet seems to have used the Latin text. This source was first pointed out by KALUZA, "Zu den Quellen", pp. 451-2.

⁵² *Trad. anon.* MS BN fr. 763 fols. 211r-272. This is not the MS which the *CM* poet used, but it is the closest of the extant copies to the version which the poet must have known. Another partial copy exists in MS Montpellier, B. municipale, 437, and the poem is also combined with Herman de Valenciennes' *Bible* in MS Arsenal 3516. A. S. NAPIER, *Rood Tree*, pp. xxiii ff, first pointed out that the *CM* version of the cross wood story came from this source. No one has previously noticed the *CM*'s indebtedness to this version of *Genesis*, however.

⁵³ *Bible.* Herman de VALENCIENNES, *La Bible von Herman de Valenciennes* II, ed. Otto Moldenhauer (Griefswald, 1914), and extract in Earl BARTSCH, *Chrestomathie de l'ancien français*, 10th ed. (Leipzig, 1910), pp. 71-6. The first volume of the Griefswald edition has apparently never been published. For the early section of the work, therefore, I have consulted a microfilm of University of Chicago MS H.27. B.6.12. The *CM* poet's debt to Herman is discussed by Lois BORLAND, *The Cursor Mundi*, and "Herman's Bible", and by Philip BUEHLER, "The *Cursor Mundi*".

⁵⁴ *Hist. Schol.*, PL CXC VIII 1053 ff. This was first mentioned as a source by Haenisch, "Inquiry into the Sources of the *Cursor Mundi*" in MORRIS, ed., *CM*, EETS OS 99, pp. 1*-56*.

- (5) the Latin *Legende* version of the story of the Cross Wood⁵⁵
- (6) Honorius Augustodunensis' *De Imagine Mundi*⁵⁶

The poet here and there interjects a few lines from additional sources. These borrowings are very brief and may have come to the *CM* poet through an intermediate source not yet discovered.

- (1) Hugh of St. Victor's *Adnotationes Elucidatoriae in Pentateuchon*⁵⁷
- (2) the *Revelations* of the pseudo-Methodius⁵⁸
- (3) the *Chateau d'amour* of Robert Grosseteste⁵⁹
- (4) the *Etymologiarum* of Isidore of Seville⁶⁰
- (5) the *Speculum Ecclesiae* of Honorius Augustodunensis⁶¹

⁵⁵ *Legende*. The Latin *Legende* has been printed by W. MEYER, "Die Geschichte des Kreuzholzes vor Christus"; SUCHIER, *Denkmäler*; C. HORSTMANN, "Nachträge zu den Legenden", pp. 465-70; LAZAR, "La Légende de l'Arbre de Paradis"; Betty HILL, "The Fifteenth-Century Prose Legend". I quote from Lazar's text, which is closer to the version which the *CM* poet used than any of the others.

⁵⁶ *DIM, PL CLXXII* 165ff. This was first pointed out by KALUZA, "Zu den Quellen", p. 452.

⁵⁷ See below, n. to 11.359-72 *et passim*.

⁵⁸ See below, n. to 11.1465-6 *et passim*.

⁵⁹ See below, n. to 11.701-10.

⁶⁰ See below, n. to 11.2091ff.

⁶¹ See below, n. to 11.5745-50, 6909-10.

**Text of
the Southern Version
of Cursor Mundi**

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**Here bigynneþ þe boke of storyes
þat men callen cursor mundi**

Men zernen iestes for to here
And romaunce rede in dyuerse manere
Of Alisaunder þe conqueroure
Of Iulius cesar þe emperoure
Of gre[c]e & troye þe longe strif 5
þere mony mon lost his lif
Of bruyt þat barounbolde of honde
Furste conqueroure of engelonde
Of kyng Arthour þat was so riche
Was noon in his tyme him liche 10
Of wondris þat his knyȝtes felle
And auntres duden men herde telle
As Wawayn kay & oþere ful abul
For to kepe þe rounde tabul
How kyng charles & rouland fauȝt 15
Wiþ Sarazines nolde þei [be] sauȝt
Of tristram & of Isoude þe swete
How þei wiþ loue firste gan mete
Of kyng Ion and of Isombras
Of Idoyne & of amadas 20
Storyes of dyuerse þinges
Of princes prelatiſ & of kynges

1-152 *missing in H. Here printed from T. Heading om B. þat men callen]callid L.*

1 zernen]lykyn L.

5 grece]greke T. þe]om B. longe]strong LB.

6 mony mon]many a man L.

8 Furste]The first L.

10 Was]om B. him]so L; was him B.

11 his]among his L. þat his knyȝtes felle]hill king heye B.

12 men herde]as men here L.

13 kay]and Gay B. ful]om B.

14 For to kepe]Which that kept L.

16 be]om T. sauȝt]cawght L.

20 *second of]om B.*

21 Storyes]Of storis B.

22 princes]prynce B.

Mony songes of dyuerse ryme
 As englisshe frensshe & latyne
 To rede & here mony are prest 25
 Of þinges þat hem likeþ best
 Þe wise mon wol of wisdom here
 Þe fool him draweþ to foly nere
 Þe wronge to here riȝt is looþ
 And pride wiþ buxomnes is wrooþ 30
 Of chastite þe lecchoure haþ lite
 Charite aȝeyn wrappe wol flite
 But bi þe fruyte may men ofte se
 Of what vertu is vche a tre
 And vche fruyt þat men may fynde 35
 He haþ from þe rote his kynde
 Of good pire com gode perus
 Werse tre wers fruyt berus
 Þat i saye þus of þis tre
 Bitokeneþ mon boþe þe & me 40
 Pis fruyt bitokeneþ alle oure dedes
 Boþe gode & euel who so riȝte redes
 Oure dedes fro oure herte take rote
 Wheþer þei turne to bale or bote
 For bi þat þing mon draweþ till 45
 Men may him knowe for good or ille
 Ensaumpel herby to hem I sey
 Þat rage in her riot al wey
 In ryot & in rigolage
 Spende mony her zoupe & her age 50

-
- 23 of]& B.
 24 As]In B.
 25 are]is L.
 27 here]lere B.
 29 riȝt]þe right L.
 32 charite...wol]And wrap agens charite B.
 33 But]And L. may men]men may B.
 34 vche a] þe B.
 35 vche] euery L.
 37 pire]pyrthe L; pery B. com]comeþ B.
 38 *first* Werse]A wers L; þe wers B.
 second wers] þe wers B.
 39 þat...saye]Whan I speke L.
 40 Bitokeneþ] Hyt bytokenyþ L.
 44 turne]com B.
 45 mon]men B.
 46 Men]Then L; Mon B.
 47 In sapil to hem I may say B.
 48 rage]regneþ B. riot]ream B.
 50 Spende mony]Many spend L. zoupe...her]zounge B.

For now is he holden nouȝt in shouris
 But he con loue paramouris
 Þat foles lif þat vanite
 Him likeþ now noon oþere gle
 Hit is but fantom for to say 55
 Today hit is tomorwe away
 Wiþ chaunce of deþ or chaunge of hert
 Þat softe bigan endeþ ful smert
 For whenne þou wenest hit trewest to be
 Pou shalt from hit or hit from þe 60
 He þat weneþ stiffest to stonde
 War him his fal is nexte at honde
 Whenne he so soone down is brouȝt
 Whider to wende woot he nouȝt
 But to whom his loue haþ him led 65
 To take suche mede shal he be sted
 For þere shal mede wiþouten let
 Be sett to him for dew dett
 Perfore blesse we þat paramoure
 Þat in oure nede doþ vs socoure 70
 Þat saueþ vs in erþe fro synne
 And heuen blisse helpeþ to wynne
 For þouȝe I sumtyme be vntrewe
 Hir loue is euer I liche newe
 Hir loue is euer trewe and lele 75
 Ful swete hit is to monnes hele
 Suche oþere in erþe is founden none
 For she is modir & mayden alone
 Modir & mayden neuer þe les
 Perfore of hir toke ihesu flesshe 80
 Who þat loueþ trewely þis lemmon
 He shal haue loue þat neuer is woon

- 51 shouris]storijs B.
 52 con]om B.
 53 foles]folye B.
 54 Him likeþ]Ther is lykyd L.
 55 fantom]fantasy LB. for to]y you L.
 56 tomorwe]tomorn B.
 57 chaunge]chaunce B.
 59 To]om B.
 62 at]to B.
 64 Whider]Wheþer L.
 72 heuen...helpeþ]makeþ vs þe blis B.
 73 þouȝe] yf B. I]þou L.
 77 Oþere] onoþer B. founden] om B.
 80 þerfore] om B. toke] take þerfor B.
 81 line om L. Who þat]Scho so B. trewely] welle B.
 82 line om L. loueþ þe loue B. is woon] schall whan B.

For in þis lif she faileþ neuer And in þæt oper lasteþ euer Of suchon shulde 3e matere take 3e crafty þat con rymes make	85
Of hir to make boþe geest & songe And preise hir swete son amonge What bote is hit to sett trauaile On þing þæt no þing may availe þæt is but fantom of þis Werð As we ynow3e han seen & herd Materes fynde we may in dede Rymes of hir to make & rede Who so wol of hir fairnes spelle Fynde he may ynou3e to telle Of hir goodnesse of hir trouphede Fynde men may aboute to sprede Of treuþe of loue of charite Was neuer hir make ne neuer shal be Lady she is of peples alle Meke & mylde wiþouten galle Next to nedeful to calle on And reiseþ euer þe synful mon Ihesu made þæt mayden swete Alle oure bales for to bete Herby men may her helpe wel knowe She preyeþ for synful he3e & lowe Whoso doþ hir worshepe may be bolde She wol him 3elde an hundride folde In hir worshepe bigynne wolde I	90 95 100 106 105 110

83 For] And L.

84 And] And I B. þæt oper] the todir L.

85 shulde] schul B.

86 3e] þe LB. crafty] craftis B.

90 On]Of B. no...may] wille nocht L.

91 fantom] fantasy L; fantasijs B. Werð]worlde here B.

92 As...herd] As yt is yn many boke rold L. As] And B. herd]here B.

93 fynde...may] may we fynd B.

97 *line om* L. of] & B. trouphede] trewhede B.98 *line om* L. men] he B.99 *third of*] & LB.

100 ne]nor L.

101 peples] peple B.

103 *first to*] and L. *second to*] þæt here B.105-6 *transposed in* TLB. bete] lete L.107 Herby] *om* L. may] may sone L. wel]om L.

108 preyeþ] prayit B.

109 Whoso] Who L. bolde] told B.

111 wolde] wille L.

A werke þat shulde be lastyngely
 For to do men knowe hir kyn
 þat muche worshepe dud vs wyn
 Sum maner þing is good to knawe 115
 þat done was in þe olde lawe
 Bitwixe þe olde lawe & þe newe
 How crist vs bote bigan to brewe
 I shal ʒou shewe bi myn entent
 Soþely of hir testament 120
 Al þis world ar þis book blynne
 Wiþ cristis helpe I shal ouer rynnne
 And telle sum geste principale
 For al may no man haue in tale
 But no werk wel laste may 125
 Wiþoute good grounde to laste ay
 Perfore þis werke I wol founde
 On a selcouþ studfaste grounde
 þat is þe holy trinite
 þat al is made of his bounte 130
 Furst at himself I sett my merk
 And aftir to telle of his hond werk
 Of þe aungels þat firste felle
 And siþ I wol of adam telle
 Of his ospringe and of Noe 135
 And sum what of his sones þre
 Of Abraham & als of ysaac
 þat holy weren wiþouten lac
 Siþen shal I telle ʒou newe
 Of Iacob & of Esaue 140
 Siþen shul ʒe here hit tolde
 How Ioseph was bouʒte & solde
 Of þe iewes & of Moises
 þat god his folke to lede him chees
 How god bigan þe lawe him ʒyue 145
 Whiche þe iewes shulde in lyue

-
- 114 þat] And þat B.
 118 vs...bigan] began our bote B.
 120 Soþely] Trewly B.
 123 sum geste] of þe B.
 128 selcouþ] ful B.
 130 is] om B.
 134 siþ...adam] dep of adam I wille B.
 137 als] om B.
 139 newe] now B.
 141 hit] om B.
 144 him] he B.
 145 þe...him] hym þe law to B.

Of saul þe kyng & of dauy	
How he fauȝte aȝeyn goly	
And sippe of salomon þe wise	
How he was crafti iustise	150
How crist cam þourȝe p̄rophecie	
His owne folk for to bye	
Sippe hit shal be rad ȝow þanne	fol. lr col. 1
Of ioachym and of seynt anne	
Of mary also hir douȝter mylde	155
How sheo was born & bare hir chylde	
How sheo was bore whenne & where	
How sheo hym to þe tempel bare	
Of þo kynges þat hym souȝte	
That þre p̄sentes to him brouȝte	160
How þat heroude kyng wiþ wrong	
For crystes sake slowȝe childeren ȝong	
How þat ihesu to egipte fledde	
And how he was þennes ledde	
And þere shul ȝee here many [a] dede	165
þat ihesu dide in his childehede	
Sipen of þe baptiste Ion	
þat baptized ihesu in flum iurdon	
How ihesu aftir his fastynge longe	
Was temptide wiþ þe spirit of wronge	170
Sipen of iones baptizing	
And how hym heuedede heroude þe kinge	
How þat ihesu crist hymselfe	
Chees to hym apostles twelue	
And openly bigan to p̄che	175
And alle þat seke were to leche	

-
- 152 for] aȝene B.
153 MS H begins.
154 second of] om B.
155-6 transposed in B.
156 bare] born L.
157 whenne] & whan B.
158 hym] hir chyld B.
159 Of þo] And of þe B.
160 That] And B. to] þey B.
161 þat...kyng] þe kyng heraud B.
162 For] Forth B.
165 a] om H.
167 Sipen] And seþ B. þe] om B.
168 þat] How he B. ihesu] crist B.
170 of]om B.
172 And] Om B. heuedede]byhedid L.
175 bigan] gan B.
176 þat]þe B. were] for B.

And dide myracles mony & ryfe
 Wherfore þe iewes bigon to stryfe
 Siþþe how god of his myzte
 Turned watir into wyn rizte 180
 Of fyue þousande men þat he
 Wiþ fyue looues fedde & fisshes þre
 Of a man shal we þen fynde
 Pat god gaf sizte & borne was blynde
 And of þe spousebriche of o wommon 185
 Pat þe iewes demed to stoon
 How he heled a man vnfere
 Pat seck was eyzte & twenty zere
 How mary maudelene wiþ grete
 Coom to wasshe oure lordes fete 190
 Of hir and of martha also
 Pat bisy was aboute cryst þoo
 Of lazar þat deede lay vndir stoon fol 1r col. 2
 How he was reised in flesshe & boon
 How iewes ihesu ofte bisette 195
 And for his prechyng also him þrette
 How þei pyned hym on þe rode 198
 And how þei shedde his blessed blode 197
 And gif god wole þenne shal I telle
 How he siþþen harrewede helle 200
 How iewes wiþ her greete vnskill
 Wende his vprysynge to stille
 How he vproos & siþen vpstay
 Mony a man hit herde & say
 How þat he of myztes moest 205

- 178 bigon] gan B.
 180 into] to B.
 181 Of] How B.
 182 Wiþ...fedde] Fede with v looues B. þre]þe B.
 186 stoon] stond B.
 187 he] om B. vnfere] in feere L; þat was vnfer B.
 188 twenty] þrety B.
 191 Of...of] How sche and B.
 192 þat...was] Wer bessy B.
 193 vndir] in B.
 194 in] om B.
 195 iewes] þe Iewis LB. ihesu ofte] oft ihesu B.
 196 And] om B.
 197-8 transposed in MSS HTLB. blessed] preshious L.
 198 pyned] naylid L; payned B.
 199 I telle] stelle B.
 200 he siþþen] þat gode B. harrewede] heryed B.
 201 iewes] þe Iewes B. her] om B.
 202 vprysynge] resurrection B.

Sende to erþe þe holy goost	
Touchynge þe apostles of her feest	
How þei endede meest and leest	
How oure lady endede and ȝolde	
Hir semely soule hit shal be tolde	210
How þe holy cros was kidde	
Longe aftir þat hit was hidde	
Of antecristes coome þæt shal be kene	
And of þe dredeful dayes fiftene	
Pat shul come bifore þe domes day	215
Sipen of þe doom wole I say	
Pen of oure ladyes mournyng mode	
Whenne hir sone henge on rode	
þe laste resoun þat I shal spelle	
Of hir concepcioun wole I telle	220
Pese are þe materes red on rowe	
Pat in þis book wole I showe	
Shortly rennyng on þis dede	
For mony þer aren for to spede	
Nedeful me þinke hit were to man	225
To knowe hymself how he bigan	
How he bigan in world to brede	
How his ospryng bigan to sprede	
Boþe of þe firste and of þe la[st]e	
In what course þis world is paste	230
Aftir holy chirches astate	
þis ilke book is translate	
Into englisshe tonge to rede	fol. iv col. 1

-
- 206 erþe] þe erþe B.
 207 apostles] postilles B.
 208 How] And how B.
 212 þat] *om* B
 213 coome] comyng L.
 215 bifore] tofore TL; afore B. þe] *om* LB.
 218 hir sone] ihesu B. henge] hang B. on] on þe T; vpon þe B.
 219 shal] wille B.
 220 hir] þe B.
 221 are] ben B. red on rowe] good & trew L; rede & row B.
 222 wole I] I wille B.
 224 mony...aren] þer be mane þere B.
 225 þinke] pinkit B.
 227 brede] dred B.
 228 bigan] gan B.
 229 la[st]e *There is a hole in MS H where the missing letters should be.*
 230 In] How & B. þis] þe L.
 231 astate] state B.
 232 book] *om* B.
 233 tonge] for B.

For þe loue of englisshe lede	
For comune folke of engelonde	235
Shulde þe better hit vndirstonde	236
Pat speche þat moost vs may spede	243
Moost to speke hit were greet nede	
Selden hit is for any chaunce	245
Englisshe tonge preched in fraunce	
zyue we vche londe his langage	
þenne do we noon outrage	
To lewed men englisshe I spelle	
þat vndirstondeþ what I con telle	250
And to hem speke I alper moost	
pat ledeþ her lyues in pryde & boost	
And spenden her lyues in treuandise	
And myzte amenden in mony wyse	254
Wo shal hem be her lyf so spende	257
pat fynde þerof no fruyt at þe ende	258
Now of þis prolouge wole we blyne	265
In crystes nome oure book bygynne	
Cours of þis world men shul hit calle	
For almeest hit reherseþ alle	
Take we oure bigynnyng þan	
At hym þat al þis world bigan	270
Hereþ now of þe trynite dere	
And of þe makyng of þis world here	
Alle men owe þat lord to drede	271
þat made man to haue mede	
pat euer was & euer shal be	

- 234 þe] om B. of] of þe B
235 comune] þe comon B.
236 þe] it B. hit] om B.
237-42 omitted in MSS HTLB.
243 moost vs] vs most B.
245 hit] om B. any] an B.
246 preched in] prayed & B.
247 zyue we] gif we gif B.
249 I] to B.
253 And] That L. lyues] lyf L. treuandise] tyrandyse L.
255-6 missing in MSS HTLB.
257 Wo] He wo B. so] to L.
258 þe] om LB.
259-64 missing in MSS HTLB.
265 we] I B.
267 Cours] þe cours B. þis] þe B.
268 almeest...reherseþ] nerehand it is rehersid B.
270 At] Of LB.
270b of þe] om B.

Wipouten ende in trynite	
He pat lorde bope god an man	275
Al maner þing of hym bigan	
Pouze he bigan al opere þinge	
Hymself hadde neuer bigynnyng	
Of hym coom al in hym is al	
Al holdeþ he vp from doun fal	280
He h[ol]deþ heuen & erþe stidefaste	
Wipouten hym may no þing laste	
Pis lord þat is so mychel of myzte	
Purueyed al into his sigte	
And þat he ordeyned wip his witt	285 fol. lv col. 2
He multeplyed and gouerneþ hit	
Perfore he is þe trynite	
þat is o god & persones þre	
And gif þow wenest hit may not be	
Byholde þe sonne þerne maist þou se	290
In þe sonne þat shynes clere	
Is o þing & þre seere	
A body rounde hoot and ligte	
Pese þre we fynde at a sigte	
Pese þinges þre wip noon art	295
Mow not be fro opere depart	
For gif þou take þe ligte away	
Pe erþe haþ no sonne parfay	
And gif þe heete away be goon	
Sonne forsope hastou noon	300
But vche maner man wel woote	
Pe kynde of sonne is to be hote	
Pe sonnes body þat I neuene	
Bitokeneþ þe fadir god of heuene	
And bi þe ligte þat lastyng is	305
Hit is þe sone kyng of blis	
And bi þe hete vndirstonde hit so	

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- 275 He þat] Of that L; þat ilke B.
276 maner] *om* B.
280 Al...vp] He holdeth vp all B.
281 h[ol]deþ. *There is a hole in MS H where the missing letters should be.*
282 hym] ende T.
284 into] to L.
286 multeplyed] multiplyeth B. gouerneþ] *gouernyd* L.
289 wenest] trow L. hit] þat B.
295 þinges þre] þre þinges B.
296 not] none B., be] *om* TL. depart] be depart T; parte B.
301 vche maner] euery B.
303 neuene] neuayne L.
304 þe...god] god þe fadyr B.

Pe holy goost comeþ of hem two	
And fadir is he calde forþi	
For he is welle þat neuer is dry	310
And ouer þis hymself wrouzte	
Alle þinges whenne þei were nouzte	
His sone is wisdomē þat al þing wate	
For al þe world he halt in state	
Al þing he halt from mysfare	315
Pat þei not turne to sorwe & care	
Pe holy [goost] is þe godhede	
Pat ȝyueþ lyf to alle we rede	318
Pis lord þat I bifore of seide	323
Firste in his witt he al purueyde	
His werkes he dooþ as sotele wriȝte	325
And siþen he reiseþ hit in siȝte	
Forþi is god as seiþ scripture	
Non elder þen is creature	
Elder of tyme nys not he	fol. 2r col. 1
But elles more in dignite	330
Pis wriȝte þat I speke of here	
Is prynce ouer al wiþouten pere	
For oþere wriȝtes mot tymbre take	
But he hymself con tymbre make	
For of hymself he took þe euene	335
Pat he made wiþ boþe erþe & heuene	
But we shul vndirstonde	
Pat he wrouzte not al his werke wit honde	
But seide wiþ worde & also soone	

-
- 310 For] *om* B. first is] *ys* þe B. second is] *shalle* L.
312 þinges] *thyng* L.
313 is] *his* L.
314 halt] *holdeth* B.
315 þing] þinges T. halt] *holdeth* B.
316 not] *ne* L.
317 goost] *om* H.
323 bifore] *ere* B; seide] *red* L.
324 he] *om* B.
325 as] *as a* L.
326 hit] *all* B.
327 as] *om* B.
329 nys] *is* TB.
331-2 *reversed in* B.
332 Is] *He ys* B. ouer] *of* B.
333 mot] *most* B.
334 But] *And* L., con] *gan* B.
335 þe] *om* B.
337 shul] *shull alle well* B.
338 þat] *om* L. his] *om* T. his werke] *om* B. honde] *his honde* TB.

Al his biddynge hit was doone 340
 Smartlyere þen ȝe may wynke
 Or any mannes herte may þinke
 And as clerkes saye þæt are wyse
 He wrouȝte hit not bi partyse
 But he þæt made al þinge of nouȝt 345
 Al þe world togider he wrouȝt
 To be set in lengþe and brede
 Þe mater firste þerof I rede
 Pat is þe elementes to say
 Pat firste shaples togider lay 350
 He delt hem ful in sixe dayes
 In parties as þe scripture sayes
 Þe elementes firste in dayes þre
 Pre þinges wiþinne hem þer be
 Þese elementes þæt al þing byndes 355
 Foure þer ben as clerkes fyndes
 Þe lowest hit is watir and erþe
 Þe þridde is eyr and fuyr þe ferþe
 And we seye þæt he þus bigan
 As austyn seiþ þæt holy man 360
 As we in his bookes fynde
 Firste he wrouȝte aungel kynde
 Þe world and tyme þese þinges þre
 Byfore alle opere þing made he
 Þe world I calle in myne ententes 365
 Þe matere of foure elementes
 Þæt ȝit was þenne of fourme vnshapen
 Wherof was sippe partyes taken
 Al shaples was hit not forþy
 For hit of shappe had sum party 370

fol. 2r col. 2

370

-
- 342 any...herte] manys hert any tyme B.
 347 be set] bysette L.
 348 firste þerof] þerof fyrst B.
 351 in] *om* B.
 352 parties] scripture B. scripture] party B.
 353 firste] *om* B.
 354 hem] *om* L. þer] *om* B.
 355 þese] þe TB.
 356 Foure] Foure þinges B. þer] they L.
 357 hit] *om* L. hit is] bene þe B. and] & þe B.
 358 is] þe B. and] the LB., *second* þe] is L.
 360 As] And L. þæt] þe B.
 365 in] be B.
 366 of] of þe B.
 368 was sippe] sip was T; were sip B.
 369 shaples] chapels B.

But þerfore shaples hit was how
 For hit hadde not as hit haþ now
 He wrougte vpon þe opere day
 Þe firmamente þat is to say
 Þe sky wiþ sterres grete & smalle 375
 Wiþ watir shynynge as cristalle
 Þat is on hyge and þat is vndir
 In þis he souned al to wondir
 Þe þridde day god dide bi grace
 Þe wattres drawe into a place 380
 And bad a drye place shulde be
 Þe wattres alle he calde þe see
 Þe drye he calde erþe þat kyng
 And bad hit *grisung* fruyt forþ bryng
 Al þing to be waxinge þere 385
 And in hemself her seed to bere
 Þe ferþe he bad and was done
 Boþe were made sonne and moone
 Eyþer wiþ his dyuerse lizte
 To parte þe day fro þe nyzte 390
 In tokenynge of tydes to stonde
 Dayes and zeres boþe dwellonde
 And þe sterres greete and smale
 Þat we may se wiþouten talle
 In þe hyzest element of alle 395
 Þereynne fuyre haþ his stalle
 Þe fifte day he failed nougte
 Of watir foul & fysshe he wrougte
 Þe fissue to watir as we fynde
 Þe foules he toke to the wynde 400
 Alle goynge beestes þe sixte day
 And adam als he made of clay
 He was laste made as lordyng
 To be maister ouer al þing
 In a dale he wrougte adame 405

- 371 shaples] schapels B.
 373 opere] todyr B.
 375 sterres] þe sterris L.
 377 þat is] In þis B.
 380 a] one B.
 381 And] He B.
 384 *grisung*] *cresyng* L; *grayþe* & B.
 387 bad and] made þat B.
 397 fifte] first L; fourþe B.
 400 foules] foule LB
 402 als] *om* B.
 405 wrougte] made B.

Pat ebron hette in ebreu name
 Pese sixe dayes he wrougte his wille
 Pe seuenþe of werke he helde *him* stille
 He vs ʒaf ensaumpel þore
 Pat we shulde holde hit euermore

fol. 2v col. 1
410

Pe firste werke as ʒe herde neuen
 God wroug[t]e þe angels of heuen
 And sette hem in his hyʒe pales
 Wiþouten pryde to ben in pees
 For þis peleys was so ryche

415

As myʒty kyng noon oþer lychē
 He ordeyned hym two creatures
 To serue hym þere wiþ honures
 Pat shulde a hool noumber be
 Many a þousande to telle and se

420

Pe whiche tale no wey shulde be more
 And nedeful bihoued hit wore
 Pis noumbrary he ordeyned þon
 Shulde be boþe of aungel & mon
 For he wolde be þat kyng of crafte

426

Worsheped wiþ two maner shafte
 Pe ton wiþ aungel þat is goostly
 And als wiþ mannes body

425

Of aungels wolde he serued be
 Pat ordres shulde ha þryes þre
 He chees to hym þat lorde hende
 Pat man þe ordre shulde be tende

430

But þe aungels he wrougte formast
 Ouer alle he made her pouste past
 Pei were boþe faire and wyse

435

406 ebreu] ebrews B.

409 ʒaf ensaumpel] ensample ʒafe B.

410 we] he L.

411 werke] weke B. ʒe] we B.

412 wrougte] wrouge H.

421 tale] in tale L. no wey] *om* L; ne was B.

422 bihoued] byhove L; behoueth B.

423 noumbrary] nombyr L; nombre þat B.

425-6 *reversed in MSS HTLB.*

425 shafte] of shap L.

427 þe ton] That oon LB. aungel] aungelys B. pat is] *om* L.

428 And *with* man þat bodyly B.

430 þryes] þes B.

432 pat] Than L. man pe] mannys B. tende] þe tende B.

433 aungels] aungell B.

434 her] hys B.

435 faire] few L.

Somme of lasse somme of more prise
 He gaf on most to knowe & fele
 3if þat he coupe haue born hym wele
 And sette hym beste in his halle
 As prynce & syre of opere alle 440
 And for he was so wondir lizt
 Lucifer to name he hizt
 And whenne he hadde perceyued þis
 Pat he was ouer alle oper in blis
 Alas caytif he knewe nouzt 445
 Pat god himseluen hadde hym wrouzt
 Ful sorweful sawe he þat tyde
 Azeynes god he toke a pryde
 Ligtly he lette of alle his fere fol. 2v col. 2
 To god hymself wolde he be pere 450
 Not pere alone but myche moore
 For vndir hym he wolde alle wore
 And he hymself her commaundour
 Who herde euer of siche traytour
 Pat he þat not hadde but of hym 455
 Azeyn his lorde shul[d] waxe so grym
 He seide sette my sete I shal
 Azeynes hym þat is beste of al
 In þe norþ syde shal sitte my sete
 Seruyse of me shal he noon gete 460
 Why shulde I hym seruyse zelde
 Al shal be at myn owne welde
 But he was marred of his wille
 Ful soone he fonde hit ful grille
 For lenger þen he þouzte þat pryde 465
 In heuen myzte he not abyde
 For in þat court þat is so clene

-
- 436 *second somme*] and som B.
 440 syre...opere] lorde above hem B.
 441 And] om B.
 444 ouer... oper] hiest B.
 446 hadde hym] hym had B.
 447 sawe] synnyd L.
 449 Ligtly] Lytill L; Wlyghtly B.
 450 wolde he] he wold L.
 451 Not] No B.
 453 her] þere B
 454 siche] suche a L. Who...siche] And he hymselfe þere B.
 456 shuld] shul H.
 459 sitte] y sett B.
 462 Al] I T.
 466 not abyde] no lenger byde B.

No filþe may dwelle ne be sene
 Seynt mychael for her aller riȝt
 Roos aȝeyn hym to fiȝte 470
 Aȝeyn hym ȝaf he batel grym
 Out of þat court caste he hym
 Lucifer firste doun he brouȝt
 And sipþe þat wiþ hym held ouȝt
 And scoured þat court of hem so clene 475
 Pat sipþe her stide was þere not sene
 Pis was þe fende þat formeste felle
 For hys pryde from heuen to helle
 For þenne his name chaunged was
 Fro lucifere to sathanas 480
 Fro ful hyȝe he fel ful lawe
 Pat of his lorde wolde stonde noon awe
 Wiþoute koueryng of his soore
 For mercy geteþ he neuer more
 For god owe not ȝif hym mercy 485
 Pat þeraftir wolde not cry
 And þus he loste þat hyȝe tour
 Pere was he not fully an hour
 For soone aftir þat he was made fol. 3r col. 1
 He fel wiþouten lenger abade 490
 Pe oþere aungels þat fel hym wiþ
 Whiche forsoke goddes griþ
 Aftir þe wille þei to hym bore
 Fel þei to helle lasse and moore
 Somme in þe erþe somme in þe lifte 495

- 468 ne] no B.
 469 aller] ansuerde B.
 470 aȝeyn] aȝenst B.
 471 Aȝeyn] Aȝens B.
 472 þat] the L. caste he] þay caste B.
 473 firste doun] doune fyrst B.
 474 sipþe] alle þo L.
 475 scoured] made B.
 476 þat] om B. her] his L; in þat B. not] non B.
 479 For] And B.
 481 ful] om T.
 482 wolde...awe] he wille not know L.
 483 Wiþoute...his] And for þat grete trespas & L. koueryng] gouernyng B.
 484 For] om L. geteþ] gete B.
 485 owe...hym] wolde ȝeue hym no B.
 486 wolde] wille LB.
 489 þat] om B.
 490 wiþouten] & no L. abade] bad B.
 492 Whiche] þe which B.
 493 Aftir...þei] And as many as good wille L. þei to] þat þay B.
 495 erþe] ayre B. lifte] erþ left B.

Pere þei dryze ful harde drifte
 Her peyne þei bere on hem ay
 And so shul do to domes day
 But þo þat lesten wiþouten wyte
 Were confermed þere as tyte 500
 Pei may neuer assente to ille
 No moore þen euel may do good wille
 Pe noumber þat out of heuen felle
 No tonge in erþe hit con telle
 Ny fro þe trone of þat blis 505
 How fer into helle hit is
 But bede seip fro erþe to heuen
 Is seuen þousande zeer & hundrides seuen
 By iournees whoso go hit may
 Fourty myle eueryche a day 510

Of bodily substaunce for to wite

Monnes soule þat is hite

As I zow telle þe kyng of craft 511
 Wolde be worsheped *with* two shaft
 Boþe wiþ aungel & wiþ mon
 Adam þerfore made was þon
 Pe tende order to fulfille 515
 Pat lucifer hade made to spille
 Of erþe only was adam nouzt
 But of foure elementes wrouzt
 Of watir his body is flesshe laire
 His heer of fuyr his honde of ayre 520
 His heed wiþynne hap yzen tweyn 523
 Pe sky hap sonne & moone certeyn

-
- 496 dryze] abide L.
 497 peyne] paynes B.
 498 do] *om* T. do to] do til TL; into B.
 499 lesten] lefte TL.B. wyte] witt B.
 500 confermed] conformyd B. þere as] tho as L; also B.
 502 good] goddis B.
 504 con] may L.
 505-6 *om* B.
 508 ys vij^c vij M¹ seventeen & vij B.
 509 whoso] who B.
 510 a] *om* TL.
 511 telle] tolde TL; say B.
 512 Wolde] Wille L. shaft] shap L.
 514 Adam þerfore] þerfore adam B.
 516 lucifer] lucifel T. to] *om* TL.
 517 was adam] Adam was B.
 519 is] hys B.
 520 heer] hete B. *second* his...of] þe brepe of þe B.

And as mēnes yzen are sette to sizt	525
So serueþ sonne & moone of lizt	
Maister sterres are þer seuene	
Seuen holes haþ mannes heed euene	
Whiche ȝif þou wolt þe biþinke	fol. 3r col. 2
Pow mayst hem fynde wiþ litel swynke	530
Pis wynde þæt we men drawen ofte	
Bitokeneþ wynde þæt bloweþ olofte	
Whiche is þonder & leityng led	
As onde wiþ host in brest is breed	
Into þe see al watir synkeþ	535
And mōnes womb al licoures drynkeþ	
His feet hym bereþ vp fro fal	
Also þe erþe vpholdeþ al	
Thonder fyre ȝyueþ mon his sizte	
Thonder eyer of heryng myzte	540
Pis wondur wynde hym ȝyueþ onde	
Þe erþe makeþ hym fele & fonde	
Þe hardenes þæt men han in boones	
Hit comeþ of þe kynde of stoones	
On erþe as groweþ tres and gres	545
So nayle & here of mannes flesshe	
Wiþ beestes dōmbe man haþ fele	
Of þing hym likeþ euel or wele	
Of þese þinges I haue herd seide	
Was adames body togider leide	550

-
- 525 And] *om* B. mēnes] manys B.
526 sonne...moone] þe mone & sun B.
527 are] ben B.
528 Seuene] And vij B.
531 we] *om* B.
532 olofte] on lofte T; of lofte B.
533-4 *om* in L.
534 brest is] brestip B.
535 watir] watyrs B.
536 And] So B. womb] body B. licoures] watyrs B.
537 bereþ] beren T.
538 Also] Ryght so B. vpholdeþ] bereþ vp B.
539 mon] a man B.
540 eyer] oþer T; of eyre B.
541 hym] yt L.
543 þe] That B. in] of LB.
544 Hit] *om* L. kynde of] kyndest B.
545 On] Of B. as] þere B.
546 nayle] nayles B.
547 Wiþ] Of L. man] a man B. haþ] of L.
548 wele] ille L.
549 herd] here B.
550 adames] manys B.

For þese resouns þat ze haue herde	
Man is calde þe lesse werde	
// But resoun ȝitt herde ze nouȝte	
Wherof mannes soule is wrouȝte	
Of goostly liȝte men seye hit is	555
þat god haþ made to his likenes	
As preent of seel in wexe þrest	
þerynne he haþ his likenes fest	
He haþ hit wrouȝte as frend & fere	
No þing to hym is so dere	560
His godhede is in trynite	
þe soule haþ propur þinges þre	
Menyng & þat of þinges to se	
þat is and was and euer shal be	
Vndirstondynge haþ hit riȝte	565
Of þinges seyn and oute of siȝte	
Wisdome also hit haþ in wille	
þe goode to do and leue þe ille	
Alle þe myȝtes þat may be	fol. 3v col. 1
Wonen in þe hooly trynite	570
Alle vertues haþ a soule I wis	
þat oute of synne clensed is	
And as god þat is in oon & þre	
Wiþ no manere creature may be	
Vndirgropede ne ouergone	575
But he ouertakeþ euerychone	
So þe soule wiþouten wene	
To al þing hit is vnsene	
þouȝe hit of al þirȝe haue siȝt	
To se a soule no man haþ myȝt	580

551 þese resouns] þis reson B.

552 lesse werde] last werk L.

555 goostly] þe holygoste B.

556 to] in L.

557 seel] wex B. wexe] seale B.

559 &] or L.

561 is] om B.

563 of þinges] ys of þing B.

565 hit] he B.

566 þinges] þing B. oute] nought B.

567 also hit] he B. in] all att B.

569 þe myȝtes] thyngȝis L.

571 vertues] uvertours L. a] þe B.

573 þat] om LB.

574 Wiþ] May L. may] om L.

576 After 1.576, B adds a line: þough it of all þing haue be sene.

577 wiþouten] is as I B.

579 þouȝe] Thought L.; ȝef B. þinge] þingis T. haue] haþe B.

Now haue I shewed ȝow þus hider
 How two þinges holden man togider
 Þe soule is goostly þing to telle
 Þe body hit is flesshe and felle
 Adam was made of mannes elde 585
 As he myȝte hymseluen welde
 As austyn seiþ þat lyeþ nouȝte
 And wiþouten paradys wrouȝte
 Here now ȝe resoun of his name
 Why he was calde adame 590
 In þis name are foure lettres leide
 Pat of þe foure ȝates be seide
 As eest. west. norþe. & souþe 594
 So myche is adam for to mouþe 593
 And þow maist aske wiþouten blame
 Why god hym ȝaf so greet a name
 For soþe þat is ligte to rede
 Hit tokeneþ adam & his sede
 Ouer al þe world shul be sprade
 And þerof to be lorde made 600
 And as oure lord hadde heuen in honde
 So shulde man be lorde of londe
 Þerfore he ȝaf hym to bigynne
 A lufsome londe to dwellen ynne
 A lond of lyf ioyes and delys 605
 Whiche men callen paradys
 Into þat lond þat swete place
 Was adam brouȝte whenne he made wase
 He ȝaf hit hym as heritage fol. 3v col. 2
 To ȝelde þerfore no knowlage 610
 But to holde hit wel vnbroken
 A forbode bitwene hem spoken
 But for þat he helde hit nouȝt

585 mannes elde] manne non so eld L.

586 As] Wele L.

587-8 om in L.

589 now] mow TL.

590 calde] clepid L.

599 þe world] om L. shul] shulde TL.

600 to] schall B. made] I made B.

601 hadde] hath B.

605 delys] delices T.

607 þat] the L.

609 hit...as] hym þere it to B.

610 no] non B.

611 vnbroken] & blythen L.

612 A] And L. forbode] forewarde B.

He made vs alle in bale be brougt
 In care he brougte vs & in sore
 As I shal telle ȝow forþermore 615

Of [þe] astate þe world was ynne
 Byfore þe tyme of adames synne
 Whanne adam was made also soone
 In paradise he was done
 þe beestes boþe he & sheo
 Adams ȝigte were brougte to 620

Fisshes in watir & foule to flizte
 Al was brougte in adam ȝigte
 Alle were brougte to serue adame
 For þat he schulde ȝyue hem name
 Þis kyng þat con his craftes kepe 625

Slyly he made adame to slepe
 Out of his syde as seiþ þe booke
 Wiþouten sore a ribbe he toke
 Of þat ribbe he made a womman
 To adam þat was firste his on 630

Whanne sheo to adam was brougte
 Virago hir name he wrougte
 Perfore hette sheo virago
 For of þe man made was sho
 Naked were þei boþe tweyn 635

Ashamed were þei nougt certeyn
 God hem blessed & bad hem brede
 And multeplye wiþ her in sede
 Adam he seide how þinkeþ þe
 In þis place is feire to be 640

615 &] all & B. &...sore] lesse & mor L.

616a þe] om H. astate] state B.

619 beestes boþe] besteþ beþ B.

621 in] and L. to] in B.

626 to] om B.

627 as] so B.

628 sore] gref L.

629 Of...ribbe] Adam þerof B.

630 To fore adam was alle alone L.

632 he] was B. wrougte] tought L.

634 þe] a B.

638 in] om L.

641 weleful] weleþful TB.

642 Of] On L. and] no B. wanteþ] lakkeþ B.

Here is no þing to amende
 Here is blis þat lasteþ ay 645
 Neuer nyzt bot euer is day
 Is no man wiþ herte to þenke fol. 4r col. 1
 Ne clerke þat may wryte wiþ enke
 Pe mychel ioie þat hem is lent
 Pat done here my *com*maundement 650
 Of trees and fruyt here is good wone
 Alle shul þei be þyne but one
 Of hem alle þi wille to do
 But þat o tre come ze not to
 Pat stondeþ amyddes paradyse 655
 For zif ze do ze be not wise
 Þis tre haue I done in friþþe
 For I wole haue hit to my griþþe
 zif ze hit touche to zow seye yze
 On doubel deþ shul ze dyze 660
 Beþ war and takeþ good entent
 Brekeþ not þis *com*maundement
 Herby may we alle se
 Pat he hem zaf a wille fre
 Pe good to do and leue þe ille 665
 Boþe be put in her fre wille
 Wit and wisdom he hem zæue
 Miȝte and fairhede for to haue
 Of al erþe made adam kynge
 To lasten wiþouten endyng 670
 Among hem euermore hele
 Telle we sumwhat of his wele
 Ar he brake þat god forbade
 In mychel blisse was he bistade
 Of his wyf so faire and fre 675

- 645 blis] lyzt B.
 646 Neuer] Here ys neuyr B. is] *om* LB.
 647 Is] Ther is LB. to] may B.
 648 clerke þat] no man B.
 651 and] of L.
 652 þei] *om* LB.
 653 hem] them L. þi] zoure B.
 654 o tre] one B. ze] þe L.
 655 amyddes] amaide in L.
 656 For] And L.
 660 shul ze] ze schall B.
 664 a] *om* L.
 666 be] he TL. fre] *om* B.
 669 made] he made L.
 673 forbade] hym bade B.
 674 was he] he was B. bistade] stad TL.

Pat myche myrþe was on to se
 Pese beestes coom hym alle aboute
 As to her lord hym to loute
 Foule in flizte fisse on sonde
 Alle bowed hym to foot & honde 680
 At his wille þei zeode & cam
 As he hadde ben makere of ham
 Pese beestes were so meke in dole
 Wiþouten hirtynge þei zeode hole
 Among þe wolues lay þe shepe 685
 Saffly myzte þei togider slepe
 Þe hound harmed not þe hare fol. 4r col. 2
 Ne no beest souzte oþere to forfare
 By þe deer þat now is wilde
 As lomb lay þe leoun mylde 690
 Pe gryp also bysyde þe bere
 No beest wolde to oþere dere
 Pe scorioun forbare his tonge
 Fro beestes þat he lay amonge
 Al maner þing in dyuerse wyse 695
 ȝalde to Adam her seruise
 Þe nedder þo was not bitter
 For he was euer wys & witter
 For as we rede in booke meest
 He was more wys þan any beest 700
 Þe sonne was þat tyme we say
 Seuē sibe briztere þan now a day
 Þe mone was þat tyme also brizt
 As sonne now on dayes lizt
 Holde no mon þis for no foly 705
 Þe prophete seiþ þus ysay

- 677 þese] That L.
 678 hym] þay gan B.
 679 in flizte] and B. on] on þe B.
 680 hym to] to hym B. foot] fete B.
 684 hirtynge] hurt L.
 686 myzte þei togider] to gadyr myght þay B.
 687 hound] houndys B.
 688 no beest] none B. forfare] fare L.
 689 þat] as L.
 690 lomb] a lambe L. mylde] wyld L.
 692 No] None B. to] do L; þo B.
 694 Fro] For B.
 696 ȝalde] ȝeldyd B.
 697 þo was] was þe B.
 700 more wys] wyser LB.
 704 now] ys now B. dayes] the day LB.
 705 second no] om B.

Alle þinges as we may se	
Hyȝe or lowe in world þat be	
þei were of gretter strengþe & myȝt	
Bifore þat adam dide vnriȝt	710
//To adam soone was sent a sonde	
þat souȝte hym selly for to fonde	
Whenne sathan sey þat he was chosen	
To haue þe blis þat he hadde losen	
Sory he was þat false file	715
And þouȝte man to bigyle	
He þouȝte þo ioyses for to stynte	
þat god to mankynde hadde mynte	
Aȝeyn god he wexe so grille	
His hondewerke he þouȝte to spille	720
And trowed wiþ his greet enuy	
Of god to wynne þe maystry	
Now man is sett bitwene two	
On eiþer syde he haþ a foo	
Bitwene Sathan and his wyf	725
Adam is sette in mychel stryf	
Boþe were þei on adame	fol. 4v col. 1
For to brynge hym into blame	
Boþe þei ben on o party	
To ouercome man wiþ tricchery	730
þe wyly fend hym helde on hyȝe	
Hym geyned not com adam nyȝe	
Namely in his owne shap	
To spede he hoped ha non hap	
Perfore a messangere he sende	735
By whom beste to spede he wende	
Penne he chees a litel beest	

-
- 707 Alle þinges] As alle thyng L. as] þat B.
708 or] and LB.
710 Bifore] Afore B.
712 souȝte] thought L.
714 hadde] haþe B.
715 file] vyle L.
716 to] for to B.
717 þo] þe TLB. ioyses] Iewis L.
719 Aȝeyn] Ayens B.
721 wiþ] thorig LB.
728 into] to L.
729 on] of L.
730 wiþ tricchery] witterly B.
732 geyned] gayne B. com] to come L.
733 Namely] And namely B.
734 spede] speke B. ha] to haue B. non] no TL.

Whiche is not vnwylyeest
 Þe nedder þat is of siche a shaft
 Moost of queyntyse & of craft 740
 Queyntly tauȝte he hym þe gynne
 At þe wyf to bygynne
 And þourȝe þe wyf to wyne þe man
 Penne gooþ þis neddre & not blan
 In his slow satan þenne was 745
 Wondur is he entred in þat plas
 But of his sufferaunce he hym lete
 Pat beest wiste how þat bale to bete
 For mon he made þat he mouȝte
 Synne or leue as hym good þouȝte 750
 And by skile of his owne dede
 Shulde be merked þenne his mede
 To bowe and lyue wiþouten ende
 Or elles to dyȝe and to woo wende

How adam brake goddes commaundement

Wherfore kynde of man was shent
 Adam wandride in þat wele 755
 In myche myrþe ioye & hele
 When adam was fro eue a þrawe
 Þe nedder nyȝe to hir gon drawe
 And seide womman telle me why
 Pat ȝe ete not al comynly 760
 In paradise of eueryche tre
 She seide sertes so nowe do we
 Of alle trees but of one

-
- 738 Whiche] Why L. vnwylyeest] þe vnwyliest L.
 739 shaft] shap L. nedder] addyr B.
 741 gynne] lynne L.
 742 þe] hys B.
 744 þis neddre] þe adder B.
 745 satan þenne] þan satan L.; Sathan B.
 746 Wondur] Wonderly LB. is he] *om* L.
 748 *first* þat] The L. *second* þat] hys B.
 752 þenne his] þat ys B.
 753 bowe] bye B. lyue] loue B.
 754 to woo] wo to L.
 754a goddes] þe L.
 754b kynde] þe kynde B.
 755 wele] well B.
 756 hele] wele B.
 757 a þrawe] ydraw L.
 758 nedder] addyr B.
 761 *line om* B.
 762 *followed by* Bote onely of þis one tre B.

Pat is outtake to vs alone
 Oure lord in forbode hap hit leide 765 fol. 4v col. 2
 Wost þow þe why: nay sheo seide
 But sheo seide 3if we come þer ny3e
 On doubel deef shul we dy3e
 Pis o tre shulde himseluen haue
 And alle þe opere to vs he 3aue 770
 And trowest þow þat hit so be
 As he 3ow seide sheo seide 3e
 Nay seide he wiþ greet tresour
 But þerynne liþ suche resoun
 But for he wolde not 3e were 775
 Paryngal to hym nor pere
 Þe soþe fro 3ow wole I not hyde
 He woot wel þat what tyme or tyde
 Pat 3e hadde eten of þat tre
 As goddes shulde 3e boþe be 780
 To knowe boþe good and ille
 3e shulde be lordes at 3oure wille
 Of hit 3e ete so rede I 3ow
 And 3e shul fynde hit for 3oure prow
 Pis hetyng was þat tyme ful mykel 785
 But hit was ful false and fikel
 Soone so sheo þis fruyt bihelde
 Sheo 3erned hit to haue in welde
 Sheo let not for drede nor blame
 But took and ete & 3af adame 790
 What bote is longe þis tale to drawe
 Þei ete hit boþe in litel þrawe

- 764 to...alone] of euerychone B.
 765 hit] vs B.
 766 Wost þow] Wotyst L. þe] neuer B.
 768 shul we] we schull B.
 769 shulde] schall B.
 770 opere] todyr B.
 772 3ow] the L.
 773 wiþ greet] withoute B.
 775 wolde not] nold L. 3e] þat ye ne L; þat he B.
 776 Paryngal] Egall L. to] wiþ B. nor] ner no L; no B.
 777 fro] for B.
 779 hadde eten] ete B. þat] þis B.
 780 goddes] god is so L. shulde] schall B.
 782 shulde] schull B.
 786 hit] his T. ful] þat tyme B.
 787 Soone so] So some as B.
 788 3erned] lykyd L.
 789 nor] ne L.
 791 bote...to] is it bot lenger B.
 792 hit] of yt L; om B. in] in a L; a B.

Al for nouȝte þei ete hit boþe Wherfore oure lord god was wroþe For þat ilke appeles bitte	795
Her sones teep eggen ȝitte And so shal do til domes day Here aȝeyn may no man say Whenne eyþer sawe oþer naked	800
For shame þei stode boþe & quaked Penne þei sey þat bare þei were In welþe and ioye þat were clad ere þei hullud hem I telle hit þe Wiþ leues of a fige tre Whenne þe fend þus hadde hem nome	805 fol. 5r col. 1
Wel he wende ha god ouercome And seide wiþynne his sory þouȝt I haue made hym worche for nouȝt His heuen shal he haue his one Of adam part geteþ he none	810
To brynge into þat heritage Pat I have lost bi myn outrage He lyȝed fals þeef for why ȝitt hadde god of adam mercy Pat he were lost god wolde nouȝt	815
For he wiþ tricchery was souȝt Pe fend was wel moore to blame Pat so falsely gyled adame God wiste þe fend had adam blent ȝitt wolde he not þat he were shent	820
But pouȝe he wolde ȝyue adam <i>grace</i> First shulde he byȝe dere þat trespace	

796 eggen] akyn L; eggyd B. ȝitte] tyte B.

797 do] om B. til] tell L.

798 Here] þer B.

800 boþe] om L.

801 sey] seid L. bare] boþe L.

802 welþe] wele B.

803 I] as I B. hit] om B.

805 þus hadde] had þus L.

806 ha god] god to L; he had god B.

809 his one] allone B.

812 lost] left L. bi] þorough B.

813 fals þeef] falsly B.

814 of] on L.

815 god wolde] þat wold god B.

818 gyled] begyled B.

821 þouȝe] thought L; ȝef B.

822 shulde he] he schall B. þat] hys B.

Of þe astate þe world was Inne
Aftir þe tyme of adames synne
 Als fast as þei had done þæt synne
 Oure wo bigan to bigynne
 Al maner blis fro hem was went 825
 For þei brake þæt commaundement
 Soone bigan he vengeaunce kyþe
 As lord þæt firste was meke & bliþe
 Al bigan to stire and stryf
 Aȝeyn adam and eue his wyf 830
 Bytwene hemself roos stryf also
 Þe strenger beest þe weyker slo
 Vchone of oþere to make his pray
 As we may se now vche day
 Fro þæt tyme firste coom deþ to man 835
 And þæt tyme al oure wo bigan
 Þese wronges þæt ben of euel wrake
 Þere bigynnyng dide þei take
 Synne and sake shame & stryf
 Pat now ouer al þe world is ryfe 840
 Mercy lord strong wickedhede
 Made adam do so foule a dede
 Hymself hadde lost & al his kyn
 But oure lord hadd raunsoumde hym
 On suche a wise as he hadde þouȝt 845
 Byfore er he þe worlde wrouȝt
 But þæt was not done al for nede
 But þourȝe his owne nobelhede
 For ȝif he hadde wolde he myȝte man
 Wel better ha made þen he was þan 850

fol. 5r col. 2

-
- 822a astate| state B.
 822b þe| om TL.
 824 wo bigan| lorde wrap gan B.
 828 As| þæt B.
 830 Aȝeyn| Aȝens B.
 831 roos| wex B.
 832 slo| dud slo T; to slo B.
 834 day| a day B.
 835 Fro| For L. firste ... deþ| com deþe fyrst B.
 838 þei| ther L.
 842 so| þæt B. a| om B.
 843 hadde| he had B.
 844 But| But sythyn L. hadd| om L.
 845 he| om L.
 846 he| om B. wrouȝt| was wrought B.
 848 þourȝe| for B. nobelhede| noble dede L.
 850 þen| þæt B.

Wip flesshe þefore he coom in þlace And filled þis world of his grace His grace hit was & noon oþere þat he wolde bicom eoure broþere Wip þe fend þefore he fauhte	855
//Leue we now of þis spelle Of oure story furþere to telle Whenne adam sey he had mysdone He wente to hyde hym also soone He wende to hyde hym among þe trees Fro his sigte þat al sees Al for nouhte hym hidde adame Oure lord hym called by his name Lord he seide Whenne I þe herde For I sawe þat I mysferde I and my wyf wente vs to hyde Shame vs pouhte þe to abyde For oure bodyes al bare were Adam he seide so tolde I þe ere I þe tolde meest and leest What hit was to breke my heest But now is þis appel eten And my bidding is forþeten And þat þou hast þus done þis mys Piseluen is to wite I wis Lorde he seide of þis gilt here Is sheo to wyte þat is my fere þat þow me 3af my wyf to be For principally sheo beede hit me Sheo bede hit me wipouten blynne Sheo haþ me fyled wip her synne Al þis may sheo not zeynsey Sheo owe to bere þe gilte away Ihesu seide to hir anoon	860 865 870 875 880 fol. 5v col. 1 885

- 851 in] to B.
852 filled] hilled T.
856 he] om B.
858 Of oure] And of þis B. furþere] forþe L.
860 also] full B.
861 wende] went B.
866 For] om L.
870 þe] om B.
875 þus] om LB.
879 þat] And þat B.
882 fyled] foulyd B. her] þis B.
885 Ihesu] God L; Oure lorde B.

Why dudest þou þis dede wommon	
Sheo seide þe worme me drowe þertille	
Pat I haue done aȝeyn þi wille	
To þat worm of wrappe & wrake	
Oure lord þenne þus he spake	890
Pow worme þou shalt acursede be	
Moore þen any oþere beest to se	
For on þi wombe þow shalt slyde	894
Moore þen any oþer beest in tyde	893
Fro þis day forþ shal hate be	895
Forsoþe bitwene womman and þe	896
Erþe shal be þi mete for nede	898
Bytwene [þin] and wommanes sede	897
Womman to styngge awaite þou shal	
And pyn heed ȝitt tobreke sheo shal	900
Pouze þou in hete euer wolde be sted	
In colde shal euere be þi bed	
And þou wommon for þis dere	
In sorwe shalt þou þi childer bere	
Pow shalt be slayn wiþ double dede	905
Harde hit is for to rede	
Pow shalt be vndir mannes heeste	
To hem be buxome meest & leste	
Pow shalt haue euer þi heed hid	910
Þi shame shal not be vnkid	909
And ȝitt þæt þow now hast mysgoon	
Hit shal be [b]et bi a wommon	
Of synneles man made I þe	
In womman shal ȝitt my wonyng be	
But hit shal not be ȝitte so nyȝe	915
To keuer my loos firste mot I hyȝe	

887 me drowe] drofe me B.

889 þat] thou L; þe B.

890 he] to hym B.

893-4 *reversed in MSS GHTLB.*

894 slyde] glyde B.

895 forþ] forward B. hate] þou hatid L; yt B.

896 and] *om* L.

897-8 *reversed in MSS GHTLB.*

897 þin] *om* H; þe B.

900 ȝitt tobreke] tobreke ȝit T; zett breke B. ȝitt] *om* L.

904 shalt þou] þou shalt L.

906 to] þy B.

909-10 *reversed in MSS HTLB.*

911 now ... mysgoon] hast now mysdone B.

912 be] *om* L. bet] et H; holpe B.

915 be ȝitte] ȝitt be T; zet be it B.

916 keuer] rekevir L. mot] mon L.

And þou man þat haast vndirtaken
 Þi wyues rede and myne forsaken
 Noþing shalt þou þerwiþ wyne
 Þe world is cursed of þi synne 920
 In erþe shalt þow swete & swynke
 Wynne þat þou shalt ete & drynke
 Alle þe dayes of þyn elde fol. 5v col. 2
 Breres and þornes hit shal þe zelde
 Þerof shalt þou ete gresses sere 925
 Þow shalt bye þi breed ful dere
 Til þow turne aʒeyn & quake
 To þat erþe þow were of take
 For þou art now but pouder pleyne
 To pouder shalt þow turne aʒeyne 930
 He turnede þenne his wyfes name
 And Eue fro þenne hir cald adame
 Eue sheo hette fro þat day
 Þat modir of many is to say
 God made hem þo curteles of hyde 935
 Þerwiþ her flesshe for to shryde
 Lo he seide Adam how
 Likeþ þe þis dede now
 I made euel and good to ʒow knowen
 But ʒee were soone ouerþrowen 940
 ʒe trespassed at þe tre of lyf
 Þerfore ʒe ben in woo and stryf
 He put hem out of þat plase
 Into þe world þere þei made wase
 Adam dere hit shal be bouʒte 945
 Til hit be bet þat þou hast wrouʒte
 Take þi wyf in þi honde
 Leue ʒee shul þis lufsum londe
 Into þe wrecched world to be

917 And] And take B.
 922 Wynne] To wyn B. &] or L.
 924 hit...ʒelde] schall be þy telde B.
 925 shalt þou] schaltow B.
 927 &] in T.
 930 shalt þow] þow schalt B.
 931 þenne]þo B.
 932 hir] om B.
 935 þo] þenne TLB.
 936 shryde] hyde B.
 939 ʒow knowen] ʒour knowing B.
 940 ouerþrowen] ouer trowing B.
 944 þei] he B.
 946 Til] To B. bet] bote L.

Pi lyf shal þinke longe to þe	950
Longe peyne þere shalt þou dryȝe	
And sippen on doubel deep to dyȝe	
ȝe shul be flemed fro my face	
Til þat I ȝow sende my grace	
Pe oyle of mercy ȝee mote abyde	955
I hete to sende hit ȝow sum tyde	
Alas seide adam woo is me	
þat I trowed not lorde to þe	
Lorde my lyf is me ful loop	960
þat I euere made þe wroop	959
I woot but þe I haue no frende	
Tel me er I fro þe wende	
What manere and wiþ wha[t] þinge	fol. 6r col. 1
May I gete þi sauȝtelynge	
Adam he seide wel seystou now	965
Herkene I wole telle þe how	
Amonge þine opere werkes hende	
Of þi wynnyng ȝyue me þe tende	
Of al þi fruyt holde partyes nyne	
And I wole þat þe tenþe be myne	970
Lord he seide þou ȝyuest al	
Why shulde þi part be so smal	
Pe haluendeel or parte þe þridde	
We wole þe ȝyue ȝif þow bidde	974
þenne was he put out almeste naked	989
Into þe londe þere he was maked	990
þerynne he led a longe lyf	
And gate childeren bi his wyf	
Out is he put adam þe wrecched	
Fro paradyse fully flecched	

951 þere] yet L. shalt þou] þou schalt B.

952 sippen] aftyr B.

954 ȝow...my] sende þe oyle of B.

956 hete to] schall B.

958 trowed...þe] schall not þy face se B.

962 er] now or B.

963 *first* What] On what B. *second* what] whaþ H.

966 I] & I B.

967 þine...werkes] þi werkys oper B.

969 þi] þe B.

970 And] For B. þat] om B.

972 shulde] schall B.

973 parte] om B.

975-88 not in MSS GHTLB.

990 þere] þat B.

993 he] om B.

994 fully] fouly T; foule e L. flecched] flyghtid L; flitted B.

A wal of fyre þer is aboute	995
May noon come yn þæt is þeroute	
An aungel haþ þe ȝate to gete	
Wiþ swerde in honde of myche hete	
//To telle man wiþ þi lore	
What lond is paradise and whore	1000
Sipþe we here þerof spelle	
Good hit were for to telle	
Paradys hit is a pryue place	
Ful of myrþe and of solace	
Þe louelyest of alle londes	1005
Towarde þe eest in erþe hit stondes	
Londe of lyf of roo and reste	
Wiþ blisse and bote broiden beste	
Pere euer is day and neuer nyȝte	
And al aboute ful of liȝte	1010
Mony vertues þere is sene	
Þe herbes euer ylyche grene	
Mony oþere blisses elles	
Floures þat ful swete smelles	
Trees of fruyt of dyuerse mete	1015
Pat dyuerse vertues han to ete	
Pat ȝif man ete oþer while of oon	fol. 6r col. 2
Hunger shal he neuer haue noon	
ȝif he ete of anoþere tree	
Fursty shal he neuer be	1020
Þe þridde whoso eteþ moore or les	
Shal he neuer haue werynes	
Of oon who so eteþ at þe laste	
In oon elde shal he euer be faste	
Sekenes shal he neuer noon dryȝe	1025
Ne neuer shal his body dyȝe	

996 þeroute] withoute B.

997 gete] kepe B.

1002 for] þerof B.

1003 hit] om B.

1004 myrþe] might L.

1005 þe] om B.

1007 second of] & B.

1010 ful of] is euer B.

1011 is] be B.

1013 Mony] And many B. blisses] blys B.

1015-1140 missing in MS B (leaf lost).

1020 Fursty] Thurst L.

1021 whoso] who TLB.

1022 werynes] wrethnes L.

1023 so]om L.

Hit is an orcharde of delyces
 Wiþ all swetenes of dyuerse spices
 Who so dwelleþ þere him þar not longe
 Her soun is softe & swete of songe 1030
 Soun of foules þat þere syngeþ
 I mydde þæt londe a welle spryngeþ
 Þat renneþ oute of foure stremes
 Passynge into dyuerse remes
 Pese stremes þat þus þere bygynne 1035
 Pourȝe mony oþere londes þei rynne
 Þe firste is tigre wiþouten lees
 Þen iules pigre and eufratees
 Þei bringe stoones fro paradis
 So precieuse nowhere founden is 1040
 Þis paradis is sette so hye
 Miȝte neuer flode come þer nye
 Hit was free of noeus floode
 Þat al þis world ones ouerȝode

How caym þe cursed wiþ wowe

Abel his broþer slowe

Now adam is in erþe bistad 1045
 Wiþ gras & leues is he clad
 Soore he swanke & eue his wyf
 Vpon þe erþe to wynne her lyf
 Wiþ myche swynke was þæt þei wan
 Þe firste þei were to sawe bigan 1050
 Þe firste childe þæt euer sheo bare
 Was caym cursed ful of care
 And aftir hym I wole ȝow telle
 A blessed childe hiȝte abelle
 Þis abel was a blessed blode 1055 fol. 6v col. 1
 And caym was þe fendes fode
 Was neuer worse of modir born
 Perfore was he aftir forlorn
 Þis abel was an herde of fee
 Blessed and holy man was he 1060

1028 of dyuerse] and of L.

1029 þar] dare L.

1030 Her] His L.

1031 Soun] The note L.

1032 spryngeþ] ther spryngeþ L.

1044a þe] om TL. wowe] vow L.

1050 to sawe] þæt sowe L.

1055 blessed] blesfull L.

1057 modir] body L.

Riȝtwis he was goddes frende	
And trewely ȝaf to him his tende	
For his offerynge was riȝtwise	
God payed was of his sacrificse	
For caym ȝaf his wiȝ euel wille	1065
Oure lord loked not þertille	
For þis tiȝe þat þei delt	1068
Caym þat I tofore of melt	1067
To his broþere yre bare	
Alas þat he bouȝte sare	1070
Aȝeyn abel he roos in stryf	
Wiȝ murþ[r]e brouȝte hym of his lyf	
Wiȝ a cheke boon of an asse	
Men seyn abel slayn wasse	
Whenne caym hadde his broþer sloon	1075
He wolde haue hidde his cors anoon	
But preued was soone his sory pride	
Pat body myȝte he no weye hyde	
For vndir erþe myȝte hit not reste	
Þe cley vp þe body keste	1080
His broþer deef he wende stille	
But myȝte he not þe body hille	
Perfore men say ȝit to þis tyde	
Is noone þat longe murþer may hyde	
// Whenne he hadde done þis deolful dede	1085
To his fadir hoom he ȝede	
Whenne his fadir yȝe on him kast	
A sikyng of his hert out brast	
For mystrowyng he hadde he soone	
Pat he sum wickede dede hadde done	1090
For by his chere he say hym wroop	
So loked he euer breme and loop	
Sone he seide to me þow tel	
Where hastou done þi broþer abel	
He vnswered wordes were vnmylde	1095 fol. 6v col. 2
Whenne was I kepere of þi chylde	

1067-8 *reversed in MSS GHTLB.*

1067 tofore] byfore L.

1068 þei] he L.

1072 murþre]murþe H.

1077 preued] þurveid L.

1078 þat] So that L.

1088 of] out of L. out] om L.

1091 say] made L.

1092 breme] grym L.

1095 wordes were] with wordis L.

Tipinge of hym con I telle noon
 To brenne his tiþe he bigon
 Vpon þe felde his fadir went
 To seche abel wiþ his entent 1100
 Þe fadir and þe modir boþe
 To blame caym were ful loþe
 Til þat þei þe soþe hadde seene
 Of þing þei wiste not but bi weene
 Hem þouȝte kynde hym wolde forbede 1105
 To haue done so cursed a dede
 His dede hadde euer ben hid
 Ne hadde ihesu hymself hit kid
 Hit to hide myȝte he nouȝt
 For ihesu þat al wrouȝt 1110
 He þat firste flemed adam
 For þat appel þat he nam
 He nolde not hymself feyne
 But caymes dede fully atteyne
 And he wole þat men bye þe outrage 1115
 Pat murþereþ so his owne ymage
 He wende to haue scaped wiþ al
 For any mannes clepe or cal
 But þenne coom oure makere
 To speke wiþ þat traytour þere 1120
 Of þat morth and þat tresoun
 He dide þat traytour to aresoun
 // Caym where is þi broþer abelle
 Certes he seide I con not telle
 Aske his fadir where he be 1125
 For he was not bitake to me
 God seide telle me & not layne
 Whi hastou þi broþer slayne
 His blood on erþe shedde hit is
 And aftir wreche cryeþ I wis 1130
 Hit leueþ not wreche to crye

1098 brenne] greme L.

1102 were] þey wer L.

1103 þat] om L.

1107 ben] by L.

1108 Ne hadde] Nadde T; Ne L. ihesu] God T. kid] had kyd L.

1110 ihesu] god T.

1114 atteyne] taynt L.

1116 murþereþ] murdrid L.

1121 morth] murdour L.

1122 þat] anon þat L. to aresoun] reson L.

1128 hastou] hast þou L.

1131 wreche] thy wreche L.

For to shewe þi felonye
 For þi synful werke to se
 Erþe þow shalt now cursed be
 Pat so reseceyued þi broþer blode 1135 fol. 7r col. 1
 Wip þyne hit shal þe zelde þi fode
 For þi mychel felonye
 Pis whete shal waxe cockul hye
 In stide of þyn opere seede
 Þe shal not growe but þorn & wede 1140
 For þyne euele wrecched hede
 Pow shal euer lede þi lyf in nede
 Þi dredeful dede haþ no make
 Of alle dedes hit is out take
 Sikerly I telle þe here 1145
 Pow shalt hit bye ful selly dere
 For þouze I wolde forzyue hit þe
 Hit is not worþi forzyuen to be
 To what cuntre so þow wende
 Shalt þou no man fynde þi frende 1150
 Among what folke þat þou abide
 Pow and þyne be knowen shal wyde
 Wip alle shal þou be knowen vile
 Where þow wendes in exile
 My hondewerke þus eguþ me 1155
 Pat I shal take vengeaunce on þe
 For how schulde any erþely flesshe
 Dwelle wip þe in sikernes
 Whenne felowshepe & broþerhede
 Myzte þe not kepe from foul dede 1160
 // Caym say his synne was knowed
 And þat þe erþe hadde hit showed
 He wiste azeynseyinge was noon

- 1132 For] And for L.
 1134 Erþe] *om* L.
 1135 reseceyued] distroied L.
 1138 cockul] cokyld L.
 1139 þyn] *om* L.
 1140 þe...wede] To þe ne shall grow corne ne whete L.
 1142 euer] *om* B. in] euer in B.
 1147 þouze] 3ef B.
 1149 cuntre] court L.
 1150 Shalt þou] Schaltow B.
 1153 shal þou] schaltow B. knowen] holden TLB.
 1154 Where] Whereso B. in] by L.
 1155 eguþ] ought B.
 1156 I...on] vengance schall I take of B.
 1161 his] þis B. knowed] coude B.
 1163 was] was þer B.

- Oure lord he vnswered sone þon
 Lord he seide nowe se I wele 1165
 My synne haþ sette me in vnsele
 I am ouertake wiþ siche tresoun
 I am not worþi to haue pardoun
 I shal be flemed for my synne
 Vnkouþe londe to dwelle wiþynne 1170
 In vnkouþe londe shal ende my wo
 Whenne þei me fynde þei wol me slo
 So fer I woot I shal be flede
 God wolde nowe I were dede
 Nay seide oure lord beþ hit not so 1175 fol. 7r col. 2
 Al þat þe seeþ shal not þe slo
 But I shal sette on þe my merke
 Alle shul hit se to rede as clerke
 Shal noon be so bolde þe to sloo
 But þi falsede to wite hem fro 1180
 In token of þi lastyngne penaunce
 Þe shal be lent a long meschaunce
- Wherne adam abelles body fonde
 For sorwe a fote myȝt he not stonde
 To bury þei his body bere 1185
 Adam and eue wiþouten fere
 Pis is þe mon men sayn was born
 Boþe his fadir & modir biforn
 He hadde his eldermodir maydenhede
 And at his buryngne al maner lede 1190
 A hundride wynter fro þis stryf
 Adam þenne forbare his wyf
 For sorwe of abel þat was slayn
 Til counfort was sende him azayn
 Bode word cam hym fro heuene 1195

- 1164 he] *om* B. sone] *om* L.
 1166 sette] *let* L.
 1169 for] *fro* LB.
 1170 Vnkouþe] Vnkond T. wiþynne] *Inne* TB.
 1171 shal] *schall* I B.
 1174 God wolde] *Wolde god* B. I] *þat* I B.
 1175 beþ...not] *yt shalle not be* L.
 1176 þe seeþ] *the seith* L; þou seyst B. not þe] *þe not* B.
 1178 to] & B. clerke] *a clerk* L.
 1185 þei] *om* B. bere] *did bere* L; þay it beere B.
 1189 eldermodir] *elder* B.
 1190 *line om* B.
 1191 fro] *after* L; for B.
 1194 Til] *To* B.
 1195 Bode] *A L*; Gode B. hym] *to hym* LB.

- And bade hym by an aungels steuene
 Pat he schulde wiþ his wyf mete
 For oure lorde hadde ordeyned ȝete
 A childe to ryse in his osprynge
 Pat many schulde out of bale brynge 1200
 He þat schulde saue þe folke fro synne
 Schulde not be borne of caymes kynne
 // Heraftir was born an holy childe
 Seeth þat was boþe meke & mylde
 Of whom cryst hymself eluē caam 1205
 Ful fer to telle fro firste adam
 Þis childe was goddes frende
 And trewely ȝaf to hym his tende
 He ȝaf hym al þat hym byhoued
 His breþer as hymself he loued 1210
 Eue þouȝte herof ful feire
 Pat god wolde sende hem siche an heire
 For abel was hem woo Inowȝe
 Pat caym so his broþere slowȝe
 Of adam telleþ þis story 1215 fol. 7v col. 1
 Pat he sones hadde þritty
 And douȝteres also fele to telle
 Wiþouten caym and abelle
 Þe sister was ȝyuen to þe broþer
 Þe lawe þenne myȝte be noon oþere 1220
 So wolde god hit moste nede
 To do oure kynde for to sprede
 Vnsely kaym þat was in hate
 Wiþ god and man at foul debate
 Nouþer he ne his ospringe 1225

-
- 1196 an] *om* L.
 1198 hadde] hath LB. ȝete] yt LB.
 1199 ryse] rayse B.
 1203 Heraftir] Thereafter L.
 1206 fro firste] of B.
 1207 childe] Ilke chyld B.
 1208 And trewely] þat tendyrly B. to] *om* B.
 1210 hymself] him T.
 1211 herof] þerof B.
 1213 was hem] were they L; was her B.
 1214 þat] Which þat B. so] *om* B. his broþere] hym felonsly L.
 1216 sones hadde] had sonys B.
 1217 also] as B.
 1220 þenne] ȝafe it B.
 1221 hit moste] at þat tyme was L.
 1222 kynde] kynrede B.
 1224 at foul] full att B.
 1225 ne] ner L; nor B.

Loued oure lord no maner þinge
 For þei hym greued in her dedes
 He hem forsoke in alle her nedes
 To do þe euele myche þei souȝte
 Awe of hym stode þei nouȝte 1230
 Pat bouȝte þei aftir wyf & chylde
 Wiþ watir were þei drenched wyldre
 As ȝee shul here how hit bifel
 Of noe floode whenne I shal tel
 For alle were euele & noone gode 1235
 Pei drenched alle in noeus flode

Of adam endynge telle wolle I

And of þe oyle of mercy

Adam past nyne hundride ȝere
 No wonder þei he wex vnfare
 Al forwrouȝte wiþ his spade
 Of his lyf he wex al mate 1240
 Vpon his spade his breste he leyde
 To seeth his son þus he seyde
 Sone he seide þow moste go
 To paradyse þat I coom fro
 To cherubyn þat ȝate warde 1245
 Pat kepeþ þo ȝates swyþe harde
 Seeth seide to his fadir þere
 How stondeþ hit fadir and where
 I shal þe telle he seyde to sey
 How þow shalt take þe riȝte wey 1250
 Towarde þe eest ende of þe ȝonder vale
 A grene way fynde þow shale
 In þat wey shaltou fynde and se fol. 7v col. 2
 Pe steppes of þi modir and me
 Forwelewed in þat gres grene 1255

- 1229 þe] *om* B. euele myche] the worste alle L. souȝte] þought B.
 1230 stode] had LB.
 1234 shal] *om* B.
 1235 alle were] þay were all B.
 1236 noeus] þe B.
 1238 þei] yef B. wex] were B.
 1239 Al forwrouȝte] And euyr wrought B.
 1240 No wondyr þough he were made B. mate] made T.
 1245 þat] the L.
 1246 þo] the LB.
 1249 he seyde] þe soþe B. sey] seeth L.
 1250 How] *om* L. take...wey] hold ovir this heth L.
 1251 þe] *om* L. vale] wall B.
 1253 shaltou] shalt þou L. fynde and] *om* B.
 1255 Forwelewed] Forstopyn L.; forwelkyd B.

Pat euer siþen haþ ben sene
 Pere we comen goynge as vnwyse
 Whenne we were put fro *paradyse*
 Into þis ilke wrecchede slade
 Pere myself firste was made 1260
 For þe greetnes of oure synne
 Miȝte siþen no gras growe þerynne
 Pat same wole þe lede þi gate
 Fro heþen to *paradise* ȝate
 He seide fadir say me þi wille 1265
 What shal I saye þe aungel tille
 Pow shalt hym seye I am vnwelde
 For longe lyued and am in elde
 And so in stryf and sorwe stad
 Pat forwery I waxe al mad 1270
 Pow *him* pray som worde me sende
 Whenne I shal fro þis worlde wende
 Anoþer ernede shal þer be
 Pat he me sende worde bi þe
 Wheþer I shal haue hit ouȝte in hyȝe 1275
 Pat me was hette þe oyle of mercyȝe
 Whenne I was dryuen fro *paradis*
 And leste hit by my foly nys
 Aȝeyn þe wille of god I wrouȝte
 Sumdel I haue hit bouȝte 1280
 My sorwe haþ euer siþen ben newe
 Now were hit tyme on me to rew
 // Seeth wente forþ wiþouten nay
 To *paradyse* þat same day
 He fonde þe steppes hym to wyse 1285

-
- 1257 comen] were L. as] boþe L.
 1259 ilke] selfe B.
 1260 myself] I myselte B.
 1262 siþen] Seth B.
 1263 þi] *om* B.
 1264 heþen] hennes TLB.
 1265 fadir] aftyr B.
 1268 lyued] lying B. and am] am I T.
 1269 And so] Also B. sorwe stad] sebyll state B.
 1270 waxe al] am nye L.
 1272 þis] þe B.
 1274 worde]some worde B.
 1275 Wheþer] Wher TLB.
 1278 And...by] þat I loste for B.
 1279 Aȝeyn] Aȝens B.
 1281 euer...newe] ben euer seþe to now B.
 1282 hit] *om* B. on] of B.
 1284 þat] þe TB.

Til he come to paradyse
 Whenne he þerof hadde a sizte
 He was aferde of þat lizte
 So greet lizte he say þere
 A brennyng fyre he wende hit were 1290
 He blessid hym as his fadir bad
 And wente forþ & was not drad
 Þe aungel at þe zate he fond fol. 8r col. 1
 He asked him of his erond
 Seeth set tale on ende 1295
 And tolde whi he was sende
 He tolde *him* of his fadir care
 And of his elde & of his fare
 But sende *him* worde whenne he shal dyze
 Lenger to lyue may he not dryze 1300
 And whenne god hadde hym dizte
 Þe oyle of mercy þat was hizt
 Whene cherubyn his ernde herde
 Mekely he hym vnswerde
 To zonder zate þou go & loute 1305
 Þi hede wipynne þi body wipoute
 And tente to þingis wip al þi myzte
 Pat shul be shewed to þi sizte
 Whenne seeth a whyle had loked In
 He say so mychel wele & wyn 1310
 In erþe is no tunge may telle
 Of flouris fruyt & swete smelle
 Of ioye & blis so mony a þinge
 Amydde þe londe he say a sprynge
 Of a welle of honoure 1315
 Fro hir renne stremes foure
 Fison. gison. tigre & eufrate

-
- 1286 Til] To B.
 1290 A] *om* B.
 1292 drad] adrad B.
 1294 He] And B.
 1295 Seeth] þo Seþe B. tale] the tale LB.
 1296 tolde] tolde hym B. sende] þeder sent B.
 1297 fadir] *om* L.
 1299 But sende] Send þou L. But...worde] Gode worde sende hym B.
 1301 god] þat god B.
 1302 þat] which L.
 1305 zonder] þe yondyr B. zate] yerd L.
 1308 þi] þe be B.
 1312 fruyt] of froyte B. &] *om* B. smelle] of smell B.
 1316 Fro] Of B. hir] yt L. renne] ronne L; springe] þ B.
 1317 gison] Eyson L.

Alle erþe þese witen erly & late
 Ouer þat welle þen loked he
 And say þere stonde a mychel tre 1320
 Wiþ braunches fele no bark þat bere
 Was þer no lyf in hem þere
 Seeth bigan to þenke whyȝe
 Pat þis tre bicoom so dryȝe
 And on þe steppes þouȝte he þon 1325
 Pat dryed were for synne of mon
 Pat ilke skil dude hym to mynne
 Pe tre was dryȝe for adam synne
 He coom þo to þat aungel shene
 And tolde hym þat he hadde sene 1330
 Where he hadde hym þus toold
 He bad hym efte goo & biholde
 He loked in efte & stood þeroute
 And say þingis þat made him doute
 Pis tre þat I of eer seyde 1335
 A nedder hit hadde aboute bileyde
 Cherubyn þe aungel briȝte
 Bad hym go se þe þridde siȝte
 Him þouȝte þenne þat he seiȝe 1340
 Pis forseyd tre rauȝte ful heȝe 1339
 Vnto þe sky rauȝt þe top
 A newe born chylde lay in þe crop
 Bounden wiþ his swaþelynge bonde

fol. 8r col. 2

- 1318 erþe þese] thise' erþe L; þis B. witen] weten TL; wenten B.
 1319 þen] þo B.
 1321 braunches fele] braunche Ifillyd B. fele] sele L. þat] yt L.
 1322 lyf] lefe B.
 1323 þenke] marvayle L.
 1324 þis] that B. bicoom] was B.
 1326 for] þorough B.
 1327-8 *reversed in MS B*
 1327 skil] tre B.
 1328 þe] þat ilke B. adam] his fadirs L.
 1329 þat] þe B.
 1330 þat] what B.
 1331 hym þus] þus him T.
 1332 efte] ofte B.
 1333 in efte] ofte B. þeroute] withoute B.
 1334 And] He B.
 1335 þis] The L. of eer] eer of TL; before of B.
 1337 þe] þat B.
 1339-40 *reversed in MSS FGHTLB*
 1339 rauȝte] rawft L; reche B.
 1341 Vnto] To B. rauȝt...top] rechyd yt vp B.
 1343 swaþelynge bonde] swadelbonde B.

Pere þouȝte him hit lay squelonde	
He was aferde whenne he hit siȝe	1345
And to þe rote he caste his yȝe	
Him þouȝte hit rauȝte fro erþe to helle	
Pere he say his broþer abelle	
In his soule he say pat siȝte	
Pat kaym slowȝe forwaryed wiȝte	1350
He wente aȝeyn for to shawe	
To cherubyn al þat he sawe	
Cherubyn wiþ chere mylde	
Bigan to telle him of þat chylde	
Pat chylde he seide wiþouten wene	1355
Is goddis sone þat þou hast sene	
Pi fadir synne now wepeþ he	
He shal hit clense þe tyme shal be	
Whenne þe plente shal come of tyme	
Pis is þe oyle was hiȝte to hyme	1360
To hym & to his progenye	
Wiþ pite he shal hem shewe <i>mercy</i> e	
Whenne seep had vndirstonden wel	
Þe aungelis seying euer a del	
His leue he took of cherubyn	1365
And þre curnels he ȝaf to hym	
Whiche of þat tre he nam	
Pat his fadir eet of adam	
Pi fadir he seide þou shalt say	
Pat he shal dyȝe þis þridde day	1370
Aftir þou be comen hym to	
Loke þat þou seye to hym so	
But þou shalt take þe pepenes þre	fol. 8v col. 1

-
- 1344 squelonde] wepond L; cryande B.
1346 And to] Vnto L; To B. rote] rete B.
1347 hit] he L.
1350 forwaryed] þat weryd B.
1355 wene] wone L.
1358 þe tyme] somtyme B.
1359 of] to B.
1360 was] þat was B. to] om B.
1362 hem] om B.
1364 euer a del] euerydele B.
1366 ȝaf to] toke of L.
1367 Whiche] þe which B.
1369 þi] To þy LB. he seide] om B.
1370 þis] þe TB.
1371 Aftir] Afttyr þat B.
1372 to] om B.
1373 þe pepenes] þes kernellys B.

Pat I took of þe appul tre
 And putte vndir his tunge roote 1375
 To mony men þei shul be boote
 Þei ben cidur. cypres & palme fyne
 To mony þei shul be medicyne
 Þe fadir bi cidur shal þou take
 Hit shal be tre wiþouten make 1380
 Of cipres bi þat swete sauoure
 Bitokeneþ þat swete sauoure
 Þe myche swetnes is þe sone
 Þe palme to fruite hit is wone
 Mony cornels of o tre moost 1385
 Gode ȝiftis of þe holy goost
 //Seeth was of his erved fayn
 And soone come to his fadir aȝayn
 Sone he seide hast þou sped ouȝt
 Hast þou any mercy brouȝt 1390
 Sir cherubyn þat aungel
 Pat porter is þe greteþ wel
 And seiþ þe world shal nyȝe han ende
 Ar þe oyle may to þe wende
 Pourȝ birþe of a blissed childe 1395
 Pat shal þe world fro shame shyld
 For þi deep he bad me say
 Hit shal be þis day þridde day
 Adam herof was glád ful blyue
 So glád was he neuer er his lyue 1400
 Whenne he herde to lyue no more

-
- 1375 putte] putt yt B.
 1376 men þei] a man it B. shul] shuld L. be] do B.
 1377 cidur] sydrys B.
 1379 þe] Thy L. bi] this L; be þe B.
 1381 Of] The L; Of þe B. bi þat] which is L; be þe B. sauoure] of savour L.
 1382 þat] oure TB. swete] om B.
 1383 is] is in L.
 1384 to...is] bytokeneþ without L.
 1385 Mony] Thise L. of...tre] lest & L.
 1386 Gode...of] Come from L.
 1389 hast þou] hastow B.
 1390 Hast þou] Hastow B.
 1392 is] om L. þe greteþ] he gretyþ þe B.
 1393 nyȝe] neuere B. han] om L.
 1394 Ar] Ar he T. wende] sende T.
 1395 birþe] the byrth LB.
 1397 For] And of B.
 1398 Hit shal] þu schulde B. shal] shalbe L. first day] om B.
 1399 herof was] was þo B. ful] and B.
 1400 er] in L; er in B.

Po he lowze but neuere ore
 And þus to god gan he cryze
 Lord Inowze mon lyued haue ize
 Pou take my soule out of my flesshe 1405
 And do hit where þi wille is
 For of þis world he was ful mad
 Pat neuer o day þerynne was glad
 Nynne hundride zeer & more zare
 He luyed here in sorwe and kare 1410
 Leuer hym were to ben in helle
 Pen lenger in þis worlde to dwelle
 Adam as him was tolde biforne fol. 8v col. 2
 Dyzed on þe þridde morne
 Grauen he was bi seeth þon 1415
 In þe vale of ebron
 Þe curnels were put vndir his tunge
 Of hem roos þre zeerdis zonge
 And soone an ellen hyze þei wore
 Þenne stode þei stille & wexe no more 1420
 Mony a zeer yliche grene
 Holynesse in hem was sene
 Stille stode þo zerdes þre
 Fro adames tyme to noe
 Fro noe tyme & fro þe flood 1425
 To Abraham hooly & good
 Fro Abraham zitt stille stood þay
 Til moyses þat gaf þe lay
 Euer stood þei stille in oon
 Wipouten waxinge oþer woon 1430
 Nomore of þe zerde[s] now
 But of a story I shal telle zow
 Adam lyued nynne hyndride zere

-
- 1402 but] and L. ore] tofore L.
 1404 mon] *om* L.; now B. ize] ye T.
 1405 þou] *om* B.
 1407 he was] was he B. ful mad] right sad L.
 1410 sorwe and] mochell B.
 1415 þon] his son L.
 1417 þe] Thise L.
 1418 Of hem] þerof B. þre] þe TB; thise L. zeerdis] treis L.
 1419 an] *om* B.
 1422 was] were B.
 1423 þo] þe B.
 1427 Abraham] Adam L.
 1428 Til] Telle L.; To B. þat] *om* L.; tyme þat B.
 1431 þe] þo T; thise L. zerdes] zerde H.
 1432 a] þe B.

And þritty wynter also in fere
 Whenne he was deed soone anoon 1435
 His soule was to helle goon
 And alle þat dized fro þis to þon
 Pat Ihesu dized god and mon
 Hem myzte helpe noon holyhede
 But þei to helle muste nede 1440
 He myzte þinke þe stide stronge
 Pat in þat place was so longe
 Foure þousande zeer in þat woo
 Thre hundride zeer also
 So longe fro Adam was to telle 1445
 Til oure lorde harwede helle 1446

Þe genealogy of adam olde

Of seeth and caym shal be tolde

Seeth spoused his sister delbora þo 1449
 Oure lord bad hit shulde be so 1450
 He gat a sone of hir enos
 A man þat was of mychel loos
 For he was þe firste man fol. 9r col. 1
 Pat cry on goddes name bigan
 Nyne hundride zeer seuene & fyue 1455
 So longe lastede seeth his lyue
 Enos his sone lyued by dene
 Nyne hundride zeer & fyue I wene
 Caym his sone his lyf he led
 Nyne hundride zeer as hit is red 1460
 Eyzte hundride zeer lyued malalyel
 And fyue & twenty zeer to tel
 Nyne hyndride zeer & sixe iareth
 Þat was þe fifte kyn fro seeth

-
- 1434 wynter] om B.
 1437 dized...to] euyr dyed B.
 1438 þat] To B. god] bothe god L.
 1439 noon] no T.
 1440 þei] all B. muste] þo most B.
 1441 He] Hym B. þinke] thyng L. stide] stound L.
 1444 Thre] Sex B. also] & foure also B.
 1446 Til]telle L.; Or B.
 1447 & 1448 only in C.
 1449 delbora] dellora L.
 1451 of...enos] as goddis wil was L.; þat hight Enes B.
 1454 þat] To L. on] or B.
 1456 lastede ... his] lastyþ Seethis L. his] on B.
 1461 malalyel] maladiel T, corrected from original malaliel
 1463 zeer] om B.
 1464 fifte] fyrst B. fro] of B.

// *Whenne caym hadde don þat cursid dede*
pat he was waryed alle we rede
He fledde away fro oþere men
 Into a stide þat higte Eden 1500
To him was spoused calmana
As was to seeth delbora
Soone a sone of hir gat he
Pat enos het as a cite
 Of þat ilke name he took 1505
We fynde no terme of him in book
Þere woned caym wiþ his brood
Þe firste cite bifore þe flood
Of enos coom malalyel
 And of him coom matussalel 1510
Lameth þre sones had wiþ mayne
Iobal . cabal . tubaltaine
Pis lameth het lameth blynde
Kaym he slouze bi chaunce we fynde
 In þe flood was he fordone 1515
Iobal þen was his eldest sone
He was firste herde & fe delt wiþ
Tubaltayne þe formast smyth
Tobal her broþer firste vndirfong
 Musyk þat is þe soun of song 1520
Organes harpe & oþere glew
He drouze hem out of musyk new
A sistur hadde þo breþeren tweyne
Noema was called certeyne
 She was þe formast webbe in kynde 1525
Pat men of þat crafte fynde
Hir fadir was þe firste on lyue
Pat bigan to double wyue
 Þei þat þese wondir werkes wrouzt

-
- 1498 waryed] warnyd L. alle] as B.
 1513-4 are copied after 1. 1516 in B.
 1513 blynde] þe blynd L.
 1516 þen] om B.
 1517 He] Iobal B. fe] feir L; om B.
 1519 om B. vndirfong] vnderstond L.
 1521 Organes] Orgone B.
 1522 hem] om B.
 1523 þo] the L.
 1525 formast] fyrst B. webbe] om L; weuer B. in] of B.
 1526 fynde] dud fynde T.
 1527 on lyue] Alyue L.
 1528 to double] doble to B.
 1529 þese] this L.

Hit ran hem wel þat tyme in pouȝt	1530
þat þis worlde shulde come to ende	
Wiþ watir dreynt or fyre brende	
Two pilers þei made of tyel þat on	fol. 9v col. 1
Pat oþer was of marbul stoon	
Pese craftes alle þat þei dide so	1535
þei put hem in þese pileres two	
þe stoon aȝeyn þe watir to laste	
þe tiel aȝeyn þe fire not braste	
þei wolde þat whoso aftir coom	
Shulde be wissed bi her wisdoom	1540
Perfore let god hym lyue so longe	
þat þei myȝte seke & vndirstonde	
þe kynde of þingis þat were derne	
Cours of sunne moone & sterne	
Whiche cours may noon al lere	1545
Pouȝe he lyued an hundride ȝere	
Wherne so mony ȝeer is past oute	
þe mychel spire is ronnen aboute	
In so long tyme is not to leyne	
þe planetes are alle went aȝeyne	1550
Of her firste makyng into þe state	
As clerkes now wel woot þate	1552

How mannes synne þat I of mene

Corrupted al þis world bidene

Wherne iareth þat ȝe herde me neuen	1553
Had elde of hundride winter & seuen	
Mikel malis was firste in mon	1555
But neuer tofore as was þon	
In adames tyme was woo ynouȝe	

-
- 1530 wel...tyme] þan full well B.
 1531 þis worlde] þe werk B.
 1533 tyel] yron L. þat] was B.
 1534 þat oþer] The todir LB.
 1536 pileres] piles B.
 1538 tiel] yron L.
 1541 let god] god lete B.
 1545 noon al] no man B.
 1546 þouȝe] Yf þat B.
 1548 ronnen] turnyd B.
 1550 alle went] went alle TLB.
 1551 her] þe B.
 1552 As] þat T.
 1552b Corrupted] Corrupte TB; Coruptyth L. þis] þe B.
 1553 neuen] of neuen B.
 1554 hundride] an hundred B.
 1556 neuer] none B. tofore] bifore T. was] it was B.

But þenne was þere more wouze	
Namely among kaymes kynne	
Pat delited hem but in synne	1560
Hem þougte al wel þat was her wille	
Pat þei drouze euere hem tille	
On alle þinge was more her þougt	
Pen on god þat hem wrougte	
So blynde þei wexe in her sizt	1565
Pat couþe þei do no maner riht	
Euer þei gaf her lyf to lust	
Pat shende her soulis al to dust	
Wymmen as we hit fynde	1568a
Wente togider azeyne kynde	1568b
And men also þe same wyse	1568c fol. 9v col. 2
As þe deuele wolde deuyse	1568d
Of soþfastenes as seiþ þe sawe	1569
þei left euer þe good lawe	1570
þe lawe of soophnes ny of kynde	1571
Wolden þei no tyme fynde	1572
Al wexe wicked & in stryf	1573
þe broþer took þe oþeres wyf	1574
Her kursednes was not vnkid	1575
þe lawe of kynde þei so fordid	1576
þe shame & synne þat þere was oute	1579
To telle were sumdel doute	1580
þe fende wende fully wiþ þis	1581
Pat al mankynde shulde han ben his	1582

-
- 1558 more wouze] wo mow L.
1560 þat] Which L. delited] delyte B.
1562 þat...hem] To god ner *grace* drew þey nevir L.
1563 On...her] Of worldly thyng was alle their L.
1564 þen] & no þyng L.
1566 couþe þei] they cowde L. maner] man B.
1568 þat] And B.
1568a hit] *om* L.
1568b azeyne] azeynes TLB.
1568c þe] in þe B.
1570 left] loste B.
1571 ny] & L.
1572 Wolden] Nold L. no] neuyr no B.
1574 oþeres] broþers B.
1575 was] nas L. vnkid] vnkynde B.
1576 þei] *om* L. so] *om* B.
1577-8 *om* in FHTLB.
1579 &] of L. þere was] þey wer L.
1580 To] for to B. were sumdel] all wer grete L.
1582 shulde han] had B.

So ferforþly þæt god not myȝte 1585
 Brynge man into state of riȝte
 Into þe astate þæt he had tynt
 But god al oþerewyse mynt
 His owne hondiwerke so soone
 Wolde he not hit were fordone 1590
 Þerfore in forme of iuggement
 A newe vengeaunce on hem he sent
 His foos to brynge alle of lyue
 And clense þe world of synne ryue
 Bi his grace to ȝyue hem grith
 Þæt he monkynde shulde restore wiþ 1595
 Whenne he bihelde þe foly stronge
 God þæt biden hade so longe
 Þouȝe he were wrooþ no wonder nas
 Pis worde he seide anoon in plas 1600
 Pis was þe worde he seide þanne
 Me reweþ þæt I made manne
 But alle þæt þis word here & sene
 Woot not what hit is to mene
 Pis word was a prophecye 1605
 Þæt was seyð for his mercye
 Of þe reuþe he sipþe kidde
 Whenne he himself to pyne didde
 For his chosen on rode tre
 What was his reuþe may we se 1610
 By þis word þæt þere was seide
 His mercy was bifore purueide
 To poo þæt were on his party fol. 10r col. 1

1583-4 om HTLB

- 1585 ferforþly] ferforþ TL; ferþerly B. not] ne LB
 1586 state] þe state B.
 1587 astate] state B. tynt] mynde L.
 1588 God to vs was more kynde L.
 1591 in...of] as sonne & B.
 1592 A] þe B. on] vpon B. he] om B.
 1593 foos] sone B. of] from L; on B.
 1594 synne] synmys B.
 1595 Bi] With B. grith] graþ B.
 1598 God...hade] þæt he had abedyn B.
 1599 þouȝe] ȝef B. nas] it nas B.
 1600 þis...seide] To this world a seid L.
 1601 he] þæt he B.
 1603 here] herde B. &] or L.
 1604 not] om T; now B.
 1607 he sipþe] hymself L.
 1608 himself] for vs L. pyne] deth meke B.
 1610 What] þæt B. may we] now mow ȝe B.

For to brynge hem myȝtily
 As his owne his kyndam tille 1615
 His enemyes alle for to spille
 Aȝeynes hem was so wroop
 And bi his riȝt hond swoor an oop
 Þat þei schulde alle haue shenful dede
 Saue þe goode wolde he rede 1620
 Þouȝe alle þe foolis were forlorn
 Þe goode schulde be forborn
 As hit at noe flood bifelle
 Wherof I shal siþen telle
 But firste a tre of noe kynne 1625
 I shał here sette ar I bigynne

Here bigynneþ of noe lede

Þe secounde world for to sede
 Fyue hundrid ȝeere had noe 1627
 Whenne he had geten sones þre
 Þe first was sem . cam þat oþer
 And Iapheth hette þe þridde broþer 1630
 God spak vnto Noe þan
 Þus his resoun he bigan
 Noe he seide I telle þe
 Al þis world bytrayeþ me
 Þei han lefte me & my lawe 1635
 Of me stonde þei noon awe
 Al is forȝeten þat fraunchise
 Þat I ȝaf man in paradise
 Þe erþe wiþ synne is foule shent
 Al riȝtwisnesse away is went 1640
 Foule lustis & wicked hede

1615 *second his] om LB.*

1617 *was] þat were B. wroop] wrought L.*

1618 *an] his B.*

1619 *schulde] schull B. shenful] shemful T; in word & L.*

1620 *Euyr lastyng ioy þat to god did rede L.*

1621 *þouȝe] Yf B. þe foolis] othir L.*

1624 *siþen] ȝow B.*

1625-6 *om L.*

1626b *sede] rede B.*

1627 *Fyue] Nyne B.*

1629 *þat oþer] þe toþer T.*

1630 *And] om B.*

1631 *vnto] to B.*

1636 *þei] hem B.*

1638 *man] hem B.*

1639 *wiþ synne] within B.*

Han fuyled þis world in lengþe & brede
 No man her synne may say ne seke
 Perof to heuen rechep þe smeke
 Couetise lecchery and pryde 1645
 Haþ spred þis world on euery syde
 Alle are þei worþi to wite
 Of woo is noon founden quyte
 But I shal hem laye ful lawe fol. 10r col. 2
 Pat set so lytil of myn awe 1650
 Wreche to take hit is to done
 I shal hem drenche in watir soone
 Alle hem but þi wyf and þe
 Pi sones & her wyues pre
 3e ei3te for 3oure leute 1655
 Alone I haue *gr*antide gre
 Wiþ þyn ospringe I haue mynt
 Restore þe folk þat shal be tynt
 Fro þe moost to þe leest
 Shal nouþer haue lyf foule ne beest 1660
 But er þat I my vengeaunce take
 I wol þat þou a vessel make
 Sir telle me wherof hit shal be
 Hit shal be made of square tre
 A shippe must þou nedis di3te 1665
 Pi self shal be þe mayster wri3t
 I shal þe telle how brood & long
 Of what mesure & how strong
 Whenne þe tymbur is festende wel
 Wynde þe sidis eueryche a del 1670
 Bynde hit firste wiþ balke & bonde

-
- 1642 fuyled] fyllid LB. in] of B.
 1643 say] se L. ne] no TB; nor L.
 1644 þerof] þat vp B.
 1646 on] in L. euery] eche a LB.
 1647 are þei] þay ar B.
 1648 Of...founden] þere ys none of alle B.
 1649 hem laye] ley hem B.
 1653 but] saf L.
 1655 3e] To you L. 3e ei3te] And 3e B.
 1656 I...gre] sauýd schull 3e be B.
 1657 I haue] haue I B.
 1658 Restore] To restore L. folk] folde B.
 1660 nouþer] none B.
 1664 square] quarry L.
 1665 A...þou] An arke þow most B.
 1667 &] how B.
 1670 Wynde] Bynde L. a] om LB.
 1671 balke] bak B.

Hit shal be mychel wiþouten pere
 In makying sixe siþe twenty zere
 So longe tyme I haue hem lent
 Pat wol come to amendement
 And if any wol tente to þe 1705
 Pat þei berynne may saued be
 Whenne þou hast wel þi tymber layd
 And hit is to þi wille payde
 Pou & þi wyf shul firste yn te
 Pi sones & her wyues þre 1710
 Also þat ze take zow wiþ
 Foule & beest þat shal haue grip
 Þe meke togider two & two
 Þe wyld by hemself also
 Of vchone take þou tweyne In 1715
 To holden vp her owne kyn
 Be wel war for any swynke
 Pat þou ne wante mete ne drynke
 Do now wel I leue þe
 But I come eft þe to se 1720
 If I se þou worches riȝt
 I shal holde þat I þe hiȝt
 Now woot noe what to do
 And hewe tymbur þat fel þerto
 He gaf wriȝtis her mesure 1725
 And hymself dude his cure
 Þei wrouȝte faste in dyuerse place
 Himselƿ fastened boþe bonde & lace
 But euermore as he wrouȝte
 Folke to þreche forȝat he nouȝte 1730
 fol. 10v col. 2

- 1702 siþe] tymes B.
 1705 wol] þer wyll B. tente] tend L.
 1707 wel] om B.
 1709 firste yn] þerin B. yn te] entre L.
 1711 ze] þou L.; zow B. zow] þe L.
 1712 &] om B.
 1715 tweyne] two B.
 1716 her] he T.
 1718 ne wante] want not B.
 1719 leue] byd B.
 1721 þou] the L. riȝt] A riȝt LB.
 1722 þe] haue B.
 1724 hewe] hewid þe L.; how B.
 1725 her] his L.
 1726 dude] and L.
 1727 dyuerse] euery B.
 1728 bonde] reme B. lace] brace B.
 1730 forȝat] forȝet B.

To warne hem of goddis wreche
 How god had wiþ hym a speche
 He hit tolde to many man
 Wherefore he þat shipp bigan
 Wiþ skorn alle hym vnswered 1735
 And seide why is þis cherle fered
 Þei seide greet wondir hem pouzte
 Why he was so ferde for nouzte
 He were þei seide worþ to be s[h]ent
 Pat of his wordes toke tent 1740
 Whenne noe say þis *trauail* tynt
 Of his *prechyng þenne* he stynt
 Hit is but foly to zyue counsel to
 To hem pat wol but foly do
 Þerfore he lefte þat cursede lede 1745
 And went & dude his owne dede
 More wiþ hem he greued nouzt
 Til he had his ship wrouzt
 He was glad whenne hit was made
 Rigt as god bifore hym bade 1750
 Whenne he hadde do[ne] þe *commandement*
 He bode not but þe iugement
 Pat god of myzte wolde worche his wille
 As he bifore seide hym tille
 Þen cam god at tyme his 1755
 To Noe for to speke of þis
 Whenne he hadde wiþ *him* spoken
 Hymself þe dore soone hadde stoken
 Þe wyndowe was wiþ sicke a gyn
 Hit myzte open & spered wiþyn 1760

-
- 1731 of] in B. wreche] wirche B.
 1733 man] A man LB.
 1735 alle hym] þey all B.
 1736 fered] aferde B.
 1738 so ferde] aferde B.
 1739 þei seide] *om* B. worþ] worþy B. shent] sent H.
 1740 of] to B. tent] entent LB.
 1741 þis] his TLB:
 1745 þat] his B.
 1747 he] *him* T.
 1750 hym] *om* B.
 1751-2 *reversed in* B.
 1751 done] do H.
 1752 but þe] bote ne B.
 1753 of myzte] almyghty B.
 1755 at] whan B. his] was B.
 1757 he] god B. *him*] Noye B.
 1758 hadde] haþe B.

Whenne þis was done þer was no bide	
Stormes roos on euery syde	
Sunne & moone þe liȝt can hyde	
Hit merked ouer al þis world wyde	
Pe reyn fel doun so wondir faste	1765
Pe welles wexe þe bankes braste	
Pe see to ryse þe erþe to cleue	
Pe spryngis alle oute to dreue	
Leytynge fel wiþ þondir and reyn	fol. 11r col. 1
Pe erþe quook and dened aȝeyn	1770
Sunne and moone lost her liȝt	
Al þe world turned to nyȝt	
Pat sorwe to se was greet awe	
Pe buyldyngis fel boþe hyȝe & lawe	
Pe watir wex ouer þe pleynes	1775
Pe beestes ran to mownteynes	
Men & wymmen ran hem wiþ	
Wel þei hoped to haue had griþ	
Al for nouȝte þei wente afote	
Whenne þei þere cam hit was no bote	1780
Pe foulis floterod þo on hyȝe	
And fel whenne þei myȝte not dryȝe	
For nouȝte fled beest & man	
Al to late þei hit bigan	
In þat watir soone þe[i] swam	1785
Syde bi syde wolf & man	

-
- 1761 þer] þo L.
1762 Stormes] þe stormys B. euery] ilke a B.
1763 þe] her B. can] gan TLB.
1764 merked] markenyd L; derkyd B. al þis] þe B.
1765 fel] come B.
1767 *first* to] gan L. cleue] cleft T; claf L.
1768 oute ... dreue] abowte draf L.
1770 dened] dyuid L.
1771 lost] yt lost L.
1773 þat] Than L.
1774 buyldyngis] boudlynggis L.
1775 ouer] on B.
1776 mownteynes] þe mountains L.
1778 Wel...to] þey wende well þere B.
1779 afote] on fote L.
1780 Whenne...cam] Alle for nought B. no] non B.
1781 floterod þo] flakeryd B.
1782 not] not lenger L. dryȝe] flye B.
1783 beest] boþe beste B.
1784 hit] om B.
1785 soone] þo B. þei] þe H; þere B.
1786 wolf] beste L.

Pe lyoun swam bisyde þe hert	
Dide no beest to oþere smert	
Pe sparhauke bi þe sterlynge	
Pei tentede oþere no maner þinge	1790
Pes ladyes tent not þo to pride	
Pei swam bi her knaues syde	
For lordshipe was þere no stryf	
Was no man gelous of his wyf	
Oþere to helpe was noon so slye	1795
Alle þei drenched by & bye	
Alle þei drenched euerychone	
Was noon fro deþ myȝte gone	
For her synnes wepte þei þan	
Allas to late þei bigan	1800
Þerne desired þo caytifs badde	
Pat þei hadde ben by noe ladde	
But þouȝe þat noe was in quert	
He was [not] al in ese of hert	
Pe wynde hym ledde on þat flood	1805
He nuste whide[r]warde he ȝood	
Heuen & erþe he flet bytwene	
He nuste where his ship wolde bene	1808
Pei were ful ferde of her lyues	1810 fol. 11r col. 2
Pat was wiþ hym m[e]n & wyues	1809
But þe lord ful of myȝt	
To Noe bifore her lyues hiȝt	
Noe þo wiste wiþouten wene	
Þe folk was al deéd bidene	
Wiþ soor wepynge he hem ment	1815
And turned to god al his tent	

-
- 1788 no...to] none of hem B. to] *om* L.
1789 *om* B.
1790 *om* B.
1791 þes] The L; þis B. tent] tented T.
1794 no man] none þere B.
1795 slye] schy B.
1797 þei] were LB.
1798 noon] none þere B.
1801 þo] þe B
1802 hadde...ladde] ne hadde done att Noyes rad B.
1804 not] *om* H. in] at B. of] in B.
1805 ledde] drofe B. þat] the LB.
1806 whiderwarde] whidewarde H; neuyr whedyr B.
1808 nuste] nyst neuer B. wolde] shuld L. bene] lene L.
1809 was] were B. wiþ hym] *with* In B. men] mon H; boþe þe men L.
1814 folk] folde B. was] were TB. al] þo L.
1816 tent] entent LB.

- He fyned neu^{er} nyzte nor day
 For þo caitifs for to pray
 For monkynde as seiþ þe boke
 But durste he neu^{er} wiþ yze vp loke 1820
 He preyed to god for her sake
 No vengeance on þo soulis to take
 As was taken in þat whyle
 On her bodyes þat were so vile
 Siþ þei were perished so reuly 1825
 On her soulis to haue mercy
 So had þei hade wiþouten faile
 Hadde þei done noes counsaile
 Whenne þei forsook his prechyng
 And took his speche to scornynge 1830
 But now þei fynde hit þerfore
 Pat wolde not leue on Noe lore
 For whil pat god 3af hem grace
 Þei were not ferde of his manace
 // Pis reyn reyned euer on one 1835
 Til fourty dayes were agone
 Þe hezest hil þat was owhore
 Þe flood ouer passed seuen ellen & more
 Per was no creature on lyue
 Þe grounde myzte reche ne ryue 1840
 But hit were fische þat flet on sonde
 Mizte no þing on grounde stonde
 On þat stream þe ship gan ryde
 Þo wawes beten on euery syde

-
- 1817 fyned] faynyd L; blan B. nor] ne B.
 1819 monkynde as] manhode B.
 1820 he] they L.
 1822 on...soulis] on þo foulis L; of hem B.
 1824 On her] Of their L. bodyes] goodys B.
 1825 perished] dede B.
 1828 noes] by noies LB.
 1830 to] in B.
 1832 wolde] nold L. leue] lere L; lyfe B.
 1833 whil] why B.
 1834 ferde] a ferde B.
 1836 Til] To B. agone] come & goon L; all gone B.
 1837 owhore] thare L.
 1838 passed] passeþ B.
 1839 no] non LB.
 1840 þe] þat þe B. ne] no B.
 1842 on] on þe B.
 1843 stream] flode B.
 1844 þo] þe TLB. beten] went B. euery] eche a B.

Pe stormes straked wiþ þe wynde	1845
Pe wawes to bete biforn & bihynde	
Noe & his euere loked down	
To drenche wende þei hadde be bouz	
But be we truste wiþouten stryf	fol. 11v col. 1
þei weren wery of her lyf	1850
Til seuen siþes twenty dayes were gon	
þe flood stood stille euer in oon	
Aboute fyue moneþes hit stode	
Wiþouten fallyng þat fers floode	
Ofte þei wende her ship wolde ha ryue	1855
Wiþ wynde or wawe or dynt of clyue	
But ȝitt is good kyng of blis	
To helpe euer whenne his wille is	
Whenne þis vengeaun [ce] þus was wrouȝt	
Oure lorde þenne on noe þouȝte	1860
And bigan to haue pite	
Of him his ship and his meyne	
Pat myȝty kyng soone I wis	
Turned her bale into blis	
Aȝeyn he made þe wattris go	1865
Into þe places þat þei coom fro	
þe erþe wex bare er þei wende	
þe ship on londe bigan to lende	
On ermonyne hit gon stonde	
A heȝe hil in holy londe	1870

1845 stormes] stremys L.

1846 to] *om* LB. bete] bote T.

1847 euere] wyf L.

1848 wende...hadde] they had went L. wende] when B.

1849 we] þow B. truste] stille L; tryst B.

1850 þei] Alle they L.

1851 Til] To B.

1852 in] at B.

1855-6 *reversed in B.*

1855 Ofte] Owghtyn L. her] þe B. wolde] shuld LB. ha] *om* B. ryue] revyn L.

1856 clyue] chyn L.

1857 good] god L; lorde B.

1859 þis] his T. vengeaunce] vengeaun H.

1862 his ship] *om* B. *second* his] on hys B.

1863 soone] is sone B.

1864 Turned] Turne L. her] his L.

After 1, 1864, MS B *repeats* 1. 1858: To help euyr when his will is.

1865 þe] *om* B. go] to go B.

1866 places þat] place þere B.

1867 er...wende] of þe wynd L.

1870 A] And B. heȝe hil] hille hie L; heigh ys B. holy] þe holy L.

Þe sunne bigan þo hir to kyþe
 Noe wex þenne ful bliþe
 And seyde to his sones þre
 Childre he seide what rede zee
 How shul [w]e of þis watir wit 1875
 If þat hit be fallen zit
 By a foule þei seide wite may we
 If þe erþe bare be
 To shippe wol he come no more 1880
 If he fynde bare erþe þore 1879
 His wyndowe opened þo noe
 And lete a rauen out fle
 He souzte vp & down þere
 A stide to sitte vpon sunwhere
 Vpon þe watir þere he fond 1885
 A drenched beest þere fletond
 Of þat flesshe was he so fayn
 To shippe coom he not aȝayn
 Þerfore þe messangere men saye fol. 11v col. 2
 Pat dwelleþ longe in his iournay 1890
 He may be calde wiþ resoun clere
 Oon of þe rauenes messangere
 And whenne Noe perceyued was
 Of þe reauenes deseit in plas
 He let out a dowfe & took hir flizt 1895
 And fonde no place vpon to lizt
 She coom aȝeyn wiþouten blyn
 Noe roos vp & let hir In
 Siþen abood he seuene dayes

1871 bigan] he gan L. þo hir] for L. hir to] to clere B.

1872 Noe] And Noye B.

1875 shul we] shulde H.

1877 þei] he L; om B. seide] om B.

1879 erþe] ere L; þore] zore B.

1881 His] þis B. opened þo] than opynnyd L.

1884 A] om L.

1887 þat] þe B.

1888 not] no more B.

1889 men] þei T.

1893 Noe] þat Noye B.

1894 deseit] dissert L. in] & B.

1895 out] oute do B. &...flizt] in plight B.

1896 And] He B. no] a B. vpon] wheron B.

MS B inserts an extra line here: Noye ros vp withouten blyn.

1897 coom aȝeyn] founde non place B.

1899 abood he] aboute B.

Aftir þat þe bibel sayes	1900
He sent þe dowfe anoþer siþe	
She wente forþ & was ful bliþe	
Soone she coom & dwelt nouȝte	
An olyue braunche in mouþe brouȝte	1905
penne was Noe wel I knawe	
Pat þe flood hit was wiþdrawe	
But ȝit bood he seuen dayes in rest	
For fere lest any damming brest	
Siþ he made hem alle out dryue	
Foule & beest man & wyue	1910
pese beestis were ful glad in moode	
Whenne þei hadde her kyndely foode	
Oure lord dide hem soone to sprede	
Wipinne her owne kynde to brede	
penne bad god vnto noe	1915
To leue þe ship wiþ his meyne	
A tweluemoneþ was go bi þis	
Bi þat same day I wis	
pat day tweluemoneþ þat he ȝeode In	
He hit left more ny myn	1920
As perus maior þe gode clerk	
Telleþ of hym in his werke	
To him þenne coom oure lord hende	
And seide Noe leue frende	
Pou & pi sones wiþ her wyues	1925
I haue saued alle ȝoure lyues	
ȝow ȝitt haue I forborn	
pat in my vengeaunce be not lorn	
To ȝow ȝitt þat I haue let lyue	fol. 12r col. 1
My brode benesoun I ȝow ȝyue	1930

1901 sent] sende T; lete out L.

1904 mouþe] his mouþe B.

1906 hit] om B.

1908 lest...brest] the daungir lengger lest L. damming] dam myght B.

1911 þese] The L.

1913 sprede] spede B.

1914 Wipinne] In B.

1919 þat] om L. ȝeode In] yedyn L.

1920 ny myn] þan Myne B.

1921 As] And B.

1923 þenne coom] come þo B.

1924 leue] my leue B.

1925 þou] þe B. sones] sonne L. wiþ her] & ȝoure B.

1927 om B.

1928 lorn] lorde B.

1929 þat...let] haue I lent B.

I wol þat of þi osprynge brede
 Al maner nacioun and lede
 Vche þing on his wyse
 I wol þei do þe seruyse
 Noe was of his blessing bliþe 1935
 And lete reyse an auter swyþe
 He ȝeode to worshepe god as wyse
 Þeron made he sacrificise
 Oure lord god al weldyng
 Him liked wel her offering 1940
 He seide Noe for no chaunce
 Shal I not take siche vengeaunce
 Fro me downward man drouȝe his [þ]ouȝt
 Now are þei fully doun ybrouȝt
 And if þou worche aftir my lore 1945
 Pou shalt fare wel þerfore
 To gode þewes þou þe ȝyue
 Loue wel trouþe whil þou lyue
 For þat ȝe biforn han sene
 Vche man lyue trewely bidene 1950
 If þou wolt trowe on my rede
 Fle falskede & þefte as dede
 Whoso of flesshe wol haue her fode
 Loke þei kaste away þe blode
 Alle þat wol trewely holde her lede 1955
 Blood to ete I hem forbede
 Of beest wiþ clouen foot in two
 Wiþ chowyng quode ȝe ete also
 I warne ȝow now alle bidene

-
- 1934 þei] þat þey B.
 1936 reyse] *om* L. swyþe] make swyþe L.
 1937 ȝeode] went B.
 1938 made he] he made his B.
 1939 weldyng] wylyng L.
 1940 Him] *om* L. offering] ospryng L.
 1942 not] *om* B.
 1943 Fro] For B. man] men B. drouȝe] take L. his] her B. þouȝt]ȝouȝt H.
 1944 are] or L. ybrouȝt] be broght L; brought B.
 1947 To] Go L. þewes þou] ȝeftys ȝow B.
 1948 lyue]leve L.
 1950 Vche] That L. lyue] þat leuyþ L. bidene] & clene B.
 1951 þou] he L; ȝe B. wolt] wille LB.
 1952 falskede] falsnes B. þefte...dede] oþer mysdede L.
 1953 flesshe] þe flesch B. her] þe LB.
 1955 wol trewely] truly will L.
 1956 Blood] Bold L.
 1957 in] on L.
 1958 also] no mo L.

Ete of no beest of kynde vnclene	1960
O no maner worm þat is made	
Ne foule þat reueþ his lyflade	
Also 3e ete of no flesshe ellis	
Pat in slow3e & erþe dwelles	
Siche fisshe & flesshe of boþe I say	1965
Loke 3e caste þe body away	
To þe and þyne I bidde also	
Be noon so bolde oþer to slo	
For whoso sleep mon or wyf	fol. 12r col. 2
Per is no raunsum but lyf for lyf	1970
I made man aftir myn owne ymage	
I wol noon oþer do outrage	
Euel ow no mon to do to oþere	
But vche to be oþers broþere	
A couenande now I hete þe	1975
Pou shalt fro nowe my reynbowe se	
Whil þou may se my bowe wiþoute	
Of siche a flood þar þe not doute	
If man mysdoop on oþere wyse	
On hem I shal sette my Iustise	1980
Pat shal ben at þe day of Ire	
Wherne I shal come to deme wiþ fyre	
Wiþ trewe werkis loke 3e dele	
As 3e wol loue 3oure soule hele	
And 3eldeþ to 3oure creatour	1985
þe tenþe part of 3oure labour	

-
- 1960 Ete| Ne ete L; 3e ete B. no| *om* L.
 1962 Ne| No B. þat reueþ| *with* raven þat haþe B.
 1963 Also| Alle L. ete| ne ete L. no| *om* L.
 1964 &| or LB.
 1966 3e| þat 3e B.
 1967 þyne| to þyne B. I bidde| *om* B.
 1968 Be| Be þe B.
 1972 wol| wold L. noon...do| þat none do oþer B.
 1973 first to| *om* T. second to| *om* LB.
 1974 to be| be to B. oþers| oþere TLB.
 1975 A| One B. couenande| comaundment LB. now...hete| 3ef I to B. hete|hete to TL.
 1976 my| þe L.
 1977 bowe wiþoute| raynebowe oute B.
 1978 a...þe| vengauñce þe þare B. þar| dar L.
 1979 mysdoop| myssey B. wyse| I wys B.
 1980 I shal| schall I B.
 1981 þe| þat T.
 1982 shal|*om* B.
 1984 3oure| þe T.
 1985 And| *om* B. 3eldeþ| 3elde þe B.

Gode men I wol þat 3e se	
Bytwene Adam and Noe	
þe tyme was euer Iliche grene	
Pat no reynbowe þere was sene	1990
And þei no reyn on erþe felle	
Plente on erþe myzte men telle	
Ne þurt no mon ete flesshe þat tyde	
Til hit made mannes pride	
Now is for synne & pryð of man	1995
þe erþe feblere þen hit was þan	
Fro þe watir þat hit so wesshe	
Perfore man not now ete flesshe	
And feblere mannes state now is	
þen hit was þenne forsoþe I wis	2000
Wherñ Noe left þe ship alone	
He hadde six hundride 3eer & one	
þe elleuenþe wyntur was witterly	
Peraftir as telleþ vs metody	
Whenne þe world was goonde	2005
In elde of þe þridde þousonde	
Noe þe trewe wiþouten synne	
A newe lyflode he dide bigynne	
A newe lyflode went þei to be	fol. 12v col. 1
Himself and his sones þre	2010
Moost to tilþe he 3af hym þan	2013
To flitte breres he bygan	
So longe flittyng to hem he sou3t	2015
Pat vynetrees he hem wrou3te	

-
- 1988 Bytwene] Betwux B.
1989 euer Iliche] eueryliche T; euir liche L.
1990 þere...sene] was I sene B.
1991 þei] 3ef B.
1992 on] of B.
1993 þurt] durst LB.
1995 for] þe B.
1996 þe] In LB.
1997 Fro] For L. hit] is B. wesshe] wysshe L; wech B.
1998 man mot] Men mow B.
2000 forsoþe I wis]forsopenes B.
2003 wyntur] 3ere B. was] was after L; afftyr B.
2004 vs] om B. metody] þe story L.
2009 A] To TLB. þei] þe T. to] om TLB.
2010 Himself] Noye B.
2011-2 om in HTLB.
2013 tilþe] tyle B.
2014 he] they L.
2015 longe] longh B.
2016 vynetrees] wynetrees T. he] they L.

A day bifel he was forswonken
 And vnwarres of wyn dronken
 Pouze he himself firste hit wrouzt
 Perfore þe wyn spared *him* nouzt 2020
 Dronke he lay & slept by his one
 Pere þe sunne vpon hym shone
 Naked on þat lyme lay he
 Pat men þinke moost shame to se
 His mydelest sone was cald cam 2025
 Bihelde & say his fadris shame
 He kidde he was vnkynde ynouze
 To scorne he his fadir louze
 To his broþer Iapheth seide he
 Broþer come now hider and se 2030
 What is þat seide Iapheth broþer
 Pi fadir slepeþ seide þat oþer
 He lyþ here come se þou shalle
 Naked vpon his lymmes alle
 Broþer he seide þou seist folye 2035
 And þat I trowe þou wolt aby
 If þou of þi fadir make despit
 Pou beest of his blessing quyt
 His zonger broþer was ful wo
 For þe elder wrouzte so 2040
 A mantel fro his necke he toke
 And zeode bacwarde as seiþ þe boke
 He & his elder broþere seem
 Blessedest of þat barnetem
 Til þei coom þere her fadir lay 2045

-
- 2018 wyn] þe wyne B.
 2020 *him*] he LB
 2021 He lay aslepe hymselfe alone B.
 2023 on] of B.
 2025 His] þe B. was] men B.
 2026 Bihelde] Behynde B.
 2027 He kidde] Vnkyd L. vnkynde] & vnkynd L.
 2030 now] *om* B.
 2031 Iapheth] his B.
 2032 þi] My B. þat oþer] þe toþer TB.
 2034 vpon] on B.
 2036 And] *om* B.
 2038 beest] art L.; schalt be B.
 2039 His] þe B.
 2041 fro] of B.
 2042 as] so B.
 2043 elder] eldest TLB.
 2044 Blessid they were of þe kyng of hevyn L.
 2045 Til] To B.

Perwiþ hym couered þay
 Herby may we vndirstonde
 Was no breech foundide þo in londe
 Noe wiþ þis mantel awoke
 His sones scorne he vndirtoke 2050
 His malisoun on hym he leyde fol. 12v col. 2
 And siþ to him þenne he seide
 Cam wiþouten any doute
 Vndir þi breþeren þou shalt loute
 Vndir hem to be as þral 2055
 Pou and þyn ospring al
 Pe oþere two for her couerynge
 Noe ʒaf his brood blessyng
 To seem & lapheth þenne seide he
 Now shal hit al forʒyuen be 2060
 Lathþe & wrapþe or any pligt
 If ʒe aʒeyn me han done vnriht
 Of ʒow shal þe ospringe sprede
 Pat shal ouer al haue lordehede
 Blessed shal be ʒoure tabernacle 2065
 Ful of myrþe & of myracle
 And god hit grante þat hit be so
 Pat al þis world be ʒouris two
 To cam he seide foule feloun
 Pou hast þe kynde of þat natioun 2070
 Of caym curside moost of oþere
 Pat wiþ tresoun slouze his broþere
 Do þe swithe out of my siht
 Pou art & shalt be cursed wiht
 By me owe þou not to dwelle 2075
 I drede þi wonyng be in helle
 Fle fro me þou waryed þing

-
- 2046 þerwiþ] *With* þe mantell B.
 2048 Was] þere was B. foundide] fond L; om B.
 2049 awoke] woke B.
 2052 to] vnto B. þenne] þus L; om B.
 2059 To] Go B. þenne] þo T.
 2060 hit] om L.
 2061 &] or LB. wrapþe] vnryght B.
 2062 aʒeyn me] om B. done] done any B.
 2063 sprede] breede B.
 2064 ouer] of B.
 2067 be so] so be L.
 2068 be...two] yours ij^o be L. two] also B.
 2069 foule] þow foule B.
 2074 & shalt be] a full B.
 2075 By] *With* L.

Now shul we parte for þi skornyng
 Awey he fledde he and his
 Oure lordis enemyes þei were. I wis 2080

 Noe þe *graciouse* & þe gode
 Lyued fourty zeer aftir þe flode
 Nyne hundride zeer & ten sipe fyue
 So longe lastede Noes lyue
 For his trewe lyf to neuene 2085
 He sitteþ now wiþ god in heuene
 His sones þat I biforn of melt
 Al þis world bitwyxe hem delt
 To seem asye . to cam aufryk
 To iapheth europe þat wilful wyk 2090
 Alle þese [þre] were ful ryche
 fol. 13r col. 1
 But seem part was noon oþere lyche
 For þe world was as we here
 Dalt in þre partyes sere
 In þre partyes pryncipal 2095
 But þei were not paringal
 For asye is wiþouten hope
 As myche as aufryk & europe
 Asye is þe þridde in dole
 And is þe haluendel ȝitt al hole 2100
 Hit is þe best for þeryn is
 Þe holy londe and heþenis
 Wiþ *preciouse* stoonis spices of prys
 In þat lond stondeþ paradys
 Inde and peris . and arabye 2105
 Babilone . Iuda and sulie
 And mony oþere dyuerse cuntre

-
- 2079 *first* he] þay B. *second* he] boþe he B.
 2081 *second* þe] om B.
 2083 Nyne] Sevyn B. sipe] and B.
 2085 lyf] love L.
 2086 sitteþ] is L.
 2087 sones] socour L. melt] tolde B.
 2088 bitwyxe] bytwene LB.
 2089 asye...aufryk] he gaf Asie / To Cam he gaf Aufryke L.
 2090 europe...wyk] he gaf Europe L. wilful] wikkyd B.
 2091 þre] om H. ryche] riche to grope L.
 2092 was noon] nas not L.
 2093 was] om T. we] ȝe B.
 2096 not] om L.
 2100 ȝitt] om B.
 2105 *first* and] om B.
 2106 sulie] Surry B.
 2107 dyuerse] om B. cuntre] contreyes B.

- Perynne is babilone þe moost cite
 // Aufrik is þat oþer partye
 Bifore þat wasse called libie 2110
 Mony a cuntre þerinne es
 And hoge citees more and les
 Perynne is cartage a cite stronge
 And oþer many also amonge
 Pe myche londe of ethiopye 2115
 Ienile . mortaygne & indie
 Pat lond is moost into þe souþ
 Pere þat blo men are ful coup
 // Pe þridde party is not best
 Hit is moost into þe west 2120
 Al on þis syde þe grickisshe see
 Hadde Iapheth to his Iyuere
 Hit hette Europe where moost today
 Abideþ of þe cristen Iay
 Perynne is Roome þe heed cite 2125
 Abouen alle þat owe to be
 And mony anoþer riche kyndom
 Pat I to telle haue no toom
 Of þese þre bigan to sprede
 Pe world to fille on lengþe & brede 2130
 Of hem roos mony men fol. 13r col. 2
 Of dyuerse kyndes sixe siþe ten
 Knyȝt & þral and fre man

- 2109 þat oþer] þe todyr B. partye] þartete B.
 2110 Bifore þat]þat somtyme B.
 2112 hoge] grete B.
 2113 is] *om* T. al] þat B.
 2114 many also] al so many TB. amonge] one B.
 2115 þe] A B. of] is B. ethiopye] Echophe B.
 2116 mortaygne] nartayrn L; mortelage B.
 2117 þat] This L.
 2118 þere] Where B.
 2119 party] þart T; pte B.
 2121 syde] side is L; halfe B. grickisshe] grekys L; grete B.
 2122 Iapheth]Iaphell B. to] vnto L; all B.
 2123 moost] *om* B. today] in fay L.
 2124 of] most of B.
 2125 þe] þat B.
 2126 owe] it ought B.
 2127 riche] right L.
 2128 I] it B. haue] haue I B.
 2129 Of] On B.
 2130 to fille on] full of B.
 2131 roos] aros B.
 2132 sixe siþe] sixty & B.
 2133 Knyȝt] Lorde B. &] *om* L. þral] kyng B. fre] bonde B.

Of þese þre briþeren bigan
 Of sem fre mon of iapheth knyȝt 2135
 Pral of cam waryed wiȝte 2136

Bigynne we nowe to telle of sem

And siþen of his barntem
 Sem was trewe in goddes lore 2139
 He lyued seuen hundride ȝeer & more 2140
 Pis ilke sem wa[s] cald sedek þo
 Siþen melchisadech also
 Oure swete lady as we fynde
 Coom out of þis same kynde
 Of salem preest & kyng he was 2145
 Pat now het ierusalem in plas
 Þe firste he was of oþere born
 Pat wiþ wyn and breed of corn
 Made sacrificise to god so trewe
 In tokenyng of þe lawes newe 2150
 Pis sem lyued I rede of here
 Til ysaac was of seenty ȝere
 Sem hadde fyue sones fre
 Of oon to speke is good to me
 Pat is of hym of whoos sede 2155
 He was born þat bett oure nede
 Arphaxat lyued wiþouten were
 Pre hundride & eiȝte & þritty ȝere
 Foure hundride ȝeer his son caynan
 And eiȝte & þritty fro he bigan 2160

-
- 2134 briþeren] fyrst B.
 2135 mon] men B.
 2136 þral] And þralle B. waryed] þat weryed B.
 2137-8 om FGHTLB
 2141 was] wal H.
 2142 melchisadech] mylchysathek L.
 2144 þis] þe LB. kynde] om L.
 2147 of] of alle L. of oþere] þat was B. born] byforn L.
 2148 wiþ...and] dyd make B. and] om L. of] & L.
 2149 to...so] so to god B.
 2150 tokenyng] fygure B. þe] þo T. lawes]lawe B.
 2152 seenty]seuenten B.
 2153 sones] sonne L.
 2155 of hym] om B.
 2156 He...born] Was borne he B. þat...oure] our bote at L.
 2157 Arphaxat] Arfayat B.
 2158 Pre...þritty]CCC and xxxviiij L. þritty] twenty B.
 2159 line om B.
 2160 line om B. eiȝte...þritty] xxxviiij L.

- Foure hundride zeer his sone sale
 And also þritty zeer and þre
 Foure hundride zeer his sone heber
 Wiþ foure & fourty sett to þer
 // Phaleth his sone witterly 2165
 Two hundride zeer nyne & þritty
 Ragan his sone þat was
 Twelue score zeer saue oon las
 Two hundride zeer serut his sone
 And þritty was his lyf in wone 2170
 Foure score & eizte nachor had lyue 2172 fol. 13v col. 1
 Thare his sone two hundride & fyue 2173
 Pat oþer elde endeþ in thare 2175
 Whiche bigan at good noe
 Pat tyme was þis world so zonge
 Pat alle me[n] spak wiþ o tonge
 Pat is ebrew for to say
 Pat iewes speke zitt to þis daye 2180
 // Iapheth hadde *him* sones seuene
 A party synful for to neuene
 Gomor . madan . Gena . Magog
 Tubal . Tiras . and mosog
 Pis gomor hadde sones þre 2185
 Togoriens . riphath . Asine
 Gena had foure oon cethim
 Elisa tharsis . and dothahim

-
- 2161 sale] Saule L.
 2162 zeer] *om* B. *The scribe wrote þretty zere, corrected zere to þre, and added a superscript t.*
 2163 zeer] *om* T.
 2164 foure & fourty] x liiij L.
 2165 Phaleth] Fabeþe B.
 2166 nyne & þritty] and xxxix L.; & Nyne & fourty B.
 2168 saue] *om* B.
 2169 zeer] *om* B.
 2170 was] zere B. in wone] yronne L.; was done B.
 2171-4 condensed to 2 11. in HTLB.
 2172 & eizte] zere B. lyue] in lyue L.
 2175 þat oþer] þe toþer TLB
 2176 noe] noy are L.
 2178 men] me H.
 2179 þat is] And that was L.
 2180 to] into B.
 2181 *him*] *om* B.
 2183 Gena] Gyna B.
 2185 þis] *om* B.
 2186 Asine] & Asine L.
 2187 oon] oon was L.

- To eillondis þes þei drow
 Of hem sprong foly ynow 2190
 Cam foure sones had hym
 Chus phut canan & mephaim
 Of chus saba & ielula
 Sabatha regma sagabata
 Of chus bicam nembrot also 2195
 Pat in his tyme dide myche woo
 For he was proud fers & felle
 Of hym now wol I telle
- Þis nembrot wiþ his foule pride
 He wende to worche wondrs wyde 2200
 Fer aboute men bar his name
 Miche he coupe of synne & shame
 Of babiloyne kyng stif in stour
 And also wrongful emperour
 Robber & monqueller greet 2205
 Al he lyued wiþ euel bygeet
 Was þer noon þat woned *him* by
 Pat myzte of *him* gete mercy
 Ouer al he went wiþ greet outrage
 Pat tyme was þere but o langage 2210
 Ebreu þe firste þat adam spak
 Fro eest he brouzt an euel pak
 Into þe felde of semare fol. 13v col. 2
 Sixty werkemen þei ware
 To dwelle wiþ nembroth þei coom 2215
 And tooke a counsel amonges hem
 A foly counsel took þei soone

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- 2189 To eillandis] ille landys B. þes] all thise L; om B. þei] om L.
 2190 foly ynow] folys newe B.
 2192 & mephaim] nepthalim B.
 2193 saba] come Sala L.
 2194 regma] regina L.
 2195 chus] this Chus L.
 2196 dide] was B.
 2199 wiþ] wis T.
 2200 worche] haue wrought B.
 2202 he coupe] coupe he B.
 2204 And] om B.
 2208 þat...*him*] Of hym þat myght B.
 2209 Ouer] On B.
 2210 was þere] þere was B.
 2212 brouzt] wrought B.
 2214 þei] þere B.
 2216 a] om B.

To werre vpon þe sunne & moone	
Here witt was ful of felony	2220
Perfore a foly counsel seide I	2219
Of her pryde coupe no mon telle	
In sennare þei toke to dwelle	
Nembrot hem seide on þis wyse	
Me þinkeþ sires þei were vnwyse	
Oure eldres þat biforn vs were	2225
Whenne þei coupe fynde in no manere	
For to kepe hem fro þat flood	
Pat dreynt þe world and ouerzood	
I rede we bigynne a newe labour	
Do we wel & make a tour	2230
Wiþ squyre & scanteloun so euene	
Pat hit may reche heizer þen heuer	
God shul we conquere wiþ fizt	
Azeyn vs shal he haue no myzt	
Or at þe leest holde hym stille	2235
And lette vs not to do oure wille	
Pat euer whenne we haue chesoun	
Frely may clymbe vp and down	
Pese foolis soone gedered hom	
Wiþ greet enuye þis werk bigon	2240
Two & sixti fadome brade	
Was þe groundewal þat þei made	
Whenne þei hadde made þe gronde	
þe werk þei reisede in a stounde	
Wiþ tyel & teer wiþouten stoon	2245
Oþer mortar was þer noon	

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- 2218 werre] we B.
 2219-20 reversed in GHTLB.
 2219 seide] say B.
 2223 hem] om B.
 2225 vs] om B.
 2227 þat] þe B.
 2228 dreynt] dryvyp L. ouerzood] evir yode L.
 2232 heizer þen] to B.
 2233 shul we conquere] shalbe conquerid L.
 2234 Azeyn] Azens B.
 2236 And] þat he B.
 2237 chesoun] encheson B.
 2238 may] to L. clymbe] come B.
 2239 soone] þo B. hom] sone B.
 2243 made...gronde] þe gronde made B.
 2244 reisede] reryd B.
 2245 wiþouten] & B.
 2246 Oþer] For oþer L.

Wip corde & plum þei wente so hyge	
þe hete of sunne myzte þei not dryge	
Wip horses & wip camel hyde	2250
þei hiled hem heete to abyde	2249
þei seide wheþer god be wroop or blyþe	
His estres wol we se swyþe	
Now we ben þus fer warre	fol. 14r col. 1
Oure wille may he not forbarre	
// But grete god þat is so hende	2255
A curteys vengeaunce can he sende	
þei þat outrage on hym souzte	
Lymme no lyf he refte hem nouzte	
But so he menged her mood	
Pat noon oþere vndirstood	2260
Of siche speche as he wolde say	
Her tongis dyuersed fro þat day	
For shame vchone þat werk forsok	
And went away as seiþ þe booke	
Perfore hit hette babiloyne	2265
Pat shent þing is wipouten asoyne	
þere were alle þe speches part	
Of dyuerse londis to dyuerse art	
First was but oon & no moo	
Now are þer spechis sixty & two	2270
Pis tour was selly made on hiȝt	
Fyue þousande steppes stood vprigt	
Also eigte score & fourty þerto	
þus made þese foolis hem to do	

2247 þei wente] went þay B.

2248 sunne] þe sonne LB.

2249-50 reversed in GHTLB

2250 horses] horse TB.

2252 estres] craft L. His...wol] It heyghteþ well B. swyþe] & swipe B.

2253 þus...warre] so hie & farre L.

2255 grete] þe gode B.

2256 can] gon LB.

2258 Lymme] Lyfe B. no] ne TLB.lyf] lyme B. refte hem]left hym L.

2260 noon] none of hem B.

2261 Of] With B.

2262 Her] þe B.

2264 as] so B.

2265 hit] om B.

2266 is] om B. asoyne] sone B.

2268 londis to] reamys & B.

2270 Now]And now B. spechis] om B.

2271 selly] sone L.

2273 fourty] foure TL; om B. þerto] two B.

Ten myle compas al aboute	2275
Pat story telleþ out of doute	2276
At þis werke was not sem	2279
Ne noone of his barntem	2280
Perfore ebreu her speche han þay	
Pat iewis holden to þis day	
// Pis nembrot was þe firste kyng	
Pat fonde in maumete mystrowing	
Longe he regnede in þat londe	2285
In maumetrye first feiþ he fonde	
Pat he bigan lasteþ zete	
Sarazines wol hit not lete	
Aftir his fadir þat was dede	
A vigur was maad by his rede	2290
He commaundide alle men	
As god þei shulde þat þing ken	
What for loue & what for doute	
Alle hit worsheped to loute	
Pis euydense byhelde opere	2295 fol. 14r col. 2
Pat summe for fadir & als for broþere	
For frendes dede þat was hem dere	
Ymages þei made of metalles sere	
Bi hem þis lawe was þo bigunne	
Soone was hit ouer al runne	2300
For frendes deep ouer al þe londe	
Siche mysbileue vp þei fonde	
Fendes crepte þo ymagis wiþynne	
And ladde folted men to synne	

-
- 2275 compas] þe compas B.
2276 þat] þe B. out of] withouten doute B.
2277-8 om in FGHTLB.
2281 ebreu her] her ebrew L; þe Ebrew B.
2284 in maumete] in mament L; Mamatry B.
2288 lete] forzete B.
2289 his] þat his B. þat] om B.
2291 alle] to all B.
2292 þing] Image B.
2294 to] & B.
2296 þat] om B. als] som LB. broþere] modir L.
2297 dede] dethe B. was] were T.
2298 þei] om B. metalles sere] metall clere B.
2299 þo] om B.
2300 was hit] yt was B.
2301 deep] doþe B.
2302 mysbileue]nys beleue B.
2303 þo] þe B.
2304 folted men] many folys B.

Thre sones had thare oon abram	2305
Also nacor and aram	
Thre sones had nacor þe lele	
Vs and bus and batuele	
Of vs coom Iob of bus balam	
Of batuel rebecka & laban	2310
Of aram a sone wiþ douȝtris þre	
Melcha . loth & dame sare fre	2312
Of þe þridde elde is now to telle	
Who so wole a stounde dwelle	
Of Abraham now wol we drawe	2315
Pat roote is of þe cristen lawe	
I say þefore he is þe roote	
For of hym sprong oure alþer boote	
Pat boote þat brouȝte vs into myrþe	
Pourȝe þe hooly maydenes birþe	2320
Of hym & his kyn shul we rede	
Pat wondirly bigan to brede	
Oure lady wex out of his sede	
We pray hir for hir maydenhede	
Pat we may of þis story say	2325
Hir to worshepe hir sone to pay	
Abraham þat we here of neuen	
Was wel loued wiþ god of heuen	
Trewe he was euer in dede	
Ful of feiþ & of holyhede	2330
He and his good wyf sare	
Ful of chastite þei ware	
Two douȝteres had aram his broþer	

-
- 2305 *om* L. Thre...oon] Thare þre sones had B.
2306 *om* L. nacor] machore B.
2307 nacor] matore B.
2308 *first* and] *om* B.
2309 balam] labam B.
2312 &] *om* B. fre] þe fre B.
2313-4 *om* FGHTLB.
2314a elde] age B.
2314b *Followed by* Of abraham B.
2316 þe cristen] crystys B.
2317 I] *om* B.
2319 *first* þat] And þat B. *second* þat] *om* B. into] alle in B.
2321 his] of his B.
2324 hir] here B.
2327 here] *om* B.
2328 loued] belouyd L. wiþ] of LB. of] in L.
2330 Ful of] Of full B. *second* of] *om* TLB

He spoused þat oon nachor þat oþer	
For bi þe lawe þat þei lyued ynne	2335 fol. 14v col. 1
Men shulde not spouse but in her kynne	
He was boþe meke and hende	
Oure lorde him made his pryue frende	
He loued soþfastenesse & rihte	
Perfore oure lord to him hihte	2340
A childe to brede of his ospringe	
Pat al of þraldam shulde bringe	
And þer shulde also of his seede	
So myche puple aftir breede	
Pat no man myhte þe somme neuen	2345
Moore þen þe sterres of heuen	
Ne þenne þe grauels in þe see	
So multiplynge shulde þei be	
He leued þis wiþ herte stabel	2350
Þis biheste myhte be no fabel	2349
As he leued so he fonde	
Oure lorde helde him trewe couenonðe	
But longe he ladde him wiþ delay	
To more þe mede of his fay	
// Of sixty zeer he was & fyue	2355
Wherne his fadir was faren of lyue	
For him he was in mournyng þougt	
Til oure lord him counfort brougt	
And seide to hym wiþ a sown	
Abraham loke þou make þe bown	2360
Pou þi catel and þi meyne	
Out of þis londe þat ze fle	

-
- 2334 pat oon] þe toon TLB. nachor] & Nacor B. þat oþer] þe toþer TLB
2335 þat þei] þey þat B. ynne] þen B.
2336 Men] þey B. spouse] wedde B. her] his B.
2338 him made] made hym B.
2340 to him] hym be B.
2341 brede] bryng B.
2343 also] aftyr B.
2344 aftir] of B.
2347 om B. in] of L.
2348 shulde] schull B.
2351 leued] beleuyd B.
2352 him] his B.
2353 wiþ] in B.
2354 fay] paye B.
2356 of] on L.
2357 þougt] broght B.
2358 Til] To B. brougt] þought B.
2361 þou] With B.
2362 ze] þow B.

- ze shul wende to a bettur londe
 To loth þi broþer sone in honde
 To canaan ze mosten drawe 2365
 A lond þat I shal 3ow shawe
 Pou leue aram þe londe of ire
 Of canaan to be lorde and syre
 Pider to wende be not ferde
 Pere shal be þi kyndely erde 2370
 Alle þat wonen þer aboute
 To þe shul be vndirloute
 Pere shal þi name reysed be
 And alle þe heires þat comen of þe
 I shal hem blisse þat þe wol blisse 2375 fol. 14v col. 2
 My blissing shul be oþere mysse
 // Abraham went & wiþ him loth
 Meyne & catel wel I woot
 He coom & dwelled he and þei
 Bisyde sichen in a valey 2380
 But þere felons folk þei fond
 Pat myche waasted of þat lond
 Als soone as þei pider cam
 God him shewed to abraham
 And seide abraham þis is þe land 2385
 Pat þou & þyne shul haue weldand
 Abraham of trouþe so trewe
 By bethel reised an auter newe
 He worsheped god kyng of blis
 And he him blessed & alle his 2390
 Abraham turned *him* into þe soup
 To se þat londe þou3t vnkouþ
 In pees he wende hit haue in wolde
 As oure lord hadde hym tolde
 But soone whenne he had þe lond 2395
 An hunger fel I vndirstonde

-
- 2365 ze] 3ow B.
 2369 ferde] aferde B.
 2372 To...be] Schall be to þe B.
 2374 þe] þo] TL.
 2375 blisse] blylys B.
 2376 oþere] neuyr B.
 2381 felons] felowis L.
 2385 þe] þy B.
 2388 By bethel] Besely B.
 2391 *him* into] to B.
 2392 þou3t] he thought L.; hym þought B.
 2393 wolde] hold L.
 2394 hadde...tolde] hym had I tolde B.

Her corn wanted on vche syde
 Hard hit was hem to abyde
 Abraham to selle fond no sede
 To egipte wende most he nede 2400
 Sare his wyf wiþ hym to lede
 Hade þei no corn hem wiþ to fede
 And as þei þidurwarde went
 Pis forwarde made þei þere present
 //Lemmon he seide soore I me drede 2405
 Now we go bi þis vncoup lede
 For þou art feir whenne þei þe se
 Wiþ myzte þei wol þe take fro me
 Seye þou þerfore to oon & oþer
 Pat þou art my sistir & I þi broþer 2410
 Elles þe folk whenne þei þe se
 Wol me sle for loue of þe
 Sir she seide hit shal be do
 Þenne coom þei þat cuntre to
 Whenne þat folk had hir sene 2415 fol. 15r col. 1
 Alle speke of hir she was so shene
 And so hir preysed to þe kyng
 Pat he made hir to hym brynge
 But god hir kepte þat was hir wiþ
 And saued hir so in his grip 2420
 Pat myzte no man wiþ leccherye
 Hir body touche wiþ vilenye
 Þe kyng was ferd for goddes gram
 And delyuered hir to Abraham
 And seide why makes þou vs in were 2425
 To calle þi wyf þi sister dere
 Take hir here and brouke hir wel
 Of þyn wol I neuer a del

-
- 2399 selle fond] tulle fonde he B.
 2401 Sare] Bare L. wiþ] *om* L. to] gan B.
 2402 Hade] Nad L. hem] hym L.
 2404 made... present] þey made verament B.
 2410 þat] *om* TLB.
 2412 loue] þe loue B.
 2414 þat] þe B.
 2415 þat] þe B.
 2416 speke] spake B.
 2418 made hir] hir made TLB.
 2419 wiþ] wight L.
 2420 so] *om* B. his] þat B.
 2421 myzte...man] no man myght B.
 2426 To calle] And callyd B. dere] *om* B.

But leuer me is of myn þou haue
 Gold and siluer he hym ȝaue 2430
 And commaundide þourȝe his lond
 Men schulde *him* plese & haue in hond
 And whenne he wolde no lenger lende
 Pat he most frely hamwarde wende
 And alle þe godis he wiþ *him* led 2435
 To lette *him* streitly he forbed
 Abraham went home & his wif sare
 He loued hir bet þen he dide are
 For worshepe þat she made him wynne
 And she vnsouȝt sakles of synne 2440
 Into betel þei coom anoon
 Pere he firste sett his auter stoon
 Bitwene him & his neuew loth
 Beestaile þei hade ynouȝe I woot
 To commune pasture þei took þe lond 2445
 Pat þere lay nexte her hond
 But whenne her stoor bigan to brede
 Her pasture þo wex al nede
 Perfore her herdis stroof for hit
 Her beestis nedis most þei flit 2450
 Fro þat folk þei were among
 Pat dide her stoor myche wrong
 Pe nabethens þat lodly lede
 Ful of wronge & wickedhede
 Pei myȝt wiþ hem haue no rest 2455 fol. 15r col. 2
 Pei most part to seke her best
 Abraham seide wiþ wordis hende
 Loth my neuew and my frende
 Pis lond is wyde þat we are ynne
 God vs helpe hit to wynne 2460

-
- 2429 But] *om* B.
 2431 commaundide] *comaunde* B.
 2436 He] þe kyng B.
 2438 *first* he] And B. bet] *betwur* TB.
 2440 And] ȝett B. vnsouȝt] was B.
 2442 firste sett] sett fyrst B.
 2446 her]to her B.
 2448 þo wex]wex þo B.
 2450 nedis] nede TL. nedis...þei] most þey nedys B.
 2451 Fro] For TB.
 2452 þat] þey B.
 2455 wiþ] for B.
 2458 and my] my gode B.
 2460 wynne] twyn B.

Of þis cuntre þat is so wyde
 Pou chese to wone on *sum* syde
 Wheþer þou chese on riȝt or left
 I wol take þat þou hast left
 Loth loked toward *flum* iurdan 2465
 A dale he chees to hym þan
 A lussom lond & fair cuntre
 Þe *flum* ran þourȝe fair to se
 Þe lond of gomor þerby lys
 Þat þenne was lyk to paradys 2470
 Þat tyme ar hit had done þe sake
 Til god þeron vengeaunce can take
 Þat lond to wone In loth þouȝt beste
 Abraham chees toward þe eest
 Þe lond of sodom bar greet blame 2475
 For hit was in a wickede fame
 Þei synned so foule among hom
 Þat boþe hem cursed god and mon
 Abraham last & his þan
 Bisyde þe lond of canaan 2480
 Vndir þe foot of mownt mambre
 Pere he chees to sette his se
 Þat ilke stide hett chebron
 A wondur wyn*sum* stide in won
 He made an auter in þat stide 2485
 And sacrificise þeron he dide
 Þat oure lord shulde on *him* mynne
 And make *him* worshepe to wynne
 His tabernacle he sette þer sone
 God lete myracle for hym done 2490
 // In þat lond was a werre strong
 And hit lastede sum del long
 Foure kynges werred vpon fyue

-
- 2462 wone] one B.
 2463 on] *om* B.
 2464 take] ches B.
 2465 toward...iurdan] to sodam B.
 2466 A dale] þat valley B.
 2468 *flum*] flode B. þourȝe] þoroght B.
 2472 Til] þat B. can] gon LB
 2473 wone] wynne LB.In] *om* B.
 2474 toward] into B. eest] west B.
 2476 a] *om* B.
 2478 boþe] god L; *om* B. god...mon] boþe þe men & women L.
 2479 last...his] by left hym L; lefth & ys B.
 2484 wyn*sum*] wynfull B.
 2490 for] þere for B.

Þe fyue aȝeyn þe foure to stryue
 Þei smoot togider neuær þe latur 2495 fol. 15v col. 1
 In a dale bisyde a watur
 So long þei hew on helm & shelde
 Þat foure of fyue wan þe felde
 Þe fyue ȝaf bak to wynne away
 And fellen into a putt of clay 2500
 Þere fel þei down al in swowe
 And her enemyes þere hem slowe
 Siþ þei took to wynne þat lond
 Al þat þei bifore hem fond
 Loth þei tok and led hem wiþ 2505
 Was noon þei wolde *graunte* griþ
 Þei helde hores was þe lond
 For þei hadde þe ouer hond
 Hard helde þei loth þat day
 A mon vnneþe myȝte passe away 2510
 To come to Abraham for to telle
 Of lothis chaunce how hit felle
 Abraham was ful euel likonde
 Whenne he herde þis tyþonde
 He diðe to geder togider his men 2515
 Pre hundride eiȝte seruauantis & ten
 And pryuely he made hem byde
 Til aȝeyn þe euentyde
 And þo he brouȝte hem to a pas
 Men calde þere þen themas 2520
 Þere he delt his folk in two
 Þat þe oþere schulde, not skape hem fro
 Þese kyngis hadde of no mon doute

-
- 2494 aȝeyn] aȝens B. to] gan B.
 2495 smoot] fought B.
 2497 helm] hem B.
 2498 þat] þe B. fyue wan] þe fyue had B.
 2501 al] *om* B. swowe] a slouȝe B.
 2506 þei] þat þey B.
 2507 was þe] þat was her B.
 2510 A mon] *om* B. passe] any scape B.
 2511 for] *om* B.
 2512 felle] bifelle TB.
 2513 was] *om* T.
 2514 þis] þat B.
 2515 togider] to hym L.
 2516 eiȝte] & eyght B. &] *om* B.
 2519 And þo] þan B. pas] pas *altered to* plas L; place B.
 2520 calde] calle B. þere þen] yt there L.
 2523 þese] þe T.

Her folk þei scatered al aboute	
Abraham þat was in troupe strong	2525
Heþen men he mett among	
Fro hem he delyuered loth	
Wiþ al þat catel vche grot	
Slayn were þo knyztis þat nyzt	
Pourȝe þe grace of god almyzt	2530
þe folk of sodom were ful fayn	
Whenne abraham was comen azayn	
þei sawe her frendis hool & sounde	
And wiste her foos brouȝte to grounde	
Melchisedech wiþ wille glade	2535 fol. 15v col. 2
Offeryng of wyn and breed made	
Pat of ierusalemes londe	
Was kyng & prest & hade in honde	
Trewe he was wyse and hende	
Of her conqueste took þe tende	2540
Abraham his benesoun ȝaf he	
And bad alle to hym tentynge be	
Of pray wolde abraham nouȝte haue	
But vche man his owne ȝaue	
Miche was þe loue word þon	2545
Pat Abraham gat of mony mon	
þei seide hit was he in siȝt	
Oure lord in him wolde holde his hiȝt	
// Abraham went hoom & wiþ him ledde	
His folk & whenne he was in bedde	2550
In sleep he herde oure lordis steuen	
Sopely to him spak in sweuen	

-
- 2524 Her] His B. þei] he B.
2525 troupe] þe crowpe B.
2526 Heþen men] Herdmen B. among] hem among B.
2528 þat] þe TB. vche] euery B.
2529 þo] that L. knyztis] kyngis B. þat nyzt] with myzt L.
2530 almyzt] by nyzt L.
2531 were] was TLB.
2534 foos] foe men B.
2536 of] with L.
2541 benesoun] blessing B.
2542 alle...hym] hem all B.
2543 pray] þe pray B.
2544 man] a man L. ȝaue] he ȝafe B.
2546 mon] a man LB.
2548 Oure] þat oure B. in...holde] wold holde in hym B.
2550 folk] flocke TL.
2551 oure] ourer B.
2552 in sweuen] full evyn B.

And seide Abraham þar þe not drede
 I shal þe helpe in al þi nede
 Pat I haue þe in dede higte 2555
 To wynne þou shal not faile mygte
 Lord he seide how may þis be
 What is þi wille to ȝyue to me
 Pou wost wel childe haue I noone
 But my seruaūtis sone alone 2560
 Pat serueþ me eliazar
 Myn heire wolde I þat he war
 Sip þou me ȝaf noon oþer barn
 Nay seide god I shal þe warn
 Pat he þyn heire shal not be 2565
 But a seede þat comeþ of þe
 Abraham he seide come heroute
 Byholde þe sky al aboute
 Þe childer þat of þe shul brede
 No more shal þou con hem rede 2570
 Pen sterres in sky or sond in see
 To knowe hit shal ful selcouþe be
 Be trust in þis þat I þe higte
 Þe hit to reue shal noon haue mygt
 Abraham þis word forȝaat nougt 2575
 Oure lord to serue was al his pougt
 Penne made Abraham his sacrific
 As god him tolde on what wyse
 Whenne þis was don & al purueide
 A voys þenne þourȝe a cloude seide 2580
 Þat þer aftir a wel longe while
 In egipte shulde his sede exile

fol. 17r col. 1

- 2553 þar] dar L.
 2554 helpe] kepe B.
 2555 I haue þe]þe haue B.
 2556 shal] om B.
 2558 is] as B. ȝyue] wynne L. *second to] om B.*
 2563 Sip] Syn L.
 2567 heroute] þeroute T; oute B.
 2568 sky al] fyrmament B.
 2569 þe childer] þat chylde B.
 2570 shal þou] schaltow B.
 2571 *first in] or T; on L; of þe B. second in] by þe B.*
 2572 selcouþe] felcouþe L; couþe B.
 2573 Be] But L; om B. in þis] well to me B. þe] have B.
 2574 þe...reue] To reue þe B. noon] no man B.
 2575-2734 *a leaf missing in H. Text is from T.*
 2575 þis] for þis B. forȝaat] þat B.
 2580 þenne] om B.
 2581 þer aftir] aftyrwarde B. wel] om B.

In þraldome foure hundride ȝere
 But þei schulde aftir bye hit dere
 Þei schulde hem holde in þat þrong 2585
 But wroken on hem schulde be þat wrong
 Þenne schulde þe seed of abraham
 Aȝeyn com to her londe þan
 In pees her heritage to holde
 As tofore was hett & tolde 2590
 Sare was childeles ȝitt wiþ þis
 Þat myche þeraftir ȝerned I wis
 She serued hir þis womman
 Pat Agar hett Egipcian
 She seide to Abraham priuely 2595
 Þou seest no childer bere may I
 And siþen I may bere no barn
 Agar my womman I þe warn
 Bi þe shal ligge if þou wol so
 For I am bareyn me is wo 2600
 If any childe of hir were þine
 I wolde holde hit as for myne
 Sare as she bifore had seid
 Bi hir hosbonde agar leid
 Agar was wiþ childe in hy 2605
 And liztly let of hir lady
 To Abraham dam sare saide
 Þat wenche þat I bi þe layde
 For she is wiþ childe bi þe
 Greet spit she letēþ bi me 2610
 Abraham hir sone vnswerde
 Chastise hir þou hast þe ȝerde
 So chastised sare hir þat day
 Þat she was fayn to fle away
 But in hir flizte as she ȝode 2615
 An aungel coom biforn hir stode

-
- 2586 be þat] þay be B.
 2590 tofore...tolde] I before have Itolde B. hett &] yt L.
 2591 wiþ þis] Iwys B.
 2592 ȝerned] longid L.
 2596 childer] chylde B.
 2601 hir] hers B.
 2605 in] on B.
 2606 liztly] lighter B. let] light L. lady] body L.
 2608 first þat] þe B.
 2609 For] om B. bi] with L.
 2610 Greet] And grete B. letēþ bi] haþe of B.
 2613 sare hir] her Sare B.
 2616 biforn] & byfor L; & afore B.

fol. 17r col. 2

In wildernes bi a welle
 Pus gan he to hir spelle
 He seide Agar *whennes* comes þou
 And whodirwarde woltou go now 2620
 Fro my lady she seide I go
 For me she doþ mychel wo
 Þe *aungel* seide wende *aʒeyn*
 Hir to serue þou be feyn
 Wende *aʒeyn* I saye for þi 2625
 Of þi seed ʒitt shal multepli
 Muchel folke and I þe warn
 Pou art wiþ a knave barn
 Pou calle him Ismael Agare
 God wol couer þe of þi care 2630
 He shal be fers & cruel boþe
 Aʒein alle ledes wondir wroþe
 Aʒein him alle. *aʒein* alle he
 A wondir wiʒte mon shal he be
 Agar hoom to hir lady went 2635
 And serued hir wiþ good entent
 Soone aftir for to telle
 She was liʒter of ismaelle
Whenne he was born abraham had þon
 Foure skore & six zere ouer gon 2640
 Of þis childe he was as bliþe
 As his fadir were brouʒt to lyue
Whenne he was fyue skore zere & nyne
 God spak to him a litil tyme
 Abraham he seide for me þou go 2645
 I shal go for þe also
 Multeplie þi seed I shal

-
- 2619 *whennes*] when L. comes þou] comstow B.
 2620 go] *om* B.
 2622 me...doþ] sche dothe me so B.
 2625 I saye] he sayde B.
 2626 ʒitt shal] schall ʒett B.
 2628 þou] þat þou B. knave] *om* B.
 2632 Aʒein] Aʒens B. wondir wroþe] he schal be loþe B.
 2633 *second* aʒein...he] meyen schall be B.
 2634 shal he] he schal B.
 2638 liʒter] L has lighter, changed to lightyd.
 2640 skore] score zere B. zere ... gon] Igone B.
 2641 þis] his B.
 2642 were] was B. to] of B.
 2643 fyue] foure B. zere] *om* B.
 2644 tyme] steuyn B.

He louted & þanked him of al
 Þenne dud oure lord to eche his name
 And seide þou hettest now abrahame 2650
 Abraham hastou zore be calde
 Þæt name no lenger shaltou halde
 Pi name is þus myche to rede
 As fadir of mony folke in dede
 And if þou holde my techyng 2655
 Of þe shal com prince & kyng
 Þat shul welde al þis cuntre fol. 17v col. 1
 As I bifore haue hette to þe
 Þæt þou hast had in knowleche
 Þine as heritage shul hit reche 2660
 Al þe kyndome of þis lond
 To haue & holden in her hond
 But now I wol a couenant new
 Of þe & þine be holden trew
 An holy token for to ken 2665
 To parte zou from opere men
 Holdeþ forwarde on þis wise
 zoure knaue childe ze circuncise
 Þe eigteþe day fro þei be born
 Þis is to say þæt þei be shorn 2670
 On þæt ilke lymme wher wip
 Þei be knowe fro wymmen kip
 Loke ze do as I say þe
 As zoure soulis shul saued be
 Who so is not so. þei may be bolde 2675

-
- 2648 of] *with* B.
 2649 dud] *seyde* B. *eche*] *change* L.
 2650 now] *no mor* L.
 2651 zore] *long* B.
 2652 no...shaltou] *schaltow no more* B.
 2653 þus] *as* B.
 2654 mony] *mochell* B.
 2657 shul] *þou* B. *al*] *om* B.
 2658 to] *om* B.
 2662 hond] *lond* L.
 2663 now] *non* L. *a*] of L. *couenant*] *comenauzt* B.
 2664 trew] *vtrew* L. *The vn* is *superscript with a caret, in the same hand.*
 2666 zou] *þe* B.
 2669 eigteþe] *viiij* L.
 2670 þis] *þat* B.
 2671 On] Of B. *ilke*] *om* B. *wherwip*] *þat þey war with* B.
 2672 þei] *om* B.
 2673 ze] *þou* B.
 2675 *first so*] *om* L. *þei*] *he* B. *be bolde*] *byhold* L.

- Pei shul not of my folke be tolde
 Pou & þi childer hit shul bigynne
 And al þæt woneþ þi hous wipynne
 Loke fro þe be done away
 Pe mon þæt wol not holde his lay 2680
 For þe werke of circumcisyng
 Bereþ greet bitokenyng
 Ne þi wif þæt hette sare
 Fro now shal she hett so no mare
 Hir name shal be eched so 2685
 Bi hir shal mychel good be do
 Suche a son she shal þe bere
 Þæt shal be kyng & caysere
 He shal serue me to queme
 Pe lawe ful wel shal he zeme 2690
 Pis couenaunt was faste wiþ þis
 Oure lord went to heuen blis
 // Abraham toke his men in sauȝt
 And dud as god *him* hadde tauȝt
 Him self & ismael he share 2695
 And siþen alle his þæt men ware
 Of pritty zeer fro he was born
 Was Ismael when he was shorn
 His fadir nynty & nyne þat day
 Pei vndirtoke þis newe lay 2700
 Wherby þei are kud & knowen
 Po folke þæt of her kynde are drawn
 // Whenne hit was hoot vpon a tide

fol. 17v col. 2

-
- 2676 þei] þæt B.
 2677 hit shul] schall it B.
 2678 woneþ] comeþ B.
 2679 fro] þæt fro B.
 2680 þe mon] All men B. his] þis B.
 2682 greet bitokenyng] a grete tokenyng B.
 2683 Ne] Now B.
 2684 Fro] *om* B.
 2685 eched] changid L.
 2688 þæt] He B.
 2690 þe] þis B. he] be B.
 2691 couenaunt] comaundement B.
 2693 toke] anon L. in sauȝt] sawȝht L.
 2694 *him* hadde] had hym B.
 2695 ismael] Israell L.
 2696 siþen] *om* L. his...men] that his men L; þe men þæt his B.
 2697 fro] that L.
 2701 Wherby] Wheþer L. are] be B. &] or L.
 2702 þo] The LB. are] wer LB
 2703 hit] Abraham B. vpon...tide] on a day B.

Abraham sat his hous bi syde
 Biside þe dale of moun̄t mambre 2705
 He loked him fro & þenne say he
 Toward him com childre þre
 In likenes of god in trinite
 But as oon he honoured þo
 As o god & no mo 2710
 Þe trinite say he bi þat sigt
 And gestened hem wiþ him þat nyzt
 Furst himself her feet wesshe
 And siþ hem fed wiþ calues flesshe
 Butter & breed þei eet also 2715
 Þei asked sare where is sho
 Abraham seide zondir wiþynne
 Oure lord seide I wol þou mynne
 At myn zeyncome bi my lif
 A son shal haue sara þi wyf 2720
 Sare wiþynne þere she sat
 Herde þis word & lowze þerat
 And seide on scorne wher we shal
 Bicom azeyn to childer smal
 For elde she wende to bere no barn 2725
 But no þing she þouzt may warn
 But þat he may his wille do
 Bi þat he com azeyn vs to
 Þou shalt haue childe in litil while
 Þar þe not for scorne smyle 2730
 She seide for soþe smyle I nouzt
 And if [she] dude hit hir forþouzt
 Aftir þis rest vp roos þei
 And abraham led him inwey

-
- 2707 childre] þe chyldyrn B.
 2708 god in] þe B.
 2711 say...þat] se hym be B.
 2712 And] þey B. gestened] gestid L. hem] om B.
 2713 wesshe] he wysch B.
 2716 asked...sho] askyr after Sare tho L.
 2718 þou] þe L. for sorow sche may no chylde wyn B.
 2719 zeyncome] yencomyng L. bi...lif] without stryf L.
 2723 on] in B.
 2724 to] om B.
 2725 wende to] thought myzt L.
 2730 þar...for] þou nede not in L. smyle] to smyle L.
 2731 She...soþe] For sothe she seid L.
 2732 And] om L. she] om T. dude...hir] so did she yt L.
 2733 rest] sone B.
 2734 inwey] þe waye B.

2735 fol. 16r col. 1

- Oure lord loked to sodomam
 And þus saide to Abraham
 Abraham he seide fro þe
 Wol I not hele my pryuete
 Pou and þyne are me so dere
 Pat I wol 3e my counsel here 2740
 Of sodom haue I herde þe cry
 Þe stinche recheþ to þe sky
 Þe world is wors þen men neuen
 Þe reeche recheþ into heuen
 To se wol I myseluen go 2745
 Of þat cry if hit be so
 Þere wol I take vengeance strong
 Þerto shal hit not be long
 // Lord seide Abraham þyn are
 Shalt þou þyne owne so forfare 2750
 Hit semeþ not to be þi wille
 For þe wicked þe goode to spille
 Þi riȝtwisnes wol not so
 For þe wicked þe gode to slo 2754
 If þou þere fynde fyue siþe ten 2757
 Fourty or þritty trewe men
 Twenty or ellis twyes fyue
 Shul alle þerfore haue her lyue 2760
 Þus seide oure lorde but þere was noon
 Trewe founde but loth aloon
 Oure lord went forþ þon
 Abraham to his hous hoom
 At oon euentyde two aungels coom 2765
 To lothus hous into sodom
 Þei fond loth sittying bi þe ȝate
 To hem he roos fro þere he sate

2735 *Text again from H. sodomam*] Sodam B.
 2738 hele] hyde B.
 2741 cry]sey L
 2742 *missing in L.*
 2744 reeche] smoke B.
 2746 Of] And of L. Of þat] To se þe B.
 2750 Shalt þou] Schaltow B. so] folk B.
 2753 þi] þe B. wol ... so] þe gode to se B.
 2755-6 *om in MSS FGHTLB*
 2757 siþe] or B.
 2758 Fourty] þretty B. þritty]Fourty gode B.
 2761 þus] ȝus T; þis B.
 2763 forþ] his wey B.
 2764 hoom] wan B.
 2765 At] And B.

He preyed hem in goddis name
 To gestne wiþ him & come home 2770
 As for þat nyzte & þei seide nay
 But in þat strete dwelle wolde þay
 But loth to his hous hem ledde
 Wiþ siche as he had hem fedde
 But er þei to bedde were boun 2775
 Folke gedered out of þe toun
 Foule felouns wiþ wicked entent fol. 16r col. 2
 Aboute lothis hous þei went
 3ong & olde childe and man
 Hem þouzte late þei þider wan 2780
 On loth þei cryed þe hous aboute
 And bad he shulde sende hem oute
 Þe gestes hym cam by nyzte tale
 For soþe þei seide knowe hem we shale
 Her sory synne on hem þei souzte 2785
 To haue done hit if þei myzt
 But loth er þey were warre
 Fast þe dores con he barre
 3erne on hem he cryed mercy
 Pat þei shulde leue her foly 2790
 He seide I haue here douzteres two
 Take and do 3oure wille wiþ þo
 My gestis lete 3e lye in pees
 For goddis loue wiþoute males
 Þe more loth on hem souzt 2795
 Þe more þei preesed & ceesed nouzt
 Al his preyere myzte not avayle
 Nadde ben goddes good counsaile

2769 He] And B.

2770 gestne] gest B. & come] þay went B.

2771 As] *om* B. &] but L.; *om* B.

2772 strete] stede B.

2775 *missing in B.*

2776 *An extra line follows 2776 in B: To loteys house þey made hem boun.*

2777 wicked] gode B.

2779-80 *om* B.

2780 wan] cam L.

2782 he] þey B.

2783 þe] Thy L. hym] that LB

2785 Her] hir L.

2786 To] For to B. if] yf þat L.

2787 er] or þat B.

2788 þe] his L. con] gon TLB. he] to B.

2795 loth] þat lote B. on] upon B.

2797 preyere] prayers B.

2798 Nadde] Ne had LB.

Pat made þo synful folk so mad
 Pei niste where þei were bistad 2800
 Oure lord made hem so blynde
 Pat dore ne hous couþe þei not fynde
 Her owne witt wiste þei nouȝt
 Wheþen þei coom ny what þei souȝt
 To loth spak on aungel þen 2805
 & seide hast þou here any men
 Sone or douȝter þat þou owe
 To þe longynge hyȝe or lowe
 Lede hem swyþe out of þis touȝ
 Er þat hit be sonken down 2810
 Loth went & to his frendes spake
 Peroute þei shulden his douȝtren take
 Ryse vp he seide & fle ȝe soone
 Pis cite today shal be fordone
 Al þat loth myȝte to hem say 2815
 Hem þouȝte hit was not but play
 But erlyer men myȝte see fol. 16v col. 1
 Pe aungels bad loth to fle
 Pei seide [fle] wiþ þi meyne
 Lest ȝe be lost wiþ þis cite 2820
 Whenne þei seȝe loth be lettonde
 Pei hym took by þe honde
 His wyf and his douȝteres two
 Pat myȝte vp loke þer was no mo
 Whonne þei were fro þe doute 2825
 And brouȝte feire þe touȝ wiþoute
 Bi þen be goon þe liȝt of day
 Pei bad hem holde forþ her way

- 2799 þo] *om* B.
 2800 niste] *wist neuere* B.
 2801 hem] *them* L.
 2802 couþe] *cowde* L. not] *non* LB.
 2803 wiste þei] *ne wyst* L.
 2804 Wheþen] *When* LB. what] *whedyr* B. souȝt] *þoght* B.
 2806 men] *man* B.
 2807 þou] *to þe* L.
 2812 þeroute] *þat oute* B. þei] *þat* TL.
 2813 ȝe] *you* L.
 2816 was not] *nas no þyng* L. play] *a play* B.
 2817 erlyer] *anon* L; *erly* or *þat* B. see] *her & se* L.
 2818 aungels] *aungell* B.
 2819 þei] *He* B. fle] *om* H.
 2820 ȝe] *þou* L
 2821 be] *om* L. lettonde] *flyttand* LB.
 2825 fro] *fer fro* B.
 2827 Bi...begoon] *Began þan* B. begoon þe] *by come ther* L.

And siþ þei fynde hir on þe morne
 Hool as she was biforne 2860
 Pere fyue citees were wont to be
 Is nougt now but stynkand see
 Pat semeþ as lake of helle
 No lyuyng þing may þerynne dwelle
 If any fisshe þerynne be gon 2865
 By ledyng of þe flum iurdon
 Þe lyf is soone fordo wiþ stynke
 Fro hit into þat watir synke
 Men fyndeþ lumpes on þe sand
 Of teer no fyner in þat land 2870
 Pere stondeþ euer wondirly
 A cloude þerfro vp to þe sky
 If þou a brond þerynne wolt caste
 Þe fire hit holdeþ þere stidfaste
 Pourze brennyng of þat brymston 2875
 Wherof þere is myche won
 Perby groweþ sum appel tre
 Wiþ apples selcouþe feir to se
 Whenne þei in honde are like a bal
 To pouder þourze þat stynke þei fal 2880
 Alle cristen men I rede ze take
 Ensaumple bi þis wooful wrake
 Pat al for lecchery done was
 Þe foulest þat euer coom on plas
 Pat hit was wicked was wel sene 2885
 Bi þat wreche þat was so kene
 Hoot & stynkyng is þat lake

-
- 2859 hir] his T.
 2861 þere] þere þo TL; þer þe B.
 2862 stynkand] a stynkyng B.
 2863 lake of] lak as L; þe lak of B.
 2864 þing] þin T.
 2867 soone fordo] done sone B.
 2868 Fro] Whan B. þat] þe B. synke] doth synke B.
 2869 on] of B. þe] that L.
 2870 no] non LB. þat] þe B.
 2872 þerfro] evyn B.
 2873 brond] rod B.
 2877 sum] an LB.
 2878 selcouþe] right L; þat ben B.
 2879 are] be B.
 2880 pouder] pondyr B. þat] þe B. þei]om B.
 2882 bi] of B.
 2884 on] in LB.
 2885 *second* was] it was B.
 2887 is] was B.

Fuyr & brymstone was þe wrake Out of kynde her synne was done Perfore her kynde lost was soone	2890
Fleep þat synne al þis werde For þis wreche þat 3e haue herde God forbede 3e do þat synne þat 3ee in helle þerfore brynne	2895
But if 3e nede synne shal do Pe synne of kynde holde 3ou to Pe kyndely synne wiþ wommon	fol. 17r col. 1
But sib ne spoused take 3e noon So fer 3oure synne folweþ nougt To forgete him þat 3ow wrougt	2900
Mony men for ouerwele Hymself couþe nouþer se ne fele Til þei synke into þat pit þat no man may hem þen flit	2905
So dide þese wrecches of ioye tome þei douted not goddis dome Her welþe made hem oon & alle In synne and sorwe for to falle þen coom a doom in hastite	2910
To hem þat longe had spared be So shal dy3e wiþouten ende þat in tyme wol not amende	2915
// Loth 3e herde telle of eer Into þe felde he drou3e for feer In a caue he hidde him þo	2915

-
- 2889 her] þat B.
2890 lost was] was lost L.
2892 þis] þe B. 3e] I L. herde] told L.
2894 in...þerfore] þerfore in hell B.
2895 synne shal] þe syn to B.
2896 to] vnto L.
2899 folweþ] 3e folow B.
2900 wrougt] haþe bowght L.
2902 couþe nouþer] can not B. ne] so L.; no B.
2903 Til] To B. þat] þe B.
2904 þen] þernes TB.
2905 tome] torne B.
2907 welþe] wreþ B.
2909 a doom] lugement L. in hastite] of chastyte B.
2910 had spared] spared had B.
2911 dy3e] do B.
2913 3e] þat 3e B.
2914 þe] a B. for feer] forþe ere L.
2915 hidde him] hym hyd B.

He and his douzteres & no mo
 Abraham went on þe morne
 To þat stide þere he was biforne
 Had of oure lord taken his leue
 And say þat soore gan hym greue 2920
 Towarde þe cites loked he
 A sorweful sigte hit was to se
 He sawe þat cuntre al bydene
 Pat so fair biforne had bene
 Wiþ sparcle & smeke couered abouen 2925
 As hit were a brænnyng ouen
 For hit was goddes riȝtwis wreke
 Per aȝeyn durste he not speke
 // Loth hym helde þe caue wiþynne
 Himself & his douzteres twynne 2930
 But her fadir þat þei þere sawe
 þei wende alle men were don of dawe
 Pourȝe þat ilke woful wrake
 Pe elder to þe ȝonger spake
 Sister in pryete to þe I say 2935
 Pou seest þis folk is al away
 But loth oure fadir & we two
 Alyue is now lefte no mo
 I leue monkynde fordone be
 But hit be stored by me & þe 2940
 Þis world is brouȝte to ende me þink
 ȝyue we oure fadir ynouȝe of drynk

fol. 17r col. 2

- 2916 &...mo] two B.
 2918 þat] þe B. þere] þat B.
 2919 Had] þere he had B. taken] take B.
 2921 þe] þo TL.
 2923 þat] þe B.
 2924 so...biforne] before so fayre B.
 2925 sparcle] sparclen TB.
 2926 a brænnyng] brennyng of an B.
 2927 goddes riȝtwis] rightwes godis B.
 2929 hym helde] hymselffe B.
 2930 twynne] tweyne LB.
 2931 þere]om B. her]payre B.
 2932 wende] wist L. don...dawe] ouerþraw L; doun a dawe B.
 2933 þourȝe] To B.
 2935 in...þe] to þe In priuite B.
 2936 folk] worlde B.
 2937 loth] om B.
 2938 Alyue] On lyfe B. is now] now is TLB.
 2939 fordone] schall stroyed B.
 2940 me & þe] þe & me B.
 2941 brouȝte] brode B.
 2942 ȝyue] ȝef B. ynouȝe] ȝif Inough B.

Whenne he is dronken witturly
 In bed we shul go lye hym by
 For myzte we any barnes brede 2945
 Me pinke þe world þerof had nede
 As þei had spoke so þei wrouzt
 Pe fadir his owne dede wiste nouzt
 He wist not whenne he bi hem lay
 But boþe wiþ childe soone were þay 2950
 Amon & moab were geten so
 Bitwixe loth & his douzteris two
 Of hem coom so wickede lede
 Pat nouþer drouze to worþi dede
 To a stide þat het damas 2955
 Piderwarde her wonynge was
 Of mony men þat were gode
 Pei refte catel & shedde blode
 // Abraham siked in hert ful soore
 Fro þen he wolde þat he wore 2960
 To a cuntre cadades he flit
 Abimalech was lord of hit
 His sistur he calde sara his wyf
 Pat for hir shulde ryse no stryf
 He dredde þe folk ful of pryde 2965
 Whil he lyued hem bysyde
 But hard hit is to kepe I wis
 Ping þat vche man wolde were his
 And namely siche a þing
 As is desired of greet lordyng 2970
 Abimalech fined nouzt

- 2944 go] *om* B.
 2945 For...we] *gef* we myght B.
 2946 þe...þerof] therof þe world L.
 2950 boþe] sone B. soone] boþe B.
 2952 Bitwixe] *Betwene* B.
 2953 so] þe B.
 2954 þat nouþer] They ne L. nouþer drouze] *neuyr doght* B.
 2956 her] he T.
 2959 siked] *sighed* LB. in...ful] *wondyr* B. ful] *om* T.
 2960 þen] þens B.
 2961 cadades] *hight cadadas* B.
 2962 Abimalech] *Amalech* B.
 2965 þe] of þe B.
 2966 Whil] *When* B.
 2967 kepe] *speke* B.
 2968 þing] *Of þing* B.
 2969 namely] many B. a þing] *þingys* B.
 2970 As] *om* B. lordyng] *lordyngis* B.
 2971 Abimalech] *Amalech* B. fined] *faynyd* L.

Til sarra was tofore *him* brouȝt
 But god on nyȝt coom to þe kyng
 In sleep & seide þis tokenyng
 Wolt þou kyng short þi lyf 2975
 Pou hast anoper mannes wyf
 Lord he seide wolt þou me sloo fol. 17v col. 1
 Pat wist not þat hit was so
 þei tolde boþe to oon and oper
 She was his sister he hir broþer 2980
 And also lord wel woost þou
 She is clene as she was ar now
 I woot he seide be ȝee clene
 Hit were not so had I not bene
 Fro touche of hir I saued þe 2985
 Pat þou shuldes not synne in me
 ȝelde hir to hir husbonde wiȝt
 He is a prophete holy and riȝt
 And if þou do any oper rede
 Pou and þyne alle shul be dede 2990
 // Vp roos þe kyng anoon bi nyȝt
 And calde his men into his siȝt
 Of his warnyng he hem tolde
 þei were aferde boþe ȝonge & olde
 He dide to calle abraham soone 2995
 And seide why hast þou þus done
 What haue I done aȝeyn þi like
 Pat þus woldes me biswyke
 Sir he seide I me biþouȝte
 Pat goddes awe dred ȝe nouȝt 3000
 ȝoure harm wende I so best to fle

-
- 2972 Til|To B. tofore|before B.
 2973 But| *om* B. on| at L; be B.
 2975 þou| þy B. þi| þe B.
 2977 wolt þou me| wiltow one B.
 2978 þat| I B.
 2980 he| & he TB.
 2981 woost þou| wostow B.
 2982 She| þat sche B.
 2983 be| ȝitt be TLB.
 2984 so...not| yf I so nere had B.
 2985 Fro touche| For cause B.
 2987 wiȝt| here B.
 2989 do| done L.
 2991 þe| þat B. bi nyȝt| ryȝt B.
 2993 his| þis TL.
 2996 hast þou| hastow B.
 2998 þus| þou B. biswyke| vngolyke L.
 3001 wende...so| I wende B.

And seide she shulde my sister be
 To abraham þo ʒaf þe kyng
 In worship mony a ryche þing
 And made hym moost to hym priue 3005
 Toke him to welde al þat cuntre

Bi þis coom sara to þe tyde
 Of birþe myzt she no lenger abide
 Pen was yssac hir sone born
 Pat was longe bihet biforn 3010

And circumcised þe eiʒteþe day
 Aftir þe custom of þat lay
 Þe name of Issac is to say
 A mon þat tokeneþ ioye & play
 And for þe burþe of yssac 3015

Greet ioye dide his frendes make
 Pat wondir childe ful of hap
 When he was wened fro þe pap
 His fadir slouze sheep & neet
 And made a feest to frendes greet 3020

Mete and drynk he ʒaf hem alle
 Pat wolde come to his halle
 Isaac was ʒongur þen Ismael
 On a day bitidde and fel
 Pat þese breþere pleyed same 3025

Sara bihelde & þouʒte no game
 She seide Abraham þat bastard
 Do him away he haue no part
 Wiþ my sone of oure heritage
 Or elles þou doost greet outrage 3030
 I wol whatsoeuer men say
 His modir & he be done away

fol. 17v col. 2

-
- 3004 a] *om* B.
 3005 *first* hym] hem L. to] *with* B.
 3006 cuntre] conty L.
 3008 abide] byde LB.
 3010 biforn] toforn TL.
 3012 þat] þe B.
 3019 sheep] bothe schepe B.
 3020 greet] gete L.
 3022 to] into B.
 3023 þen] that L.
 3024 On] And on B. bitidde...fel] yt befyll B.
 3025 breþere] chyldyrn B. pleyed] pley in L; pleyed in B.
 3028 haue] hathe B.
 3029 oure] *om* B.
 3030 þou doost] dostow B.

Abraham þis took to herte
 And þouȝte hir wordis ful smerte
 Herfore he was in heuy þouȝte 3035
 Til oon aungel *him* worde brouȝte
 Abraham he seide þinke not ille
 Pou most do þi wyues wille
 Of þi mayden & hir barn
 Hir biddyng shal þou not warn 3040
 For ysaac shal bere þe name
 Of þi seed sir abrahame
 Of ysmael out of spousage
 Shal mony come kene & sauage
 On þe morne whenne hit was day 3045
 Boþe were þei done away
 Out of þat hous was put agar
 Hir sone on hir bak she bar
 Watir & breed wiþouten more
 She tok hir wiþ & wept ful soore 3050
 Now gooþ þat wrecche wille of wone
 In wildernesse wandrynge alone
 Her breed wanted her watir is goon
 Hope of her lyues hadde þei noon
 By a welle vndir a tre 3055
 Þe childe she leyde & gon to fle
 For sorwe she myȝte not þeron seen fol. 18r col. 1
 But wayted whenne hit deed shulde ben
 And whil she mened þus hir mood
 Coumfort coom hir sone good 3060
 An aungel coom & seide agare
 What dost þou why makes þou care

-
- 3033 to] at B.
 3034 ful] were full B.
 3035 Herfore] þerfore B.
 3036 oon] þe B.
 3038 do] nedys do B.
 3040 shal þou] schaltow B.
 3043 out...spousage] and hys lynage B.
 3044 sauage] sage L.
 3045 morne] morwe T.
 3047 þat] þe B.
 3051 wille] wele L. of wone] alone B.
 3052 alone] in wone B.
 3053 *second* her] he T.
 3054 Hope] *om* L. her] *om* B. hadde] hope had L.
 3056 fle] sle L.
 3059 And whil] I wyll L. mened] mevid L; mengyd B.
 3060 hir sone] to her B.
 3062 dost þou] dostou TB. makes þou] makestow B.

God haþ herde þi childes cry
 Rys & take hit vp forþi
 Lede hym 3onder & haue in mynde 3065
 A welle þere þou shalt fynde
 And a tre wiþ fruyt ful goode
 For þe and þi childes fode
 Here shal þou wiþ him wone
 And foster forþ here þi sone 3070
 She dide þe childe drink of þe welle
 In þat wildernes gon þei dwelle
 Longe dwelled þei so þoore
 Til ismael was waxen more
 And elynges lyf þere þei ledde 3075
 In wildernes were þei fedde
 Whenne he to mon waxen was
 Archer was he beste in plas
 Whenne he hadde good elde kipt
 He spousid a wyf of egypt 3080
 And woned þere as wilde man
 In þat desert þat hett pharan
 // Pis abraham was of longe abode
 And also of ful clene lyfode
 Oure lord hym 3af his lawe to hede 3085
 And made hym patriarke in dede
 He seide Abraham I shal þe 3yue
 Þe lawe þat þou owe in to lyue
 Lord he seide myself and myne
 At þi wille al is þyne 3090
 I and my wyf are þyne owen
 Pat are we wel aknowen

-
- 3064 Rys] Aryse B.
 3066 þere...shalt] schaltow þere B.
 3069 shal þou] schaltow B.
 3070 foster] bryng B. here] so B.
 3072 In þat] And in þe B.
 3073 Longe] So long þey B. þei so] om B.
 3074 Til] To B. ismael] Isaell L.
 3075 An elynges] A long L.
 3078 Archer] An Archer L.
 3080 spousid] weddyd B. of] om T; in B.
 3081 And] He B. wilde] a wyld L.
 3082 hett] high L.
 3083 of longe] long of B.
 3084 of] a L. ful] om B.
 3085 hym 3af] 3afe hym B. hede] rede L; lede B.
 3088 in] men B. lyue] leve LB.
 3089 Lord] Sare B. self] lyfe B.
 3092 þat] And þat B.

Pi biddyng wol we do ful fayn	
Shul we do neuer þer aȝayn	
What shal I do lord þou me telle	3095
þou shalt go in to þat felle	
Pere shal þou fynde my messenger	fol. 18r col. 2
Of erþe make þou an auter	
Boþe of þi corn & of þi fee	
Pere shal þou afferynge make to me	3100
Gladly lord as þou hast seide	
Soone was abraham purueide	
Of crop of korn and oþer catel	
To god his tiþe ȝaf he wel	
Hit brent reche ros vp ful euen	3105
þe smel was swete & souȝte to heuen	
In þat tyme þat I of mene	
þe folk was good þe world was clene	
So good beþ hit neuer I wis	
So myche of welþe so myche of blis	3110
Pouȝe man myȝte neuer so myche welde	
So faste hit draweþ to doun helde	
To wrecched dome al is went	
To lerne god ȝyue fewe entent	
þe childe bereþ now þe witt away	3115
Foly is gomen nowaday	3116
Of ysaac now wole we neuen	
þat loued was wiþ god of heuen	
Hereþ of god al weldonde	3117
How he asayed his trewe seruonde	
Wel loued abraham ysaac	

3094 aȝayn] aȝay T.

3095 þou] ȝow B.

3096 felle] selle B.

3097 shal þou] þou schalt B.

3099 *This line appears in MS B after line 3101.*

3101 as...seide] þo seyde he B.

B inserts 2 lines here: As þou haste seyde so schall it be and 1.3099.

and] of B.

3105 brent] breȝne B. reche] þe reche L; riche B.

3107 of] om B.

3108 folk] worlde B. good] Clene B. world...clene] folke gode B.

3109 beþ] beyth L. beþ hit] schall it be B.

3112 helde] elde B.

3113 wrecched] wrecch B.

3114 lerne]louyn B. fewe entent] þey no tent B.

3115 now...witt] with þe L. *The with is inserted above the line with a caret.*

3116 gomen] comyn L; gomiyn B. nowaday] now all day B.

3116b of] in L.

His sely sone wipouten lak 3120
 He tauȝte him firste god to drede
 And so to leue al wickedhede
 He bigan to loue hym so
 Pat myȝte he no whyle *him* forgo
 Oure lord wolde as myȝty kyng 3125
 Asaye abraham wip sum þing
 To abraham oure lord spak
 And seide where is þi sone ysaac
 Al at þi wille þenne lord seide he
 I wol þat þou offere him to me 3130
 Gladly lord þou me *him* ȝaue
 Good skil hit is þat þou *him* haue
 To oure lord he was so trewe
 Pat myȝte no pite make *him* rewe
 But he had leuer his childe spille 3135 fol. 18v col. 1
 Pen do aȝeyn his lordes wille
 Pis childe was bihet mony a ȝere
 Ar he were sent sough[t] wip p̄eyere
 Abraham wende wipouten wene
 Pat he shulde his heire haue bene 3140
 Now is he asked on þis wyse
 To god to make of sacrificise
 Pouȝe hit were grisly and grille
 He laft not oure lordis wille
 But asked him wipouten abyde 3145
 How he him shulde sacrificise þat tyde
 And he to telle þo bigon
 ȝondir hyȝe hille vpon
 Shal þou brenne þi sone for me
 Gladly lord þenne seide he 3150
 Now shul ȝe here how hit wasse
 Þe childe he caste vpon an asse
 And took wip him knaves two
 But þei ne wiste whider to go

- 3120 His] A B.
 3122 wickedhede] wrechydhede B.
 3129 þenne] *om* B.
 3134 þat] That þer L.; þer B. pite] bete B.
 3136 aȝeyn...lordes] aȝens goddys B.
 3137 a] *om* B.
 3138 sought] sough H. sought wip] þorouȝ B.
 3143 pouȝe] ȝef þat B. grisly and] fule B.
 3146 him] *om* B. sacrificise] sacryfy hym B.
 3152 caste] did cast L.
 3153 And] He B.
 3154 But] Boþe L. ne wiste] nuste TLB. whider] wheþer LB.

Pat feld he welke dayes þre 3155
 To seche þe stide þere he wolde be
 Whenne he coom þere as he tigt
 Of þe asse þe childe dude he ligt
 Toke him wiþ him no mon more
 His meyne he bad abyde him þore 3160
 His counsel wolde he no mon say
 Why he þat childe brouzte þat way
 Swerd ne fyr forzat he nouzt
 zong Isaac a fagot brouzte
 Sir he seide where shal we take 3165
 Pat beest oure sacrificise to make
 Siþ we wiþ vs brouzte noon
 God he seide shal sende vs oon
 Wiþ þis he stood þe childe nyze
 And drowze his swerd pryuelye 3170
 Pat þe childe were not war
 Er he had done þat char
 He lifte his hond him to smyte
 But goddis aungel coom ful tite
 Ar he myzte zyue þe dynt 3175 fol. 18v col. 2
 His swerde bihynde him he hynt
 And bad him þere bisyde him take
 A sheep his sacrificise to make
 He loked bisyde him in þe þornes
 And say hit longe by þe hornes 3180
 Þe angel helde stille þe swerd
 And saide of coumfort siche a word
 Abraham holde stille þin arm
 To þi sone þou do no harm

-
- 3155 feld...welke]folowyd hym B. welke] went L.
 3156 stide] place B. he wolde] yt schuld B.
 3157 ashe] he had B.
 3158 *second* þe...he] he dyd doune B.
 3159 Toke] He toke B. him] he L; *om* B. no mon] meyne no B.
 3160 him] *om* B.
 3165 Sir] fadyr B.
 3166 sacrificise] ofryng for B.
 3170 pryuelye] full preuely B.
 3171 were] was L.
 3172 That he wold a made þæt far L.
 3176 His] þe B.
 3177 bisyde him] besydes B.
 3178 sheep] ram B. to] *with* to B.
 3179 bisyde] besydes B.
 3180 longe] honge TL.
 3184 no] none B.

Oure lord forbedeþ him to slo	3185
Pi dere sone þæt þou louest so	
þou louest hym more wiþouten wene	
þen þi sone þæt is now sene	
Wel louest þou hym and drede	
Wel shal he quyte þi mede	3190
ʒe shul his blessing haue for why	
Myche he shal ʒow multiply	
For loue of þi faifful fay	
Shal vche lede come to þi lay	
God haþ today þe visited so	3195
Pi dede shal neuer of mynde go	
Pi buxomnes al folk shal fynde	
þat shul be bred of þi kynde	
Of þis lettyng he was ful glad	
And dude as þe aungel him bad	3200
þe sheep he sacrificed & brent	
And siþen homwarde he went	
þe fadir gon þe sone forbede	
To any man to telle þis dede	
Fadir he seide be ful bolde	3205
For me beþ hit neuer tolde	
þei went aʒeyn to bersabe	
þere þei had lefte her meyne	
// Sara had six score ʒeer & seuen þo	
And dyʒed wiþouten childer mo	3210
þen ysaac no moo she bare	
And abraham for hir had kare	
In ebron biried hir abraham	
þere firste was buried olde Adam	

- 3185 him] þe hym L; þou hym B. to] *om* B.
3187 wiþouten wene] þæt is now sen B.
3188 þat...sene] *withouten* wene B.
3189 louest þou] louestou T; þou louest B. and] in L.
3190 shal...þi] þou hast quit hym hys B.
3194 lede] chill B.
3195 to day] þis day B. visited] visit B.
3196 þi] þis B. of] fro L.
3197 al] þe B.
3198 be bred] come B.
3200 þe] *om* B. him] *om* B.
3202 homwarde he] he homwarde B.
3203 gon...sone] þe son gan B.
3205 ful] ʒou B.
3206 beþ] shalle LB. tolde] be told LB.
3210 And] When sche B.
3213 ebron] Ebrew L.
3214 þere] þæt B.

Abraham willed in his lyue
 Pat ysaac had wedded a wyue
 And wolde she were if hit myzt be
 Of his kynde & his cuntre
 Men schulde hir seche in þat land
 Pere his frendes were weldand 3220
 A seriaunt sone commandide he
 Pat moost knew of his pryete
 Pat euer had ben at his fyndyng
 Fro he was a chylde zing
 Vpon his kne he dide *him* swere 3225
 Pat he schulde trewe erved bere
 And þat he schulde zye hool entent
 To fulfille his *com*maundement
 Frend he seide wende in hye
 Vnto mesopothanye 3230
 Pere þou woot oure frendes wone
 To seke a wyf to my sone
 And if she may be founden lele
 Brynge hir hoom wiþ myche wele
 But brynge þou *him* no woman 3235
 Of þe kynde of canaan
 Sir he seide what shal I do
 Pis ilke mayde if þat sho
 Wiþ no catel come wiþ me
 Pen of þin oþ I holde þe fre 3240
 For ysaac wiþ no forward
 Wol I he wende þidirward
 Gladly he seide hit shal be done
 Pis mon [m]ade him redy soone
 Fast he hyed to his goyng 3245
 Wiþ tresour greet & *pre*ciouse þing
 Suche as maydenes han mistere
 Al þat ten camels myzte bere

-
- 3216 wedded] wed B.
 3217 And] A L; He B.
 3220 frendes] kyn B. weldand] wonnand L; duellande B.
 3221 seriaunt] *ser*uaunt LB. sone] þo B.
 3227 And] In L.
 3228 To] for to B.
 3230 Vnto] vnt T; Into B.
 3232 *second* to] for B.
 3241 no] non B.
 3242 Wol] Wolde B. wende] weddyd B.
 3244 made] made H.
 3246 tresour greet] grete tresoure B. *pre*ciouse] ryche B.
 3247 mistere] of mistere TLB.

Ringe & broche þat were proude	
Gold & stoon for mayden shroude	3250
Pat whoso him say myȝt vnderstonde	
He comen was fro a riche londe	
To mesopothanye soone coom he	
And soone he fonde þat cite	
Whenne he coom nyȝhonde þe touw	3255 fol. 19r col. 2
By a wel he liȝte doun	
A preyere made he in þat plas	
And þus bisouȝte god of gras	
Lord he seide þat al welde may	
Pat my lord honouereþ euery day	3260
For whos loue he wolde not warn	
To sacrificise his owne barn	
To whom to seke a wyf I fare	
Lord þou sende me oon sumwhare	
And so my seruyse set to seme	3265
Pat to þi worshepe may be queme	
And siche a wyf to ysaac	
Pat may be good him to tak	
Him to ioye & menske to þe	
Lord þou graunt þat hit so be	3270
And graunte me bi þis welle here	
Tristy to be of my preyere	
For bi þis welle wol I byde	
What of myn ernede wol bityde	
Here wol I be til þat I se	3275
Maydenes come fro þis cite	
Her watir at þis welle to drawe	

-
- 3249 Ringe...þat] Ryngys brochys þere B.
3250 stoon] stonys B. shroude] schulde B.
3251 whoso] who TLB.
3252 comen was] was come B.
3254 þat] þat riche B.
3255 nyȝhonde] nerhande B.
3256 liȝte] sett hym B.
3257 A] And L. in...plas] of hys grace B.
3258 of gras]MS B has of h *crossed out* ; in þat place B.
3259 welde] well B.
3263 *second* to] I B. I] to B.
3266 to] may be to B. may be] *om* B.
3268 him...tak] *withouten* lak B.
3269 & menske] & plesur L ; honoure B.
3273 byde] abide L.
3274 What...wol] What soeuyr of me B.
3275 til] to B.
3276 þis] þat B.
3277 watir] *om* B. welle] welle watyr B.

Pere shal I my woman knawe
 She þat [shal] bete my þirst
 I shal hir holde as for best 3280
 He nadde rested but a þrowe
 Of maydenes he say come a rowe
 Þe formast was vnlauȝter mylde
 Hir semed no þing to be wyldre
 Was she not of semblaunt ligȝt 3285
 Rebecca hir name hiȝt
 Batuel hir fadir snel
 Hir semed alle hir werkes wel
 Sittyngly hir watir she tooke
 Pis mon faste dud on hir loke 3290
 He was witty and deuysel
 He seide to hir on þis wyse
 Mayden he seide ȝyue me drynke
 Myche I haue on þe to þinke
 I am a man faryng þe weye 3295 fol. 19v col. 1
 Myn harnay[s] dide I here doun leye
 Of my passage I was in doute
 For no man knowe I here aboute
 Me were loþ if I myȝte were
 Men dude me harm on my gere 3300
 Frend she seide þyn askyng
 Nis not but litil þing
 Pou shalt hit haue wiþ good wille
 And þi camailes to drynke her fille
 For here vs wanteþ no vessel 3305
 Bolle ne boket ny no fonel

- 3278 woman] mayden B.
 3279 shal] *om* H. bete] bote L; here bete B.
 3280 as for] for þe B.
 3281 nadde] ne had L; had B.
 3282 Of] When B. a] on a B.
 3283 formast] fayrest B. vnlauȝter] of laghter B.
 3286 hiȝt] was ryght B.
 3287 Batuel] Batuel het TLB.
 3288 *first* Hir] Her B. *second* hir] he B.
 3289 hir] þere B.
 3290 faste dud] did fast L.
 3291 deuysel] wyse B.
 3296 harnays] harnay H.
 3298 knowe] knew T.
 3300 my] any B.
 3301 she] she she L. þyn] thyng L.
 3302 Nis not] Ne ys B. litil] a litell B.
 3304 fille] *The edge of MS B is torn here, & this word does not appear.*
 3306 ne] *om* B. no] *om* B.

She drouge hem alle ynouge of drinke
 Lefte she not for no swynke
 Pis oþer man myzte not blyn
 To biholde þis fair maydyn 3310
 How alle hir dedes dude hir seme
 Pi[s] mon þouzte hem to queme
 Mayde he seide by þis hond
 Hastou any fadir lyuond
 ze she seide & modir wiþ al 3315
 To house gladly þat wol þe cal
 Fodder and hay þou shal be bouu
 No feirere Inne in al þe touu
 He hir 3af a 3ifte anoone
 A golde ring þat brizte shoone 3320
 Pankyngge god to erþe he fel
 Þe mayde ran hoom of hym to tel
 She had a broþer het laban
 He ran forþ azeyn þe man
 Bi tokene soone were þei knawe 3325
 To ryche gestenyng was he drawe
 Þenne wist þei bi þis messangere
 Abraham was sib hym ful nere
 Ete ne drynke nouþer he wolde
 Til he hadde his eronde tolde 3330
 And þe sikernes was made
 Likenes to rauen he not hade
 Wel be siche a messangere
 His message forþ to bere
 Pat of himself reccheþ nouzt 3335 fol. 19v col. 2

-
- 3307 of] to B.
 3308 Lefte] Lett B.
 3309 oþer] ilk B.
 3312 þis] þi H. hem] hym L.
 3313 þis] þi TLB.
 3317 Fodder] Corne B. þou...be] schaltow have B.
 3318 Inne] om B. þe] þis TLB.
 3320 þat...shoone]with a stone B.
 3321 þankyngge] He þankyd B. erþe] þe erþe B.
 3323 het] þat hight B.
 3325 tokene] tokyns L. were þei] was he B.
 3328 sib] hid L. sib...ful] to hem sybbe B.
 3329 wolde] nolde B.
 3330 Til] Or B.
 3331 sikernes]sckyrnes L.
 3332 rauen] a ravyn L. not] ne B.
 3333 be] fare L; worþe B.
 3334 His] That so his L. forþ to] will L. to] so to B.
 3335 reccheþ] restyþ L; recchyd B.

Til his nedes be ful wrouȝt
 þe mariage dide he þerne make
 Bitwene rebecca and ysaake
 To vchone ȝaf he ȝiftis sere
 Aftir þat þei worþi were 3340
 And clad þe may in ryche wede
 As was lawe in þat lede
 To vchon he ȝaf sum þing
 Batuel hym made good gestyng
 A morwe in goddis benesoun 3345
 Rebecca was lad of toun
 Hir modir als wiþ hir ladd
 Til þei coom nyȝe þere hir radd
 Pere wonyng sir Abraham was
 Isaac was not fer fro plas 3350
 As Isaac went hym to roo
 And þouȝte of þingis he hadde to do
 He ȝeode walkyng bi þe strete
 And coom aȝeynes hem to mete
 Rebecca seide what man is he 3355
 Pat towarde vs comyng I se
 He drouȝe hir neer & stille spak
 Pat is my lord sir ysaac
 Hit is þe caiser shal be þyn
 Of him shal þou haue soone seesyn 3360
 To his bihoue I þe souȝt
 In sely tyme & wiþ me brouȝt
 Pis seriaunt dide hir down to ligte
 In better aray for to digte

-
- 3336 Til] To B. his] he L. wrouȝt] Iwrought B.
 3337 þerne] þere B.
 3339 vchone...he] eche he ȝafe B. sere] in fere B.
 3341 þe] þat B.
 3343-4 om in B.
 3344 hym made] made him TL.
 3345 A morwe in] On morne with B.
 3346 of] from L; oute of B.
 3347 als] as T.
 3348 nyȝe] nere B.
 3349 wonyng...Abraham] Syr Abrahamys woning B.
 3351 hym...roo] to hym þo B.
 3352 of þingis] one þing B.
 3354 coom] came B. hem] hym L.
 3356 vs comyng] ys come B.
 3359 shal] þat schall B.
 3360 shal þou] schaltow B. haue soone] soone haue TB.
 3363 seriaunt] servaunt LB. to] om B.
 3364 for to] to be B.

- She hir in better wede arayed 3365
 A mantel of reede aboue she layed
 And þei she shameful was I wis
 She lest no countenance wip þis
 Rebecca and ysaac are samen
 Mette wip myche ioye & gamen 3370
 Wip myche myrþe for to mene
 Was brouȝte to house þat may shene
 Penne þei made þe mariage
 Pat fel to riche heritage
 Pe michel loue of rebecca 3375 fol. 20r col. 1
 Falled þe sorwe of dam sara
 Suche are nowe alyue ful þike
 Forȝete þe dede for þe quyke
 But þei hit dide for sum resouȝ
 And þourȝe significacioun 3380
- Thre wyues had Ismael
 Twelue kyngis com of him to tel
 Þei helde as myȝtyest þat day
 Pe londes þat in þe eest lay
 Wondir hit were þe kyn to tel 3385
 Pat multiplied of Ismael
 Abraham aftir dame sara
 Took a wyf het cephura
 Of hir he geet a sone madan
 And anoþer hett madian 3390
 Not for lust of leccherye
 But his seed to multiplie
 As god him hadde tofore hiȝt
 He took a wyf for hit was riȝt
 Bitwene his childre he delte his auȝt 3395

- 3365 hir] *om* B. wede] wede her B.
 3367 þei] þouȝe T; ȝef B. shameful was] schamfast wer B.
 3368 no] non B.
 3369 are] in B.
 3370 wip myche] togedyr *with* B.
 3371 myrþe] ioye B.
 3372 shene] so schene B.
 3376 Falled] fellyd B.
 3377 alyue] on lyfe B.
 3380 significacioun] singlarciacion B.
 3384 þe] As B.
 3388 cephura] Sepura L.
 3390 And] *om* B.
 3391 Not for] Bote for no B.
 3393 him] hem L. him...hiȝt] before had hym behight B.
 3394 for hit] & þat B.

His lond to ysaac he bitauzt
 For he firste born was in mariage
 Bi rihte he hadde his heritage
 An hundride ȝeer seenty & fyue
 Whenne abraham had lad his lyue 3400
 He dized in troupe & holyhede
 His sones dougty were of dede
 þei wepte his deef & so dide moo
 Bi sara þei leide hym þo
 In god was euer his feiþ fest 3405
 Oure lord brynge vs to his rest
 Siche a reste to to come
 Pat we may wiþ himseluen wone 3408

Now is good to vndirtake

þe story to telle of sir ysaake

Oure lord þat is of goodnes boun 3411
 To ysaac ȝaf his benisour
 Wyse he was & god he dradde
 And gladly dide þat he *him* badde
 Wiþouten childe his wyf was longe 3415 fol. 20r col. 2
 Pat þouzte him ful stronge
 He preyed him þat may al mende
 Pat he wolde him childre sende
 For of his wyf he dredde soore
 She shulde be bareyn euermore 3420
 Þe gode childre geten of grace
 Vnneþe coom þei forþ in place
 But whenne þei coom wel is knowe

-
- 3397 firste...was]was borne fyrst B. born] bone L.
 3398 his] þe B.
 3399 seenty] seventyn B.
 3400 lad] lefft B.
 3402 dougty were] þat were doughty B.
 3403 wepte] wepe L.
 3406 to his] alle to B.
 3407 Siche] To swich B. *first* to] *om* L.; for B.
 3408 wone] wone. Amen B.
 3409-10 *om* CGHTLB.
 3410a vndirtake] vndirstonde & take B.
 3410b sir] *om* B.
 3414 he] god B.
 3416 þat þouzte] And þat forþought B. ful] swyþe B.
 3417 preyed] previd L.
 3418 wolde] schuld B. childre] a chylde B.
 3421 childre] chylde B. geten of] gete no L.
 3423 is] it is B.

Pat þei of goddis grace are sowe
 Childe but oon had dame sara 3425
 Rebecca hadde rachel & anna
 Nor ʒitt holy Elizabeth
 To haue hir childe coom not eth
 Pat was Ion þe baptist
 Pat to men shewed crist 3430
 Also semeþ riȝt to deme
 Beþ of rebecca barnteme
 She hadde hem not soop to say
 Ar þei were souȝt mony a day
 God het hem childre not forþy 3435
 Pat of her seed shulde multiply
 And saide I shal ʒitt be
 As wiþ þi fadir so wiþ þe
 Ysaac ʒaf to god his tende
 And preyed he shulde childer sende 3440
 So long he preyed his preyere
 Wel was herd wiþ god so dere
 She þat longe had childe forgone
 Now she bereþ two for oone
 Of twynlyngis hir þouȝte no gamen 3445
 Pat fauȝt ofte in hir wombe samen
 So fast in hir dude þei fiȝte
 Pat she had reste day ne nyȝte
 To preye to god ay was she prest
 To counsel hir wat were best 3450
 What were beste hir to rede

-
- 3426 rachel] rechella B. anna] nanna B.
 3427 Nor ʒitt] Noþe B.
 3428 childe] chyldre B. eth] eyght B.
 3429 þe] *om* B.
 3431 riȝt] it for B.
 3432 Beþ] Boþe B.
 3434 a] *om* B.
 3436 her] hys B.
 3437 I shal] *om* L.
 3438 wiþ] well *with* L. so] as L.
 3439 to] *om* B.
 3440 shulde] shuld *hym* L.; wolde *hym* B. childer] child L.
 3441 his] þat his TL; at hys B.
 3442 herd] he herde B.
 3443 childe] chyldyrn B.
 3444 bereþ] bredeþ T.
 3445 hir] sche B.
 3446 ofte] awght L. samen] in same B.
 3447 dude þei] wombe þey did B.
 3448 þat] *om* B. had] ne had L.; hathe no B. ne] nor T.

Hir lyf was licly to be dede	
Wondir strong was her were	
Pei wolde not þat stryf forbere	
Til þei had of hemself myzt	3455 fol. 20v col. 1
To se wherfore þei shulde figt	
Fro þe bigynnyng of þe werd	
Of siche a werre was neuer herd	
Ne siche a stryf of childe twynne	
Pat lay þe modir wombe wipynne	3460
Btiwene vnborn a batail blynde	3463
Sichon was wondir to fynde	
He þat on þe rízt syde lay	3465
His broþer ofte wrast him away	
And he þat lay on þe left	
His broþer ofte his stide him reft	
Pe lady was ful myche a drad	
As womman þat was harde stad	3470
But oure lord god þat is	
Had done hir into sikernis	
Pourge his verrey prophecie	
Pat shulde be þo childer nye	
Of her were and of her lyf	3475
And what ensauple bar þat strif	
Perfore buxomly she hit bare	
And knew coueryng to come of kare	
Hir bredynd was ful sore	
And hir childyng myche more	3480
Po wex þe fízte more, þen toforn	
Whiche shulde be firste born	3482

-
- 3452 Hir lyf] Sche B. was] were L.
3453 strong] stronk B. her] he L; þat B.
3454 wolde] nold L. þat stryf] her B.
3455 of] om B.
3458 werre] worlde B.
3459 twynne] tweyn B.
3461-2 om HTLB.
3463 vnborn] two vnborne B.
3464 Sichon] Swich B. to] for to B.
3466 wrast him] him wrast TL. ofte... him] hym ofte wright B.
3468 ofte] om B. him] oft hym B.
3470 stad]bestad B.
3472 into] to B.
3474 be þo] þo be B.
3475 were] werke B.
3478 And knew] A new L. to...of] of her B.
3481 more] moche B. toforn] before B.
3482 Whiche] Which chylde B. be firste] fyrst be B.
3483-4 om HTLB.

Of þese two breþeren þat we mote	3485
Pe lasse þe more took bi þe fote	
In trauelynge & drouȝe aȝeyn	
Miche was þe modir peyn	
Pe first born was rouȝe of hare	
Pe oþere childe sleȝt & bare	3490
He þat was rouȝe was reed wiþ alle	
Esau men dide him calle	
Iacob hett þe ȝonger broþer	
Pe modir him loued more þen þat oþer	
Perfore nowhere was he sent	3495
But to þe hous took he tent	
To tente þe mete & hous to kepe	
perto was he good & meke	
Pe fadir loued esau for fode	fol. 20v col. 2
For he was an archer gode	3500
Whenne he wolde euer was he bouȝ	
To gete his fadir venisoun	
And as he was as formast born	
He dalt al wiþ tilþe & corn	
Wiþ oþere þingis delt he sere	3505
Wiþ beestis wode foule & ryuere	
His fadir olde and vnfere	
Ofte he fedde wiþ good dynere	
Good was þe world in þat ceesoun	
Miche auailede benesoun	3510
Of fadris þat wel helde her fay	
On childre whenne þei wolde hit lay	
Of blessing may men ensaunple take	
Bi þese childer of ysaake	
How þe ȝonger of þe two	3515
Pe blessinge stale his broþer fro	

-
- 3485 breþeren] chyldryn B.
 3489 born] was borne & B.
 3490 oþere] toþyr B. sleȝt] sleygh B.
 3494 þat oþer] þe toþer TLB.
 3496 took he tent] he toke entent B.
 3497 &] þe B.
 3498 meke] mete L; ȝepe B.
 3503 *second* as] *om* B.
 3506 &] of TB; in L.
 3509 ceesoun] tyme B.
 3510 benesoun] þis benyson B.
 3512 childre whenne] þayre chyldre B.
 3514 Bi...childer] Of þe blyssyng B. þese] this L.
 3516 þe] Hys B.

But firste is to be tolde
 How esau his broþer hit solde
 // Esau went forþ to hunte
 A day as he was ofte wonte 3520
 Fer & neer he had souzte
 þat day gamen fonde he nouzte
 For haue man neuer so myche nede
 Vche day is not tyme of spede
 But ofte þat day þat men faile 3525
 Moost aboute hit þei trauaile
 Whene he was wery forgoon
 Hoom he took his weye anoon
 Hauke is esy I here say
 To reclayme þat hap lost his pray 3530
 His broþer he fond þat toke tent
 To digte a noble mete present
 Of þis mete broþer he seide
 zyue me sum þat here is greyþede
 Mete & drynke þou hast at wille 3535
 And longe is siþ I eet my fille
 Iacob seide nay god hit wit
 For þe haue I not digt hit
 Pis mete my modir me bitauzt
 For þou and I are selden sauzt
 Aboute oure forburþe are we wrooþ
 zif þou wolt swere me an ooþ
 Pat þou shalt neuer fro þis nyzt
 Of þi forburþe cleyme no rizt
 Forburþe he seide what serueþ me 3545
 Broþer at þi wille shal hit be

fol. 21r. col. 1
3540

-
- 3517 is] it is B.
 3519 forþ] oute B.
 3520 A] On a B. ofte] om B.
 3521 he] om T. he had] had he B.
 3522 fonde] ne founde B.
 3523 man] a man B.
 3524 of] to B.
 3526 hit] om B.
 3529 Hauke] Hang B.
 3531 þat] & B. tent] entent B.
 3532 To] To a B.
 3538 haue I] I haue yt L.
 3540 are] be B.
 3541 Aboute] For B. are we] or we were B.
 3544 þi] this L. cleyme no] calang B.
 3545 me] it me B.
 3546 Broþer] Broþere he seyde B. shal hit] it schall B.

Wiþ þat forwarde he made a vow
 Almost for hongur I deþe now
 And for his fille of þat potage
 As wrecche he solde his heritage 3550
 He eet & dronke & went his way
 And lost his blessing fro þat day
 N[o] bote him was *him* forþougt
 God wolde hit were his þat hit bougte

 Pis yssac þat worþi man 3555
 Sekenes & elde on him ran
 Of body failed him þe myzt
 And of yþen also þe sizt
 Pe body þat so in elde is nome
 His day is goon his nyzt is come 3560
 Hauē a man ben neuēr so bolde
 Wherne þat he bicomēþ olde
 Vnwelde put at him a pulle
 His body waxeþ dryþe & dulle
 His heed bigynneþ þerne to shake 3565
 His hondes oþerwhile to quake
 Hit crepeþ crulyng in his bake
 Penne his boones bigynne to crake
 Pe frely faire to falle of hym
 And þe sigte to wax al dym 3570
 Pe frount frounseþ þat was shene
 Pe nese droppeþ ofte bitwene
 Teeþ to rote breeþ to stynke
 Only to lyue *trauaile* him þinke

-
- 3548 I] *om* B.
 3549 his] þe B.
 3550 As... solde] He solde away B.
 3552 And] He B. fro] for L.
 3553 No] Ne H. bote] boto T; butt B. *first* him] yt LB. was] nas TL; were B.
 3554 hit] that L.
 3555 þat] þis B.
 3556 elde] age B.
 3558 yþen] hys eyen B.
 3563 Vnwelde] Vnweldy L.
 3566 oþerwhile] & hys lymes B.
 3567 crulyng] crokyng B.
 3569 *om* B.
 3570 al] *om* B.
 3571 frount frounseþ] forhede to fronte B.
extra line in B: hys fayrnes to fall hym fro.
 3572 droppeþ... bitwene] to drop þe mowthe also B.
 3573 Teeþ] þe teþe B. rote] schake þe B.
 3574 lyue] leue B.

Egeþ hit is þenne to sporne	3575
He falleþ wiþ his owne torne	
He preyseþ þingis þat ben gone	
Pat þenne bene he preyseþ noone	
Soone þenne he wole be wrooþ	fol. 21r col. 2
To be at oon sumdel looþ	3580
To teche men of his witt	
He holdeþ noon so wise as hit	3582
No þing þenne may hym pay	3585
Boldely þenne may we say	
He þat in þis state is stad	
Nis no gle may make him glad	
Elde is now a wondir þinge	
Alle desiren hit þat are zinge	3590
Whenne þei hit haue þei are vnfayn	
Þenne wolde þei zonge be azayn	
Þei wolde be as þei were ore	
And þat þei may neuermore	
So haþ elde þis ysaac led	3595
Pat he sike liþ in his bed	
Him wantede sizte as I seide er	
And calde his sone esau þer	
Esau leue sone he seide	
Go loke þi takel be purueide	3600
And fonde for to stalke so nere	
Pat þou may sle sum dere	
If þou myzte any venisoum gete	
Gladly wolde I þerof ete	
Sone þou hast hidur tille	3605
Gladly done þi fadir wille	
Þou art archere wiþ þe best	
Boþe in felde and in forest	

-
- 3575 Egeþ] Erþe B.
3577 He preyseþ] Hys preuy B. ben] þan be B.
3578 he preyseþ] þay prayed B. noone] sone L.
3583-4 om HTLB.
3588 Nis] þere is B.
3590 are] be B.
3592 zonge be] be zong B.
3594 þei may] will be B.
3595 elde þis] age B.
3596 he sike] seke he B.
3597 wantede] wantyþ LB.
3604 Gladly... þerof] þerof wold I blyþely B.
3605 hast] haste þe B.
3606 Gladly done] For to do B.

If þou may brynge me any beest
 Digte hit me feir and honeste 3610
 Peraftir now me longep so
 Pere I lyue in bed of woo
 Sone he seide I wol not lye
 Hit beþ not longe ar I dyge
 To brynge me venisoun be bouz 3615
 And þou shalt haue my benisoun
 He seide sir gladly & soone
 Wiþ goddes helpe hit shal be done
 His modir tent to ysaac
 And herde þo wordis þat he spaak 3620
 And wist of longe lyf was he nougt
 She went bi syde and hir biþougt
 Iacob hir sone she calde hir to
 And þus to him seide sho
 My leue sone I wol þe warn 3625
 For þou art my derrest barn
 Pi fadir bad þi broþer snelle
 To fett him mete & not dwelle
 If he any what myzte gete
 He shulde him digte þerof to ete 3630
 For were he ones þerwiþ fed
 Ar he dyged in seke bed
 His benisoun he wolde him zyue
 For longe he woot he may not lyue
 Leue sone looþ me wore 3635
 Pat he þi benisoun fro þe bere
 Vnhappy wrecche he haþ ben ay
 Pi zele shal he not bere away
 Pou shal do now my counsel
 I woot hit wol availle wel 3640

- 3609 me] *om* L.
 3611 now] *om* B.
 3612 bed of] my bed full L.
 3613 wol] shalle L.
 3614 beþ] shalle L; will B. longe] be long LB. ar] or þat B.
 3615 be] þou be B.
 3620 þo] þe B.
 3622 bi... and] & besely B.
 3629 what] *om* B.
 3630 him] it B. þerof] for B.
 3632 seke] hys B.
 3633 benisoun] blissyng B.
 3634 he may] may he TL.
 3638 zele] hele B.
 3639 my] be my B.
 3640 hit... wel] well it will Avayle B.

Hyge þe sone þat þou not blyn
 Ar þi broþer be comen In
 Of fatte kydes fet me two
 I shal þe teche how þou shalt do
 I shal hem digte to his byhoue 3645
 Sicke as he was wont to loue
 Hit shal him sauour al at wille
 Ete he shal þerof his fille
 Whene hit is digt þou hit *him* reche
 Do wel as I þe teche 3650
 Pat he may þe lasse mystrau
 Say þou art his sone esau
 Fro þe forest newly comen
 Venisoun þou hast Inomen
 Deyntily digte to his pay 3655
 Pou bidde hym ryse & assay
 Pat þou may gete bi þis resoun
 Of þi fadir his benisoun
 Modir he seide wise is þi lore
 But o þing I drede soore 3660
 Pou woost my hondis are al bare
 And esaues rouze wiþ hare
 If my fadir þat is blynde
 May me so wiþ gile fynde
 Of þat benisoun sore I drede 3665
 Lest he me curse in his dede
 Dowey sone rebecca sayde
 Pat malisoun on me be layde
 Pat I þe bad brynge me soone
 Gladly he seide hit shal be done 3670
 Iacob went into þe folde

fol. 21v col. 2

-
- 3641 þat] & B.
 3643 kydes] kyddis fete L. fet] fech B.
 3644 how] what L.
 3647 Hit] He L.; I B. him] it B. at wille] to well B.
 3648 he shal] & drynk B.
 3650 Do] Do now B.
 3652 his sone] *om* B.
 3653 newly] þou art B.
 3654 Venisoun] And venison B. Inomen] *him* nomen TL.
 3656 þou] þan B.
 3657 þis] *om* B.
 3661 are] is L.
 3662 rouze] now T. wiþ] & full of B.
 3664 me] we L. so wiþ] with swich a B.
 3665 benisoun] blissyng B.
 3671 into] vnto L.; to B.

And brouȝte þe kides I of tolde
 His modir smertly hem diȝte
 As she tofore had hym hiȝte
 And clad him wiþ þo cloþes mete 3675
 Of his broþer þat smelled swete
 Wiþ a rouȝe skyn hid his hals
 And hiled þerwiþ his hondis als
 For his fadir shulde trowe trewe
 He were his sone esawe 3680
 His modir him þis mete bitauȝt
 He hit to his fadir rauȝt
 Fadir he seide sitt vp & ete
 I haue þe brouȝte þi zernyng mete
 What art þou his fadir seide 3685
 Sir . esau þi mete haue greide
 What maner mete . sir venisoun
 Ete and ȝyue my benisoun boun
 How was hit þou sped so soone
 Sir god of myȝte herde my bone 3690
 And sende hit smartly to my honde
 Men owe to þonke him his sonde
 Come nere sone & lete me fele
 If þou be he I loue so wele
 Where ne he felde his smellyng clooþe 3695
 And his necke & his hondis boþe
 Pis voys he seide . þat I here
 Is of iacob wiþouten were
 But hondis & hals as I trowe trew
 Is my dere sone esaw 3700
 Pe sauour of þi vestiment
 Sauereþ as þe pyement fol. 22r col. 1

- 3672 And] A L. I] þæt I LB.
 3675 wiþ] of LB. þo] þe B. mete] swete L; meke B.
 3676 smelled swete] wer hym mete L.
 3677 a] *om* B. hid] aboute B.
 3680 He] þat it B.
 3681 bitauȝt] taught B.
 3682 He] And he B.
 3684 þi] þe L.
 3686 haue] hath LB
 3688 my] me my L; me þy B. boun] *om* B.
 3690 of myȝte] Almyghty B.
 3692 Men] Me B. his] of hys B.
 3696 And] *om* B. necke] nick L.
 3697 here] here her B.
 3699 hals] als L; nek B. trowe trew] trew trowe B.
 3701 þi] the L.

Fadir he seide is þer noon oþer
 No sone als haue I mede
 Allas he seide I am in nede
 Away he haþ my blessing born
 So dude he als þe 3ondur morn 3740
 He haþ me done mychel shome fol. 22r col. 2
 Skilful is iacob his nome
 Pat is to say in riȝt langage
 Putter out of heritage
 For I first born shulde ha be 3745
 Wiþ strengþe aȝeyn drouȝe he me
 And done me als þis vnresoun
 To reue me þus my benisoun
 Me is so wo alмест I wede
 Fadir þis was no broþerhede 3750
 Counsel me fadir nowe to lyue
 What counsel sone shal I þe ȝyue
 And is þer fadir no blessing left
 No þi broþer hit haþ þe reft
 And is þer fadir noon oþer woon 3755
 Sopely he seide is noon but oon
 In þe dew & gras also
 Shal be þi blessing where þou go
 Wiþ erþe trauaile so þou do
 And preye god sende his dew þerto 3760
 Lord he seide what is me best
 Myn hert beþ neuermore in rest
 Til þat þis iacob be deed
 If I may gete him to any sted
 Pus esau wiþ his manace 3765
 Out of þat lond dide iacob chace

-
- 3737 als] he sayde so B.
 3740 þe 3ondur] þis endyr B.
 3745 ha] om B.
 3747 And] Hath L. vnresoun] treson B.
 3749 Me is] I am B. alмест] þat nere B.
 3750 broþerhede] broþer dede B.
 3752 shal] schuld B.
 3753 And] om B.
 3754 hit haþ] hath yt L.
 3757 þe] om B. gras] þe gres B.
 3760 his] þe B. þerto] also B.
 3761 me] my L.
 3762 beþ neuermore] schall neuer be B.
 3763 þis] ilke B.
 3764 to] in B.
 3766 þat] þe B.

I shal forþ wende þou dwellest here
 My blessing haue þou sone dere
 þi broþer be þyn vndirloute 3705
 And alle þat wonen here aboute
 Alle þo sone þat blessen þe
 Blessed shal hemseluen be
 And alle þat bidde þe malisoun
 Shal bere hit on her owne croun 3710
 He eet & dranke at his wille
 And þenne his [son] cald him tille
 His broode blessing he him ȝaue
 Pat his broþer wende to haue
 He made him lord of al his kyn 3715
 Siche þen was his modir gyn
 His modir counsel was þerto
 But god wolde hit shulde be so
 //Iacob went whenne þis was done
 And esau coom aftir soone 3720
 Fadir he seide sitt vp in bed
 I haue þe brouȝte to be of fed
 Of venisoun þat I þe brynge
 Ete and ȝyue me þi blessinge
 His fadir asked what he was 3725
 Sir esau þi sone in plas
 Sone he seide for my prow
 þou were here at me riȝt now
 I he seide nay god woote
 Miȝte I not be so liȝte of fote 3730
 Wiþ þis ȝaf yssac a grone
 Sone he seide riȝt now was one
 Pat firste me fedde & þenne me kist
 And me bigyled ar I wist
 My benesoun now haþ þi broþer 3735

-
- 3705 vndirloute] andyrloute B.
 3709 þat] þo þat B. þe] þis B.
 3711 wille] owne wyllle L.
 3712 son] om H.
 3713 broode blessing] broþer blessing L. ȝaue] than L.
 3714 his] þe oþer L.
 3716 þen] om B.
 3719 went] wend L.
 3720 coom aftir] þo come B.
 3722 of] with B.
 3728 here... me] wiþ me here B.
 3730 Miȝte I] I myght B.
 3733 þenne] om B.
 3735 now] om B.

Whenne her modir say hit so
 He souȝte his broþer for to slo
 She sent him soone into aran
 To hir broþer þat het laban 3770
 Pere to soiouerne for þat sake
 Til his broþer wratthe wolde slake
 By nyȝte þe flom iurdan he wood
 And þourȝe a wildernesse he ȝood
 He loked where him were best 3775
 By þe weye to make his rest
 A stoon he took þat lay hym by
 And þeronne leyde his heed on hy
 In sleep he say a ladder strauȝt
 Fro his heed to þe skye hit rauȝt 3780
 On þat ladder say he boun
 fol. 22v col. 1
 Aungels clymbynge vp & down
 Open him þouȝte þe ȝate of heuen
 Of god he herde siche a steuen
 God and lord he seide I am 3785
 Of Isaac and of Abraham
 Iacob he seide þou shalt haue twynne
 Wyues of þyn owne kynne
 Two douȝteres of laban þyn eeme
 Pat þou shalt haue wiþ barnteeme 3790
 Wiþ þe wol I be in þi nede
 And make þyn osprynge wyde to sprede
 For þine eldres to þe I take
 And esau for þe forsake
 Glad he was of þat siȝt 3795
 Him þouȝte he slepte softe þat nyȝt
 On þe morne whenne hit was day
 Iacob roos fro þenne he lay
 He seide oure lord out of were
 I wist not his wonynge here 3800
 Here is nowe þenne seide he

- 3769 aran] aram T.
 3771 soiouerne] socour B.
 3772 Til] To B.
 3773 wood] wolde B.
 3774 a] þe B.
 3780 hit] om B.
 3787 twynne] tweyne B.
 3792 wyde] om B. to] & L. sprede] spede B.
 3793 eldres to] ordres for B.
 3794 for] fro L. þe forsake] þi sake T.
 3798 þenne] þennes T; þere B.
 3799 out of] with owen B.

- Goddes hous & heuen entre
 Þe stoon þat his hede lay on þat nyȝt
 In tokene he hit set vprȝt
 And oyle he put vpon þat stoon 3805
 And made to god a voys anoon
 He seide if god be my frende
 And lede me in my waye to wende
 And sende mete drynke & clooþ
 And brynge me aȝeyn wiþouten loþ 3810
 Into my kipthe þere I coom fro
 If I fynde þat he lede me soo
 He shal be my god and kynge
 Þis stoon shal stonde in tokenynge
 And þis place fro nowe shalle 3815
 Be cleped goddis owne halle
 Of al þe good he doþ me welde
 Trewely tiþe I shal hym ȝelde
 // Iacob wente him forþ his way
 Where þre flockes of beestis lay 3820
 Byside a welle vpon a felde fol. 22v col. 2
 And Iacob say and bihelde
 A mykel stoon vpon hit lay
 Pat beestis dronk at euery day
 Þe herdes fonde he bi hem þere 3825
 And asked hem wheþen þei were
 Sir þei seide we are of aran
 And knowe ȝe ouȝte he seide laban
 Sir ȝee . & is he hool and fere
 ȝee hool þei seide out of were 3830
 ȝondir I se his douȝtir Rachele
 Dryuynghe his beestis to þe welle
 For alle þe flockis comen hidur
 Vche day to drynke toȝidur

-
- 3802 &] of B.
 3803 þat nyȝt] ryȝt B.
 3805 þat] þe B.
 3809 mete] me mete B.
 3812 þat] om B.
 3814 stonde in] be þe B.
 3821 vpon] in B.
 3824 þat] þe B. dronk] om L. at] þerof B.
 3825 fonde he] he founde B.
 3826 hem] hym L.; þe herdys B. wheþen] whennes TB.
 3827 are] be B. aran] Aram B.
 3828 And] om B.
 3830 hool] om B.
 3834 Vche... drynke] To drynke iche day B.

Þenne coom rachel þat mayden brigt 3835
 Iacob lift vp þe stoon ful wigt
 He spak so wiþ þat damysel
 And knowleched him þere wiþ rachel
 He seide what art þou lemman
 Sir my fadir hett laban 3840
 Aboute þe necke he hir hynt
 And cust hir þryes ar he stynt
 I am Iacob þi cosyn nere
 For þi loue am I comen here
 Whenne she bigan to vndirstonde 3845
 Pat iacob shulde be hir husbonde
 To laban tolde she þat tiþande
 And she hym ladde bi þe hande
 Þei freyned of her frendes fare
 And he hem tolde of þat vnswere 3850
 Laban þenne he dide to calle
 For fayn of him his frendes alle
 Soone he dide him to say
 What was þe chesoun of his way
 Sir he seide I wol þe telle 3855
 For to spouse þi dougþir rachelle
 Þenne shal þou serue me seuen ȝere
 Ar þat þou haue my dougþer dere
 Gladly he seide so shal hit be
 Stille wiþ laban so dwelt he 3860
 Þe elder suster he forsok
 For she glized seiþ þe boke
 For to serue for rachel fre
 He was maystir herde of fe
 Hit was myche wondir þere 3865

fol. 23r col. 1

-
- 3836 wigt] rigt L.
 3838 him... wiþ] so to B.
 3839 lemman] woman B.
 3841 hynt] hin T.
 3847-8 reversed in B.
 3847 To] And to B. she] om B.
 3848 And] om B. hym ladde] led hym home B.
 3849 freyned] fayned B.
 3851 he... to] dyd hym B.
 3852 For] And B.
 3856 þi] your L.
 3857 shal þou] schaltow B.
 3860 dwelt] lefft B.
 3862 seiþ] so sayth B.
 3864 herde] here B.
 3865 myche] om B. þere] for to here B.

How myche multiplied þei were
 Whenne þo seuen ȝeer were gone
 Iacob asked his lemone
 Laban seide ful bliþely
 But þere he dide a tricchery 3870
 Whenne he hadde rachel wedde
 Lya he stale to his bedde
 Bisyde lya al nyȝte he lay
 His vnwityng til hit was day
 But whenne he wist on þe morn 3875
 Wo was him þat he was born
 Fro hir he roos & siked soore
 And asked who brouȝte hir þore
 Laban she saide . allas þe while
 Who wende he wolde me þus bigyle 3880
 He asked laban to resoun
 Whi he dide him siche tresoun
 Oure lawe he seide þat we Inne lyue
 Wol firste oure elder douȝter be ȝyue
 But mourne þou no maner ȝet 3885
 Pou shalt haue rachel as I þe het
 But þat may be noon oþere wyse
 But for oþer seuen ȝer seruyse
 Þe while holde lya in bedde
 Penne shal þou rachel wedde 3890
 Pis newe forwarde was made þan
 Bitwene iacob and laban
 His ȝeres past & seuen dayes
 Rachel he weddid þe story sayes
 //Lya bred childe sone had oon 3895

-
- 3867 þo] þe B. were] was B.
 3868 Iacob] Iakyd L.
 3870 he] þay B.
 3873 Bisyde] Be B.
 3874 til] to B.
 3877 &] om L.
 3878 who] hire who B.
 3882 siche] þat B.
 3883 lyue] leve L.
 3885 maner] more B.
 3887 noon] on none B.
 3888 ȝer] yeris L.
 3889 þe] þere B. in] to þy B.
 3890 shal þou] schaltow B.
 3892 Bitwene] Betwyx B.
 3893 His] þe B.
 3895 sone] & sone LB.

Ruben & siben symeon
 Þenne leuy þenne Isacar
 Zabulon Iudas sixe breþer war
 A dougter she hadde hiȝt dyna
 But þenne of oþer wymmen twa 3900
 Hadde foure sones geten of hym fol. 23r col. 2
 Dan . Gad . Asser . Neptalym
 Rachel bar Iacob sones twyn
 First Ioseph & þenne beniamyn
 Pat was þe cause of hir ende 3905
 Of hem she dyzed in gesin hende
 What of his wyues two in spouse
 And als of hondwymmen in house
 Twelue sones of þo hadde he
 And a dougter dyna to be 3910
 Iacob wex riche his childer þroof
 Pourȝe þe grace þat god him ȝoof
 Talent bigan to take him þo
 To his owne londe to go
 Wyf and childe wiþ oon assent 3915
 Vchon in hond wiþ oþere went
 Laban of leue seide hem nay
 And þei on nyȝt stale away 3918
 A god had laban in his boure 3921
 Whiche he was wont to honour
 In her flittyng rachel hit fond
 Forþ she bare hit in her hond
 Laban hit missed oueral hit souȝt 3925
 But his god fonde he nouȝt
 Iacob went forþ his way
 On þe feld wiþouten he lay
 On þe to side of flum iurdon

-
- 3897 leuy] leve I L. *second þenne*] *om* L; and B.
 3902 Dan] Van B. Asser] *Assere* & B.
 3903 twyn] twey L; tweyn B.
 3904 First] Fyrst was B. &] *om* B.
 3906 hem] hym B. dyzed] *dide* L.
 3907 of] *om* L.
 3908 als] alle L; *om* B. in] of B.
 3909 he *is added in a later hand* L.
 3911 wex] *with* B.
 3914 To] Vnto B.
 3919-20 *om* in HTLB.
 3924 Forþ] How L; And B. bare hit] yt bare B.
 3925 *second hit*] he B.
 3926 fonde] *ne fonde* B.
 3927 way] was T.

And sent his auzte ouer vchon 3930
 Iacob lay bi himself þat nyzt
 In hond he kauzte an aungel brigt
 So in honde wrastled þay
 Al þat nyzt til hit was day
 Þe aungel seide let me go 3935
 He seide þat wolde he neuer do
 Lete him passe for no þing
 Til he hadde zyuen him his blessyng
 Long þei wrasteled togider þore
 Pat iacob was hurt ful soore 3940
 Þe maistir synewe of his þee
 Pat euer aftir haltide hee
 And for þis resoun here new fol. 23v col. 1
 Of synewe eteþ neuer no Iew
 Þenne asked god wiþouten blame 3945
 And bad hym say soone his name
 Iacob I het . Iacob seide he
 So shal þi name no lenger be
 Þou shalt be calde israel
 Pat is mon seyng god of hel 3950
 For þou azeyn god strong is
 More worþ azeyn mon be fro þis
 Iacob sent þenne to fonde
 Esau wiþ sauztelynge sonde
 For he was ferde in alle þinge 3955
 For to come to his metyng
 Whenne he of his comyng herde
 Ful wroþely to him he ferde
 Foure hundride men soone he fonde
 To kepe iacob fro his owne londe 3960
 And so he shal þat woot I wele
 For he is al bisett wiþ sele
 Iacob sent him of his auzt

-
- 3930 auzte] meyne B.
 3932 he] hym B.
 3934 til] to B.
 3939 Long] So long B.
 3943 new] now LB.
 3947 I het] he sayde B.
 3950 mon seyng] to sey B.
 3952 be fro] before B.
 3953 þenne] þo B.
 3958 wroþely] worþely L.
 3960 owne] om L.
 3962 bisett] besyde B.

ȝiftis large hym to sauȝt
 Þe messangere brouȝte vnswere 3965
 He coom aȝeyn him wiþ greet powere
 Iacob led myche folk of his kyn
 For doute he dalt hem in twyn
 For greet doute he hadde þan
 He dalt in two beest and man 3970
 Whil esau smoot oon of þoo
 þat oþer part shal skape *him* fro
 Iacob dredde Esau sare
 For he was fel wiþouten spare
 Pat if he myȝte him ouergo 3975
 Wiþouten pite he wolde *him* slo
 Pus he made his þreȝere
 Lorde he seide my god so dere
 Pat madest Adam mon of lyf
 And sippen of him Eue his wyf 3980
 Hadde þei holden þat þou hem bad
 Þei hadde in endeles ioye ben stad
 And also noe trewe and good fol. 23v col. 2
 Pou sauedest fro þat ferly flood
 Pou woost lord þat hit is soo 3985
 My broþere nowe is my foe
 For I þourȝe my modir roun
 Stale fro him his benesoun
 Here ouer þis flum last whenne I ferde
 I bare in hond but a ȝerde 3990
 And now my lord blessed þou be
 Two flockis of folk cōme wiþ me
 Lord now sende me *sum* rede
 Aȝeyn esau lest I be dede
 For man þat þou wolt helpe in nede 3995

-
- 3964 ȝiftis large] Large ȝefftys B.
 3966 him] *om* B.
 3968 in] *on* B.
 3969 greet doute] doute of hym B.
 3970 beest] boþe best B.
 3971 of] *om* B.
 3972 þat] þe B. þat oþer] þe toþer TL. shal] schuld B. skape] skyp L.
 3980 of him] madest B.
 3983 And] *om* B. trewe and] þe B.
 3984 þat] þe B.
 3988 Stole] Toke B.
 3989 last] *om* B.
 3993 Lord] Now lorde B. now] *om* LB.
 3994 Aȝeyn] Ayenst LB.
 3995 man] men B. helpe] kepe B. nede] dede L.

par hym neuermore drede
 Of þis auzte þou hast me lent
 Perof I haue bifore me sent
 For ar he alle þo haue slayn
 He shal be mased of his mayn 4000
 Pat while if þou wol þei shul pase
 And come not in his hond percase
 Esau coom breem wiþ greet route
 Now is iacob in mychel doute
 He swore if he myzte hym mete 4005
 Formast he shulde his lyf lete
 But whoso god helpe wolle
 May sauely go at þe folle
 Whenne esau say him & his auzt
 Soone he souzte hym wiþ sauzte 4010
 And for his come was ful bliþe
 Pat gan he wiþ kissyng kyþe
 Of siche strengþe is þe holy goost
 To oonen hem þere wrappe is moost
 He welcomed iacob ful feire 4015
 And knewe him for his fadir heire
 Wiþouten wrappe or any wrake
 Of loue & pees togider þei spake
 Whenne þei had seid þat þei wolde say
 Esau went hoom his way 4020
 Vnto syer þer he coom fro
 And iacob to his fadir to go
 For zitt þo he was lyuonde fol. 24r col. 1
 Rebecca his modir dede he fonde
 Pis ysaac þat I of rede 4025
 In bookis is calde þe lastyng sede
 He ladde his lyf wiþouten blame

- 3996 par] Dare L; Than B. neuermore] not nevirmore L; no more B.
 3997 auzte] gode B. lent] sent B.
 3999 alle... haue] haue all þo B.
 4000 mased] marryd L.
 4001 þat] þe B.
 4004 Now is] *om* L. in mychel] was in grete L.
 4007 But] For B.
 4008 þe] *om* B.
 4011 for] of L. come] comyng B.
 4012 þat] Than L; And B. he] hym B. wiþ kissyng] hym L.
 4014 oonen] oven L; corde B.
 4017 or] and L.
 4018 þei] *om* B.
 4022 to] gan B.
 4023 þo] *om* B. lyuonde] leuande B.

And buried is bisyde abrahame
 Nyne skore ȝeer ouergoone he hadde
 Whenne he of þis world was ladde 4030
 Whenne þis douȝty man was ded
 Pese breþeren two toke hem to red
 To dele her londes hem bitwene
 Þenne myȝte þei lyue out of tene
 To esau fel Ebron 4035
 And to Iacob þenne Edon 4036

Þe story of iacob bigynneþ here

And also of his sones dere
 Iacob was wondir riche of fe 4037
 Of alle goodis he had plente
 He was ful riche as we rede
 Trewe and loued of vche lede 4040
 Wel he loued his sones vchone
 But so wel as Ioseph noon
 He was fair wiþouten sake
 Of briþeren hadde he noon his make
 His breþeren alle were herdes I saye 4045
 But he dwelt at home alwaye
 Þis was trew Ioseph þat dredde
 His loue word wyde spredde
 Pat wise chaste þat gentile
 Pat aftir sufferide greet perile 4050
 Of þo periles þat he was ynne
 Sumwhat to telle I shal bigynne
 How he coom out of his woo
 Into his wele here also
 Ioseph say a nyȝte in sweuene 4055

4028 is] om B.

4029-31 In MS B the lines are in the following order: 4030, 4031, 4029.

4031 Whenne [þis] And hys B. man] name B.

4032 hem] them L.

4033 hem] them L.

4034 lyue] leue B.

4036 þenne] om B.

4040 of vche] euery B.

4043 sake] lak B.

4044 noon] not B.

4045 alle were] were all B.

4046 he] Ioseph B.

4048 word wyde] wolde wyde be B.

4049 second [þat] and B.

4052 shal] will B.

4055 say] se in B. in] a B.

Pat is worþi for to neuene	
Him þouȝte his fadir her corn shere	
Pere his elleuen breþeren were	
Hymself was on þe felde bisyde	
To geder corn in heruest tyde	4060
His breþer sheeues he say loutynge	fol. 24r col. 2
To his alone þat was stondynge	
Anoþer he mette þeraftir soone	
Him þouȝte boþe sunne & moone	
And of [þe] grettest þat were on heuen	4065
Honoured him sterres elleuen	
Alle louted hym on her manere	
Rigt as he her lorde were	
He hem tolde & þei seide how	
May þis bityde what wenes þow	4070
For to be lord ouer vs alle	
Pat blisse shal þe neuer bifalle	
Fro þis tyme forþ neuer þe les	
Wiþ Ioseph were þei neuer at pes	
þei hadde enuye to hym strong	4075
þei souȝte to greue him ay wiþ wrong	
Wolde þei neuer vpon him se	
Fro þat day but wiþ enemyte	
At hoome was moost Ioseph þat childe	
His breþeren in wildernesse wilde	4080
Wiþ her fee þe lowes bitwene	
As þei were þen wont to bene	
Bi þis story may men se	
Men lyued moost þo bi fe	
Pese breþeren þat I spak of ere	4085

-
- 4056 worþi] worþe B.
4057 her] om B.
4063 mette þeraftir] þought þat afftyr B.
4064 boþe] þat boþe B.
4065 þe] om H. on] of L; in B.
4067 louted] honourid L.
4073 forþ] forwarward B.
4074 at] in LB.
4076 souȝte] þought B. ay] euer L; om B.
4077 vpon] syþ on B.
4078 enemyte] envyde L.
4079 was moost] moost was TB.
4080 His] And hys B. wilde] wyde B.
4081 her] he B. lowes] londys B.
4082 þen] om L.
4083 may men] men may L.
4084 fe] þe fe B.

Among þe feldes dwellynge were
 þat noon coupe of hem tyþing telle
 Til on a day hit bifelle
 Her fadir of hem wite walde
 Ioseph his sone to him he calde 4090
 Sone he seide þou must algate
 Go wite of þi breþer astate
 Longe is siþ I of hem herde
 Or of her fee how þei ferde
 Fadir he seide I wol ful fayn 4095
 Pi bidding not to stonde azayn
 He went forþ & wiste not where
 Soþely þat his briþeren were
 But ar he to his breþeren coom
 Whil he went he mette a mon 4100
 What sekest þou here sone seide he
 My breþer sir my fadir fe
 Pen vnswered þat mon to him
 Pou shalt hem fynde in dothaym
 He went forþ and forþer past 4105
 Til he hem fonde at þe last
 He went forþ & ferþer sougt
 Til he hem fond lafte he nougt
 Whenne þei seze Ioseph come her broþer
 Vchone of hem seide to oþer 4110
 Lo where þe dremere is comen
 Bi myzty god he shal be nomen
 Lete vs do hym to þe dede
 Loke what his drem wol stonde *in stede*
 Fayn þei were þere hym to fynde 4115
 For to haue her wille blynde
 If þei bifore him ougte forbare
 Now wol þei hym not spare

-
- 4086 feldes] fendes L. were] þere B.
 4088 hit] þat it B.
 4089 Her] þe B.
 4092 þi] zour B. astate] state B.
 4096 to] *om* B.
 4101 sekest þou here] sekestow my B.
 4105-6 *om in* CFG
 4106 hem fonde] fonde hem B.
 4107-8 *om in* B.
 4109 seze] sye L; sawe B. come] *om* B. her] their L.
 4111 comen] ecomyn L.
 4114 wol stonde]stant hym B.
 4116 her] their L.
 4117 bifore him] hym afore B.

// Oon eldest of þe elleuen was	
pat ruben hette in þat plas	4120
Whenne he herde þei wolde him slo	
Perfore was him wondir woo	
Stynte hit wolde he if he myȝt	
Pe foly þat his briþeren tiȝt	
Alle he say hem in o wille	4125
Her broþer giltles to spille	
Breþer he seide dooþ not so	
I rede ȝe not ȝoure broþer slo	
Pat is ȝoure owne flesshe & blode	
[T]o murþer him hit is not gode	4130
If ȝe do forsoþe my wille	
Shul ȝe neuer haue þertille	
If ȝe hit do I ȝow teche	
Sikur may ȝe be of wreche	
And ȝoure shame shal be couþ	4135
Alle men to haue ȝou in mouþ	
Pat baret rede I not ȝe brewē	
Pat ȝe foreuer aftir rewē	
He haþ no þing done why	
ȝe haue not to hym but envy	4140
Wite his fadir he be sloone	fol. 24v col. 2
His lyf dayes telle I goone	4142
For mon lyuyng þei seide ne wyf	4145
Shal he skape wiþ his lyf	
Whenne ruben seye þer was noon oþere	

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- 4119 eldest... elleuen] of þe ten þat þere B.
4120 first þat] om B.
4122 þerfore] þerto B.
4123 Stynte] Synt L. first he] om L.
4124 his] þe B.
4126 to] for to B.
4128 ȝe] you L. ȝe not] noȝht ȝe B.
4129 ȝoure] oure B.
4130 To] So H.
4133 ȝe] you L.
4134 may] mow B.
4137 baret... ȝe] bale I rede you not L. baret rede] bare in nede B.
4138 foreuer aftir] after euyr L; euyr afftyr B.
4139 no þing] not to ȝow B.
4140 not] om LB. to] vnto B.
4142 telle... goone] bene ydone L; be nere gon B.
4143-4 om in FGHTLB.
4145 lyuyng] lying B. ne] no B.
4146 skape] not scape L.
4147 þer] it B.

But algate þei wolde sle her broþere
 For goddes loue do wey he seide
 þat noon honde be on him leide 4150
 Pat no blood of hym be shede
 But if he algate shul be dede
 Do hit þenne wiþ siche a wyle
 Pat ȝe not ȝoure hondes fyle
 In þis waast I woot a pitt 4155
 Drye and watirles is hit
 Perouer stondeþ a mychel tre
 Caste him þerynne & lete him be
 Til þat he of lyue be brouȝt
 Pen may we saye we soȝe him nouȝt 4160
 His curtel wol we ryue & rende
 And bloddy to his fadir hit sende
 And telle him þat we hit fonde
 In þe wilderness lyonde
 Say we þat he rent es 4165
 Wiþ wilde beestis in wildernes
 þenne wole no man saye vs by
 Pat we han slayn hym felonly
 Do seide Ruben as [I] ȝow say
 He þouȝte to stele him quyke away 4170
 Anoon þei grauntide þat bihete
 þei hent Ioseph bi honde & fete
 Made him naked & kest him down
 And lafte hym þere in prisoun
 Siþþe sett hem down and ete 4175
 Pei say þo comyng bi þe strete

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- 4148 algate] þat B.
 4150 noon] no L. be... him] on hym be L.
 4151 þat] And that L. be]we T.
 4153 wyle] wille L.
 4154 fyle] soyle L.
 4155 þis waast] the west L.
 4161 ryue &] al to B.
 4162 bloddy] om B. hit sende] schall it be sent B. his] our L.
 4163 telle] tell we B.
 4164 lyonde] on þe grounde B.
 4165 Say we] þan may we saye B.
 4166 in] in þe B.
 4169 I] om H.
 4170 stele] take B.
 4173 Made] þey made B.
 4174 þere] in that pytte L.
 4175 Siþþe] And þo þay B.
 4176 þo] þan B.

Marchaundis of on vnkouþ londe	
Of egipte as we in bookis fonde	
Wiþ camailes þat grete burþens bare	
Of spicis and of oþere ware	4180
Among þese breþere oon þer was	
Whoos name was calde Iudas	
What boote he seide were hit to vs	fol. 25r col. 1
To fordo oure broþer þus	
Take we him out of þat den	4185
And sille we him to þese chapmen	
Pat þei may lede hym to fer londe	
To be her þral euer lyuonde	
If hit so be he dye þare	
Hit is to vs but lital care	4190
And if he be þere lyuyng	
His fadir of him haþ no tþing	
Pere was Ioseph to seruage solde	
For twenti besauntis taken of golde	
Now is Ioseph lad out of londe	4195
God holde ouer hym his holy honde	
Ruben of hem moost was wys	
He wiste not of þis marchaundys	
On þe morn he coom & souzte	
Pe pyt but Ioseph fonde he nouzte	4200
He mourned more þen I con telle	
Almest in swoun doun he felle	
To his briþeren went he soone	
And þei him tolde as þei had done	
What bote is hit to make mone	4205

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- 4177 on] *om* L. vnkouþ] vnkond T.
 4178 we... bookis] in bokis we L. bookis] boke B.
 4179 Wiþ] Of B. burþens] packys B.
 4180 spicis] spycery B. *second* of] *om* LB. ware] chafare L.
 4182 calde] *om* B.
 4185 þat] þis B.
 4186 we] *om* B.
 4187 to] in L. fer] her B.
 4188 To] And B. her] their L. lyuonde] lenande B.
 4190 lital] mochell B.
 4192 His] Our L. him haþ] shalle haue L.
 4193 þere] þan B. seruage] sarvis L.
 4194 twenti] þretty B. taken] chosyn L.
 4195 Now] Anon L.
 4198 He] *om* L.
 4200 þe pyt] *om* L. fonde] there found L.
 4202 Almest... swoun] In swownyng allemost L.
 4204 as] how L.
 4205 hit] *om* L.

For þing þat coueringe [of is] none	
His fadir þei sent witterly	
Ioseph curtil al bloody	
// Whenne his fadir þe curtil knew	
Soone bigan he to chaunþe hew	4210
A beest he seide my sone haþ rent	
Allas þat euer I hym out sent	
Into þat wylde weye to wende	
Pat al my loue on hym gan lende	
Alas wittles was I þat day	4215
Beestis of hym han made her pray	
Pis was his clooþ hit is wel sene	
A þis beest was ful kene	
pat haþ me refte my derlyng dere	
My ioye my gladnes & my chere	4220
Ioseph þou wast my ioye allon	
Now art þou deed & I haue noon	
Ioseph þat was fre and fair	fol. 25r col. 2
Of al myn auþt schulde ha ben myn heir	
For þi goodnesse & þi fair hew	4225
My kare shal be euere new	
I wolde sinke to helle depe	
Wiþ my sone þere to wepe	
But al his mournyng for to rede	
Ouþer to speke hit myzte not spede	4230
His oþere sones coom vchone sere	
For to amende her fadir chere	
But for nouzte þei coomen alle	
To counfort wolde he noon falle	
No þing may his mournyng mende	4235

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- 4206 of is] is of H. of] *om* B.
4207 His] Hir L.
4209 knew] sawe B.
4210 bigan he] he began B. to] *om* T.
4214 on... gan] was on B.
4215 Alas] As L.
4216 her] their L.
4217 is] was LB.
4218 A] *om* LB. beest]cruelle best L. ful] boþe strong & B.
4221 wast] were B.
4222 art þou] ertow B.
4223 was] was so L; were B.
4224 myn] *om* TLB.
4229 his] þe B.
4230 Ouþer] Or softyr L; Or B.
4231 coom] *om* B.
4232 For] Com B. her] hys B.
4234 noon] not B.

Neuer to his lyues ende	
Leue we nowe of iacobus care	
To telle of Ioseph & of his fare	
// Pese chapme[n] þat Ioseph bouȝt	
Into egipte han him brouȝt	4240
Pere he was eftsones sold	
To a douȝty man and bold	
To putifar stiward wiþ þe kyng	
Was he sold þat childe ȝyng	
He helde Ioseph in menskful lore	4245
Pouȝe her layes on not wore	
For þei were of sarasene lede	
And Ioseph helde his owne in dede	
Sir putifar wel vndirstood	
þat Ioseph was of gentil blood	4250
In alle þe dedis þat he wrouȝt	
God was euer in his þouȝt	
þe keping of al his auȝt	
Haþ putifar Ioseph bitauȝt	
Ioseph þenne was loued & dred	4255
Wiþ wisdoom he his werkes led	
For he was curteys and hende	
Of alle folk fonde he frende	
Putifar went into cuntre	
Ioseph dwelt wiþ his meyne	4260
And haþ his goodis vndir honde	
Vndir himself al weldonde	
Ioseph was wondir fair in face	fol. 25v col. 1
And filde al wiþ goddis grace	
His lady hir yȝe on hym cast	4265

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- 4238 To] And LB. of... his] we now of Iosephis LB.
 4239 chapmen] chapme H; marchauntys B.
 4240 han] þey haue B.
 4243 wiþ] to B.
 4244 childe ȝyng]yong thyng L.
 4245-8 om L.
 4245 menskful] gode B.
 4246 þouȝe her] ȝef þe B. on] it B.
 4247 sarasene] sarsynes TB.
 4248 in] om B.
 4249 wel] om B.
 4250 Ioseph was] he was comyn L.
 4253 þe] In B.
 4255 þenne was] was þenne T; was þo B.
 4259 cuntre] þat contre L; þe contre B.
 4261 And haþ] with alle L.
 4263 in] of LB.
 4264 filde al]fully fillyd B.

Forward of fool is eþ to fast
 Foly hit was & she so fond
 Hir loue to sett but hit wolde stond
 She kid hit euer & on hym souzt
 And Ioseph lett he wiste hit nouzt 4270
 He wiste & helde hit stille as wyse
 And euer she preysed his seruise
 So longe she hæþ in hert hit hidde
 At þe last hit most be kidde
 For whosoeuer be glad or bliþe 4275
 At þe ende wol pryue loue out wryþe
 Ofte she mened to him hir mone
 But euer she fonde him in one
 Whenne she þat say hir hert was soor
 And longynge had she moor & moor 4280
 In hir foly she was so fest
 Pat nyzt nor day had she rest
 What is more hert brest
 Pan want of þing men loue best
 Into siche prisoun to be put 4285
 Pat reueþ man myzte & wit
 In prisoun I calle hym bistad
 Of whom þe hert is neuer glad
 Whenne hert hæþ þe wille I wis
 Þe body may haue no more blis 4290
 Ne no more woo þen likyng woone
 Wipouten wille Is likyng noone 4292
 Þe strengþe of loue noon may stere 4295

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- 4266 fool] foly L. is eþ] her ye B. eþ] euer L. fast] last T.
 4267 &] om B. she so] so she TL; so sche yt B.
 4270 And] om B. he] as he L.
 4271 hit] hym B.
 4273 hit] in L.
 4274 most] mote B.
 4275 whosoeuer] whoso will B.
 4277 she... him] to hym she nemyd L. mened] mevyd B.
 4278 But euer] And L. in] eyr in L.
 4280 longynge... she] eyr moryd B.
 4282 nor] ne B. rest] no rest B.
 4284 of] a B. men] þat men TL.
 4286 þat] Hyt L. reueþ man] renewith manys B.
 4287 calle] holde B.
 4289 hert] þe hert B.
 4290 no] the L.
 4291 Ne] No B. þen] þat B.
 4293-4 om HTLB.
 4295 noon] men L. noon may] may no man B.

pouze his herte al steel were Hert of steel & body of bras Strenger þen euer sampson was Pat loue ne may meke wiþ myzte Sumtyme alone wiþ oon yze sigt	4300
Ful harde hit is wiþ him to dele Mannes flesshe he makeþ ful frele Whenne his loke alone may brynge Into his þraldome þe kynge And maugrei his do him loute	4305 fol. 25v col. 2
For euer he ledeþ him wiþ doute þerfore if þou be siche a gome Pat þou algate wolt loue ouercome Whenne þou seest him loue to þe Stalworþely fro hym þou fle	4310
Fle & turne þou not þyn yze Or ellis but þou be ful slyze Pourze þyn yze þou shalt be shent As þing wiþ wilde fyre forbrent Firste to brenne þi herte wiþynne	4315
And siþen to st[r]angle þe in synne Fle and folwe not I rede For elles may þou come to dede	4318
Better is in tyme to be forborn	4321
þen folwe þe pray þat is forlorn	4322
Who so doþ shal rewe soore	4325
And venge his harme wiþ foly more So dide þis wyf þat I of rede She folwede Ioseph where he zede	

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- 4296 þouze] zef B. al] of B.
4299 ne] me B. wiþ] hys B.
4302 ful] om B.
4303 alone] a love L.; of loue B.
4305 his] in hys B.
4306 wiþ doute] aboute B.
4307 gome] grome LB.
4309 loue] lene B.
4310 Stalworþely] Strongly B.
4312 þou] zef þou B. ful]ryght B.
4314 þing wiþ] þin in B.
4316 strangle] stangle H.
4317 folwe] folowe it B.
4318 For] Or LB. may þou] maistou T; þou maste B.
4319-20 om HTLB.
4321 is] it is B. in time] bityme TB; the tyme L. to] om B.
4322 forlorn] lorn TLB.
4323-4 om HTLB.
4328 where] whereuer L.

And for she folwyng fond a sporn
 She waited hym euel torn 4330
 Hirsself hadde þe grame & gilt
 Almest also she had *him* spilt
 How she bigan hym to fonde
 For to telle I wol not wonde
 She souzte on him mony a day 4335
 And euer he vnswered hir wiþ nay
 Ioseph þat was hir purueoure
 On a day wiþ mychel honoure
 In chaumber gret hir hendelye
 And seide madame to mete ze hye 4340
 zus she seide [but] er pou go
 Speke wiþ me a word or two
 Longe he seide may I not dwelle
 Þenne bigon she þus to telle
 Ioseph lemmon for þi sake 4345
 To þe now my mone I make
 Bitwene þiself alone & me
 Now wole I shewe my pryete
 Pat loue me haþ brouzte to grounde fol. 26r col. 1
 Pat I may neuermore be sounde 4350
 But if my bote ryse on þe
 Pat þou wolt my lemmon be
 Worldes welþe to welde in wone
 Inowze þou shalt haue allone
 To my lord shal þou be dere 4355
 Oþer noon shal be þi pere
 She toke him aboute þe necke wiþ þis

4329-30 *om* L.

4329 folwyng] folowyd B.

4330 euel] *with* an euill B.

4331 gilt] þe gylt B.

4334 I wol]will I B.

4335 a] *om* B.

4339 hendelye] kyndly L.

4340 ze] you LB.

4341 but] *om* H. but er] or þæt B.

4342 Speke] I will speke B. me] þe B.

4344 þenne... she] And than she gan L. þus] for B. telle] spell B.

4346 now] *om* B. make] will make B.

4348 Now] *om* L.

4351 ryse] aryse B.

4353 Worldes] Wordeles B. welde] welle L.

4355 To] *om* B. shal þou] schaltow B.

4357 wiþ þis] to kys B.

And proferede hir mouþ to kis
 And drowe *him* towarde hir bed
 But Ioseph þat mychel god dred 4360
 Do wey he seide þi foly wille
 Wolt þou þi self & me als spille
 Putifar me haþ bitauzte
 Lond and lithe & al his auzte
 And for he tristeþ my lewete 4365
 To kepe his godis he toke hem me
 Al is me take & not forgone
 But þou art his wyf allone
 Of þe haue I no maner myzt
 If I hadde hit were no rizt 4370
 He þat gaf me suche pouste
 To bitraye god forbede me
 Wiþ no resoun we ne owe
 To oure lord suche tresoun showe
 Leuer me is be pore & trewe 4375
 Pen falsely wynne catel newe
 Perfore lady wiþ myzt & mayn
 Drawe þi foly wille azayn
 For whoso bigynne wol suche þing
 Hym owe to þenke on þe endyng 4380
 She seide allas Ioseph þis day
 Hast þou vnswered me wiþ nay
 If I lyue þou shalt me proue
 An euel frend to þi bihoue
 I shal þe make wiþ my housbonde 4385
 Þe moost hated in al þis londe

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- 4358 proferede] anon she profyrrið L; proferyd hym B. hir mouþ] hym for L. to
 kis] *with* þis B.
 4359 hir] þe B.
 4361 wille] dede B.
 4362 Wolt þou] þou wilt B.
 4363 me haþ] my lord hath me L.
 4364 lithe] lede B.
 4365 tristeþ] troweth in B.
 4366 godis] gode B. hem] yt B.
 4367 is me] me ys B.
 4369 haue I] I haue L.
 4370 no rizt] nought B.
 4372 bitraye] betray L; betray hym B. forbede] he forbade L; forbede it B.
 4373 we ne] ne *with* B.
 4374 suche] schuld B.
 4378 foly] foule L.
 4379 bigynne wol] begynneþ B. suche] eny L.
 4382 Hast þou] Hastow B.
 4386 þe] *om* B. hated] Ihatyd B. þis] þe L.

She drouze his mantel bi þe pane
 Whenne Ioseph say no better wane
 He drouze she helde þe tassel brak fol. 26r col. 2
 Pe mantel lafte & he gaf bak 4390
 Penne fel she into felony
 And soone souzte a tricchery
 She made a cry alle to here
 Pat þat tyme in þe pales were
 Lady þei seide what is zow 4395
 She seide herde ze not how
 Pat traytour iewe wolde me shende
 Pat my lord halt his frende
 He wolde haue forsed me in hye
 Nadde I þe suuner made a crye 4400
 Whenne I cryed soone he fledde
 And lafte wiþ me a tokene wedde
 His mantel is bilefte wiþ me
 Here þe soþe may vche man se
 Here may men se þe vilany 4405
 Pat he souzte on his lady
 Sir she seide to putifar lo
 Was neuer lady serued so
 Pis shame he haþ me done in dede
 Pis gedelyng of vncouþe sede 4410
 Pis Ioseph souzte on me in bour
 To do me þis dishonour
 Such hit was þe vilany
 Pat he gon seche on my body
 Perfore as þou art man for þe 4415
 Loke þou on him wroken be
 Putifar com maundide soone

- 4389 tassel] mantell B.
 4390 lafte] kaste B.
 4392 souzte] þought B.
 4393 alle to] that alle might L.
 4394 þat þat tyme] Of tho that L.
 4395 Lady... seide] þey sayde lady B. is] eilis L.
 4397 þat] þis B. wolde... shende] will shend me L.
 4398 halt... frende] hath take to me L. halt] holdeþ B.
 4400 Nadde] Ne had LB; þe] om B.
 4402 wedde] in wedde TL; in bed B.
 4403 is] he B. wiþ] om B.
 4404 soþe] trewþe L. may... man] eche man may LB.
 4405 may men] men may L; man may B.
 4409 shame] schame syr B. me done] do me L; don B.
 4410 þis] þe T. vncouþe sede] þe vncouþe lede B.
 4413 was] is L.
 4416 þou] þæt þou B. on... wroken] awrokyn on hym L.

Ioseph for to take & done	
In kingis prisoun for to lye	
Wipouten raunsoun for to bye	4420
Allas Ioseph þe war & wyse	
Euel is quytte þi trewe seruyse	
For þi goodnes & þi trewe dede	
Ful euel is zolden þe þi mede	
Suche is tresoun of wommon	4425
Stronger in world is founden noon	
God amende hem þæt suche ben	
And zyue men grace hem to flen	
Now is Ioseph in prisoun stronge	fol. 26v col. 1
And lowe lip wip myche wronge	4430
And aftir lyked him ful wele	
For al was turned him to sele	
Soone was Ioseph holden dere	
Wip þe mayster iaylere	
Pourze þe myzte of goddes grace	4435
Ouer alle þe prisouns pat þer wase	
Alle þat in prisoun were in bonde	
Ioseph had hem vndir honde	
He ferde wip so mychel þrifte	
Pat al was done as he wolde shifte	4440
Pus con god helpe mon in nede	
þo þæt wol hym loue and drede	
Whil Ioseph þus ferde þere	
Tweye men of þe kyngis were	
To prisoun sende for her mysdede	4445
What hit was I con not rede	
þe spensere and þe botilere boþe	

-
- 4418 for] *om* B. take] bytake L. done] in *preson* done B.
4419 kingis] þe *kyngis* LB. for] *om* B.
4420 Wipouten] *Boute* B. bye] *dye* B.
4421 þe] *so* B.
4422 quytte] þe *quit* T; he *quyt* L. þi] þe L.
4423 goodnes] *trewnes* B. trewe] *gode* B.
4424 zolden] *quit* B.
4426 Stronger... *founden*] In all þis worlde ys *stronger* B.
4428 men] *hem* B. hem] *swich* B. flen] *slen* B.
4431 aftir] *after* yt L.
4432 was] þæt B. him] in L. sele] *zele* L.
4438 hem] *om* L.
4441 in] *at* L.
4443 Ioseph þus] *Iosophus* B.
4444 were] þer *wer* L.
4445 her] *their* L; *hys* B.
4447 spensere] *bakar* L. botilere] *panter* B.

Þe kyng wiþ hem was ful wroþe
 But þe mayster iaylere
 Toke hem Ioseph vnto fere 4450
 Whenne Ioseph say hem swiþe
 Hem to counfort he was bliþe
 But as þei lay in þat prisoun
 A nyzte þei mette a visioun
 Of a sweuene þei hadde sene 4455
 Eiper gan to oþere mene
 Ioseph say her droupynge chere
 And asked why þei mournyng were
 Þe botillere for boþe vnswerde
 Sir he seide we are aferde 4460
 For two sweuenes we say in sizt
 In oure slepe þis ilke nyzte
 What were þo for þi lewete
 Pyn owne sweuene firste telle me
 Me þouzte I say a wyn tre 4465
 And a bouze wiþ braunches þre
 On þis tre on vche bowze
 Heng grapes þicke ynowze
 Of þo grapis þat þer hong fol. 26v col. 2
 In a coupe me þouzte I wrong 4470
 Þe kyng was at his mete faste
 And in his hond þe coupe I þrayste
 Ioseph seide wiþ myzte of heuene
 I shal arede wel þi sweuene
 Or hit be þis þridde day 4475

-
- 4448 was] were B.
 4450 Ioseph... fere] vnto Ioseph þere B. vnto] hym to L.
 4451 Whenne] When þat B.
 4454 A] At L.
 4455 þei] þat þey B.
 4456 mene] nevene L.
 4457 her] their L. droupynge] dropanyng T.
 4458 asked] askyd hem B. mournyng] drowpyng L.
 4460 Sir... seide] And seid sir L. are] ben B.
 4461 sweuenes] dremys B.
 4464 firste] om B. me] þou me LB.
 4465 Me] My L. wyn]vyne L.
 4467 bowze] a bowgh LB.
 4469 þo] þe B. þat] þer T.
 4470 me]my L.
 4472 And] om B.
 4473 wiþ] þorough B.
 4474 arede] rede B.
 4475 bis] þe B.

Of prisoun shal þou be take away
 And ben aquyt bifore iustise
 And put azeyn in þi seruise
 Whenne þou in wele art wiþ þe kyng
 For goddis loue on me haue menyng 4480
 Pat I may by helpe of þe
 Of þis prisoun delyuered be
 Firste solde was I fro my þede
 And now prisoned sackeles of dede
 Þe spensere seide me þouzte I bere 4485
 A leep as I was wonte do ere
 Wiþ breed I bar hit on my hede
 Me þouzte rauenes hit me reuede
 A myche rauen my basket hent
 Aboute my hede hit al to rent 4490
 Ioseph sei[d] hit beþ not longe
 Or þat þou on galwes honge
 Hit shal wiþynne þre dayes be
 Shal no raunsoun go for þe
 Rihte as Ioseph seide biforn 4495
 He was honged þe þridde morn
 Þe botillere scaped þe same day
 And Ioseph stille in prisoun lay
 Wiþ myche kare and also wo
 Longe he was forzeten so 4500
 Wildenes of welþe of þis botillere
 Forzat Ioseph his dreme redere
 For man þat waleweþ al in zeles
 And for þat ioye noon angur feles

-
- 4476 shal þou] schaltow B.
 4478 in] to B.
 4480 on... haue] haue on me B.
 4481 by] be þe B.
 4482 Of þis] Oute of B.
 4483 solde... I] was I solde B. þede] stede L; ched B.
 4485 spensere] bakar L; þantyr B.
 4486 do] to do B.
 4488 reuede] berewyd B.
 4489 my... hent] in me behent B.
 4490 hit]my baskett B.
 4491 seid] seiþ H. beþ not] shalle not be L.
 4492 Or... þou] But þou shalt L.
 4493 Hit] And yt L. þre] þis þre B.
 4499 also] sum dele L; mochell B.
 4501 Wildenes] Welding B. þis] þe B.
 4503 waleweþ] walkyþ L; weldyth B. zeles] welys B.
 4504 noon] no B.

pouze he haue frend þat is in wo 4505
 Oft he is forzetē soo
 zore was seid & zitt so beþ
 Herte forzetēþ þat yze not seeþ
 But I dar saye god woot euer fol. 27r col. 1
 Whoso trewely dooþ forzetēþ he neuer 4510
 Ioseph lay in þat longyng
 Til þat pharao þe kyng
 Say in sleep a sweuene on nyzt
 He comaundide to him brynge riȝt
 Clerk knyzt erle & baroun 4515
 To telle to hym his visiou
 To wite if any man were
 Coude telle what ende hit bere
 But þer was noon of hem alle
 Coude say what shulde bifalle 4520
 þenne bigan þe botillere speke
 Of Ioseph in prisoun steke
 To þe kyng he seide þan
 Sir he seide I knowe a man
 þat if he were brouzte in place 4525
 I vndirstonde he haþ þat grace
 Of þi dreem wiþouten abyde
 He shal þe telle þat wol bityde
 Sir whenne ze were wiþ me wrooþe
 & wiþ þe maystir spensere boþe 4530
 In prisoun were we done in bonde
 þerynne a iewes childe we fonde
 Eyþer of vs a dreem we sawe
 And he bad vs to hym hem shawe

- 4505 þouze] zef B. in] *om* B.
 4507 zore] Euyr B.
 4508 not] *ne* LB.
 4510 Whoso] Who B. forzetēþ he] he forzete B. he] *om* L.
 4513 Say... on] A sweuyn se in slepe a B.
 4514 comaundide] comaunde B. him] *om* B. riȝt] lyght B.
 4515 Clerk... erle] Clerkys knyghtys B.
 4517 any man]þere any B.
 4518 telle] wite to B.
 4519 hem] *om* B.
 4520 say] wite B. shulde] it schuld B.
 4521 þenne] Tho L.
 4522 in] that in L. prisoun] þe þreson B.
 4527 abyde] byde B.
 4528 þat wol] what schall B.
 4530 maystir spensere] panter B. spensere] botelar L.
 4533 we] *om* B.
 4534 hem]yt L.

And we bigan al to telle 4535
 He tolde vs al þat aftir felle
 Go to þe prisoun seide þe kyng
 And do hym swiþe to me bryng
 Pat cloþing on him newe be done
 And þat he come bifore me soone 4540
 Pe botillere to þe prisoun went
 Soone þerof ioseph he hent
 And dide on him newe cloþing
 And brouzte him siþen bifore þe kyng
 On Ioseph hit was wel sene 4545
 Pat he had longe in prisoun bene
 Lene he was & won in face
 As he þat longe was fro solace
 Pe baronage wondir þouzt fol. 27r col. 2
 Pat he to kyngis counsel was brouzt 4550
 Pe kyng called ioseph nerre
 And seide I haue souzt nere & ferre
 To fynde a mon my dreame to rede
 But hiderto myzt I not spede
 Coudes þou telle me what hit wore 4555
 My grace I graunte þe euermoore
 Sir he seide shewe hit þon
 And I shal rede hit as I con
 I am redy þi wille to do
 If god wole ȝyue me grace þerto 4560
 // Me þouzte þat þis ȝondur nyzt
 I coom in a medewe brigȝt
 Flouris & greses þerynne I fond
 And ky fourtene þerynne goond

-
- 4535 bigan al] gan hym L.
 4536 He] And he L. al] *om* L.
 4539 on... newe] newe on him TL; now on hym B.
 4542 þerof] oute B.
 4545 On] Of LB. sene] wene B.
 4546 had] *om* L. bene] had bene L.
 4547 in] of B.
 4548 he... was] long þæt he had ben B. þat] had L. was] be L.
 4550 kyngis] þe kyngg^s LB.
 4552 nere &] *om* L.
 4555 Coudes] Canst L. Coudes þou] Coudestou T; Canestow B.
 4556 euermoore] for euermore B.
 4559 þi wille] the while L.
 4560 me] *om* L.
 4561 ȝondur] other B.
 4562 in] into B.
 4563 greses] gres B.
 4564 ky] bestys B.

Of þe seuen me þouzte ferly 4565
 þei were faire and fatte ky
 Þe oþere seuene I zeode to se
 And als myche wondir þouzte me
 Her hyde was clongen to þe boon
 S[o] lene say I neuer noon 4570
 Hongry & lene boþe were þei
 þe[i] droof þe oþere seuene away
 In þat medewe so longe þei ware
 Þei hadde eten to þe erþe bare
 Penne me þouzte I folwede a sty 4575
 Into a felde and sawe me by
 Fourtene eres stonde of whete
 Summe of hem were wondir grete
 Ful of corn were þei set þo
 But þe toþer were not so 4580
 Þei were clongen dryze & tome
 Of þis Ioseph saye me þi dome
 zyue me her of good counsaile
 And I shal þe neuer faile
 Good offis shal þou haue in plas 4585
 And be forzyuen al þi trespass
 Penne seide Ioseph leue sir kyng
 God haþ þe shewed fair warnyng
 perfore owe þou bi riȝt fol. 27v col. 1
 To honoure him wiþ al þi myȝt 4590
 Siþ he bifore haþ warned þe
 Of þi woo saued to be
 For þourze þis ensaumple here
 Wite þer shal be seuen zere
 Of plente in þi kyngliche 4595
 Pat is þese seuen fatt beestis liche

- 4569 hyde... clongen] skin were closyd B.
 4570 So]S H.
 4572 þei] þe H.
 4575 folwede] went on L.
 4576 felde] þat feld L. and] I B. me by] þereby B.
 4577 stonde] I sawe B.
 4578 Summe] Sevyn B.
 4580 toþer] oþer sevyn B.
 4581 clongen dryze] drye clongyn B.
 4583 her of] now a B.
 4586 al] of B.
 4587 Ioseph] om L.
 4589 owe þou] þou owe B.
 4594 Wite] Whete L. *The h is inserted with a caret.* be] come B.
 4595 þi kyngliche] þat kyngdom ryche B.
 4596 þese] þe LB.

Des oþere seuen woful neet
 Bitokeneþ seuene ȝeer hongur greet
 Pat oþere ȝeeres shul be folwonde
 Pat neuer were siche bifore in londe 4600
 Suche defaute shal ben of breed
 Þe folk shal be for hongur deed
 Sir kyng þis is þi auysioun
 Loke þiself bi al resoun
 For boþe þi dremes ben as oon 4605
 Perfore I rede þou anoon
 Gete þe a good purueour
 Pat in þis nede may þe socour
 In vche lond men for to sett
 To geder vche fifte mett 4610
 Of þat tyme þat is plente
 Certis he seide so shal hit be
 Ioseph þou art mychel of prys
 And þerto boþe war and wys
 Noon I se is founde þe liche 4615
 Here in al my kyngriche
 Stiwarde þou shalt be & hyȝe iustise
 For wel I triste in þi seruyse
 Nay sir he seide take not to spit
 For firste wol I make me quyt 4620
 Of gilt of putifares wyf
 Do wey he seide þerof no stryf
 Sakles sire haue I dere bouȝt
 I woot þou tellest hit me for nouȝt
 Pis sakles shame sene hit is 4625
 God is wiþ þi werkis I wis

-
- 4597 þes] þis B.
 4598 seuene] oþer sewyn B. hongur] of hunger B.
 4599 þat] þe B.
 4600 þat... were] þer was neuer B. bifore... londe] beforhande B.
 4602 þe] þat B. shal] þat schall B.
 4603 auysioun] vision B.
 4606 þou] þe L; þat þow B.
 4607 Gete þe] þat þow gete B.
 4608 in... þe] may þe att þy nede B.
 4609 men] om B.
 4610 geder] gete L. fifte] fyfty L.
 4611 Of... þat] In þe toune þere B.
 4618 in] to B.
 4619 spit] quite B.
 4620 I am a presoner and endyte B.
 4621 gilt] þe gylt B.
 4623 sire... I] I have þat B. bouȝt] abouȝt TL.
 4624 hit me] me yt L.

Whenne þe baronage of egip
 Say him haue siche worship
 Wondir þei hadde how þat he
 To þe kyng was made priue
 For he was a man vnseene
 And hadde in greet myslikyng bene
 We wende he had be deed þing
 Nay god forbede seide þe kyng
 He was prisound wiþ false rede
 So haþ he lyued in mychel drede
 Pat is wel [s]ene in his visage
 Men han him done greet outrage
 Of my dremes now haþ he
 Tolde me what of hem wol be
 For I woot nowere his make
 I wol þat he here vndirtake
 Al þe worshiþe of my londe
 Pat I wol 3e vndirstonde
 And al be wrouzte bi his counsaile
 For al my londe hit shal availe
 Þe seuene craftis wel he kan
 He is a wondir wyse man
 Al his baronage him biforn
 To Ioseph han an oþþ sworn
 To him as her keper to tent
 And to done his comaundement
 Of his owne hond toke þe kyng
 And dude on iosephs his ryng
 Cloþing on him he lette falle
 Suche as himself was clad wiþ alle
 To ride and go wiþoute lettyng
 And knele bifore him as kyng

fol. 27v col. 2
4630

4635

4640

4645

4650

4655

- 4636 So] Wo B. in] with L.
 4637 sene] wene H. in] on B.
 4638 him done] done hym B.
 4639 now] me tolde B.
 4640 Tolde... wol] And sayde what þe menyng may B.
 4641 nowere his] þat he haþe no B.
 4642 I... þat] perfore I will B. here] om B.
 4644 3e] he B.
 4646 shal] may B.
 4647 wel] full well B.
 4650 an] her B.
 4651 as... keper] & to hys kepe B.
 4654 iosephs] iosephis hond LB. his] þe B.
 4656 him... clad] he was cloþyd B.
 4658 knele] knelyd B.

Penne seide þe kyng Ioseph lo	
Pou woost þat I am pharao	4660
Shal noon so bolde be in my londe	
Wipouten þe stire foot or honde	4662
His name þei chaungide for þat honoure	4665
And called him þe worldis saueoure	
þe kyng him made a wyf to take	
Higt assener a douȝti make	
Ioseph þouȝte on his mistere	
Made geder <i>him</i> seruauȝt & squyere	4670
To gete him wriȝtes in a stouȝde	fol. 28r col. 1
Where euer þei myȝte be founde	
Bernes he made in þat zere	
A þousande sett in stides sere	
And aftir he commaundide himselue	4675
Depe seleres for to delue	
And bi grace wip his witty dede	
Filled hem of wyenes whyte & rede	
Whenne þe folk þus sawe h[im] dele	
Wip wyn & corn flesshe & mele	4680
And filde þo bernes here & þore	4681
þe londis of egipt lesse & more	4684
þus ferde he þo seuene zeeris	4685
þat mo þen a þousande seleres	
Filde he wip wynes newe & fresshe	
And larderes wip salt flesshe	
Graungis gerneris filde he wip seed	
Moo þan I con wip tunge reed	4690

4662 or] no B.

4663-4 om in MSS CGHTLB.

4666 worldis] weryd B.

4671 a stouȝde] þat londe B.

4672 Where euer] Wheresoeuyr B.

4675 commaundide] comaund LB.

4677 wip] be B.

4678 of] with LB. wyenes] wyne B.

4679 folk] folde B. him] hem H.

4680 first &] om B.

4681 þo] the LB.

4682-3 om in MSS CGHTLB.

4684 þe... of] þoroughoute B.

4686 þat] om B.

4687 he] hid L; om B. wynes] wyne B.

4688 larderes] larderhous B.

4689 Graungis] Granges & B. filde] found L. he] om B.

4690 con... tunge] wip tonge con TLB.

In euery stide laft a wardeyn
 Penne went he to þe kyng azeyn
 For to reste him wiþ þe kyng
 Aftir his greet trauailyng
 Whenne þo seuen zeer were oute 4695
 Plowemen oueral þe londe aboute
 As þei were wont her seed dide sawe
 But al welþe bigon wiþdrawe
 Þe erþe clang for hete & drye
 And so þe wo bigon vp hie 4700
 For þat drouzt þat was so strong
 Corn ne gras on erþe noon sprong
 Þe beestis dyzed vp al bydene
 For þat hongur was so kene
 Þat bi þe firste zeer was goon 4705
 Vnneþe was þere beest laft oon
 Þe wrecched pore fonde no fode
 Þei were so fele beggyng þei zode
 Togider þei flocked in þat lond
 By hundrides & bi þousond 4710
 Þei souzte hem rootis as done swyn
 Sorwe hit was to se þat pyn
 Þe childre & þe men of elde fol. 28r col. 2
 For hongur lay dede in þe felde
 Bifore þe kyng þei coom wiþ cry 4715
 And seide lord þou haue mercy
 Of þi folke for hongur is deed
 Was neuer moore hede of breed
 Þouze men ouer al sowe feldis
 Of corn nouzt hit vp zeldis 4720

-
- 4691 laft] he lefft B.
 4692 went] left L.
 4695 þo] þe fyrst B.
 4697 dide] to B.
 4698 welþe] þe welþ B.
 4704 þat] þe B.
 4705 þat] And B.
 4706 beest] bestis L. oon] none B.
 4708 fele] sely L.
 4709 þat] þe B.
 4710 hundrides] hundred B.
 4711 as] so B. done] dope L.; don þe B.
 4712 þat] þe B.
 4716 þou] om B.
 4717 Of] For B. folke] folde B.
 4718 Was] Was þer B.
 4719 þouze] Thy L.; zef B.
 4720 hit] om B.

- Þe qualme haþ beestis ouergoon
 But if sum bote be þe on
 Þe folke shul dyge alle bidene
 Wiþ qualme þis hongur is so kene
 // Þe kyng say þis & wepte soore 4725
 How mænnes bodyes bolned wore
 Wite we wel in þat tyde
 Hadde he in his herte no pryde
 Lordyngis he seide wel wite ge
 Ioseph my stiwarde fedep me 4730
 For derworþely is he þertille
 He is al lord þat is skille
 But gooþ & falleþ him to fote
 And pray hym to do 3ow boote
 Pat he 3yue 3ow of his corn 4735
 Or ge for hongur be forlorn
 To Ioseph went þei cryinge þon
 Rewe on vs þou blisful mon
 And lene vs sumwhat of þi seed
 Was neuer eer so myche need 4740
 Sumwhat lene vs bi þi skep
 I shal 3ow lene seide Ioseph
 // Ioseph was ful of pite
 Lete þresshe soone in þat cuntre
 Whenne þe seed was al boun 4745
 He solde vchone his porcioun
 So þat þei mygte skilfully
 Þei & her meyne lyue þerby
 In bokis fynde we of a wyle
 Pat Ioseph dide þat was sotile 4750
 Þe chaf of corn he cast oþerwhyle
 Into a watir men calle nyle
 For þat watir þat ran þare fol. 28v col. 1

-
- 4722 if... on] it be fewe þer leuyth none B.
 4723 þe] Thy L.
 4725 say þis] sayde B.
 4726 mænnes] manys B. bolned] bollen B.
 4727 we] 3ow B.
 4729 wite] wote LB.
 4731 For] Full B.
 4732 al] a TB. þat] and þat B.
 4735 þat he] Pray hym B.
 4738 blisful] blyssyd B.
 4741-2 om in L.
 4743 was] that was L.
 4744 þat] þe B.
 4752 men calle] þat ys callyd B.

To iacobus hous hit hadde þe fare
 þis hongur þat I here of telle 4755
 In londis al aboute hit felle
 Men mist hit nowhere in no lond
 Seuen ȝeer hit was lastonde
 Penne Iacob & his sones wore
 Wiþ hongur in poynt to forfare 4760
 Sorweful þei were no selcouþ
 Nouȝte hadde þei putte in her mouþ
 Siluer þei hadde & golde rede
 But þei myȝte fynde to bye no brede
 For hongur soore þis childe dide grete 4765
 Iacob wiste not how hit to bete
 Ofte he helde vp his hende
 To god him for to helpe sende
 And þat he myȝte menskely dyȝe
 Ar he þat [h]ongur longe shulde dryȝe 4770
 But oure lord god of myȝt
 Hereþ monnes preyer in riȝt
 For þouȝe he preue his frend wiþ pyne
 perfore wol he not him tyne
 Whenne Iacob was moost in fray 4775
 God him counfortide þat al do may
 Soone aftir in a litel whyle
 Iacob ȝeode bi þe watir of nyle
 He say vpon þe watir gleem
 Chaf coom fletyng wiþ þe stream 4780
 Of þat siȝte wex he ful bliþe
 And to his sones tolde hit swyþe

-
- 4755 þis] His L; þe B.
 4756 londis al] all londys B.
 4757 mist] wist B. nowhere] neuer B.
 4760 Wiþ] For B. forfare] fare L; mysfare B.
 4761 no] & L; non B.
 4762 hadde þei] þat hadde B. putte] to put TLB.
 4764 fynde to] no where B.
 4765 þis] þese TL. childe] breþer B. dide] om LB.
 4767 hende] sond L.
 4768 To] þat B. him... to] for L; wolde hym B. sende] to fond L.
 4769 menskely] lightly L; sone B.
 4770 hungur] longur H.
 4771 of myȝt] almyght B.
 4773 þouȝe] ȝef B.
 4774 he] hym L.
 4776 counfortide] comfote B. do] om B.
 4781 þat] þe B. wex] was LB. ful] om B.
 4782 tolde] he tolde B.

Childer he seide 3e liste & lete	
I saw chaf on þe watir flete	
Wheþen hit comeþ I con not rede	4785
But down hit fleteþ ful good spede	
If hit be come fro fer lond	
Loke whiche of 3ow wol take on honde	
For vs alle to trauaille	
Herof is good we take counsail	4790
A3eyn þe fleem to fynde þe chaue	
Corne þer shul we fynde to haue	
// Ruben seide to his resoun	fol. 28v col. 2
Lo I am al redy boun	
Oure alþer nedis to take in place	4795
3yue me tresour & let me pace	
His broþer seide go we alle	
In goddes name & so we shalle	
Tresour ynou3e wiþ 3ow 3e take	
And I 3ow pray for goddes sake	4800
Whe3ne 3e founden han þat þing	
þat 3e make not long dwellyng	
But gob wisely in vncouþe lond	
God holde ouer 3ow his holy hond	
Pese breþer went fro canaan	4805
For þer was iacob wonyng þan	
Her 3ongist broþer þei left at hame	
Beniamyn was his name	
þei hyed hem vpon her weye	
Soone to egipte comen þeye	4810
Whenne þe[i] saye of corn plente	
Gladder men myzte noone be	

-
- 4783 seide] *om* L.
4784 saw] *shaw* L.
4785 Wheþen] *When* L.; *Fro whens* B. I con] *con* I TLB.
4786 fleteþ] *comeþ* B.
4788 on] *in* L.
4789 For vs] *Of 3ow* B.
4790 we] *to* B.
4792 þer] *we* L. *we]* *ther* L.
4794 al] *om* B.
4795 nedis] *nede* B.
4797 broþer] *brethryn* LB.
4798 &] *om* B.
4800 3ow pray] *pray 3ow* B.
4803 wisely] *willyngly* L.
4806 wonyng] *duellyng* B.
4809 hyed] *sped* B. *her]* *þe* B.
4811 þei] *þe* H. *of]* *þe* B.

Breed to selle þei fonde & bouȝt	
And to Ioseph soone þei souȝt	
Men hem tauȝte whiche was he	4815
Doun þei kneled on her kne	
Couþe þei of hym no knowleche take	
And vncouþely to hem he spake	
Childer he seide wheþen are ȝee	
Sir þei seide of a cuntre	4820
Perynne is mony a nedy man	4822
Þe lond men calleþ canaan	4821
Þenne seide Ioseph ful vncouþelye	
What are ȝe comen þis lond to spye	
Nay þei seide lord vs forbede	4825
But we are comen for greet nede	
For bittur hongur þat is bifalle	
Oon mannes childer are we alle	
Pere is hongur in oure kyngryche	
Was þer neuer noon hit lyche	4830
Þe folk dyȝeþ vp al bydene	
Suche hongur was neuer er sene	
Perfore haue we hider souȝt	fol. 29r col. 1
A party of money wiþ vs brouȝt	
Redy pens haue we to telle	4835
If we may fynde corn to selle	
Perfore we prey þe lord hede	
Þat þou vs helpe in þis nede	
Of þi michel plente here	
To selle vs be hit neuer so dere	4840
Haue ȝe lorde no mystrowyng	
Þat we shulde come for oþere þing	
// I shal ȝow selle but telleþ me	
What maner man ȝoure fadir is he	

4813 to... &] þay fonde & sum þey B. bouȝt] broght L.

4816 her] their L.

4817 of... knowleche] no knowlege of hym B.

4819 wheþen] whens LB.

4821-2 are reversed in MSS GHTLB.

4821 calleþ] callid L.

4823 þenne... Ioseph] Ioseph sayde B.

4825 lord] god B.

4827 þat] om B.

4829 þere] For þere B.

4831 vp] om B.

4832 er] arst B.

4837 þe] þi TLB.

4842 shulde] shulle L; om B.

4843 selle] yt selle L.

4844 man] of man L. is he] be B.

Sir iacob is oure fadir nome	4845
An olde man we lefte at home	
Elleuen breþer are we lyuonde	
Oon at home & ten in þis londe	
What he seide is he þe leest	
Sir beniamyn het þe zongest	4850
Whenne he bihelde hem on rowe	
Wel vchone he coupe hem knowe	
His fadir care þouzte he on þore	
And þerfore he syked ful sore	
For siluer he took & zaf hem corn	4855
And to her In dude hit be born	
He lete wayte at a pryue tyde	
And dide his siluer coupe to hyde	
In a sekke bysyde her corn	
And bad hem byde to mete þæt morn	4860
Whenne þei had eten & were bouu	
For to wende hoom out of touu	
Ioseph bigan to sermouu go	
And þus shewed hem his resouu þo	
// Gode men he seide ze shul fare	4865
But of oure kyng I warne zow zare	
I am not kyng ouer þis londe	
Vche man shal vndirstonde	
Oure kyng hett pharao	
And al his wille con make be do	4870
Ouer al I drad and also ryche	
Nas neuer eer mon him lyche	
Of him I telle zow witturly	fol. 29r col. 2
Of þeof wole he haue no mercy	

-
- 4845 Sir] *om* L.
4848 &] *om* B.
4852 coupe] *coude* T; *did* L.
4853 þouzte he] he þought B. þore] *are* B.
4854 ful] *om* B.
4855 For] *Ther* L.
4857 lete] *did* B.
4858 his] *a* B.
4859 bysyde] *among* L. her] *þe* B.
4860 to] *at* L. þæt] *at* B.
4862 For] *om* B. touu] *þe touu* B.
4863 to] *om* B.
4866 But of] *Vnto* L. oure] *zour* B. zare] *þar* B.
4867 ouer] *of* B.
4870 al] *by* L. con... be] *I must* L; *I con make* B.
4871 I] *he is* L; *is* B.
4872 Nas] *Was* TB. eer mon] *man non* B.
4874 þeof] *theris* L. wole... haue] *hath* he L.

- Whoso is taken wiþ stole þinge 4875
 He wole hym do soone to hyngre
 I say not þis but þat 3e
 Seme trewe men to be
 God graunte 3ow wel to founde
 And bryngre 3ow hool hoome & sounde 4880
 3oure fadir to se hool & fere
 God 3ou graunte lorde dere
 God 3ow for3elde seide þay
 To alle 3oure gode & haueþ good day
 // Whenne þei alle were forþ goon 4885
 Ioseph seruauantis called anon
 Childre he seide we serue þe kyng
 We misse sumwhat of his þing
 If he wite he wol be wrooþ
 God hit forbede þat were vs loop 4890
 3ondir be þeues we trowe wende
 And he a þeof hem hider sende
 Folweþ hem & ransake her ware
 Or þei forþer fro vs fare
 If in her seckis be ouzt founde 4895
 Loke þei alle be take & bounde 4896
 // Pe sergeauantis þenne breme as boore 4899
 Ran & ouertook hem þore 4900
 Peues þei seide 3e shul abyde
 Wende 3e þe kyngis tresour to hyde
 He þat 3ow haþ done socour
 Stolen 3e haue of his tresour
 In euel tyme dide 3e þis d[e]de 4905
 For siche þerof wol be 3oure mede

-
- 4876 do] done B.
 4877 þis] þus L. þat] not L.
 4880 hool hoome] hoom hoole TB.
 4884 To... 3oure] And save 3ow B. &] *om* L.
 4885 alle were] wer all B. were forþ] forþ were TL.
 4886 seruauantis] his *seruauantis* LB.
 4889 wite] wist B. wol] wolde B.
 4891 we] I L. trowe] trow ye L; trow B.
 4892 he] ye fynde L. hem]hym L.
 4895 be ouzt] oght be B.
 4897-8 *om in* CGHTLB.
 4899 þe] *om* B. þenne... boore] anon went therefore L.
 4900 Ran... hem] They gon ouyrtake them L. þore] 3ore B.
 4901 þei] he B.
 4902 Wende] Wene LB.
 4903 3ow haþ] hath you L.
 4905 dede] dide H.
 4906 siche þerof] which þerfore B.

- // Certis þei seide leue lordyngis
 Hauē we not stolen þe kyngis þingis
 We are trewe men and lele
 Were we neuer wont to stele 4910
 We haue wiþ vs trussed nouȝt
 But þing þat we trewely bouȝt
 And so is oure trewe geten þing
 For goddes loue do vs no lettynȝ
 Vpon her sakes leide þei hond 4915 fol. 29v col. 1
 Þe coupe þei souȝte & soone fond
 Traitours þei seide now is sene
 Wheþer ȝe be foule or clene
 Anoon were þei bounden harde
 And brouȝte bifore þe stiuarde 4920
 And prisounde to þe þridde morn
 Þat moo folke myȝte þei come biforn
 Þat while Ioseph sent þen
 To kepe her harneys of his men
 // Þe þridde morn comaundide he 4925
 A gederynge of þe londe to be
 Forþ were brouȝte þo breþer ten
 Were þer neuer soryere men
 Þei fel doun at Ioseph fette
 And mercy souȝte wiþ reuful grete 4930
 Þe folke asked what þei shulde be
 Þeofes quod Ioseph of a cuntre
 Þat is hennēs fer as þei me tolde
 So is sene on her dedes bolde
 Whil I solde hem of my sede 4935

-
- 4907 lordyngis] lordyng B.
 4908 not] none B. þe... þingis] þing B.
 4909 lele] sele L.
 4912 trewely] haue truly B.
 4913 trewe]tewe T.
 4915 leide þei] þey leyde her B.
 4916 fond] þey fonde B.
 4917 is] yt ys B.
 4918 ȝe] þat ȝe B.
 4920 bifore] tofore B. stiuarde] high styward B.
 4922 moo] no B. þei] hem B.
 4923 þat] The L; þer B. while] whyles B.
 4924 her] their L. of] by L.
 4926 to] schuld B.
 4927 þo] þe TB; their L.
 4928 þer] they L.B. soryere] so sory B.
 4930 souȝte] cryed B.
 4933 hennēs fer] fer hens B.
 4934 is] it is B. on] be B.

- My coupe þei stale away to lede
 Sergeautis I sent soone on honde
 And in her gere my coupe þei fonde
 I serued hem & warned nouȝt
 Of al þat þei me bisouȝt 4940
 Mete & drynke I ȝaf hem boþe
 And bad hem kepe hem ay fro loþe
 Siþen I preyed god al weldonde
 Lede hem sauely to her londe
 Here vpon þei stale my þing 4945
 If ȝe ȝyue dome men shul hem hyng
 // Þonne spak ruben þe eldest broþer
 Stille menyng to þat oþer
 Now is comen oure aller sake
 Into woo synne and wrake 4950
 I seide ȝow so þis oþer ȝere
 ȝe wolde not my resoun here
 As of Ioseph oure broþer lele
 Wiþ wrong ȝe solde him for catele
 ȝe solde hym out of myn assent 4955 fol. 29v col. 2
 Þat fynde we nowe here present
 Done ȝe haue þis synne in ȝow
 ȝoure repentaunce late comeþ now
 Furþer may we not stere
 Her wille mut we suffere here 4960
 Helpe lord þat al haþ wrouȝt
 In oþer helpe me triste I nouȝt
 He mened him þus wiþ mournyng chere
 And wende Ioseph myȝt hit not here
 Allas þei seide þat euer we ware 4965

-
- 4937 Sergeautis] Seruantys B. sent] sende T.
 4938 my] þe L. my... þei] sone þey it B. þei] was L.
 4939 I] om B.
 4940 me] had me B.
 4942 ay] euer B.
 4946 If] ȝefe B. ȝyue] þe B. shul] sayde B.
 4948 Stille menyng] Full styl] mornyng B. þat] þese T; all þe B.
 4952 ȝe] And ȝe B. wolde] nold L.
 4955 out of] withoute B.
 4956 we] ȝe B. here] in B.
 4957 in ȝow] now B.
 4959 Furþer] For hens B.
 4960 Her... we] Nedys mvst vs B.
 4961 Helpe] Help now B.
 4962 me] ne LB.
 4963 mened] mornyd B.
 4964 myȝt hit] it myght B.

Born if we shul þus forfare
 // Ioseph roos vp fro his stede
 To galewe þei wende he wolde hem lede
 Ioseph herde her mournyng soore
 And left hem as nouȝt ne wore 4970
 His wille was but to make hem gast
 And aftir rewe on hem at þe last
 Whenne he say her mournyng moone
 To þe court he spak anoone
 Listeneþ alle þat hider beþ come 4975
 Ar ȝe ȝyue here any dome
 A word he seide sooþ may falle
 Al þouȝe þei be þeues alle
 Whenne þei were breþer alle at home
 Pei menged me þe ȝongist nome 4980
 I wol do to hem þat grace
 Pat þei þe ȝongist brynge in place
 Pat þei lafte at her faderes In
 Whiche is called beniamyn
 Þe whyle wole I haue oon of ten 4985
 Pat þei ȝyue to name ruben
 To dwelle in hostage here wiþ me
 Til þat þe ȝongest comen be
 Þis terme is fourty dayes sett
 Pat þei þis commaundement not lett 4990
 But þei me þenne my couenaunt bringe
 Elles her hostage shal I hynge
 And if þei couenaunt holde I wis
 I shal forȝyue hem al þis mys 4994
 And þus wol I hem preue now 4995

-
- 4966 shul þus] þus schull B.
 4967 his] þis B.
 4971 but to] not bot B.
 4972 þe] om LB.
 4973 say] om B.
 4976 here] om B.
 4978 þouȝe] ȝef þat B.
 4980 menged... nome] neuenyd a ȝonger son B.
 4981 to] om B. wol] wolde TL.
 4982 þe] þat B.
 4984 Whiche] þe which B.
 4985 þe] þer B. ten] þe ten LB.
 4986 þat... name] Which that is callyd L; þe which þat þey call B.
 4989 þis] The L. is] shalle LB. sett] by sette LB.
 4991 þei me] ȝef þay B. couenaunt] comaundment L; comenant B.
 4992 shal] wyll L.
 4993 couenaunt] conaunt B.
 4995-5318 missing from H (2 leaves). Printed here from T.

Sir þei seide god ʒelde ʒow	
For if þæt we haue lif þerto	fol. 32r col. 1
ʒoure commaundement shul we do	
Her leue þei toke & were bliþe	
And hyʒed in her weye swiþe	5000
Oure lord lad hem in her fare	
Pei coom to her fadir ʒare	
Pei him cussed swiþe soone	
And dude her sakes to be vndone	
Say me quad Iacob how is þis	5005
þæt of my childre oon I mis	
He is in egipte allas why	
For þere vs toke þe heʒe baily	
To skape wiþ gile were we fayn	
What hope ʒe shal he be slayn	5010
Nay þei seide god hit shilde	
Him shal delyuer ʒoure ʒongest childe	
How shal beniamin com þare	
Sir elles þei wol Ruben forfare	
ʒoure eldest son to hede or honge	5015
Haue ʒe terme he seide how longe	
Fourty dayes we drede hit sare	
ʒe most haste ʒou on ʒoure fare	
Hadde þei soiourned but a stownde	
Iacob seide tyme is to founde	5020
Fetteþ me home ruben blyue	
O[r] elles holde ʒe not my lyue	
Ledeþ wiþ ʒou beniamyn	
God graunte ʒow grace þider to wyn	
// Lord myʒtful kyng he seide	5025
þæt paradis to mon purueide	

-
- 4997 For] And B.
 4998 we] be L.
 5000 hyʒed] sped B. in] hem L; hem in B.
 5001 lad] had L.
 5002 þei coom] þan com þay B.
 5008 þere] theve L; þere ys & B.
 5009 gile] lyffe B.
 5010 hope] trow B.
 5014 þei wol] wyll they L.
 5015 to] om B. or] ar B.
 5016 terme] day B. how] so L.
 5018 ʒe] ʒow B.
 5021 Fetteþ] Fech B.
 5022 Or] O T.
 5023 Ledep] Lede ʒe B.
 5026 mon] men B.

And adam tauzte þere to abyde
 With eue þat wrougte was of his syde
 Fro flood þou sauedest noe here
 And Abraham temptidest to þe dere 5030
 Of his o son offryng to make
 And he hit grauntid for þi sake
 Þat was my fadir Isaac
 Til þe aungel for him spak
 And sauedest me my broþer fro 5035
 Esau þat wolde me lord slo
 Saue my childre hool to me fol. 32r col. 2
 And haue of Iosephes soule pite
 // þese childre toke wiþ hem to spende
 And redied hem forþ to wende 5040
 So longe þei went in her wey
 Into egipte soone coom þey
 þei souzte & soone þe stiwarde fond
 At a gerner him stondond
 Pere he lyuerey made of corn 5045
 þei grette him alle on kne biforn
 Whenne [Ioseph] gan his breþeren se
 Muchel ioye in herte hadde he
 Ruben þat for him was nomen
 Had muchel ioye whenne he was comen 5050
 Muchel ioye was Ioseph wiþinne 5052
 He bihelde þenne beniamynne 5051
 For whenne þe ton þe toþer seze

-
- 5027 tauzte] broght B.
 5028 þat] om B. was] þer B.
 5029 flood] þe flode B. sauedest] sauest B.
 5030 temptidest] temptist LB.
 5031 o] owne B.
 5032 þi]hys B.
 5034 for]to B.
 5035 sauedest me]sauyd my lyfe B.
 5036 lord]a B.
 5037 Saue] So saue B.
 5039 childre] folke B. wiþ] om B. to]for to B.
 5040 redied]sped B. forþ]in her wey B.
 5042 soone coom]come ar B.
 5043 fond] fode B.
 5044 a]þe B. him]om B.
 5045 he]om L; þey B. lyuerey]delyueraunce B.
 5046 þei grette]And fell B.
 5047 Ioseph]om T.
 5051-2 reversed in MSS GHTLB.
 5051 þenne] om B.
 5052 Muchel]Was L.
 5053 For]And B.

No lenger myzte þei nouþer dreȝe
 But bent hem in armes þore 5055
 And cussed sixty siþe & more
 Ioseph wepte ful tenderly
 And siþ on benche set *him him* by
 How fareþ he seide oure fadir fre
 Mi fadir sir fareþ wel seide he 5060
 Knowyng of zoures haue I noon
 Mafay broþer and al is oon
 Knowes þou not me he seide nay
 I sawe zou neuer bifore þis day
 We are not sibbe sir seide he 5065
 zus he seide I telle to þe
 Furst wolde þei ha slayn me þes ten
 Siþ me þei solden to vncouþe men
 Al was for I tolde a dreme
 þat now is comen to good teme 5070
 I hatt Ioseph zoure broþer am I
 þei fel in swoun & cryed mercy
 þo þei wende wiþouten wene
 To haue ben honged al bidene
 But Ioseph counfortid her chere 5075
 And wepyng seide breþeren dere
 zoure gult I haue forȝyuen zou
 Forȝyue me myn I preye zou now
 Forȝyue me þat I dud zou take
 Into bondes wiþouten sake 5080
 Pe coupe into zoure secke put I
 And pursewed zou dispitously

fol. 32v col. 1

-
- 5054 nouþer]lengger L.
 5055 hem]hym L. þore]zore B.
 5056 siþe]tymys B.
 5057 wepte]went B.
 5058 *him him* by]hym truly L; hem B.
 5059 oure]my L.
 5060 sir]om L. seide]ser seid L.
 5061 zoures]zow B.
 5062 Mafay]My fayre B.
 5063 Knowes þou]Knowestow B.
 5064 zou]þe B. bifore] or B.
 5066 to]om B.
 5067 ha... me]me haue slawe B. þes]þis LB.
 5068 me þei] þey me B. vncouþe]straunge B.
 5074 To... ben] For to be B.
 5077 zou]you yow L.
 5081 þe] Oure B.
 5082 dispitously]spytusly B.

And shamed 3ou *in mennes* sigt
 I am aknowe I dud vnri3t
 Mi wrapp̃e is clene fro me goon 5085
 To me I pr̃eye 3ou 3e haue noon
 B[ut] hy3e 3ou swi3e hoom to go
 I wol algate hit be so
 Makeþ 3oure gere redy to drift
 3oure sakes shal I fille of 3ift 5090
 To fette my fadir shul 3e founde
 Seiþ *him* I am hool & sounde
 For 3itt haue we to com & bide
 Fyue 3eer of þis hongry tide
 þat make shal mony mon & wyf 5095
 Ar þei be done lese her lyf
 Beþ not ferde but makeþ good chere
 For 3oure hele god sende me here
 Not 3oure reede but goddes sonde
 Was I sende into þis londe 5100
 For pharao kyng haþ made me
 Lord of al þis londe so fre
 // Sir gladly at 3oure bidding
 Shal hit be to vs a *commaundyng*
 Als soone as we may be purueide 5105
 We wol do as 3e haue seide
 Oure misdede we repente ay
 For3yue vs lord we 3ou pray
 Siþ god wolde suche caas shulde falle
 He seide I haue for3yuen 3ou alle 5110
 To 3oure fadir now hi3e 3e
 And telle *him* þat 3e sounde be

-
- 5083 *mennes*|manys B.
 5084 *aknowe*|beknow B.
 5087 *But*|Bi T.
 5088 *hit*|þat it B.
 5089 *gere*|3ere B.
 5091 *fette*|fech B. *shul 3e*|3e schull B.
 5092 *I*|þat I B.
 5095 *make shal*|schall make B.
 5096 *lese*|to les B.
 5097 *ferde*|aferde B.
 5101 *kyng*|þe kyng B.
 5102 *so fre*|and fe L; *to be* B.
 5104 *hit... a*|we do 3our B.
 5108 *we*|I B.
 5109 *wolde*|will B. *shulde falle*|befalle B.
 5110 *have for3yuen*|will for3efe B.
 5111 *3oure*|oure B. *now*|ye L; *sonde* B.
 5112 *And*|om L. *be*|me se L.

He makeþ deol for zoure sake
 Pis tiþing shal his sorwe slake
 We shul þei seide make no dwelling 5115
 Til þat we him to zou bring
 Takeþ ruben hoome wiþ zou fol. 32v col. 2
 And leueþ me beniamyn now
 He clad him wiþ pal of affrik here
 And siþen ȝaf hem ȝiftis riche & dere 5120
 He cussed hem alle in token of sauȝt
 And siþen to god hem bitauȝt
 Þenne ȝede he hoome to his In
 Wiþ his ȝonge broþer beniamin
 He dud on him pal cloþing 5125
 And on his hond sett riche ring
 Þese breþer ȝode forþ her way
 To her fadir soone coom þay
 Siluer & golde þei wiþ hem ledde
 And cloþing als for backe & bedde 5130
 Forȝeten haue þei al þat care
 Þat Ioseph had done hem þare
 Hoome þei coom not prisoners liche
 But as þei were knyȝtis riche
 Clad þei were wiþ riche wede 5135
 Her camails charged alle wiþ sede
 Her fadir lay vnhol in bedde
 He miȝte not sture of þat stedde
 To him coom a messangere

-
- 5113 deol]sorow B.
 5114 his... slake] hym ioyfull make B.
 5117 zou]zou so dere B.
 5118 om in B. me]with me L.
 5119 him] hem B. of... here]dere L. of] & B.
 5120 And] om B. siþen]om L. hem] hym L. riche... dere] that riche wer L.
 5121 sauȝt]pees L.
 5122 hem]he hem B. bitauȝt]byches L.
 5123 ȝede]went B.
 5124 ȝonge] om B.
 5125 pal]fayr B.
 5126 riche]a B.
 5127 þese breþer] This broþir L.
 5129 þei... hem] with hem þay B.
 5130 cloþing... for]also cloþis to B.
 5132 done hem] hem done B.
 5133 not]not as B.
 5135 wiþ]in B.
 5136 alle wiþ] with rich B.
 5137 vnhol]syk B.
 5138 of]fro L. þat]þe B.

And tolde *him* soþely in his ere 5140
 Sir he seide here good tīþinge
 Þi sones are knyȝtis here comyngē
 Þou lyst he seide bi god so dere
 Ar þei no knyȝtis ny knyȝtis fere
 Sir bi þe feiþ I owe to ȝow 5145
 þei are knyȝtis as I trow
 For þei are clad in riche pal
 And riche ȝiftis ȝyuen ouer al
 Siluer & golde þei haue plente
 Seistou soþ he seide sir ȝe 5150
 If þou trowe not my tale
 Rise vp & se þiseluen shale
 I may not rise he seide for lame
 Wiþ þæt word þei coom alle hame
 In at þe dor vpon a route 5155
 Heilsynge her fadir for to loute
 Sir þei seide tīþingis here fol. 33r col. 1
 Fro þi tweyne sones dere
 Oon fro beniamyn oure broþer
 And fro Ioseph is þe toþer 5160
 Whenne iacob in bed þæt lay
 Herde Ioseph named þæt day
 Anoon his herte bigon to liȝt
 And in his bed sat he vprīȝt
 His heed was al bare for elde 5165
 Vpon his sones he þenne bihelde
 And say hem clad in riche pal
 Seiþ me he seide now ȝe shal
 What makeþ ȝou to mene now
 Of my son Ioseph bitwixe ȝow 5170
 Pritty ȝeer hit is agone

- 5140 soþely]softly L.
 5144 Ar]Be B. ny... fere] no squyer B.
 5150 Seistou]Seist þou L. sir]om LB.
 5154 alle hame] attane L.
 5155 vpon]on B.
 5157 tīþingis]tyþing B.
 5159 fro]ys B.
 5161 in... þæt]þat in B.
 5162 named]neuyn in B.
 5164 sat he]he sat B.
 5166 þenne]om L.
 5167 hem]þen L.
 5168 now... shal] how is þis full B.
 5169 mene]neme L.; meve B.
 5170 my... bitwixe] Ioseph betwene B.

Siþ he of beestis wilde was slone
 3e gabbe & also done greet synne
 Of him to me for to mynne
 Fadir þei seide mistrowe nouzt 5175
 þat we any gabbynge haue brouzt
 For ioseph hool & sounde lafte we
 Lorde he seide I wolde him se
 Certis þei seide þat may god 3yue
 I wolde he seide no lenger lyue 5180
 3e shul haue lif longer þen þider
 Haue 3e brouzte him wiþ 3ou hider
 Nay sir but 3e mot to him fare
 He haþ sent aftir þe his chare
 We shul 3ou make þerynne a bed 5185
 Into egipte 3e shul be led
 Po wex iacob swiþe fayn
 His body bigon to quyke a3ayn
 3yue me my cloþes þenne seide he
 Hastily þat we redy be 5190
 Childer he seide go we stronge
 Into egipte þinke me longe
 Israel wiþ þis vp leep
 þat myzte bifore stire no step
 Wiþouten helpe of any son 5195
 þat quake with vche a lymme was won 5196
 Iacob hized as he 3ong were 5199 fol. 33r col. 2
 þenne seide ruben fadir dere 5200
 I rede studfastliere þou go
 What art þou þat biddest so
 Ruben 3oure son & what þing
 Is of Ioseph wiþouten lesing

- 5172 of]with B. beestis wilde]wyld bestis LB.
 5174 mynne]nymme L.
 5179 god 3yue] not zet B.
 5183 but... mot] 3ow most B.
 5184 aftir þe] for 3ow B. þe]you L.
 5187 swiþe]wondyr B.
 5192 þinke me] me think B. me]we L.
 5194 myzte] om L. stire no]aneþe myzt L; styrt ne B.
 5195 helpe]the help L.
 5196 with]byfor L. a]om LB. was] & was B.
 5197-8 om HTLB.
 5199 Iacob]Israel B.
 5200 seide ruben] Ruben sayde B.
 5201 rede] rede the L. studfastliere þou] 3ow stedefastly or 3e B.
 5202 art þou]ertow B. biddest]sayest B.
 5203 &... þing]to telle tyþyng L.
 5204 Is]om L. lesing]lettyng B.

Of egipte sire þat riche londe 5205
 He is maistir al weldonde
 How so is þere noon oþer kyng
 ʒus sir but he tenteþ no þing
 Þe warde he haþ of þat kyngriche
 Pore & riche to deme I liche 5210
 He deleþ þe corn of þat cuntre
 Pis is þe soþe leue ʒe me

Israel mad oon offringe swiþe
 As þei were wont in þat siþe
 God coom to *him* in a visioun 5215
 And seide to Iacob his resoun
 Iacob he seide listen to me
 Wiþ þi fadir I was & I am wiþ þe 5218
 Wende to egipte among þat lede 5220
 For I myself shal þe þere fede 5221
 And þere forsoþe shal þou d[ie] 5223
 Ioseph þi sone shal louke þin eʒe
 Þenne was Iacob redy ʒare 5225
 Wiþ his meyne redy to fare
 His sones alle & her flitting
 Wyf & childe & oþere þing
 In weynes were þei put to lede
 Þat Ioseph sent hem ful of sede 5230
 His meyne þat him folewed þider
 Whenne þei were gedered alle togider
 Six & sixti somme on lyues

-
- 5206 al]and all B.
 5208 no]to no B.
 5210 I]in B.
 5213 swiþe]bliþe B.
 5214 siþe]kiþe B.
 5215 a]om B. visioun] vecyon L.
 5216 to]om B.
 5218 &}om B. I am]so L.
 5219 om TLB.
 5220 among]into B.
 5221 For]And B.
 5222 om TLB.
 5223 die]dreʒe T.
 5224 þin eʒe]þy nye B.
 5225 þenne was]When B. redy ʒare] was redy þare B.
 5226 redy]for LB.
 5227 & her]were L.
 5228 first &} om L.
 5231 him] hem L.
 5233 Six... sixti]Sixty & sex B.

pei were wiþouten sones wyues
 And Ioseph hadde sones twyn 5235
 Manassen and effraym
 Po in egipte his wif *him* bare
 Whiche þe kyng had geten *him* þare
 Whenne iacob coom egipte nere
 He sende Iudam his messangere 5240
 To telle Iacobes coome to londe
 And bere Ioseph þerof tiþonde
 Whenne Ioseph þerof herde
 Wiþ his court aȝeyn *him* he ferde
 Whenne þei had cussed a mile & more 5245
 His blessing ȝaf he *him* riȝt þore
 Whenne Ioseph wiþ his fadir met
 Tenderly wiþ eȝe he gret
 Pei grett for gladnes as I trowe
 Iacob seide to Ioseph nowe 5250
 Of dede wol I me neuer mene
 Now I þi face son haue sene
 But certeynely þe soþe to say
 Whoso had be bistad þat day
 And had þat swete metyng sene 5255
 Pei he þre dayes had fastyng bene
 Of mete ne drynke bi myn entent
 He shulde haue had no talent
 Son he seide longe is gone
 I wende wilde beestis hade þe slone 5260
 Wherfore I fel in greet sekenes
 Blessed be god þou lyuynges es
 Son whi helde þou þe fro me
 What cloþ was hit brouȝte me to se

-
- 5234 þei]þere B. wyues]& wyfes B.
 5235 Ioseph]Iacob B. twyn] tweyn B.
 5238 Whiche] þe which B. *him*]hem LB.
 5241 Iacobes]þat Iacob is B.
 5242 And]To B.
 5243 Whenne]When þat B.
 5244 aȝeyn]aȝens B. he] om B.
 5245 Whenne] As L. had cussed]mette L. &]or L.
 5246 His]Iacob hys B. he... riȝt]hem B.
 5247 wiþ]om L.
 5251 me]om L.
 5252 I]I haue B. son haue]om B.
 5254 bistad]ther LB.
 5255 þat]þe B.
 5256 þei he]ȝef he had B. had] om B.
 5257 ne] and LB.
 5264 Whan that bloody cloþe was broȝt me L. hit... se] þat þey broght me B.

þat blodý was & I noot how	5265
Not of me fadir þat se 3e now	
Into sichen whenne I þe sent	
To seche þi breþeren þat þider went	
So dud I fadir mystrowe hit nou3t	
Her mete to hem I redy brou3t	5270
But soone as I þere was comen	
Wiþ euel counsel was I nomen	
Whi leue son I shal 3ou say	
penke 3e not how mony a day	
Of a dreem is gone ful 3ore	5275
Leue son were þou take þerfore	
3e fadir vnneþes scaped I	
Til marchaundis coom me for to by	
To þis londe þei me con bringe	
And siþen solde me to þe kynge	5280
In prisoun aftir is not to leyn	fol. 33v col. 2
Was I done to suffer peyn	
And was þour3e putifares wif	
þat wolde haue brou3te me of lif	
To prisoun so whenne I was gone	5285
Me borwed noon but god allone	
He þat to his in nede is best	
In him I haue my hope fest	
He haþ delyuered me of my woo	
And þut me to welþe no mon so	5290
þe lordshipe of al þis lond	
To reule & kepe is in myn hond	
þerfore fadir lete 3e nou3t	
Al 3oure wille hit shal be wrou3t	
Boþe for my breþer & 3ow	5295

5265 om B.

5266 þat]bote B. 3e] þou L. now]how B.

Extra line in B, Bot þis is þe soþe trow, after 1.5266.

5270 I redy]redy I B.

5271 soone]as sone L. þere] thedir LB.

5277 vnneþes]vnneþe B.

5279 me con]me gon L; gan me B.

5281 is...to]soþe I B.

5283 And]þat B.

5284 of]from L.

5285 so]þo B.

5286 borwed]sorowye B.

5287 his]vs L.

5288 In]To L.

5290 me]om B.

5295 3ow]for 3ow B.

For I ouer alle haue pouste now
 To my lord 3e com wiþ me
 I shal 3ou do aqueynted to be
 I shal 3ou aske sum rescet
 Wel I woot I shal 3ou get 5300
 Gladly son go we soone
 To þanke him þat hap for þe done
 Knele I shal al bifore þe kyng
 And þanke him of his grete helping
 As his owne in al þat I may 5305
 And þou shal bene his seruaunt ay
 I shal to þe kyng þe biteche
 And siþen þe my blessyng reche
 þenne I wol me leye to de3e
 To lyue may I no lenger dre3e 5310

Iacob went þen wiþ his route
 His sones twelue him aboute
 His berde was side *with* myche hare
 On his heede his hatt he bare
 As mon of elde longe forlyuen 5315
 Many baret tofore had dryuen
 Whenne þei were comen tofore þe king
 þei loutide him alle wiþ hailsyng
 Of his come þe kyng was fayn
 And of his sete roos him a3ayn
 Kust & sette him on benche him by
 And honoured him ful derworþely
 þe kyng lete write lettres 3are
 fol. 30r col. 1
 5320

-
- 5296 I... haue]all is in my B.
 5298 to]om B.
 5302 hap]om L. done]hath done L.
 5303 al]om LB.
 5304 his]þy B.
 5307 I]And I L. to]the to LB. *second* þe]om LB.
 5308 þe]to þe B.
 5309 I... to]will I to deþe sone B.
 5310 may I]I may LB.
 5312 aboute]al aboute B.
 5314 *second* his]an B.
 5315 longe forlyuen] þat long had liuen B.
 5316 Many]And many B. Many... tofore]Byfore many a day L.
 5317 tofore]afore B.
 5318 him]hem L.; to hym B. alle]om B.
 5320 roos him] him roos TL.
 5321 Kust]He hym kist B. on benche]doun B.
 5322 derworþely]worþely B.
 5323 lete]did B.

To geder alle wiþ hasty fare
 þe beste in þat londe vnliche 5325
 And dide to make a feeste riche
 Whenne Iacob say alle plentes were
 And alle aboute to make him chere
 He preyed þo þat þere were lent
 To here a litel of his entent 5330
 þe kyng to alle bad pees þan
 þus iacob his tale bigan
 Pees haue phareo þe kyng
 God 3yue hym his brode blessing
 Gode men I am as 3e may se 5335
 An olde man pou3e 3e knowe not me
 Nor I 3ow to vndirstonde
 For I am here in vncoupe londe
 Out of ebron born am I
 Pere liþ oure elderes & so shal I 5340
 Pere liþ adam þe formast man
 And Eue of whom we alle bigan
 þe folke þat of hem firste was bred
 For þei noþing god ne dred 5345
 On hem he took vengeaunce sore
 But ei3te on lyue he lefte no more
 Oon was noe ri3twis of wham
 Bicoom oure feiþful Abraham
 þat dredde god & loued hym so
 þat for his loue his sone wolde slo 5350
 þat was ysaac his childe dere
 Whoos sone I am þat 3e se here
 I am sixe score & ten 3eer olde

-
- 5324 To geder] To gider T.
 5326 dide]bad L. to]om B.
 5327 plentes] blyþe L.
 5328 aboute]bygan L.
 5330 entent]talent L.
 5332 þus]This L.
 5334 brode]dere L.
 5336 þou3e]3ef B.
 5339 ebron]Ebrew L. am]was B.
 5340 liþ]lyf B. &... I]witterly B.
 5343 of... firste] fyrst of hem B.
 5344 god]of god B. ne]om L; wer B.
 5345 On]Of L.
 5346 on]of B.
 5347 ri3twis]right B.
 5349 hym so]also B.
 5351 his]þat B.
 5352 3e se]stondeth B.

My fadir het ysaac as I tolde
 Whenne he was to his endinge boun 5355
 I hadde of him my broþer benesoun
 My broþer esau me bysouȝt
 To disherite me if he mouȝte
 He flemed me out of my londe fol. 30r col. 2
 Pourȝe god I haue hit ȝitt in honde 5360
 Þese twelue are my sones vchone
 Pritty ȝeer hit is ful gone
 Þat I hadde lost my sone so dere
 Ioseph þat I haue founden here
 Of his fyndynge þonke I god so 5365
 He saue him fro þe fend his fo
 He ȝaf hem alle his blessing
 And to Iacob seide þe kyng
 A wyse man is þi sone Ioseph
 In al egipte is noon so ȝep 5370
 His witt haþ saued me & myne
 Fro mychel nede & myche pyne
 Firste was he here as our þral
 Now vndir me mayster of al
 I ȝyue him wonynge stide to lende 5375
 For euermore wiþouten ende
 To him & his breþer elleuene
 To chese where þei wol hit neuene
 Iacob whenne he leue had lauȝt
 Wiþ his sones & her auȝt 5380
 Went to a stide hem to plese
 Of pasture greet & hett ranese
 In þat stide her lyf þei ledde

-
- 5354 tolde]ȝou tolde B.
 5357 bysouȝt]sought B.
 5358 mouȝte]had moht B.
 5360 god]om T. ȝitt]om L. honde]my hond L.
 5362 ful]om B.
 5364 Ioseph]om B. I]I now B.
 5365 þonke I]I þank B. so]also B.
 5366 saue]sauyd B. fend his]fendys B.
 5368 And]þan B.
 5370 ȝep]lef L.
 5372 nede]woo B.
 5375 lende]bende B.
 5376 For]om B.
 5377 his]to hys B.
 5379 he]his L.
 5380 her]with his L; hys B.
 5382 &]that LB. ranese]gessen B.

Ioseph hem ȝaf wherof to be fedde	
Faut of breed þat ilke tyde	5385
Was ouer al þe world so wyde	
But in no londe so myche wan	
As in egipte & canaan	5388
So longe hadde þei bouȝte her sede	5391
þat her siluer wexe al gnede	
Wherne þei hadde no þing ȝare	
þat þei myȝte to her lyflode spare	
þe folk of egipte coom bydene	5395
Byfore Ioseph hem to mene	
Lord þei seide to þe we saye	
Al oure auȝte hit is awaye	
Now haue we noon wherwiþ we may	
Lengþe oure lyf fro day to day	5400
No þing is lefte vs but erþe bare	fol. 30v col. 1
And alle oure bodyes ful of kare	
Londes & liþes wiþ body we bede	
þat þou vs take in þi bondhede	
In þraldome take oure londis ȝe shal	5405
For seed þenne may we sowe wiþal	
þei solde her londis al for nede	
Ioseph bouȝte hem al for sede	
In al egipte lefte he no lond	
Vnbouȝte into þe kyngis hond	5410
Outake þe lond of þat lede	
þat was bitauȝte prestis to fede	
To kepe[n] hemself for her holde	
þe kyng hem fonde as hit is tolde	

5384 hem ȝaf]ȝafe hem B. wherof]wherwith B.

5386 so]om B.

5389-90 om CGHTLB.

5392 wexe]was B.

5393 ȝare]þare B.

5395 þe... of]Vnto B.

5396 mene]nevene L.

5397 þe we]ȝow I B.

5398 auȝte hit]stuf B.

5399 noon]noght B.

5401 vs]om B.

5404 bondhede]nede B.

5405 ȝe shal] with all B.

5410 Vnbouȝte]Bote bought it B.

5411 Outake]Withoute B.

5412 prestis] þe prestys B.

5413 kepen]kepem H. for]fro B.

5414 fonde]fed B.

// Pus coupe Ioseph as I seide 3ow 5415
 Awayte his lord þe kyngis prow
 His lord he profitide erly & late
 And halpe þe nedeful in her state
 Whil hem lastede þat seesou^r dere
 Iacob þere lyued seuentene zere 5420
 In a cuntre þat hett Iessen
 Of him were bred mony men
 Whenne hit drouze to his laste day
 To Ioseph þus gon he say
 If I fonde euer grace in þe 5425
 Lay þi hond vndir my þe
 And hete me trewely bi couenaunte
 þat I not grauen be in þis lande
 But hete mi trewely þou þi selue
 Shal me wiþ myne elderes delue 5430
 Fadir I bihete þe riȝt
 Hit shal be done wiþ al my myȝt
 Perto þere an ooþ he sware
 Now lyþ Iacob in bed of care
 He draweþ fast to his endyng 5435
 And Ioseph dide tofore *him* bryng
 Boþe Effraim & manasse
 To blesse his childre preyed he
 Iacob in bed *him* leyde vpriȝt
 For elde al dym wex his siȝt 5440
 He leide aboute hem eyþer arm
 And kiste hem ofte 'vpon his barm
 My swete sone Ioseph he seide

5440
 fol. 30v col. 2

-
- 5415 coupe]coude T. seide]tell B.
 5416 Awayte]Wayte B.
 5417 profitide]sauyd B.
 5418 her]þe B. state]estate L.
 5419 hem]them L.
 5420 Iacob... lyued]Ther lyvid Iacob L.
 5422 were]was TLB.
 5423 his]þe L.
 5425 euer grace]grace euer B.
 5426 my]in L; þy B.
 5427 bi]om L. couenaunte]couand B.
 5428 not... be] be not grauyn B.
 5430 Shal]þou schall B. elderes]erdres B.
 5433 þere]þeron B.
 5439 *him*]om B. leyde]led L; lay B. vpriȝt]full right LB.
 5440 For]And B. al]& B. wex]was B.
 5441 eyper]oþer L.
 5442 ofte]of B.

Of þe am I not vnpurueyde
 Þi fruyt I se bifore myn ege 5445
 Now recche I neu^{er} whenne I dege
 He leide his hond vpon her croun
 And gaf hem dyuerse benesoun
 Soone he seide to Ioseph now
 Most I passe god take I zow 5450
 God þat was oure elderes wiþ
 Gnaunte zow goyng into zoure kip
 Þei ze be flemed here a whyle
 He wol zow brynge fro þis exile
 His sones he bifore hym calde 5455
 And many resouns to hem talde
 Boþe þat þei shulde ouerbyde
 And in her laste dayes bityde
 Whenne he endide of his sawe
 His sones he blessed on a rawe 5460
 To vche he gaf dyuerse benysoun
 And aftir leide his heed adoun
 He went out of þis wrecched werde
 And to his formest fadris ferde
 And brouzte is into grace of griþ
 Lord vs grante to dwelle him wiþ 5465
 Nyze seuen score zeer of elde
 Was þis Iacob at his dounhelde
 But þre zeer þerof was wan
 His sones him beer to canaan 5470
 And leyde him þere his elderes by
 þere he desired for to ly
 By ysaac & by Abraham

5444 am I]I am B.

5445 ege]nye B.

5449 Soone]Son TL.

5450 take I]thanck L.

5453 þei]gef B.

5455 he]om L. hym]hem L.

5456 talde]he tolde B.

5457 ouerbyde]euer bide B.

5460 a]om L.

5464 fadris]fadir TLB.

5465 And]om B. is into]he ys to B. of] & B.

5466 Lord... grante] God zefe vs grace B.

5467 Nyze]om B. zeer] & nyne zere B.

5468 at... dounhelde]þat now is doun & tolde B. dounhelde] helde L.

5469 þerof... wan]þerby cam L.

5473 second by]om B.

- In ebron bisyde olde Adam
 Pis iacob þat I of melle 5475
 Het boþe iacob & Israelle
 Þe folk of israel of *him* sprong
 þat pharao kyng helde in wrong
 In egipte helde he hem ful harde
 As I shal telle soone aftirwarde 5480
 Siþen he dyzed Ioseph þe wyse fol. 31r col. 1
 And endede in oure lordis seruyse
 Firste was he buryed in þat cuntre
 Siþen borne to his lond was he
 Þe osprynge þat of Ioseph bredde 5485
 Was mychel in þat londe spredde
 What of him & of his breþer sede
 Were þritty þousande as we rede
 Half sixe skore was Ioseph þat day
 Whenne he of world went away 5490
 Whil þat Ioseph regnede þere
 His breþere in egipte þei were
 Aftir þei lyued hadde mony a day
 Dede & doluen þere were þay
- Of moyses now wole we telle**
If ȝe wole a stounde dwelle
 Þe whyle roos þere a newe kyng 5495
 þat of Ioseph had no knowyng
 He made þenne a parlement
 And seide gode men takeþ tent

-
- 5474 In... bisyde]By Abraham & by B. ebron]Ebrew L. olde]om L.
 5478 kyng helde]had B.
 5481 he]so L.
 5482 oure lordis]godis B.
 5483-4 *reversed in MS T.*
 5483 Firste]For firste T.
 5484 Siþen]And syth B.
 5485 þe]To L.
 5486 þat]þe B. spredde]praysed B.
 5487 *second of]om B.*
 5489 Half... skore]þre score ȝere B.
 5490 world]wolde T; þis worle B.
 5492 breþere]brothir L. þei]om LB.
 5493 lyued hadde]had levyd L. hadde]om B.
 5494 doluen]grauyn B.
 5494a we]I B.
 5496 had]haue L.
 5497 þenne]there L.
 5498 tent]entent B.

How þe folk of Israel	
Is bred among vs so fel	5500
But we kepe vs fro her kynne	
Oure lond wol þei fro vs wyne	
Sir kyng þat is soþ þei seyde	
þei haue ʒoure lond al ouerleyde	
Iosephs kyn ouergooþ al	5505
þat to ʒoure elderes first was þral	
Wiþ oure penyes bouʒte was he	
Now wol his kyn disherite þe	
Sir takeþ counsel herfore	
Was neuer nede of counsel more	5510
Lete vs loke pryuelye	
For vs bihoueþ to be slye	
Holde we hem so in doute	
þat þei be euer oure vndirloute	
If þei aʒeyn vs take þe fiʒt	5515
And ouercome vs bi her myʒt	
I dar saye wiþouten fyne	
þat we shul so oure londis tyne	
Holde we hem þerfore in awe	fol. 31r col. 2
In trauaile boþe to bere & drawe	5520
In werkes þat we han to make	
We shul fynde werke for her sake	
Vpon her neckis shul þei bere	
Bolles wiþ stoones & mortere	
On hem þe kyng set mony stiwarde	5525
To holde hem in werkis harde	
Wiþ hardenes he helde hem inne	
Soone hadde þei made townes twynne	

-
- 5499 þe]þis B.
5502 Oure]þis B. lond]lord L. wol þei]þey will B.
5504 al]om L.
5505 Iosephs]Ioseph his L.
5506 ʒoure]our LB. was]wer B.
5507 oure]ʒoure TLB.
5510 of]to B.
5513 we]we euer B.
5514 þei]bey L. euer]ovir L.
5515 aʒeyn]aʒens B. þe]om B.
5516 her]om B.
5520 boþe]for LB.
5521 werkes]werk B. to]for to B.
5523 om in B.
5524 Bolles]Belles L.; Bolle B. wiþ stoones]of stone B.
5525 On]Of L.
5527 Wiþ]þis B. he]þey B.
5528 twynne]tweyn B.

Rameses and Fyton hiȝte þei þat goddis folk bar to hem cley	5530
But euer as þei dide hem wo þe folke multiplied moo & moo þe londis folk þat þei wiþ were Greet enemyte to hem þei bere	5535
Ofte wiþ her wordis smert Greet tene þei sette to her hert þe kyng wex wondir felle Aȝeyn þe folk þat I of telle þei hem wiþhelde as her foos And wolde no fruyt of hem roos	5540
Whenne wymme[n] were in childing stad Bremely commaundide he & bad Midewyues to be of þat same lond And alle þe knaue childre þei fond Wiþouten griþ þei shulde hem slo	5545
And mayde childre let hem go þe midwyues for god were drad And did not as þe kyng hem bad But þei saued þo childre lyues þe kyng let calle þo mydwyues	5550
Of whiche þat þer were twa Phua þe ton hiȝt þat oþer sephora To þese two spak þe kyng Why do ȝe not my bidding Wiþ þo childer of ebrew lay	5555
Sir for þis resoun gon þei say	

-
- 5529 Rameses]Rames B.
5533 londis folk]folk of þat londe B.
5534 þei]om B.
5535-6 om L.
5535 Ofte]Offtyn tymes B. her]om B.
5536 tene]þen B.
5537 þe]þis B.
5538 Aȝeyn]Ayens B.
5540 roos]arose L.
5541 wymmen]wymme H. in]with B.
5542 Bremely]Brevely L.
5543 Midewyues]þe medwifes B. to be]om B. þat]þe B.
5544 And]om B. knaue]chave L. þei]þat þey B.
5545 shulde]shulle L.
5546 mayde]mayden T. hem]forþ B.
5549 þo]þe B.
5550 let... þo]callyd þe B.
5551 þat]medwifes B.
5552 þe ton]þat oon T. hiȝt]om B. þat oþer]þe toþer TLB.
5555 Wiþ] Of B. þo]the L.; þes B. lay]þe lay B.

- Po wymmen 3e shul vndirstonde
 Are not like wymmen of þis londe
 Vchone con stire fer and nere fol. 31v col. 1
 Whenne þei come to þat mistere 5560
 For ar we come to hem wiþ myzt
 þei are ligter bi her owne sleigt
 And for þo wymmen dide so wele
 God hem sent hap and cele
 // Penne comaundide kyng pharao 5565
 Pat alle þat folke wolde fordo
 Ouer al his kyndam euerywhere
 Whenne wymmen any childe bere
 Pat of þe kynde of ebrew ware
 Men shulde hit in þe flom for fare 5570
 Lord he was wicked & wode
 A3eyn þat folke so mylde of mood
 For nouzte he wende to sle þat sede
 Pat god himself wolde of brede
 May no man for no chaunce 5575
 Fordo þat lordes puruyaunce
 Of Israeles seed he þouzte
 Be born þat þis world wrouzte
 And of his ferþe sone þat was
 Geten of lay þat hett Iudas 5580
 Þen wolde he drawe his monhede
 Of hym coom kyngis of þat lede

-
- 5557 þo]The L.
 5558 Are]Be L.
 5559 Vchone]Eche B. stire]þe crafft B.
 5561 ar]3ef B. to]with L.
 5562 ligter]light L. sleigt]flight L; sight B.
 5563 þo]the L.
 5564 sent] sende T. cele]lele L.
 5565 comaundide]comaundyng B.
 5567 al]om B. euerywhere]euer dele L; euerwhere B.
 5568 Whenne]What L. wymmen]wommon TL.
 5569-70 om B.
 5570 Men]They L. flom]flore L.
 5571 wode]wood thare L.
 5572 þat]þe B.
 5573 For evir he thoght to distroy þat food/ And of that blissid sede L.
 5574 þat]om L. wolde of]thoght to L.
 5575 May]þer may B.
 5576 lordes]is goddis B.
 5578 þis]all þis B. wrouzte]hæpe wrozt B.
 5579 And... his]Of Iacobis B.
 5580 of lay]alay L.
 5582 of... lede]as we rede B.

And of his broþer leuy bredde
 Þe prestis þat her lawes ledde
 Prest and domesman seye I
 5585 Boþe coom of þis leuy
 Whiche moyses was formaste
 As I shal telle 3ow in haaste
 How he coom firste in place
 And saued was bi goddes *grace*
 5590 Fro pharao þe kyng feloun
 Þat bad þo children to droun
 Siþen aftir shal be rad
 How moyses goddes folk lad
 How he þe comaundementis toke
 5595 As hit is writen in holy boke
 Whenne I se tyme þerto
 Þe kyngis kyn I shal vndo
 Of whom sprong oure saueour
 fol. 31v col. 2
 And brou3te vs alle to socour
 5600 Þe firste broþer þat het leuy
 A mon was of his genealogy
 Fro hym but þe oþere degre
 Þat of his wyf had childre þre
 Moyses & aaron þese twa
 5605 And a dou3ter het Maria
 In þat tyme born was moyses
 Whenne þat folk was in þat pres
 Whenne he was born wiþouten *pride*
 5610 His modir dide him for to hyde

5583-4 om B.

5585 Prest]Prestys B. domesman]domysmen B. seye]also sey L.

5586 þis]om B. leuy]lely L.

5587 Whiche]With L.

5588 3ow]þe L.

5590 bi]thorogh L.

5592 bad]had B. þo]the LB. droun]drom B.

5593 be rad]I rede B.

5594 folk]chylde B.

5595 How]And how B.

5597 tyme]þe tyme B.

5598 vndo]fordo L.

5601 þe firste]þat ilk B.

5602 A mon]Adam L. his]þe B.

5603 but]brought B.

5604 of]þe B.

5605 Moyses]Moyser B. þese twa]also B.

5606 a]hir L.

5608 in þat]so in B.

When she two moneþis hade *him* hidde
 And hit paste into þe þridde
 Pat she lenger hidde *him* nouȝt
 A cofur of ȝerdes dide she be wrouȝt
 Dide piche hit so wiþoute & Inne 5615
 Pat þourȝe myȝte no watir wyne
 In þis chiste þe childe she dide
 And sperde hit wiþ þe lidde
 Not fer fro þe kyngis home
 She leide hit on þe watir fome 5620
 Among þe risshes in an yle
 Soone þeraftir in a whyle
 Þe kingis douȝtir þere pleyinge ȝode
 And say þat vessel in þat flode
 She lete men fette hit to þe lond 5625
 A squelyng childe þerynne she fond
 Pat was wondir fayre to se
 Of þat childe she hadde pite
 Forsoþe she seide trowe þar noon
 Of ebrew childre þat þis is oon 5630
 Þe childis sistir stood þerby
 Wolt þou I go she seide lady
 To fecche a womman of þat lede
 ȝe go she seide I shal hit fede
 She went & fonde þat she souȝt 5635
 Þe childis modir soone she brouȝt
 Þe lady toke hit hir to fede
 And for hir seruyse het hir mede
 Þe womman vndirtoke hit þo
 And fedde hit til hit couþe speke & go fol. 32r col. 1
 5640

- 5611 she|sche hym B. *him|om* B. hidde|kept L.
 5612 hit paste|om L. þridde|third lept L.
 5613 þat|When B. lenger|no lenger myȝt B.
 5614 wrouȝt|broght L.
 5617 chiste|coffre B.
 5618 sperde|kevyrd L.; closyd B.
 5621 þe risshes|þo riches T.
 5623 þere|on B.
 5624 þat|þe B.
 5625 lete|made B. fette|fech B.
 5626 squelyng|smylyng L.; squekyng B.
 5629 trowe þar| I trow yt is L. þar noon|þeron B.
 5630 childre... oon| child born L. þat|om B.
 5631 þe|þis T. stood|stote L.
 5632 þou... go| ȝe þat I B.
 5635 went|wend L.
 5637 hit hir|hir hit T.

Whenne hit was þryuen of good elde
 To þe lady she dide hit zelde
 For hir childe þenne she *him* chees
 And gaf hit to name moyses
 Moyses was herfore his name 5645
 For he was of þe watir tane
 Alle þat *him* sawe in lede
 Wondir hadde of his fairhede
 Bi þis coom moyses to elde
 Pat he myzte hymseluen welde 5650
 Þenne went he out vpon a day
 To se þe breþer of his lay
 To knowe his broþer how þei ware
 Filed in þat lond wiþ care
 He say a gipcian ful sore 5655
 Smyt a iewe bifore *him* þore
 Þat braunche of kyn calde Iewes was
 Pat coom of Iacob sones Iudas
 Moyses say þer were no mo
 But *him*seluen and þei two 5660
 To þat egipcian he drouge
 Sicke a dynt þat he *him* slouge
 When he had slayn *him* wiþ his honde
 He dalf him soone vndir sonde
 Anoþer day he went also 5665
 And fiȝtynge fonde he iewes two
 He seide to *him* þat hadde þe wyte
 How dorst þou þus þi broþer smyte

-
- 5641 of]to B.
 5642 dide]gan B.
 5643 þenne]om B. *him*]yt B.
 5645 herfore]þerfore B.
 5646 of... tane]founde in watris fame B.
 5647 *him* sawe]saw hym B.
 5648 Wondir hadde]Had wondir L.
 5651 vpon]on L.
 5652 breþer]chyldryn B.
 5653 how]who LB.
 5654 þat]þe B.
 5655 gipcian]egipcian TLB. ful sore]þore B.
 5656 bifore... þore]hym before B.
 5657 of... Iewes]kyn of Iewis callid L. Iewes]om B.
 5658 sones]son TB.
 5659 were]was B.
 5661 þat]þe B.
 5664 He]þey B. vndir]in þe B.
 5666 he]om B.
 5668 dorst þou]diddist þou L.; dorstow B.

Penne vnswered him þat oon	
Sip whenne was þou oure domesmon	5670
Wolt þou me sle herfore	
As þou didest þe egipcian not zore	
Moyses for þis vmbreyde	
Was dredynge in his herte & seyde	
Pourze whom is þis how may hit be	5675
Who brouzte vp þis worde on me	
þe kyng hit herde & bad also	
Men schulde moyses seke to slo	
Moyses say no bettur won	fol. 32r col. 2
But fledde into madyon	5680
He sette hym þere a welle bisyde	
Tippingis to here þere to abyde	
þe prest of þis stide þat I neuene	
He hadde at home douzteres seuene	
þei coom to watir wiþ her fe	5685
Wherof her fadir hadde plente	
As þei to watir drof her beest	
Coom herdis & away hem kest	
Moyses say þei dide hem wrong	
Soone he medeled hem among	5690
þo herdis fro þe welle droof he	
And dide to drynke þe maydens fe	
þo wymmen went hoom azeyn	
And at hem gan her fadir freyn	
How had ze so smartly done	5695

5669 þenne]He L. þat oon]þe ton TB.

5670 was]were B. was þou]wastou T.

5671 Wolt þou]Wystow B.

5672 zore]ore L.

5673 for]of B. vmbreyde]vnbraid L; vpbrayde B.

5675 hit]þis B.

5676 on]of B.

5678 Men]þat men B. moyses seke]seke moyses L. to] & B.

5679 say]had B. won]wene B.

5680 But]The t is obliterated by a blot in L. fledde ...madyon] fle vnto þe Maiden B.

5681 welle]whyte B.

5682 Tippingis]Typing B. þere]for B. abyde]bide B.

5683 þis]þe B. þat]om L.

5685 fe]ke L.

5687 drof]drow L; com with B.

5690 Soone he]And sone þay B.

5691 þo]þe TLB.

5692 fe]ke L.

5693 þo]The LB.

5694 hem]home TL.

5695 smartly]smerly B.

Pat 3e are comen home so soone
 Sir þei seide bi a 3ong man
 Pat semed to be egipcian
 Sir þe soþe to 3ow to say
 He putte þe herdes alle away 5700
 And wiþ vs he oure watir drou3e
 And 3af oure beestis drynke ynou3e
 Where is þat man doþ *him* calle
 Sir þei seide gladly we shalle
 Moyses þei fette faire & swete 5705
 And wiþ þe prest raguel he ete
 Whenne þei were queyntid so to tel
 Pis moyses & sir raguel
 He weddede of his douteris oon
 Sephoram a hende wommon 5710
 Two childre dide she to *him* bere
 Gersan and elyezere
 // Pis whyle was in Israele
 Þe folk lad in mychel vnwele
 Her soor was sorwe onne to se 5715
 And for to here was greet pite
 Hem þei helde harde as þral
 On god þei gan to crye & cal
 A3eyn þo folke so wiþ hem ferde
 So longe þei calde þat god hem herde
 He herde her menyng & vnquert
 And shope þerfore in litil sterte
 On þat biheste he þou3te þan
 fol. 32v col. 1
 5720

- 5697 þei]he L.
 5698 to]om L. be]be an TLB.
 5699 to 3ow]the L. *second* to]I B.
 5700 þe]þo T.
 5701 he]om B. oure]vs L.
 5704 þei]she L. gladly]þat do L.
 5706 ete]hete LB.
 5707 queyntid]aqueynted T. *The a was inserted later in a different hand.*
 5708 sir]pis B.
 5710 hende] fayre B.
 5711 dide]om B.
 5712 Gersan]Sirsan L.
 5713 Israele]fra ele L.
 5715 onne to]vnto L.
 5718 On]To B. gan]can T. to]om B.
 5719 þo folke]þefolde B
 5720 calde]cryed B.
 5721 &]& her on B.
 5722 in] a B. sterte]smert B.
 5723 þat]þe B.

- pat he made to olde Abraham
 For þat forwarde he wiþ him fest 5725
 His yze of reuþe on hem he kest
 Boþe he halpe hem of her wo
 And delyuered hem of her fo
 // Moyses þat tyme took kepe
 To his eldefadris sheepe 5730
 Pat was þe prest of madian
 Whos douȝtir he had him tan
 His folke he fedde vpon a tyde
 By a wylde wodes syde
 And as he welke þere wiþ wille 5735
 Bisyde ezeb a litil hille
 He sawe a selcouþe siȝt to se
 Him þouȝte breȝnyng a tre
 As hit wiþ lowe al were bileyde
 & to hymselfe soone he seide 5740
 To þat tre I wol go nerre
 Pat breȝnyng semeþ as on ferre
 Whenne he þis buske coom to sene
 Wiþ blome & leof he fonde hit grene
 Pis was a forshewyng shene 5745
 Of modir boþe & mayden clene
 Pat siþen longe out of prees
 Bar a chylde & she wemles
 As þe tre semed to brynne
 And þenne was þere no fyre þerynne 5750
 As moyses on fer þouȝte
 Þe tre breȝnyng & brent nouȝt

-
- 5724 olde|eld L.
 5725 For|Fro L. him fest|fyrst B.
 5728 of|om B. fo|enemyes B.
 5731 þe|a B. madian|maryan L.; Madan B.
 5732 him|om L.
 5733 folke|flok B. vpon|on B.
 5735 welke|went B.
 5736 ezeb|Ebell L.; ezev B.
 5739 hit|he B. al were|were all B.
 5740 &|om B.
 5742 breȝnyng semeþ|semyth breȝnyng B. on|eny L.; om B.
 5744 blome|flour B. & leof|a lyf L.; & gres B.
 5745 forshewyng|feir shynyng L.; ensample B.
 5746 modir boþe &| þe modyr B.
 5747 þat| And TL.
 5748 wemles| wenyngles L.
 5750 And|om B. no|non B. þerynne|within B.
 5751 fer|fyre L.; þe tre B.

þenne calde on him oure lord of myȝt
 Out of þe mychel lemyng liȝt
 Twyes moyses he calde by name 5755
 What woltou lorde here I ame
 I am þyne eldres god seide he
 For I hem ledde þat loued me
 My folk of israel is woo fol. 32v col. 2
 þei haue ben ledde wronge also 5760
 But I wol now her mournynge mende
 To pharao I wol þe sende
 Pharao of egipte þe kynge
 Out of his londe hem for to brynge
 Lord he seide what am I þerto 5765
 Suche a greet nede to do
 Go forþ he seide wiþouten drede
 For I myself shal þe lede
 þat þei not zeynsaye my sonde
 Wiþ my tokenes þou shalt hem fonde 5770
 Whenne þou hast brouȝte hem fro þat lande
 Do hem to make to me offrande
 Vpon þe top of þis hille
 He seide lord say me þi wille
 What shal I saye is þi name 5775
 God vnswered wiþouten blame
 If þei my name wol at þe freyn
 Vnswere hem þus aȝeyn
 To ȝow me sendeþ he þat es
 Þis is my name more ne les 5780
 Os he þat is my name þou calle
 My menyng shal neuer falle
 Do moyses as I þe kenne

-
- 5753 on]om B. oure]þe B.
 5754 mychel lemyng]leme B.
 5756 here]om B.
 5757 eldres]eldist L.
 5758 ledde]lede B. loued]louyth B.
 5760 wronge]wiþ wrong B.
 5761 I... now]now I wille L. mournynge]monyng L.
 5768 For]om B.
 5769 not]ne L; schull not B. zeynsaye]forsay B.
 5770 Wiþ]om B. tokenes]tokyn B.
 5771 fro]to T.
 5772 first to]om B.
 5773 Vpon]Vp B.
 5778 hem]thow L.
 5780 ne]nor B.
 5781 Os... is] I am þat I am B. þou]þat þou B.

Go geder togider þe eldest menne Of alle my folk of Israel	5785
And seye þat I haue herde hem wel þei are in wandrynge & in wo Wel I woot þat hit is So Say I shal hem soone pay þerto shal not be longe delay	5790
I shal hem brynge of þat þralhede Into lufsom londe hem lede A lond rennyng hony & mylke In al þis world is noon swilke Siþen shal þou wende also	5795
To pharao þe kyng þou go Bidde hym lete my folke away þat he hæþ holden to þis day Doynge to hem so greet trowage þat þei may make to me no knowlache Into wilderness londe	fol. 33r col. 1 5800
I wol hem brynge out of his honde Wel I woot he is ful þro Loop him is to lete hem go He shal me drawe forþ on lengþe Til I delyuere hem wiþ strengþe Moyses seide take not in greue Lord pharao wol me not leue What hast þou seide god in þi hande Lorde he sayde I bere a wande Caste hit on þe gras I bidde	5805 5810

-
- 5784 Go]Do B.
5785 my]þe B.
5789 pay]pray L.
5790 þerto]Say þæt B.
5791 of þat]oute of B.
5792 Into]Vnto L.; And into B. lufsom]losir L.
5794 world]lond L.
5797 away]haue wey L.
5798 to]vnto B. þis]his L.
5799 hem]hym L. greet]good L.
5800 to]om TLB.
5801 Into]Into a B.
5803 Wel]om L.
5804 him]he L.
5806 Til]To B.
5807 take]lorde take B.
5808 Lord]om B.
5809 hast þou]hastou TB.
5811 on]fro þe on B.

Gladly lord & so he didde
 Wherne hit was on þe gras cast
 An eddur hit was & he was gast
 So ferde þat he to fle bigon 5815
 To moyses seide oure lorde þon
 In þi honde þou not forsake
 By þe tail þou hit vptake
 Wherne moyses hit hade in hande
 Hit wex as hit was er a wande 5820
 To moyses spake god almyȝte
 Þi honde putt in þi bosum riȝte
 He put his hone in al in hele
 And out he toke hit as mysele
 He put hit efte in his speyere 5825
 And out he toke hit hool & fere
 Go forþ he seide & if þe kyng
 Wol not leue þi firste tokenyng
 Who so þe firste wol not trowe
 To leue þe oþere is his prowē 5830
 If þei leue nouþer of þese two
 To þe watir of þe flum þou go
 And poure of hit vpon þe londe
 And certeynly þou vndirstonde
 Al þat þou drawest out of þat flode 5835
 Hit shal be turned into blode
 Take wiþ þe aaron also
 To pharao kyng seye ȝe two
 þat he lete my folke aperte
 Passe to worshepe me in desert
 Her sacrificse to make to me fol. 33r col. 2
 5840

- 5812 he] I L; om B.
 5813 cast]Icaste B.
 5814 eddur]neddyr B. hit]he T. was gast]agaste B.
 5815 ferde]aferd L. to]om B.
 5817 þou]it B.
 5818 vptake]take B.
 5819 hit hade]had it B. hande]hys honde B.
 5823 first in]om L.
 5824 as]alle L; as a B.
 5825 in... speyere]þer it was er B.
 5828 þi]þe B.
 5829 trowe]know L.
 5830 þe... his]that othir it is L. oþere]todyr B.
 5831 þese]this L.
 5835 out]om L. second þat]þe B.
 5836 into]to rede B.
 5837 aaron]A, then a blank space left in L.
 5838 kyng seye]þe kyng B. two]go B.

Out of his londe iurneyes þre
 Now makeþ moyses him boum
 As god hym tauȝte his lessoun
 His broþer aaron he mette 5845
 For god himself her metynge sette
 To warne þe eldest of israele
 And pharao þei went wele
 þei seide god hymself bad
 His folk þat vndir him was stad 5850
 To lete hem of his londe hem dresse
 To worshepe him in wildernesse
 Kyng phareo ȝaf his vnswere
 What is he þat god & where
 þat I shulde for his sonde 5855
 Let þat folk out of my londe
 Nouþer I knowe him þat ȝe sey
 Ne I wol lete þe folke away
 ȝus þei seide þus wol he
 þat alle his folke come iurneyes þre 5860
 In wildernesse offerynge to make
 þat swerde on ȝow take no wrake
 He seide wondir of ȝou me þinke
 Wolde ȝe my men take fro swynke
 þei ryse & brede ay more & more 5865
 And more if þei ydel wore
 Blame haue þat hem spare
 To holde hem euer harde & bare
 Fro þat tyme he bad þat þay
 Shulde do two iourneyes on a day 5870
 Vpon hem sett he men to aske
 Euery day to ȝelde her taske

- 5848 pharao]to pharao TB. wele]om L.
 5850 His]þe B.
 5851 of his]oute of B. hem]to L; om B.
 5852 To]And to B.
 5853 his]þat B.
 5854 he]om B. &]or TL.
 5856 þat]my B.
 5857 him]hem L.
 5858 Ne]Nothir L; Nor B. lete þe]not lete my B.
 5859 ȝus]Thus LB. þus]om B.
 5862 on]of L. ȝow... wrake]þu none vengauȝce take B.
 5865 ay]euer B.
 5866 more]more wolde TLB.
 5867 haue]haue he B.
 5869 Fro]For L. þay]day L.
 5870 on a]oon L.
 5871 he]om B.

To stonde lete 3e hem not byde
 As 3e haue done mony a tyde
 Whoso doþ not 3oure biddyngē 5875
 Wiþ sharpe scourgis þat 3e hem swyngē
 Now wolde þei make a wiþsawe
 Fro her werkes hem to wiþdrawe
 For to wende to wildernesse fol. 33v col. 1
 To her lord I noot what he esse 5880
 As I euer brouke my hond
 I shal hem do dwelle in my lond
 Penne spak god al weldonde
 To moyses his trewe seruonde
 Whenne pharao askeþ 3ow 5885
 By what tokene he shal 3ow trow
 Bidde þi broþer aaron þon
 Caste þe 3erde bifore pharaon
 Into a nedder hit shal be lent
 Anoþer tyme forþ þei went 5890
 Bifore þe kyng into his halle
 Pere he sat wiþ his knyȝtis alle
 But not he of her erved herde
 Þenne took aaron his 3erde
 And on þe flore he kest hit down 5895
 Hit bicoom a worm feloun
 Pen calde þe kyng his enchauntours
 Þe craftiest of his iogelouris
 Down þei caste a 3erde vchone
 Dragouns þei bicoom anoon 5900
 But aarons 3erde wexe so kene
 Þe oþere hit woryed al by dene

-
- 5873 byde]abide B.
 5875 Whoso]Whos L.
 5876 þat]om TLB. 3e]he L.
 5877 wiþsawe]wyȝt saw L.; wis lawe B.
 5878 wiþdrawe]drawe B.
 5879 first to]om L.
 5885 askeþ 3ow]askyd how B.
 5886 he] I B. trow]know L.
 5888 3erde]Erthe L.
 5889 hit]his T.
 5891 into]in B.
 5892 wiþ]and B.
 5893 he]om B. herde]he herd B.
 5894 took]take L. his]the L.; forthe hys B.
 5898 craftiest]craftyts B.
 5899 a... vchone]3erdys euerychon B.
 5901 wexe]yt wax L.
 5902 þe]þo T. hit]he B.

- Þe kyngis herte wex harde as bras
 Þe folke he seide ȝit shal not pas
 God seide þo to moysen 5905
 Þe herte of pharao I ken
 Now I woot hit is more
 Harder for me þen hit was ore
 For þat he wol not me here
 Hardenesses shal I sende him sere 5910
 Boþe on him & his kyngriche
 He shal make mony men myslyche
 For he wol þus debate on me
 I shal him drenche in þe see
 Þe firste vengeaunce he on him sende 5915
 Men shul mone to þe worldes ende
 Þerine hit was þe firste sonde
 Alle þe wattris of his londe
 Soone wex into blood reed fol. 33v col. 2
 Pat alle þo fisshes þerine were deed 5920
 For þe root þat þeron felle
 Boþe þen stanke ryuere & welle
 Þer was in house no vessel fre
 Pat watir helde of stoon ny tre
 So foule al þis watir stonke 5925
 Wo was hem þat hit dronke
 // Þe toþer venieaunce þat him felle
 Were frogges þat no tunge coude telle
 Pat out of banke & wattris bredde
 And ouer al egipte londe spredde 5930
 Al þe erþe þei couered so

-
- 5904 ȝit... not|schuld not ȝit B.
 5906 I ken|is kene L.
 5908 for|fro B.
 5910 Hardenesses|Hardnes L. him|hem B.
 5912 men|a man L.
 5916 mone to|into B.
 5918 Alle|þat all B.
 5919 wex|waxyn L. reed|om L.
 5920 þo|þe TLB. fisshes þerine|fysch þen B. þerine deed|to ded yode L.
 5921 root|rewþe L. þeron|þerof B.
 5922 Boþe... stanke|Stynkyd boþe B.
 5925 al þis|þerof þe B.
 5926 hit|of it B.
 5927 þe|That L. toþer|othir L.; seconde B. þat|on B.
 5928 Were|þe B. frogges|froshis L.
 5929 banke|bankys B. wattris|water B.
 5930 spredde|þey spred B.
 5931 Al|Also B. þei|om B.

Men myzte not fre sette a to
 Boþe in house & wiþoute
 And ouer al þe londe aboute
 Pen bad þe kyng soone anoon 5935
 Calle moyses & aaron
 Preye ʒoure lord þat he
 Do þese froggis away fro me
 þei seide set vs tyme whenne
 To preye for þe & þi menne 5940
 Tomorwe he seide sir we shal
 Faste on god þo gon þei cal
 To delyuer þe folk of þat wreche
 And god was ful soone her leche
 þe frogges dyzed al bydene 5945
 þe hepes wondir was to sene
 þat men gedered on þe grounde
 Whenne pharao hadde reste a stounde
 He wex al greet in greue
 þe folk wolde he ʒyue no leue 5950
 For to passe out of his londe
 þe þridde vengeaunce coom on honde
 Al þe poudir of his lande
 Wexe flyzes foule sore bitande
 Boþe þei boot mon & beest 5955
 To flesshe flyzes were þei likest
 Al for nouzte hit was no bote
 þe folke lete he passe no fote
 þenne sent god on hem a fleze
 A sharper say neuer noon wiþ eʒe fol. 34r col. 1
 On pharao and his to drauʒt 5960
 þat ouer al his lond hit rauʒt
 Saue in þat londe þat het Iessen

5932 fre sette]sett fre L.

5935 soone]om B.

5938 froggis]frosshis L.

5941 Tomorwe]Tomorn B. he... sir]on god they seid L; syr he sayde B.

5942 on]to B.

5943 þe]om B.

5944 ful]om B.

5945 þe frogges]For froshis L.

5947 þat]om L; And B. gedered]tagedyr B.

5951-2 *reversed in B.*

5951 his]þe B.

5953 poudir]power B. his]þe B.

5954 foule]full LB.

5960 A sharper]As waspys B. noon]mon TL.

5962 his]this L; þe B. hit]om B.

5963 Saue]Seue B.

- Þe flyȝes were alle quyt away
 þat al þe lond wex so clene 5995
 þat neuere a fleȝe þerinne was sene
 ȝit þe kyng hem helde ful þro
 For wolde he not lete hem go
 // þen sende god a qualme of alle
 In þat kyngdome on beestis to falle 6000
 Horse and asse mule & camel fol. 34r col. 2
 Doun þei dyȝed al her catel
 Goddis folke þat hadde any beest
 Dyȝed noon of hem moost ne leest
 Pharao sende þat to se 6005
 Hool & fere he fonde hor fe
 But euere was pharao in oon
 þe folk away let he not goon
 // þe sixte vengeaunce coom on honde
 False pharao for to fonde 6010
 Byle and blister bollynge soore
 On alle his folke lasse & moore
 Hem was wo on her bodyes alle
 Her kyng þei waryed greet & smalle
 ȝit for nouȝte þat men myȝte sey 6015
 Wolde he lete þe folk away
 // þe seuene vengeaunce to tel
 Hit was a weder wondir fel
 A þondir wiþ a hayl so kene
 Suche anoþer was neuere sene 6020
 Hayl & fuyre menged samen
 þat hit ouertoke þouȝte no gamen
 Boþe hit slouȝe fro hit bigan

-
- 5994 þe| All þe B. alle quyt|om B.
 5995 þat|And B. so|all L.
 5996 neuere a|no B.
 5997 hem helde|held hym LB. ful|om B.
 5999 of|on L.
 6000 In... on|Among þe B. to|vnto B.
 6001 camel|catell B.
 6002 al|om T. al... catel| & camel B. her|their L.
 6006 fe|ke L.
 6007 pharao|he B.
 6010 for|om TLB.
 6011 Byle|Byles B. blister|blesterys B. bollynge| boundyn L; bolled B.
 6016 Wolde|Wylle L.
 6020 anoþer was|one was þere neuere B.
 6021 menged|menquillid L. samen|in same B.
 6022 þouȝte|hem þought B.
 6023 slouȝe|snowe B.

So merke noon myzte oþere se
 And þat lasted dayes þre
 No man out of stide myzte stere 6055
 Gessen cuntre was al clere
 ȝit god fondide pharaon
 And sende þe tenþe wrecche *him* on
 Moore þen alle þes oþere smert
 To sette *him* sorwe at his hert 6060
 Aaron god seide and moysen
 Dooþ he seide as I ȝow ken
 Saye to my folke on þis wyse
 Pat þei make me a sacrificise
 Firste þei me an auter make 6065
 And siþen vchone to hous In take
 A clene lomb þat is honest
 Þe blood ȝe kepe þe filþe out kest
 And whenne hit is to offerynge bed
 Þe meyne þerwip shul be fed 6070
 Loke þei be shod vchone
 Pat lomb shal ete & barfote noone
 Whoso for pouert is bihynde
 Þe toþere alle shul *him* fynde
 Pat lombes blood in alle þinge 6075
 ȝe make þerwip a tokenyng
 On euery post on vche dernere
 Þe syne of tayu make ȝe þere
 Wiþ þerf breed & letus wylde
 Whiche þat groweþ in þe felde 6080
 Hit shal not soden be but bredd

fol. 34v col. 2

-
- 6053 merke|dyrke þat B.
 6055 out|myght oute B. stide myzte|þe sted B.
 6058 tenþe|trenþe H. *him* on|vppon L.
 6059 þes|this LB.
 6062 seide|seith L.
 6063 wyse|avyse B.
 6064 a|om B.
 6066 hous|his hous T. In|om T.
 6070 meyne|men þat B.
 6071 þei|that they LB.
 6072 lomb|þe lombe B.
 6074 þe toþere|That othir for L; þe oþere B. *him*|hem L.
 6075 þat|þe B. alle|þat B.
 6076 ȝe|The L.
 6077 euery|eche a B. dernere|dore here B.
 6078 tayu|Taev L; þe tayle B. ȝe|you L.
 6079 þerf|bakyn L. letus|lecon B.
 6081 soden|soþyn B.

- Pe lom þat 3e shul be wiþ fed
 Pei shul hit ete feet & heued
 Ouer nyzte no þing þerof be leued
 And 3if ouzte leue or hit be tynt 6085
 Do hit in þe fyre be brynt
 Beep alle gurd wiþ staf in honde
 Ne hones not whil 3e are etonde
 And I myself seide god almyzt
 Shal passe þourze egypt þat nyzt 6090
 Alle þe forbirþes shal I slo
 Boþe of mon & beest also
 On her godis I wole wrake
 On hem I shal my venieaunce take
 In mynde shal 3e holde þis day 6095
 Boþe 3e & 3oure osprynge ay
 Solempnely in 3oure lawe
 Wiþ alle worships þerto to drawe
- Þenne calde moyses þe olde
 Men of israel and tolde 6100
 Al þat god had hym seyde
 And how þis lomb shulde be þurueyde
 On her poste & her derner
 Þe blood þei shulde anoynte þer
 Straytly he forbeed þat þay 6105
 Shulde out of house come ar day
 To delyuer hem haþ god mynt
 And 3yue egipcians a dynt
 Þe folk was fayn & loutid doun

-
- 6082 be wiþ]wiþ be TLB.
 6084 no... þerof] þere schall of nocht B.
 6085 And] om B.
 6087 Beep alle] Loke 3e be B.
 6088 hones] houis L; tary B.
 6091 Alle] And B. forbirþes] forebodis L.
 6092 Boþe]om B. mon] men B. beest] of beste B.
 6093 godis]goodis L. wole]schall B.
 6094 On]Of L.
 6096 Boþe]om B.
 6098 worships]worschip B. to]om TLB.
 6101-2 reversed in B.
 6101 Al]And all B.
 6102 And]om B. shulde]shal L.
 6103 poste]postys B. &]of L. derner]dores here B.
 6104 shulde]shalle L.
 6106 house come]her hous B.
 6108 3yue]yef L; 3efe þe B. egipcians]Egipcian L.

pei went to make her lambes boun	6110
Of þis bodeword were þei glad	
And duden riȝt as moyses bad	
Soone aftir þat ilke nyȝt	
God as he bifore had hiȝt	
Sent anoon his <i>aungel</i> down	6115
Thourȝe al egipte in vche touȝ	
And souȝte her housis al bidene	
Of þo þat were egipcienne	
Of þat meyne lafte he noon	
At þe laste þat he slouȝe vchon	6120
At þe kyng he firste bigan	fol. 35r col. 1
þe forburþe slouȝe beest & man	6122
Wroþerhele roos vp þe kyng	6125
And þo þat were wiþ hym dwellyng	
Ouer al egipte þe cry was	
Mony þer were seide allas	
þer was no hous in þat lond	
But þerynne was deed mon ligond	6130
By nyȝte þe kyng sent pon	
Aftir moyses and aaron	
Goop he seide out of my kith	
ȝe and al ȝoure folk ȝow wiþ	
Make sacrificise ȝoure god tille	6135
Where and how þat ȝe wille	
Take ȝoure beestis wiþ ȝow boun	
Goop & ȝyue me ȝoure benysoun	
þe folk bigan on hem to crye	
Goop & doop forþ in hye	6140
Dwelle ȝe lenger any whyle	

-
- 6110 þei|And B.
6115 anoon... *aungel*|one of hys *aungelys* B.
6116 al|*om* B. vche|eche a B.
6117 housis|hous B.
6118 þo|*om* L; hem B.
6119 þat|þe B.
6120 þe|*om* B. þat|*om* L.B. slouȝe|sowȝe T.
6121 kyng|kine B. firste|*om* B.
6122 þe forburþe|And so forth L; þe forborogh he B.
6123-4 *om* GH TLB.
6128 seide|þat seyde B.
6129 no|none B.
6130 þerynne was|þere were B. mon|men B.
6131 By nyȝte|Anon L.
6135 ȝoure|yon L. god|goddis B.
6140 doop|do ȝow B.
6141 ȝe|we B.

We drede deþ wol vs gyle
 Fro þis folk þat was in sorwe
 Þe folk of israel to borwe
 Asked siluer vessel sere 6145
 And cloþes of prys ful dere
 God þat grace to hem ȝaue
 Her askyng he dide hem haue
 For to reue þat folk so snel
 And helpe his folk of israel 6150
 Þei were whenne þei to go bigon
 Six hundride þousand fotemen þon
 Wiþouten childer wymmen & broode
 Pat noon þe noumbre vndirstood
 Laft þei not þat horen was 6155
 Sheep ne kow oxen ne as
 Her wonyng þere wiþouten wene
 Foure hundride ȝeer & two had bene
 Whenne þis tyme coom to ende
 Of egipte goddes hoost out wende 6160
 Pis oweþ euer to be in mynde
 To israel and al her kynde
 To moyses oure lord þo tolde
 What wyse þei shulde paske holde
 And neuermore þat day to ete 6165
 Sour breed ny noon oþere mete
 Ny no day wiþinne þo seuen dayes
 Seuen þe firste þe story sayes
 fol. 35r col. 2

-
- 6142 We|I B. gyle|bigyle TB.
 6143 Fro|For L. was|were B.
 6144 to|for to B.
 6147-8 *reversed in B.*
 6147 þat|gat B. to|om L.
 6150 his|this L.
 6151 þei|þere B. to go|om B. to... bigon|bygan to gon L.
 6152 Six| iij^l L.
 6153 wymmen... broode|of women brode L.
 6155 horen|heren T; hirs L; þerin B.
 6156 *first* ne|nor B. oxen|oxe hors B.
 6157 Her|For L.
 6160 hoost|om B.
 6161 oweþ|oþer B.
 6162 her|for L.
 6163 oure|þo oure B. þo|om B.
 6164 paske|he paske B.
 6165 neuermore|euymor L.
 6166 ny) & L. noon|om B.
 6167 þo|the LB.
 6168 Seuen|Sen L; Sene B. *second* þe|om B.

Þe forburþe of her children alle
 Fro þat tyme to god let falle 6170
 And to him offere at þe leste
 Þe forburþe of vche a beste
 Marnes childe wiþ pris be bouzt
 And sheep . hors . & asse [h]e brouzt
 In mynde þis was to vndirstonde 6175
 Þat he delyuered hem of þat londe
 Bi strengþe of egipte he hem drouze
 Of mon & beest forbirþe he slouze
 Whenne pharao had hem forþ sende
 God bad hem to wildernesse wende 6180
 Or philistiens wolde wiþ hem mete
 And let hem for to wende her strete
 Þat folk took þe wylde way
 Bysyde þe rede see hit lay
 Pus goddes folk armed were 6185
 Iosephs bones wiþ hem þei bere
 Whenne Ioseph in lyf was stad
 zerne he preyed þe folk and bad
 Þat whenne god sende hem visitynge
 Men shulde his boones þenne brynge 6190
 By a myche wodes syde
 Þei made hem logges to abyde
 God himself hem led her way
 Hem to kepe nyzte and day
 Wiþ clouden piler on þat daylyzt 6195
 Wiþ fyre piler vpon þe nyzt
 In no tyme hem wantide nouþer

-
- 6169 forburþe]forborough B.
 6172 forburþe]forborough B. a]om B.
 6173 Marnes]Many L. be]he LB.
 6174 hors] & hors B. & asse]as B. he]be H.
 6176 of þat]oute of þe B.
 6178 forbirþe]forborow B. he]she L.
 6182 for]om B.
 6183 þat]The L.
 6184 Bysyde]Before B.
 6186 bones]his bonys L.
 6187 lyf]hys lyffe B.
 6189 god]men L.
 6190 þenne]þennes TB.
 6191 om L.
 6192 hem]her B. to abyde]for to byde B.
 6193 hem... her]led hem þe B.
 6195 þat]þe LB.
 6196 vpon]on B. þe]þat T.
 6197 In no]Into L. hem]þey B.

Nyzt or day þei hadde ouþer God hem bad drawe ynnermore Azeyn on slont þere þei were ore Into pharaons syde	6200
On hym wolde he shewe his pryde He shulde wene hem loke þere þat þei furþer myzte nowhere Him shulde þenne rewe his cast	fol. 35v col. 1 6205
Wheþne þe folk were fro <i>him</i> past He shulde þenne <i>himseluen</i> peyn Algate to brynge þat folke azeyn Of þe woo he wolde hem mynt For euer þenne he shulde be stynt þe folk dude so & were glade And Innermore her loggyng made Soone in londe was tiping spred þe folk was turned azeyn þat fled His folke gedered pharaon	6210 6215
Lordyngis he seide what haue we don Shul we þus lete þis folk away þat shulde vs serue euer and ay His folke armed dide he calle And lete couple his cartes alle Six hundride cartis wiþ her geris On al þe hoost he set lederes Wheþne he had redy made his hoost He went wiþ myche pride & boost Wheþne goddis folke his coom herde þei bigonne to wexe aferde	6220 6225

-
- 6198 or]no B. þei]þat þey B.
6200 on slont]oon slowte L.; þe slogh B.
6201 Into]Into þe B.
6204 furþer]furþermor L.; slouþere B.
6205 Him]He B.
6208 Algate]For B. folke]flok L.
6209 þe]þat B.
6210 he]om B. be]hem L.
6212 Innermore]euermore B. loggyng]longyng L.
6213 londe]þe londe B. was tiping]tyþing was B.
6214 þe]Hys B. þat fled *is crossed out in* B.
6217 þus lete]lete þus B. þis]the L.
6218 euer and ay]euery day B.
6219 armed]of armys B.
6221 Six]With sex B.
6223 redy made]made redy B.
6224 wiþ myche]forþe with B.
6225 his]of his L.

- Where þei him seȝe aftir hye
 þe folk of israel bigan to crye
 On god and to moyses seide
 In egipte was noon euel vs leide 6230
 þerfore hast þou vs led hit may falle
 To wildernes to sle vs alle
 Why woldes þou vs lede fro þæt lond
 Seide we not þere dwellond
 To leue vs for vs leuer were 6235
 þe egipcians to serue þere
 Al disese for to dryȝe
 þen here in wildernesse to dyȝe
 // Moyses vnswered and seide
 Noon of ȝow beþ myspayde 6240
 Stondeþ & biholdeþ seide he
 Goddes myracle shul ȝe se
 Goddes miracle and his myȝt fol. 35v col. 2
 Himself today for ȝow shal fiȝt
 Gooþ hardily forþ ȝoure wey 6245
 And god to moyses gon say
 Moyses þou take þi wande
 þat þou were wont to bere in hande
 Do þe to þe wattris syde
 þe see þou smyte wiþouten abyde 6250
 þou shalt se hit cleue in two
 And ȝyue ȝow redy weye to go
 þat shal kyng pharao se
 Wiþ his host and his meyne
 He shal wene ȝou ouertake 6255
 But þenne shal he haue my wrake
 ȝe shul come alle hool to londe
 Suche is þe vertu of þi wonde

-
- 6227 him seȝe|se hym B.
 6228 bigan|gan B.
 6229 to|vnto B.
 6231 hast... led| hastow led vs B.
 6233 woldes... lede|woldestow lede vs TLB.
 6235 leuyr vs were woo to drye B. *second* vs|we L.
 6236-7 om B.
 6238 here|om B.
 6240 myspayde|euyll apayd B.
 6242 shul ȝe|ȝe schall B.
 6248 to|om B. hande|þy hande B.
 6249 Do þe| And go B.
 6252 ȝow|the L.
 6255 ȝou|ȝow to B.
 6258 þi wonde|my honde B.

//Moyses dude as god him bad
 For pharao was he not drad 6260
 In þe see his 3erde he smate
 Hit cleef & 3aue him redy gate
 þe see on eyþer syde vp stood
 As walles whil þei forþ 3ood
 Til þei were passed al þat drede 6265
 Whenne þe kyng þis say in dede
 He folwed wiþ hoost on hors & fote
 For nouzt caytif was him no bote
 He say þe see wiþdrawen in twynne
 þe brood watir he dide him Inne 6270
 Moyses wiþ his folk al hale
 Wiþouten wantyng of his tale
 He helde his hoost vpon þe londe
 And smoot þe watir wiþ his honde
 þen was þere no lenger byde 6275
 Togider þe see went boþe syde
 Boþe bihynde hem & bifore
 And drenched mony hundride skore
 Kyng knyzt squyere ne swayn
 Coom neuer noon of hem a3ayn 6280
 þus wreked him þe lord of myzt
 On hem þat wiþ him wolden fi3t
 His folke haþ he saued sounde fol. 36r col. 1
 His enemyes brouzte to grounde
 þo Israelis seide hem amonge 6285
 Cantemus *domino* a newe songe
 To god þat had hem saued so
 Of al her sorwe and her woo

- 6260 drad]adrad B.
 6261 In... 3erde] *With* his yerd the se L. In]On B. his]þe B.
 6262 Hit cleef]Hymself L.
 6265 þat]þe B. drede]brede L.
 6266 þis say]se þis B.
 6272 his tale]a male B.
 6273 helde]had B.
 6274 honde]wande B.
 6276 þe... went]went þe see on B. went]went on L.
 6277 hem]om B.
 6278 hundride]an hundird L; a M¹ B.
 6279 ne] & B.
 6280 neuer... hem]þere neuer one B.
 6282 On]With B. wiþ... wolden]wille *with* hym L; wold *with* hym B.
 6284 His]And his L. brouzte]hathe he brozt B.
 6285-6 om B.
 6287 had hem]hem hathe B.
 6288 Of]Fro B. sorwe and]care & all B.

Pat nyȝt he ȝeode & took rest	
Slepyng he lay in þat forest	
On morwe he loked him by	
He say þat him þouȝte ferly	6320
At his heed he say stonde	fol. 36r col. 2
Waxen of cipres a wonde	
On his lift hond loked he	
Anoþer he say of cyder tre	
þo he loked on his riȝt hand	6325
Of palme tre þe þridde he fand	
Bi þo leues þat þei bere	
þei kidde of what tre þei were	
But moyses for goddis awe	
Durst hem not vp drawe	6330
Pat oþer day he went eke	
Wiþ þat folk watir to seke	
þere he slepte at morwe tyde	
He fonde þo ȝerdis hym bysyde	
þe þridde tyme so he hem fonde	6335
Pat dide him wel to vndirstonde	
Pat sum tiþing schulde þer be	
Closed in þo ȝerdis þre	
Selcoupe þing he seide wiþ In	
Is closed in þes ȝerdis þryn	6340
þei bitokenen persones þre	
And o godhede in vnite	
þenne he drouȝe hem vp first	
Wiþouten any skaþe or birst	
Whil þei in wildernes were	6345
þo ȝerdis wiþ hem þei bere	

6317-8 *om* B.

6319 morwe]þe morne B.

6322 Waxen]Wexyng LB.

6325 þo]om B.

6326 Of]A B.

6327 þo]þe B.

6328 kidde of]schewyd B.

6331 þat oþer]þe toþer TL.

6332 þat]þe B.

6333 slepte]sleepe B. morwe]þe morn B.

6334 þo]the B.

6337 schulde]shulle L.

6338 þo... þre]þe þryd tre B.

6339 Selcoupe]Sercoupe B.

6340 þryn]treyen L; þrye B.

6342 godhede]god B. vnite]trenite B.

6345 in]in þe B.

6346 þo]þe B. þei]euer þay B.

- Siþ þei fonde þæt firþe wipýne
 Watir bittur as any bryne
 As bryne hit was & no swetter
 To drynke was hit neuer þe better 6350
 Whenne þo zerdis were In done
 Þe watir wex swete ful soone
 Þat watteres þat so foule stank
 Of swetter þo neuer man drank
 Þat myracle þei say apert 6355
 Þat dwellyng were in desert
 Fro þat tyme held moyses
 Þo zerdis boþe in þris & pres
 Where he walked here or þere
 Þo zerdis algate wip *him* were 6360
 Whenne he clomb mount synay
 Þo he hidde hem pryuely
 Whil he fasted lenten tyde
 In erþe he dud hem to hyde
 Nouþer for dryge ne weete algate 6365
 Þei chaungide neuer her state
 But euer þei helde lyf & floure
 Sauerynge wip a swete sauoure

 Of þis moyses lordyngis
 I haue 3ow tolde *summe* þingis 6370
 Of hym may I not al telle
 For hit were to longe to dwelle
 But of his *trauaile* telle I shal
 He suffered froward folk wipal
 He hem ladde sooþ hit is 6375
 Fourty wyntur in wildernis

-
- 6347 þæt|om B.
 6350 was hit|it was B.
 6351 þo|þe B. In|þer in B.
 6352 ful|om B.
 6353 watteres|watir L.B. þat|þat þere B.
 6355 say|sayde B.
 6356 dwellyng|duellid L.; wellyng B. desert|þe zerd B.
 6358 þo|þe B. boþe... pres|all of grete pryce B. pres|pees L.
 6360 þo|þe B.
 6361 clomb mount|went vp þe mount of B.
 6363 fasted|fastyn L.; fastyd þe B.
 6365 ne|nor B.
 6366 her|hys B.
 6368 wip a|euyr *with* B.
 6371 may I|I may B.
 6374 wipal| & þrall B.
 6375 ladde|fed B.

God fond hem fode in her nede
 Wiþouten sowyng any sede
 God hymself hem sende foode
 Fonde þei neuer noon so gode 6380
 Hit snew to hem as hit were floure
 Of hony hit hadde lickest sauoure
 Þe mete þat þei were fed wiþ so
 Manna þei cleped hit þo
 Hit coom at morwe & at euenyng 6385
 Volatile hem sende þat kyng
 Pat kyng owe men loue & loute
 Wiþ alle worshipes to menske & doute
 Pere þei hadde myche watir wone
 Moyses of þe harde stone 6390
 He smoot wiþ his forseid wonde
 And out brast of þat watir a stronde
 Þenne hadde þei watir in þat lond
 Plente boþe to foot & hond
 But for alle þo dedes gode 6395
 Pat god hem sent to her fode
 Þe mouþes þat of wille were wlang
 ȝalde *him* euer litel þank
 Pey her tungis speke resoun
 Her hertis euer were tresoun 6400
 In þis tyme þat I of spek 6403 fol. 36v col. 2
 Was a lordynghe het amalek
 Pat on hem fauȝte & þei on *him* 6405
 In a stide hett rapidym
 Moyses calde sir Iosue
 And made him mayster of þat semble

- 6378 any]of eny LB.
 6379 hem] *om* B. foode] flode B.
 6381 snew]snowyd B.
 6381 were]was L.
 6385 morwe]morn TL; þe morne B. euenyng]þe evenyng B.
 6386 Volatile]Vetaile L.
 6387 owe men]men owe to B.
 6388 menske]drede L.
 6390 of]oute of B.
 6391 forseid wonde]ȝerd gode B.
 6392 Oute of þe stone brast a flode B.
 6397 of... wlang]euyr were wranke B. wlang]lank L.
 6398 ȝalde]holdeth B. litel]at litell B.
 6399 þey]ȝef B.
 6400 tresoun]in treson B.
 6401-2 *om in* CGHTLB.
 6404 Was]þer was B. lordynghe]lorde B.
 6407 sir]om B.

He seide chese þe men and diȝt
 Wiþ sir amalec to fiȝt 6410
 And I shal on þat hil stonde
 And goddes ȝerde holde in honde
 To þis fiȝte þei wente anoon
 Moyses þo and aaron
 þei wente vpon þat hille 6415
 In hope allone of goddis wille
 Whil moyses helde vp his hende
 Wel was hit in þat bataile kende
 Euer þat whyle witerly
 Had goddes folk þe victory 6420
 And if he slaked hem any siþe
 Amalec won also swiþe
 So longe he helde hem vp wiþ þis
 þat slake hem most he maugre his
 Of werynesse was no wondir 6425
 þei gedered stoones & leyde *him* vndir
 Euer helde he vp and aaron
 His hondes til þe fiȝte was don
 Vndir eiþer hond was oon
 þat helde hym stille as any stoon 6430
 Bi þe sunne was at doun helde
 Wiþ Israel was lafte þe felde
 // Ietro þe prest of madian
 þat was moyses kynnesman
 Whenne he herde how þei had don 6435
 Bitwene Israel and pharaon
 To speke wiþ moyses he cam
 Brouȝte him his wyf sephoram
 Wiþ two sones she by hym beer

6409 þe|thy L.
 6410 to|for to B.
 6412 holde|om B. honde|my honde B.
 6415 vpon þat|vnto þe B.
 6417 Whil|When B. hende|held L; hede B.
 6418 þat|om B.
 6420 þe victory|þo maystery B.
 6421 hem|om B.
 6422 Amalec|Amale L.
 6424 slake|slaked B. maugre his|maw greis L; magr is B.
 6425 werynesse|weryng B.
 6427 helde he|he held B.
 6431 at|om L.
 6436 Bitwene| Bytwe L.
 6438 Brouȝte him|And with B.
 6439 om B.

Gersan and Elyaser	6440
Pis ilke folke was vntoun to fonde	
Pat moyses hadde vndir honde	
pei dide him wondir greet <i>trauaile</i>	fol. 37r col. 1
Til Ietro <i>ȝaf</i> him counsaile	
Vndir bailis to set hem þen	6445
In riȝt for to kepen hem	
Of mony wrongis þat þer were	
Of whiche men greet charge bere	
But þat . þat fel to goostlynes	
Shul be tauȝte bi trewe moyses	6450
Listeneþ now to my sawe	
Telle I shal of moyses lawe	
Þenne bigan þe folk to say	6451
To moyses go gete vs lay	
Moyes seid þat is riȝt	
We shul hit aske of god almyȝt	
To faste bihoueþ ȝow and me	6455
How longe shal þe terme be	
þe terme shal laste fourty dayes	
Whil I go to gete ȝow layes	
Here on þe mount of synay	
Sir þei seide ful bleþely	6460
Moyes wente vpon þat felle	
Fourty dayes þere gon dwelle	
Whiche he fasted as we rede	
To gete lawe his folk to lede	
Oure lord coom to hym anoon	6465
And toke him tables two of stoon	
Wiþ his <i>commandementis</i> ten	
And bad him teche hem to his men	

6440 After 6440, an extra line in B: Which Ietroys chyldyr wer.

6441 ilke]ille TL. vntoun]wantoun TB.

6443 wondir]vndyr B.

6445 bailis]bay leuys B. hem]om B.

6448 men]wysemen B.

6449 first þat]om L; þo B. goostlynes]gostely liues B.

6450 bi]to LB.

6450b shal]wol T.

6452 go]to LB.

6453 þat is]to his B.

6460a&b om CGHTLB.

6461 þat felle]þe hyll B.

6462 þere gon]he gon þere B.

6463 Whiche]þe which B.

6464 To] Go L.

6468 him]hem L.

- For we owe hem holde for det
 In þis book I haue hem set 6470
 //Trowe þou in no god but oon
 //Ny oop þat þou swere noon
 //Holde wel þi holy day
 //Fadir & modir worshepe ze ay
 //Reue no mon his lyf þon 6475
 //Do no lecchery bi no wommon
 //Loke ze no þing ne stele
 //Bereþ witnes noon but lele
 //Pi neiȝebores wif wiþ wronge þou nauē
 //Nor beest of his mayden ny knaue 6480
 Pese are þe commaundementis ten
 pat god took to moysen
 Firste þe iewes to teche
 And siþen þe cristen to preche
 If we hem kepe out and Inne 6485
 þei wol vs saue fro dedly synne

 Whiles moyses was away
 pat false folke wiþouten fey
 þei seide Moyses was slayn
 And neuer wolde come aȝayn 6490
 And summe seide þat he
 Was lyuyngē & in lyf shulde be
 þei toke her counsel as þei wolde
 To make hem a god of golde
 Po foolis seide hem among 6495
 So stalworþe shulde he be & strong
 pat he shal holde vs hool & fere

-
- 6469 we|ze B. hem holde|to holde hem B.
 6470 book|koke T.
 6474 ze|om B.
 6475 Reue|Reue ze TLB. lyf|wyfe B.
 6477 ze|þat ze B. ne|om TB; ze L.
 6478 noon|not L.
 6479 þou nauē|þou nam L; ne haue B.
 6480 knaue|man L.
 6482 took|ȝafe B.
 6483 þe|to þe B.
 6484 cristen|cristen men B.
 6487 Whiles|Whyles þat B.
 6488 þat|þe B.
 6490 wolde|more schuld B.
 6492 lyuyngē|lying B.
 6495 þo|The LB.
 6496 shulde he|he schuld B.
 6497 shal|schuld B.

And kepe vs euer in oure mistere	
Whenne manna wol vs wantynge be	
He shal vs sende good plente	6500
Pus bigan her gyle wiþ gamen	
Her tresour of gold þe[i] gedered samen	
A golden calf þerof þei blewe	
And as god honourid hit newe	
Oure god þei seide þis is he	6505
þat brouzte vs þourze þe rede see	
Fro pharao and his powere	
Perfore honoure we him here	
þis moyses was dere & kynde	
To god men may hit here fynde	6510
He toke hym tables of þe lawe	
As ze herde in my sawe	
Whenne he had hem hym take	
þe folke he seide haþ don wrake	
Sip þou coom fro hem laste	6515
þou shalt hem fynde vnstidefaste	
Lordingis to þis false lede	
Manna fel ze herde me rede	
Fro heuen fel so greet plente	
As a ryme frost onne to se	6520
Whil moyses hym helde a way	fol. 37v col. 1
For to do hem haue þe lay	
Summe of hem þis fast forsoke	
And þis riche manna toke	
And vndir erþe in hoolis hidde	6525
Azeyn forbode þus þei didde	
Pus þei were þat tyme vnwyse	
þei dide azeynes goddes enprise	
Whenne moyses coom fro þat felle	
Soone herde he tiping telle	6530
þat þis folk ful euel had done	

6500	shal]will B.
6501	her]þey B.
6502	Her]Hys B. of]& B. þei]þe H.
6503	golden]colden T.
6504	god]a god T; a god þey B.
6505	þei]he B.
6514	þe]þy B. wrake]wrong B.
6520	a]om B. onne to]vnto B.
6525	hidde]þey hyd B.
6526	Azeyn]Azens B.
6529	felle]hyll B.
6530	tiping]tydyngis B.

perof fonde he tokene soone
 Whenne he was comen into desert
 Þe calf fond he þere set apert
 He herde þe greet noyse þare 6535
 Aboute þis calf wiþ mychel fare
 So greued he wex in his mode
 He myȝte say euel ny gode
 He ne wist wheþer better wore
 To turne or wende *him* forþermore 6540
 Þe tables þat he in hond bere
 In peces he hem brak riȝt þere
 Þerwiþ forþermore he ȝede
 For to se her cursed dede
 He say hem knele þis calf aboute 6545
 As god hymself to loue and loute
 What deuel is þis he seide in greue
 Is þis ȝoure god þat ȝe in leue

 Whenne þei were war of moyses
 Þei fley away al in a res 6550
 ȝonge and olde lasse & more
 Þe calf alone laft þei þore
 Moyses þenne called hem togider
 Lordyngis he seide I am comen hider
 Aboute ȝoure eronde haue I bene 6555
 Why fle ȝe fro me þus bidene
 Comeþ aȝeyn wiþouten doute
 Haue ȝe þese dayes alle fasted oute
 þat I ȝow bad ar I went
 Haue ȝe holde my commaundement 6560
 Who haþ made þis calf byfore 6561 fol. 37v col. 2
 Hit shal heraftir ȝow rewe ful sore 6568

- 6531 þis]his TLB.
 6532 tokene]tyþing B.
 6534 set]om B.
 6535 þe]a B.
 6537 wex]was L.
 6538 euel]ney þer euil B.
 6539 He... wist]Ne wist he neuer B.
 6540 *him*]om B.
 6542 hem brak]brak *hem* B.
 6544 her]þat B.
 6547 is... seide]he sayde is þus B.
 6548 ȝoure]þe B.
 6558 fasted]faste B.
 6559 ȝow]om B.
 6562-7 om HTLB.
 6568 heraftir ȝow]ȝow afftyr B.

Who made þis calf I most him ken
 Who helde þe fast among þese men 6570
 Who haþ holden my comaunderment
 And who not siþen I went
 Who forȝat me & who nouȝt
 And who þis gold togider brouȝt
 Whiche are þo togider hit blew 6575
 Whiche are þo for her god hit knew 6576
 Alle þei made hemseluen quyte 6578
 Vchone seide I haue no wyte 6577
 Par fay seide moyses for nouȝt
 Þe soþe algate shal be souȝt 6580
 I wol myself knowe þe fals
 And vche man shal knowe him als
 Ful euelhel brake ȝe þat day
 Þat I fasted so shul ȝe say
 Allas shul ȝe say þat siþe 6585
 For whenne I weped ȝe made ȝow bliþe
 ȝe made þis god in to trowe
 Whil I went to preye for ȝowe
 Mychel foly dide I þan
 Þat euer to helpe ȝow I bigan 6590
 Whenne I ȝow ladde þourȝe þe stronde
 Out of alle ȝoure enemyes honde
 Siþen I asked ȝoure fode
 And god sende ȝow manna gode
 Þat ȝe in erþe ha hud vndir 6595
 Mony men on ȝow shal wondir
 Oure lord shal me on ȝow wrake

-
- 6569 I... him]hym must I L.
 6570 þe]þis B.
 6574 togider]hedyr B.
 6576 for her]þat for B.
 6577-8 *reversed in HTLB.*
 6578 seluen]seuen T.
 6580 shal]it schall B.
 6583 Ful]For L. euelhel]euyl B. þat]þe TL.
 6585 Allas]Alle B. þat]the L.
 6586 weped]wepe L. ȝow]ye L.
 6588 Whil]When B. to]in to B.
 6590 to]om B.
 6591 þourȝe]oute of B.
 6592 honde]bonde B.
 6594 sende ȝow]ȝow grauntyd B.
 6595 in]þe B. ha hud]a had L.
 6596 men... shal]a man schull on ȝow B.
 6597 me]om B. wrake]do wrak B.

And saue þo þat haue no sake
 Alle are 3e trewe by 3oure sawes
 Is noon of 3ow þis calf knawes 6600
 3e saye þat 3e made hit nouȝt
 Ne neuer coom hit in 3oure þouȝt
 Nor 3e honourid hit neuer 3e say
 Al of þis 3e make hit nay
 But say me þenne wherfore & why 6605
 3e made so myche dene & cry
 Pat I 3ow say make alle bidene fol. 38r col. 1
 Pourȝe þe watir hit shal be sene
 Sheweþ me soone hit shal be kid
 Wher 3e haue þis manna hid 6610
 Po puttis whenne þei hem vndid
 Þei fonde but wormes crulyng Imyd
 Whenne þei sey þis soop to say
 Pat gilty were þouȝte no play
 Pis golden calf he made to brest 6615
 To precis & into watir kest
 And of þis watir he made vchon
 To drynke wheþer þei wolde or noon
 Alle þo men þat gilty were
 Gulden berdes soone þei bere 6620
 Po þat were wiþouten pliȝt
 And helde his *commaundement* riȝt
 And trowed to no maumetrye
 As was þe kynreden of sir leuy
 Þe watir proued hem for clene 6625
 Was no gold on her berdis sene
 Moyses to her ȝatis ȝode
 Pus he seide whenne he þere stode

- 6598 sake|lak B.
 6602 hit|om B.
 6604 of|om B.
 6605 me þenne|ȝe me B.
 6607 make|om B.
 6611 þo|The LB. puttis|pytte B.
 6612 crulyng|cruly L; krepyng B.
 6613 soop|þe soth B.
 6615 made|did B.
 6616 To|In ij° L; In B. into|in þe B. kest|yt kest LB.
 6618 To|om B. or noon|ar now L.
 6620 Gulden|With goldyn L. bere|wer L.
 6622 helde|hold L. his|her B. *commaundement*|*comandementis* B.
 6624 kynreden|kynred L. sir|om B.
 6626 berdis|berd B.
 6627 her|þe B.

- Alle þat are in goddis partye
 Hider 3e come & stonde me bye 6630
 So dude þat were in goddis half
 And honoured not þe gilden calf
 Gooþ he seide þat hit be sene
 Sleep vp þo caitifs al bydene
 Vchone went wiþ swerd in honde 6635
 And slow3e þere twenty þousonde
 Þenne gon moyses to hem say
 Wite 3e what 3e haue done today
 3e haue to god holden vp 3oure hondes
 And slayn þat goddis wille wiþstondes 6640
 // 3it spak oure lord to moysen
 Do he seide as I þe ken
 Hewe þe siche tablis he seide
 As I bifore þe purueyde
 Whiche þou brake & I shal soone 6645
 Wryte hem newe hit is to done
 Vpon þe morwe whenne hit was day fol. 38r col. 2
 Moyses went to fett þe lay
 He toke comaundementis ten
 For to lede wiþ his men 6650
 Writen wiþ goddis owne honde
 He sent hem þere a fair þresonde
 Whenne moyses hadde brouzt þe lawe
 And his folk In face him sawe
 Hem þouzte him horned on heed fer 6655
 And douted to come him ner
 Þenne þe lawe he hem vndide
 As oure lord to hym gon bide
- Off oon arke to hem he spake
 In goddis worshipe for to make 6660

6631 þat]they that LB.
 6632 And]þat B. gilden]goldyn LB.
 6634 Sleep]And sleyth B. þo]þe B. al bydene]clene B.
 6647 morwe]morne TLB.
 6648 fett]sett B.
 6649 toke]toke þe B.
 6651 owne]om B.
 6652 þere]om B.
 6653 hadde]om B.
 6654 In]hys B. him]om B.
 6655 him horned]he hornis B. fer]fro fer B.
 6657 þenne]When he B. he]to B.
 6660 In... worshipe]And tabernacles B.

A tabernacle als for to digt
 perof he shewed hem þe rigt
 Þe þre 3erdis vp he toke
 And þeryn dide so seiþ þe boke
 To bere wiþ hym to euery stede 6665
 Whider he wolde þat folk lede

Listeneþ now a litil þrawe
 For I wol telle of moyses lawe
 Now shul 3e of þo domes here 6667
 þat god 3af to moyses sere

Alle to telle hit were gret swinke
 But summe are gode to here me þinke 6670
 Whoso smyteþ man in wille to slo
 He shal himself be slayn also

Whoso sleep any man wiþ wille
 And bifore haþ waited þertille
 If he to myn autere fly3e 6675
 Men shal him þennes drawe to dy3e

Who þat fadir or modir smyte
 Or elles hem waryeþ in despite
 Dy3e þei shal for þat sake
 Wiþouten raunsoum noon to take 6680

If two chyde & þat oon
 Pat oþer smyte wiþ fuste or stoon
 So þat he lye short whyle or long
 Siþen whenne he may go strong
 Þe smytere shal quyte his lechyng 6685 fol. 38v col. 1
 And þe skaþe of his liggyng

- 6661 A... als]In goddis hous B.
 6662 perof]perfore B.
 6663 vp he]he vp B.
 6664 dide]did hem B.
 6666 Whider]Wheþer L.; Whedyr þat B. þat folk]hem B.
 6667 þo]þe B.
 6669 swinke]stynk B.
 6671 Whoso]so L. in]I L.
 6673 Whoso]so L.
 6676 þennes]þan L.
 6677-80 are displaced in B, appearing after 1.6686.
 6677 þat]so B.
 6678 hem]om B.
 6680 take]make B.
 6681 chyde & þat]childyr þat þe B. þat oon]the tone LB.
 6682 þat oþer]þe toþer TLB.
 6683 lye... whyle]lay litell B.
 6686 þe... his]hys harme for B.

Whoso smyteþ his seruauwt wiþ a wand
 And he be deed vndir his hande
 He shal be gilty of his synne
 But if he lyue a day or twynne 6690
 Þe lord shal vndurly no peyne
 For as his catel is his sweyne

If mon smyte wyf wiþ barn
 Wherfore þe childe is forfarn
 If so be þat þe modir lyue 6695
 To hir husbonde þerne shal he 3yue
 Medis þat men saye is riȝt
 By lokyng of trewe mennes siȝt
 And if she deȝe þerfore þe wyf
 Þenne shal he lose lyf for lyf 6700
 Eȝe for eȝe toþ for toþ
 Hond for hond loke þis be soop
 Foot for foot too for too
 Wounde for wounde woo for woo

Whoso smyteþ out his þralles yȝe 6705
 And makeþ hym vnsiȝtlyȝe
 Or toþ out of his mouþ smyte
 He shal him make fre & quyte

Þe ox þat sleep mon wiþ horn
 And so was not wont biforn 6710
 To deþe men shal þat beest stone
 But of þe flesshe ete no mon none
 Þe beestis lord shal go quyte
 Of alle chalengis & wyte

-
- 6687 Whoso]so L.
 6689 synne]fyne B.
 6690 if]om B. twynne]tweyne B.
 6692 is... sweyne]he is slayne B.
 6693 mon]a man B.
 6694 forfarn]mysfarne B.
 6695 þat]om B. lyue]leue B.
 6696 hir]þe B. þerne]he B. he]om B.
 6697 Medis]Godes B.
 6701 eȝe]ȝeȝe H.
 6705 Whoso]so L. out]om B.
 6708 him]hymself L.
 6709 mon]a man B.
 6711 stone]stond L.
 6712 But]And B. etc... mon]men ete B.
 6713 beestis lord]lorde of þe beste B.
 6714 chalengis]þe chalaunge B.

If his lord knowe *him* kene of horn 6715
 pre dayes þer biforn
 If he sle wommon or mon
 þe beest to slauȝte shal go þon
 And þe lord þat hit iȝt
 Shal vnswere þerfore at his myȝt 6720
 If he sle any monnes sweyn
 Thritty shillyng of mone[y] aȝeyn
 Shal men ȝyue þe lorde to mende
 þe beest shal wiþ stoonynge ende

[I]f any man makeþ a pit 6725 fol. 38v col. 2
 And siþþen wol nat stoppe hit
 If ox or asse or oþere beest
 Falle þerynne leest or meest
 þe man þat þis put auȝte
 Be he wroop or ellis sauȝte 6730
 Of his beest shal ȝelde þe prys
 But þe dede beest shal be hys
 If þat myn oxen firste sle þyn
 þus biddeþ god almyȝtyn
 þat þe quyke beest be solde 6735
 þe prys bitwixe hem dalt & tolde
 And þe dede careyn also
 Shal be delt bitwene hem two
 And if he wist hit at þe leest
 pre dayes bifore of þis beest 6740
 And no kepyng dude on þat wylde
 Ox for ox þerne shal he ȝilde

6717 he|it B.

6718 slauȝte|slawghtir LB.

6719 iȝt|hight L.

6721 sweyn|swyne LB.

6722 shillyng] £ B. money]mone H.

6723 þe lorde schall ȝeue to amend B.

6725 If] *The I in MS H is very faint, merely the scribe's guide to the rubricator, which the latter missed.*

6727 first or]om L.

6728 leest... meest]meest or leest TLB.

6729-30 om CFG.

6731 his beest]þe dede B. þe]a B.

6732 beest]om B.

6736 þe]And þe B. dalt &] om B.

6737 careyn]body B.

6740 bifore]afore B. þis]þe B.

6741 no]non B. þat]þe B.

6742 þenne]om B. he]be B.

Whoso stelep sheep ox or cow
 To sle or selle or oþer prow
 Oxen fiue for oon he pay 6745
 For oon sheep foure hit stonde for lay

Þeof housbrekyng or digyng ground
 If mon *him* smyte wiþ deþes wound
 And þe dede be done bi nyȝt
 Þe smyter þenne shal haue no plȝt 6750
 But if þe *sunne* be vp þon
 Hit shal be tolde for slauȝte of mon

If þeof haue no fyn ne ȝift
 Þat he aȝeyn may ȝelde his þift
 He shal be solde but if þat he 6755
 Haue any auȝte may founden be
 If he haue any ȝonge or olde
 He shal aȝeyn ȝelde double folde

If fyre be kyndeled by vnhap
 Þourȝe felde or corn mowe or stak 6760
 He þat hit kyndelep in þat felde
 He owȝe þe harmes for to ȝelde

If I ȝyue þe forto kepe
 Ox or cowe . asse or shepe
 Hors or any oþere auȝte 6765 fol. 39r col. 1
 And hit wiþ þeofis be lauȝte
 Or deed or done into euel myȝt
 Or done away fro monnes siȝt
 Wiþ þin oop make þe clene
 And pou go quyt of þat I mene 6770

- 6743 Whoso|Who TL.
 6744 prow|þrow L.
 6745 he|schall he B.
 6747 þeof|Of B. or digyng| & breking B.
 6748 mon *him*|it man B.
 6750 no|þe B.
 6751 vp þon|vpon L.
 6752 slauȝte|slaghtyr B.
 6753 þeof|þe þefe B. haue... ne|may fynde no B.
 6754 may|maþ T.
 6755 shal|shalbe L.
 6756 may founden|þat fonde may B.
 6757 *om in* B.
 6758 He|It B. aȝeyn|be solde & B.
 6759-62 *om in* B.
 6761 kyndelep|kyndeled TL.
 6764 *first* or|om L.
 6766 lauȝte|caught B.

- But if þis auȝte be stolen in chaunce
 Pou shalt him make restoraunce
 And if I lent þe siche a beest
 Pat deed or spilt be at þe leest
 And I myself not present 6775
 Pou shalt hit quyte bi iugement
 And elles not namely in dede
 I lete to hyre for any mede
 Po þat to wicked dedes drawe
 God wol þat þei be done of dawe 6780
 Whoso dop wiþ beest þe foul synne
 He shal be done to deþe þerynne
 Who þat honourep goddes newe
 Of his sleying shal no mon rewe
 To comelyngis loke ȝe do no gyle 6785
 For siche were ȝoureself *sum* whyle
 Widewe nor childe fadirles
 Do no wronge ny noon vnpees
 If ȝe do crye to me þei shal
 And I forsoþe wol here her cal 6790
 Þerne shal my wreche kyndel so
 Pat soone þeraftir I wol ȝow slo
 Widewes I shal make ȝoure wyues
 ȝoure childer haue no fadris *in* lyues
 If þat þou lenest any þing 6795
 Pou lene hit not wiþ okeryng
 If þat þou wherne þou art wroop

6771 auȝte]oxe B. in]with B.

6774 þe leest]þyn hest B.

6775 not]be not B.

6777 And]Or B.

6778 I]And T.

6779 to]þe B.

6780 þei]þo B. of]on B. dawe]law L.

6781 Whoso]Whos L. beest]þe beste B. þe]þat L.

6783 Who þat]Whoso TB; Whoso þat L.

6785 comelyngis]ȝong aires B.

6786 ȝoureself]ȝe ȝourselff B. *sum*]a B.

6788 ny]vp L.

6790 her]their L.

6792 þeraftir]afftyr B.

6793 ȝoure]you LB.

6794 no fadris]godfadyr B. fadris]fadir TL. in]on L.

6795 þat]om B.

6796 okeryng]vsuryng B.

Of sympel mon take wed or cloop
 zelde azeyn þat cloop I say
 Ar þe sunne go down þat day 6800
 In hap he hap on bak nor bed
 Cloop to hile hym but þat wed
 Elles if þat he to me cryze
 I shal him here þourze my mercyze

Missaye no prest þat precheþ in londe 6805 fol. 39r col. 2
 zyue gladly þi tende & þyn offronde
 Pe formast sheues of zoure corn
 Pe firste childe to zou is born
 Not þat alone I bid zou
 But als þe firste of sheep & cow 6810
 Pe childe þat ze to offring brynge
 ze bye azeyn for oþere þinge
 Pe forburþes þat I of telle
 Shal seuen dayes wiþ modir dwelle
 Pe eigteþe day to offred be 6815
 As I haue comaundide þe

Pe flesshe þat beest bifore hap taast
 Ete ze not þerof þe last

Lerne not of hym þat is lyere
 Ny false witenes noon ze bare 6820
 Folewe hem no more þen þi foos
 Pat vnto wickede dedis goos

Holde wiþ none þouze þei be fele
 Azeyn þe doom þou woost is lele
 To riche & pore þou seest in pligt 6825

-
- 6798 sympel mon]semble men B.
 6801 on]to B. bak]bat T. nor]no L.
 6802 hym]hym with B.
 6806 zyue]yf L. tende]tipe TLB.
 6807 sheues]scheff B.
 6809 þat]om B.
 6810 als]om B.
 6811 þat ze]ze fyrst B.
 6812 bye]bye it B. þinge]offryng B.
 6813 þe]þese TL; þis B. forburþes]forbodis L; forbode B.
 6814 modir]þe modyr B.
 6815 eigteþe] viij L. to offred]offred to B.
 6817 flesshe... beest]beste flesh that best L.
 6819 lyere]a lyer B.
 6821 hem... þi]not hem þay or zou B.
 6823 þouze]zef B.
 6824 Azeyn]Azens B. doom... is]dedys þat be B.
 6825 &]ne B.

In dome spare þou not þe riȝt

þin enemyes beest þou fyndes o stray
þou brynge hit hoom þæt wol þi lay

If þou fynde of þyn euel willonde
Vndur birþen his beste biggonde
Helpe hym or þou forþer wende
And so þou maist make þi frende

6830

Sle no man wiþouten sake
Blendyng ȝiftis noone þou make

To pilg[r]ym & to vncouþ
Bere þe feire of dede & mouþ
ȝe knowe þe state of comelynge
Of pharaos tyme þe kyng
ȝoure lond ȝe sowe seuen ȝere
And repe þerof cornes sere
þe eigteþe lete hit lye stille
Pore mennes hongur to fille

6835

6840

Six dayes shul ȝe worche I say
And ȝe shul reste þe seuenþe day
Hors & asse wommon and knaue
þat day shul þei restyng haue

6845 fol. 39v col. 1

Trowe on no goddes fals
[S]wereþ not I bidde ȝow als
Holdeþ þis wel I bidde ȝow now
Myn aungel shal go bifore ȝow
þat shal ȝow wisse & sumdel lede

6850

6826 not]neuer B.

6827-8 om B.

6827 þin enemyes] In enemyest L.

6828 wol]weld L.

6830 birþen]brethyn L. his]hest B. biggonde]liggonde T; lyand B.

6834 Blendyng]Blynde B. make]take TL.

6835 pilgrym]pilgym H.

6836 feire] Syr B. &]of B.

6837 state]estate L. comelynge]comyng L.

6838 tyme]come L.

6840 cornes]corn L.

6841 eigteþe] eyght ȝere B.

6842 Pore mennes]Purvyauuce B.

6843 shul ȝe]ȝe schull B.

6845 asse]also B.

6846 shul]schuld B.

6847 Trowe]Throw L. no]none B.

6848 Swereþ]wereþ H. *The rubricator has evidently forgotten to draw the S.*

6849 now]om B.

6851 wisse]wysse L.

Into a lond of blisfulhede
 3oure foos þæt 3ow wolde wiþstonde
 Shul haue no myzte in foot nor honde
 I myself wol for 3ow fiȝt 6855
 Shal noon ouer 3ow haue no myzt
 I shal holde 3ow my sawe
 Whil 3e folwe my riȝt lawe
 Suche was þe lessoun and þe lore
 And ȝitt a þousonde sipis more 6860
 Pat god shewed to moysen
 To do his folk hym knowe & ken
 But lordyngis for þæt I
 By witenessynge of prophecy
 And þourȝe preef of þe selue dede 6865
 To cristis burþe I wol vs lede
 Ar he had take flesshe & blode
 Pe firste was Abraham of her brode
 To whom was het þæt of his sede
 Shul alle þe blessed folke brede 6870
 And so dide prynce & als prophete
 As god dide to hym bihete
 And lordyngis for þæt I
 May not telle al her prophecy
 Pat of þæt blissed burþe was seyde 6875
 Pat longe tofore was purueyde
 Of somme of hem þæt seyde moost
 Of his birþe bi þe holy goost
 I shal 3ow shewe wiþouten les
 As anentis þis moyses 6880

-
- 6852 a]þe B. blisfulhede]lofesomhede B.
 6853 3ow wolde]wolde 3ou T; ye wille L.
 6854 nor]ne B.
 6856 no]om B.
 6857 3ow]for 3ow B.
 6858 folwe]fullfyll B.
 6859 lessoun]lofesom B.
 6860 sipis]sype B.
 6862 hym]om B.
 6864 witenessynge]witnes B.
 6866 burþe]burgh B.
 6867 &]or B.
 6869 het]yt L.; behight B. þæt]om B.
 6870 Shul]Schuld B.
 6871 als]om B.
 6872 to]om B.
 6874 her]holy L.
 6876 tofore]bifore TB.
 6880 anentis]aventus L.

Of þis matere mut I now cees
 To telle 3ou more of þis moyses
 Whenne he as god him chees bifore
 He lad þe folke in wildernesse þore
 Fourty wyntur and no las 6915
 Dede in þat desert he was
 Al his elde was sixe score 3eer
 For he was to god so der
 Himself byryed *him* & hid
 In a pryue place vnkid 6920
 For wiste þe iewis where he lay
 Honoure *him* as god wolde þay
 Þes iewes went wiþouten resoun
 Into þe londe of *promissioun*
 Þour3e moyses ne coom þei nou3t 6925 fol. 40r col. 1
 But Iosue hem þider brou3t
 God aftir good moysen
 Made hym leder of his men
 Wiþ his felawe þat calef hi3te
 Þo two brou3te hem to ri3te 6930
 Pis Iosue coom of þat kyn þo
 Þat men calle effraym also 6932
 In egipte born but fed he was 6935
 And leder als wiþ maystir moyses
 Pis ilke moyses ri3twis of rede
 For3at not ar he were dede
 To sette þese holy 3erdes þre
 In a stide he fonde pryue 6940
 Pere þei grew lasse ne more
 But euer as þei were bifore

-
- 6911 now|om B.
 6912 To|And B.
 6914 þore|3ore B.
 6915 and no|more ne B.
 6917 elde|age B.
 6919 Himself|He hymselffe B. *him*|om B. & hid|in hide L.
 6923 þes|þe B.
 6924 Into|Vnto L; To B.
 6925 ne|þere B. þei|þe B.
 6926 Iosue|Ihesu L.
 6931 Iosue|Iesew L.
 6932 calle|callyd B.
 6933-4 om HTLB.
 6935 but|& B.
 6936 als|he was B. maystir|om B.
 6937 ri3twis|þat right was B.
 6940 stide|place B.
 6941 grew|grow B.

Riȝt to kyng dauid dayes
 pat lad þe folk in goddis layes
 He bi warnynge of goddis sonde
 Brouȝte þe ȝerdis to his londe 6945

Wheȝne aaron was deed þe prest
 His sone eliazar was neest
 And his fadir astate he beere
 Til Iosue we speke of here 6950
 Pis iosue was wondir liȝt

And maistry had in mony a fiȝt
 Trewely he fauȝte for goddis lay
 perfore god doubled *him* his day
 And made þe sunne stille to stonde 6955

Til Iosue had þe hyȝer honde
 And whil he past þe flum iurdon
 Pe watir stood stille as stoon
 Til he þe folk had ouer brouȝt
 Into þe same lond þei souȝt 6960

Ioseph boones þei wiþ hem lede
 And þer grof hem in þat stede
 In a lond þat het sichym
 Was ȝyuen in lot to Ioseph kyn
 For as þei wan hit wiþ her honde 6965

þei dalt bitwixe hem þat londe
 Vche kynreden of þo twelue
 Had a lodesmon hemselue

fol. 40r col. 2

pat shulde her owne kynreden lede
 Wheȝne þat þei to bataile ȝeode
 For þei fonde strong folk hem aȝeyn
 Wiþ were þat dide hem myche peyn
 And wiþstood hem þe londe to wyȝne 6970

-
- 6946 þe|þo T.
 6949 astate|state B.
 6950 speke|spak B. here|are B.
 6953 fauȝte|thoght L.
 6954 doubled|dobbyd B.
 6960 Into|To B. same|om B. þei|þat he B.
 6961 þei|om B.
 6962 grof|graued T; did grafe L.
 6964 Was... lot|þat ȝeffyn was B.
 6965 For as|þere B.
 6966 þei|And B. bitwixe|betwene B. þat|þe B.
 6967 kynreden|kynrede TB. þo| the LB.
 6968 lodesmon|Sodec man B.
 6969 her|he T. kynreden|kynrede TLB.
 6972 Wiþ|þat with B. þat|om B.
 6973 þe|þat B.

- But þat was for her owne synne
 For whil þei helde her lawe in londe 6975
 Was no folk myzte hem wiþstonde
 Pat alle oþere dude myzte not awayl
 Whil þei helde goddes counsayl
 Hem þurte drede no man in place
 But her fizte lasted litil space 6980
 Where ne þei moost had of her wille
 Moost þei dide hemself vnskille
 Of god almyzty þei laft þe lawe
 To sarasenes feiþ gan hem drawe
 And made wiþ hem her mariagis 6985
 Who herde euer suche men in ragis
 Suche a kyng coude no man knawe
 Hem helde from vche mannes awe
 And euer þei vnkil on him souzt
 Til þei hemself in þraldom brouzt 6990
 In þraldome were þei worþ to be
 Pat wolde not suffere to be fre
 // Calef coom aftir Iosue
 Of israel demer was he
 In his tyme were þo fablis writen 6995
 Pat gitt are as bookis witen
 Saturneus & sir Iubitere
 Pat we nowe in fables here
 And þe first sibile of pers
 Men fynden of in olde vers 7000
 // Calef had a sone othomel
 He demed þe folk of israel

-
- 6974 But}And B.
 6976 no folk}none þat B.
 6977 dude}om L.
 6978 helde}did B.
 6979 þurte}nede L.
 6980 her}his B.
 6981 had}herd L. of}om B.
 6982 Moost}þe most B.
 6983 þei... lawe}þoght þey non awe B.
 6984 hem} þay B.
 6986 herde}sawe B. men}om B.
 6988 Hem}He hem L.
 6990 in}þe B.
 6991 worþ}worþy B.
 6994 demer}þe rote B.
 6995 þo}þe B.
 6996 as}ab B.
 6997 sir}om B.
 6998 in}of in TLB.

- By fourty 3eer in his tyme was
 Pe cite made of thebas
 Ayoth was þenne demestere 7005
 Of israel foure score 3eere
 In his tyme was a bataile grym fol. 40v col. 1
 Bitwene Israel & beniamyn
 For loue of a deknes wyf
 Mony a man lost her lyf 7010
 Fourty þousande of israele
 Of beniamyn ny3e also fele
 // Sanygath coom aftir hime
 Troye was bigonne in his tyme
 Ten 3eer had he þe folk to 3eme 7015
 Siþ his two sones hem dide deme
 // Barach & wiþ him delbora þo
 þei demed fourty 3eer & moo
 þenne was oon sibile of libye
 And apollo wiþ his melodye 7020
 Aftir coom Gedeon
 þat worshepe in his tyme won
 Slou3e fourty kyngis of heþen sede 7024
 Wiþ þre hundride of hys lede 7023
 þen was oreb & salmana 7025
 Zeb and zebbe þes oþere twa
 In tyme of þis Iudeon was
 Boþe orpheus & ercules
 // Tola ladde þe folk þo
 Lastyng fourty 3eer & mo 7030
 þenne roos þe þridde sibila
 þat men cleped delphica
 Of troye & grece þe batailes bolde

-
- 7004 thebas|thobas B.
 7005 þenne demestere|þe domysman B.
 7006 3eere|3ere þan B.
 7010 her|his B.
 7013 Sanygath|Sanytath B.
 7015 Ten 3eer|Syth B.
 7016 hem dide|þey did hym L; did hym B.
 7017 wiþ him|sith B.
 7023-4 *reversed in MSS GHTLB.*
 7024 kyngis|knyghtys B. sede|syde B.
 7026 Zeb|Zeke B. and|om B.
 7027 tyme|þe tyme B. þis|om B. was|Iwis B.
 7028 Boþe orpheus|Was oleffernus B.
 7030 &|or L.
 7033 þe|tho L. batailes|batayle B.

Pis sibile myche tofore of tolde	
Sir Iare was also long	7035
Her maister & ledere strong	
In grece þenne regned preamus	
As þe olde story telleþ vs	
In þis ilke iare tyme	
Were lettres founden of latyne	7040
// Iepte firste þei helde bastarde	
Sipen he helde six zeer her warde	
Zamazinis þat tyme bigon	
þe wymmen lond wiþouten mon	
// Ezebon aftir seiþ þe boke	7045
Toke israel to lede & loke	
He ladde hem seuen zeer & more	fol. 40v col. 2
Alisaundre in þat tyme þore	
þat parys auzte rauyssshed Elayn	
Wherfore many men were slayn	7050
þe ferþe sibile in þat siþe	
In babiloyne bigan to kyþe	
Achialon coom aftir hard	
Her leder was & her stiward	
He had þat folk ten zeer to get	7055
In his tyme was troye biset	
// Labdon had hem vndir honde	
And ouer hem was eihte zeer lastonde	
In his tyme was troye nomen	
And wiþ þe grekes ouercomen	7060
þere mony modirsonne was colde	
As hit is in þe story tolde	
þat werre lasted so long a pece	
þer was slayn of hem of grece	
Eihte hundride siþe sixty & ten	7065

7034	tofore of before B.
7036	Her For L. ledere leryd B.
7037	þenne þo B.
7041	firste... helde þey held fyrst B.
7042	her warde forward L.
7044	þe... lond þay wonde landys B.
7047	hem om B.
7049	auzte aght þat B.
7050	were was TL.
7053	coom om L.
7055	zeer om B.
7057	had om B. vndir honde vndirhold L.
7060	þe om L.
7061	colde solde B.
7062	þe om B.
7065	siþe... & tymes B.

Of þousandis diuerse tyme of her men	
Six hundride foure score six þousand	
Men of troye fauȝte for her land	
Herof ben no men in were	
For why þe sege lasted ten zere	7070
Wiþouten brekyng of þat werre	
þat greued boþe nyȝe & ferre	
þat werre semed to be noon oþer	
But as þat oon half aȝeyn þat oþer	
And al þis world haþ risen bene	7075
So was þer mony cayser kene	
But myȝte þei neuer wynne þe touȝt	
Til þei hit wan wiþ tresoun	
And al þe chesoun of þis stryf	
Was for rauysshing of a wyf	7080
Al for fairhede of Elayn	
Was þere so mony þousande slayn	
// And siþen aftir þis labdon	
Her domesman was sir sampson	
þat was so strong & so wiȝt	7085
Childeles was his modir mony nyȝt	
In hir elde bi goddis grace	fol. 41r col. 1
An aungel het hir childe in place	
þat bi his heer schulde so myȝty be	
As twenty men to fele & se	7090
Vndir philistiens þei were	
þat iewes were holden þo þere	
Sampson souȝte chesoun of stryf	
Of philistiens he wolde haue wyf	
Vpon a day he went & sawe	7095
A fair womman of hir lawe	
He tolde his frendis soone anoon	

-
- 7066 tyme|tymes B. her| þeir L; *om* B.
7067 Six|Sixty B. six|*om* B.
7069 men|mon TB.
7071 brekyng|þe brekyng B. þat|þe B.
7072 nyȝe|nere B.
7074 þat oon|þe ton TLB. aȝen|aȝens B. þat oþer| þe toþere TLB.
7075 And|Bote as B. þis|þe B. haþ|had TLB.
7076 So|þere B. þer|made B. cayser|a cayzar LB.
7077 þe|þat B.
7078 hit wan|wan yt B.
7081 for|forþe B.
7082 þousande|thowsandis L.
7084 Her... was|Was her domysman B.
7086 Childeles|Gohiller L; Childes B. mony nyȝt|riȝt L.
7088 hir|he B.

pat he hade chosen siche a wommon
 He toke hem wiþ him for to proue
 Hir to gete to his bihoue 7100
 If hir frendis wolde him late
 As he wente walkyng bi þe gate
 A leouns whelpe ran ouerþwart
 Raumpyng to sampson he start
 // Sampson slouze þat leon kene 7105
 þe spirit of god in hym was sene
 Whenne he hadde his eronde done
 Homwarde he went also soone
 But a litil fro þat gon
 He wente to take his lemmon 7110
 As he went þat way azeyn
 He fond in þe leon mouþ sleyn
 A swarm of bees þerynne were bred
 And wiþ þe hony he hem fed
 His wyues fadir & modir fre 7115
 Of þis hony to ete ȝaf he
 But not he made hem vndirstonde
 How he þat hony fonde
 At þe feest þere he was stad
 A redeles vndo hym he bad 7120
 He hett men to ȝyue hem mede
 ȝif þei coupe hit rigtly rede
 And þei to ȝyue þe same azeyn
 If þei hit redde not certeyn
 Of þe etyng þe mete out sprong 7125
 And þe swete out of þe strong
 Pis was al whenne þei souzte
 Pre dayes þei studied aboute nouzte
 Po þei bisouzte his wyf þat sho

fol. 41r col. 2

-
- 7101 him]hyt L.
 7103 leouns]lyon B.
 7104 Raumpyng]Rapyng B. he start]smert B.
 7105 þat]þe B.
 7106 in... was]was in hym B.
 7109 gon]place B.
 7110 to take]þere B. lemmon]leman was B.
 7111 way]day B.
 7112 in]om L. sleyn]flayne L.
 7114 And]þat B.
 7116 þis]hys B.
 7118 he þat]þat he B.
 7120 redeles]redell B. vndo]vnto TL. hym he]he hem B.
 7122 þei]he B. coupe]coude T. rigtly]trewly

Shulde make hir lord to telle hit hir to 7130
 þat bruyd was of bidþyng bolde
 Sampson al þe soþe hir tolde
 And she to þo þat were hir kid
 Soone aftir hit vndid
 And þat was a greet folye 7135
 Hir lordis counsel to discrye 7136
 Sampson for wrapþe hir forsooke 7145
 And she anoþer husbonde toke
 Whenne sampson þerof herde saye
 Now he seide fro þis daye
 Owe I to haue no maner wyte
 Þouze I philistiens do despite 7150
 Pre hundride foxes togider he knyht
 I ne woot how he on hem hit
 To her tailes fire he bond
 And folwyng vche fox a brond
 Into philistiens cuntre 7155
 Þourze þe felde he made hem fle
 Whenne þei were ripe he let hem renne
 And so her curnes dide he brenne
 Her olyues wiþ her wyne trees
 Þes foxes Brent wiþ her rees 7160
 Þes philistiens wenten oute
 And souzten sampson alle aboute
 Þe iewes were vndir her walde
 Sampson bounden soone þei zalde
 Þo philistiens wiþouten les 7165
 Ran on sampson in a res
 But sampson was ful smart
 Out of her handes soone he start

7130 to]om TLB.

7132 al]as B.

7133 to]afftyr to B.

7137-44 om in CGHTLB.

7150 þouze... philistiens]Philistiens to B.

7151 he]om B.

7152 ne woot]note B.

7155 Into]Into þe B.

7156 made]did B.

7157 let]made L.

7158 curnes]turvis L.

7159 wiþ]& B. wyne]vyne B.

7162 sampson]þe phelistiens B.

7163 her]his B.

7164 bounden]bounde hem B.

7165 þo]þes B.

He ȝaf a breyd so fers & fast	
pat alle his bondes soone he brast	7170
By chaunce he fonde an asse boon	
Oþer wepen had he noon	
Of þat heþen folke he felde	
A þousande by tale telde	
Siþen he went into a toun	7175 fol. 41v col. 1
To a wyf þat was comoun	
Bisydis hir al nyȝt he lay	
þe philistiens herden say	
þei bisett þi toun aboute	
pat if sampson coom oute	7180
By nyȝt or in þe mornynge	
To doolful deep þei wolde hym brynge	
But sampson þat was so wiȝt	
Vp he roos amydde þe nyȝt	
And bar þe ȝatis of þe toun	7185
And leyde hem on an hyȝe doun	
Aftir he chees a wyf þo	
Dalidam him brouȝte in wo	
þe philistiens so ful of stryf	
Bihet to dalidam his wyf	7190
ȝiftis grete al for to frayn	
Where were sampsons mayn	
Longe she freyned hym þat bolde	
And siche a gabbyng he hir tolde	
Wiþ seuene senewes who so me bond	7195
I lost my strengþe foot & honde	
His foos þo she bad take kepe	

-
- 7169 He] And B. breyd]bronde L.
7170 soone he]all to B.
7174 by]and mo by L. telde] I tellyd B.
7176 wyf]woman B.
7177 Bisydis]Besyde B.
7179 þi]þe TLB.
7181 in þe]be B.
7182 doolful]þe B. brynge]bryȝt L.
7183 But]ȝett B.
7184 amydde... nyȝt]att mydnyght B.
7186 an hyȝe]þe hight B.
7188 him brouȝte] which broȝt hym L.
7189 þe]þo TL. so]om B.
7192 were]was TLB.
7193 Longe]om B. þat]in þat L; long þat B.
7194 And]þat B.
7196 my]þe B. foot]by fote B.
7197 þo]om B.

And þe while he was on slepe
 Soone she his fomen calde
 To do wiþ hym what þei walde 7200
 Sampson waked of his nap
 His bond dide he al to crak
 Alle his bondis he brak in two
 As þei had ben but a stro
 But ȝit his wyf laft not þus 7205
 Þourȝe eggyng of his enemyus
 Til she þe soþe made him say
 Wherynne al his strengþe lay
 She seide leef telle me where
 Hit is he seide in my here 7210
 If hit were of I were not þon
 No strenger þen anoþer mon

 Now haþ sampson taken his lyf
 In wille to welde to his wyf
 Was neuer sampson eer in drede 7215 fol. 41v col. 2
 She had in hond his lyf & dede
 In hir wille hadde he boþe done
 Pat shulde ben aftir sene soone
 His firste wyf him lered wit
 If he coude haue holden hit 7220
 Pis oþer wyf þat he had now
 Auȝte he not wel to trow
 Soore shulde man drede þe brond
 Pat bifore haþ brent his hond
 And hard hit is to stond aȝeyn 7225
 Þe wif þat leueþ not to freyn

-
- 7198 on slepe]aslepe B.
 7202 bond... al]bondis al gan B. crak]knap L; clap B.
 7203 he... in]brast on B.
 7204 þei]it B. but]om B.
 7206 enemyus]envious B.
 7209 where]wheþer B.
 7211 I were]were þow B.
 7212 No]om B. mon]þan B.
 7213 lyf]lyth L.
 7215 Was... eer]Sampson was neuer arst B.
 7216 &]in B.
 7217 he]þey B.
 7218 þat afftyr schall be sore sene B.
 7219 lered]leuyd B.
 7221 had]hath LB.
 7222 he]hym B.
 7223 man]men B.
 7226 leueþ]lyueþ B.

þat ouþer for loue or drede of awe
 Doþ man his þriueetes to shawe
 By dronkenes als may bityde
 Doþ man his þriueetes to vnhyde 7230
 In fondyng ofte men fynde hit so
 Pryuyest to man is moost his foo
 Per is noon so myche may greue
 As traitour derne & pryue þeue
 And so dide dalida þen 7235
 Worþe hir worste of alle wymmen
 Hir lordis counsel tolde sho
 Hir lordis moost foos to
 Hir tyme she tooke a leyser þere
 And whil he slept kut his here 7240
 Wip hir sheeris wo worþe her hende
 And to his foos hym bikende
 Þenne myȝte þei do as þei had mynt
 Þourȝe his here his myȝt was tynt
 Þei dude hym wondir myche loþe 7245
 Beten hym & prisound hym boþe
 Whenne he was done in prisoun
 A mon of þat same nacyoun
 Gat dalida his wyf to wedde
 Sampson was to þe brydale ledde 7250
 For he was slyȝe of harp glew
 By þat his heer was waxen new
 By a piler was his sete
 To myrþe men at her mete
 Whenne þei were gladdest at þe feest 7255 fol. 42r col. 1

- 7227 loue... of]drede or love L. of]or B.
 7228 man]men L; a man B. þriueetes] counsaille B. to]om B.
 7229 By]In B.
 7230 man]hym B. vnhyde]be hyde L.
 7232 Pryuyest to]His þreuyest B. to man]with men L. moost]ofte T.
 7233 so... may]þat may so mochell B.
 7234 traitour]wyffe and traytur B. &]in L. pryue]om B. þeue]tene L.
 7235 And... dide]Also B.
 7236 alle wymmen]any woman B.
 7238 Hir]Vnto her B. foos to]foo B.
 7240 kut]kyt of B.
 7241 wo]om T.
 7242 To his lete wyttond L.
 7243 þei]he B.
 7245 wondir myche]moche wondir L; mochell B.
 7246 second hym]om B.
 7247 done]bound L.
 7251 of]and L. glew]& glow B.
 7253 his sete]he sett B.

Sampson coude wel geest
 Somdel waxen was his heer
 Þe post þat al þe hous vp beer
 Wiþ boþe his hondis he hit shook
 So fast þat al þe hous quook 7260
 Þe hous he falde ʒaf no man griþ
 His foos he slowʒe *himself* þerwiþ

Aftir sampson aldur nest
 Was domesmon Ely þe prest
 And þouʒe *himself* was clene of synne 7265
 For gult þat his sones were Inne
 Whiche he wist & chastised nouʒt
 Her synne on *himself* he brouʒt
 Whil he laft at home for elde
 Þei went to fiʒte on þe felde 7270
 Slayn were þei þere in sake
 And goddes hooly arke I take 7272
 Elye his horn þanne brake bi chaunce 7277
 God sent hit him for vengeaunce
 Þei made drede siche vncele
 Þat chastise not her childre wele 7280
 Ofte on fadir falleþ wrake
 Þat sent is for þe childer sake
 Fourty ʒeer demed he israel
 And aftir coom samuel
 He was a selcouþe douʒty þing 7285
 Þe firste þat noynted mon to kyng

Prophete was sir samuele
 Dere to god for he was lele
 Þe Iewis wiþ her mychel pride
 Sent aftir hym on a tyde 7290

-
- 7261 he falde|þat felle B.
 7265 þouʒe|ʒef B.
 7266 For|þe B.
 7267 Whiche|þe which B. chastised|chastyd B.
 7268 synne|synnes B.
 7270 on|in B.
 7271 þere in|in þat B.
 7273-6 *om in* CGHTLB.
 7277 horn þanne|lorn þat B.
 7279 made|may TB.
 7280 chastise|chastieth B. childre|child L.
 7281 fadir|þe fadyr B.
 7283 ʒeer|wyntytyr B.
 7284 aftir|afftyr hym B.
 7286 þe| He was þe B. noynted|notid L. mon to|om B.

Lordyngis he seide seiþ me wher tille	
Haue 3e me fet what is 3oure wille	
Gete vs a kyng . What are 3e wode	
Haue 3e not a kyng ful gode	
þat fro 3oure foos þour3e see 3ow ledde	7295
And wiþ riche manna 3ow fedde	
And mony werkis for 3ow hap wrou3t	
Sir þei seide þou seist for nou3t	
Gete vs a kyng þat may vs lede	fol. 42r col. 2
As we se oþere haue in dede	7300
Parfay seide samuele	
3e are to frowarde wiþ to dele	
Nouþer are 3e war ne wyse	
For 3oure richesse to hy3e 3e ryse	
Now are 3e boþe in rest & pees	7305
3e longe ful sore to haue males	
Forsope I saye & shal avow	
Ful sore hit shal repente 3ow	
Not 3ow allone but 3oure ospryng	
Shal rewe ful soore 3oure 3ernyng	7310
Hit is wel worþi þat who	
May þole no wele þole wo	
// Sore wepte samuel wiþ þis	
To him coom oure lord of blis	
þryes he calde on samuel	7315
Lord he seide I here þe snel	
My folk seide god ful frowardly	
þei seche & worche greet envy	
þei aske anoþer kyng þen me	
Euelhele þe tyme shul þei se	7320

-
- 7291 he seide]om L.
7292 fet]sent B.
7295 see]þe se B. 3ow]ye L.
7296 riche]om B. 3ow]hape 3ow B.
7297 werkis]a þing hape B. hap]om B.
7302 are]rek B. dele]duell B.
7303 are... ne]3e ar not B.
7304 For]To B. 3e]you L.
7306 3e]3ow B. ful]to B.
7307 &]I L.
7309 3ow]3e B.
7310 3ernyng] seruyng B.
7311-2 om B.
7312 first and second þole]suffir L.
7316 snel]wel B.
7317 seide]he sayde B.
7320 Euelhele]Ylle hayle L.; In euyll B. þe]om B.

pat þei desire þei shul hit haue To her owne heed a staue Among þis folk shal þou fynde oon pat saul is calde a stalworþe mon Wiþ shulderes boþe þicke & brade	7325
He shal her kyng be made Siþ þei haue þus forsaken me He shal be souzte her kyng to be // Soone þei dide saul be souzt Founden & forþ was he brouzt	7330
He was hyzer þan any man By þe shuldres founden þan þis saul haue þei made her kyng Wiþ anoyntyng & corounyng Wroþerhele to her bihoue	7335
Soone on hem gon hit proue þenne was þere no lenger abyde Men werred on hem on vche syde So þat wiþinne a twelmonþe stage	fol. 42v col. 1 7340
þei were put out of her heritage þenne bigon þei to calle & cryze pat god on hem shulde haue <i>mercye</i> And samuel þat wist her woo Calde on god for hem also	7345
God him bad fille his horn Wiþ oyle & wende forþ biforn Vnto a man þat hett iesse In bedleem shal he founden be þou shalt <i>him</i> fynde in bedleem	7350
Seuen sones he haþ to barnteem Oon of hem make þou kyng For saul dredeþ me no þing þerfore wiþ caytif and care Out of þis world shal he fare	

-
- 7323 shal þou|þou schalt B.
7324 is calde|hight B. stalworþe|strong B.
7329 be|to be B.
7330 Founden|þey founde hym B. was he|hym B.
7333 þis|Thus L.
7334 anoyntyng|oynement B.
7336 on... hit|it gan vpon hem B.
7337 abyde|byde B.
7342 on|of B.
7347 hett|om L.
7351 hem|he T.
7353 caytif|kaytyfhede B.
7354 shal he|he shall B.

- For or þat he be slayn in were 7355
 Þe fend he shal in body bere
 He shal hym trauail day & nyȝt
 And lodly his body diȝt
 // Maffay lord seide samuel
 I here not of þat Iesse tel 7360
 Nor his sones ny *him* I knowe
 Þe childes name ȝe me showe
 ȝis he seide I shal þe kenne
 Him to knowe by oþere menne
 In visage is he briȝte & clere 7365
 In reed of hew wiþ lawȝynge chere
 His fadir in alle haþ sones seuen
 Þe ȝongest is he þat I neuene
 Boþe wys hende & of good fame
 Daud he hette bi his name 7370
 And for þat he is war & wys
 I haue hym chose to þis seruise
 His seed forsoþe al bydene
 Ouer alle men shal I mayntene
 His foos shul not aȝein hym vaile 7375
 Him ne his shal I not faile
 To be kyng not wol *him* dere
 My benesoun shal he bere
 // Samuel went sechyng þe lond fol. 42v col. 2
 Til he þe hous of Iesse fond 7380
 Iesse hym resceyued feire
 And samuel him called his heire

-
- 7358 his]schall his B.
 7360 Iesse tel]Iestell L.
 7361 ny]by L; nor B.
 7362 þe...name]His childre namys B.
 7364 by]fro B.
 7365 is he]he ys B.
 7366 In reed]Feyre L. wiþ]& L.
 7367 in]and L; of B. haþ]his B.
 7368 þe]om B. is he]he ys B.
 7369 hende]and hende B.
 7370 hette bi]sayde is B.
 7373&4 are merged in B.
 7373 bydene]wey schall I maynten B.
 7375 aȝein]aȝens B.
 7376 ne]nor B. shal I]I schall B.
 7377 not...*him*]schall he not B.
 7378 My benesoun]Beneson myne L.
 7380 þe...Iesse]lesse hous B.
 7382 him]om B.

Comen he seide I am iesse
 To se oon of þi sones [f]re
 Sir he seide wiþ good entent 7385
 zoure word is to me *commaundement*
 His sixe sones þat were at home
 Alle he called hem forþ by nome
 But þe zongest was away
 Samuel seide sir iesse say 7390
 Where is þyn alþer zongest sone
 He is he seide þere he is wone
 Wiþ oure sheep vpon þe lowe
 Do fet me him I wol *him* knowe
 Þei hym fett wiþ cheer ful swete 7395
 He heilsed hendely þat *prophete*
 He knewe him *whenne* he had biholde
 Bi tokenyngis bifore of tolde
 Anoynt he was wiþouten abade
 And kyng of þo iewes made 7400
 But þouze he were anoyntide kyng
 Þe kyngdome to haue in *gouernyng*
 He entermeted *him* of no þing in dede
 But to his sheep ageyn he zede
 Goddes goost in *him* was sent 7405
 Fro þenn fro saul hit was went
 Daud coude of *dyuerse* note
 He coude myche of harpe bi rote
Whenne he wiþ his gle wolde game
 His sheep assemblede soone same 7410
 Of his menstralcy to here

-
- 7383 Comen] I am come B. I am]om B. iesse]of Iesse L.
 7384 fre] H had orig. fre, emended to þre.
 7390 say]nay B.
 7392 is]was B.
 7394 fet me] fech B.
 7395 ful]om B.
 7396 He]And he B. hendely]om B.
 7397 biholde]hym behold B.
 7398 tokenyngis]tokenys LB. bifore of tolde]tofore I tolde]B.
 7399 Anoynt]Anoyntyd B. abade] a lade L.
 7400 þo]the LB.
 7401 anoyntide]noyntid TB.
 7403 entermeted]entirmete L.
 7405 in]to B.
 7406 þenn... saul]saule to hym B.
 7408 He... of]Of croud michis B. bi]& B.
 7410 assemblede]semblyd B. soone]soþe L. same]in same LB.
 7411 menstralcy]menstalcy T.

Mony were wont to drawe *him* nere
 // Saul was *gitt* in stide of kyng
 But he my^zte do no gouernyng
 þe fend was in his body fest 7415
 Wherefore he my^zte haue no rest
 þenne seide þei alle what is to do
 Of oure kyng þat haþ no ro
 He is euer out of witt & wood fol. 43r col. 1
 How shul we amende his mood 7420
 He is ful of wickedhede
 Wo is hym þat he shal lede
 þenne seide a good man of þat þrom
 And seide do we litel dauid com
 Wiþ his harp bifore þe kyng 7425
 He shal him do to lau^ze & synge
 Whil he to him takeþ kepe
 þe kyng he shal make to slepe
 Forþ dud þei dauid brynge
 Harpyng a song bifore þe kyng 7430
 He made him wiþ his melodye
 Falle on slepe þat was werye
 Oþerwhile wiþ harp sumtyme wiþ song
 þus he serued þe kyng ful long
 þat euer whenne he was trauailed moost 7435
 þour^ze þat foule sory goost
 If he bigon to harpe & synge
 Of his vnro he had restyng

- 7412 were wont]went L. *him*]om L.
 7415 in]of L.
 7416 Wherefore]Where þurgh B.
 7419 &]om B.
 7420 shul]schuld B.
 7421 wickedhede]wrechydhede B.
 7422 he]hym B.
 7423 of... þrom]anon L.
 7424 And seide]om LB. com]to come B.
 7426 shal]will B. do]make B.
 7428 þe kyng]om B. make to]hym make to fall on slepe B.
 7429 dud]do L. dud þei]þey did B.
 7430 Harpyng... song]He harpyd & song B.
 7431 him]om B.
 7432 Falle]Hym falle B.
 7433 Oþerwhile]Somtyme B.
 7434 ful]om B.
 7436 þæt]þe B.
 7437 he... to]þat he gan B.
 7438 vnro]travayle B.

Pat while coom philistiens in þore
 Her feloun foos þat paynemes wore 7440
 Her hoost in al þat cuntre spred
 Þei wasted godes & away led
 Þei brouȝte wiþ hem goly an eteyn
 Þat in foul hoordome was geteyn
 Greet he was & also hy 7445
 He semed sathanas vnsly
 Bitwene his eȝen þre fote he hade
 Loþely was his visage made
 Of body greet & greynes long
 Sternely semed he to be strong 7450
 Sixe ellen fully he was in hiȝt
 Al redy armed for to fiȝte
 Of his mete was mesure noon
 Seuē sheep he wolde ete his oon
 // He seide where is saul kyng 7455
 And I myȝte ones wiþ him myng
 Shulde he neuer bere no croune
 I wolde him sle by seynt mahoune
 Why comeþ he not or sent his sonde fol. 43r col. 2
 Wiþ him I wolde my fors fonde 7460
 Ouþer sende he to me hidur
 A mon þat we may fiȝte togidur
 Wheþer oþer ouercomeþ in felde
 Þe toþers folke al to him helde
 A mon of his aȝeyn oon of ouris 7465
 If oure may wyne his in stouris
 Pat þei be ouris & her heires

- 7439 while|tyme B. þore|þere B.
 7440 Her... þat|þat his fone were and B.
 7441 Her|þe B. þat|þe B. spred|sped L.
 7442 led|lent L.
 7443 goly|om B. an| & L.
 7449 & greynes|of armys B.
 7450 Sternely... he|He semyd well B.
 7451 in|on B:
 7452 Al|And B.
 7454 his oon|alone B.
 7455 kyng|þe king B.
 7456 And|I wolde B.
 7459 sent|sendiþ B.
 7461 Ouþer|Or ellys B. he to |vnto B.
 7462 A mon|Anon B.
 7463 oþer|of vs B.
 7464 toþers|toþer B. al|schall B. helde|yeld LB.
 7465 aȝeyn|aȝens B.
 7466 oure... in|ovres wyn may in any B.

- If þei wyne ouris we be þeires
 Here I byde myself redy
 For to fiȝte for oure party 7470
 Vche day [h]e come in place
 And batail bede wiþ sicke manace
 Euer whenne þe folk him sawe
 Hem stode þen of him ful greet awe
- Allas seide saul þe kyng þan 7475
 Where shal we fynde a man
 Pat dar þe bataile for my sake
 Aȝeyn þis þeof vndirtake
 Whoso wolde fiȝte him aȝeyn
 And him ouercome in bataile pleyn 7480
 He shulde be ryche al his lyue
 And haue my douȝter to his wyue
- Dauid þis herde & forþ gan stonde
 Sir he seide holde me couenonde
 I trowe trewely in goddis myȝt 7485
 Pat I shal vndirtake þat fiȝt
 Aȝeyn goly þat is so grym
 Wiþ goddis *grace* sle shal I hym
 Aȝeyn þe ȝonder wrecched þing
 Forsoþe haue I no drede sir kyng 7490
 He tristep al in his owne hand
 And I in *ihesu* al weldand
 // To dauid seide saul þe kyng
 I drede þerto þou art ful ȝyng
 Hit is a stalworþe batail wriȝt 7495

- 7468 ouris]vs B. we]they L. be]ar B.
 7471 he]we H.
 7472 And]om L. bede]to byd L; bade B.
 7474 Hem]They L; Off hym þey B. þen]om LB. of him]om B. ful]in L.
 7475 þe kyng]om B.
 7476 a]swich a B.
 7478 þis]þe B.
 7479 wolde]wille L.
 7480 him ouercome]ouercome hym B.
 7481 al]and all B. lyue]kyn B.
 7484 couenond]comenond L.
 7485 in]by L.
 7486 *second* þat]þe T.
 7487 Aȝeyn]Aȝens B. goly]Golias B.
 7488 *grace*... I]help I schall sle B.
 7489 Aȝeyn þe]Aȝens þat B. ȝonder]wondir L. wrecched] cursyd B.
 7491 owne]om B.
 7492 ihesu]god TB.
 7495 stalworþe]strong B.

And þou leredest neuer to fiȝt
 If he þe sle as god forbede
 Alle most we holde of heþen lede
 What bote to lese þi lyf leue page fol. 43v col. 1
 And aftir we do hem omage 7500
 Do wey he seide sir hit is no nede
 Pere god wol helpe þar no man drede
 Vpon a day my sheep I gette
 A bere a lyoun boþe I mette
 I hadde no helpe but from aboue 7505
 Of god þat lent me his loue
 Þei souȝte me to rende & ryue
 I leide hond on hem ful blyue
 I shook hem by þe berdes so
 þat her chaules I wrast in two 7510
 Wiþouten ouþer swerde or knyf
 Boþe I reftē hem hor lyf
 He þat me þere þe maystrye ȝaue
 May do me here hit to haue
 Hit is not good leue sir kyng 7515
 þat mon in god haue mystrowyng
 Go þerne he seide in goddis griþ
 And god himseluen be þe wiþ
 Goop he seide & feccheþ in hy
 Myn armure to childe dauy 7520
 Helme haburioun on him þei dyde
 And girde him wiþ a swerd amyde
 Whenne dauid was armed so
 Forþ a fote myȝte he not go

- 7498 heþen] þe heþyn B.
 7499 to]is to B. leue]om B.
 7500 do]to L.
 7502 þar]ther L; þere B. no man]is no B.
 7503 gette]kept B.
 7504 first A]And a B. second a]& a B. boþe]om B.
 7505 no]none B.
 7507 &]on L.
 7508 hond]om B. ful]my handis B.
 7510 chaules]chawis L; cheke bonys B. wrast in]brak on B.
 7511 ouþer]any B.
 7512 hor]of her B.
 7513 þere]first L.
 7514 hit to]þe maystry B.
 7515 is]nys L. leue]to leue B.
 7516 mon]non L.
 7518 himseluen] of hevyn B.
 7521 haburioun]havberk B.
 7522 amyde]Imyd T; myd L.

Nouþer forþ ny ȝit on bake	7525
But stille stood as a stake	
His armure fro him gon he swyng	
And toke him but a staf slynge	
Whiche he was wont to haue in honde	
Aboute his flocke of sheep walkonde	7530
He took fyue stoonys rounde	
And put in his scripp þat stounde	
Do wey he seide þis opere gere	
For I kan noone armes bere	
Wiþ my slynge I shal him felle	7535
Go we þider wiþouten dwelle	
// Whenne dauid went forþ in route	
He saw þe folk þat were in doute	
To make hem in hope bolde	fol. 43v col. 2
Þis resoun he hem tolde	7540
Why schulde men ben adred	
Þat are in riȝtwis batail sted	
And who þat fiȝteþ in þe wronge	
Hit helpeth not him ful longe	
Nouþer may yren nor stele	7545
Were monnes wrongfulnesse wele	
God is euer on riȝtwis syde	
Werryng aȝeyn wrongwis pryde	
Perfore god wol for vs fiȝte	7550
Wel ȝe woot we haue þe riȝte	7549
He vs helpe of his grace	
Wiþ þat he went into place	

-
- 7525 ny]nor B. on bake]abak LB.
7526 stille stood]stode still B.
7527 swyng]swynk L.
7528 him]he L.
7529 Whiche]Whihe T.
7534 noone]no B.
7538 þat]om B.
7540 hem]to hem B.
7541 Why]While L.
7542 þat are]This is L; þat be B. riȝtwis]right B.
7543 And...þat]For whoso B.
7544 not]om B. ful]wel TL; not B.
7545 nor]ne L.
7546 monnes]was B.
7547 on]on the LB.
7548 wrongwis]wrong & LB.
7549-50 reversed in GHTLB.
7549 ȝe]he T. þe]om B.
7551 He]And he B.
7552 place]þe place B.

Whenne goliass on him biheld
Lital he set bi him in feld
But helde hym al in despitt 7555
And þus bigan him to flite
Sey wenesþou an hound I be
And wiþ þi stoon to stone me
Come forþ fast wiþouten abade
þi flesshe shal foulis fode be made 7560
// Daid seide if god wol nay
In god I haue fest al my fay
Armed comest þou me aȝeyn
And I aȝeyn þe al pleyn
I come aȝeyn þe in his name 7565
þat þou hast don despite & shame
Hym hast þou & his in despitt
Wiþ his grace I shal hit þe quyt
þi body shal I ȝyue to ȝift
To ete þe foulis of þe lift 7570
þat alle may wite þat god of myȝt
Sauet not mon in wanhope piȝt
But fully to trowe in him stidfaste
And stabel in his lawe to laste
// Þenne seide goly þou art but dede 7575
Daid seide god be my rede
Goly seide wolt þou fiȝte wiþ me
I rede bityme þou heþen fle
Fle þat wenet haue þe werre fol. 44r col. 1
For ar I fle I shal come nerre 7580

- 7555 But]And B.
 7556 bigan]gan to B.
 7557 Sey]He sayde B.
 7558 þi stoon]þo stonys B.
 7559 Come]He sayde com B. fast]om B. abade]bade B.
 7561 nay]may B.
 7562 god...haue]hym haue I B. al]om B.
 7563 comest þou]comestou TB.
 7564 And...þe]I come to þe aȝen B.
 7566 despite]spite B.
 7567 om B. & his]om L. hast þou]hastou T.
 7568 hit]om L. hit þe]þe it B.
 7569 ȝift]smyte B.
 7570 first þe]to L. of þe lift]as they left L.
 7571 of myȝt]almyght B.
 7574 stabel]stably B.
 7577 seide]he seid L. wolt þou]woltou TB.
 7578 heþen]henes TB. fle]om L.
 7579 þat]he þat B. haue]to haue B.
 7580 fle]wend L.

Anoon a stoon he leide in slynge
 So myȝtyly he lete hit swynge
 Pat in his frount þe stoon he fest
 Pat boþe his yȝen out þei brest
 Anoon he fel was no ferly 7585
 And out his swerd drouȝe dauy
 And heded him wiþ his owne brond
 And brouȝte þe kyng to þresond
 Po sarazines þere bisyde
 Fledde alle & durst not abyde 7590
 Pere were mony felde to grounde
 And mony fled wiþ deþes wounde
 // Daudid went hoom wiþ greet honoure
 Alle þanked god her creatoure
 Miche he was soop to say 7595
 Loued and drad fro þat day
 Pore and ryche ȝonge & olde
 Loued him alle mony folde
 To ierusalem þe heed bar þey
 Pere daunsed wymmen bi þe wey 7600
 In her daunse þis was þe song
 Pat þei for ioye seide among
 Saul haþ smyten a þousond
 Ten þousond smyten in dauid hond
 For þis word was saul wroop 7605
 And ofte boþe breme and loop
 Hauē I a þousonde felde how so

-
- 7582 swynge]oute swyng B.
 7584 þei]he L.
 7585 no]none B.
 7587 And]He B. heded]he did L.
 7588 þe]it þe B.
 7589 þere]þat were B.
 7590 abyde]byde B.
 7592 fled]fley TL.
 7594 þanked]þankys B. creatoure]criat honour B.
 7595 he was]was he B. soop]sone L.
 7596 Loued]Leuyd L. fro]afftyr B.
 7597 first and]om B.
 7598 alle]þo B.
 7599 To]þo to B.
 7601 þe]her B.
 7602 seide]made B.
 7603 Saul]Kyng Saule B. smyten]slayne B.
 7604 smyten...dauid]slowe dauy with B.
 7605 was saul]Saule was B.
 7606 breme]grym L.
 7607 how so]also L.

And dauid ten þousonde & mo
 Bi þis is hym nouȝt wone
 But þat he is not kyng allone 7610
 For loos þat dauid won þat siþe
 Wolde neuer saul loke on *him* bliþe 7612
 He hated him as his foo 7615
 Fro þenne he wayted *him* to slo
 Ofte be þei quyt þis wyse
 þat done to liþer lord seruyse
 þat oþer day aftirwarde
 þe fend trauailed saul harde 7620
 As he was wont bigon to rage
 And as dauid cam him to swage
 þe kyng smoot to him wiþ a spere
 In tene he wolde him þourȝe bere
 And þourȝe he had his body born 7625
 Ne hadde he blenched *him* biforn
 Away þoo drouȝe *him* soone dauy
 But saul dredde him not forþy
 Of a þousande men bi tale
 He made him ledere & marchale 7630
 He þourȝte þus in his mood
 þat I him sle hit is not good
 But I shal lete hym allone
 Philistiens shul ben his bone
 He asked dauid if he wolde 7635
 His douȝter wedde to haue & holde
 In þat couenaunt for to brynge
 An hundride hedes to þe kyng
 Of þat folk of heþen dede
 Dauid went forþ good spede 7640

7620
fol. 44r col. 2

-
- 7612 neuer saul]Saule neuer B.
 7613-4 om HTLB.
 7617 Ofte]Ought L.
 7618 liþer]þer L.
 7619 þat oþer]þe toþir TLB.
 7620 harde]had L.
 7621 bigon]om B.
 7622 as]om B.
 7624 tene]tyme L.
 7625 he...body]his body had he B.
 7626 *him*]hem L.
 7627 soone]om L.
 7634 his]in his L.
 7636 to]and B. &]in B.
 7639 dede]lede TB
 7640 good spede]in good speke L.

Wiþ þat folk soone he mett
 And wiȝtly wan of hem þe bet
 Aȝeyn þat hundride þat saul souȝt
 Daid to him þe double brouȝt
 þe kyng him ȝaf his douȝter anoon 7645
 þat het michol a fair wommon
 þe kingis sone het ionathas
 To dauid trewe frend he was
 þe kyng bad whoso myȝt go
 Daid his sone in lawe to slo 7650
 As his foo him to seche
 Ionathas was not payed of þat speche
 He preyed boþe day & nyȝt
 To make þe kyng & dauid liȝt
 Bifore þe kyng þei dauid brouȝt 7655
 But aftir soone was al for nouȝt
 Soone aftir batail roos
 And dauid went aȝeyn his foos
 Þis bataile was harde ynouȝe
 And dauid of his foos fast slouȝe 7660
 Mony a mon fel vndir sheeld
 But wiþ dauid lafte þe feld
 And efte þe fend ful of greef
 Trauailed þe kyng to myscheef
 And dauid harped wiþ his harp 7665
 þe kyng hent a spere sharp
 To smyte him þourȝe into þe wowȝe
 Daid blenched in lital þrowe
 Into his hous þen dauid fled
 But ar þe kyng wolde go to bed 7670
 He sett his men þe hous aboute
 To wayte at morwe when he coom oute
 To sle him if he myȝte be mette

7642 And]A L. wiȝtly wan]smertly had B. bet]best L.

7643 Aȝeyn]Ayenst L. souȝt]besought B.

7645 him...douȝter]his doughtyr hym ȝafe B.

7648 frend]fend L.

7650 lawe]londe B.

7658 aȝeyn]aȝens B.

7660 And]om B. of]fast of B. fast]he B.

7661 fel]went B.

7662 lafte]lastyd B.

7666 hent]caught B.

7668 Daid]Bote Daid B. in]a B.

7669 his]an B. þen]om B.

7672 at]a B. morwe]morn TLB.

But his wyf by nyzt him out lette
 Out at a pryue posterne 7675
 He fledde to samuel ful zerne
 Pat in ramatha was dwellyng
 Soone hit was tolde to þe kyng
 Penne his messangers he sende
 To rauysshe dauid wel he wende 7680
 But þerto myzte þei neuer wyn
 For company þat he was yn
 And goddis grace þat him was wiþ
 Saued him euer in good grip
 Among his kyn in pryuyte 7685
 As outlawe þo woned he 7686
 // Saul souzte ofte here & þere 7689
 Dauid as his foo he were 7690
 He wiste if he to lyf myzt stonde
 He shulde be kyng of his londe
 And þo childer of saules sede
 Shulde be out dryuen for nede
 Perfore he hett hem ziftis ryf 7695
 Pat myzte brynge dauid of lyf
 In felde & toun friþþe & felle
 Saul souzte dauid to quelle
 Often fel so þe chaunce
 Was þere but goddis desturbauñce 7700
 Dauid þat was mylde of mood
 Dide euer azeynes euel þe good
 Ofte he myzte saul haue take fol. 44v col. 2
 And slayn hym in his owne sake 7705
 For fro þe kyngis owne bed
 Pus he brouzte a pryue wed
 On a tyme whenne saul him souzt
 Wiþ al þe myzte þat he mouzt
 He sett his tentis in a dale

7674 lette]gett B.

7678 to]om L.

7680 rauysshe]take B. wende]went LB.

7684 euer]om B.

7687-8 om HTLB.

7689 ofte]ought L; om B. þere]here B.

7694 for]of londe for B. nede]mede L.

7695 ziftis]richis L.

7696 þat]Thai L. of]on L.

7700 Was þere]þat þere was B. desturbauñce]troublance B.

7702 euerevr L. þe]om LB.

7703 Ofte]Ought L.

7705 For]om B.

perof to dauid coom þe tale	7710
Whenne hit was nyȝt cald dauy	
Of his men ful pryuely	
Wiþ him allone stille þei went	
To þe kyngis owne tent	
Hymself & his folk þei fonde	7715
In her beddes fast sleponde	
Þe squyere hiȝt Abisay	
Pat to þe tent coom wiþ dauy	
Sir he seide bi leue of ȝow	
I shal hym sle ligȝtly now	7720
Þourȝe his body I shal <i>him</i> smyte	
Pat euer of hym shul we be quyte	
Dauid seide god hit forbede	
Þe to þenke to do þat dede	
Or euer <i>him</i> do despite or shame	7725
Pat noyntide is in goddis name	
Of al þat ilke kyngis gere	
He took but a coupe & spere	
No more brouȝte he wiþ <i>him</i> oute	
Whenne alle slepte him aboute	7730
He ȝeode til noon myȝte <i>him</i> dere	
Pus he cryed to þat here	
How haue ȝe kepte ȝoure kyng seide he	
His coupe his spere where may hit be	
Pat boþe were set at his heued	7735
Where be þei now bileued	
Whenne saul herde þat cry	
Is þat he seyde my sone dauy	
Dauid seyde I was þore	
Why sekest þou me & wherfore	7740

-
- 7710 to|om B.
7712 pryuely|preuy B.
7715 þei|he B.
7716 her beddes|hys bed B.
7720 now|enow L.
7721 þourȝe|þorough oute B.
7722 þat|And B. shul we|we schall B.
7725 *him*...despite|do hym spyte B.
7726 noyntide...goddis|mayntenyth his gode B.
7728 spere|the spere L; a spere B.
7731 til|to B.
7734 hit|þay B.
7735 þat|þey B. heued|bed hede B.
7736 be|ar L.
7738 seyde|may B.
7740 sekest þou|sekestou TB.

Now þat þou be aknowen	
Why sekest þou me & I am þyn owen	
Saul seyde wiþouten wene	fol. 45r col. 1
Þe mys is myn wel is sene	
Here I leue þe kyngis gleyue	7745
Sendeþ a man hit to receyue	
He þat al riȝteþ wiþouten roos	
Wol vche mon gelde aftir he doos	
// Soone aftir not ful long	
Coom batail vpon saul strong	7750
Þe saresines hym vmbeset	
In harde shour togider þei met	
So sharpe was þæt shour & snel	
Alle fled þe folk of israel	
Þere þei fel þat myȝt not fle	7755
On þe mounte of gelboe	
Þe douȝty childer þere were sleyn þan	
Þe kyngis sones & Ionathan	
Of þis batail þat was so snel	
Þe wors on kyng saul fel	7760
Mony a goode archer þore	
Woundide þe kyng himseluen soore	
Þe kyng seide to his squyere	
Drawe þi swerd & sle me here	
Ar I in þis place be ouergone	7765
And wiþ sarazines hondis slone	
Þe squyere dude not as he bad	
For he was ful soore drad	
Saul himself drouȝe his sworde	
And ran euen vpon þe orde	7770
Wherne his squyere say him dede	

7742 sekest þou]sekestou TB. &]om B. I]om TL.

7744 wel]wece L.

7745 leue]beleue B. gleyue]glebe L.

7748 vche mon]echon L.

7750 vpon]on B.

7751 hym]all hym B. vmbeset]were byset L; besett B.

7753 þæt]þe B.

7757 þere were]was B.

7758 sones]son B. &]of L; om B.

7759 þis]þæt B.

7760 on]om B. fel]befelle B.

7762 þe...soore]hymselffe þe king þore B.

7764 Drawe]Drawe oute B.

7766 sarazines]þe sarsyns B.

7768 drad]adrad B.

7770 euen vpon]hymselffe on B. orde]word L.

He dude himself þat same rede	
Vpon his owne sword he ron	
And dyzed wiþ his lorde þon	
A mournynge day most þat be	7775
Of saul & his sones þre	
And his folke þat were so kene	
Now are slayn alle bydene	
// þe sarazines on þat oþer day	
Fond where saulis body lay	7780
þe heed þei smoot of of þat kyng	
And sende þe body for to hyng	
His men coom bi nyȝturtale	fol. 45r col. 2
Wiþ hem away his body stale	
Pryuely þei dude hit hyde	7785
And dalf hit in a wode syde	
Fourty wyntur was he kyng	
Now haue ȝe herde his endyng	
þenne was dauid comen aȝayn	
Fro amalec þat he had slayn	7790
þat was a strong philistiene	
Dauid had ȝyuen him batel kene	
By goddes grace þe felde he wan	
Of saul hoost he mett a man	
Bifore dauid to fote he felle	7795
Wherþes comes þou anoon þou telle	
Fro þe folke of israele	
I com to telle tipingis lele	
þei are discourmfite in þat plas	
Saul is slayn and Ionathas	7800
Ar þei boþe slayn wherby	
Woost þou þat sayde dauy	
Bi chaunce he seide I coom rennonde	

7772 þat]þe B.
7776 his]of his B. sones]fois L.
7777 And]Alle B. so kene]token B.
7778 Now...slayn]Were þo slaw B.
7779 þat oþer]þe toþer B.
7781 þe]om L. of]om L.
7782 þe]hys B.
7784 his]þe B.
7790 had]om L.
7791 philistiene]philissiende L.
7793 By]With B.
7796 comes þou]comestou TB.
7798 tipingis]tyþing B.
7800 is]om B.
7802 Woost þou]Wostou TB. þat]ought B.

On moun ^{te} Gelboe & fonde	
Saul lenyng ^e on his spere	7805
Woundide wiþ þe sarsynes here	
He me bisougte whenne I <i>him</i> sawe	
þat I shulde bryng ^e <i>him</i> of daw ^e	
þourge his body my sword I reef	
His hert in two I woot I cleef	7810
I wiste no lenger lyue he mygt	
Lo here his coroune brig ^t	
He wende wel for his tyng ^{ing}	
To haue payed dauid þe kyng	
þerwiþ payed he not dauy	7815
þat shulde he soone dere aby	
// Dauid for þis ilke disport	
Was he neuer of wors coun ^{fort}	
He wrong his hondis & his men alle	
þat goddes folk shulde so mysfalle	7820
þei wept þat day til hit was goon	
þan spak dauid to þat mon	
Why dreddest þou not god he seide	fol. 45v col. 1
Whenne þou hondis on saul leide	
For to do despite or shome	7825
þat noyntide was in goddes nome	
Out of my sigt ge lede hym soone	
To deolful deep þat he be done	
þat fouler deþ may no mon dryue	
So alle may knowe mon & wyue	7830
þat whoso leiþ hond in felony	

7805	lenyng ^e]lying B.
7806	þe]þo TL. here]þere B.
7808	of]on B.
7809	þourge]þoroughoute B.
7810	His]And his B. I woot]om B. I]yt L.
7811	mygt]ne myght B.
7814	payed]plesid L.
7815	payed]plesid L. payed he]he payed B.
7816	þat shulde]þefore schull B. dere]om B.
7817	þis]þat B. ilke]ille TL.
7820	þat]For B. mysfalle]befall B.
7821	til]þat L. goon]don L.
7823	dreddest þou]dredystow B.
7824	þou]þy B.
7825	despite]hym spyte B.
7826	noyntide...in]was noyntyd on B.
7828	done]sone L.
7830	So alle]þat in B. mon]boþe man B.
7831	whoso]who B.

On kyng or seiþ him tricchery Or ellis him waiteþ wiþ despite And may not her of him quyte By doom of fuyr wiþouten grip	7835
// Þe þridde elde now is past Perof þis saul was þe last Þat elde bygan at abrahame And endeþ here in goddes name	7840
Nyne hundride zeer fourty & two Hit lasted hit is writen so Foure þousande six skore & foure told Was þis world þat tyme olde	7845
Bytwene abraham & kyng dauy Herkene now þe genealogy Abraham in lawe so lele Þat fadir was of folk so fele	7850
Ysaac his sone in spousaile was Of him iacob of hym Iudas Of him phares of him Esrom Vchone of þese of oþere coom	7855
Of whiche aaron wiþouten gabbe Of him coom amynadabbe Of amynadab coom nason Of nason coom salmon	7860
Of hym coom boz of him obeth Of hym iesse þis elde is eth Firste fro abraham to taste And so to iesse þe laste	

-
- 7832 or...him]in any B.
7833 him]þat B. wiþ]in B.
7834 And]þat B. her...him]hym hereof B.
7835 By doom]Bodon B. grip]greffe L.
7836 He diȝe]þe deþe B. þerwiþ]wiþ B.
7838 þis]om B.
7839 at]of L.
7841 zeer]om B.
7842 lasted]laste B.
7843 six]four B.
7844 þis]þe B.
7846 Herkene]Here B.
7847 so]to B.
7848 so]om B.
7850 iacob]com Iacob B.
7854 him]hem L.
7857 coom boz]cay boye L. obeth]com obeth B.
7858 is eth]seþe B.
7859 Firste]þe fyrst B. taste]cast B.

Here bigynneþ witterly**Þe ferþe elde at kyng dauy**

Saul is slayn þat sorweful kyng

fol. 45v col. 2

In his stude dauid douzty þing

Þei set a septure in his hond

Pat men calle þe kyngis wond

Alle honourid him wiþ hailsyng

7865

Heil be þou lord dauid oure kyng

Saf & sounde euer mot þou be

Whil þe folk is vndir þe

Dauid was a ful wyse mon

Riȝtwisly he regned þon

7870

Fro þat he was kyng in londe

Was noon durst his word wiþstonde

Fair a courte wiþ him he ledde

His folk boþe him loued & dredde

He nadde regned but a stounde

7875

Whenne he an hous bigon to founde

A myche tour longe & brade

In ierusalem he let be made

But þe [w]iliest of wynne

Ryuely ofte þei falle in synne

7880

Dauid þat many had in wone

Raft hym his wyf þat had but one

He hadde a douzty knyȝt of fame

His wyf barsabe by name

Alas she was fair & briȝt

7885

Þe kyng cast ones on hir siȝt

He asked what was þat lady

ȝoure knyȝtis wyf þei seide vry

7860b at]of LB.

7861 is]was B. sorweful]sory B.

7862 douzty þing]kyng L. douzty]is þat doghty B.

7866 lord]om B.

7867 mot]om B.

7869 ful wyse]rightwis B.

7870 Riȝtwisly]Riȝtfully T; And rightwisly B. regned] resceuyd L.

7872 durst...wiþstonde] þat durst in wer hym stonde B.

7873 a]om B.

7874 boþe him]hym boþe B.

7875 nadde]ne had L; had B.

7879 wiliest]viliest H.

7880 Ryuely ofte]Lyghtly oft L; Ryvelyest B.

7881 þat...wone]his wifes had mane one B. in]& L.

7884 by]was her B.

7885 she]þat sche B. fair &]so B.

7886 ones]om B. siȝt]a syght B.

7888 þei seide]Syr B.

Pat vry þo was not þare
 In kyngis hoost was he forþ fare 7890
 Whil þis knyzt was away
 Þe kyng bi þat lady lay
 Þe lady was wiþ childe in hye
 Þe kyng sende þo to fette vrye
 Whenne vry coom wiþouten wite 7895
 Þe kyng lete soone lettris wryte
 And toke hem vry for to bere þo
 To his marchal of his hoost so
 Wiþ bidding he hym bisouzt
 Pat vrye þat þo lettres brouzt 7900
 Into bataile so shulde be led
 fol. 46r col. 1
 þat he shulde soone be deed
 Vrye þo lettres took & bare
 But he wiste not what þei ware
 Þe kyngis commaundement was done 7905
 Slayn he was in bataile soone 7906
 Whenne vry was þus brouzte of lyue 7909
 Daudid took barsabe to wyue 7910
 And hulde hir in his hous for þan
 Til oure lord seide to natan
 Go to dauid kyng an say
 He haþ mysdone aȝeyn my lay
 Þenne coom þat prophete to þe kyng 7915
 And seide him þis in tokenyng
 Tweye men were late in londe

-
- 7889 þo...not]was not þo B.
 7890 In|With þe B. was...forþ]he was B.
 7892 þat]þe B.
 7893 wiþ]þo wiþ B.
 7894 fette]seke B.
 7896 lete soone]sone lett B.
 7897 for]om B.
 7898 his]þe B. so]þo T.
 7899 om B.
 7900 *After 1. 7900, an extra line appears in B: Schuld be slayne & lettyd noght B.*
 7901 so]om B.
 7903 þo]þe B.
 7906 he was]was he B.
 7907-8 om HTLB.
 7909 was þus]þus was L. of]on B.
 7911 hous]hond L. fro]to B. hulde]held TLB.
 7912 Til]þat B.
 7914 aȝeyn]aȝens B. my]the L.
 7915 þat]þe B.
 7916 þis]þus L. in tokenyng]tying B.

A pore & a ryche wononde
 [Pe] riche hadde mychel fe
 Of alle godis greet plente 7920
 Of welþe he hadde myche wone
 Þe pore hadde no sheep but one
 Þat he had wiþ his siluer bouzt
 And fro a lamb hit vp brouzt
 Þe riche man wiþ euel hert 7925
 To a gest coom ouerþwert
 For to spare his owne auzt
 Þe pore moʒnes sheep he lauzt
 To his mete dide hit be slone 7930
 Of his þat nadde but þat one
 Þe man þat haþ done siche dede
 Sir kyng what shulde be his mede
 Of þis tale þe kyng was wroop
 By god on lyue he sweer his oop
 Þat man he seide is ful of quede 7935
 And shal by riȝte suffere dede
 Sone he seide take good gome
 ȝyuen þou hast þyn owne doome
 God made þe kyng of israel
 To lede þe folk in lawes wel 7940
 Þou shuldest han holde þe lawe in stede
 And hast broken þe lawe þat he forbede
 Slayn þou hast þi knyȝt vry
 And taken his wyf & layn hir by
 Of god himself stood þou noon awe
 Perfore I coom þe to shawe 7945
 Þat þi hous he sendeþ þe word
 Shal neuer twynned be fro sword

fol. 46r col. 2

- 7918 pore]riche B. ryche]pore B.
 7919 þe]om H.
 7921 welþe]sheep TLB.
 7924 fro]fre B. vp]out L.
 7928 moʒnes]mennys L. lauzt]caght B.
 7930 nadde]ne had L.; had B. þat]om B.
 7931 siche]þis B.
 7932 shulde]schall B.
 7933 Of...kyng]þe king *with* þis tale B.
 7934 on lyue]alyve L. sweer]swore L.
 7936 And shal]Schuld B.
 7940 folk in]folkes in his B.
 7943 þi]þat B.
 7944 &...by]in avowtry B.
 7945 þou]þe B.
 7946 þe...shawe]to do þe knawe B.

Reyse euel he shal on þe ful kene
 And þus he seiþ þe bidene 7950
 Pi wyues þat þou hast alle
 Be gyuen to oþere men shalle
 Pi synne þat þou in priuyte did
 Byfore folk hit shal be kid
 Synned I haue seide dauid þan
 Pat is sooþ seide nathan 7955
 Perfore shal þou not dyze I wate
 For god haþ het þe transolate
 pou shalt wite I shal not lye
 þe sone of barsabe shal dye 7960
 Daudid gat ȝit a son þonne
 þat wyse was & het salomonne
 Whenne dauid knewe his cost of care
 Rewed him neuer þing so sare
 In tokene þat he rewed his sake 7965
 An orisoun soone gon he make
 Pat het miserere mei deus
 Hem owe to say hit þat synnes rewes
 Of alle þe salmes of þe sautere
 Pis salme for penaunce haþ no pere 7970
 Daudid regned kyng þore 7973
 Wyntres twelue or ellis more
 Not wiþouten stryf & fiȝt 7975
 ȝitt helde he wel his owne riȝt
 Oure lord hym shewed a siȝt to say
 A nyȝt as he in bed lay
 He þouȝte on þe philistiens
 Pat had hym done mony tenes 7980
 Pat souȝte his folke to brynge to grounde
 Gladly wolde he hem confounde
 To make hem sore for him to gryse

7950 And]om B.
 7953 þi]þe B.
 7956 nathan]þan nathan B.
 7957 shal þou]I schall B.
 7958 haþ het]had yt L. het þe]sent me B.
 7961 ȝit]on her B. þonne]om B.
 7962 wyse]om L.
 7963 cost of]syn & B.
 7966 An]In an L. soone]om B.
 7968 synnes]syn B.
 7969 salmes]phalmus L. of]in B.
 7971-2 om FGHTLB.
 7977 hym shewed]schewyd hym B.

He <i>him</i> biþouȝte on what wyse	
He him bitauȝte to god to kepe	7985 fol. 46v col. 1
Blessed him & fel on slepe	
Þenne coom an aungel clere	
Was goddes owne messangere	
And louesomly to dauid spake	
Of sleep dauid now I þe wake	7990
Comen am I þe to counsaile	
Folewe hit & hit shal þe availe	
Sir god þe chees kyng of kip	
His hert haþ euer ben þe wiþ	
He biddeþ þe wende anoone	7995
Pat þou passe flum iurdone	
Into þat ilke stide þou pase	
Where moyses hym doluen wase	
þe stide woot no mon but <i>him</i> selue	
Oure lord þat þere hym gon delue	8000
A relyk shal þou fynde þere dere	
In al þe world is not þe pere	
Bitwene erþe and þe lift	
May no man ȝyue a riccher ȝifte	
þou shalt fynde þre ȝerdes þere	8005
Pat moyses ofte wiþ hem bere	
Of cyder palme & of cypres	
þere were þei sett by moyses	
Out of a stide þat hett helym	
þider brouȝte he hem wiþ him	8010

7984	<i>him</i>]hem L.
7985	<i>him</i>]hem L. <i>first to</i>]om TLB.
7986	Blessed]And blissyd B. &]that L.
7987	clere]dere B.
7988	Was]þat was B. owne]om B.
7989	louesomly]louely B.
7991	Comen...I]I am come B.
7992	shal]may B.
7994	hert]will B.
7995	wende]þat þow wende B.
7996	flum]þe flom B.
7998	Where]þere B. hym doluen]bedoluy n B.
7999	but]but T.
8001	shal þou]schaltow B.
8002	not]none B.
8003	Bitwene]Betwix þe B.
8004	ȝyue] fynde B.
8005	þre]þe B.
8006	hem]him TLB.
8007	<i>second of</i>]om B.
8010	hem]home L.

Is no mon forsoþe con say
 Of how greet vertu & grace are þay
 No mannes tunge may telle ny mele
 What þei shul bere of soulis hele
 Of hem shalt þou haue greet vauntage 8015
 To þe and to þi baronage
 Whoso resteþ him vndir þat shadowe
 May no þing him cumber nowe
 Haue good day now wende I
 Geder þyn hoost togider in hy 8020
 // Whenne dauid had þis counsel herde
 To geder his hoost soone he ferde
 He past þe flum his hoost him wiþ
 And wenten hem þourze felde & friþ
 Til he was comen into þat place 8025 fol. 46v col. 2
 Pat him was beden go to bi grace
 He fonde þe zerdys þo he coom þere
 Eth was to know whiche þei were
 He knew hem at þe firste siȝt
 Þe þre were alle of oon hiȝt 8030
 Of o likenes þouze þei were sere
 Passed was a þousande zere
 Siþ þei were set in þat place
 And euer grene in goddis grace
 Togider þei were in grounde knytt 8035
 On o stok þe soþe is hit
 Þe stok was on þat þo stode vndir
 But þe croppes were alle sondir

-
- 8011 Is]þere is B.
 8012 how]whome L.
 8013 mannes]manere B.
 8014 of soulis]for manys B.
 8015 shalt þou]schaltow B.
 8017 him]om B. þat]þe B.
 8018 May]May hym B. him]hem L; om B.
 8020 in]om T.
 8024 þourze]þurghoute B.
 8025 into]to B.
 8026 þat him]þere he B. go]om B.
 8027 þo]whan LB.
 8028 Eth]Eche L. Ech...know]He knew anon B.
 8030 þre]zerdys B.
 8031 þouze]gef B.
 8032 a þousande]many a B.
 8034 grene]grew L.
 8037 þo]þey B. vndir]on þere B.
 8038 sondir]on sonder B.

- By fruyt & leef myzt men se
 Of what kynde was vche tre 8040
 Whenne þe kyng coom nyze þo trees
 He kist hem crepyng on his knees
 He drouze hem vp softe ynouze
 Wiþouten brekyng any bouze
 Whenne þe kyng had hem vp twizt 8045
 His hoost honoured hem wiþ riht
 Þe kyng held hem vp to se
 A leem shone of þo zerdis þre
 Pat al his hoost myzt se euene
 How hit rauzt vp to heuene 8050
 Þenne bicoom þat folke ful blyþe
 For fond þei neuer fro þat siþe
 Mon nor beest þat þei met
 Pat myzte hem of her weye let

 A riche man woned bi her wey 8055
 Was seke & to him turned þey
 He hadde ben seke mony a day
 Wiþouten helpe of hele he lay
 His folk wiþouten stille abade
 To se þat seke a turne he made 8060
 I[n] sekenes sore he fond him stad
 Of þe kyng he was ful glad
 Whenne he bigon þo zerdis to se
 On hem he wept for greet pite
 Penne was he hool & sounde in hye 8065 fol. 47r col. 1
 Þe swote smel rauzte to þe skye
 Wiþ þe kyng he zeode away

-
- 8039 By...&]þere þe B. &]of L. men]ech man B.
 8040 vche]þe B.
 8041 nyze]nere B. þo]the LB.
 8043 softe]sought L.
 8044 any]of eny LB.
 8048 A leem]þe light B. of þo]on þe B.
 8051 þat]þe B.
 8053 nor]ne L.
 8055 woned]was B. her]þe B.
 8056 Was]þat was B. &]om B.
 8059 abade]he bade B.
 8060 se þat]þe B.
 8061 In]I H.
 8063 þo]þe B.
 8064 On]Of B. wept]wepe B.
 8065 sounde]saeue B
 8066 rauzte]laft B.
 8067 away]on way B.

And tauȝte hem god & good day
 Faire was þat processiou
 Pere was many a bolde baroun 8070
 As þei wente þe hyȝe strete
 Sarazines foure þe kyng can mete
 Blak & blo as leed þei were
 Miche richesse wiþ hem þei bere
 Men say neuer bifore þat houre 8075
 So frowarde shapen creatoure
 Of her blac hewe was selcouþe
 In her brestis þei bare her mouþe
 Longe & syde her browes weren
 And rauȝt al aboute her eren 8080
 In her forhede was her siȝt 8083
 Loke myȝt þei not vpriȝt
 Her armes hery wiþ blak hyde 8085
 Her elbowes were set in her syde
 Crompled knees & bouche on bak
 þe kyng wondride on hem & spak
 Whenne hem bihelde þe kyngis oost
 þei lowȝen alle leste and moost 8090
 On her knees þei hem sett
 And hendely þe kyng þei gret
 To þe kyng seide þay
 Saaf be þou sir now & ay
 What þou berest lat vs se 8095
 To fonde if goddis wille hit be
 Shewe vs þe sauȝng tre sir kyng
 For wel woot we wiþouten lesȝng
 Peyne on þat tre suffere he shal
 þe kyng of blis for his folk al 8100
 Shewe vs þe tre out of were

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- 8071 þe hyȝe]þe þe B.
 8072 can]gon TLB.
 8074 richesse]riches TL.
 8076 So]Iso H. frowarde]loþely B. creatoure]a creatur L.
 8077 was]þey were B.
 8081-2 om HTLB.
 8084 not vpriȝt]but forþer right B.
 8086 in]on B.
 8087 bouche]bunche L.
 8088 on...&] & to hem B.
 8094 Saaf]Sauyd B. þou]ȝow B. sir]om LB. now]now ser L.
 8095 þou]ȝe B.
 8096 goddis wille]his goddis B.
 8098 woot we]we wote B. we]ye L.

Perfore are we comen here	
Byholden vs ynouze hastou	
Oure froward shap þou seest now	
Ful loþely are we but also looþe	8105
Is euel mannes soule & body boþe	
Þes 3erdes þre wiþynne her roote	fol. 47r col. 2
Azeyne alle eueles are bote	
Þei shul vs zelde bifore þi siȝt	
Feirenes bi grace of god almyȝt	8110
Of hem shal ryse oure raunsoun	
And of alle oure synnes pardoun	
To hem þat mercy for her synne	
Cryeþ to ihesu of dauid kynne	
Þe myȝte of hem sir lete vs proue	8115
Wiþ þat þe kyng took of his gloue	
Þo braunchis of so mychel blis	
He helde hem to hem for to kis	
Þei kneled & kist hem also tite	
Als soone her hyde bicoom white	8120
And of þe fre blood had þei þe hew	
Al her shap was turned new	
Of mankynde hadde þei þe met	
In riȝt kynde were þei set	
Bifore þe kyng þenne fel þei doun	8125
And maden vchone her orisoun	
Þei wepte & þanked god of myȝt	8128
Al þat folk þat say þat siȝt	8127
Þe richesse þat þei wiþ hem ladde	
Þei offered þat þat þei hadde	8130

- 8102 are]be B.
8103 ynouze]myght L; þorough B.
8104 þou seest]se 3e B.
8105 also]all to B.
8106 soule]sone T.
8107 her]one B.
8108 Azeyne]Azens B. eueles]euil B.
8109 þi]the L.
8113 To...þat]Tho þat call L.
8114 Cryeþ]Or cry L; Comeþ B. ihesu]þat lorde B. kynne]kyng L.
8115 hem]god B.
8117 so]om B.
8118 hem for]þo men B.
8120 hyde]hede B.
8123 þe]om B.
8127-8 in reverse order in HTLB.
8127 þat]the L.
8128 of]alle L. of myȝt]almyght B.
8130 first þat] om L; þere B.

Hemself aȝeyn þei toke þe sty
And wenten hoom to ethyopy

þe kyng went forþ þourȝ a feld
Toward a felle bi a down helde
An heremite þer fond þei at hoom 8135
In þat mounteyne was halt & lome
Mychel had he vnhele
Thritty ȝeer had ben mesele
Ouer al his body was he sore
Perfore he lyued his one þore 8140
Of grete londes had he lord bene
But alle he lafte hem in þat tene
And for hardenes of his vnhele
He ȝaf him al wiþ god to dele
And for to ende in his seruyse 8145
þe nyȝte toform of paradyse
Him þouȝte he was euen þerby fol. 47v col. 1
And þat þe good kyng dauy
Wesse he wiþ a wande his body clene
þat no sekenes was on hym sene 8150
Suche was þe sweuene þat him þouȝt
But of þo branchis wiste he nouȝt
þat þei hem had souȝte & founde
And brouȝt to cuntre þat stounde
He wook & þouȝte on þat siȝt 8155
And seide lord god of myȝt
Why ne were I as hool & fere
As me þouȝt riȝt nowe here
Vnneþe had he mened his mood
A leem from þo ȝerdis stood 8160
Riȝt into þe ermytage

-
- 8131 þei|*om* B. þe|to L.
8133 forþ|down B.
8134 felle|hill B.
8135 þer|þay B. þei|þere B.
8138 ȝeer|wynter B.
8139 Ouer|On B. was he|he was B.
8140 lyued|louyd L. lyued...þore|is lafft þere allone B.
8142 he|is B. tene|teme L.
8143 vnhele|vnsele B.
8150 sekenes...hym| filþe þeron was B.
8152 þo|the L.
8156 of myȝt|allmyght B.
8157 I as|*om* B. & fere|as fyre L.
8159 mened|nemyd L.
8160 þo|þe B.

þe kyng coom & his barnage
 Whenne þei mett wiþ þæt hermyte
 Þei heilsed hym wiþ greet delite 8164
 Whenne þæt he þe kyng had knowen 8167
 He seide welcome to ȝoure owen
 Bi þese sir kyng I mysele
 Shal be saaf of al vnhele 8170
 Me þouȝte tonyȝte on þis wyse
 Þat we were boþe in paradise
 And þæt þou wiþ þo wandes wesshe
 Al þe vnhele of my flesshe
 As any fisshe þou makes me fere 8175
 Wiþ þese ȝerdes þou berest here
 He kissed þo ȝerdes knelynge þere
 Was he neuer holer ere
 Þe kyng þæt kynde was in coost
 Ladde him forþ wiþ his hoost 8180
 And al his lyf did wiþ him lende
 To þe kyng was he ful hende
 Knyȝte he was myche of prys
 Þe kyng hym quyt wel his seruys
 Forþ went þe kyng soone þan 8185
 Til he coom to flom iurdan
 He took þe ȝerdis in his honde
 Þe stream stille bigan to stonde
 Hit stode þe folk on eyþer syde
 Þe kyngis passage for to abyde
 fol. 47v col. 2
 8190
 Whenne þei were passed ouer þe stronde
 And comen into þe toþer londe
 Wite ȝe wel þei were ful glad
 To þe folke þe kyng þen bad

- 8162 &jin L.
 8164 heilsed]hayled B.
 8165-6 om HTLB.
 8167 þe]om T.
 8169 þese]þe T; this LB.
 8170 Shal]I schall B. be]om L. vnhele]vnsell B.
 8172 we]om L.
 8174 of]fro B.
 8175 As...fisshe]Of all filþ B.
 8177 þo]þe B.
 8179 kynde]kyd L. kynde was] was kinde B.
 8182 was he]he was B.
 8187 þe]þo T.
 8188 stream]stremys L.
 8190 abyde]byde B.
 8191 ouer]on L.
 8192 And comen]þei coom T.

Vchon to sett her pauyloun	8195
As for þat nyȝt wiþouten þe toun	
And on þe morwe whenne þei shul so	
Into ierusalem þenne go	
Po ȝerdis wolde he sette in warde	
Wiþinne his owne orcharde	8200
Pat while wolde he make hym boun	
To ordeyne faire processiou	
þe nyȝte þei rested in þat slade	
And of þo ȝerdis greet ioye made	
þe kyng aboute hem was ȝerne	8205
He put hem into a cisterne	
And dude bisyde hem laumpes liȝt	
And made men wake hem al nyȝt	
þenne went þe kyng for to slepe	
But god þæt al haþ to kepe	8210
And al ouerlokep in his siȝt	
His wille to lette haþ noon myȝt	
Is no þing þat may forbarre	
His wille bifore hit is so warre	
He þat so myȝty is and wyse	8215
He dide þo ȝerdis for to ryse	
In þat cisterne þe rotis honeste	
Togider grewen & were feste	
Myȝt no man hem atwynne wynne	
Wiþouten brekyng for no gynne	8220
// Whenne dauid say noon oþere bote	
But alle þo ȝerdis hadden o rote	
þat fastened were in erþe so faste	

8197 morwe|morne TLB. whenne|om L. shul|schuld B.

8198 þenne|for to B.

8199 þo|þe B.

8203 rested...þat|rist down þe B.

8204 þo|þe B.

8206 a|om B.

8208 nyȝt|þat night B.

8210 al haþ|hathe all B.

8211 ouerlokep|oþer lokeþ B.

8212 His|And L.

8213 no|non B. may|my B.

8214 hit|he B.

8216 þo|þe B.

8218 grewen|growyn B.

8219 atwynne wynne|take on twyn B.

8220 no|non B.

8222 þo|þe B.

8223 erþe|þe erþe B.

In his hert he was agast
 And seide al nacyoun and lede 8225
 Oweþ oure good lord to drede
 Migtful is he & þat is skil
 Of vche dede to done his wil
 Þe kyng seide no man hem ster fol. 48r col. 1
 Fro henne siþ god sett hem þer 8230
 Þe kyng made to kepe þat syde
 To make þe orcharde more wyde
 A wal dide he aboute hit reise
 And plauntide trees þat were to þreyse
 Of cidre palme and of lorere 8235
 Pat 3erde schulde be hymseluen dere
 Oþer riche trees he sou3t
 In mony stedes and þider brou3t
 Alle fruytes he plauntide in þat place
 For his walkyng and his solace 8240
 Whenne hit was cloos aboute þat tre
 A cercle of siluer nayled he
 For to knowe bi þat strengþe
 What he wexe in greet & lengþe
 Suche cercles made he sere 8245
 Thritty wyntir vche a 3ere
 He dide oon on as I 3ow say
 Euer whenne he took anoþer way
 Pritty wyntir wex þat tre
 Pat hit was selcouþe for to se 8250
 Of cercles þat he tooke away
 Offrynge he made to mone on ay
 Hit was so charged vche a bowe

-
- 8225 nacyoun|nacions B.
 8226 good lord|god for B.
 8227 Migtful|Mochell B. þat|yt L.
 8230 henne|henes T; heuyn LB. god|þat god B. þer|her LB.
 8232 To|And L.
 8235 second of|om B.
 8236 schulde|schull B.
 8238 stedes|a stede B.
 8241 cloos|closyd B.
 8242 nayled|naylyd þere B.
 8243 þat|þe B.
 8244 he wexe|it grew B. greet|brede B.
 8246 vche a|euery B.
 8247 oon on|an oon L.; one þere B.
 8248 way|away TB.
 8250 þat|om L. selcouþe|wondyr B.
 8251 Of|þe B.
 8252 mone| many L.

Wip leef flour & fruyt ynowe	
Alle seide þat hit say lasse & mare	8255
Was neuer tre siche blossom bare	
Anoþer tre of siche kynde	
Myzte no man in worlde fynde	
Of worshepe was þis tre to wondir	
þe kyng ofte kneled þervndir	8260
In bedes þat he had to say	
Knelyng he þervndir lay	
Whenne he had made his orisoun	
Vndir þat tre he sette him doun	
And þouzte vpon mony a þinge	8265
As he þat was a greet lordyng	
A temple he þouzte þenne to make	
To goddis worshepe & for his sake	
Bisily he him biþouzte	fol. 48r col. 2
How þis tempel shulde be wrouzt	8270
To kepe in his relikes þan	
And saue hem in his kyndam	
þe holy arke þat þei bare	
Aboute wip al her holy ware	
Oon was þe tables tweyn	8275
þat þe ten commaundementis were In	
þat god wroot his owne honde	
And þerinne was aarons wonde	
þat bar fruyt þo hit was drye	
And als of maria sum partye	8280
þe gilden oyle of þe propiciatory	
To cherubins as seiþ þe story	
Pese þingis þat I telle here	
þe kyng hem helde tresour dere	

- 8254 leef flour]leuys flourys B.
 8257 kynde]a kynde B.
 8258 worlde]þe worlde B.
 8259 Of]In L. þis]the L; þat B. to]om L.
 8262 he þervndir] þerevndyr he B.
 8264 þat]þe B.
 8267 þenne]for B.
 8270 þis]þe B.
 8272 And]To B.
 8275 þe]þo T; of þo B. tweyn]twyn TL.
 8277 his]with his B.
 8279 þo]to L; when B. drye]dight LB.
 8280 als of]also B.
 8281 gilden]Eyl dyn L.
 8282 cherubins]cherubin B.
 8284 hem helde]held as B.

Herfore þouȝte dauid kyng 8285
 To make hem a riche wonyng
 Vndir þis tre þat I of sey
 A stapul was of marbul grey
 And as he þouȝte what was to done
 An aungel coom from heuen soone 8290
 On a bouȝe he made his sete
 Of þat tre þat was so swete
 For wiþ þat flour þat was so newe
 Þer stood a selcouþe louely hewe
 Þis aungel þat so briȝt shone 8295
 Spak to þe kyng þere allone
 And seide god þe loke sir kyng
 Wel I woot al þi ȝernyng
 Þi wille is worshepe for to wirche
 To god himself [a] crafty chirche 8300
 But þou shalt wite on what wyse
 Þat þis werke owe to ryse
 God wol not þiself hit make
 Of þi hondis he wol not take
 Siche a werke hit were vnriȝt 8305
 For werriour art þou ful wiȝt
 And many hast slayn wiþ þi hond
 But þou shalt ellis vndirstonde
 Al may hit not bi þe be done fol. 48v col. 1
 Ende hit shal þi sone salamone 8310
 Pou shalt ordeyne hit in þouȝt
 By salamon hit shal be wrouȝt
 He shal be a man of peese
 And mychel haue worldes ese
 He shal be kyng aftir þi day 8315
 Þis is soob þat I þe say

- 8285 kyng]þe king B.
 8288 stapul]stabyll L.
 8289 what]om L.
 8290 soone]trone TL.
 8291 bouȝe]bowght L.
 8293 was]stodeB.
 8295 þat]þat þere B.
 8296 allone]anone B.
 8300 a]& H.
 8301 But]om B.
 8303 make]made L.
 8305 hit...vnriȝt]of þe full right B.
 8306 art pou]ertow B.
 8307 hast]hastow B.
 8311 þouȝt]thy thought L.
 8316 þat]as B.

In reste & pees regne shal he
 þe temple by hym made shal be
 He shal haue wite riches & cele
 To reule al his kyndom wele 8320
 Hit shal be preciouise & ful proude
 þe werke he shal so semely shroude
 Relikes shul þereynne be loken
 Pat euermore shul of be spoken
 Bytwene þis & þe worldes ende 8325
 Haue good day now I wende
 Daid vndirstode þis skil
 To leue his dede had he no wil
 Fully he þouȝte to do so
 As þe aungel seide him to 8330
 þe kyng to his chaumber went
 And soone aftir þe queen he sent
 For of his lawes þis was oon
 Of al his baronage was þer noon
 Mon nor womman ȝonge nor olde 8335
 Pat in his chaumber was so bolde
 O foot to sette but þei were calde
 When þe kyng speke wiþ him walde
 Ny not þe queen wiþouten leue 8340
 Ny noon oþer wiþouten greue
 Perfore entrede bersabe
 þe queen his spouse & his priue
 þe kyng þat he in hert had hid
 To þe queen he vndid
 But neuer þeles tolde he nouȝt 8345
 þe bodeword þat þe aungel brouȝt
 But elles wisely & ful shert
 He tolde as hym lay on hert

-
- 8318 þe]That L.
 8319 wite]with L. riches]richesse T.
 8321 ful]om B.
 8324 þat]And L. euermore]euer B. of]þerof B.
 8326 I]will I B.
 8327 vnderstode]vndirstonde H.
 8334 al]om B.
 8335 first nor]ny T; ne B.
 8336 þat]om B.
 8337 O]One B. þei]he B.
 8338 speke...him]with hym speke B.
 8339-40 reversed in MSS HTLB.
 8344 vndid]it vndid B.
 8348 as hym]þat B. on]in his B.

fol. 48v col. 2
8350

Dame I dud þe hidur calle
 As for my weddide wyf of alle
 In elde am I waxen now
 Of my kyndam what redes þow
 To whom shal I hit ȝyue to lede
 Me to turne to menske & mede
 Pat lady to hir lorde dide loute
 Wiþ buxom reuerence and doute
 She kneled aftir she had stonde
 Þe kyng took hir vp bi þe honde
 As he þat of hir counsel wolde wite
 And boþe dud hem down to sitte
 He bad hir say & lett nouȝt
 What were best as he[r] þouȝt
 Of his kyndam þat was to say
 Who schulde hit haue aftir his day
 // Sir she seide now I se
 Pat ȝe wole counsel haue of me
 Gladly wolde I if I couþe
 Þe beste shewe ȝow wiþ mouþe
 Þe kyndam sir þat is þyn
 Pou hit wan wiþ myche pyn
 Also þou haddest greet malese
 For to stabel hit in pese
 Sir she seide ȝe haue in lyues
 Mony children wiþ ȝoure wyues
 Pat desiren now in stryf
 To haue þe kyndam in ȝoure lyf
 Pou frely kyng ful of blis
 Þe beste red me þinke is þis

8355

8360

8365

8368

8367

8370

8375

-
- 8349 þe]ȝow B.
 8351 am I]I am B.
 8352 redes þow]redestow B.
 8353 hit ȝyue]ȝyue hit TB. to]to do B.
 8354 Me...to]God to worschip & me B.
 8355 þat]þe B. dide]gan B.
 8359 þat]om B.
 8360 dud]þay sett B.
 8362 were]was L. her]he H; sche B.
 8365 I se]is he L.
 8366 wole counsel]counsayle wold B.
 8367-8 *reversed in HTLB.*
 8371 haddest]holdyst L.
 8374 wiþ]be B.
 8376 To]Now to L. þe]om L. in]be B.
 8377 frely]fre L.
 8378 is þis]yt is L.

3e 3yue hit to whom 3e wol My graunte shul 3e haue fol	8380
I þat am þyn owne wommon A 3eynsawe wol I make noon For salamon my sone is 3ing But my 3te 3e mone vpon sir kyng Wel 3e woot 3e me hi 3t	8385
Ar 3e to spouse me trouþ pli 3t A sone if 3e my 3t gete wiþ me 3oure heire forsoþe schulde he be And siþ so is I haue me kept	fol. 49r col. 1 8390
þat neuere oþer siþen wiþ me slept But oon bifore oþere had I nou 3t For 3oure loue was I widewe wrou 3t On what wise þar me not tel Wel 3e woot how hit bifel Blessed be god of my 3t	8395
For 3yuen is 3ow þerof þe pli 3t I say not now so god me rede For noon vmbreyd ny for mede Ny for no desyre þat I haue Ny couenaunt of 3ow to craue	8400
For nouþer kepe I gabbe ny glose To say þe soþe is my purpose þou 3e salomon my sone be 3ong He is wyse and of redy tong þat neuere dide ne [d]isserued vileny	8405
And geten is wiþ þi body He þat better con mende ny peyre Best worþi is to be þyn heyre Not forþy whom god wol chese	

- 8380 fol|þertyll B.
8385 Wel|Will L. me hi 3t|due behight B.
8386 3e|þat B.
8387 wiþ|on B.
8388 he|yt B.
8390 siþen...me|wiþ me siþen T.
8391 oþere|ne B. had|huaue L.
8393 þar|dar L.; nede B.
8394 Wel|Wille L.
8395 my 3t|his might B.
8398 vmbreyd|vnbraide L.; vpbrayde B. mede|no mede B.
8399 for no|none B.
8400 Ny|Any TLB. couenaunt|couaunt B.
8403 þou 3e|3ef B.
8405 disserued|sisserued H.; desyryd B.
8406 is|he is TLB.
8407 better...mende|can bettyr mede B.

Aftir þi day kyng he bese	8410
Wiþ siche a knott þe queen <i>him</i> knytt	
þe kyng herkened wel hir witt	
And curteysly as was to done	
He grauntide hir al hir bone	
// Dame he seide to þe I say	8415
þat salomon aftir my day	
Shal be kyng of þat I wan	
If god wol þat hit be þan	
He is not ȝitt but wondir ȝing	
Sett hym faste to good teching	8420
Til he be lerned <i>himself</i> to lede	
Boþe of clergye & knyȝthede	
Lerne of clergye wel he shal	
Of wisdome þat is groundwal	
þe childe is þewed & mylde of mode	8425
Loke þat he haue maister gode	
But hit be on <i>himseluen</i> longe	
He shal be boþe riche & stronge	
Dame hele þis vpon þi lyf	fol. 49r col. 2
For looþ me were to rere stryf	8430
Til we se þe tyme and day	
He shal be kyng whoso saiþ nay	
þerto haue þou no mystrowe	
þerfore make I here þat avowe	
þis childe was soone set to boke	8435
Clergy wel he vndirtoke	
Al his hert he ȝaf to lore	
Myȝte noon loue clergy more	
By grace of only god of heuen	
Soone he couþe þe artes seuen	8440
Whenne he couþe of londis lawe	

- 8411 queen]kyng LB. *him*]siche B.
8415 he]I L.
8419 is]nys L. not...but]bote ȝete B.
8421 be]haue L.
8422 of]in B. &] in B.
8424 Of]þat of B. þat]om B. groundwal]ground of alle L.
8425 mylde of]of mylde B.
8426 maister]a maistir T; maystrys B.
8427 longe]along B.
8430 For]om B.
8432 whoso]who LB.
8433 þou no]I here non B.
8434 þerfore]þerto B. þat]om LB.
8436 vndirtoke]vndirstode L.
8439 only]holy B.

þei made him kyng in litil þrawe
 Was noon aʒeyn hit olde ne ʒinge
 þat salomon þenne was ma[d]e kyng
 His fadir biddyng dide he holde 8445
 And al þat euer his modir wolde
 He helde þat tre dere and derne
 þat dauid kyng honoured ʒerne
 Ofte vndir þat tre he sat
 And lered mony selcoupe what 8450
 For vndir þe shadowe of þat tre
 þe kynde of þingis lerned he
 Boþe of trees & greses fele
 Whiche were her vertues lele
 For what euel vchone myʒ[t] geyn 8455
 Wherso þei grewe in wode or pleyn
 And wheþer þe medicyne & boote
 Founden were in crophe & roote
 Of lore þat he lerned vndir þat tre
 He made goode bookis þre 8460
 Douʒtily he hem vndid
 Wiþ saumplis of trees & herbes amyd
 þe firste book wiþouten lees
 Men calle ecclesiastises
 þat moost spekeþ & wol not wonde 8465
 How fals þis world is to fonde
 Of prouerbis is þe secounde booke
 þat techeþ aboute hem to loke
 Aʒeynes þe worldes wrecched hede
 How þei shul hem reule and lede
 þe þridde boke aftir two
 Cantica men calleþ hit so
 A noteful boke of holy writt
 fol. 49v col. 1
 8470

- 8442 litil]a B.
 8443 aʒeyn]aʒens B.
 8444 þenne]om B. made]make H.
 8446 euer]om B.
 8450 lered]lernyd L. mony]many a B.
 8452 lerned]leryd B.
 8455 myʒt]myʒ H.
 8456 Wherso]Wheþer B.
 8458 &]or TB.
 8459 Of]Or L. first þat]om B. lerned]lered TB.
 8462 saumplis]ensample B.
 8464 calle]calliþ it B.
 8465 wol...wonde]wel notande B.
 8470 shul]schuld B. lede]rede L.
 8471 two]þe two B.

- þe book of loue men clepeþ hit
 Of þat loue hit spekeþ moost 8475
 Bitwene monnes soule & þe holy goost
 So crafty was no clerke to say
 Fro þat tyme to þis day
 Pat him myzte wiþ clergy mate
 Ne couþe þe bookis þat he wrate 8480
 Whil he sat vndir þe bowze
 Of al wisdam he hadde ynowze
 // Studfaste stood þat marbul stoon
 Ful fer þe golden lettres shoon 8485
 þei seide sumtyme men shul se
 God himself regne in þat cuntre
 þat plaunted was bitwene þo flouris
 þere þe sternes helde her coures
 Wel I woot neuer is hit wan
 Of floure ne fruyt þat hit haþ tan 8490
 And in his tyme siche fruyt shal 3yue
 þat alle his frendis þerof shul lyue
 Of þat fruyt shulde no mon byte
 But he shulde loue hit also tyte
 þis writ wiþ fele was red & sene 8495
 But fewe wiste what hit wolde mene
 Bytwene þat he whom bare marye
 Heng þeron his folke to bye
 Bi barnetem of olde adame
 þourze a bite brouzt alle in blame 8500
 An appul bite boþe man & wyf

-
- 8474 clepeþ|calliþ B.
 8476 Bitwene|Betwix B.
 8479 him|he hym B.
 8480 Ne couþe|Nor B.
 8481 þe|þat B.
 8484 þe golden|þo gold B.
 8485 shul|shuld LB.
 8486 regne|regnid L. cuntre|tre B.
 8487 plaunted|paynted B. þo|þe B.
 8488 sternes|stremys L; sernes B. coures|colourys B.
 8492 shul|shulde T.
 8493 shulde|shalle LB.
 8494 shulde|schall B.
 8495 þis|om B.
 8496 what|that L.
 8497-8 om L.
 8497 he|tyme B.
 8498 Heng|Hong B.
 8499 Bi|The L; Be þe B. barnetem|barnten L.
 8501 bite|boote B.

Þe tre was deþ þis shal be lyf
 And writen is in *parchemyn*
 Þat hit coom out of þat pepyn
 Þe wrecched adam fel fro 8505
 And brouzte *himself* in mychel wo
 For so bigan þe cros I wis
 Of ihesu cryst kyng of blis

Now is good to go to oure style fol. 49v col. 2
 Þat we haue left of a whyle 8510
 And turne to oure story azeyn
 To make hit hool & certeyn
 Daudid þat I red of here
 Was kyng & regned fourty zere
 His regnyng was of siche renoun 8515
 His foos wiþ *him* hadde no foysoun
 Childer by wyues had he sere
 Of whiche I make no menyng here
 For he þat myche haþ to telle
 Þe shorter mot nede be his spelle 8520
 Þis was þat kyng dauy
 Þat myche spake of prophecy
 Of cristis burþe long biforn
 Þat shulde of a mayde be born
 Whiche mayde of dauid sede 8525
 Was aftir geten as we rede
 As oure lord biforne *him* hizte
 Of hym to sprynge alle þinge to rizt
 Þis dauid made þe sautere
 Þat is rad boþe fer & nere 8530
 Homer þe poete þat was so ryf
 Lyued in þis kyng dauid lyf
 And of affryk þe strong barnage
 Dide make þe cite of cartage
 Þat to rome was euer queed 8535

8502 þe|þat TLB. þis|om L.; þis tre B.
 8503 *parchemyn*|*perchemyns* B.
 8504 þat pepyn|þre peppyns B.
 8506 And|om B.
 8512 To|And B.
 8515 regnyng|reigne B.
 8516 foysoun|seson B.
 8517 by...he|he had be his wifes B.
 8518 I make|he makeþ B.
 8520 mot|mor L.
 8521 kyng| worþy king B.
 8525 of|afftyr of B.
 8535 euer|neuer L.

Sip whenne þe kyng was deed
 He bad his men þat he shulde ly
 In bedleem his fadyr by

Aftir dauid deef salomone
 Was kyng sittying in his trone 8540

He was a boldly bachilere
 In al þis world had he no pere
 Of witt & wisdam as we rede
 Was neuer a wyser lawe to lede
 In bed he lay on a nyȝt 8545

Biforn *him* stood an aungel briȝt
 And to *him* spak wiþ blisful chere
 He seide I am a messangere
 My lord haþ sende þe word by me fol. 5Or col. 1
 To ȝyue þe choys of þingis þre 8550

Of strengþe riches and of witt
 Chees whiche þou wolt & haue hit
 If þou him serue wiþ hool hert
 Of þre þou shalt haue oon in quert

// Salomon þis vndirstood 8555

Of þis message þouȝte *him* good
 Witles he seide what is catele
 Or what is strengþe wiþ to dele
 Þat mon no witt haþ wiþ to lede
 I ches me witt for greet nede 8560

I þonke *him* þat chois wolde me ȝyue
 I shal hym serue whil I lyue
 Wiþ al my myȝte & my wille
 He ȝyue me grace hit to fulfille
 To salomon seide þe aungel þo 8565

8538a *om* CGHTLB.

8539 salomone]was Salamon B.

8540 Was]om B. kyng]the kyng L. his]om L.

8541 boldly]bodely L; bolde B.

8542 had...no]was non his B:

8543 &]of L.

8544 a...lawe]so wise a londe B.

8548 He...am]I am he sayde B.

8549 þe]me T. me]þe T.

8551 riches]richesse T. and]or B.

8553 If]yeve L.

8554 þre]þre þingis B.

8559 no]þat B. wiþ]for B.

8561 chois]me choys B. me]om B.

8562 serue]thanck L.

8563 myȝte]witt B. &]& al TLB.

8564 hit to]to yt L.

In chois hastou wisely go And for þou wel hast chosen oon Pou shalt haue hem <i>euerychon</i> Pou shal be ful war in dede Alle folk shal þe drede	8570
And drednes shal þou haue of [n]on Of riches shal þou haue greet won // Pus regned salmon wiþ þis In myche ioye & mychel blis He loued þe folk of his kyngdome	8575
And þei hym alle chylde & mon Alle þat aȝeyn <i>him</i> dud males Wiþ wisdome he hem toke to pes Al þat his fadir myȝt nouȝt Salamon to ende hit brouȝt	8580
Ierusalem loued he moost of alle Pere was he sett in kyngis halle In his kyngdome þe forme dawes Among his folk he set his lawes And did hem streitly to zeme	8585
Miȝte no man more riȝtly deme Among his riȝtwis domes ryf Here how he felde a stryf Mister <i>wymmen</i> were <i>per</i> twynne	fol. 50r col. 2 8590
Pat lad her lyf in sake & synne Housyng had þei noon to note Boþe þei dwelt in a cote Boþe on a nyȝte liȝter were þai And boþe at onys in gesyn lay Boþe were knaues þat þei bare	8595

- 8566 hastou]hast þou L. wisely go]well I go B.
 8570 Alle]As B. drede]rede B.
 8571 drednes]drede B. shal þou]schaltow B. non]mon H.
 8572 shal þou]shaltou T; þou schalt B.
 8574 In]With B.
 8576 alle]leuyd boþe B.
 8578 hem toke]toke hem B.
 8580 hit]om B.
 8582 halle]stalle B.
 8582a om CGHTLB.
 8583 þe forme]in þe first B.
 8586 more riȝtly]no righter B. riȝtly]lightly L.
 8588 he felde]þere fyll B.
 8589 Mister]Comon B. twynne]tweyn B.
 8590 lad]had L. sake]wrough B.
 8592 Boþe...dwelt]þey duellyd boþe B.
 8593 on a]in oon L. liȝter]lyghtyd L.

Her moderes ful nedy ware
 þei had no credeles ne wiþ to by
 But dide her childre bi hem to ly
 Her beddyng was to hem so nede
 Hit myȝt not be depardide in dede 8600
 Of þese wymmen soone þe ton
 In bed slepyng hir sone had slon
 As wymmen done ryuely
 þat ȝonge childre leyn hem by
 Whenne she fond hir childe was dede 8605
 Coude she fynde no better rede
 Fro hir fere she stale hir barn
 And laide hiren þere þat was forfarn 8608
 So in bed stille she lay 8613
 As she had slepte til þe day
 þat oþer wommon whenne she woke 8615
 And bigan hir childe to loke
 She fond hit ded liggyng hir by
 Alas she seide þat born was I
 My childe Is slayn & I noot how
 Colde haþ slayn hit as I trow 8620
 þe childe in barme to fire she bare
 Wel she wende to quyke hit þare
 Al for nouȝt hit was forleyn
 Hit myȝte not quyke to lyue aȝeyn
 She hir biþouȝte in short while 8625
 þat of hir childe she had gyle
 Whenne she soþely had knowen
 þat þe childe was not hir owen
 To hir felowe she lep in hy
 And þerwiþ ȝaf a mychel cry 8630

-
- 8597 ne]no B.
 8598 to]om B.
 8600 depardide]parted TB.
 8601 þese]this LB. soone]anon L.
 8602 bed]her bed B. had]haþe B.
 8608 hiren]hir L. hiren þere]her hers B.
 8609-12 om CGHTLB.
 8613 in...stille]it beffell þat B.
 8614 til]to B.
 8615 þat oþer]þe toþer TLB.
 8619 slayn]dede B.
 8620 Colde]God L.
 8626 gyle]a gyle B.
 8628 þe]þat B.
 8630 ȝaf]sche ȝaffe B. mychel]om B.

She seide wicked be þe wo	
Why hastou me bygyled so	
Of my childe þat myself bere	fol. 50v col. 1
ʒyue hit me anoon now here	
ʒyue me my childe þou fro me stal	8635
Pe toþer seyde þou lyst al	
I hit bar and hit is myne	
þe dede childe soþely is þyne	
þat þou slouʒe whil þou slept	
Ful wel haue I myn kept	8640
She seide þou lyst wik wommon	8643
þou shalt þerof be ouergon	
My quyk childe þou hast stolen to þe	8645
But þi dede childe leyd by me	
þou shalt hit ʒelde to me al	
Wherne iuggement þerof be shal	
Wiþ þis þei coom bifore þe kyng	
Alle folwede hem olde & ʒin[g]	8650
Mychel pepul of mony toun	
Of þat doom to here resoun	
Soone wiþ salomon þei met	
Vndir þe tre þere he was sett	
þere he moost his witt souʒt	8655
Of alle þingis þat he wrouʒte	
Wherne þei were biforn him þere	
First spak she þe quyk childe bere	
She seide saf be þou salomone	
Kyng sitting in þi trone	8660
Lord þi pore wommon þou here	

- 8631 þe]þy B.
8632 hastou]hast þou L. me bygyled]begyled me B.
8634 hit me]me hit T.
8635 þou]þat þou L.
8636 al]hall B.
8637 and]om B.
8638 soþely]it B.
8639 þat þou]þou it B.
8640 haue I]I haue B.
8641-2 om CGHTLB.
8643 wik]wickyd B.
8645 childe]om L.
8646 But]And TLB. by]to B.
8648 Wherne]Tyll B. be shal]befall B.
8650 Alle folwede]As folowyth LB. olde]boþe olde B. ʒin]ʒin H.
8651 toun]a toun LB.
8655 witt]wyf L.
8658 quyk]furst T.
8659 saf be]saue me L.; hayle be B.

- And riȝtwis deme in þis mistere
 Þese wimmen þat ȝe se here stonde
 We are boþe in o hous dwellonde
 Boþe at onys wiþ childe we were 8665
 And boþe at ones oure childre we bere
 In wonyng were we stad not wyde
 And layde oure childre by oure syde
 But weilawey hit so bifel
 My fere in bed hir childe dud quel 8670
 Siþ she layde hit priuely
 Whil I slepte in bed me by
 And stal my lyuyng childe away
 Til I knewe wel by liȝt of day
 Of þis tresoun she had me done 8675 fol. 50v col. 2
 I hir resounded also soone
 But myȝte I neuer hidur tille
 No childe gete for good nor ylle
 // Þou lyȝest seide þat oþer þon
 Ful bitturly as euel wommon 8680
 Þouȝte I neuer þi childe to stele
 But wommon am I trew & lele
 Þis childe in myn arme is myn
 And þat þat is dede hit is þyn
 Of my wombe þis childe was born 8685
 And þou wiþ shame þin hast lorn
 Þe ded is þyn & myn þe quyke
 Suche wordis spak þat wommon wike
 Þat oþer seide allas sir kyng
 And þerwiþ gon hir hondis wryng 8690
 I se my childe is me wiþdrawen
 And shal not come to myn awn

- 8662 deme|dome B.
 8663 þese wimmen|þis woman B.
 8666 oure|om B. we|om TL.
 8667 In|Of B.
 8672 Whil|Whils B. slepte|slepe B.
 8674 wel|it B.
 8675 had|hath B.
 8678 No|My B.
 8679 þat oþer|þe toþer TLB.
 8683 arme|armys B.
 8684 second þat|which L; om B. hit|þat B.
 8687 & myn|myn is B.
 8688 þat...wik|þe women þek B.
 8689 þat oþer|þe toþer TLB.
 8690 hir|our L.
 8692 And|I TLB.

Pou do me bote aȝeyn þis bolde
 For al þe soþe I haue þe tolde

Þe kyng þat was so sleȝe a cle[r]k 8695

War & wyse in al his werk

Of þis pleynt meruailed sore

A caas þat hadde not come bifore

Lordyngis he seide þis wommon here

Seiþ þat þe quyke childe she bere 8700

Þer aȝeyn seiþ þat oþer

She is þe modir & noon oþer

Part in þe dede haue þei noon

Þei clayme þerof blood nor boon

But of þe quyke boþe wolde be 8705

Modir as ȝe here and se

But modir may hit haue but oon

To proue hit shul we soone goon

And eyþer wolde haue hit al

But þarto may þei not fal 8710

Me þinkeþ by al maner art

Bytwene hem we mot hit part

And siþen þat þei wol so

Wiþ swerd hit shal be delt in two

Eyþer shul to o syde stonde

8715 fol. 51r col. 1

Anoon fet me my swerd in honde

// Þe womman þat þe modir was

Fel to grounde & cryed allas

And seide lord god hit shyld

Þat þou sir kyng sle my chyld

8720

ȝyue hir al my childe allone

-
- 8693 bote]botee L. aȝeyn]aȝens B.
 8694 tolde]take B.
 8695 þe]The The L. clerk]clek H.
 8696 War]Wyse B. wyse]ware B.
 8697 pleynt meruailed]playntis wondryd B.
 8698 A]As TLB. come]be B. bifore]tofore TL.
 8700 Seiþ]Sayde B. þat]om B.
 8701 þat oþer]þe toþer TLB.
 8702 noon]not þe B.
 8704 nor]ne L.
 8710 þei]it B.
 8711 Me]Be B.
 8712 we...hit]it mvst be B.
 8715 o]þe ton B.
 8716 fet] fech B.
 8717 womman]modyr B. modir]chylidis B.
 8718 cryed]sayde B.
 8720 sir kyng]in dome B.
 8721 hir]I it her B.

- Pat is better þen hit be slone
 Of him I gyue to hir my riȝt
 Or he schulde so be diȝt
 // Þe toþer seide not shal [h]e 8725
 Hool be gyuen to me ne þe
 But baldely dalt mot he be
 As þe kyng haþ seide in se
 Euer þat oþer seide in sawe
 Lord lete not my childe be slawe 8730
 For no þing þer may bifalle
 Lordyngis he seide þis here ȝe alle
 To whiche of þese shal I hit deme
 Say me what wol best biseme
 Þei seide sir bi þis day 8735
 We noot bitwene hem what to say
 He seide herde ȝe not þat oon
 Wolde haue him quyke anoþer sloon
 Pat oon wolde dele þe childe in two
 Pat oþer wolde not lete hym slo 8740
 Wherefore I ȝou rede
 Þe childe be not done to dede
 But bitake hym to þat wyf
 Þat so fayn wolde haue his lyf
 For she þat halt his lyf so dere 8745
 His modir is wiþouten were
 Þis doom þei seide is of prise
 Alle þonked salomon þe wyse
 Hir childe she toke & hoom she gos
 Of þis doom fer sprong þe loos 8750
 Alle þat spake of salomon

8722 be]to be B.

8723 Of him]to þe todyr B. to hir]om B.

8724 Or he]Raþer þan it B. he]yt L.

8725 he]be H.

8726 Be ȝevyn hoole to þe nor me B. me]þe T. þe]me T.

8727 dalt]dresst B.

8729 þat oþer]þe toþer TLB.

8731 no]þis B. þer]þat TLB.

8733 þese]þis B.

8734 me]me best B. best]om B.

8736 what]is best B.

8737 ȝe]you L. þat oon]þe tone B.

8738 him]yt L. anoþer]þe toþer B.

8739 þat oon] þe ton TLB.

8740 þat oþer]þe toþer TLB. hym]it B.

8741 I ȝou]it is my B.

8744 þat]þat wolde B. wolde]om B. his]þe B.

8745 halt]holdith B.

Seide so wyse was neuer noon
 Ny craftiere in werke of honde
 Was neuer founden noon in londe
 Ne neuer noon þat had I wis
 So myche wele of worldly blis

8755 fol. 51r col. 2

Wherne salomon was wel at ese
 And al his kyndome in pese
 In worchyng he bigan to wake
 In det he was þe temple to make
 Pat his fadir him of bisougt
 But of a þing wondir him þougt
 Whil he was tymbering to þat þing
 Pat while þe tre bigon to clyng
 Pe tre þat I bifore of tolde
 Po bigon to waxen olde
 Vche man seide þat hit seze
 Pat hit for elde bigon to deze
 And semed wel bi þat purpos
 Men schulde no more hit holde in cloos
 Pe short tale þerof to telle
 Men þe rapur schulde hit felle
 Wherne nede were to be sougt
 And to þe temple werk be wrougt
 Pe kyng cast by scanteloun
 And dide make al þe tymbur boun
 Wherne al was purueide in place
 And bounden togider beem & lace
 Þei fond gret merryng in her merk
 Pe wrihtes þat schulde reise þe werk
 Pe best beem þat þerynne schulde be
 Perof wanted hem a tre

8760

8765

8770

8775

8780

-
- 8753 in]of B.
 8754 founden...in]non founde in no B.
 8759 to wake]awake B.
 8761 of]om B.
 8762 him]he B.
 8763 to]of B.
 8764 þat]þe B.
 8768 elde]age B. deze]driȝe TLB.
 8769 And]þat B.
 8771 þerof]þan B.
 8772 þe]schul B. schulde]let B.
 8774 be wrougt] Ibroght B.
 8775 þe kyng]King Salamon B.
 8776 þe]his B.
 8778 bounden]boun L. beem]bone L. lace]brace B.
 8782 wanted]lackyd B. hem]þerof L.

þe beem þat moost þe werk schulde bynde þei souzte anoþer for to fynde Mony a wod haue þei þourze gon	8785
But siche tre fonde þei noon When þei had souzt wiþouten spede Sir kyng þei seide we doute oure dede	8789
Shal þerisshe & al left werk vchone And spak to kyng salomone	8792
þei seide sir durst we for awe Oure þouzte wolde we to zow shawe We haue souzt fer & neer	8795
To fynde a tre to þis mister For to fest wiþ compas slyze Oure werk togider lowe & hyze	fol. 51v col. 1
If we durst seye zow sir kyng þat ze took not in greuyng	8800
þe tre þat is in orcharde þin Wolde brynge oure werk wel to fyn þe kyng of þis tre vndirstood	
Almost menged him his mood Neuer þeles he graunt þat tre	8805
Whenne hit myzt noon oþer be Soone was þat hewen down And squyre on leyd & scanteloun	
þe tre was also mete & queme As any man coupe þerto deme	8810
But whenne hit was vp bi strengþe Hit wanted large an ellen lengþe Anoon down þei hit let	
And fond hit mete ynouze bi met Efte þei lifted vp þat tre	8815

-
- 8786 tre]a tre TLB. fonde þei]coup þey fynd B.
8787 When]With L.
8789 al]om B.
8790-1 om HTLB.
8793 sir]om B.
8794 shawe]knew B.
8796 second to]of L; at B.
8797 wiþ]oure T.
8800 ze]you L. not in]it nocht to B.
8801 þe]This L; þat B.
8804 him]was B.
8805 Neuer]þeles]Neþeles B.
8807 Soone]Sith B. was þat]that was L; it was B.
8810 coupe þerto]myght B.
8812 wanted]lackyd B. lengþe]of length B.
8814 fond]om B. mete...bi]toke anoþer B.
8815 lifted]left B.

Hit was to short greet *quantite*
 Pus þei proued hit þre dayes
 As hit in þe story sayes
 But for no profu[r] þæt þei dude
 Hit wolde not þere stonde in stude 8820
 Whenne þei say no bote ellis
 þei wente to seche friþþe & fellis
 Fynde anoþer tre wolde þay
 Þei hit fonde þe firste day
 Pe same day þei hit founðen 8825
 Þe beem was in his burþen bounden
 Pis tre þei took of cypres
 And dude hit in worshepe & in pees
 In þæt holy temple griþ
 And þe þritty cerclis þerwiþ 8830
 Þat kyng dauid so good
 Dude aboute hit whil hit stood
 To wite how hit grew by 3ere
 And offered hem as tresour dere
 To haue of þæt tre lastyngge mynde 8835
 Of dyuerse tokenes as we fynde
 At þe temple for þis resour
 fol. 51v col. 2
 Þei were wiþ tresour in comour
 Ne were þei neuer þenne spende
 Til þei were Iudas bikende 8840
 To hym were þei bitaugte & tolde
 Whenne he for hem his lorde solde
 Pus seiþ sum opynyoun
 But so seiþ not þe passioun
 Þe tre þenne ful richelye 8845

-
- 8816 greet]a grete L.
 8819 no]to L. profur]proful H.
 8820 þere...in]stonde þere in no B.
 8821 no]non LB.
 8822 seche]fecche L.
 8824 firste] fourþe B.
 8825 þei]þæt þey B.
 8826 beem]tre B. his burþen]cariage B.
 8828 dude]putt B.
 8837 At]Oute of B.
 8838 comour]to mour B.
 8839 þenne]þerin B.
 8840 were [udas]to Iudas were B.
 8841 bitaugte]taght B.
 8842 Whenne he]Whem þey B. his]oure B.
 8843 seiþ]sayn B.
 8844 so]þus B.
 8845 þe]þis B.

Was in þe temple don to lye
 Perof was neuer made ouȝte
 Til þe cros þerof was wrouȝt
 Pis chirche was made of marbul stoon
 Suche anoþer in world was noon 8850
 As was tempel salomone
 Perynne were alle her relykes done
 Mony selcouþes to se
 He wrouȝte þere in stoon & tre
 Was neuer noon þat couþe wirche 8855
 Ne ordeyne siche anoþer chirche
 But god had ȝyuen siche wisdome
 As he ȝaf to salomon
 As seye þe men þat þere han been
 Wiþynne & oute boþe han seen 8860
 Pritty ellen whenne hit was made
 Hit hade on lengþe & ten brade
 And on heiȝte hit hadde fiftene
 Bi crafte ouer al wrouȝt bydene
 Þerfore þe beem I tolde of ore 8865
 Of elnes was fiftene & more
 Whenne þe temple halwed wes
 Þe tre lay euer stille in pees
 Mony hit wolde haue done away
 Miȝte þei not stille hit lay 8870
 And aftir salomones dawe
 Coom a prest of her lawe
 Perto fyue hundride men he ledde

-
- 8846 Was]Was done B. don]for B.
 8847 neuer made]made neuer B.
 8850 world]þe world B.
 8851 tempel]þe temple of B.
 8852 alle her]þe B.
 8853 selcouþes]mervayles B.
 8855 Was neuer]þere was B. couþe]coude T.
 8857 But]For B. siche]non swich B.
 8858 ȝaf]did B.
 8860 oute boþe]withoute þat B. seen]it sene B.
 8862 on]of B. brade]on brade T; of brade LB.
 8863 on]of B.
 8864 wrouȝt]made B.
 8865 of ore]beffore B.
 8866 was]hit was T; length B.
 8868 euer]ovyr L. in pees]by gras L.
 8870 stille]so still B.
 8871 dawe]days B.
 8872 lawe]lawys B.

Pei myzt not stire hit of þat stedde	
Wiþ ax he wolde haue kut hit þon	8875
Al to soone he bygon	
Out of þat tre brast a blase	fol. 52r col. 1
And brent hem alle in þat plase	
Coom noon of hem hoom quik	
Cirillus het þat prest wik	8880
Pis was a tokenyng of þat tre	
Pat halwed was as ze may se	
Salomon þo was ful wele	
And vmbset wiþ hap & cele	
His wyues were wondir to neuene	8885
Queenes had he hundrides seuene	
Pre hundride lemmons he sayes	
Aftir þe lawe in þo dayes	
Wiþinne þe tyme þat I of rede	
Per coom a lady of þat lede	8890
For to honour hit in þat stude	
As mony of þat cuntre dude	
She þouzte to make hir orisoun	
But vnwisely she sette hir down	
Vpon þis ilke tre wiþ chaunce	8895
Pat men hadden In affiaunce	
Soone was þere seen a wondir	
Hir cloþes bigunne to brene hir vndir	
As þe tre in fire had bene	
Pat ilke wommon þat I of mene	8900
þe tre aferd she stirte fra	
Hir name was maximilla	
þenne bigon she for to crye	
Wiþ a voys of prophecy	
She seide on þat tre shulde hynge	8905

-
- 8874 þat]þe B.
8877 þat]þe B. blase]blast B.
8880 wik]quik T.
8881 a tokenyng]þe tokyn B. þat]þe B.
8883 þo was]was þo B.
8884 And...wiþ]All aboute hym B. vmbset]vnbyset L.
8887 he]it B.
8888 þo]om T.
8894 But vnwisely]Vnhappely B.
8895 þis]þzt B.
8896 affiaunce]fyans B.
8900 of]om B.
8901 þe tre]Sore B. fra]þerffra B.
8905 shulde]schall B.

þe lorde of hele þe blisful kyng
 Ihesu crist of mayden born
 To saue þe world þat was forlorn
 þat shulde þe iewes here & se
 þat shulde þe cros make of þat tre 8910
 For þe loue of þis soþ sawe
 þe felle iewes wiþouten awe
 For þenne nemed she *cristis* name
 On god seide þei þou hast seide shame
 She is wod wiþ fend Itake 8915
 Anoon þei heueded hir wiþ wrake
 Send was þere an *aungel* clere fol. 52r col. 2
 And vp to heuen her soule bere
 þere in al þe folkes sigt
 And seide þat cristiane she higz 8920
 þerfore were þo iewis wroop
 þat nome to here hem was loop
 þis womman was þe first men knew
 Martired for loue of crist ihesew
 þese iewes þouzte not zitt ynouze 8925
 þis tre out of þe temple þei drouze
 A pyt þer was ful litil hem fra
 Was cald *piscina probatica*
 þe iewes þat were wont to wrong
 þerInne þe kyngis tre þei slong 8930
 Whersoeuer þis tre lay
 God shewed þeron his myztis ay
 Vche day a certeyn hour
 þer lizt down fro heuen tour
 Aungels þat were selcoupe shene 8935
 To stire þe watir al bydene

8906 hele]all B. þe]that L; a B.

8909 shulde]schall B.

8910 þat shulde]om B. make]be made B.

8911 þe]om B.

8912 awe]lawe B.

8914 On]Off B. seide þei]þey sayde B. hast seide] schalt haue B.

8915 fend] fendis B.

8920 And]þey B.

8921 þo]þe B.

8924 loue]þe loue B.

8926 þis]þe B. þei]om B.

8927 ful]om TL; a B.

8929 were]was L.

8930 slong]clong B.

8932 myztis]myzt B.

8935 Aungels]And B. selcoupe]fulleryght & B. shene]shent L.

Whenne þat hit was stired so
 Men þat lay seek in wo
 Whoso to þat watir coom anoon
 Of soor hadde he lenger noon 8940
 Were his sekeneſ neuer so strong
 Or hadde he lyued neuer so long
 Þeſ ieweſ þo crabbed & kene
 Whenne þei hadden þiſ Iſene
 Þei drouge hit þenne & made a brigge 8945
 Ouer a litil ryuere to ligge
 Þe watir of ſiloe & þei ſeide
 Whenne hit was ouer þe watir leyde
 If her Inne any vertu be
 Of olyue wiþynne þiſ tre 8950
 Bi ſynful menneſ feet ſeide þei
 Wiþ goynge ſhal be done away
 On þiſ maner þiſ tre þere lay
 Til aftirwarde mony a day
 Til ſibile coom fer fro kip 8955
 To ſalomon to ſpeke him wiþ
 For to here of hiſ Wiſdom fol. 52v col. 1
 Whenne ſhe to þe cite coom
 She coom in at þulke gate
 Þere þe tre lay in hir gate 8960
 Doun ſhe bowed to þe grounde
 Þe tre ſhe honoured þere a ſtounde
 She laft hir ſherte neuer þe latir
 And barfot wolde ſhe ouer þe watir
 To þat tre ſhe gan hir folde 8965
 And prophecye þerof ſhe tolde
 And of domeſ day namely
 How mony men ſhulde be ſory
 Whenne þat ſibile wiþ þe kyng

-
- 8939 Whoso|Whos L. þat|þe B. coom anoon|firſt com B.
 8943 þo|om B.
 8944 Iſene|ſene B.
 8945 þenne|þenneſ TB.
 8946 ryuere|watyr B.
 8947 & þei|it iſ B.
 8951 Bi|With B.
 8955 Til|To B. fer fro|from fer B.
 8959 þulke|þe B.
 8960 hir|þe B.
 8961 bowed|loutyd B.
 8963 ſherte|smok B.
 8964 barfot|barfort H.
 8968 men|a man B.

Disputed had of mony þing	8970
þe kyng gaf hir ȝiftis faire	
And hamwarde she dide repaire	
þis ilke tre þat I of say	
Pere hit lay mony a day	
But hit was in þe temple boun	8975
At tyme of cristis passioun	
Let we hit ligge þere hit lise	
Speke we of salomon þe wyse	
His dedis couþe no mon amende	
Suche grace god hym sende	8980
But harde hit was þe dede of synne	
þat ordeyned was to adames kynne	
þat sorweful werk hemself hit souȝte	
þat al her sede in sorwe brouȝt	
Man to falle in fulþe of flesshe	8985
Pourȝe fourme of kynde þat is nesshe	
Ouer þast hym haþ þat caytif kynde	
And made kyng salomon al blynde	
Blynde of witt & wisdom als	
And also in his feiþ ful fals	8990
Pourȝe wymmen þat he loued fele	
He fel fro lyf & soulis hele	
Aȝeynes goddis forbode dide he	
And loued ladyes of vncouþe cuntre	
þat made him god to renay	8995
And to forsake his owne lay	
Lord god so mychel of myȝt	fol. 52v col. 2
Where bicoom al his insiȝt	
þat dude himself so to spille	
Folwyng wicked wommonnes wille	9000

-
- 8970 Disputed had]Had dispited B. þing]a þing B.
8973 ilke]ille B.
8976 tyme]þe tyme B.
8978 Speke]And speke B.
8979 dedis]dede TB.
8980 hym]had hym B.
8982 to]for B.
8983 hit]om B. souȝte]thought L.
8984 þat al]And B.
8988 And]þat B. kyng]om B.
8990 ful]om B.
8994 And loued]To loue B. vncouþe]oþer B.
8996 to]om B.
8997 so mychel]full B.
9000 wicked]om B. wommonnes]womens LB.

[A]llas erly þi gyle bigon
 At adam þat was formast mon
 Sampson þat strengest was in lyf
 Was bigyled þourze a wyf
 Kyng dauid for a wyues sigt 9005
 To deþe dude a sacles knyzt
 Salomon þat I rede of here
 þat neuer hadde of wisdome pere
 Siþ wymmen han bigyled him so
 Who may of hem be siker who 9010
 Certis I trowe neuer oon
 In þis world of wicke wommon
 Þe man she haþ in hir bandoun
 She bryngeþ to confusioun
 Þerfore I say blessed is he 9015
 þat doþ hym not in hir pouste
 For if he loue hir more þen nede
 To foly wille she wol him lede
 Be he neuer biforn so sly
 Þenne shal he falle into foly 9020
 Mistrowe no man herfore þat I
 Wol speke of wymmen vileny
 If I so dude I were vnhende
 I þenke no good wommon to shende
 Certis þat þar no man wene 9025
 For in þis world is noon so clene
 Creature wiþ god & mon
 To loue as good wommon þon
 Þis euel to hem I hit telle

- 9001 Allas]A space is left in MS H for a rubricated A, and a faint a appears as a guide. erly]to sone B. þi] þis TLB.
 9002 At]That L.
 9003 þat]the L. strengest was]was strengest B.
 9005 Kyng]om B.
 9006 dude]om L; did do B. sacles]doughty B.
 9008 hadde]om B. pere]had no pere B.
 9009 Siþ]When B. han]had L.
 9011 oon]non B.
 9012 wicke]wicked TB.
 9014 to]hym to B.
 9018 wille]forsoþe B. wol]om L.
 9019 neuer biforn]ner toform L; neuer toffore B.
 9021 herfore]þerfore T.
 9023 If]And zeff B. so]om B.
 9025 þat þar]þer nedeþ B.
 9028 wommon]women LB. þon]can L.
 9029 to...hit]I to hem B.

þat are founden false & felle 9030
 þe goode are neuer þe wors to þreyse 9035
 What so men of þe wicked seyse
 Whiche are to lacke & whiche to loue
 Her owne werkis wol hem proue
 But god þat dyzed vpon þe rode
 Amende þe wickede & saue þe gode 9040

Whenne salomon his wille had wrouzt fol. 53r col. 1

Wo *him* was þat euer he hit þouzt
 God to wraþthe his soule to fyle
 þenne repentide hym a whyle
 Wiþ boþe his yzen sore he gret 9045
 And dude *prophetis* to be fet
 Patriarkis hem coom wiþ alle
 Biforne her feet he down con falle
 And saide haueþ of me mercy
 Is noon so synful wrecche as I 9050
 I se wel I haue mysgoon
 I haue honoured himself saton
 I haue laft my lordis lawe
 And to þe fendis fully drawe

// Hastou þei seide þi lawe reneyed 9055
 3e 3e wayleway he seyed
 Whi þei seide dost[ou] so
 A womman wrouzt me þis wo
 My mysgilt I am aknowen
 I were worþi to be drawen 9060
 I haue done a wickede dede
 þour3e a wommon of heþen lede
 3e rede me now for goddis sake
 3oure counsel I wol vndirtake

9031-4 *om* HTLB.

9036 so...of]euer B.

9037 &}om B. *second* to]ar to B.

9039 vpon]on B.

9040 wickede]ill B.

9042 *him* was]was *hym* B. he}om B.

9044 repentide]repent he B.

9046 *prophetis*]prophecy B. fet]lett B.

9048 down}om B. con]gan LB.

9049 of]on LB.

9050 synful] foule a B.

9054 fully]foly B.

9055 Hastou þei]Hast þou he L. reneyed]renewid L.

9057 dostou]a blot *obscuras* the ou in H; dudes þou T; dedist þou B.

9059 mysgilt]gilt B. aknowen]beknawe B.

9062 lede]rede B.

- Alle þei seide what rede con 3e 9065
 Þe reede is holly in þe
 pou þiself þat art so wys
 Firste saye vs þyn avys
 We shul be to þi bidding boun
 He seide takeþ of my croun 9070
 Pat I no lenger ow3e to were
 My kyngis robe of me 3e tere
 For my synne fer wol I fle
 To vncouþe lond fro þis cuntre

 [D]o wey þei seide kyng salomon 9075
 Pis þing ow3e not we to don
 Nouþer we wole ne haue my3t
 Fordo þe lawe of kyngis ri3t
 Þe lawe þat god haþ leyd on kyng
 We ow3e to breke for no þing 9080
 What seide he what saye 3e now
 fol. 53r col. 2
 Shal I haue no rede of 3ow
 What rede may we saye to þe
 I wol þat 3e vncroune me
 Mi lord I haue laft alas 9085
 Helpeþ me in þis caitif caas
 Leif on me harde penaunce
 Sore is hit my repentaunce
 Siþ I haue serued to haue shame
 3yue me shrifte in goddis name 9090
 // Pat shrifte was sorweful to sene
 Al þe cite say bidene
 Olde & 3onge gon on *him* wondir
 Þe shrifte þat solomon 3eode vndir

-
- 9065 3e]we T.
 9066 þe]Thy L; þis B. is]hit is TL. holly]all hoole B.
 9071 þat I]I owe B. ow3e]it B.
 9072 of...tere]3e of schere B.
 9073 For]Fro L.
 9074 To vncouþe]Oute of þis B. fro þis]to fer B.
 9075 Do]The d was intended as a guide to the rubricator in H.
 9076 not we]we not TB.
 9077 my3t]no myght B.
 9080 for]it for B.
 9081 seide...3e]he sayde ne schall I B.
 9082 rede]drede L.
 9083 may]schall B.
 9086 caitif]carefull B.
 9088 is hit]it is B.
 9089 Siþ]Sith þat B. to haue]om B.
 9093 gon...him]on hym did B.

His synne bifore þe greet cite 9095
 Wiþ woful wepyng shewed he
 His riche croune of stoon & gold
 He dide firste take of his molde
 Of his robe he gan to ryue
 And his body al to dryue 9100
 He scourgid *him* bare in þat þronge
 Out of his backe þe blood sponge
 Suche soor shame & marteryng
 Was neuer seyn on siche a kynge
 Al he toke in goddis name 9105
 And þoled mekely þat shame
Him þouȝte al þat to be lite
 For to þole for siche a wyte
 Wherof tofore he loued þe lust
 He let ryue hit al to dust 9110
 Perfore hit semed wel bi þis
 Pat he gat mercy of his mys
 What for þe reuþe of his mysdede
 And for his shrifte he vndirȝede
 Aftir þe tyme þis was done 9115
 A While regnede salomone
 Blisfully ouer al þat lond
 His werkis ȝitt ben lastond
 His craftis shul be lastyng ay
 Til hit come to domes day 9120
 Miche of hym haue I to telle
 Miȝte I for oþere þingis dwelle
 On oþere þingis most I mynne
 fol. 53v col. 1

- 9096 woful]sorouffull B.
 9097 of...&]þat was of B.
 9098 firste]hit furste T. of]fro B.
 9102 sponge]sprong L.
 9104 seyn]sith B.
 9105 Al]As B.
 9106 þoled mekely]suffyrð mekyll L.
 9107 þat]om B. be]om B. lite]to lite T.
 9108 þole for]suffir L.
 9109 lust]loste B.
 9110 ryue]rent B.
 9111 þerfore]Wherfore B.
 9113 þe]om B.
 9114 his]om B.
 9115 þis]þat þis B.
 9118 ȝitt ben]ben ȝitt B.
 9121 haue I]I haue B.
 9122 for]of hym fro B. þingis]þing B.
 9123 þingis]þing B.

- To reken forþ oure lady kynne
 For þerfore moost I vndirtoke 9125
 For to make þis englishe boke
 To telle how þat lord of myzt
 To hele men ofte had hizt
 Pat of her seed a mon shulde springe
 Monkynde out of wo to brynge 9130
 Longe was þis het biforn
 Ar ihesu *crist* to vs was born
 //Of salamon now we ende
 Pat regned fourty wynter hende
 He had hade boþe of wele & wo 9135
 His elde was fourty zeer & two
 In bedleem *grauen* was he boun
 Pat was his owne fadir toun
 Wiþ menske & worshepe aftir wham
 Regnede his sone þat hett roboam 9140
 Pis roboam þat I of mene
 Regnede wynteres seuentene
 //His sone coom aftir abya þo
 Pre zeer he regnede & no mo
 //Asa his sone hool & fere 9145
 Regnede oon & fourty zere
 //Josephat his sone in lyue
 Regnede twenty zeer & fyue
 Pat was elyas þe *prophete*
 God of hym so mychel lete 9150
 He styntede reyn bi his *preyere*
 Six moneþes & þre zere
 And wherne he preyed eft *azeyn*
 God hem sende plente of reyn

-
- 9126 englisshelilk B.
 9127 lord]our lorde B.
 9128 had]haue I B.
 9129 þat]þat her B.
 9130 Monkynde]þat mankynde B. to]schuld B.
 9131 het]yt L.
 9134 wynter]zerys B.
 9135-6 om B.
 9135 hade]om L.
 9139 menske &]muche L. aftir]atir T.
 9140 þat hett]om B.
 9141 þis]om B. þat...of]of whom I B.
 9142 wynteres]zerys B.
 9143 abya]abra B.
 9147 in]on LB.
 9153-4 om B.

He was þe firste storyes sayes	9155
Pat dede men reysed in þo dayes	
Of Ioseph coom Ioram	
Pat eigte wynter regnede wip wham	
Was a prophete elizeus	
And as þe story telleþ vs	9160
Ely was þat tyme þare	
Translated in golden chare	fol. 53v col. 2
// Of þis Ioram coom osyas	
Of regne fifty wynter þat was	
In þat tyme þat I of mele	9165
In þat lond were prophetis fele	
Isaias . Ioel . Osee . Abdyas .	
Amos . Ionas . & mecheaas	
þe eigteþe sibile bigan to ryse	
þat was of prophecye ful wyse	9170
Of ozias coom Iothan	
Sixtene 3eer he regned þan	
Romulus was þe firste man	
Pat regned in rome & hit bigan	
// Achaz his sone aftir him coome	9175
Pat tyme was made þe toun of rome	
Sixtene 3eer regnede achaz	
Of him coom ezechias	
He regnede nyne & twenty 3eere	
Wel was he loued wip ihesu dere	9180
þenne regned manasses	
Pat was his sone wipouten lees	
Pat tyme was seiþ þe story	
A sibile þat het of samy	

9155 storyes]as stories L; as story B.

9157 Ioseph]Iosophath B.

9159 a]þe B.

9162 golden]a goldyn L; a bring B.

9163 osyas]Asias B.

9164 Of...wynter]Offring fifften 3ere B.

9166 In...were]Were ther many LB.

9167-8 reversed in B.

9168 & mecheaas]melchias B.

9169 began]gan B.

9175 Achaz]Achaar L.

9177 Sixtene]Ix L. achaz]Achaar L.

9178 ezechias]Echias L.

9180 was...loued]he was belouyd B. ihesu]god T; our lord B.

9183 seiþ]so saiþe B.

9184 of]MS L has of crossed out.

Of þis manasses coom amon þo	9185
As his fadir tofore dide go	
Foles were þei boþe vnslye	
þei honoured euer maumetrye	
Amon sone het Iosyas	
Douȝty kyng in his tyme was	9190
Fordide þe touȝ of nynyue	
þat was aboute Iourneyes þre	
þat stonden had in tyme þore	
Fourty hundride ȝeer & more	
þat tyme was prophete Ieremye	9195
Spekyng in his prophecye	
Iosias gat Ieconyam	
þe transmigracioun was þan	
þat þe book of mynde mas	
þere was a kyng sedechias	9200
In þis tyme was þe Iewes lond	fol. 54r col. 1
Wonnen al into sarazines hond	
Ierusalem was stryed & take	
þat kyngdome fel into wrake	
And as we in þe story descende	9205
In þat tyme was þe temple brende	
Thourȝe a kyng of babilone	
In þraldome he had hem done	
Nabugodonosor he hiȝte	
Stronge he was of myche myȝte	9210
Twelue moneþe biseged he hit þon	
And for defaute of mete hit won	
þe kyng fley out bi nyȝt	
Wiþ his boldest men & wiȝt	
He was take as he fley	9215
His sone slayn in þat wey	

-
- 9186 go]do B.
 9187 vnslye]onely B.
 9188 euer]boþe B.
 9189 Amon]A mannys L.
 9190 Douȝty]A Dowghty LB.
 9199 of mynde]mynde of B.
 9200 sedechias]hight Sedechias B.
 9202 into]to B.
 9204 into]all into B.
 9210 Stronge...was]He was strong & B.
 9211 moneþe]moneþis B. biseged he]he biseged TB.
 9212 hit]þus he it B.
 9213 fley]went B.
 9214 boldest men]eldest son B.
 9216 His]And his B. þat]þe B.

And himseluen dide þei bynde
 And kest him into prisoun blynde
 Þe iewes were put out of state
 And her kyngdome al transolate 9220
 Þat foure hundride zeer had stonde
 And fifty at þat day ne[re]honde
 Þe ferþe elde of þe world is tolde
 Þat was foure hundride wynter olde
 And fyue & sixty zeer & þre 9225
 But siþ þis world bigan to be
 Is foure þousande six hundride fol
 Who so redily rekene hit wol

9218 kest]led B. into]to B.
 9222 nerehonde]neuerhonde H.
 9223 elde]age B. þe]þis B.
 9224 wynter]zere B.
 9226 þis]þe B.
 9228 hit]om B.

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Explanatory Notes

LIST OF ABBREVIATIONS USED

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

Linguistic abbreviations are also standard:

ME — Middle English

OE — Old English

OF — Old French

OI — Old Icelandic

ON — Old Norse

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

- Ad. & Ep.* — *Adrian and Epotys* in SMITH, Lucy Toulmin, *A commonplace Book*.
- Adnot. in Pent.* — *Adnotationes Elucidatoriae in Pentateuchon*. HUGH OF ST. VICTOR.
- Anc. Corn. Dr.* — *Ancient Cornish Drama*. NORRIS, Edwin, ed.
- Anc. Test.* — *Traduction anonyme de l'ancien testament*.
- Ancrene Riwe* — DAY, Mabel, ed.
- Apocalypse of Moses* — in CHARLES, R. H., ed. *Apocrypha and Pseudepigrapha*.
- Auch.* — *Canticum de Creatione* aus MS Auchinleck in HORSTMANN, C., ed. *Sammlung Altenglischer Legenden*.
- Ayenbite* — *Ayenbite of Inwit*. MORRIS, Richard, ed.
- Book of the Knight of LaTour-Landry* — WRIGHT, Thomas, ed.
- Cant. Creat.* — *Canticum de Creatione* aus MS Trin. Coll. Oxf. 57 in HORSTMANN, C., ed. *Sammlung Altenglischer Legenden*.
- Chester* — *Chester Plays*. LUMIANSKY, R. M., ed.
- Cleanness* — GOLLANCZ, Israel, ed.
- CM-Cursor Mundi*. MORRIS, Richard, ed.

- Conf. — Confessiones.* AUGUSTINE.
Creat. of World — Creation of the World, STOKES, WHITLEY, ed. and trans.
DCD — De Civitate Dei. AUGUSTINE.
Dest. of Troy — “Gesti Hystoriale” of the Destruction of Troy. PANTON, ed.
DGAL — De Genesi ad Litteram. AUGUSTINE.
DGALIL — De Genesi ad Litteram Imperfectus Liber. AUGUSTINE.
DGCM — De Genesi Contra Manichaeos. AUGUSTINE.
Dict. théol. cath. — VACANT, A. et al., eds. *Dictionnaire de théologie catholique.*
DIM — De Imagine Mundi. HONORIUS AUGUSTODUNENSIS.
Elucid. — Elucidarium. HONORIUS AUGUSTODUNENSIS.
I Enoch, II Enoch — in CHARLES, R. H., ed. *Apocrypha and Pseudepigrapha.*
Etym. — Etymologiarum. ISIDORE.
Fall of Princes — Lydgate’s Fall of Princes.
Fest. — Mirk’s Festial. MIRK, John.
G & E — Middle English Genesis and Exodus. ARNGART, Olof, ed.
Harley fragment — MEYER, P. “Notice et Extraits...”, *Romania* (1907).
HIGDEN — Polychronicon Ranulphi Higden. HIGDEN, Ranulph.
Hist. Jos. — L’Histoire de Joseph. STEUER, Wilhelm.
Hist. Schol. — Historia Scholastica. PETRUS COMESTOR.
I & I — Iacob and Ioseph. NAPIER, Arthur S., ed.
Index — BROWN and ROBBINS.
JOSEPHUS — Jewish Antiquities. JOSEPHUS.
Jubilees — Book of Jubilees. CHARLES, R. H., ed.
KEMBLE — Dialogue of Salomon and Saturnus. KEMBLE, John M., ed.
Kildare — Die Kildare-Gedichte. HEUSER, W., ed.
Leg. Aur. — Legenda Aurea. JACOBUS A VORAGINE.
Legende — LAZAR, Moshé.
Life of Christ — FOSTER, Frances A., ed.
Lud. Cov. — Ludus Coventriae. BLOCK, K. S., ed.
“Lydgatiana” — MACCRACKEN, H. N.
Life — Vernon — “The Life of Adam and Eve” in BLAKE, N. F., ed. *ME Religious Prose.*
MANDEVILLE L — Mandeville’s Travels. LETTS, Malcolm, ed.
MANDEVILLE S — Bodley Version of Mandeville’s Travels. SEYMOUR, M. C., ed.
MED — Middle English Dictionary. KURATH, Hans and Sherman M. KUHN, eds.
Met. Para. — A Middle English Metrical Paraphrase of the Old Testament. KALÉN, Herbert, ed. Vol. I. OHLANDER, Urban, ed. Vols. II-IV.
Midrash — Midrash Rabbah. FREEDMAN, H. and Maurice SIMON, eds.
Myroure — Myroure of our Ladye. BLUNT, John Henry, ed.
Newcastle Noah — Newcastle Play of Noah’s Ship, in DAVIS, Norman, ed.
North. Homs. — the Northern Homily Cycle. Northern Homilies.
OED — New English Dictionary. MURRAY, James A. H., ed.
OEGen. — Genesis in KRAPP, George Philip, ed. *The Junius Manuscript.*
Ormulum — HOLT, Robert, ed.
Piers Plowman — SKEAT, Walter W., ed.
Pilg. Life of Man — Pilgrimage of the Life of Man. DEGUILEVILLE, Guillaume de.

- Pricke of Conscience* — MORRIS, Richard, ed.
Queen Mary's Psalter — WARNER, George, ed.
 "Questiones" — "Questiones be-twene the Maister of Oxenford and his Clerke". HORSTMANN, C., ed.
 RASHI — *Pentateuch with... Rashi's Commentary*. ROSENBAUM, M. and A. M. SILBERMANN, eds.
 Rev. Meth. — "Middle English Metrical Version of the *Revelations* of Methodius". D'EVELYN, Charlotte.
 SEL — *South English Legendary*. D'EVELYN, Charlotte and Anna J. MILL, eds.
 SELTemp. — *South English Legendary, Temporale*.
 Sent. — *Sententiæ*. PETRUS LOMBARDUS.
Speculum Vitæ — in ULLMANN, J. "Studien zu Richard Rolle de Hampole".
Story of the Holy Rood — *Legends of the Holy Rood*. MORRIS, Richard, ed.
Sum. Theol. — *Summa Theologica*. THOMAS AQUINAS.
Targ. of Jon., Targ. of Onk. — *Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch*. ETHERIDGE, J. W., ed.
Towneley — *Towneley Plays*. ENGLAND, George and Alfred W. POLLARD, eds.
Trad. anon. — *Traduction anonyme de la Bible entière*.
 Trin. Camb. — "Zwei Gedichte aus der Handschrift..." BRUNNER, Karl.
 WM. OF SHOREHAM — *Poems of William of Shoreham*. WILLIAM OF SHOREHAM.
 WYNTOUN — *Original Chronicle of Andrew of Wyntoun*. ANDREW OF WYNTOUN.
York — *York Plays*. SMITH, Lucy Toulmin, ed.

EXPLANATORY NOTES

- 1ff The *Trad. anon.* opens in a similar way. The poet mentions several popular romances, and then urges his hearers to abandon them and listen to something more edifying. BONNARD, p. 85 prints the relevant passage from the Old French poem. Cf. also the opening of William of NASSYNGTON's *Speculum Vitæ*, 11.35-48; Karl BRUNNER's edition of *Richard Cœur de Lion*, 11.7-20.
- 3 Only one extant Middle English Alexander Romance could conceivably have been known to the CM poet. The rest were all composed later. See SEVERS, *Manual*, I, pp. 104-13, 268-73.
- 4 Julius Caesar was not a popular romance character.
- 5 On ME Troy poems see Severs, pp. 114-8, 274-7. The story was told in French from the twelfth century.
- 7 The story of Brutus, who came from Troy to found Britain was known from at least the ninth century.
- 13 DICKENS and WILSON, *Early ME Texts*, p. 223 point out that C's "wawan" is the French form of the name.

- 15 The best known story of Charlemagne and Roland is, of course, the *Chanson de Roland*. See also SEVERS, pp. 80-100, 256-66.
- 17-8 Only one ME poem is wholly devoted to Tristan. See SEVERS, pp. 75-9, 253-6. MSS CF refer to a specific incident in the Tristan legend, now known only in two MSS of the French *La Folie Tristan*. See BOSSUAT, *Manuel*, items 1657-68, 6312. The reference in MSS GTLB is much more general.
- 19 Ioneck, MSS CF, is now known only in Marie de France's lai *Yonec*. The name seems to have been unfamiliar to the scribes also, for it is corrupted to "kyng Ion" in MSS GTLB.
- The story of Isombras is told only once in ME, in an early fourteenth century poem. See SEVERS, pp. 122, 279.
- 20 The story of Amadas and Ydoine is now extant only in French. See BOSSUAT, items 1232-40. However, the pair were obviously well-known to ME writers. See *Emaré*, 11.122-3; *Sir Degrevant*, 11. 1493-4.
- 37-8 This exact proverb is not recorded in Whiting *Proverbs*, but cf. his items F.685 and F.689.
- 83 MS C's "loue" is an error for "life", as in FGTLB.
- 111-130 This is the CM poet's own statement of purpose and his description of the structure of his work.
- 122 The idea of "running over" the history of the world has analogues in other languages. Cf. the explanation of the title of Hugo von Trimberg's historical work *Der Renner*, which is roughly contemporary with the CM:
- Renner ist ditz buch genant,
wanne ez sol renne durch di lant.
- 131-222 Two French paraphrases have versified tables of contents. The one in *Trad. anon.* is only about 20 lines long, but that of Geoffroi de Paris takes up eight folios.
- 188 MSS GHTL have the man sick for 28 years. Only CFB have the correct reading of 38 years. Cf. *Ioan.* 5:5.
- 217-20 Neither the sorrows of Mary nor the institution of the Feast of her Conception is found in the southern translation, which ends at 1.23,898.
- 219-20 MS E breaks off after 1.24,968, and is the only extant MS of the CM which ends where this table of contents says it should.
- 231-50 The poet declares his intention of writing in English for the common people. Cf. GROSSETESTE, *ME Translations*, 261/35-8, 362/73-4; MORRIS, ed., *Pricke of Consc.*, 336-9.
- The southern translator omitted some of the references to French (11.237-42). The original author of the poem was writing at a time when the English language was only beginning to oust Anglo-Norman as a literary language. As his sources were almost all in French or Latin, he must have been conscious of himself as a pioneer writer of biblical paraphrases in English. The southern translator, however, would be unaware of the language of the sources. Also by the time he was working on the CM, the use of Anglo-Norman must have been well on the wane. See LEGGE, *Anglo-Norman Lit.*, pp. 5-6. Cf. ÉVRAT's discussions of the French language as a vehicle for translation, *Gen.*, fol. 2v col. 1, fol. 25v col. 2.
- 233-5 These lines are much discussed in connection with the CM's provenance. Certain linguistic evidence suggests the poem was written in

Scotland. See KALUZA, "Zu den Quellen", p. 453; STRANDBERG, *Rime-Vowels*, xiv-xv; KAISER, *Zur Geographie*, p. 6; BENNETT and SMITHERS, *Early ME Verse and Prose*, p. 367. These lines, however, seem to rule against that possibility. Kaiser, pp. 5-14, tries to prove that the term "England" applied to all the territory south of the Clyde-Forth line in the fourteenth century. Recent research into Scottish mediaeval history, however, strongly suggests that a fourteenth century poet speaking of "England" is referring to exactly the same territory as a twentieth century reader would understand by the term. See esp. BARROW, "Anglo-Scottish Border", pp. 21-42.

258 Morris' emendation of C's "fro" to "frote" is unnecessary. See *MED* "fro" n. [Cp.OI *fro*], meaning "profit, comfort, relief".

267-8 The southern translator missed another chance to explain the title of his poem here. Cf. 11.121-2 above.

270ff As promised in the prologue, 11.125-30, the poet grounds his work in the Trinity.

279-88 These lines are suggested by *Elucid.* I 6, a work which the *CM* poet here begins to use extensively. The Father created the world ("ordayned" 1.285), the Son maintains it ("gouerneþ" 1.286), and the Holy Ghost gives it life ("multeplied" 1.286).

289-308 From *Elucid.* I 3. Similar comparisons are in AUGUSTINE, "Sermo de Quarta Feria" vi, *PL* XL 692 and "De Symbolo: ad Catechumenos Sermo Alius" ix, *PL* XL 658; ANSELM, *De Processione Sancti Spiritus* xiii-xiv, *PL* CLVIII 306-7; OTLO of St. EMMERAN, *Liber de Admonitione Clericorum et Laicorum* ii *PL* CXLVI 247; AELFRIC ed. Thorpe, I 282.

Honorius in the *Elucidarium* lists the properties of the sun as "igne substantia, splendor et calor". The *CM*'s "bodi rond" is a poor translation of the first. Aelfric also had trouble with the phrase, and called it "seo lichamlice edwist þæt is þere sunnan trendel". The *CM* poet's version sounds more like Otlo's: "corpus in modum rotæ constans, et splendorem atque calorem ipsius."

In the *CM*, the noun "heat" of MSS CF has been miscopied as the adjective "hot" in GHTLB. In these latter MSS, therefore, the three attributes of the sun seem erroneously to be roundness, heat and light, but cf. 1.303, where the body of the sun more correctly symbolizes the Father.

299 MS C's "erth" is an error.

309-13 God is sometimes referred to as a fountain in scripture. See *Ier.* 2:13, *Ier.* 17:13, *Ps.* 35:10. Honorius *Elucid.* I 4, calls Him "fons et origo", a very common Latin phrase. The "welle þæt neuer is dry", however, seems an echo of *Is.* 58:11: "sicut fons aquarum cujus non deficient aquæ".

311 The corruption of "for" or "forþi" to "ouer" in MSS GHTLB obscures Honorius' original meaning: God is the fountain "a quo omnia procedunt". *Elucid.* I 4.

314-22 *Elucid.* I 6.

316 MS C, although unmetrical, is closest to the original reading, translating "ne in nihilum dissolvantur".

319-22 The southern translation omits the widely known Augustinian description of the Trinity as "minning" (*memoria*), "vnderstanding"

- (*intelligentia*), and “will” (*voluntas*). See AUGUSTINE, *De Trinitate* X xii, *PL* XLII 984. Cf. below 11.562-8.
- 323-30 *Elucid.* I 15. L1.327-30 lack a context in *CM*. In the *Elucid.* they answer the pupil’s question about whether God lived alone before the creation of the world. By the end of the fourteenth century, the idea that God was not older in time than his creation was condemned as heresy by Nicholas EYMERIC in the *Elucidarius Elucidarii*. See *Elucid.* p. 491.
- 331-4 The *CM* poet picks up the “artifex” image of the previous lines and carries it further. This passage does not come from *Elucid.* Cf. AUGUSTINE’s *DGCM* I vi, *PL* XXXIV 178.
- 332 MSS CF have the better reading. The point is not God’s supreme dignity, as it appears to be in MSS GHTLB, but his difference from other workmen. The line was probably rewritten to eliminate “sere” (ON *sér*).
- 335-6 These lines pose both a linguistic and theological problem. The linguistic problem concerns the meaning of “euene”. Kaluza in *CM* p. 1704 glossed this word as “image, resemblance, likeness”, but this is quite wrong. The *OED* prints this line from the *CM* under “euene” sb.1: “material; subject matter”, but this raises the theological issue. If “euene” means material, then the *CM* poet is saying that God created the world from Himself, *ex deo*, rather than from nothing. The idea of creation *ex deo* does appear in the Middle Ages, most notably in the work of Scotus Erigena and Nicholas of Cusa. However, the Church strongly supported creation *ex nihilo*. Less than 100 years before the *CM* poet wrote, it condemned the works of Erigena and of two of his twelfth century followers, Almeric of Bena and David of Dinant. People were burned in France in the 1220’s for subscribing to this pantheistic heresy. On this subject see esp. WULFSON, “Meaning of Ex Nihilo” and COHN *Pursuit of the Millennium*. This is not the sort of doctrine to appeal to a conservative ME poet writing for “lewed folk”.
- I suggest that the *CM* poet may be using the word “euene” either to mean “ability, resources, means”, as in *MED* “evene” (b), or, as in *MED* “evene” (c), to mean “occasion, cause”. Honorius writes at this point: “Quae fuit causa ut crearetur mundus? Bonitas Dei, ut essent quibus gratiam suam impertiret.”
- 337-54 *Elucid.* I 17, 19-20.
- 341 In spite of Morris’ note, *CM* p. xxxii, MSS CF are closer to the poet’s original, translating “In ictu oculi, id est quam cito possis oculum aperire”.
- 342 Not in *Elucid.*
- 343ff This is the fullest explanation of creation in Middle English. The story in *Genesis* posed two main problems for mediaeval theologians: (1) did creation occur all at once, as suggested by *Eccli.* 18:1 and *Gen.* 2:4, or over a period of time, as told in *Gen.* 1; and (2) what exactly was produced by God’s first creative act? The *CM* poet follows received opinion by saying that God, in a single act, created the matter from which the world would be shaped, and then spent six days separating it into elements and ornamenting his work.
- 344 MSS CG’s “first” translates *Elucid.*’s “semel”.
- 345 Cf. n. to 11.335-6 above.
- 346 *Eccli.* 18:1.

- 347 Perhaps suggested by *Sap.* 11:21: "sed omnia in mensura, et numero, et pondere disposuisti".
- 348-58 The poet's first explanation of the nature of the "prima materia" comes from *Elucid.* I 20. The matter is a jumbled mixture of the four elements (11.349-50), which is later given shape in the six day period described in *Genesis* (11.351-2). Cf. PETRUS LOMBARDUS, who said that matter existed "in forma confusionis ante formam dispositionis". See *Sent.* II xii, *PL* CXCII 676.
- 351 MSS CF read "sythen"; G has "fin", an error for "sin". This latter reading the southern translator miscopied as "ful".
- 353 The six day period of the Hexaemeron following the *opus creationis* is further divided. The first three days consist of the *opus distinctionis*, during which the elements are separated from each other and arranged in a hierarchy. Cf. GEOFFROI DE PARIS, fol. 1v col. 2:
 Li secons chapistres dira
 Coument Diex le monde estora,
 Les iij ellemens a compas,
 L'un plus haut et l'autre plus baz.
- 354 Honorius writes that in the last three days of the Hexaemeron, God shaped those things "quae sunt infra elementa", that is those things which are made up of the elements. "Infra" was miscopied as "intra" in some Latin MSS, such as BL Harley 5234 fol.90r col.1. This error in Latin produces the *CM*'s nonsensical line. The error was widely circulated, however, for it turns up in many of the European translations of the *Elucidarium*. See SCHMITT, *Die Mittelenglische Version*, p.5; the Old French Translation I in MS BL Add. 28260 fol. 37v; REYNAUD, "Elucidarium", p. 221 (Provençal); JONES and RHYS, *The Elucidarium*, p. 5 (Welsh); HELGASON, *The Arna Magnæan Manuscript 674A*, fol. 4v (Old Icelandic).
- 355-8 Not in Honorius. HAENISCH, *CM*, p. 4* suggested that the poet took these lines from *Hist. Schol. Gen.* i, *PL* CXCVIII 1055-6, where Comestor names the elements in refuting the atomic theories of Epicurus. In any event, their names would be familiar to the poet from other sources.
- 359-72 This is a second explanation of the nature of the first created matter, a division which is blurred in the southern translation by the substitution of "And" for "Or" (CF) or "Ayder" (G). The poet attributes this theory to Augustine (1.360) although it is taken from HUGH OF ST. VICTOR's *Adnot. in Pent. Gen.* v, *PL* CLXXV 34. Hugh was sometimes called the second Augustine, however, and some of his works may have been attributed to Augustine. See Roger BARON, "Hugues de Saint-Victor", p. 224. L1.362-8 sum up the Augustinian position. See *DGCM* I iii, *PL* XXXIV 176; *DGALIL* iii-iv, *PL* XXXIV 222-7; *Conf.* XII ii, v-viii, *PL* XXXII 826-9; *DGAL* II xi, *PL* XXXIV 272-3; *DCD* XI vi.
- 362 An exact translation of "angelicam naturam", Augustine's interpretation of the "coelum" of *Gen.* 1:1.
- 363 *Adnot. in Pent.* *PL* CLXXV 34. "þe world" is the physical universe, the "terram" of *Gen.* 1:1. Time cannot exist without motion and change. Motion and change cannot occur in God, but only in a created thing. Therefore time begins simultaneously with the first motion and change, i.e. with the first creature. See *DGCM* I ii, *PL* XXXIV 174-5; *DGALIL* iii, *PL* XXXIV 222-4; *Conf.* XI x-xiii, *PL* XXXII 814-5; *DCD* XI vi;

Hist. Schol. Gen. i, PL CXCVIII 1056; *Sum. Theol.* Q.LXVI art. 4. Thus for Augustine the world is created simultaneously with the beginning of time rather than before time began, as in BEDE, *In Pent.*, PL XCI 191, whose opinion appeared in the *Glossa Ordinaria*, PL CXIII 69, or in time, as in Thierry of Chartres. See HARING "The Creation and Creator", p. 186 no. 5.

366-7 This is not the same jumbled mixture of elements described in 11.349-50. It seems at first to be Augustine's *prima materia*, which he conceived to be absolutely without all form (in the scientific sense of the word), as his Old Latin translation of the Bible declared: "Terra autem erat invisibilis et incomposita" (*Gen.* 1:2).

Cf. a Picard fragment quoted by BERGER, *La Bible française*, p. 266: "Au commencement du monde crea Dieu le ciel et le terre mais devant chou li eliment n'estoient mie devisé li un de l'autre..."

368 MS F mistakes "serenes" for "sternes", but this is meaningless as exegesis.

369-72 Even Augustine admitted that matter could not exist absolutely without form, but his solution was to state that the priority of matter over form was not a temporal but a causal one. See DGAL I xv, PL XXXIV 257-8. The explanation given here by the poet, however, is Hugh of St. Victor's modification of Augustine's idea: "[materia] creata est autem informis, non ex toto carens forma; sed ad comparationem sequentis pulchritudinis et ordinis, informi potest dici." See *Adnot. in Pent.*, PL. CLXXV 34.

Note that "shaples" here is used in the technical sense to translate "carens forma". The *OED* gives the earliest instance of this usage in *Piers Plowman* A. Cf. 1. 350 above, where "shaples" is used loosely to mean simply "having no definite or regular shape". Similarly, "of forme vnshapen" (CF "mischapen") in 1. 367 translates Hugh of St. Victor's "informis", although the *MED* gives the earliest instance of this technical meaning of "forme" (14b) as Gower's *Confessio Amantis* 7.214.

371 "how" in MSS GH TLB is a miscopying of "I tru" (CF).

373-408 A mixture of the accounts of *Genesis*, Honorius and Hugh of St. Victor: 11.373-81, *Adnot. in Pent.* vi, PL CLXXV 35; 11.382-94, *Gen.* 1:10-8; 11.395-402, *Elucid.* I 20; 11.403-4, *Adnot. in Pent.*, *loc. cit.*; 11.405-6, *Elucid.* I 68; 11.407-8, *Gen.* 2:2-3.

375 MS F's "lift" is the original reading. C's "light" is an error.

The poet passes to the works of the second day without mentioning the creation of the light. This may reflect the author's Augustinian interpretation of the "lux" of *Gen.* 1:3-5 as the creation or perfection of the "angelicam naturam" or "aungel kynde". See DGAL I iii, PL XXXIV 222-4; *Conf.* XIII iii, PL XXXII 846; DGAL I iii, PL XXXIV 248-9; DCD XI ix, xxxiii, PL XLI 323-5, 346-7. Cf. *Elucid.* I 20 and 27, and also *G & E* 61-4 and *Met. Para.* 51-4.

This line erroneously implies that the stars were created with the firmament, although in fact they did not appear until the fourth day. The poet may have wished to imply that the particular "sky" created on the first day was that which would later house the stars. He may have been thinking of DIM I lxxxvii, PL CLXXII 141 which says of the firmament

“stellis undiqueversum ornatum”. Cf. also BEDE, *Hex.* I, PL XCI 18: “Hic nostri coeli, in quo fixa sunt sidera, creatio describitur”.

- 376 MS C's reading “sonded” is a corruption of an original “wit water sonde als cristale”, translating *Adnot. in Pent.* vi, PL CLXXV 35: “de aquis solidatis quasi crystallinus lapis”. Cf. DIM I lxxxvii, PL CLXXII 141. See *OED* “sound” a. 4.a.: “solid, massive, compact”. The readings “clere” or “shynynge” in the other MSS come about because of the widely known properties of crystal. Cf. WHITING, *Proverbs*, C587-C594.
- 377-8 MORRIS, *CM*, p. xxxii suggested emending “sondid” (C) to “sonderd”, which makes much better sense. Without this change, the poet gives no idea of the function of the firmament in separating the waters above from those below. Cf. *Gen.* 1:7. MS F's reading is a scribal reworking of corrupt lines.
- Morris also suggested emending his reading of C, “p[e]se”, to “yse”, but “yse” seems to me to be the reading of the MS itself. Two sources known to the *CM* poet thought of the firmament as made of ice. See DIM I lxxxvii, PL CLXXII 141; *Hist. Schol. Gen.* iv, PL CXCVIII 1058; cf. *G & E* 97.
- 384 Most of the scribes had trouble with this line. MSS CG read “gress and frut”, translating “herbam... et... fructum” (*Gen.* 1:11). F makes no sense with “and bad hit [the earth?] grow and frute forþ bringe”. The southern translator mistook “and” for the northern ending of the present participle. He wrote “grisyng”, (HT), as in *MED* “grassen” v. (a) “to become covered or decked with grass, produce grass”. This modifies “hit” (the earth): “And bade the grass-producing earth bring forth fruit”. The scribe of L was dissatisfied with “grisyng”, however, and wrote “cresyng”, as in *MED* “cresen” v. (1) “To become larger, increase”. The scribe of B came close to reproducing the original form of the line by writing “grape &”.
- 401 “goynge beestis” is an anticipation of *Gen.* 1:28.
- 402-6 The poet follows the example of *Genesis* in giving only a brief account of Adam's creation here and reserving the full details for the beginning of the story of his fall. The biblical structure results from the fusion of two narratives. For details see ACKROYD and EVANS, *Cambridge History of the Bible*, I, pp. 71ff.
- 403-4 Perhaps from HUGH OF ST. VICTOR, *loc. cit.*: “Et merito post omnia factus est homo, qui omnibus praeferendus erat”.
- 405-6 *Elucid.* I 68 quotes the popular Jewish tradition that Adam was created in Hebron. Cf. *Legende* 44/2, 45/18; KEMBLE 283; GROSSETESTE, *ME Translations* 264/126, 356/73; *Creat. of World* 340; *Ad. and Ep.* 517; WYNTOUN I 67. The *CM* poet must also have known the equally popular tradition that Adam was created “in agro... Damasceno”. See *Hist. Schol. Gen.* xiii, PL CXCVIII 1067; *G & E* 207; *Life of Christ* 6185-8; HIGDEN 219; WYNTOUN I 65; *Fall of Princes* 500; CHAUCER'S “Monk's Tale” 2007-8; MANDEVILLE, ed. Letts, p. 48.
- 411-24 *Elucid.* I 23, perhaps suggested to Honorius by ANSELM'S *De Similitudinibus* xlili, PL CLIX 623-4.
- 420 The number of angels created was usually left vague. The pseudo-Dionysius himself declared that the number was known only to God and

that earthly intelligence was incapable of comprehending it. See *De Caelesti Hierarchia* vi and xiv, *PL CXXII* 1049, 1064. Cf. *Dan.* 7:10.

425-8 *Elucid.* I 26.

429-32 *Elucid.* I 23.

430 The nine orders of angels derive from the tradition of the *Celestial Hierarchies* of the pseudo-Dionysius, in which the nine orders are ranged in groups of three. The Gregorian tradition does not subdivide the nine orders. See GREGORY'S *XL Hom. in Evang. II Hom.* xxxiv, *PL LXXXVI* 1249-50.

432 Cf. GREGORY, *loc. cit.* and note to 11.514-6 below.

437ff The story of the fall of Lucifer is based on *Is.* 14:12-5, *Ez.* 28:2-19, *Luc* 10:18, *Apoc.* 12:3-9.

441-2 DUSTOOR, "Legs. of Lucifer", p. 232, suggests that these lines are translated from Bonaventura: "Dictus est autem Lucifer quia prae ceteris luxit." However, the connection of the name Lucifer with light is popular in vernacular writings. See WM. OF SHOREHAM 389; "Lydgatiana" I 13; KILDARE 18; *Trin. Camb.* 10; *North. Homs.*; CHAUCER'S "Monk's Tale" 2004.

445-6 The meaning of these lines has been altered in transmission. The original version said that Lucifer ceased to know God who had created him:

Allas! caitif he kneu him nocht,
 þat hee drightin þat had him wrought; (CF)

MSS GHTLB, however, by omitting the second "þat", alter the sense to mean that Lucifer forgot that God had created him at all. In these MSS, Lucifer takes a Manichean position on the origins of the powers of darkness. See AUGUSTINE, *DGAL XI* xiii, *PL XXXIV* 436. The idea that Lucifer denied that God had made him is found in RUPERT OF ST. HERIBERT, *De Victoria Verbi Dei* I, xii-xiii, *PL CLXIX* 1227-8, where it is based on *Ez.* 28:2 and 29:3-4. Cf. *Paradise Lost*, V 833ff, 853ff, and MCCOLLEY, "Milton's Battle", 230-5.

450 *Is.* 14:14.

451 Lucifer's pride can manifest itself in several ways. Augustine stressed his self-love, which is expressed as vanity in a number of vernacular works. See *Cleanness* 209; *Met. Para.* 61-4; *Ancrene Riwe*, 22/34-6; *York* I 49-56, 65-72; *Creat. of World* 114-33; *Ayenbite* p. 16; *Pilg. Life of Man* 12564-87; *Dest. of Troy* 4409. Augustine also said that pride gives rise to envy in *DGAL XI* xiv, *PL XXXIV* 436, cf. *Sent.* II, *Dist. v*, *PL CXCII* 661. Envy, either of God (*G & E* 273-6) or of the newly created man (as in the Latin *Vita Adae et Evae* and all its vernacular derivatives, see MOZLEY, p. 132), is often stressed as the chief sin of Lucifer. By contrast, the author of the *CM* is most indignant over Lucifer's disloyalty to God who had given him all he had. This interpretation, tinged by feudal concepts, is also found in *Piers Plowman* B I 110, 112, cf. B XII 41-6, and in *Cleanness* 210, and is much stressed in the *OE Gen.* (267, 277, 283, 291, 743).

457-9 *Is.* 14:13.

465-6 Cf. 11. 488-90.

469 The tradition that Michael cast out the devil is based on *Apoc.* 12:7, but is found also in *I Enoch* 10:11-16. Few vernacular works, except those specifically in honour of St. Michael, tell of his part in defeating the

rebels. See *SEL* 407/189ff; *Mirk's Fest.* 259; possibly also *Trin. Camb.* 35-6.

485-6 Perhaps suggested by *Elucid.* I 43. Cf ANSELM, *Cur Deus Homo* II xxii, *PL* CLVIII 430, and Woodburn O. Ross, ed., *ME Sermons*, p. 314.

488-90 *Elucid.* I 36. The length of Lucifer's stay in heaven is problematical. *Ez.* 28:13 could indicate that the devil enjoyed a short period of happiness before his fall, but *Ioan.* 8:44 could mean that he did not. Many commentators agreed with Honorius that there was no interval between Lucifer's creation and his fall. See AUGUSTINE *DGAL* XI xvi, *PL* XXXIV 437; ISIDORE, *Sententiae* I x, *PL* LXXXIII 555; *Sum. Theol.* Q LXIII art. 6; so too, by implication, *Met. Para.* 53ff, cf. 1.66.

495 *Elucid.* I 40. The southern translator miscopies "air" (CFG) as "erpe". B corrects this.

In line 478 the poet simply followed *Is.* in assigning the fallen angels to hell. Here, however, he follows a long patristic tradition which put some of the demons on earth and some in the air. The devil's access to earth is mentioned in *Is.* 14:12, *Ez.* 28:17; *Iob.* 1:7, 2:2; *Apoc.* 12:9. Cf. AUGUSTINE, *Ennarrationes in Psalmos* CXLVIII 9, *PL* XXXVII 1943; *Sent.* II, iv, Dist. vi, *PL* CXCII 663 quotes *Ioan.* 14:30: "princeps aeris (alias mundi)"; *Hist. Schol. Gen.* viii, *PL* CXCVIII 1061. In Middle English see *G & E* 288; *Trin. Camb.* 14; *SEL* 408/192, 194, 409/219-21; *Life* — VERNON 106/78-9; *Piers Plowman* B I 123; "Quaestiones" 286; *MIRK's Fest.* 259; *Ad. & Ep.* 387-92; *Myroure*, p. 303.

497-502 *Elucid.* I 43, 50. The subsequent fate of both good and bad angels was discussed fairly often. See AUGUSTINE, *DCD* XI xiii and XXII i; *Enchir.* xxix, *PL* XL 246; GREGORY, *Moralium* XXVII xxxix, *PL* LXXVI 438; XXXIV vii, *PL* LXXVI 724; *Hom. in Ezech.* I vii, *PL* LXXVI 849; PETRUS LOMBARDUS, *Sent.* II Dist. vii, *PL* CXCII 664-5; HUGH OF ST. VICTOR, *Summa Sent.* Tract II 84, *PL* CLXXVI 84; and THOMAS AQUINAS, *Sum Theol.* Q. LXIV art. 2. While many vernacular writers mention the devil's eternal damnation, suggested by II *Pet.* 2:4, and *Iudae* 6, few are concerned with the confirmation of the good angels. Cf. however, *Life* — VERNON 106/71-5; WM OF SHOREHAM 412-4.

503-4 The poet is characteristically vague about the number of angels who fell. A frequent estimate is one tenth of the number who were created, for Gregory had suggested that man was created as a tenth order to fill up the gap left by the falling angels. See *XL Hom. in Evang.* II xxxiv, *PL* LXXVI 1249. Cf. *Cleanness* 216; *Kildare* 30; *North. Homs.*; *York* I 256-7; VII 19; *Cant. Creat.* 340-2; *Piers Plowman* C II 106; *Life of Christ* 4007-8; *Ad. & Ep.* 103-6; *Towneley* I 142; *SEL* 408-9.

505-6 Some paraphrases convey the distance through the time it takes the angels to fall, either seven days and seven nights (*Auch.* 44; *Kildare* 25), three days and nights (*OE Gen.* 306-8), forty days (*Cleanness* 224), or nine days (*Piers Plowman* B I 119).

507-10 The ultimate source of this estimate of the distance from heaven to earth is a passage in Moses Maimonides' *Guide of the Perplexed*, III 14. Largely through the *Legenda Aurea*, this *topos* reached many vernacular works. See JACOBUS A VORAGINE, *Legenda Aurea*, p. 321; *Life of Christ*, 8925-38; *Pricke of Consc.* 7671-86; an anonymous poem of 20-odd lines found in two MSS, BROWN and ROBBINS, *Index* 2794;

“On the Leaps which Christ Took”, ed. PERSON, *Camb. ME Lyrics*, p. 29; as a page filler in a sermon book, MS BL Harley 2250, fol. 83 v; and in a garbled version in Mirk’s *Fest.* 152/24-8. A slight variant on the tradition is found in the French and English versions of the *Image du monde*. See O. H. PRIOR, ed., *L’Image du monde*, pp. 194-5; the verse version of the same work as in MS BL Harley 4333, fol. 65v; PRIOR, ed., *Caxton’s Mirrour* p. 171; cf. SEL, “Michael III”, 418/489-96.

The CM poet attributes this calculation to Bede. I have not found such a passage in Bede’s works. However, in one MS, BL Add. 36983 fol. 255r col. 1, the third legend of Michael from the SEL, which contains this passage, is said to have been translated from Latin to English by Bede. This suggests a mediaeval tendency to credit Bede with writings of this kind because his works on the natural sciences were so well known.

514-6 Cf. 1.432. The poet has used two traditions here. The earlier line implies that nine orders of angels were created and some of each order fell. Man was always intended to be the tenth order. Honorius maintains this in the passage translated there: “novem quidem ordinibus angelorum et decimo hominum.” Cf. GREGORY, *XL Hom. in Evang.* II xxxiv, PL LXXVI 1249. In line 516, however, the CM poet suggests that all the angels who fell belonged to a tenth order, and that man was created to replace this order. Ten orders of angels appear in II *Enoch* 20:3.

517-8 This seems flatly to contradict *Gen.* 2:7, where Adam is said to be made of earth alone. However, commentators who wished to see man as a microcosm of the physical universe could say that the “limo terrae” was made up of several of the basic elements. See e.g. THOMAS AQUINAS, *Sum. Theol.* Q. XCI art. 1. Cf. also SEL., *Laud MS*, 318/668-9.

517-52 *Elucid.* I 59. This passage deals with Adam’s physical nature. My analysis of it is based largely on LEFÈVRE’s, *Elucid.* p. 115. First the writer says that Adam is composed of the four elements (11.519-20). Secondly he says that various parts of his body resemble the four elements: his head is like the sky or fiery element (521-30), his chest is like the air (531-4), his stomach resembles the sea (535-6), and his feet are like the earth (537-8). Then man’s five senses are said to come from the five elements of Aristotelian tradition, which distinguished air from ether as two separate elements. See ARISTOTLE, *On the Heavens*, Bk. I. Thus Adam’s sight comes from fire (539), his hearing from the upper air or ether (540), his sense of smell from the lower air (*Elucid.* I 59), his sense of taste from water (*loc. cit.*), and his sense of touch from earth (542). Cf. AUGUSTINE, *DGAL* III iv, PL XXXIV 281. In addition, the hardness of his bones comes from stones (543-4), his nails are like the trees of the earth, his hair like grass (545-6), and in his senses he is one with animals (547-8).

The *locus classicus* for this kind of statement about man’s physical composition is II *Enoch* 30:8. The tradition was extremely popular in the Middle Ages, both in Latin and in the European vernaculars. See esp. FÖRSTER, “Adams Erschaffung”, 477-529. J. M. EVANS, “Microcosmic Adam” also deals with this *topos*.

Honorius repeats this description of man in his *Sacramentarium* I, PL CLXXII 773. For an illustration of Honorius’ conception of man as

a microcosm in a twelfth century German MS, see M. W. EVANS, *Medieval Drawings*, pl. 81.

Certain corruptions have crept into the *CM* text.

- 519 Adam's blood is made from water, as in MSS CF, but GHTLB contain the scribal error "body" for "blod". His flesh is made from earth.
- 520 Adam's heat comes from fire, as in CF. MSS GHTL all contain the corruption of "heet" to "heer", but B corrects it again to "hete". Adam's breath comes from air.
- 521-2 MS F alone preserves the original translation of *Elucid.* I 59: "Caput ejus est rotundum in caelestis sphaerae modum." The lines are not spurious, as Morris suggests, *CM*, p. 38.
- 527 The seven master stars translate Honorius' "septem caeli", that is the seven planets which are supposed to control men's actions.
- 531-4 Honorius in fact compares the chest to the air, for breathing and coughing simulate wind and thunder. The *CM* poet has padded 1.533 by the meaningless addition of lightning with the thunder.
- 534 The reading "breed" in FGHTLB is a scribal corruption of C's "spred", Lat. "versantur".
- 539 Adam's sight comes from the fiery element. Scribal error corrupted CFG's "þe ouer fir", Honorius' "ex caelesti igne", into HTLB's "Thonder fyre".
- 540 His hearing comes from the upper air. Similar scribal error gives "Thonder eyer" in HLB for Lat. "ex superiore aere". MS T has further corrupted "eyer" into "oper".
- 541 His breath comes from the under air, or wind. MSS HTLB have corrupted "þis vnder wynd", Lat. "ex inferiore aere", to "þis wondur wynde".
- 542 His senses of touch ("fele") and taste ("fond") come from the earth. None of the MSS correctly translates Honorius' "ex aqua gustum, ex terra habet tactum".
- 546 Many other versions have veins instead of nails here. Honorius, however, has "ungibus". Note that this is plural, as is B's "nayles".
- 547-8 This translates Honorius' "sensus cum animalibus".
- 556 The image of God in man mentioned in *Genesis* is usually considered to be the soul. See, e.g., *Elucid.* I 61; *Sent.*, II Dist. xvii, *PL* CXCII 685-6; *Hist. Schol. Gen.* ix, *PL* CXCVIII 1063.
- 557 Honorius used this image to describe the making of the angels in God's image in *Elucid.* I 54.
- 558 MS C errs in writing "licam" for "likeness". The resemblance between God and man is, of course, not physical but spiritual.
- 561-80 *Elucid.* I 61. The soul is here a microcosm of the Trinity as the body is a microcosm of the physical universe. Cf. 11.319-22, n.
- 564 MORRIS, *CM*, p. xxxiii was puzzled by C's "min" and preferred the readings of GT. However, the rhymeword "thrin" in 1.563 is probably original. "Thrin" (ON þrinnr) in C is usually translated to "three" in the other MSS.
- 585-7 Adam is usually said to have been created a fully formed adult, so that he would be capable of working the land in the Garden. The reference to Augustine is probably to *DGAL* VI xiii, *PL* XXXIV 348, but cf. *De Peccatorum Meritis* xxxvii, *PL* XLIV 149. The *CM* poet could also have found this in *Hist. Schol. Gen.* xii, *PL* CXCVIII 1066.

The tradition was so well known in the Middle Ages that the Monk of Sawley added it to his translation of GROSSETESTE's *Chateau d'Amour*. See GROSSETESTE, *ME Translations*, 321/29. Cf. GINZBERG, *Legends V*, p. 21 n. 21.

588 *Gen.* 2:8, 15. Cf. 11.405-6 and note above.

589-94 *Elucid.* I 64. The interpretation of Adam's name depends on the initial letters of the Greek words for the four directions — *anatole*, *duses*, *arctos* and *mesembris*. The tradition is a very old one. See *Sybilline Oracles* iii 24-6; II *Enoch* xxx 13-4. It became popular with the Fathers. See JEROME, *Expositio Quatuor Evang.*, PL XXX 533; AUGUSTINE, *In Joannis Evang.*, IX ii, PL XXXV 1465; *Enarratio in Psalmum xcv* 15, PL XXXVII 1236; BEDE, *In Pent.*, PL XCI 216; HUGH OF ST. VICTOR, *De Arca Noe Mystica* iv, PL CLXXVI 686. It is also frequent in Irish exegesis. See MCNALLY, *The Bible*, p. 26. It is attached to many MSS of the *Vita Adae et Evae* and their translations. See MOZLEY, 147-8/57. See also KEMBLE 178-80; *Quaestiones* 285; *Ormulum* 11.16384-16419; MACÉ, 369-85.

589 MSS CG's "not þe" is preferable to the "now 3e" or "mow 3e" of the southern scribes.

598-602 *Elucid.* I 64.

617 This begins the account of earth history. Throughout the Old Testament narrative, the poet stresses the world's decline from this state of perfection.

617-38 A conflation of *Gen.* 1:26 and *Gen.* 2:19-25.

625-6 The ME poet has Adam sleep during Eve's creation simply to keep him from knowing how God created her. Some MSS of the *Elucidarium* add the long-standing tradition that Adam's sleep was an ecstatic one, during which he received visions of the future. See *Elucid.* I 71a, and p. 232. Cf. *Hist. Schol. Gen.* xvi, PL CXCVIII 1070, and in ME, *G & E* 224-6; *Chester* II 137-40. Jerome, however, objected to this interpretation on linguistic grounds, in *Quaest. in Gen.*, PL XXIII 990.

The southern translator seems to have rewritten 1.625 because of the excess of verbs in the sentence.

633-4 *Gen.* 2:23 depends on a Hebrew pun. The woman is first named *Issa* (woman) because she came from *Is* (man). The Old Latin translation "mulier" completely ignored the pun, as Augustine complained in *DGCM* II xiii, PL XXXIV 206. Theodotian had tried to translate the word as "assumptio: quia ex viro sumpta est". See JEROME, *Quaest. in Gen.*, PL XXIII 990. Jerome, however, fixed the Latin translation as "virago" from "ex viro sumpta est" in PL XXIII 990.

The *CM* simply repeats the Vulgate translation, although the pun makes no sense in English. Other ME writers tried to do something with the pun. Some English versions of the *Vita Adae* give it literally: "this shalle þe cleped mannes deede [*vir ago*], for she is taken of man". See "Nachträge zu den Legenden" 355/6-7; DAY, ed., *Wheatley MS*, 78/31-2. Only *G&E* ingeniously tries to render an English pun:

Mayden, for sche was mad of man,
Hire first name ðor bi-gan (235-6).

- 637 The first "hem" is plural, but the second must be read as singular, referring to Adam, who is to multiply with "her" (1.638). Originally all three pronouns were plural, as in MSS CFG.
- 659 An intensification of the prohibition in *Gen.* 2:17 that they must not eat the fruit. Cf. *Piers Plowman* B XVIII 192; C XXI 200. Other accounts go even further, warning Adam and Eve not to go near the tree. See *Rev. Meth.* 31; *SELTemp.* fol. 1r col. 1.
- 660 The "double deep" is a favourite phrase of the *CM* poet, picked up from *Trad. anon.* See fol. 215v col. 2, e.g. Exegetical tradition said that after the Fall, man can suffer the death of both the body and the soul. See, e.g., *DCD* XIII i-xii; REMIGIUS OF AUXERRE, *Comment. in Gen.*, PL CXXXI 62. Cf. *Pricke of Consc.* 1683-99.
- 663-8 Cf. Honorius' brief discussion of free will in *Elucid.* I 73. The *Trad. anon.* also discusses it, fol. 214r. The *CM* poet is not translating either one exactly, however.
- 672-82 *Trad. anon.* fol. 214r col. 2.
- 683-98 The idea that no animals would have been allowed to be harmful in Paradise is frequently met. See, e.g., ISIDORE, *De Ord. Creat.* x, PL LXXXIII 938; AELFRIC, *Homs. of Aelfric*, 678/39-40; Alexander NECKHAM, *De Nat. Rerum* II clvi, p. 249; COLI, *Il Paradiso terrestre*, 136, GRAF, *Miti*, 52-4. However, this catalogue of animals in the *CM* is almost unique among descriptions of Paradise in the vernacular biblical paraphrases. The poet translated it, slightly abridged, from *Trad. anon.*, fol. 214r col. 2.-214v col. 1.
- The idea of this catalogue of animals in the French poem comes from *Is.* 11:6-8. This speaks of harmony between wolf and lamb, panther and kid, calf, lion and sheep, calf, bear and dog, asp and basilisk. Latin commentators usually glossed this to refer to the future triumph of Christ and his Church. See, e.g., HAYMO OF HALBERSTAT, *Comment. in Isaiam* II, PL CXVI 781; HERVÉ OF BOURGDIEU, *Comment. in Isaiam* II, PL CLXXXI 142-4. However, the future concord of animals was sometimes seen as a return of a past Golden Age. Jerome dismissed this opinion as one of the "fabula poetarum", in a passage which was widely circulated in the *Glossa Ordinaria*. See JEROME, *Comment. in Is.* IV xi, PL XXIV 150-1; *Glossa*, PL CXIII 1251.
- 691 The griffon does not come from *Isaiah*. Cf. *Hist. Schol. Gen.* xxiii, PL CXCVIII 1074 where, in a similar passage, it is paired with its traditional enemy, the horse.
- 693-4 A southern reviser has altered the Scandinavian word "stang" (ultimately from the Old Norse verb *stanga*) to "tonge". This is an error of biology, of course, but an understandable one, for the word sting was sometimes erroneously applied to the tongue of a poisonous serpent in the Middle Ages. See *OED* Sting sb¹ 2.
- 698-700 *Gen* 3:1.
- 701-10 Translated from GROSSETESTE'S *Chateau d'amour*, 11.48-59. *Is.* 30:26 prophesies that the brightness of the sun and moon will increase in this manner in the future. The earth's loss of brightness after the Fall, however, is a Jewish tradition, well known to Latin commentators and English writers alike. See *Jew. Encyc.* "Adam"; JEROME, *Com-*

ment. in *Is.* IX xxx, PL XXIV 362; ISIDORE, *De Ord. Creat.* v and x, PL LXXXIII 923-4, 938; HAYMO OF HALBERSTAT, *Comment. in Is.* II, PL CXVI 869; AELFRIC, *Homs. of Aelfric*, ed. Pope, 679/56-65; *Pricke of Consc.* 6356-63; Lydgate, *Fall of Princes* 596-604; ROSS, *ME Sermons* 317/35-318/2; MACÉ 285-8. Cf. *CM* 9381-4.

- 702 MSS GHTLB preserve better readings than MSS CF. Grosseteste wrote "ke ne est ores".
- 708 MSS CFG preserve the original reading, translating "En terre, en mer, a val, a munt" (56).
- 712 "Selly" is a miscopying of G's "felly", but can be read as modifying "hym" (Adam).
- 713-20 *Trad. anon.* fol. 214v col. 2. Cf. n. to 1.451 above.
- 725 The word "warlau" (CF) is frequently used to refer to the devil in ME. See *OED* Warlock. MSS GHTLB make the reference even more explicit by calling him Satan.
- 731 "on hyze" (GHTLB) probably originated in a misreading of "on drei", at a distance. Cf. 1.757 and n. The scribe, however, could have visualized the devil looking up at Adam on the heights of Paradise from his own position below in hell.
- 735 *Genesis* nowhere connects the serpent with the devil, but other biblical books do. Cf., e.g., *Sap.* 2:24. Most commentators see the serpent as the devil himself in disguise, but the *CM* poet speaks of him here as a messenger sent by the devil. In the *OE Gen.*, 11.442ff., a subordinate demon is sent, disguised as a serpent, to do the tempting. Cf. also the *Apocalypse of Moses* 16:1-5 in which the devil tempts the serpent to rebellion first by persuading him that he should not have to eat Adam's tares. The history of the same motif as it appears in the tenth century Irish work *Saltair na Rann* is traced in MURDOCH, "Early Irish Adam and Eve". For a brief discussion of this motif in art see TRAPP, "Iconography of the Fall", pp. 240-2.

The *CM* poet oddly omits to mention the serpent with the human face which appears in many vernacular works from the twelfth century on. The latest discussion of this motif is in KELLY, "Metamorphoses", which refers to older scholarship.

738-40 Cf. *Gen.* 3:1.

- 741-3 The usual reason given for the devil's tempting Eve first is that she is the weaker of the two. See *DCD* XIV xi; BEDE, *In Pent.*, PL XCI 212; *Sent.* II Dist. xxi, PL CXCII 694; *Hist. Schol. Gen.* xxi, PL CXCVIII 1072; WM. OF SHOREHAM 647-51; HERMAN, fol. 1v.
- 745 Why did Satan teach the serpent, his messenger, how to tempt Adam (above, 1.735 and note) if he himself is to be in the serpent's skin? The line may be intended metaphorically to suggest that Satan's intentions have completely taken over the serpent's, or it may indicate a second source for the scene. Cf. *DGAL* XI xxviii, PL XXXIV 444; *Hist. Schol. Gen.* xxi, PL CXCVIII 1072; *Elucid.* I 85. A twelfth century Irish work makes the scene more clearly understandable. There the devil persuades the serpent to help him and then says: "Take my counsel... and make we covenant and friendship and go thou not to wait on Adam and give me a place to me in thy body, that we may go, both of us [*lit.* in our duality], unto Eve and enjoyn upon

- her to eat the fruit of the forbidden tree;...” From MACCARTHY, ed., *Codex Palatino Vaticanus*, 51f.
- 749-54 Cf. *Elucid*. I 73.
- 757 Cf. the *Vita Adae et Evae*, in which the temptation takes place when Eve is alone, after Adam has very reluctantly left her. See MOZLEY 138/33 and the English translations.
- 758-90 The dialogue between Eve and the serpent is a fairly close rendering of *Gen.* 3:1-6.
- 764 CFG’s “midward” translates *Gen.* 3:3 “quod est in medio paradisi”.
- 767 Cf. n. to 1.659 above.
- 768 Cf. 1.660 and note. MSS CFG do not repeat the reference to the “doubl deeb”.
- 775-84 Eve’s first sin is wishing to be like God. Cf. *Gen.* 3:5. The *CM* poet ignores the difficulties created by the plural noun “dii” in the Vulgate, as do most vernacular writers. Others translate “dii” as the Trinity (Kildare 64) or as angels (possibly *G&E* 332), or say that Adam and Eve wanted to be “As two godes, with god” (*Piers Plowman* C xxi 320).
- 776 This phrasing is not from *Gen.*, but recalls Lucifer’s own desires. See 1.450 above.
- 787-8 Eve’s second sin is sensuous curiosity about the fruit, *Gen.* 3:6. Cf. *DGCM* II xv, *PL* XXXIV 207; BEDE, *In Pent.*, *PL* XCI 214; *Sent.* II Dist. xxi, *PL* CXCII 696; *Hist. Schol. Gen.* xxii, xxiii, *PL* CXCVIII 1072, 1074; HUGH OF ST. VICTOR, *De Sacramentis Christ. Fid.* I vii 10, *PL* CLXXVI 290-1; *Sum. Theol.* Q. CLXIII art. 1. Cf. also the moral lesson taught in *Ancrene Riwe* 22/36-23/10.
- 791-27 The poet is here using a source which I have not been able to identify.
- 792 The correct reading is hard to reconstruct here. Perhaps the original line stated that the devil’s promise was immediately shown to be false.
- 794 C’s line is probably original. Its “wayth” (ON *vaoi*) is often changed in the other MSS. G’s “king” is a miscopying of “kin”. The southern translator glossed the “king” of his exemplar as “oure lord god”. The line is acceptable as it stands in these latter MSS, but is clearly not the original.
- 795 The fruit is universally called an apple in the vernacular, as in Latin Christianity generally. VON RAD, *Genesis*, p. 88 suggests this identification may have arisen through the association of “malus”/bad, and “malum”/apple. QUINN, *The Quest of Seth*, p. 128 traces it to a Targum translation of *Cant.* 2:3 and 7:9 as “paradise apple”. Petrus Comestor, however, suggests that the fruit was a fig. See *Hist. Schol. Gen.* xxiii, *PL* CXCVIII 1073. Cf. ISIDORE, *De Ord. Creat.*, *PL* LXXXIII 941: “ficum, maledictum delicti Adae, quae totam terram inficeret”. Cf. RASHI, 13.
- 795-6 The apple of Eden is here metaphorically identified with the sour grapes of *Ier.* 31:29: “Patres comederunt uvam acerbam, et dentes filiorum obstuperunt.” Cf. *Ez.* 18:2. CASSIDY, “The Edged Teeth” 227-36 suggests that the identification is first made in the fifth century in SEDULIUS’ *Carmen Paschale*, from which the *CM* passage is “a

- lineal descendent". See *PL* XIX 595, 11.20-5. AUGUSTINE, *Enchir.* xlvi, *PL* XL 254 also quotes the passage from *Ez.* in speaking of the consequences of the Fall. Cf. Old English *Phoenix*, 11.402-9; *Pirke*, xiii, p. 95; GINZBERG, *Legends* V, p. 68 n. 68.
- 823 For Petrus Comestor, as for most commentators in the Augustinian tradition, the immediate effects of the Fall are mainly sexual. See *Hist. Schol. Gen.* xxii, *PL* CXCVIII 1072-3; cf. AUGUSTINE, *DCD* XIV xv-xxvi. The *CM* poet, however, takes from the *Trad. anon.* this description of the disharmony in Paradise after the Fall. It neatly balances the previous description of the harmony in the animal world (11. 671 ff. above).
- 828-38 *Trad. anon.* fol. 215r col. 2-215v col. 1.
- 828 *MED* suggests that MS C's "blurded" is an error for "blered". However, G's "lourid" is probably the original reading. *Trad. anon.* has "Toutes [les bêtes] li firent laide chiere". The southern translator, or his exemplar, miscopied "lourid" as "lord", and a much weaker couplet resulted.
- 877-84 These lines, like much of this conversation, sound more like *Trad. anon.* fol. 215v col. 1 than like *Gen.* 3.
- 897-8 These lines are obviously reversed in MSS GHTLB.
- 901-12 *Trad. anon.* fol. 215v col. 2.
- 901-2 The reference to the serpent's warm nature ultimately comes from a misreading of *Gen.* 3:1 *calidior* 'hotter' instead of *callidior* 'more clever'. Cf. ELLIS, *Golden Legend*, I, 172: "Then the serpent which was hotter than any beast of the earth..." Cf. WHITE, *Book of Beasts*, pp. 186-7.
- 905 Cf. 1.660 above and note.
- 909-10 The subjection of woman to man might have called to the French poet's mind the passage from *I Cor.* 11:3-10 which urges women to cover their heads as a sign of their subjection and shame. Cf. however *Pirke* xiv, p. 100, where part of Eve's penalty is that "her head is covered like a mourner".
- 911-6 The poet makes clear Eve's function as the antitype of Mary, the usual mediaeval interpretation of *Gen.* 3:15. See the references in *Dict. théol. cath.*, "Eve", V 1651-2.
- 937-42 The southern translator garbled CG's close translation of *Gen.* 3:22. He has God addressing Adam (11.937-8) and wrongly asserting that He gave Adam knowledge of both good and evil.
- 944 The southern translation errs in the pronoun "pei". Only Adam was made in the world, while Eve was formed in Paradise. This is of some interest to commentators such as PETER ABELARD, *PL* CLXXVIII 243, and is made the subject of a riddle in the prose *Life* — Vernon 107/90-3.
- 945-51 God lectures Adam in somewhat similar terms in *Trad. anon.* fol. 216r col. 1. The French poem does not mention the oil of mercy (1.955) because this part of the legend does not appear there.
- 952 Cf. 1.660 above and note.
- 967-70 *Trad. anon.* fol. 215v col. 2. The rest of the conversation is not in the French poem.

- 975-88 MSS GHTLB all omit these lines. A scribe's eye mistook "Adam" on 1.989 for "Adam" on 1.975.
- 975-9 Possibly suggested by Hugh of St. Victor, *Adnot. in Pent.* vii, PL CLXXV 44.
- 981-8 The poet implies that the Fall occurred immediately after Eve was created, for Adam was formed at 9 am ("vndern tide"), and Eve at midday, and Adam lived only three hours in Paradise before the Fall (1.982). Cf. *DGAL IX iv*, PL XXXIV 395-6; *Trin. Camb.* 41; *North. Homs.*
- 985-8 *Elucid.* I 91.
- 994 The southern scribes are clearly dubious about this line. MS H's "fully flecched"/completely turned away, is at least innocuous. T's "fouly flecched" seems to question God's justice in turning Adam out of Paradise, but cf. a similar construction in *Anc. test.* fol. 3r col. 1: "Vilement en fu iete de parais". Morris, *CM*, p. xxxiv reads "flecched" as a variant of "flekked", and thus reads fouly spotted, but this is unconvincing.
- 995 The wall of fire surrounding Paradise is found in ISIDORE, *Etym.* XIV iii 3; RABANUS MAURUS, *De Universo* XII iii, PL CXI 334; *DIM I viii*, PL CLXXII 123; etc.
- 999ff. This description of Paradise includes many of the conventional topoi, and represents a vision of still-existing but unattainable delight. Cf. the present tense used in 1.1006 and n. to 11.1030-1. The *loci classici* for Christian descriptions of Paradise are Lactantius, *De Ave Phoenice*, trans A.S. Cook, in *OE Elene*, p. 124, PSEUDO-TERTULLIAN, *De Iudicio Domini* viii, PL II 1151-2; and AVITUS, *De Mosaicae Historiae Gestis*, PL LIX 323-30. See discussions by COLI, *Il Paradiso terrestre*; GRAF, *Miti*; Patch, *The Other World*; GIAMATTI, *The Earthly Paradise*; Witke, *Numen Litterarum*; and DUNCAN, *Milton's Earthly Paradise*. Graf, Appendice I, prints relevant extracts from twenty sources.
- Because the *topos* is so wide-spread, I shall comment only on unusual features in the *CM*.
- 1006 In *Gen.* 2:8, the Septuagint and Old Latin read "ad orientam" instead of "a principio". Most mediaeval writers thus place Paradise in the east. HAENISCH, *CM*, p. 4* suggests that this detail in the *CM* comes from Petrus Comestor, but the poet could have picked it up almost anywhere.
- 1007 Man worked in the Garden without fatigue. See, e.g., *DGAL VIII x*, PL XXXIV 381; ERNALDUS OF BONNEVALLE, *Hexaameron*, PL CLXXXIX 1536; *Hist. Schol. Gen.* xv, PL CXCVIII 1068.
- 1009 The idea of a perpetual day without night is found in the pseudo-Tertullian poem, PL II 1151 and 1152, but, as Lactantius speaks of a dawn, 1.35, his vision of Paradise presumably includes nights. Cf. CHAUCER's *Parliament of Fowles* 209-10, and above, 1.646.
- 1010 Cf. below, 11.1288-90.
- 1012 The perpetual leafiness of Paradise is stressed in *Trad. anon.* fol. 212v col. 1. Augustine said that the fruits in the garden would not decay, and referred to *Ioan.* 6:27 to support the idea. However, he inter-

preted the passage allegorically. See *DGCM* ix, *PL* XXXIV 202. Cf. PSEUDO-TERTULLIAN, *loc. cit.*

- 1014 GIAMATTI, p. 70, lists the stress on the beautiful odours of Paradise as characteristic of Christian as opposed to classical, descriptions of Paradise. This may arise from the mention of *bdellium*, an aromatic gum, in *Gen.* 2:12. Cf. *Trad. anon.* fol. 212v col. 1.
- 1015-26 This description of the four trees comes from *Elucid.* I 69. Cf. somewhat similar passages in AUGUSTINE, *DCD* XIV xxvi; ROBERTUS PULLUS, *Sententiae* II xix, *PL* CLXXXVI 746.
- 1027 The "orcharde of delices" exactly translated "hortus deliciarum", which in turn translates the Hebrew words rendered by *Paradisus* (*hortus*) and *Eden* (*deliciae*). See JEROME, *Quaest. in Gen.*, *PL* XXIII 988; ISIDORE, *Etym.* XIV iii 2; etc.
- 1028 Cf. n. to 1.1014 above. The pseudo-Tertullian poem mentions cinamon and amomum, Avitus cinammon and balsam. Cf. ERNALDUS, *op. cit.*, 1535. In the *Apocalypse of Moses*, Adam and Eve take spices with them when they are expelled from Paradise. In the *Vita Adae et Evae*, Eve and Seth return from Paradise bringing Adam three herbs. See MOZLEY, 142/10-11.
- 1030-1 The sweet bird songs of Paradise are stressed by Ernardus, for instance, *Hex.*, *PL* XXXIX 1537, and in the *Legende*, p. 46/27. The original reading of the *CM* however seems to have referred to the songs of saints in the earthly Paradise rather than to those of birds. Cf. MSS CF. Strictly speaking, the existence of saints is impossible in Adam's time, because they had not yet been born. Their appearance in this passage emphasizes that this is a description of the earthly paradise as it exists now. Cf. above, n. to 1.999ff.
- 1032-8 The well and four streams are also characteristic of the Christian paradise. See GIAMATTI, p. 70.
- 1037-8 The names of the rivers are corrupt only in MSS of the southern translation. MS C now has the biblical forms of the names, "gyon" and "fison", although these are written in a later hand. MSS FG and probably originally C make the common identification of Phison with Ganges and Gehon with Nile. See JOSEPHUS, p. 19; JEROME, *Quaest. in Gen.*, *PL* XXIII 989; *DGCM* II x, *PL* XXXIV 203; BEDE, *Hex.*, *PL* XCI 45; *In Pent.*, *PL* XCI 207; *Hist. Schol. Gen.* xiv, *PL* CXCVIII 1068.
- The first part of the southern translator's "Iulespigre" was a scribal misreading of the minims in "nilus". The second half of the word, "pigre", began in the exemplar of the southern MSS as an attempt to copy an original "phison", but after one letter the scribe's eye slipped upward to the ending of "tigre". Hence the meaningless "Iulespigre".
- 1039-40 According to Giamatti, p. 70, the precious stones of Paradise are a special characteristic of Christian tradition not found in classical literature. They originate in *Gen.* 2:11-2. The Septuagint translates the Hebrew word in *Gen.* 2:12 as "carbuncle" instead of "bdellium", as in the Vulgate, thus reinforcing the tradition.
- 1041 Paradise is always thought to be remote and inaccessible. Some writers say that it is inaccessible because it is so far away, separated

from us by vast spaces of land, sea or desert, sometimes filled with wild beasts. The most popular Christian tradition said that Paradise was inaccessibly high, perhaps because it shared something of earth and heaven, as Patch suggests, *The Other World*, p. 135. This belief is reinforced by II *Cor.* 12:2-4, whose "tertium Coelum" the Greek Fathers identified with the lunar sphere. See Giamatti, *loc. cit.*

1042-4 The idea that Paradise, because of its height, escaped the great flood, is often found also, even in pagan authors. The *CM* poet probably takes his version from PETRUS COMESTOR, *Hist. Schol. Gen.* xiii, *PL CXCVIII* 1067.

1050 MSS CFG state that Adam and Eve were the first people to have to work hard. The reading of the southern translation, "þe firste þei were to sawe bigan", results from scribal corruption of "sua"/so to "sau"/sow. Cain is usually supposed to be the first cultivator. See JOSEPHUS 27; *Hist. Schol. Gen.* xxvi, *PL CXCVIII* 1076.

1052 Cain is not yet cursed, of course, but many vernacular works cannot resist the alliteration. See *Cant. Creat.* 447; *Rev. Meth.* 58; *Met. Para.* 234; cf. *Hist. Schol. Gen.* xxvi, *PL CXCVIII* 1076, the probable source here. *Piers Plowman* says that Cain was conceived while his parents were still unrepentant and was therefore cursed (C XI 212-5).

1056 "fode" here means offspring, an allusion that Emerson, "Legs. of Cain", p. 832, missed in discussing the devilish origin of Cain. The idea is a Jewish one, given authority for Christians by *Ioan* 3:12. See *Jew. Encyc.* "Cain". Cf. AUGUSTINE, *In Epistolam Joannis ad Parthos*, Tract. V iii, *PL XXXV* 2012-3; BEDE, *In Primam Epistolam Sancti Joannis*, *PL XCIII* 102.

1063-6 *Gen.* 4:4-5 says simply "et respexit Dominus ad Abel, et ad munera ejus. Ad Cain vero, et ad munera illius, non respexit;" without specifying why Abel's offering was more acceptable. The most popular explanation was that Abel gave his in a better spirit. Cf. *Hebr.* 11:4 and references in "Abel", *Dict. théol. cath.* I 29. See also WEATHELY, ed., *Speculum Sacerdotale*, pp. 66, 95-6. The mystery plays, especially the Towneley "Matacio abel", make great fun out of Cain's unwilling sacrifice.

1070 The original reading must have been C's "sacrilages". The word is plural because it refers both to the coming murder of Abel (*OED* under "sacrilege... any kind of outrage on consecrated persons or things") and more immediately back to the grudging offering of the tithe. In the Middle Ages, sacrilege was a branch of avarice. See Chaucer's "Parson's Tale": "Espiritueel thefte is sacrilege, that is to seyn, hurtynge of hooly thynges, or of thynges sacred to Christ,... they that withdrawn falsly the rightes that longen to hooly chirche" (X[I]800-1). Cf. MORRIS, ed., *Ayenbite of Inwyt*, p. 41.

Probably by missing or omitting a superscribed abbreviation sign for "ri", a scribe has corrupted "sacrilege" to "sacles" (FG), which can only refer very awkwardly to Abel.

1073 C's "chafte ban" (ON; cp. OI *kjapt-r*)/jaw-bone, is the original reading. The tradition that the weapon used to murder Abel was the jaw-bone of an ass is firmly entrenched in vernacular literature and in art in the Middle Ages. The tradition has been discussed by EMERSON, "Legs. of Cain"; BONNELL, "Cain's Jaw Bone", 140-6; SCHAPIRO,

“Cain’s Jaw Bone”; HENDERSON, “Cain’s Jaw-Bone”; COOMARASWAMY, *Art Bulletin*; BARB, “Cain’s Murder-Weapon”. In England the ass’s jaw-bone appears in KEMBLE, 180; Trin. Camb. 86; *Life* — Vernon 112/255; *Met. Para.* 236; *Lud. Cov.* III 149; Towneley II 324; *Creat. of World* 1117. Cf. *Anc. Corn. Dr.* 539-40 where Cain strikes Abel on the jaw-bone, obviously a corruption of the same tradition. The jaw-bone appears also in *Anc. test.* fol. 3r col. 1, quoted in BONNARD, p. 97. The earliest picture of Cain holding a jaw-bone is in the illustrations to Aelfric’s translation of the Hexateuch, MS BL Cotton Claudius B iv, fol. 8v, dated in the second quarter of the eleventh century.

1075-82 Cf. MALAN, *Book of Adam* I 79; *Apoc. of Moses*, xl 4.

1083-4 Cf. *Hist. Schol. Gen.* xxvii, PL CXCVIII 1077. This is the earliest citation for this proverb in WHITING, *Proverbs*, M806.

1087-1110 *Trad. anon.* fol. 216v.

1087-90 Adam instinctively knows that Cain has done an evil deed. Cf. the *Vita Adae*, Mozley 134-5/23, in which Eve dreams, before the deed, of Cain with Abel’s blood in his mouth.

1093-6 In *Gen.* 4:9 these words are part of the dialogue between God and Cain. Petrus Comestor was apparently bothered by God’s asking Cain where Abel was. He explains that God really knew the answer all along, but intended his words as a cry against fratricide. The vernacular poets have evaded Comestor’s difficulty by transferring the question to Cain’s earthly father. See *Hist. Schol. Gen.* xxvii, PL CXCVIII 1077.

1098 *Genesis* does not mention the offering being burned, but the tradition was of long standing. The Hebrew word which appears in the Vulgate as “respexit” was translated as “kindled” by Theodotian, and this was widely reported in the Middle Ages. See Jerome, *Quaest. in Gen.*, PL XXIII 992; cf. BEDE, *In Pent.*, PL XCI 215; HUGH OF ST. VICTOR, *Adnot. in Pent.* iv, PL CLXXV 44; *Hist. Schol. Gen.* xxvi, PL CXCVIII 1077; “Abel”, *Jew. Encyc.* Various legends grew up in the vernacular. Sometimes God kindled Abel’s sacrifice and not Cain’s, as in MALAN, *Book of Adam* I lxxviii, p. 98; Trin. Camb. 77-84; *Life of Christ* 2337-40; *Chester* II; *Lud. Cov.* II 131-6; *Townely* II 275ff; ÉVRAT, *Genèse*, fol. 13r col. 2. Sometimes the smoke of Abel’s sacrifice ascends to heaven, while Cain’s drifts downward and chokes him, as in *Life-Vernon* 112/243-6; *Townely* II 275; GEOFFROI DE PARIS, fol. 12r col. 2. This may have evolved from a Midrashic interpretation of *Gen.* 4:5, which translated the Hebrew “wayyihar” (Vulgate “iratus”) as burnt up or blackened. See *Midrash*, p. 184; GINZBERG, *Legends* V, p. 137 n. 13. In the *Trad. anon.*, which the *CM* poet has been following, Abel’s sacrifice gives off a sweet smell, while the odour of Cain’s is foul.

1099 Cf. *Gen.* 4:8. Instead of the Vulgate’s “Egrediamur foras”, the Old Latin read “Eamus in campum”. Hence the murder of Abel frequently takes place in a field. See EMERSON, “Legs. of Cain”, pp. 857 ff.

1116 “his owne ymage” of course refers back to *Gen.* 1:26-7.

1119-20, 1123-42 *Trad. anon.* fol. 216v col. 2-217r col. 1.

1123-6 Cf. n. to 11.1093-6 above.

- 1134-42 This is the curse on Cain, *Gen.* 4:11, strongly mixed with the curse on Adam, *Gen.* 3:17-8.
- 1143-60 These lines do not appear in the source the *CM* poet has been using.
- 1149-54 Cf. *Gen.* 4:12.
- 1153 MS H's unique reading "knowen" for "holden" was accidentally taken over from the previous line.
- 1161-72 *Trad. anon.* fol. 217r col. 1.
- 1172 Cf. *Gen.* 4:14.
- 1175-82 *Trad. anon.*, *loc. cit.*
- 1177-8 There are various traditions about the mark of Cain. Some Jewish sources said it was a horn. See *Midrash* xxii 12, p. 191, which also mentions other traditions. This horn appears in the Cornish *Creat. of World* 1373. The Septuagint translation, however, instead of making Cain a wanderer, said that he would be groaning and trembling on the earth. This trembling became the mark of Cain in several different works. See MALAN, *Book of Adam* I LXXIX, pp. 102-3; BUDGE, *Cave of Treasures* 78, HUGH OF ST. VICTOR, *Adnot. in Pent.*, PL CLXXV 44; *Hist. Schol. Gen.* xxvii, PL CXCviii 1078; *Life* — Vernon 113/269-70; Macé 593-6. Cf. EMERSON, "Legs. of Cain", p. 869; GINZBERG, *Legends* V, p. 143 n. 37.
- The *CM* poet implies that the mark of Cain is a piece of writing. This is a Jewish tradition, apparently suggested by *Ez.* 9:4, 6, and found in *Pirke* xxi, p. 156; RASHI 19. The only other vernacular work known to me which describes this as the mark of Cain is the *Trad. anon.* fol. 217r col. 1:
- Niert pas ansic com tu las dist
 En fronc te metrai un escrist
 Qui te uerra quil ne te toiche
 [Mais conoisse ta felonie]
 Mon signe de ta penitance
 Qui te fera lou amiance
- (One line, missing in MS BN fr. 763, is here supplied from MS Arsenal 3516 fol. 6r col. 1.)
- 1187-9 The same riddle appears in dialogue literature, especially from German sources. See KEMBLE, p. 290, 295-8. Cf. *Parzifal* IX 464. The answer here is Abel. He was born before his parents because they were never born at all, but created. His grandmother was the earth, and he had her maidenhead because his was the first blood to be shed on her. The riddle may have been suggested to the *CM* poet by the following passage from the *Hist. Schol. Gen.* xviii, Add. 1, PL CXCviii 1071: "Terra proprie adhuc virgo erat, quia nondum corrupta homine opere, nec sanguine infecta."
- 1191-1202 *Elucid.* I 93. HAENISCH, *CM*, p. 4* thought that this came from Petrus Comestor.
- 1191 The Vulgate says only that Adam was 130 years old when he begat Seth (*Gen.* 5:3). This story of his continence for 100 years after Abel's death is widespread. See *Hist. Schol. Gen.* xxix, PL CXCviii 1080; *Trin. Camb.* 101-2; *SELeg.* 168/27-8; *Cant. Creat.* 496-8; *Life* — Vernon 113/278-81; *Myroure*, p. 191; *Rev. Meth.* (English translation only), p. 158/73-80, cf. p. 183; *Anc. Corn. Dr.* 619-39. For a variant of this

story see MALAN, *Book of Adam*, lxxiii; R. H. CHARLES, *Apocrypha*, p. 137; and *G&E* 389-408, 421-2. Cf. also GINZBERG, *Legends V*, pp. 148-9 n. 50.

1206 Cf. I *Cor.* 15:45 where Christ is referred to as the new Adam. Cf. also I *Cor.* 15:20-2; *Rom.* 5:12-21.

1210 An echo of Christ's commandment in *Matth.* 22:39: "Diliges proximum tuum, sicut teipsum." The poet changes "proximum" to "breþer", thus suggesting that Seth is both an anti-type of Cain, who did not love his brother, and a type of Christ, the enunciator of the new law. This is one of the *CM* poet's rare hints of a figural interpretation. Cf. n. to 1.1206 above.

1211-3 *Elucid.* I 93. C's reading is closest to the Latin. Cf. the etymology of Seth given by ISIDORE, *Etym VII vi* 9: "Seth... positio, quia posuit eum Deus pro Abel."

1216-8 From *Hist. Schol. Gen.* xxix, Add. 1, *PL CXCVIII* 1080. *Gen.* 5:4 merely says of Adam: "genuitque filios et filias". In other vernacular works, the number of sons varies from 30 to 33, depending on whether Cain, Abel and Seth are counted. The number of daughters varies between 30 and 32, according to whether or not the author knew of Cain's and Abel's twin sisters.

1223-36 The author winds up the stories of Cain and Abel and the offspring of Adam by looking ahead to the death of Cain's kindred in Noah's flood.

1237ff. The *CM* poet here begins to tell the story of Seth's quest for the Oil of Mercy and the history of the wood of the Cross, both immensely popular in the Middle Ages. The pioneering work of classification was carried out by Wilhelm MEYER in "Die Geschichte des Kreuzholzes vor Christus", and "Vita Adae et Evae". An excellent study has been produced by Esther Casier QUINN, *The Quest of Seth*. I will not attempt to reproduce her discussion of the variations in the tradition and their transmission throughout the Middle Ages. For work which has been done since her book appeared, see SEVERS, ed., *Manual II* 441-6 and 635-9.

Briefly, the history of the Holy Cross began in two parts. One told of the life of Adam and Eve after their expulsion from Paradise, and of Seth's journey back to Eden on behalf of his dying father. This is told in the Greek *Apocalypse of Moses* and, in the form known in the West, in the Latin *Vita Adae et Evae*. I refer throughout to the text of the *Vita* published by J. H. MOZLEY, "The 'Vita Adae'". Mozley used English manuscripts for his edition, and classified several details in their texts which are specifically English.

A separate legend began with Moses finding rods in the desert, and told of their history through various owners until they were used to form Christ's cross. The introduction to Arthur S. NAPIER, *Rood Tree*, contains a good early description of the texts. See also Quinn.

These two separate stories were combined to produce what Meyer called the *Legende* version, telling the history of the cross wood from Seth's quest for its seeds in Paradise. I quote from the *Legende* text printed by Moshé LAZAR, "La Légende de l'Arbre de Paradis".

- The *CM* poet has used the Latin *Legende* as his source for the Adam section of the rood story, and *Trad. anon.* for the rest.
- 1237ff. *Legende* 45/11ff.
- 1239 *Legende* 45/11 has "bipennam", a double-edged axe. This was translated "hak" in MSS CF, with the spade added for the rhyme. The spade alone survives in GHTLB and is substituted for the "hak" in 1.1241. Henning LARSEN, "Origo Crucis", 30 adduces the appearance of an *oxi*/pick-axe in the Old Norse *Hauksbók* version of the legend as a striking parallel with the *CM*. The source is much more likely to have been the Latin, however.
- 1240 MSS CF's "sad" is original, translating "cepit ... tristari". HL's "mate" (OFr. *mate*) is equally good, but GTB's "made" is inferior.
- 1241 The reviser who dropped "hak" as the rhyme word has left Adam in a very awkward position, with his breast somehow resting on his spade.
- 1245 BENNETT and SMITHERS, p. 1245, point out that "yate ward" was originally two words, "ward" being a verb. Thus C's line, without Morris' suggested interpolation of "es", translates "ad Cherubin... qui custodit... atrium" (*Legende* 45/13).
- 1246-50 Not in *Legende*.
- 1251-64 *Legende* 45/17-9.
- 1256 C's "gren" was accidentally re-copied from the previous line. The original rhyme word was probably "sene", as in GHTLB.
- 1265-77 *Legende* 45/14-5.
- 1271-2 Not in *Legende*.
- 1283-1394 *Legende* 45/20-46/23.
- 1288-90 This may be the great light of Paradise itself, or it may be the burning wall surrounding it.
- 1291 Henning LARSEN, "Cursor Mundi 1291" seeks to derive this from an Old Norse version of the story, but MSS CF translate the Latin "signavit se signo theta".
- 1295-1302 This is in direct discourse in the Latin.
- 1299-1300 Not in *Legende*.
- 1303 The poet uses the word "cherubin" as a proper name. Cf. *Life* — Vernon 108/138.
- 1305-88 *Legende* 46/25-47/48.
- 1311 The *CM* poet is not being vague again, but is simply translating his source, *Legende* 46/26.
- 1315 Latin "lucidissimum".
- 1334 "pat made him doute". The Latin has "stupefactus rediit", 46/34.
- 1343 The child is obviously Christ. The "swaþelynge bonde", Latin "pannis involutum", 46/35, echoes *Luc.* 2:7, 12.
- 1344 As the angel later explains, Christ is weeping for the sins of Seth's parents. The ME poet, though he translates the restrained "deflet" as "wepeþ" at 1.1357, here uses the realistic "squelonde".
- 1348-9 "in quo cognovit animam fratris sui Abel", 46/36.
- 1372 Not in Latin.
- 1375 Latin "infra os ejus pones", 47/42. Cf. below 1.1417, *Legende* 47/51.
- 1377 The three trees in the *Legende* are cedar, cypress and pine, 47/43. MSS CFG preserve the original reading here, but the southern trans-

lator has changed all the references to the three trees to cedar, cypress and palm. The palm was often cited in other places as one of the woods of which the cross was made. See QUINN'S discussion, *Quest of Seth*, p. 70 and n. 3, p. 151, n. 3.

When he changed the third tree in his source, the southern translator of the *CM* may have had in mind the verses of *Eccli.* 24:17-8:

17 Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion;

18 quasi palma exaltata sum in Cades,

These images were very often applied to the Virgin. See RABY, *Christian-Latin Poetry*, p. 366. Thus the southern translator has deliberately altered his original to refer, however obliquely, to the Blessed Virgin, to whom the *CM* is dedicated.

1380 MSS CF's reading is the original, translating "universis arboribus alcius crescere consuevit" (47/45).

1389-98 This conversation is not in the *Legende*.

1399-1405 *Legende* 47/49-50.

1406-12 Not in *Legende*.

1409 According to *Gen.* 5:5, Adam lived 930 years. However the *Legende* says he was 932 (45/11). Aware of the two different figures, the *CM* poet here begs the question. Cf. *SEL* 168/31.

The southern translator's new rhyme word "zare", meaning "alert, nimble, active, brisk, quick" (*OED* *Yare* a 2) exactly contradicts the intent of the passage as a whole, and especially the following line.

1413-9 *Legende* 47/51-2.

1421, 1424-30 *Legende*, 47/53.

1435-48 Cf. *Life* — Vernon 117/385-8, where Adam is said to have spent 4604 years in Hell. Cf. also GEOFFROI DE PARIS, fol. 13v col. 2.

1438 The southern translator's change from "ras" to "dized" weakens the line.

1449 The sisters (and' wives) of Cain and Seth have various names in ancient tradition. See *Jubilees* 4:9,11; MALAN, *Book of Adam*, I lxxiv, lxxv. Calmana and Delbora are the names most often used in mediaeval texts. See *Rev. Meth.* 192; *Hist. Schol. Gen.* xxv, PL CXCVIII 1076. Cf. below, 1.1501.

1451ff. The *CM* tries to reproduce the genealogy of Seth as given in *Gen.* 5, but gets the ages of four out of the eight men wrong.

1453-4 *Gen.* 4:26.

1455 i.e. 912 years. Cf. *Gen.* 5:6-7.

1459-60 MSS CFG preserve the name as "Cainan" (*Gen.* 5:12-4). The southern translator has corrupted it to "Caym". Cainan lived 910 years.

1461-2 T miscopies the name "maladial", but HLB have the correct form. He lived 895 years (*Gen.* 5:17). Perhaps a Roman numeral *xcv* was miscopied as *xxv*.

1463 Jared lived 962 years (*Gen.* 5:20). MSS CF come closer to the correct figure.

1464 MS C preserves the original "kne". See *MED* *kne* n. 3, a somewhat uncommon usage, which GHTLB change to "kyn".

1465-6 These lines are based directly on a short text of the *Revelations* of Methodius: "Quadragesimo autem anno tempore Jareth, transiuit

- primum miliarium seculi." See *Rev. Meth.* p. 193. Cf. below, n. to 11.2001-6.
- 1468 Henoch lived 365 years (*Gen.* 5:23). The poet may have misread *Gen.* 5:22.
- 1469-70 From *Hist. Schol. Gen.* xxx, *PL CXC VIII* 1081. Cf. *Jubilees* 4:17; I *Enoch* 12:4, 14:1; *DIM*, *PL CLXXII* 165. In ME, Higden 223 and Wyntoun 269-74 also translate this information from Comestor.
- 1471 The standard interpretation of *Gen.* 5:24, which says, "Ambulavitque cum Deo, et non apparuit, quia tulit eum Deus." The tradition begins very early. See *Jubilees* 4:23; I *Enoch* 70:1-3; II *Enoch* 67:2; JEROME, *Comment. in Amos* III xi 2ff, *PL XXV* 1087; BEDE, *Hex.*, *PL XCI* 73; *Hist. Schol. Gen.* xxx, *PL CXC VIII* 1080; HIGDEN 223; WYNTOUN 275ff; KEMBLE 200, 213; *Creat. of World* 2094-2145. A possible explanation of the ideas connected with Enoch comes from Babylonian tradition. Enoch was the seventh in line from Adam, and the seventh ante-diluvian king of Babylon was also said to have received divine illumination. Interestingly, the Babylonian king was in the service of the sun god, and Enoch's life lasted 365 years, the duration of one solar year. See DRIVER, *Genesis*, 78.
- 1471-4 Probably from *Hist. Schol. Gen.* xxx, *PL CXC VIII* 1080.
- 1475-80 Enoch and Elijah are the two men of the Old Testament who did not die but were taken to Paradise bodily to await the second coming. The story of their fatal struggle with Anti-Christ is very old and is based on their identification with the two witnesses of *Apoc.* 11:3-7. See BOUSSET, *The Antichrist Legend*, pp. 203-17. The *CM* poet may have taken his account of this from Adso's widely known *Libellus de Antichristo*. See KALUZA, "Zu den Quellen", p. 451.
- 1481-2 The *CM* poet now begins to use *DIM* as a source: "Hujus tempore mortuus est Adam," *PL CLXXII* 165. KALUZA, "Zu den Quellen", p. 451 first pointed out the poet's indebtedness to this work, but he reported that the *CM* poet used *DIM* only in 11.6993-7082 and 9133-9222.
- 1493-5 Petrus Comestor discusses various estimates of the length of the first age, *Hist. Schol. Gen.* xxx, *PL CXC VIII* 1081. However, Comestor does not give this figure. Adding the ages of each man at the birth of his eldest son, plus the 612 years of Noah's life before the beginning of the second age, gives a total of 1668, not 1662, as in MSS CF. Cf. WYNTOUN, who gives the number of years as 1667, 11.283-4.
- 1496ff. The *Trad. anon.* spends considerable time on the family of Cain, having his sons discover the seven liberal arts among other things. The *CM* poet chose not to translate this. Cf. *Gen.* 4:16-24.
- 1501-2 See note to 1.1449 above.
- 1505 MSS CFG preserve the better reading "mad" for "took". Cf. *Gen.* 4:17.
- 1506 The ages are not given for the descendants of Cain in *Gen.* 4:17ff. In any event, they all perish in Noah's flood.
- 1508 From *Rev. Meth.* 193: "hec prima facta est ante deluuium". The phrase does not occur in Petrus Comestor. In the *Revelations*, however, and in works derived from it, the city is called Effrem. Cf. Trin. Camb. 88. The *CM* poet has corrected this to the biblical Enos, 1.1504.

1509 According to the Vulgate, *Gen.* 4:18, the line runs from Enoch to Irad. However, the Septuagint and Old Latin translations gave the name Irad as Gaidad. This is the name used here in *DIM*, and therefore the one used by the *CM* poet, as preserved in MSS CG. The scribe of F was apparently puzzled by this "Gaidat", and rewrote the line. The southern translator made a similar adaptation.

The forms "mamael" (C) and "Mainael" (F) are scribal corruptions of the Vulgate "Maviael" (*Gen.* 4:18). MSS GH TLB's "malaliel" is a further corruption of this, probably influenced by the "malaliel" in Seth's line. Cf. above 1.1461.

1513-4 This refers to the usual mediaeval interpretation of *Gen.* 4:23-4 as a song of lament sung by Lamech when, old and blind, he accidentally kills Cain. This story was often told at length in the Middle Ages, especially by authors who knew PETRUS COMESTOR, *Hist. Schol. Gen.* xxviii, PL CXC VIII 1079-80. Cf. GINZBERG, *Legends*, V 146-7, n. 44; MALAN, *Book of Adam*, II xiii, p. 122; BUDGE, *Cave of Treasures* 78-9; RASHI 21; *Rev. Meth.* 193; *Glossa*, PL CXIII 101; HUGH OF ST. VICTOR, *Adnot. in Pent.*, PL CLXXV 44-5; see also JAMES, *Lost Apocrypha*, 10-11. In ME the story is found in *G&E* 471-86; HIGDEN 229-31; WYNTOUN 191-202; *Fall of Princes* 735; MANDEVILLE L 81; *Lud. Cov.* IV 142ff.; *Creat. of World* 1465-1712. In French, both ÉVRAT, fol. 15r col. 2 and MACÉ 709-44 tell the story.

The abbreviated version is unusual, and probably comes from *Rev. Meth.* 193 which says simply: "filii lamech ceci, qui fuit primus cecus. qui interfecit Caim." D'Evelyn does not note this parallel with *CM*, and HAENISCH, *CM*, p. 5* gives Comestor as the source of the passage.

1516-24 Cf. *Gen.* 4:20-22.

1517 MS C's "loger" is original, from OF *logier*. The line refers to *Gen.* 4:20: "pater habitantium in tentoriis".

1525-8 From COMESTOR, *Hist. Schol. Gen.* xxviii, PL CXC VIII 1078-9.

1529-30 This story is told of Seth's descendants in JOSEPHUS 33; *Creat. of World* 2146-2210; and in the *Vita* — MOZLEY 145/52 and its ME translations. Cf. GINZBERG, *Legends*, V pp. 149-50 n. 53. Comestor, however, had already switched it to the sons of Lamech who recorded the secrets of their crafts. See *Hist. Schol. Gen.* xxviii, PL CXC VIII 1079; *G&E* 461-4; *Rev. Meth.* 163-90; HIGDEN 233; WYNTOUN 223-40; MACÉ 679-92.

1541-52 From *Hist. Schol. Gen.* xxxvi and Add. 2, PL CXC VIII 1087. Comestor got the idea from JOSEPHUS 57. Cf. HIGDEN 231. D'Evelyn suggested that the ME translation of the *Revelations* of Methodius took this passage from the *CM*. See *Rev. Meth.*, 11.191-214. Both the *CM* and the *Revelations* say the Great Year takes 100 years to pass, whereas Comestor and Higden both say 600 years.

1548 "mychal spire" translates "magnus annus".

1553ff The story of Noah's flood begins in *Genesis* with the account of the intercourse between the sons of God and the daughters of men which bred a race of giants. This was originally interpreted as describing the fall of man. See N. P. WILLIAMS, *Ideas of the Fall*.

The sons of God have been variously interpreted. Jewish tradition thought of them as sons of noble families. See DRIVER, *Genesis* 82-3;

SKINNER, *Genesis* 142 n.; *Targ. of Onk.* 46; *Targ. of Jon.* 176; *Midrash* 26:5, p. 213; RASHI, p. 25. The Septuagint translation calls them angels, as do Josephus 35 and *Jubilees* 5:1, and some early Fathers. See references in EMERSON, "Legs. of Cain", 919-21. However, *Matth.* 22:30 specifically denies sexual activity to the angels. Later Christian authorities assumed a prohibition on marriage between the descendants of Seth, from whom Christ was to come, with the descendants of the wicked Cain. See EMERSON, "Legs. of Cain", 921.

The *CM* poet barely glances at the problems of this passage, tacitly accepting the latter interpretation and concentrating on the wickedness of the descendants of Cain.

1553-6 From *Rev. Meth.* p. 193, as d'Evelyn points out. Comestor gives the date without reference to Jareth. See *Rev. Meth.* pp. 148-9; cf. *Hist. Schol. Gen.* xxx, *PL CXCVIII* 1081.

1557-8 The *CM* poet sees the early history of the world as a continuing decline from the blessedness of Adam's state. Cf. AQUINAS, who asserts that the effects of the Fall made themselves felt over a period of time. See *Sum. Theol.* II

1569-84 The southern translator has expanded and changed these lines somewhat. Morris' numbering gives a false picture of correspondances.

CFG	HTLB
—	1569-72
1569-76	1573-80
1577-8 (CG only)	—
1579-82	1581-4
1583-4	—

Originally the *CM* poet mentioned only lust, adultery with their brothers' wives and rape (11.1567, 1573-4, 1577-8 CFG). The southern translator took up the suggestion of the sin against nature and inserted four lines to show that lesbianism and homosexuality were the abhorrent sins (11.1569-72 HTLB). He has much in common with other ME writers who use this story to fulminate against whatever sin they most disapprove of. Thus the *SELTemp.*, fol. 1v col. 1, calls the sin incest, and *I&I* 13-20 blames gluttony. Cf. the note to 1.2907 below. The author of the *Book of the Knight of LaTour-Landry* 62 attributes the flood entirely to women's dress.

1570-1 The poet's description of the two laws is preserved in MSS CG: "par lau/pat es o settnes and o kind", i.e. the positive law and the natural law. The *Dict. théol. cath.* XI 875 distinguishes the two:

[La loi] est naturelle, si l'obligation qu'elle impose dépend de la nature des choses, positive, si cette obligation dépend de la volonté positive et libre du législateur.

The *CM* poet could have picked up the concept of the two laws from his reading of GROSSETESTE's *Chateau d'amour*, 11.111-128.

Isidore's first example of natural law is "viri et feminae coniunctio", in *Etym.* V iv 1. This explains the stress on sexual irregularities as being "aʒeyne kynde".

1574 (CFG)/1578 (HTLB) This comes from *Rev. Meth.* and is also found in *Hist. Schol. Gen.* xxxi, *PL CXCVIII* 1081. Cf. *G&E* 529-30.

1602 *Gen.* 6:6.

1621 "feluns", MSS CFG, is original, a better antithesis with "þe gode" than "foolis" of HTLB which is probably scribal corruption.

- 1625-6 The genealogical diagram in MS C is not reproduced in the other MSS, although these lines promise one. Only MSS FL omit the lines altogether.
- 1627-30 Cf. *Gen.* 5:32. HAENISCH, *CM*, p. 5*, attributes this to PETRUS COMESTOR, *Hist. Schol. Gen.* xxxi, *PL CXCVIII* 1081.
- 1633-60 Based on God's speeches in *Gen.* 6:7, 13, 17-8.
- 1636 Cf. 1.482 above.
- 1644 Cf. *Gen.* 8:21; *Lev.* 1:9; *Phil.* 4:18; and *Eph.* 5:2. In the latter, the sweet smell of Christ's sacrifice is contrasted with fornication and uncleanness.
- 1652-5 Perhaps from *Trad. anon.* fol. 219r col. 1, but the similarity is not striking.
- 1664ff Two interesting studies have appeared concerning the ark of Noah: ALLEN, *Leg. of Noah*, and Grover ZINN, "Hugh of St. Victor and the Ark of Noah".

Mediaeval ideas of the ark usually conformed to one of three basic shapes:

(1) Based on the Septuagint reading of *Gen.* 6:16, Origen's ark was pyramidal in shape. See *In Gen. Hom.* II, *PG XII* 161-7; *Contra Celsum*, IV, *PG XI* 1095-8; BEDE, *Hex.*, *PL XCI* 89-91; *In Pent.*, *PL XCI* 221; ALLEN, *Leg. of Noah*, p. 71. Cf. also *Hist. Schol. Gen.* xxxii Add. 1, *PL CXCVIII* 1083: "Quasi agricolae locutus est Dominus, ut faceret scilicet navem, instar arconii, id est ad conum tendentis, vel forte ab arcendo, quia undique clausa."

(2) Augustine's ark was cubic, having vertical sides with the same floor space on each level. He left the sea-worthiness of such a box-like craft in the hands of Divine Providence. See *DCD XV* xxvii.

(3) Hugh of St. Victor interpreted *Genesis* differently. In his ark, the walls are only 15 cubits high, while the roof rises a further 15 cubits, at a slope of one cubit. The two upper stories of the ark are under the slope of this roof. See *De Arca Noe Morali*, I iii, *PL CLXXVI* 627. ALLEN, *Leg. of Noah*, p. 140 describes the ark in the *CM* as "up-to-date... a poetical version of Hugh of St. Victor's ark". This is not the *CM* poet's conception, however, as is shown by the measurement "Fro grounde to þe tabulment" (1.1678). The tablement is a feature of wall construction, not of roofs. The *CM* poet, then, is saying that the full height of the ark, 30 cubits or 15 ells, is the same as the height of its walls. His ark, therefore, is more like Augustine's than like Hugh's.

- 1664 The Vulgate reads: "Fac tibi arcam de lignis levigatis" (*Gen.* 6:14). The Septuagint, however, has the ark built of square timber, as here. Comestor gives the Old Latin reading "quadratis" as an alternative to the Vulgate's. See *Hist. Schol. Gen.* xxxii, *PL CXCVIII* 1082; cf. *Glossa*, *PL CIII* 105. Cf. *York VIII* 73-4, which combines the two readings.

The *Trad. anon.* says "Larche feras de legiers fuz quarrez", which is interesting as MSS GL use the ME derivative of this Old French word: "quarid" or "quarry".

- 1666 *Trad. anon.* fol. 219v col. 1: "et il meismes fuit maistres charpentiers".
- 1669-74 The *CM* poet does not seem concerned to describe the hull of the ark. SALZMAN, *Building in England* is useful in understanding the

structure that Noah is working on here. The *CM* poet describes it as a timber frame structure filled in with wattle and daub. This is a typical mediaeval building, less grand than a stone structure, but not as humble as the wattle and daub huts of the peasants. See SALZMAN, pp. 192, 194.

The poet speaks of Noah as the master wright (1.1666), who directs his helpers and is himself responsible for fastening in place the main beams of the building (1.1728). See SALZMAN, pp. 201-205. The poet speaks of cutting the timber (1.1724) and fastening it (1.1669). This is the process of laying the groundsills in the desired shape, and then attaching to them the uprights, or studs. See SALZMAN, p. 189. The uprights are then bound together with "balks or horizontal timbers, as opposed to the... studs, or uprights" (SALZMAN, p. 542, n. 2), and "bands" or "laces", that is tie beams, running across the structure from side to side (11.1671, 1728). See SALZMAN, pp. 204, 211, and the illustration between pp. 196 and 197. Then the wattling process is begun, that is the spaces between the uprights are filled with vertical stakes, interwoven with small branches or "wands" (11.1670, 1672). See SALZMAN, pp. 188-9. Then the wall is daubed with earth, clay, mortar or plaster to fill in the interstices. See SALZMAN, p. 188. The *CM* poet has the ark daubed with pitch, as the Vulgate specifies (1.1673, *Gen.* 6: 14), and with plaster (1.1674). See SALZMAN, p. 189.

I have found no comparable description of the ark in written sources, but similar woven arks are to be seen in three illuminated MSS of the period. See

- (1) COCKERELL, ed., *Book of Old Testament Illustrations*, p. 79 pl. 14; also in a partial reprint, *Old Testament Miniatures*, p. 32 no. 13. The hull of this ark, painted about 1250 in Paris, is wickerwork.
- (2) WARNER, ed., *Queen Mary's Psalter*, pl. 10 and p. 57. The upper part of the hull is woven in this early fourteenth century work.
- (3) HASSALL, ed., *Holkham Bible Picture Book*, fol. 7v, where the superstructure has a timber frame woven with reeds. The pictures were probably done in London, later in the fourteenth century.

The texts in these MSS sometimes try to explain the pictures, usually by saying that Noah was rushed and at the last minute had to finish his ship by weaving rather than continue nailing planks onto the frame. HASSALL, pp. 73-4, offers this explanation of the legends. "The conflicting explanations seem to be rationalizations of a natural misinterpretation of a traditional way of representing the fabric of the ark. This is exemplified in the fifth or sixth century in the *Cotton Genesis* and perhaps in the bronze door of Monreale Cathedral (c.1180-90). The original intention was not to represent wickerwork at all but to show "a form of panelling which became common in Cairene work... In its origin it seems to have depended on forms of the Greek fret which are frequently found as pattern on Coptic textiles. This form of panelling was doubtless used because it required only small pieces of timber..." The suggestion Hassall quotes was made by LETHABY, "The Painted Book of *Genesis*", p. 98.

See my article "'A Schippe Behoues þe to Dight'".

In spite of the unusually detailed description of the ark in the text of the *CM*, the sketch of the "archa noe" found at the bottom of fol. 12v of MS C is of a conventional ship with mast and rudder.

1675-6 *Gen.* 6:15 says that the ark was $300 \times 50 \times 30$ cubits in size. The *CM* says $150 \times 24 \times 15$ ells. In his reckoning, then, 2 cubits = 1 ell. Exegetical writers usually agreed that a cubit contained $1\frac{1}{2}$ feet, as it did in Roman linear measure. See, e.g., PETRUS COMESTOR, *Hist. Schol. Gen.* xxxii, PL CXCVIII 1083; HUGH OF ST. VICTOR, *Adnot. in Pent.*, PL CLXXV 46. An English ell, on the other hand, was 45 inches.

The *CM* poet is here either using a Scottish ell (37.2 inches) as a rough equivalent for 2 cubits, or he is using a standard Anglo-Saxon unit of measurement. For building purposes the Germanic tribes, both in England and on the Continent, had reckoned 1 cubit = 2 feet and 4 feet, or 2 cubits = 1 "cloth-elve". This unit of linear measure was eliminated some time between 1266 and 1303 by the document *Compositio ulnarum et perticarum*. On the subject see ZUPKO, *British Weights and Measures*, pp. 10, 20-1, 143.

1678 From *Hist. Schol. Gen.* xxxii Add. 2, PL CXCVIII 1083 "id est, a fundo usque ad tabulatum".

1679-86 *Gen.* 6:16. The Vulgate said "mansiuinculas in arca facies," (*Gen.* 6:14) and "deorsum, coenacula, et tristega facies in ea" (*Gen.* 6:16). This would have been a structure of impressive scale in mediaeval times, where two story houses were the rule even in London. See Salzman, *Building in England*, p. 197.

1683 Cf. n. to 11.1759-60.

1687-90 Cf. *Gen.* 6:19-20.

1691-1700 The *CM* poet describes the arrangement of the decks. Haenisch gives the source of this passage as *Hist. Schol. Gen.* xxxii, PL CXCVIII 1083. Cf. also HUGH OF ST. VICTOR, *De Arca Noe Morali* I iii, PL CLXXVI 627.

1692 MSS CF preserve the correct meaning, that the birds are to be beside Noah, not beneath him as in MSS GHTLB.

1699-1700 Many descriptions of the ark mention these sanitary arrangements, which are not those of a ship, but of a house constructed over a cess-pit which would be cleaned periodically. See SALZMAN, pp. 283-5. The commentators obviously conceived the only apertures in the ark to be the door and window specifically mentioned in *Gen.* 6:16, and even these are kept closed at all times during the flood.

1701-6 *Gen.* 6:3. Early commentators interpreted the 120 years as the span of a man's life from then on. See JOSEPHUS 35; *Jubilees* 5:8; cf. *Pricke of Conscience* 11.738-41. The Fathers say, however, that 120 years was the length of time given to men before the Flood in which they might repent. See *Quaest. in Gen.*, PL XXIII 997; *DCD* XV xxiv; BEDE, *In Pent.*, PL XCI 221; PSEUDO-BEDE, *Quaest. super Gen.*, PL XCIII 292; *Adnot. in Pent.*, PL CLXXV 46; *Hist. Schol. Gen.* xxxi, PL CXCVIII 1082. So too the *Targ. of Jon.* This is the point of view of the *CM* poet.

This explanation still leaves a difficulty however. By comparing *Gen.* 5:32 with *Gen.* 7:6, one sees that the Flood came only 100 years after God's promise to Noah. See Augustine's attempt to explain the discrepancy in *DCD* XV xxiv.

1709-18 Cf. *Gen.* 6:18-21.

1723-30 *Trad. anon.* fol. 219v col. 1.

1725 Most literal commentaries also assume that Noah had helpers when he built the ark. See ALLEN, *Leg. of Noah*, p. 141; AUGUSTINE, *Quaest. in Hept.* I v, PL XXXIV 549; *Piers Plowman* C XII 238-43; *Chester III* 49ff. However, the *Anc. Corn. Dr.* says that Noah built the ark alone (11.1009-16).

1728 Cf. n. to 11.1669-74 above.

1729-34 Noah's entire sermon is given in *Trad. anon.* fol. 219v col. 1-220r col. 1. The *CM* poet summarizes it.

The idea that Noah preached to the onlookers while he worked on the ark is an ancient tradition, found in JOSEPHUS 35; MALAN, *Book of Adam* III ii, pp. 144-5; BUDGE, *Cave of Treasures* 100. Cf. II *Petr.* 2:5; I *Petr.* 3:20. In the twelfth century it appeared again in the commentary of Rashi on *Genesis*, p. 28. Cf. GINZBERG, *Legends*, pp. 174-5 n. 19 for other references. In vernacular paraphrases the motif is rare, occurring only in *CM, Trad. anon.*, the *Cornish Creat. of World* 11.2294ff, 2346, and *OEGen.* 1317-9.

1759-60 The window must be capable of being opened from inside so that Noah can later release the birds (*Gen.* 8:6ff). This seems to be a fairly unusual feature of mediaeval windows, which were more often simply holes in the wall over which shutters would be fastened. See SALZMAN, *Building in England*, pp. 198, 256.

The other MSS have mistaken C's verb "loke"/lock for "look", to produce a line which makes little sense in its context.

1761 The *CM* poet here omits two traditional additions to the Noah story, of which he might easily have been aware. He does not name the women in the ark, as so many commentators did. See UTLEY, "One Hundred and Three Names". Neither does he make Noah's wife a source of difficulty for her husband or a figure of comedy, as so many ME sources did. The tradition that Noah's wife tried to thwart the project is an ancient one. See M. R. JAMES, *Lost Apocrypha*, pp. 13-5; MILL, "Noah's Wife". In ME it appears in *Chester III*; *Towneley III*; *York IX*; the *Newcastle Play of Noah's Ship* 95ff; WARNER, *Queen Mary's Ps.* p. 57 and plates 10-12; GOLLANCZ, *Caedmon MS* pp. 66, xlv; and cf. GARVIN, "Note on Noah's Wife". Note, however, that the *Lud. Cov.* and the *Anc. Corn. Dr.*, like the *CM*, ignore the comic character of Noah's wife.

The suggestion made by W. YOUNG "Noah and his Wife" pp. 20-1, that the scoffing of the bystanders while Noah is building the ark in the *CM* may have suggested Noah's wife's scorn to the dramatists is wrong.

1761-98 The *Trad. anon.* fol. 220r col. 2 has a few lines about the storm, but nothing like this elaborate description. Several of the lines come from the *Bible* of Herman de Valenciennes, the *CM* poet's first use of this source. Compare HERMAN's *Bible* in University of Chicago MS H.27.B.6.12 fol. 4v and *CM* 11.1763-4, 1770-4.

Such lengthy descriptions of the storm which caused the flood are most unusual in ME versions of the Noah story. Cf. only *Cleanness* 373ff. The *CM*'s storm has two functions. As MARDON, *Narrative Unity*, p. 69 points out, its savagery prefigures the storms which herald the arrival of doomsday, thus establishing Noah's flood as a type of the final destruction of the world. The scene also calls to mind very clearly the *CM*'s descriptions of Paradise both before and after Adam's fall. See

above 11.639-710, 825-36, 999-1044. Rather than perpetual light and a much brighter sun and moon, all is darkness and night. The sight of men and animals swimming together in terror with all enmity forgotten is an ironic recollection of Paradise, when all had lived together in perpetual harmony. L. 1793 may recall the rebellion of Lucifer, which the *CM* poet had particularly considered to be a struggle over lordship (1.482).

1766, 1768 These descriptions of flood conditions interpret the biblical "fontes abyssi" (*Gen.* 7:11; 8:2). In Hebrew cosmology, these referred to the great deep under the earth.

1786 MSS CF's "wolf and ram" is probably original. Cf. above 1.685.

1835-6 The story of the Flood in *Genesis* is compiled from two sources. The J narrative (*Gen.* 7:4, 12; 8:10, 12) conflicts with the calculations of the P narrative (*Gen.* 7:11, 17, 24; 8:3-5) about the length of the Flood. The Septuagint and Old Latin readings add further complications. The length of the Flood was a problem to Latin scholars. See ALLEN, *Leg. of Noah*, p. 70, cf. Roger BACON, *Opus Majus*, p. 220.

The *CM* poet has the rain last for forty days (11.1835-6), and the waters prevail for 140 days (1.1851) instead of 150 days as in *Gen.* 7:24; 8:3. The Flood lasts 12 months in all (11.1917-22). This would agree with the Septuagint text, and also with Petrus Comestor, who argued that the Hebrew calendar differed from his own, and that the Vulgate text meant to state that a whole year had elapsed. See *Hist. Schol. Gen.* xxxv, PL CXC VIII 1085-6.

1837-8 *Gen.* 7:20 says fifteen cubits. The *CM* poet has again used his rough equivalent of two cubits equals one ell. Cf. n. to 1.1675-6 above.

1851 Cf. n. to 1.1835-6 above.

1856 C's "knyue" is surely an error.

1860ff. Cf. *Gen.* 8:1ff.

1869-70 *Gen.* 8:4: "super montes Armeniae".

1871-88 BUEHLER, "CM", p. 487, pointed out that this passage was translated from 11.312-25 of HERMAN'S *Bible*. Noah does not consult his sons elsewhere in ME.

1885-8 Cf. *Gen.* 8:7. This legend is told to explain the continued absence of the raven in almost every version of the flood story. See, e.g., "Flood", *Jew. Encyc.*; AUGUSTINE, *Quaest. in Hept.* I xiii, PL XXXIV 551; PRUDENTIUS, *Dittochaeum*, PL LX 93; ISIDORE, *Myst. Expos. Sac.* vii, PL LXXXIII 233; *Hist. Schol. Gen.* xxxiv, PL CXC VIII 1085; *OEGen.* 1446-8; *SELTemp.* fol. LV col. 2; *Cleanness*, 459ff; WYNTOUN 408-10; *Pilg. Life of Man* 2405-72; *Lud. Cov.* IV 246; *Towneley III* 499-504; *Creat. of World* 2464-5; *Anc. Corn. Dr.* 1103-81.

1889-92 Cf. below 11.3332-4.

1911-2 This may reflect the Augustinian speculation that the carnivorous animals had lived on figs and chestnuts during the voyage. See *DCD XV* xxvii; REMIGIUS OF AUXERRE, *Comment. in Gen.*, PL CXXXI 76; *Hist. Schol. Gen.* xxxiii, PL CXC VIII 1084.

1917-20 See note to 11.1835-6.

1921 "perus maior", as HAENISCH, *CM*, p. 6* pointed out, is a corruption of C's "piers mayner", a translation of Petrus Manducator, i.e. Petrus Comestor.

- 1923ff. Cf. *Gen.* 8:15ff. MSS CF's "spak" is original, for Latin "Locutus est".
- 1952 MS C's "therst" is surely an error for "theft" as the glossary suggests, *CM*, p. 1773.
- 1953-60 From *Trad. anon.* fol. 220v col. 2-221r col. 1. The poet begins with the dietary prohibition of *Gen.* 9:4. This evidently calls to his mind the passages from *Lev.* 11:3 and *Deut.* 14:6 which permit the eating of cloven-hoofed beasts only if they chew the cud. The *CM* poet describes the dietary laws more fully than does the French poet.
- 1961 *Deut.* 14:19.
- 1962 *Deut.* 14:12-8.
- 1963-4 Perhaps based on *Deut.* 14:9. The southern translator corrupted "fixs" to "flesshe".
- 1966 The southern translator also corrupted "blod" to "body".
- 1967-78 The poet returns to *Gen.* 9:5-6, 9-16.
- 1985-6 *Trad. anon.* fol. 220v col. 2. Once again the poet takes an opportunity to emphasize the need for tithing.
- 1993-4 *Hist. Schol. Gen.* xxviii, *PL CXC VIII* 1079.
- 1995-2000 *Hist. Schol. Gen.* xxxii, *PL CXC VIII* 1082.
- 2001-6 *Rev. Meth.* p. 194. As d'Evelyn points out, *Rev. Meth.* p. 147-8, the *CM* poet borrows this directly from the short text of Methodius, the "Metody" of 1.2004, and not from Comestor. Comestor does not mention the 612th year of Noah's age.
- 2013ff. Noah's drunkenness and the curse on Canaan (*Gen.* 9:20-7). Two main problems arise out of the narrative in *Genesis*: why was it so disastrous for Ham to see his father naked, and why, if Ham was guilty of an offense, did the punishment fall on Canaan? For the *CM* poet's answers to these questions, see notes to 11. 2028 and 2051-2 below.
- 2015 MS C's "sloght" is not a mistake for "soght", as the Glossary, p. 1763 states. Rather it must come from OE *sleccan*, a weak verb meaning to smooth.
- 2018 The word "vnwarres" reflects the discussions among exegetical writers who sought to excuse the drunkenness of the righteous Noah. See ALLEN, *Leg. of Noah*, p. 73; ALANUS DE INSULIS, *Contra Haereticos* I xxxvii, *PL CCX* 341, 343. Cf. *Piers Plowman*, which condemns him for it (C XI 175-7).
- 2021-40 BUEHLER, "CM", p. 488, has shown that these lines are translated from HERMAN's *Bible*, 11.370-81.
- 2025 Herman refers to "L'ainsnés des fius" (1.372), but the *CM* poet calls Ham "His mydelest son", as is implied by the order of names in *Gen.* 10:1.
- 2028 Several traditions exist to explain the harshness of Ham's punishment. Latin commentators tend to follow Josephus in saying that Ham's crime lay in mocking his father's nakedness, as here. See JOSEPHUS 69; BEDE, *Hex.*, *PL XCI* III; *Hist. Schol. Gen.* xxxvi, *PL CXC VIII* 1087. Cf. MALAN, *Book of Adam* III xiii, p. 160; BUDGE, *Cave of Treasures*, 118.
- 2047-8 *Hist. Schol. Gen.* xxxvi, *PL CXC VIII* 1087. The statement is also found in HUGH OF ST. VICTOR, *Adnot. in Pent.*, *PL CLXXV* 48.
- 2051-2 In *Gen.* 9:25, the curse falls on Canaan, the son of Ham. The *CM* poet follows Herman who also has Noah curse Ham himself. For con-

jecture about the biblical curse, see ALLEN, *Leg. of Noah*, 77; "Ham", *Jew. Encyc.*; VON RAD, *Genesis*, 131-2.

2051 MS C's "pam" is an error for "cham", for only one brother was cursed.

2069-80 From HERMAN's *Bible*, 11.398-406. See BUEHLER, "CM", 489.

2070-2 Ham is the natural successor to Cain after the Flood. See EMERSON, "Legs. of Cain", p. 489.

2082 *Gen.* 9:28: "Vixit autem Noe post diluuium trecentis quinquaginta annis." The reading "fourty zeer" in all MSS is plainly an error. Morris seems to have added the figures in 11.2082-3 to get his running headline "Noah lived 990 years", *CM*, p. 127.

2087-90 Long tradition assigns these parts of the world to the sons of Noah. See JOSEPHUS 59-73; BEDE, *Hex.*, *PL XCI* 123; *In Pent.*, *PL XCI* 228; HUGH OF ST. VICTOR, *Adnot. in Pent.*, *PL CLXXV* 49; *Hist. Schol. Gen.* xxxvii, *PL CXCVIII* 1087; cf. *Rev. Meth.* 354-65; MANDEVILLE *L* 155.

2091ff. This passage does not come from any of the *CM* poet's usual sources. A comparison with Isidore's *Etymologies*, the basis of most mediaeval geography, shows that the *CM* poet's information is condensed from Isidore. The information may have reached the *ME* poet through an intermediate source, however.

2096-8 ISIDORE, *Etym.* XIV ii 2-3. Cf. HUGH OF ST. VICTOR, *Adnot. in Pent.*, *PL CLXXV* 49.

2102 *Etym.* XIV iii 20 and 23 mention Judea and Galilee. The heathens are probably the marvellous inhabitants of Asia mentioned in so many travellers' tales.

2103 *Etym.* XIV iii 5, 6, 7 enumerates the spices and precious stones of India.

2104 *Etym.* XIV iii 2.

2105 *Etym.* XIV iii 5 on India; 12 on Persia; 15 on Arabia.

2106 *Etym.* XIV iii 14 on Babilonia, 20 on Judea. "Sulie" is a corruption of "surie"/Syria, as Kaluza suggests in his glossary, *CM*, p. 1818. Note MS B's "Surry". Cf. *Etym.* XIV iii 16.

2108 *Etym.* XIV iii 14 on Babylon.

2109-10 *Etym.* XIV v 1, "De Libya" begins "Libya... hoc est Africaus."

2113 *Etym.* XIV v 8 on Carthage.

2115-6 These lines are corrupt and may have been transposed. "Mortaygne" is Mauretania. "Ienile" is a corruption of Gaetulia ("Ietule" being misread by a scribe as "Ienile"). "Indie" cannot refer to India, which was discussed in its proper place under Asia, at 1.2105 above. Rather, it is a corruption of Numidia ("Numidie" having lost some initial minims). The same misreadings occur in TRETHERWEY, ed., *La Petite Philosophie*, p. 40, 1.1231 and n., pp. 117-8: "Puis est Genilie e Indie".

Morris punctuated MS C to suggest that "pis land" of 1.2117 referred to Africa or possibly to "Indie". If the lines are reversed, however, "Ienile mortaygne & indie" carry on the enumeration of other countries and cities of Africa begun in 11.2111-4. The passage would then continue:

þe myche londe of ethiopye
 þat lond is moost into þe souþ
 þere þat blo men are ful coup

Lines 2115-8, then, clearly translate Isidore's discussion:

Proxima autem Hispaniae Mauretania est, deinde Numidia, inde regio Carthaginensis, post quae Gaetuliam accipimus, post eam Aethiopiam, inde loca exusta solis ardoribus... Aethiopia dicta a colore populorum, quos solis vicinitas torret (*Etym.* XIV v 17, 14).

Furthermore, of the *MED*'s citations under "blo-man", six connect them with Ethiopia, and only this one line in the *CM* with India.

2119 The poet says almost nothing about Europe, the best known part of the world in the Middle Ages.

The original reading was CFG's "lest". The southern translation's "best" contradicts 1.2090.

2132 One would expect the figure 72 here. The Vulgate text enumerates 15 descendants of Noah in Japheth's line, 30 in Ham's and 27 in Shem's (*Gen.* 10). Similarly the number of workmen engaged in building the Tower of Babel and the number of languages there created was usually 72. See BEDE, *Hex.*, PL XCI 123; HUGH OF ST. VICTOR, *Adnot. in Pent.*, PL CLXXV 49; ISIDORE, *Etym.* IX ii 2; *Hist. Schol. Gen.* xxxvii, PL CXCVIII 1087; McNALLY, *Bible*, 38. The figure is important, for it reappears in the New Testament as the number of missionaries sent out to preach, excluding Christ's disciples, in *Luc* 10:1.

In ME, *G & E* 669-70 mentions the 72 workmen, as does the *Quaestiones* 285, although later on in the dialogue the number of languages is said to be 62. See *Quaestiones* 287.

The *CM* poet probably gets his figure from *Trad. anon.* fol. 222r col. 1 which says that 62 languages were spoken after the Tower of Babel was abandoned. Although the correct figure, 72, appears everywhere else in the *Trad. anon.*, the *CM* poet stays with the incorrect one. At various times he says that Noah's descendants numbered 60 (1.2132), and that 60 workmen built the Tower of Babel (1.2214), but 62 speeches resulted (1.2270), although no descendants of Shem took part in the work (11.2279-80). Also the Tower was 62 fathoms broad (1.2241).

2133-6 The passage is an elaboration of *Gen.* 9:26-7. Its immediate source is Honorius Augustodunensis' *DIM*. After the Flood, men are divided "in liberos, milites, servos. Liberi de Sem, milites de Japhet, servi de Cham." See PL CLXXII 166.

The three classes usually mentioned in this context are priests, slaves and knights. The *CM* passage is the earliest instance in English of the subdivision of the class of commoners into thralls and freemen. See THRUPP, *Merchant Class*, 289-91. However, as early as the tenth century (probably), the *Rígsþula* had given mythological sanction to this commonplace of Scandinavian social organization. See Gwyn JONES, *History of the Vikings*, pp. 145ff.

2140 Shem lived to be 600 years old (*Gen.* 11: 10-1).

2141-2 *Hist. Schol. Gen.* xlvi, PL CXCVIII 1094: "Huic Melchisedech, aiunt Hebraei fuisse Sem filium Noe."

2151-2 The quotation given in the note to 11.2141-2 above continues "et vixisse usque ad Isaac." The poet's seventy years (MS C wrongly has seven) is a puzzle. Calculations from the Vulgate involving the age of each man at the time of the birth of his first-born son would indicate that Isaac was 110 years old when Shem was 600. *DIM* says Shem died in Jacob's time. See PL CLXXII 168.

2154-6 The poet realizes that the genealogy given in *Gen.* 11:10-27 is only of the succession of eldest sons from Shem to Abraham. Cf. Augustine's discussion, *DCD XVI x*.

The genealogy which follows is found also in *DIM, PL CLXXII 166*.

2157-8 *Gen.* 11:12-3. MS C's reading "tuenti" is wrong.

2159-60 This Cainan does not appear in the Vulgate here. The *CM* poet takes him from *DIM, PL CLXXII 166*, where he is said to have lived 438 years. He comes ultimately from the Septuagint, *Gen.* 11:12-3, where he has a life span of 460 years. Petrus Comestor points out that the name appears in the genealogy of *Luc.* 3:36 in the Vulgate as well. See *Hist. Schol. Gen.* xli, *PL CXCVIII 1090*. Cf. *DCD XVI x*; *HIGDEN 241*.

2163-4 *Gen.* 11:16-7. Heber lived 464 years, not 444.

2165-6 "anen" is a mistake for "nine" in MS C.

2172 *Gen.* 11:24-5. Nahor did not live to be 88, but 148. The correct reading would be "seuen score and eigte".

2177-8 *Gen.* 11:1.

2181-94 *Gen.* 10:2-7. The order of names is often rearranged for the sake of rhymes.

2186 "Togoriens" is a scribal corruption of "Togorma", as in MSS CF. Cf. the Vulgate "Thogorma".

2187 MS C's "antechim" is an error.

2189-90 *Gen.* 10:5. GHTLB's "foly" is probably a scribal corruption of C's "folk".

2193 MSS CF have "euila" for the Vulgate's "Hevila". G's "enila" should also be transcribed "euila". The southern translator's "ielula" results from a misreading of minims.

2195 The poet skips the sons of Regma (*Gen.* 10:7) and the rest of the genealogical information in *Gen.* 10. to pursue the story of the last son of Chus, Nimrod.

Genesis does not say exactly who built the Tower of Babel, but a very early tradition assigned it to Nimrod because of *Gen.* 10:10. See "Babel, Tower of", "Nimrod", *Jew. Encyc.*; DRIVER, *Genesis*, 122-3; MENNER, ed., *Solomon and Saturn*, pp. 122-3.

2199-2209 I know no source for this passage. The wickedness of Nimrod was well known, however. See *Hist. Schol. Gen.* xxxvii, *PL CXCVIII 1088*.

2208 The southern translator's line is probably a rationalization of a corruption of "maistri" (CF) to "merci" (G).

2210-1 *Trad. anon.* fol. 222r col. 1.

2212-3 *Gen.* 11:2. C's "felascap", meaning a crew of workmen, is preferable to readings in the other MSS.

2214 Cf. note to 1.2132. The *Trad. anon.* says he brought 72 people.

2218 Nimrod and his followers were idolaters, traditionally worshippers of the sun. See the homily "De Falsis Diis" in *Homs. of Aelfric II*, ed. POPE, 68/82-4 and the sources there cited. Cf. HUGH OF ST. VICTOR, *Adnot. in Pent.*, *PL CLXXV 49*; *Hist. Schol. Gen.* xxxvii, *PL CXCVIII 1088*. A Jewish tradition held that the people built the tower of Babel to the heavens to war on God. See GINZBERG, *Legends V*, pp. 201-2 n. 88; ISIDORE, *Etym.* VII vi 22; WYNTOUN 1439-40; GOWER, *Prol. to Confessio Amantis* 1020-1. In these lines, the poet presumably made the logical

- connection and had Nimrod make war on the sun and moon. Cf. another Jewish tradition, which said Nimrod wanted to ruin heaven, in GINZBERG, *loc. cit.* Cf. also below, 11.2232-6.
- 2224-8 Nimrod's speech reflects the other traditional reason for building the tower, that in it the people would be safe from another flood. See *Hist. Schol. Gen.* xxxviii, PL CXCVIII 1089. Cf. *Trad. anon.* fol. 221v col. 2; EVRAT, fol. 25r col. 1; MACÈ 1178-84; G & E 659-62; *Rev. Meth.* 326-9; HIGDEN 249. Lydgate has Nimrod build two towers in the *Fall of Princes*, one to escape another flood (1079-85) and the second to take heaven away from God (1191ff).
- 2231 The square and scantillon were both carpenters' tools, the scantillon used for measuring thickness. The two frequently appear as an alliterative formula. See the citations in *OED*.
- 2232-6 See note to 11.2217-8 above.
- 2233-4 From *Trad. anon.* fol. 221v col. 1.
- 2238 From *Trad. anon.* fol. 221v col. 2.
- 2241-2 The *Trad. anon.* fol. 221v col. 1 gives some dimensions of the building, but none which correspond with these measurements. Cf. n. to 1.2132 above. Jewish tradition held that the Tower of Babel was 70 stairs high because of the 70 families which built it. See GINZBERG, *Legends*, V, pp. 202-3 n. 88.
- 2242 The groundwall was a low wall of stone or brick upon which the timber groundsills of a building were often set to preserve them from rotting. See SALZMAN, p. 201.
- 2245-6 *Gen.* 11:3. Bricks were called "tiles" until the fifteenth century, when the word brick came into use. See SALZMAN, pp. 140-2.
- 2248-52, 2256-61 From *Trad. anon.* fol. 221v col. 2.
- 2265-6 MSS CFG preserve the original reading "schending", meaning confusion. This is the usual interpretation of the word Babel, as in *Gen.* 11:9.
- 2269-70 *Trad. anon.* fol. 222r col. 1:
 Deuant nauoit ou monde *que* i languaige
 Sesante & ii enfut *par* cel outraige
 Cf. n. to 1.2132 above.
- 2279-81 *Trad. anon.* fol. 222r col. 1.
- 2289-2302 *Hist. Schol. Gen.* xl, PL CXCVIII 1090. Comestor attributes the beginnings of idol-worship to Ninus, which the *CM* poet alters to Nimrod. From the fourth century on, however, Ninus, the founder of Ninevah, had sometimes been identified with Nimrod the founder of Babel, of which Ninevah itself was a colony. See *Gen.* 10:11. On this subject see COOKE, "Euhemerism", 396-410, and MENNER "Two Notes on Mediaeval Euhemerism", 246-8. The ultimate source of the concept is *Sap.* 14: 15-21.
- 2303-4 These lines are added to the *Hist. Schol.*'s description of the beginning of idolatry. The idea that devils enter into statues or idols to mislead the people is widespread. Jewish sources describe this happening to a statue made by Enosh, one of the descendants of Seth. See GINZBERG, *Legends*, V, pp. 150-1, n. 54. French paraphrases tell of it happening to the image of the golden calf. See HERMAN, 1. 2117; GEOFFROI DE PARIS, fol. 25v cols. 1-2; MALKARAUME, fol. 54r col. 1. However, PANTON and DONALDSON, ed., *Destruction of Troy*, 11.4332-57 agrees

- with *CM* in having the incident happen to Nimrod's statues. Cf. AELFRIC, ed. POPE, 687-8/197-201.
- 2307-8 *Gen.* 22:20-2 names eight children of Nahor, including Hus, Buz and Bathuel.
- 2309 *Hist. Schol. Gen.* lviii, *PL CXCVIII* 1105.
- 2310 *Gen.* 22:23 says Bathuel begat Rebecca. The reference to her brother Laban is an anticipation of *Gen.* 24:29.
- 2311-2 MSS CF mention two daughters of Aran, while GHTLB say he had three, presumably counting Lot as a daughter. However, some genuine confusion did exist over this family. A mysterious Jescha appears in *Gen.* 11:29 but is never mentioned again. For the sake of neatness, Jewish tradition identified Jescha with Sarah. See JOSEPHUS 75; *Targ. of Jon.* 192; RASHI 47; SKINNER, *Genesis*, 238. Later commentators accepted the identification, as did ME paraphrasers. The scribe responsible for the reading "three" in MSS GHTLB, then, might have been counting Sarah, Melcha and Jescha as three different daughters of Aran. Cf. however, 11.2333-4.
- 2315-8 *Trad. anon.* fol. 222r cols. 1-2. L.2316 appears in French as "Et fuit racine de crestiene foi". The MS which the *CM* poet used must have had "loi" instead. Abraham, whose obedience is everywhere stressed, makes more sense as a root of Christian faith, rather than of law.
- 2315-26 Abraham's place in the genealogy of the Virgin is now made clear.
- 2333-4 Cf. note to 11.2311-2.
- 2335-6 This was later specifically prohibited by *Lev.* 18:9 and 20:17.
- 2343-50 Cf. *Gen.* 13:16, 15:5-6, and below, 11.2568-72. The "graeules in þe see" metaphor in 1.2347 and 1.2571 comes from *Gen.* 22:17.
- 2355 *Genesis* contains some discrepancies in the ages of the patriarchs here. There is 70 when he begets Abraham (*Gen.* 11:26), and Abraham leaves Haran at 75 (*Gen.* 12:4). At this time, There would only have been 145 years old, yet his death in Haran at 205 has already been described (*Gen.* 11:32). Jerome and Augustine both tried to solve the apparent discrepancy. See *Quaest. in Gen.*, *PL XXIII* 1006; *Quaest. in Hept.* I xxv, *PL XXXIV* 553-4.
- The *CM* poet does not notice the difficulty. He assumes that Abraham left Haran immediately after his father's death (11.2357ff) and the figure sixty-five (1.2355) is a straightforward error for seventy-five. Cf. *G & E* 731-2, 739-40.
- 2357ff The *CM* poet seems to take his account more or less from *Genesis*, but various lines come from *Trad. anon.* fol. 222v, esp. 11.2364-7, 2395-7, 2410, 2430, 2438.
- 2364-7 *Trad. anon.* fol. 222v col. 1.
- 2364 MSS CG have the original reading, the northern imperative form "ta" of the verb "take", with the k suppressed. The southern translator, or his exemplar, misread this as "to".
- 2367 This is the only mention of Ur of the Chaldees, the original home of Abraham (*Gen.* 11:31), here incorrectly identified with Haran. The biblical account contains a confusion resulting from the joining of the J and the P narratives. The compiler of *Genesis* tried to reconcile two traditions by having Abraham leave Ur, move to Haran, and then move on from there. However, when Abraham sends his servant to procure a wife for Isaac,

- he speaks as if Haran, not Ur, were his native city. See *Gen.* 24:4, 7, 10; 27:43; 28:10; 29:4.
- 2395-7, 2410 *Trad. anon.* fol. 222v col. 2 and 223r col. 1.
- 2419 The *CM* poet does not mention Pharaoh's offers to Abraham, nor the plagues which God sent (*Gen.* 12: 16-7).
- 2430 The silver and gold which Pharaoh gave to the departing Abraham comes from *Trad. anon.* fol. 223r col. 2.
- 2438, 2441-2, 2445 *Trad. anon.* fol. 223r col. 2.
- 2447-56 Two reasons are given in *Genesis* for the separation of Abraham and Lot. The P document says that there was not enough pasture for both flocks (*Gen.* 13:6) while J says that the herdsmen were quarrelling (*Gen.* 13:7). The *CM* poet reconciles the two versions.
- 2470 *Trad. anon.* fol. 223v col. 1.
- 2480 Both the poet of the *Trad. anon.* and the *CM* poet omit God's promise in *Gen.* 13: 14-7.
- 2481 *Gen.* 13:18 speaks of "convallem Mambre", but the *CM* calls it a hill, as does *Met. Para.* 556, and *Anc. test.* fol. 5r col. 2.
- 2489-90 *Trad. anon.* fol. 223v col. 2.
- 2491-2528 Much of this account of the war among the kings is taken from *Trad. anon.* fol. 223v col. 2-224r col. 2. See esp. 11.2491-8.
- Modern commentators agree that *Gen.* 14 came from a different source from the rest of the book, and is probably a later interpolation. See DRIVER, *Genesis*, p. 155, VON RAD, *Genesis*, p. 169. The gusto with which the battles are treated in the *OEGen.* (11.1960ff) is unmatched in *ME.*
- 2520 "themas" is a scribal error for "demas", *Trad. anon.* "damas", probably by confusion of capital Ð with capital D. However, Petrus Comestor mentions a place called "Themam" in connection with Ishmael, and the *CM* poet may have confused the one with the other. See *Hist. Schol. Gen.* lvi, *PL CXC VIII* 1104.
- 2535-44 Cf. *Gen.* 14: 18-24, though the speeches are much abbreviated in the *ME* version.
- 2537-8, 2540 Probably from *Trad. anon.* fol. 224r col. 2. Cf. *Hist. Schol. Gen.* xlvi, *PL CXC VIII* 1094-5.
- 2551-76 *Genesis* reports two separate visions, one waking and one sleeping (*Gen.* 15:1, 12). The *CM* poet takes the setting of his one dream from the latter verse. The *Trad. anon.* also has only one vision, but it is a waking one.
- 2571 *Trad. anon.* fol. 224v cols. 1-2. Cf. fol. 225r col. 1.
- 2577-8 The poet omits the details of the sacrifice in *Gen.* 15:7-11, 17.
- 2579-2634 Cf. *Gen.* 15:13-16, 16:1-12.
- 2595ff. Some commentators were uneasy with the idea of the virtuous Sarah suggesting her husband commit adultery. Josephus 93 had her do it at God's command, while Augustine excused it because the deed was motivated by a desire for progeny rather than by lust. See *DCD XVI xxv.*
- 2613-4 *Gen.* 16:6 reads "Affligente igitur eam Sarai." Augustine, for one, was bothered by the virtuous Sarah, frequent symbol of the Church, having persecuted her slave. See *Epist.* CLXXXV ii, *PL XXXIII* 797. So too the *Met. Para.* 517-26, but not the *CM* poet.
- 2637-48 Cf. *Gen.* 16: 15-6; 17:1-16.

- 2643 Abraham was, in fact, 99 years old, not 109. See *Gen.* 17:1. Cf. below, 1.2699.
- 2650-1 The change of name is from "Abram" to "Abraham" in *Gen.* 17:5, although few ME scribes make the distinction.
- 2653-4 Petrus Comestor makes the etymology rather clearer than does the Vulgate. See *Hist. Schol. Gen.* 1, *PL CXCVIII* 1097.
- 2689 The *CM* poet does not describe Abraham's laughter at God's promise of a child in his old age, nor record His promises for Ishmael (*Gen.* 17:17-22).
- 2693-2700 Cf. *Gen.* 17:23-7.
- 2697 MS F has the correct reading thirteen years. Cf. *Gen.* 17:25. The other MSS all read 30.
- 2699 Cf. note to 1.2643 above.
- 2701-2 Cf. JOSEPHUS 95; *Hist. Schol. Gen.* 1, *PL CXCVIII* 1097; *G & E* 1004; HIGDEN 293; cf. above 1.2666.
- 2703-4 Cf. *Gen.* 18:1.
- 2705-12 BUEHLER, "CM", pp. 289-90 first suggested that these lines are based on HERMAN's *Bible*, 11. 423-6.
- 2709-10 The angel who speaks to Abraham in the Vulgate is referred to as "Dominus" (*Gen.* 18:3, etc.) which led most commentators to see the three angels as a manifestation of the Trinity. See, e.g., ISIDORE, *Allegoriae*, *PL LXXXIII* 104; BEDE, *Hex.*, *PL XCI* 167; VON RAD, *Genesis*, p. 201. Cf. also *G & E* 1010-2; *SELTemp.* fol. 2r col. 1; *Met. Para.* 573-6 and *Piers Plowman C XIX* 242-8. These latter two works both use the formula quoted in *Piers Plowman*: "Tres vidit et unum adoravit."
- 2713 Cf. *Gen.* 18:4. By having Abraham himself wash their feet, a further parallel with Christ is brought out. Cf. also *Trad. anon.* 225v col. 1 and *Anc. test.* fol. 5r col. 2 which also have Abraham washing their feet.
- 2714-5 Cf. *Gen.* 18:5-8. This passage bothered early commentators, for according to biblical authority angels did not eat human food. See *Iud.* 13:16; *Tob.* 12:19; SKINNER, *Genesis*, p. 300; VON RAD, *Genesis*, pp. 201-2. Several Jewish commentators say that the angels only gave the appearance of eating. See JOSEPHUS 97; *Targ. of Jon.* 211, 214; *Midrash* xlviii 14, p. 415; RASHI, 72; GINZBERG, *Legends*, V p. 236 nn. 143-4. Principally through Comestor, this idea spread widely. See *Hist. Schol. Gen.* li, *PL CXCVIII* 1098-9; *G & E* 1015-8; *Cleanness* 641-2; GEOFFROI DE PARIS fol. 14r col. 2; ÉVRAT fol. 42r col. 1.
- The poet of the *CM* was not troubled by this problem, apparently, but an annotator in MS F was aware of it, for he wrote in the margin "hou god et botter [sic] & botter". See MORRIS, *CM*, p. 164, MS F.
- 2716-48 Cf. *Gen.* 18:9-21.
- 2741-2 *Trad. anon.* fol. 225v col. 2.
- 2742, 2744 Cf. 1.1644 above, and note.
- 2749-64 The haggling between God and Abraham recounted in *Gen.* 18:23-33 is here much abbreviated. This is standard practice among paraphrasers. See JOSEPHUS 99; *Hist. Schol. Gen.* lii, *PL CXCVIII* 1099-1100; *G & E* 1041-6; *SELTemp.* fol. 2r col. 1; *Met. Para.* 577-84. Among English works, only *Cleanness* gives a full account of the conversation, 11.713-66.
- 2761-2 *Trad. anon.* fol. 225v col. 2.

- 2765-2846 Cf. *Gen.* 19:1-25.
- 2810 The Bible does not mention the cities sinking. Cf. however, HERMAN 469; *G & E* 1114.
- 2848 See WHITING, *Proverbs*, B529, where many other occurrences of this proverb are cited.
- 2849-55 From HERMAN's *Bible*, 467-74. See BUEHLER, "CM", pp. 490-1. Lot's wife also turns back on hearing the cry from the city in MALKARAUME fol. 5v col. 2; GEOFFROI DE PARIS, fol. 14v col. 2; *Anc. test.* fol. 5v col. 1; *OEGen.* 2562-5.
- 2854 Cf. JOSEPHUS 101; *Hist. Schol. Gen.* liii, *PL CXCVIII* 1101; *OEGen.* 2567-71; *Met. Para.* 612; MALKARAUME, fol. 5v col. 2; GEOFFROI DE PARIS, fol. 14v col. 2; *Anc. test.* fol. 5v col. 1.
- 2856-60 A similar legend is found in *Pirke* xxv p. 186, but this is the only other occurrence of this legend that I have found. Beasts are briefly mentioned in *SELTemp.* fol. 2r col. 1.
- 2861-80 *Hist. Schol. Gen.* liii, *PL CXCVIII* 1101; cf. xlv, and Add. 1, 1092 and 1093.
- 2877-80 The story of the dead sea apples is a very popular one. See *G & E* 1127-30; MANDEVILLE S 63/1-5; *Cleanness* 1041-8; TACITUS *Hist.* V vii; JOSEPHUS, *History of the Jewish War* III 143-5; ISIDORE, *Etym.* XIV iii 25; FULCHER OF CHARTRES, *Historia Hierosolymitana* II iv, *PL CLX* 867.
- 2879 The poet originally compared these fruits not merely to round balls but to puff-balls (C "fise bal", F "pis balle").
- 2881ff This is one of the *CM* poet's rare direct, moralistic interpretations of the story which he has been telling. Many mediaeval writers delighted in describing the sexual sins of Sodom. See esp. *SELTemp.* fol. 2r col. 1 and *Cleanness* 689-712.
- 2907 Another popular interpretation of the sin of Sodom, based on *Ez.* 16:49: "Ecce haec fuit iniquitas Sodoma, sororis tuae: superbia, saturitas panis et abundantia, et otium ipsius, et filiarum ejus;" See JOSEPHUS 95; *Hist. Schol. Gen.* lii, *PL CXCVIII* 1099 (where the *CM* poet must have seen it); PETRUS CANTOR, *Verbum Abbrev.* cxxxviii, *PL CCV* 333-4. In ME, see *Piers Plowman* C XVI 232-3, cf. B XIV 74-80; *Ayenbite of Inwit* 206.
- 2912-6 Cf. *Gen.* 19:30.
- 2914 The original reading was CFG's "fell", Latin "in monte". Cf. 1.2832 below.
- 2917-26 Cf. *Gen.* 19:27-8.
- 2929-51 Cf. *Gen.* 19: 30-38.
- 2953-8 *Trad. anon.* fol. 226r col. 2-226v col. 1.
- 2961-3006 Cf. *Gen.* 20:1-15. This is essentially the same story as that told in *Gen.* 12 (see above, 11.2357ff). Many commentators ignore the new telling of the same story, except to wonder how Sarah could still have been so dangerously attractive at the age of 90. See AUGUSTINE, *Quaest. in Hept.* I xlvi, *PL XXXIV* 560; *Hist. Schol. Gen.* 1v, *PL CXCVIII* 1102. Like the *CM*, *Trad. anon.* and *G & E* also tell the story for the second time, however.
- 2961 "cadades" (C "cades") is evidently the "Cades" of *Gen.* 20:1, although the Vulgate says Abraham lived "inter Cades et Sur".

- 2974 CF's "talking" was miscopied as "tokening" in GHTLB.
- 3006 The poet omits the curse which had fallen on Abimelech because of his treatment of Sarah (*Gen.* 20:17-8).
- 3007-82 Cf. *Gen.* 21:1-21.
- 3013-4 This is a loose translation of Comestor's etymology, *Hist. Schol. Gen.* 1vi, PL CXCVIII 1103. Cf. JEROME, *Liber de Nominibus Hebraicis*, PL XXIII 824; ISIDORE, *Etym.* VII vii 4.
- 3024-6 The reason for Sarah's demand that Ishmael be banished is unclear in the Vulgate, which says simply that Sarah saw "filium Agar aegyptiae ludentem cum Isaac filio suo" (*Gen.* 21:9). The *CM* poet does not look farther than this, although many explanations were provided in the Middle Ages. See SKINNER, *Genesis*, 322; DRIVER, *Genesis*, 210-1; VON RAD, *Genesis*, 227; "Isaac", "Ishmael", *Jew. Encyc.*; *Jubilees*, 17:4; JOSEPHUS 107; *Targ. of Jon.* 221; *Hist. Schol. Gen.* 1vi, PL CXCVIII 1103; *G & E* 1213-4.
- 3050 MSS CF have the more accurate reading "trused" for the Latin "imposit scapulae ejus", *Gen.* 21:14. This is weakened in MSS GHTLB to "tok".
- 3055 As Hagar and Ishmael are dying of thirst, the poet's statement that they stay by a well is incongruous. It is, of course, an anticipation of the revelation of 1.3066 (*Gen.* 21:19).
- 3061-7 *Trad. anon.* fol. 227v col. 1.
- 3065 The reading "blinde" (in MS F and originally in MS C also) may have been suggested by the sequel in *Gen.* 21:19: "Aperuitque oculos ejus Deus;". However the line is now corrupt in all MSS.
- 3083-94 This is not found in the Vulgate, which continues with the story of the covenant of Beersheba, omitted altogether by the *CM* poet. BUEHLER, "*CM*" pp. 491-2, has demonstrated, however, that the ME poet has selected a few details from a long passage in HERMAN's *Bible*, 11.419-22, 507-11, describing Abraham's longevity and character.
- 3095-3116 This passage is even more obviously borrowed from HERMAN, 11.513-35. See BUEHLER, "*CM*", pp. 492-3. It continues to detail the degeneration of the world from its original state, a view which is thematic in the *CM*. The further mention of tithing in connection with sacrifice is also a continuing motif.
- 3115 MS C's "wil" is an error for "wit", as comparison with the source shows.
- 3117ff The story of Abraham's willingness to sacrifice Isaac was a very popular one with mediaeval audiences. The *CM* poet does not follow the Vulgate in his retelling of it, nor does he stress the importance of the incident as a figure of the sacrifice of Christ, an allegorical interpretation much favoured in exegesis.
- 3119-24 HERMAN, 11.557-63. See BUEHLER, "*CM*", 494. The lines serve to underline the deep and longstanding emotions involved in the incident.
- 3131 Cf. HERMAN, 1.571.
- 3133-46 The poet begins to stress Abraham's absolute obedience to God's order. This is one of the rare places where the *CM* poet steps in to interpret his story.
- 3147-80 Cf. *Gen.* 22:2-8, 10-13.
- 3152 Isaac is consistently referred to as a child here, which greatly increases the pathos of the situation. A strong mediaeval tradition, ul-

- timately Jewish, made Isaac a man at the time of the sacrifice. See "Isaac", *Jew. Encyc.*; VON RAD, *Genesis*, 238; JOSEPHUS 113; *Pirke XXXI* 225; *Hist. Schol. Gen.* lviii, *PL CXCVIII* 1104; *G & E* 1284; *SELTemp.* fol. 2r col. 2; *York X* 821. His maturity is also implied in *Met Para.* 714-6, 729. The other Abraham and Isaac plays in ME agree with the *CM* in calling Isaac a child, however. So too does GEOFFROI DE PARIS fol. 14r col. 1. See WELLS, "The Age of Isaac", 579-82.
- 3168-72 Abraham is concerned lest the boy see the sword as he draws it. Cf. *Chester IV* 337-40; *Lud. Cov.* 179-82 and the Malvern windows described in M. D. ANDERSON, *Drama and Imagery*, 109.
- 3189-98 Although based on *Gen.* 22:15-8, the angel's speech has been altered to stress Abraham's obedience further.
- 3203-6 Abraham's swearing Isaac to secrecy is not in *Gen.*, but was borrowed from HERMAN's *Bible*, 11.613-7. See BUEHLER, "*CM*", 494.
- 3209-14 The ME poet has already given the genealogy of Nahor, in *Gen.* 22:20-4, cf. *CM*, 11.2307-10. He omits virtually all of *Gen.* 23 dealing with the purchase of land for Sarah's burial. This is true of the other ME and most of the French paraphrases.
- 3215-3400 Most of the following story comes from *Trad. anon.* fol. 228r col. 1-228v.
- 3225 *Genesis* and the *Trad. anon.* both describe the Hebrew custom of swearing with the hand under the thigh. The *CM* poet substitutes a more mediaeval tradition.
- 3230 Mesopotamia is not mentioned here in *Gen.* or in *Trad. anon.*
- 3246-50 The treasure comes from *Trad. anon.*, but the camels are from *Gen.* 24:10.
- 3260 MS C's "now" is an error for "my".
- 3283 Kaluza glosses "vnlaghter" as "without fault", (OE *leahter*). Cf. MORRIS' note *CM*, p. xxxvii. The French, however, reads "qui ne uint pas riant", so the English was more probably intended to mean "without laughter".
- 3286-7 From *Gen.* 24:15, not *Trad. anon.*
- 3295-3300 Not in the Vulgate or *Trad. anon.*
- 3313-5 There is some confusion over Rebecca's father. Although he never appears, he is usually called Bethuel (*Gen.* 22:23, 24:15, 24). The negotiations for the marriage are carried on by her brother. Josephus and, following him, Comestor speculated that Rebecca's father was dead. See JOSEPHUS 123, *Hist. Schol. Gen.* 1x, *PL CXCVIII* 1107. The *CM* poet ignores the latter opinion to state plainly that Rebecca's father is alive.
- 3327-31 A condensation of *Gen.* 24:33-49, in which the messenger retells the whole story.
- 3332 Cf. above 11.1889-92.
- 3337 A condensed version of the negotiations in *Gen.* 24: 53-9 and *Trad. anon.* fol. 228v col. 2.
- 3347 "foster moder" is closer to the Vulgate's "nutricem" than is the "moder" of MSS GH TLB. The line does not appear in *Trad. anon.*
- 3349-62 Details come from *Gen.* 24: 63-5, rather than from *Trad. anon.*
- 3363-6 *Trad. anon.* fol. 229r col. 1. *Gen.* 24:65 calls the garment simply a "pallium". COMESTOR, *Hist. Schol. Gen.* 1xi, *PL CXCVIII* 1107, says that this was an Arabic woman's costume and that it was white. The red mantle comes definitely from the French.

- 3369-80 The poet expands on the couple's joy in each other which is suggested briefly in *Trad. anon.* The poet also continues to stress the contrast between the purposefulness of those times and that of his own, a contrast which is not in the French work.
- 3375-80 *Gen.* 24:67 and the poet's own reflections.
- 3381-2 *Gen.* 21:21 and 25:12-6 mentions the twelve princes which came of Ishmael, but give him only one wife. Cf. *Hist. Schol. Gen.* 1vi, *PL CXCVIII* 1103-4, which mentions the two events together.
- 3384 Cf. *Hist. Schol. Gen.* 1xv, *PL CXCVIII* 1109, which says that Ishmael's sons ruled India.
- 3387-94 *Trad. anon.* fol. 229r col. 1:
 Sa darrienne femme ot en nom securra
 Ne fut pas lealte que avec li se aiosta
 MS Arsenal 3516 has the same reading. The MS which the *CM* poet consulted may have had "licherie", not "lealte". Cf. AUGUSTINE, *DCD XVI* xxv who excuses Abraham's affair with Hagar on the same grounds.
- 3415-42 This passage links the children of Isaac, born late after much prayer, with other similar children in history.
- 3426 This line, perfectly clear in C, is meaningless in the southern translation.
- 3443-88 BUEHLER, "*CM*", p. 495 says these lines are a condensed version of HERMAN's 11.640-754. The other ME paraphrases brush hastily over the entire event, as does the *Trad. anon.*
- 3491-2 This is the etymology of the name Esau. See JEROME, *Liber de Nom. Hebr.*, *PL XXIII* 823; ISIDORE, *Etym.* VII vi 33; cf. *Hist. Schol. Gen.* 1xvi, *PL CXCVIII* 1110.
- 3494-8 The Vulgate merely says "Jacob...habitabat in tabernaculis...et Rebecca diligebat Jacob" (*Gen.* 25:27-8). The *CM* poet makes this into a cause and effect relationship: because Rebecca loves Jacob, she keeps him at home. The *Met. Para.* on the other hand, says that Rebecca loved him because he stayed at home (1.800).
- 3499-3500, 3506-16 From HERMAN's *Bible*, 11.794-805. See BUEHLER, "*CM*", 495-6.
- 3506 The line is garbled in the southern translation. MSS FG have the best reading.
- 3509-16 The comment about the former efficacy of blessings continues the theme of the present degeneracy of the world. Here the poet stresses the seriousness of Esau's crime in selling the blessing which should have been his.
- 3529-30 See WHITING, *Proverbs*, H200.
- 3553-4 The *CM* poet has followed the Vulgate in simply attributing Esau's folly to his great hunger. Here, however, he adds a note to say that this was all part of God's design. Cf. *Hist. Schol. Gen.* 1xvi, *PL CXCVIII* 1110; "Creditor enim in utero jam tunc sanctificatus fuisse Jacob." Cf. note to 11.3717-8 below.

The *CM* poet, like most other ME paraphrasers, omits the matter of *Gen.* 26, which includes another version of the story of the patriarch telling strangers his wife is his sister, and an account of Isaac's adventures in Gerar and Beersheba. Only the ME *G & E* mentions this

at all, and the dullness of its brief account of Isaac's moves (11.1513-26) amply justifies their exclusion from the other works.

- 3555-94 COFFMAN, "Old Age", discusses this passage. He traces the *topos* of old age from Horace through Maximianus and down to the Middle Ages. Coffman believes that the immediate source of the *CM*'s lines was the *Pricke of Conscience*, 11.766-803, which, however, was written after *CM*.
- 3595-3700 Based on *Gen. 27:1-22*, with some expansions in the dialogue.
- 3701-2 The odour of "piement" comes from HERMAN, 11.904-5. See BUEHLER, "CM", 496.
- 3705-10 *Gen. 27:29*.
- 3717-8 Cf. *Met. Para.* 1.864 and *G & E* 1558-60 which also stress that this is part of God's plan. *The Book of the Knight of LaTour-Landry* goes so far as to praise Rebecca's vision in engineering the misplaced blessing (p. 106).
- 3719-72 Cf. *Gen. 27: 30-44*.
- 3731 *Trad. anon.* fol. 230r col. 1: "Ysaac se meruoille fait exclamation." In *Gen. 27:33-4* it is Esau who cries out.
- 3773-86, 3791-2 *Gen. 28: 11-3*.
- 3783 *Hist. Schol. Gen.* lxxiii, *PL CXCVIII* 1114.
- 3787-90 The *Met. Para.* 918 also has God specify that Jacob will marry twice.
- 3794 The scribe of MS T has miscopied the end of the line.
- 3797-3818 Cf. *Gen. 28:16-8, 20-22*.
- 3806 C's "voo" (Latin "votum") is original, but GHTLB's "voys" is an interesting substitute.
- 3819-34 Cf. *Gen. 29:1-6*. The ME paraphrasers are in general not much interested in this incident. The *SELTemp.* fol. 2r col. 2; and *Met. Para.* 79-82 reduce the whole romantic story of the meeting of Jacob and Rachael to a businesslike announcement of the final arrangement.
- 3835-62, 3867-94 Based loosely on *Gen. 29:9-23, 25-8*.
- 3862 Leah's eye trouble varies slightly. The Vulgate says "lippis erat oculis" (*Gen. 29:17*), — her eyes were inflamed or watering. The Authorized Version calls her "tender-eyed". The ME poet is less gallant. He calls her "glized", having a squint or cast in one or both eyes. GEOFFROI DE PARIS, fol. 17v col. 2 and Jean MALKARAUME, fol. 11r col. 1 simply say she was ugly.
- 3863-6 The *Trad. anon.* fol. 230v col. 2 displaces the story of Jacob's work with Laban's cattle, *Gen. 30:37ff*, and tells it here.
- 3873-4 The *CM* poet does not report the tradition that Jacob was too drunk to know the difference. Cf., however, JOSEPHUS 145; *Hist. Schol. Gen.* lxxiv, *PL CXCVIII* 1115; *G&E* 1675; *SELTemp.* fol. 2v col. 1.
- 3896-3904 *Trad. anon.* fol. 231r col. 1. Cf. *Gen. 35:23-6*. The *Met. Para*'s format is very similar, 11.985-96.
- 3913-7 The *CM* poet omits the story of Jacob's trick to increase his herd, and the difficulties he encountered on leaving Laban (*Gen. 30:25-31:18*).
- 3921-6 Cf. *Gen. 31:19-35*. Only MS C preserves the original mention of Laban's pursuit of the fleeing family.
- 3931-52. Cf. *Gen. 32:24-32*, slightly rearranged.
- 3952 The author's etymology of the name Israel is from *Hist. Schol. Gen.* lxxxv, *PL CXCVIII* 1121: "vir videns Deum." Cf. *Etym.* VII vii 6.

- 3953ff The poet has grouped the whole story of the meeting with Esau together, rather than interpolate the wrestling episode in the middle, as is done in *Genesis*. L1.3953-60 condense *Gen.* 32:3-8.
- 3963-4 *Gen.* 32:13.
- 3968-72 *Gen.* 32:7-8.
- 3973-4010 BUEHLER, "CM", 497-9, points out the similarities between this passage and HERMAN's *Bible*, 11.1118-54, especially in Jacob's prayer which begins with a recapitulation of history. Cf. *Gen.* 32:9-12.
- 4022-4 *Hist. Schol. Gen.* lxxxv, PL CXCVIII 1123.
- 4029-30 *Gen.* 35:28. *Trad. anon.* fol. 232r col. 2 says 170 years.
The poet has entirely omitted the story of the rape of Dinah (*Gen.* 34). This story appealed to the moralists of the Middle Ages. See M. DAY, ed., *Ancrene Riwele*, pp. 23-4, *Book of the Knight of LaTour-Landry*, pp. 73-4. However, it does interrupt the story of Jacob's life somewhat. *G&E* 1847-62 is the only ME paraphrase to include even an abbreviated version of it.
- 4035-6 In fact, Esau received Edom and is the father of the Edomites. See *Gen.* 36:1,8,9,19,43; *Hist. Schol. Gen.* lxxxv, PL CXCVIII 1123.
- 4041-3 Early Jewish traditions credit Joseph with exceptional beauty in his youth. See the excellent article by Frederic E. FAVERTY, "Legends of Joseph", 79-81. Petrus Comestor quotes Josephus on this point, and Joseph's early beauty gets into many vernacular paraphrases. See JOSEPHUS 173; *Hist. Schol. Gen.* lxxxvii, PL CXCVIII 1125; *G&E* 1910; *I&I* 189-92, GEOFFROI DE PARIS fol. 19v cols. 1-2; MALKARAUME, fol. 18r cols. 1-2; ÉVRAT, fol. 129v col. 1; MACÉ 2281-8.
- 4045-6 *Trad. anon.* fol. 233v col. 1. This detail comes from the story of Jacob's youth; cf. above 11.3494-8 and note.
- 4049 MSS FGHTLB's "wise" is probably original. Comestor called Joseph "sapientior caeteris" in *Hist. Schol. Gen.* lxxxvii, PL CXCVIII 1125, also reflecting Jewish tradition. See also FAVERTY, "Legs. of Joseph", p. 82, and *G&E* 1910.
- 4055-78 Based on *Gen.* 37:5-11.
- 4075, 4079-80 *Trad. anon.* fol. 233v col. 1.
- 4083-4 A further indication that the poet looks on this scene as occurring in a past time essentially different from the present.
- 4085-4118 Cf. *Gen.* 37:12-20.
- 4105-8 The first two lines appear only in the southern translation. They are obviously not original, but are a ballad-like restatement of a single idea.
- 4119-68 The speech of Reuben against Joseph's murder is considerably expanded from *Gen.* 37:21-2.
- 4145 L1.4143-4, which appear only in MS C, indicate the change of speaker. The scribes of FG did not notice the discrepancy, but the southern translator shows the new speaker by inserting "pei seide" in this line.
- 4161-9 The actual course of action followed by the brothers is here made part of Reuben's speech of advice. Cf. *Gen.* 37:20, 31-3.
- 4170-94 Cf. *Gen.* 37:22-8.
- 4174 The southern translator omitted "als" which appears in MSS CFG, thereby changing the statement from a simile foreshadowing Joseph's

later imprisonment under Pharaoh (“They left him as if he were in prison”) to a literal statement of fact (“They left him there in a prison”, i.e. in a place from which he could not escape).

- 4194 Because Joseph was seen as a type of Christ, commentators often changed the price paid for him from 20 to 30 coins, to correspond with the money paid to Judas in the New Testament. See BEDE, *In Pent.*, PL XCI 263; Roger BACON, *Opus Majus*, p. 244; G&E 1956; *SELTemp.* fol. 2v col. 2; ÉVRAT, printed in BONNARD, p. 118. Editions both of Petrus Comestor and of the Vulgate differed in their readings. See BONNARD, p. 118. Compare *Hist. Schol. Gen.* lxxxvii, PL CXCVIII 1126 with Joseph HALL, *Selections from Early ME* II 643.

The *CM* poet must have been aware of the alternative readings for the *Trad. anon.* fol. 234r col. 2 gives both: “Quar lour uendons ioseph xx ou xxx besans”. He deliberately chose the Vulgate’s number.

- 4197-4211 Cf. *Gen.* 37:29-33.

- 4212-36 Jacob’s grief is described in much greater detail here than in *Gen.* 37:34-5. L1.4215-6, 4227-8 are probably from *Trad. anon.* fol. 234v col. 1, which also has a very long speech by Jacob here. Cf. also *Anc. test.* fol. 7v col. 2.

- 4237-8 The *CM* poet, like many mediaeval paraphrasers, omits entirely the story of Judah and Tamar in *Gen.* 38. In *ME*, only the *Met. Para.* pp. 31ff includes it.

- 4243 Interpreters encountered a very real difficulty in the story of Joseph’s captivity, for his new owner is called Potiphar “eunuchus Pharaonis” (*Gen.* 37:36, 39:1), yet he has a wife who later tries to seduce Joseph. Furthermore, this Potiphar is often identified with Potipherah, priest of On, whose daughter Joseph marries (*Gen.* 41:50). What is to be done with a eunuch who possesses a wife and child?

Several *ME* paraphrases, like the *CM*, respond by translating “eunuchus” simply as an officer or steward. See G&E 1991; *SELTemp.* fol. 2v col. 2; *Met. Para.* 1239. Modern commentators agree that this explanation is etymologically probable. See “Potiphar”, *Jew. Encyc.*; VON RAD, *Genesis*, 350.

Other, more colourful, explanations were well known in the Middle Ages. Jewish tradition said that Potiphar himself was first attracted to Joseph’s beauty, but God moved to protect His favourite by castrating the Egyptian. See *Midrash* lxxxvi 3, p. 802; GINZBERG, *Legends*, V pp. 337-8 n. 101; JEROME, *Quaest. in Gen.*, PL XXIII 1046; *Hist. Schol. Gen.* lxxxviii, PL CXCVIII 1126-7; G&E 1995-2008; HIGDEN, p. 305; FAVERTY, “Legs. of Joseph”, p. 85. In contrast the *CM* poet inserts a long passage in praise of Potiphar’s broadmindedness, in spite of his Saracen faith. See below, 11.4245-54.

The substitution of Pharaoh’s queen for Potiphar’s wife which occurs in so many versions of the story, might also have arisen to avoid the awkwardness of a eunuch with a wife. Cf. n. to 1.4259ff.

- 4245 MSS CF’s “are” is corrupted to “lare” in G. The southern translator, trying to correct the line, produced the virtually meaningless “in mensful lore”.

- 4248 Perhaps suggested by *Trad. anon.* fol. 234v col. 2: “Por ce quil doutoit deu et que sa loy gardoit”.

4249-58 This is reminiscent of HERMAN's *Bible*, 11.1190-1204. Cf. especially *CM* 3908 and HERMAN 1.1201, *CM* 3909-10 and HERMAN 1199, *CM* 3914 and HERMAN 1197, *CM* 3916 and HERMAN 1200.

4255 This seems to be a misinterpretation of *Trad. anon.* fol. 234v col. 2: "Li estrange lamerent et li sien le despirent".

4259ff The story of Potiphar's wife, a favourite in the Middle Ages, is given a greatly expanded treatment in the *CM*. On this whole subject see FAVERTY, "Story of Joseph and Potiphar's Wife".

Several of the French sources used by the *CM* poet say that the Queen of Egypt rather than Potiphar's wife tried to seduce Joseph. This version of the story was very wide spread and of long standing. It occurs in Tertullian and was especially popular in France, where it appears in HERMAN's *Bible*, 11.1205ff; *Trad. anon.* fol. 234v-235v; GEOFFROI DE PARIS fol. 19v col. 2; MALKARAUME fol. 23v col. 2, (cf. BONNARD, pp. 86-7, 43, 59); WARNER, ed., *Queen Mary's Psalter* p. 62 and pl. 29; and KER, *MS BM Harley 2253*, fol. 93r. In English the story of Pharaoh's queen is found in *I&I* 195ff; WYNTOUN pp. 333-4; and in the Book of the *Knight of LaTour-Landry*, p. 76.

FAVERTY, "Legs. of Joseph", p. 88 says simply that "The role of the wicked queen was familiar in popular stories, and temptation by a queen would serve to increase the moral virtue of Joseph." Equally, of course, this version avoids the difficulty of the eunuch's wife. See above, note to 1.4243.

4259 *Gen.* 39:11 does not specify where the others of the household had gone when Potiphar's wife tempted Joseph. Hebrew legend said that the men had gone to a public festival. See FAVERTY, "Legs. of Joseph" p. 92; JOSEPHUS 187 and n.; *Hist. Schol. Gen.* xc, *PL CXCVIII* 1128; HERMAN 11.1215-9. Like the *CM*, however, *I&I* 1931-4 has the servants leave for the country to hunt.

4273-4326 A surprising digression on the force and dangers of love. The moralist gets the better of the historian here, and any similarity with the power of love as extolled in the romances is negated by the concept of sin brought in at 1.4316. Cf. 11.4425-8.

The French paraphrases often seem to pause for reflexion at this point in the story. *Anc. test.* fol. 8r col. 1 has a few lines on the torments of love, but without the *CM*'s moralizing. Cf. *Hist. Jos.* 301/623ff, 364/831ff. Two other paraphrases contain a monologue by the rejected queen at this point. See *Trad. anon.* fol. 235r and MALKARAUME fol. 23v col. 2, the latter printed in BONNARD, "Monologue de la reine d'Égypte".

4276 This is the only citation of this proverb in this particular form in WHITING, *Proverbs*, L494.

4302 Only MS C preserves the original "mangonele"/a seige engine. The *Trad. anon.* refers to this weapon in another context on fol. 234r col. 1.

4316 MSS CF's "slokend"/quenched is the better reading, carrying on the metaphor of love's fire burning the heart. GHTLB's "strangle" is limp by comparison.

4345-80 The courtly love situation is here reversed, with the lady speaking of love and begging for favours, while the young man stands off.

4357-8 Cf. *Trad. anon.* fol. 234v col. 1 and HERMAN, 1.1210.

- 4381-6 Potiphar's wife adds threats to her promises of riches to tempt Joseph. Cf. *G&E* 2021-4.
- 4387-4419 Cf. *Gen.* 39: 12-20.
- 4389 Cf. *Anc. test.* fol. 8r col. 2: "e le le tint ferm & rumpent li tassell".
- 4395 The misreading of CF's "aleis" as "is" makes the question virtually meaningless in the southern translation.
- 4407 Potiphar has apparently returned from the country. In the Vulgate the wife has to wait until her husband returns to show him Joseph's cloak, but in HERMAN's *Bible*, 11.1234-6, the husband himself hears his wife's screams and runs to hear her first complaints.
- 4408-9 The southern translator has rephrased the lines and eliminated the run-on line of MSS CFG.
- 4425-8 Other paraphrases declaim against women at this point. See esp. *Anc. test.* fol. 8r col. 2-fol. 8v col. 1; *Hist. Jos.* 301/607ff, 363/807ff.
- 4433-98 Cf. *Gen.* 39:21-40:23.
- 4446 *Trad. anon.* fol. 235v col. 2.
- 4454 The *Trad. anon.* also uses the word "uision" here. Furthermore the French poet has a digression on dreams, fol. 236r col. 2, in which he shows that a "uision" is the only kind of dream to be trusted.
- 4473 Some mediaeval commentators were disturbed by any hint of magical powers. In the phrase "wip myzte of heuene", the *CM* poet firmly establishes Joseph's powers of interpretation as divinely given. Cf. 1.4560 below and *Gen.* 41:16. Cf. also FAVERTY's discussion of *Gen.* 44:15, "Legs. of Joseph", 98-100, 102-3.
- 4491 The southern translator carelessly used the present tense "seip" here, though the scribe of MS L corrected it.
- 4498-4500 HERMAN, 11.1297-8.
- 4503-10 This is one of the poet's rare general moralizations.
- 4508 WHITING, *Proverbs*, E216 cites several other occurrences of this proverb.
- 4510 The southern translator corrupted "loues" to "dop". Cf. WHITING, *Proverbs*, L565. The saying also appears in French: "Qui bien ayme tard oublye."
- 4511-8 Cf. *Gen.* 41:1, 8-23.
- 4514-5 In the Vulgate Pharaoh summons "conjectores" and "sapientes". See *Gen.* 41:8. The *CM* is closer to Herman's *Bible* here, 11.1312-3:
Manda tous ses barons et tous ses conseilliers;
Dont i viennent baron prinches et chevaliers;
- 4545-50 A passage of visual description and emotional sympathy which is extremely rare thus far in the *CM*. The poet takes it from HERMAN, 11.1336-9.
- 4561-4600 The dream is told as in HERMAN's *Bible*, 11.1346-67.
- 4572 Like the *CM*, Herman does not mention the lean cattle eating the fat ones. Cf. *Gen.* 41:20.
- 4579 The southern translation has here preserved a better reading than MSS CFG. "Ful of corn were pei set po", translates HERMAN, 1.1355: "Les VII cargiés de blé".
- 4581 Like the *CM* poet, Herman omits the concept in *Gen.* 41:24 that the thin ears ate the fat ones.
- 4605-11 Cf. *Gen.* 41:26, 33-4.

- 4612-46 The remainder of the dialogue in which the king acquits Joseph of the crime against Potiphar's wife is not in *Genesis*. Cf. however the interchange in HERMAN's *Bible*, 11.1369-98 in which Joseph brings up the matter of Pharaoh's wife and is told "Joseph, oublié l'ai". The remarks of the barons also come from Herman.
- 4647 HERMAN, 1.1401.
- 4650-2 HERMAN, 11.1404-6.
- 4653-68 Cf. *Gen.* 41: 42-5.
- 4668 Several legends about Joseph's wife Aseneth were current in the Middle Ages. See BURCHARD, *Untersuchungen zu Joseph und Aseneth*, and DWYER, "Asenath of Egypt in ME". The ME paraphrasers ignore her, however.
- 4669ff From this point on, Borland recognizes that the *CM* poet translates constantly from Herman's *Bible* for about 800 lines, beginning with Herman, 1.1408. See BORLAND, *CM*, p. 3.
- 4674, 4686 The thousand barns and thousand cellars come from HERMAN, 11.1412, 1416, 1423.
- 4678 The food is more concretely specified in *CM* and HERMAN than in *Genesis*.
- 4679-83 This is an incomplete sentence in MSS CGHTLB. The *CM* poet, or an early scribe, erred in writing a preterite tense "filde" instead of another infinitive "fill" in 1.4681. MS F corrects the lapse by supplying a subject, but the original had:
- La gent de la contree, quant le voient venir
Et prendre leur aumaille et leur blé departir
Et faire ches greniers tous de leur blé emplir,
- (HERMAN's *Bible*, 11.1417-9)
- MS F alone preserves the original completion of the sentence, 11.4682-3, translating Herman's 11.1420-1:
- Les barons de la terre faire tous son plaisir,
Tout le vont enclinant, et tout le vont servir.
- 4690 A typical expression of the *CM* poet, perhaps suggested by *Gen.* 41:49: "copia mensuram excederet".
- 4695-4747 The harrowing description of famine conditions is added to the Vulgate's bare narrative by Herman, 11.1429-63.
- 4705 C's "thrid" is an error. Herman writes of "le premier an", 1.1433.
- 4725 HERMAN, 1.1445, has the king see, rather than hear, his subjects' distress, as do MSS GHTL.
- 4732 MSS CFGHL read "He is al lord", the result of an accidental scribal doubling of the "1". Herman has "sires est et sera" in 1.1449. The scribes of MSS TB have apparently corrected the clumsy reading of their exemplar to "he is a lord".
- 4749-4803 The Vulgate says simply "audiens autem Jacob quod alimenta venderentur in Ægypto" (*Gen.* 42:1), without specifying how Jacob came to know this. Several Old French paraphrases, with more sense of drama than of geography, tell how Jacob saw chaff floating down the Nile from Egypt to Canaan and sent his sons to its source. The *CM* poet presumably took his version from HERMAN's *Bible*, 11.1464-93; cf. GEOFFROI DE PARIS, fol. 21v col. 1, reported in BONNARD, p. 43; the HARLEY fragment, 210/22-3; WARNER, *Queen Mary's Psalter*, pl. 33 and p. 63; *Hist. Jos.* 377/1340-75. Napier conjectures that the legend was

probably recorded also on a lost leaf of the ME poem *Jacob and Joseph*. See his introduction to *I&I*, pp. xii-xiii. The *CM* is the only other work in ME to record the story, but it also appears as the only legendary subject in the carvings of the chapter house of Salisbury Cathedral. See COCKERELL, *Book of Old Testament Illus.*, p. 20 n. 1.

4749-50 The *CM* poet makes Joseph's action in casting the chaff on the water a deliberate lure for his father and brothers. HERMAN's *Bible* merely states that this is what Joseph did, but *Queen Mary's Psalter* and *Hist. Jos.* both agree with the *CM* version. Cf. GEOFFROI DE PARIS, fol. 21v col. 1 who has Joseph order the chaff to be thrown into the river, but without specifying why.

4754 MS C's "ioseph" is clearly an error.

4771-6 The *CM* poet adds these lines to the narrative showing God dominating the course of history.

4797-8 Not in Herman. Jacob begins to speak at 1.4799.

4805-19 These lines are translated from *Gen.* 42: 3-4 rather than from Herman, who persists in his geographical error by having the brothers sail on the river to Egypt in 11.1494-9. Cf. above, note to 11. 4749-4803. Cf. GEOFFROI DE PARIS, fol. 19r col. 2 and the Harley fragment, 201/36ff.

4811-22 From HERMAN, 11.1500-7.

4821 Herman has the brothers say they come from Jerusalem, 1.1507. The *CM* poet corrects this to Canaan, as in *Gen.* 42:7.

4825-42 Not in Herman.

4843-50 HERMAN, 11.1514-9.

4851ff In the Vulgate, the brothers make three journeys to Egypt. On the first, Joseph takes Simeon as a hostage until they return with Benjamin. He also puts the money they paid for the grain back into the grain sacks. See *Gen.* 42. Jacob is reluctant to send Benjamin with his brothers, but as the famine persists, he finally agrees. This time, Joseph again puts the payment money back into the grain sacks, and also puts his own silver cup into Benjamin's sack. The cup is discovered, Joseph threatens the apparent culprit, and Judah offers to suffer in his place. See *Gen.* 43-44. The third journey is made simply to bring Jacob to see his son Joseph.

HERMAN's *Bible* alters the Vulgate's account considerably. As soon as they discover corn is for sale in Egypt, four of the brothers return to their ship immediately. Only six brothers, therefore, attend the first audience with Joseph. Joseph sends these six to the ship to fetch the other four. He then puts the gold and silver they have paid him into the grain sacks and has his servants discover this. The cup is never mentioned, and Benjamin is still at home with his father. Ruben, not Simeon, is left as a hostage while the others go to fetch Benjamin at 1.1610. Joseph reveals himself to Benjamin and the brothers go to fetch Jacob to Egypt.

The *CM* uses Herman's version in the main, but corrects some of it from the Vulgate. The incident of the four brothers who return to the ship is omitted. Also, the ME poet has Joseph put his cup, rather than simply the brothers' gold and silver, into the sack. This leads to some confusion; see note to 1.4888 below. The rest of the story is the same as Herman's.

- Of the other ME paraphrases, *G&E*, *SELTemp.*, and the *Met. Para.* follow the Vulgate in their order of incidents. However, like HERMAN'S *Bible* and the *CM*, *I&I* also has the episode of the cup take place on the first journey, while Benjamin is still at home. See 11.400ff.
- 4851-5126 From HERMAN, 11.1529-1720.
- 4856 HERMAN, 1.1533, has "Porté l'en ont as nés". The *CM* poet changes the ship to an inn, as in *Gen.* 42:27 *et passim*.
- 4858-62 This is not in Herman, who says that Joseph put gold and silver in the sacks (1.1534), as in *Gen.* 42:25.
- 4871-2 MSS CF preserve the sense of Herman, 11.1539-40 better than the other MSS do.
- 4886 MSS CFG's "sargantz" is original, translating Herman's "serjans", 1.1550.
- 4888 The *CM* poet has already stated that the object in the sack was Joseph's own cup, 1.4858, and he reiterates this in 11.4916, 4936, 4938 and 5081. Herman, however, had the king's money stolen instead, and the *CM* seems to hedge in calling the object "þe kyngis þingis" or "þe kyngis tresour" here and in 11.4902 and 4908 below. Cf. *I&I* 1.401.
- 4899 "breme as boore" is an alliterative formula found frequently in ME. See *MED* "breme" a. II b.
- 4921, 4925 The third morning is not specified in Herman. The *CM* poet could have taken this detail from *Hist. Schol. Gen.* xciii, *PL* CXCVIII 1131.
- 4924 HERMAN, 11.1569-70, has Joseph send men to guard their ship and their corn.
- 4967-72 This is not in Herman. The *CM* poet reassures his audience of Joseph's motives and the ultimate outcome of the event.
- 4975 CF's reading is correct.
- 4995-5000 The ME poet here condenses the conversation and omits some details of the journey found in HERMAN 11.1617-32.
- 5052 MSS CFG translate Herman, 1.1671: "tous li sans li mua". The southern translator has altered and weakened the line.
- 5056 MSS GTLB say they kissed sixty times or more, while C says more than forty times. HERMAN, 1.1674, specifies 100 times. The numbers are indefinite, used simply to indicate a large quantity.
- 5098-5102 This is not in Herman. BORLAND, *CM*, p. 28, suggests that the passage is close to the variant reading of HERMAN'S *Bible* printed in Vol. II, Appendix, p. 132. This could equally well come from *Gen.* 45:8, once again showing God's will worked out in history.
- 5119 Herman says Joseph gave all his brothers African garments. Thus the pronoun "þam" in MS C is plural. However, MSS FGHTLB have the singular, perhaps influenced by *Gen.* 45:22 and HERMAN 11.1718-9, in which Benjamin gets more clothes than the others.
- 5127-5377 From Herman, as printed in BARTSCH, *Chrestomathie*, 11.3-189.
- 5136 Herman, of course, had their ships loaded, not their camels.
- 5143 Not "pantener", as Morris printed in MSS CF, but "pautener", Herman's "paltoniers", "A vagabond, rascal" (*OED*).
- 5171 The Vulgate does not mention the length of time which has elapsed. Cf. HERMAN, 1.177 and below 1.5362.
- 5184 In Herman, Joseph sends a boat.

- 5197-9 The southern translator, having accidentally omitted 11.5197-8 changed "cries" to "hized" to make sense of the passage. MSS CFG preserve something like the original reading. Cf. HERMAN, 11.57-8.
- 5213-30 At this point Herman has the family board their boat once again to sail for Egypt, and more conversation takes place. See 11.67ff. The ME poet omits this, and reverts to another source, not the *Trad. anon.*, for the story of Jacob's sacrifice and departure. Cf. *Gen.* 46:1-6.
- 5231-8 The poet omits the long list of names from *Genesis*, mentioning only Joseph's offspring. See *Gen.* 46:26, 20.
- 5239-42 Cf. *Gen.* 46:28.
- 5243-8 From HERMAN, 11.91-4. The court goes with Joseph in Herman, but not in the Vulgate.
- 5250-2 Cf. *Gen.* 46:30. Herman omits this and instead has Jacob fail to recognize his son, 11.95-7. Herman seems to stress Jacob's senility. Cf. 11.68-71 where the brothers laugh merrily at their father's failure to realize that he is already at sea. The *CM* poet omits such episodes, while keeping many of Herman's other emotional embellishments.
- 5253-5378 From HERMAN, 11.99-189.
- 5280-4 Herman has Joseph say he was sold to the king and tempted by his wife. The *CM* poet remembers to mention Potiphar's wife instead of the queen, but forgets that he had followed *Gen.* 39:1 in having Joseph sold to Potiphar instead of to the king. Cf. above 11.4241-4.
- 5281 Herman has "pestrin" at 1.121, which MSS CF translate as "mister". MSS GH TLB substitute "prisoun".
- 5313 Apparently from HERMAN 1.196, although the narrative itself has only reached HERMAN 1.138.
- 5333 MSS GH TLB preserve the original "Pees", which C miscopied as "pis". See HERMAN, 1.151.
- 5353 Not in Herman. Cf. *Gen.* 47:9.
- 5373-4 HERMAN, 1.187: "je l'acatai a serf, mais or le franchison". Cf. MS C.
- 5375-6 MSS CF's reading is preferable.
- 5378-5414 Cf. *Gen.* 47:11-3, 15, 19-20, 22. Herman omits these events and passes straight on to the deaths of Jacob and Joseph.
- 5420-39 *Gen.* 47:27-48:2.
- 5426 MS C's "kne" is an error for "pe". Cf. the Vulgate's "sub femore meo".
- 5440-8 Cf. *Gen.* 48:10-4. The *CM* poet has left out the dying Jacob's retelling of his own history.
- 5448 The poet avoids the squabbling over the final blessing in *Gen.* 48:14, 17-9. Cf. below 1.5461.
- 5449-54 Cf. *Gen.* 48:21.
- 5455-68 This summarizes all of *Gen.* 49.
- 5467-9 *Gen.* 47:28 gives Jacob 147 years, not 137 as the *CM* poet elaborately calculates.
- 5470 The *CM* poet ignores the magnificent funeral described in *Gen.* 50. Cf. also the description of Egyptian burial customs in *Hist. Schol. Gen.* cxiv, PL CXC VIII 1140, which appealed to the poet of *G&E* 2447-67.
- 5481-8 From HERMAN, 11.215-8.
- 5489-90 110 years, i.e. 5 1/2 score. See *Gen.* 50:26.

- 5495-5502 Cf. *Ex.* 1:8-10. The *CM* poet drops Herman as a principal source, apparently because the French poet greatly condenses the biblical narrative, touching only on the highlights of Moses' career. A few odd lines from Herman do appear, however. Many of these parallels were not noticed either by Borland or by Buehler. The *CM* poet is not using the *Trad. anon.* here either.
- 5503-8 HERMAN, 11.1959-62.
- 5519-70 Cf. *Ex.* 1:11-22. For the first few lines, the *CM* poet seems to invent more dialogue in the style of Herman, fitting in the Vulgate detail which the French poet omits.
- 5571-5600 The ME poet pauses to recapitulate his themes.
- 5609-46 Cf. *Ex.* 2:1-10.
- 5621 The original reading was probably "rushes".
- 5647-8 Probably from HERMAN 1.1987, although Moses' beauty was well known. See JOSEPHUS 265; *Hist. Schol. Ex.* v, PL CXCVIII 1144; G&E 2659; *Met. Para.* 1529-36; *SELTemp.* fol. 3v col. 1; MALKARAUME fol. 42v col. 1; MACÉ 3429-31.
- 5649-5710 Cf. *Ex.* 2:11-21.
- 5658 The sense demands that "son" should be singular here, as in MSS CFTB. The southern translator must have copied a plural form from his exemplar, as *GHL* all have "sones". The scribes of TB presumably corrected their copy.
- 5711-28 Cf. *Ex.* 2:22-5.
- 5729-44 Cf. *Ex.* 3:1-3.
- 5733 Not "folke", as in MSS HTL, but "flock", as in CFG. Cf. *Ex.* 3:1: "cumque minasset gregem...".
- 5736 "ezeb" is, of course, Latin Horeb.
- 5745-50 One of the *CM* poet's rare typological interpretations. This interpretation of the burning bush as a type of the Blessed Virgin is found in hymns and in the Victorine sequence described in RABY, *Christian-Latin Poetry*, p. 370; BERNARD OF CLAIRVAUX, *Sermones de Tempore*, PL CLXXXIII 63; WM. OF SHOREHAM, 127/19, "Hours of the Blessed Virgin" in LITTLEHALES, *Prymer*, p. 24; MACÉ 3541-52 and n.
- The closest analogue to the *CM*, however, is in HONORIUS AUGUSTODUNENSIS' *Speculum Ecclesiae*, PL CLXXII 904: "quam ignis Spiritus sancti prole illuminavit, nec tamen flamma concupiscentiae violavit." Cf. note to 11.6909-10.
- 5753-5806 Cf. *Ex.* 3:4, 6-7, 10-14, 16-20. The poet does not describe the Jewish custom, referred to in *Ex.* 3:5, of Moses removing his shoes in a holy place.
- 5807-36 Cf. *Ex.* 4:1-4, 6-9. The ME poet omits Moses' humility and God's further instructions, as told in *Ex.* 4:10-14.
- 5837 Cf. *Ex.* 4:14.
- 5838-42 Cf. *Ex.* 3:18.
- 5843-7 Cf. *Ex.* 4:29.

The *CM* poet omits all mention of Moses' speech defect, the reason why Aaron always accompanies him. See *Ex.* 4:10-6, 30. Jewish legend traced this defect to an incident in Moses' infancy, and the story was often retold, in one version or another. See GINZBERG, *Legends V*, p. 402 n. 65; *Hist. Schol. Ex.* v, PL CXCVIII 1144; G&E 2633-58; *Met. Para.* 1549-84; *SELTemp.* 3v col. 1; MACÉ 3473-3508.

Cf. MALKARAUME fol. 42v col. 2; JOSEPHUS 267. G. L. HAMILTON'S "La Source" is an excellent discussion of this legend in European literature.

5848-80 Cf. *Ex.* 5:1-6, 8.

5859 MS F and the southern translation get the pronoun right, showing that the Israelites, and not Pharaoh, are speaking here.

5862 MS C alone translates correctly the "nobis" of *Ex.* 5:3 as "hus". The other MSS give the pronoun in the second person.

5883-5908 Cf. *Ex.* 7:8-14.

5918-26 Based on *Ex.* 7:19-20. Herman's account of the life of Moses is so greatly abbreviated that he scarcely describes the plagues. On the other hand, the *Trad. anon.* deals with Moses' story in great detail. The *CM*'s version falls between the two extremes. It must be considered an abridgement of the Vulgate, unless another source, perhaps in French, is discovered.

5927-36 Cf. *Ex.* 8:3.

5935-51 Cf. *Ex.* 8:8-10, 12-5.

5953-5 Cf. *Ex.* 8:17.

5959-70 Cf. *Ex.* 8:21-2.

5971-98 Cf. *Ex.* 8:25-32.

5999-6008 Cf. *Ex.* 9:2-4, 7.

6001 Of all the *CM* MSS, C's line is closest to the list in *Ex.* 9:3.

6009-16 Cf. *Ex.* 9:9, 12.

6017-38 Cf. *Ex.* 9:23-8, 33, 35.

6025 CF's "gresse" is original, translating *Ex.* 9:25's "herbam agri".

6039-50 Cf. *Ex.* 10:14-5, 20.

6051-6 Cf. *Ex.* 10:22-3.

6061-98 Cf. *Ex.* 12:3, 5, 7-12, 14.

6099-6121 Cf. *Ex.* 12:21-3, 29.

6125-64 Cf. *Ex.* 12:30-3, 35-8, 40-3. The translation of the Vulgate is quite close. The ME poet omits repetitious verses, but does not condense material as he had done in his story of the plagues.

6158 The correct figure is 430 years. See *Ex.* 12:40. MSS CG have 400 years, F 100. MS G has mistaken "to" in the expression "to þen"/until that time, for the numeral "tua". From a similar MS, the southern translator took his reading 402 years.

6165-78 The instructions in *Ex.* 12:13-9 concern who is allowed to partake of the feast. The *CM* poet skips to *Ex.* 13:3, 12-5.

6179-98 Cf. *Ex.* 13:17-22.

6199-6252 Cf. *Ex.* 14:2-8, 10-4, 16.

6230 MSS CF have "graues", correctly translating "sepulcra". G reads "ill", and the southern translation "euel".

6253-8 Cf. *Ex.* 14:17-8. The ME poet has omitted any mention of the statement, frequently repeated in *Exodus*, that it is God who hardens the hearts of Pharaoh and the Egyptians. See *Ex.* 14:17; cf., e.g., 7:13, 9:12, 10:1, 10:20, 10:27.

6259-80 Cf. *Ex.* 14:21-3, 27-8.

6285-8 The "neue songe" is found in *Ex.* 15:1-19, and would be known to the *CM* poet as the most frequently used canticle in the liturgy. See CABROL and LECLERCQ, eds., *Dict. d'archéologie chrétienne*, II 1978.

6289-90 The poet interjects a prayer of his own.

6301ff The *CM* poet here interpolates the section of the story of the wood of the holy cross which is chronologically appropriate. He had translated an earlier part of this story from the Latin prose *Legende*. See note to 1.1237ff above. From now on, however, the *CM* poet uses the version of the story found in the latter part of the *Trad. anon.* He evidently kept his copy of the Latin *Legende* at hand, however, as well as his Vulgate, for he uses both to insert several details lacking in his principal source.

NAPIER, *Rood Tree*, p. xxiii *et passim* first identified the source of these lines. He prints several extracts from the French poem on pp. 63-7 of his book and a further extract appears in Bonnard, pp. 88-9. References to line numbers in the *Trad. anon.* are to these printed extracts. Citations from the MS continue to be identified by folio numbers.

QUINN, *The Quest of Seth*, is again invaluable for tracing the development of this legend and the different versions of it. See also MEYER, "Die Geschichte des Kreuzholzes".

6301-10 *Trad. anon.* (in Napier), 11.29-37.

6305 The Old French poem says they came to "Elyn" (1.34), the *Legende* "Ebron" (47/54). The *CM* poet apparently uses his geographical knowledge to place these in Syria.

6308 The southern translation's "prest" is a closer translation of "Sitivit" (*Ex.* 17:3) than is CFG's "brest"/need.

6311-5 Cf. *Ex.* 17:3. This is not found in the Old French poem.

6319-68 *Trad. anon.* (Napier), 39-87.

6320 MS C's "selly" is probably an error for "ferly".

6326 The Old French poem has "pin" here (1.43), as do MSS CFG. Cf. note to 1.1377 above.

6347 NAPIER, *Rood Tree*, p. xxvi suggested that this line originally read "Sipen pai fand in Raphindin", translating the Old French "A raphindin les a portees;" cf. *Ex.* 17:1.

6347-56 The cross story combines several biblical episodes here. The sweetening of the waters occurred at Mara in *Ex.* 15:23-5, but the Old French poem places the incident at Raphidim. At the biblical Raphidim, in *Ex.* 17:1-7, Moses struck the rock to being forth water.

The wood which will become the true cross is here substituted for the biblical tree in *Ex.* 15:25, or the rod of Moses in *Ex.* 17:5.

6348-9 The Old French says "*Quar plus ere amere que suie:*" (1.71).

6369ff The *CM* poet drops the *Trad. anon.*'s cross story here and begins to abbreviate the biblical adventures of Moses.

6373-8 HERMAN, 11.2088-91.

6379-86 The story of the manna is found in *Ex.* 16. Herman dismisses it in one line (1.2092). The *CM* poet gathers together various details from the account in *Exodus*.

6381 Cf. *Ex.* 16:14.

6382 Cf. *Ex.* 16:31.

6383-4 Cf. *Ex.* 16:15, 31.

6385 Cf. *Ex.* 16:8, 12. In fact, God sent flesh to be eaten in the evening and manna in the morning.

- 6386 Cf. *Ex.* 16:13. MS F's unique reading "angel mete þai dide hit calle" could be from the original version of *CM*. The idea of manna as the food of angels is based on *Ps.* 77:25 and *Sap.* 16:20. See GINZBERG, *Legends*, VI p. 17.
- 6389-95 Cf. *Ex.* 17:1-7. Herman dismisses the story in two lines (11.2093-4).
- 6403-32 Cf. *Ex.* 17:8-12.
- 6414 MS C alone preserves the correct reading. The other MSS omit Hur. Cf. *Ex.* 17:10.
- 6427 Again MS C preserves the mention of Hur, which the other MSS have dropped. Cf. *Ex.* 17:12.
- 6433-40 Cf. *Ex.* 18:1-4.
- 6433 MS F corrupts "Ietro" to "Petro".
- 6441-50 A condensed version of *Ex.* 18:13-26.
- 6441 MSS CFG probably preserve the correct reading "þis ilk folk was vntelland," (C). The line is a gloss on *Ex.* 18:13, 18, 22, verses which imply that the administration of law was becoming too time-consuming for one man to manage. The southern translator's "þis ilke folke was vantoun to fonde" makes good sense, however. It implies that the work increased because the people were more evil, rather than more numerous.
- 6451-67 The prologue to the giving of the commandments is from HERMAN, 11.2095-2106. In *Ex.* 19, God initiates all the action, but here the people themselves are the first to ask for the law, as they do in GEOFROI DE PARIS, fol. 25r col. 2.
- 6461-4 Herman takes the idea of Moses' fasting forty days from *Ex.* 34:28, which deals with the renewal of the tablets after Moses had broken them.
- 6471-80 The *CM* poet gives a ten line resumé of the ten commandments. Cf. *Ex.* 20:3-17. Herman does not even list the commandments here.
- 6487-6504 The *CM* poet turns once again to HERMAN, 11.2109-16 for the narrative of the golden calf.
- 6505-7 Expanded from *Ex.* 32:4.
- 6513-6 Cf. *Ex.* 32:7.
- 6514 MSS CF's rhyme word "suik"/deceit has been mis-copied in G as "suilk", probably because of confusion with the same word in the previous line. This error makes the line meaningless in G. The southern translator seemingly recognized the lapse of sense and rewrote the line.
- 6517-6614 From HERMAN, 11.2127-2194.
- 6520 The frost comes from *Ex.* 16:14.
- 6525 The southern translation has preserved a better reading "hoolis", translating Herman's "fosses", 1.2133. MSS CFG have "hepes" (G "helpis"). Cf. below, 1.6611, where CF refer to "holes".
- 6527-8 MS C has preserved the better reading, translating HERMAN, 11.2134-5:
 Mont orient el veel la gent maleüree
 Se donques fu salvage, encor n'est pas senee.
- 6562-7 These lines are omitted from the southern translation but are evidently authentic, translating HERMAN, 11.2161b-2165.
- 6615-8 Cf. *Ex.* 32:20.

6619-26 *Ex.* 32:20 simply says that Moses ground the golden calf to powder and made his people drink it. A wide spread mediaeval legend added that the powder stained the faces of the idolators but left the faces of the innocent clean. The two French sources which the *CM* poet has been using report that the mouths of the guilty were gilded. See *Trad. anon.* fol. 256r col. 1. HERMAN, 1.2196. PETRUS COMESTOR, *Hist. Schol. Ex.* lxxiii, *PL CXCVIII* 1190, like the *CM* poet, says their beards were affected, and HAENISCH, *CM*, p. 8*, pointed to this as the source. The golden beards are found in many places. See *SELTemp.* fol. 4r col. 1; *Met. Para.* 1975-80; MACÉ, 5247-52; GEOFFROI DE PARIS fol. 26r col. 1; cf. *Pirke XLV* 356-7.

6627-40 Cf. *Ex.* 32:26-9. This is not in Herman.

6636 Cf. *Ex.* 32:28 which says 23,000, not 20,000.

6641-8 Cf. *Ex.* 34:1, 4.

6651 Cf. *Ex.* 34:27-8 which says that Moses himself wrote the second set of commandments, at God's direction. The original tablets were written by God's own hand. See *Ex.* 31:18, 32:16.

6653-6 Morris proposed reading of "horud" for "hornd" in his note on this line is wrong. See *CM*, p. xlii. *Ex.* 34:29 reads "et ignorabat quod cornuta esset facies sua ex consortio sermonis Domini." The horns of Moses are a result of Jerome's translation of the Hebrew word "qeren", which can mean either "horns" or "rays of light".

Some commentators did not believe literally in the horns of Moses. Rashi, the influential Jewish commentator of the twelfth century, said that the horns indicated merely the shape of the rays of light which came from Moses' head. See RASHI, II 196. This explanation was taken up by various scholars, including PETRUS COMESTOR, *Hist. Schol. Ex.* lxxvii, *PL CXCVIII* 1192. The idea is reflected in *CM* 1.6655: "Hem pouzge him horned on heed fer". The *Trad. anon.* similarly says: "Et fu au puple descenduz/Si lor sambla estre cournuz". However, nothing in the context suggests that the *CM* poet is translating here. Cf. MACÉ 5469-71; *SELTemp.* 4r col. 1.

On the whole subject, see the excellent study by MELLINKOFF, *The Horned Moses*.

6657-66 *Trad. anon.* fol. 267v col. 2-268r col. 1.

6667ff This is a selection of the laws given by God to Moses in *Ex.* 21ff. Herman ignores them, as do most other paraphrase writers.

6671-2 *Ex.* 21:12.

6673-6 *Ex.* 21:14.

6677-80 Based on *Ex.* 21:15.

6681-6720 *Ex.* 21:18-30.

6698 *Ex.* 21:22 reads "arbitri judicaverint." The English poet instead refers to trial by jury.

6703-4 After "pedem pro pede", *Ex.* 21:25 goes on to list "adustionem pro adustione, vulnus pro vulnere, livorem pro livore." CF's "bla for bla" is thus more correct than MSS GH TLB's "too for too".

6706 CF's "vnmighti for to sie" is original, translating *Ex.* 21:26 "luscos". G's corruption of "vnmighti" to "vnsihtii" would make the servant invisible. The southern translator changes G's reading to "vnsigtilyze", which could possibly mean blind, but probably means simply ugly. See *OED*.

- 6721-58 *Ex.* 21:32-*Ex.* 22:4.
- 6727-30 The southern translator altered 1.6728, perhaps to do away with the unaccustomed caesura in MSS CFG:
 And ox or hors, or oper aght
 Fall in, þe man þæt þis pitt aght
 Because he completed 1.6728 with a meaningless filler, "Falle þerynne leest or meest", the translator had to compose two new lines to convey the meaning of the passage.
- 6759-62 *Ex.* 22:6.
- 6763-72 *Ex.* 22:10-2.
- 6773-8 *Ex.* 22:14-5.
- 6779-82 The paragraphing marks in MSS FHTLB indicate that two separate laws are involved here, translating *Ex.* 22:18-9. A later hand in MS C, however, has interpreted the first two lines to refer to the fate of the beast involved in the sin mentioned in the next couplet:
 [to dele wit best what man *him* draws
 Godd wil þe best] be don o daus.
 C 6779-80
- 6783-6831 *Ex.* 22:20-23:5.
- 6797-8 *Ex.* 22:26 is talking about taking a neighbour's clothes as a pledge ("pignus"), but the *CM* poet apparently understands this as taking them in anger.
- 6805-6 The *CM* poet has translated into contemporary terms of priests and tithes the instructions of *Ex.* 22:28-9.
- 6811-2 Not in *Ex.*
- 6833-48 *Ex.* 23:7-13.
- 6834 The "Blendyng giftis" translates "Nec accipies munera, quae etiam excaecant prudentes", *Ex.* 23:8.
- 6839-41 *Ex.* 23:10-11 orders the people to cultivate the land for six years and leave it fallow the seventh. All the MSS wrongly read seven for six in 1.6839. CF correctly read "seuend" in 1.6841, while all the others have "eigsteþe".
- 6850-8 *Ex.* 23:20, 22.
- 6859-80 The *CM* poet here speaks more of the shaping of his history. He omits the rest of *Exodus*, all of *Leviticus* and part of *Numbers*, to arrive at the story of Aaron's rod.
- 6884-98 Cf. *Num.* 17:6-9.
- 6903-8 Cf. *Num.* 17:10.
- 6909-10 The interpretation of Aaron's rod as a type of the Virgin is found in several places in the Middle Ages. See the Victorine sequence described in RABY, *Christian-Latin Poetry*, pp. 361, 370; BERNARD OF CLAIRVAUX, *Sermones de Tempore*, PL CLXXXIII 63; WM. OF SHOREHAM, 128/27. The closest analogue to the *CM*'s interpretation is in HONORIUS AUGUSTODUNENSIS, *Speculum Ecclesiae*, PL CLXXII 904: "Arida virga quae nucem protulit est virgo Maria quae Christum Dominum et hominem mundo progenuit." Cf. n. to 11.5745-50 above.
- 6915 The figure of forty years is common knowledge, of course, but may be suggested to the poet here by *Trad. anon.* fol. 268r col. 1; "xl ans les auoit porteis/Moyse...".
- 6918-20 Probably from *Trad. anon.* fol. 268r col. 1. Cf. *Deut.* 34:5-6.

- 6921-2 Taken from *Hist. Schol. Num.* xx, *PL CXCVIII* 1260: "Quod ideo factum autumant Hebraei ne ipsi Moysen pro Deo colerent". Cf. *SELTemp.* 4r col. 2.
- 6923-30 The *CM* poet translates Herman's summary of events, 11.2206-10.
- 6937-46 *Trad. anon.* fol. 268r col. 1.
- 6947-50 Cf. *Num.* 20:23-8.
- 6951ff The *CM* poet greatly abbreviates Joshua's part in history, but HERMAN's *Bible* mentions none of his acts at all.
- 6953-4 *DIM* remarks of Joshua "sol stetit spatio duorum dierum." See *PL CLXXII* 168. Cf. *Met. Para.* 2967-8.
- 6955-6 Cf. *Ios.* 10:12-4.
- 6957-60 Cf. *Ios.* 3:7-4:24.
- 6961-4 Cf. *Ios.* 24:32.
- 6983-4 Cf. *Iud.* 2:11 *et passim*.
- 6984 The *CM* poet uses "sarasenes feip" as a synonym for all idolatry, a common mediaeval practice.
- 6985 Cf. *Iud.* 3:6.
- 6993-7082 These lines are a rapid summary of the Judges of Israel, with a passing reference to events in other kingdoms occurring at the same time. For the Middle Ages, the ultimate source of such comparative time schemes was the work of Eusebius of Caesarea. Eusebius and other canonists of the third and fourth centuries were trying to establish that the Christian religion, which seemed so new, was actually older than the state religions it sought to supplant. Jerome's translation of the work is printed as *Translatio Chronicorum Eusebii Pamphili*, *PL XXVII* 11-507. Parts of the work were copied into many later chronicles and histories, among them the *Hist. Schol.*
- HAENISCH, *CM*, pp. 8*-9* believed that some of the details in the *CM*'s lines came from the *Hist. Schol.* The immediate source of these lines, however, unless otherwise noted, is HONORIUS' *De Imagine Mundi*, *PL CLXXII* 169ff. This source was first noted by KALUZA in "Zu den Quellen", p. 452.
- 7001 Othoniel in *Iud* 3:9 is the younger brother of Caleb, not his son. Morris prints the word as "Othomel" in all MSS, but the minims should be read as "ni" instead of "m".
- 7007-12 This is based on *DIM*: "Hujus tempore fuit bellum inter populum Israel et Benjamin, propter uxorem Levitae apud Gabaam constupratam, et a Israel quidem occisa sunt quadraginta millia, de Benjamin triginta quinque et centum viri," *PL CLXXII* 169.
- In the Vulgate, "Ayoth" was indeed a Benjamite, but the enemy he fought was the Moabites. See *Iud.* 3:15-30. The battle between Benjamites and Israelites occurs in *Iud.* 19-21 because of the death of the wife or concubine of a Levite, the "deknes wyf" of 1.7009. *DIM* and hence the *CM* telescope the two separate incidents into one, and exaggerate the numbers killed. See *Iud.* 20:35, 46.
- 7013-4 These lines may be reversed. *DIM* puts the construction of Troy in the reign of Aioth.
- 7015 From *DIM*. The Vulgate gives no length of reign for Samgar, nor does he appear in Eusebius' chronology. Comestor mentions him, but

does not give the length of this reign. See *Hist. Schol. Iud.* vi, *PL CXC VIII 1275*.

- 7016 The two sons are apparently Deborah and Barack. The poet does not know that Deborah is a woman. Neither is, in fact, the child of Samgar. Barrack is frequently called "filium Abinoem". See *Iud.* 4:6, 5:1, 5:12.
- 7020 *DIM* does not mention Apollo here. Haenisch has no note on these lines, but he might have cited the passage from Comestor which mentions both Delphos (although not the sybil) and Apollo: "Obiit Liber pater, cujus sepulcrum est apud Delphos juxta Apollinem aureum." See *Hist. Schol. Iud.* vii, *PL CXC VIII 1277*.
- 7023-6 These lines do not correspond to anything in *DIM*. MSS CF preserve the lines in their original form. First they mention the three hundred men of Gideon's army, as in *Iud.* 7:7 *et passim*. Then they name the four kings: Oreb and Zeb from *Iud.* 7:25, Zebbee and Salmana from *Iud.* 8:5. MSS GHTLB have corrupted the four kings to forty and reversed the order of the first two lines. This leaves the four names dangling. "pat" of CF 1.7025 becomes "pan" in GHTLB and the four rulers of the Midianites are transformed into Judges of Israel.
- 7027-8 From *DIM*, *PL CLXXII 169*, although Haenisch cited Petrus Comestor.
- 7029 The *CM* poet skips over the story of Abimilech to get to Thola. He thus ignores Abimelech's three year reign, which is mentioned in *DIM* as well as in *Iud.* 9.
- 7030 *DIM* and *Iud.* 10:2 both say he reigned twenty-three years. MSS CFG are correct, but the southern translator corrupted 20 to 40. This is the length of reign of many of the other Judges.
- 7033-4 *DIM* says simply "Priamus in Troja", without connecting the city with the sibyl.
- 7037-8 Both *DIM* and *Hist. Schol. Iud.* x, *PL CXC VIII 1283* mention Priam under the reign of Thola.
- 7039-40 Not in *DIM*. Haenisch, *CM*, p. 8*, pointed out that Petrus Comestor has this notice under the reign of Jair: "Carmentis nympha litteras Latinas invenit." See *Hist. Schol. Iud.* xi, *PL CXC VIII 1283*.
- 7041 Cf. *Iud.* 11:1. *DIM* does not mention his supposed bastardy.
- 7043-4 *DIM* mentions the amazons here, but the explanation of the word is given only by the *CM* poet.
- 7045 HAENISCH, *CM*, p. 8*, suggested that the form of the name, Esebon, is taken from *Hist. Schol. Iud.* xiii *PL CXC VIII 1285*. *Iud.* 12:8 has Abesan, *DIM* Abessan.
- 7047 *Iud.* 12:9 says Abesan led Israel for seven years exactly. MSS CGHTLB all say seven years and more. MS F has seemingly corrected this to "in rowte". The meaningless rhyme which the scribe provides in 1.7048 makes clear that this was probably not the original reading.
- 7048-50 This is not in *DIM*. HAENISCH, *CM*, p. 9* pointed to *Hist. Schol. Iud.* xiv, *PL CXC VIII 1285*: "Eo tempore Paris Helenam rapuit, bellum decennale surrexit." Comestor refers these events to the reign of Achialon, however.

The *CM* poet himself was aware that Alexander was another name of Paris the Trojan. Hence C's lines "Alexandre, in pat siquar,/pat

paris hight, raiuist helayn,—” (7048-9). Later scribes, less familiar with the Troy story, apparently knew only one Alexander, Alexander the Great. By changing only one word, “hight” to “augte”, one such copyist altered the lines to read “Alexander [the Great], who owned [the city of] Paris,...ravished Helen.” This is the meaning in GHTLB. The scribe of MS F rewrote the lines entirely, producing a very weak version.

7056 See note to 11.7048-50.

7059 HAENISCH, *CM*, p. 9*, pointed to *Hist. Schol. Iud.* xv, PL CXCVIII 1285. The source, however, is once again *DIM*.

7060-3 This is not in either *DIM* or *Hist. Schol.*

7064-8 HAENISCH, *CM*, p. 9*, supposed that the *CM* poet used another source here, or that he invented the figures which are not found in *Hist. Schol.* In fact, he is using *DIM* again, but his lines are now garbled. *DIM* says the number killed was 877,000 Greeks and 686,000 Trojans. The number of Trojans is correct in all *CM* MSS, but the number of Greeks is expressed very unclearly. The original line may have read “Eight hundred sixty seven and ten”.

7069-82 Nothing in *DIM* corresponds to this summary of the Trojan war, although Kaluza said the borrowing from *DIM* continued until 1.7082. See KALUZA, “Zu den Quellen...”, p. 451.

7083-7101 The story of Samson’s birth and courtship is greatly abbreviated from the Vulgate. Cf. *Iud.* 13:2-14:4. The *CM* poet may be using another source here. Cf. the *Met. Para.* 3601ff, which treats the story of Samson at greater length than does the *CM*.

7102-34 Cf. *Iud.* 14:5-9, 12-5, 17.

7137-44 These lines appear only in MS F, although they translate *Iud.* 14:18, and are added to complete the story. They must have been missed out in an early exemplar, when a scribe’s eye skipped from “priuate” in 1.7136 to the same word in 1.7144, thus causing most later copies to omit entirely the solution of the riddle.

7145-6 Based on *Iud.* 14:19-20.

7147-60 Cf. *Iud.* 15:3-5.

7161-74 Abbreviated from *Iud.* 15:11-5.

7175-7204 Abbreviated from *Iud.* 16:1-9.

7198 MSS GHTLB have a corrupt version of this line, from which all mention of the binding of Sampson has disappeared. In these MSS, Samson breaks bonds which the reader never knew were on him.

7205-12 Cf. *Iud.* 16:16-7.

7213-36 The *CM* poet draws the obvious moral from the story.

7237-46 Based on *Iud.* 16:18-9, 21.

7246 MSS CF have the better reading “blinded”, whereas GHTLB read “beten”. Cf. *Iud.* 16:21.

7247-51 In *Iud.* 16:23, the feast is in honour of the Philistine god Dagon. The *CM* poet, or his source changes this into a bridal feast for Delilah and her new husband, and endows Samson with special talent as a harper.

7252-62 Cf. *Iud.* 16:22, 25, 29-30.

7265-77 Cf. I *Reg.* 4:3-18.

7273 “ware þai” must originally have been “was it”, for the ark of the covenant was captured, not the sons of Eli.

- 7274-6 These lines, found only in MS F, correspond to I *Reg.* 4:18. Cf. 1.7277 in the other MSS.
- 7278-82 This is a bit of moralizing from the poet.
- 7283 Cf. I *Reg.* 4:18.
- 7287-7454 From HERMAN's *Bible*, 11.2213-2317. See BORLAND, *CM*, p. 47.
- 7287-96 HERMAN, 11.2213-20.
- 7297-7300 This reiteration is not in Herman. It comes from I *Reg.* 8:19-20.
- 7301-10 HERMAN, 11.2221-6.
- 7311-2 This proverbial saying is added by the poet.
- 7313-42 HERMAN, 11.2229-43. The biblical narrative is greatly abridged here.
- 7343-58 Herman reports God's instructions in direct discourse in 11.2244-52, as do MSS CF of the *CM*. In GHTLB, however, the discourse is indirect. The *CM* poet is also using the Vulgate here, for Herman does not mention that Jesse lived in Bethlehem. See *CM* 11.7348-9 and cf. I *Reg.* 16:1.
- 7359-7432 From HERMAN, 11.2253-2306. The expansion and contraction of the Vulgate narrative of I *Reg.* 16:10-18, 23 definitely indicates Herman as the source.
- 7405-6 Not in Herman.
- 7407-12 Beryl ROWLAND, *Blind Beasts*, p. 7, believes that this picture of David playing to his sheep is influenced by the Orphic myth.
- 7439-54 HERMAN, 11.2309-17.
- 7451 I *Reg.* 17:4 says "altitudinis sex cubitorum et palmi". This number does not appear in Herman. The *CM* poet is here treating ells and cubits as if they were equal. Cf. n. to 11.1675-6 above.
- 7455 Borland found no more traces of Herman's influence until 1.8979. However, I feel that the *CM* poet has continued to combine HERMAN's *Bible* and the Vulgate.
- 7455-7474 Goliath does not make a speech in Herman. The *CM*'s version is based on I *Reg.* 17:8-11.
- 7475-82 Cf. HERMAN, 11.2319-21.
- 7481-2 HERMAN, 1.2321, says merely "Qui vaintre le porra, mon regne li donrai." The reference to the king's daughter is evidently an anticipation of I *Reg.* 18:27. Cf. below, 11.7645-6.
- 7483-9 From HERMAN, 11.2322-4.
- 7487 On MS C's "gerard" see DICKENS, "Gerard as a Goblin Name".
- 7491-2 David's brother Eliab, in I *Reg.* 17:28, accuses David of pride: "Ego novi superbiam tuam, et nequitiam cordis tui;". Both Herman and the *CM* poet are defending David against this charge.
- Herman has already expanded from the Vulgate David's references to his trust in God. The *CM* translates all Herman's points and gives them greater emphasis. These lines in the English version summarize mediaeval ideas about pride. A Christian hero, to avoid the sin of pride, need not humble himself by not doing the great deeds of which he is capable. Rather he must be sure to attribute his prowess to God alone, and not to himself. The proud man may *do* exactly the same things as the Christian hero, but he will attribute all his triumphs to his own abilities. See, e.g., THOMAS AQUINAS, *Sum. Theol.* I Q. lxxiii art. 3.

- 7493-7518 Saul's fears for David are not expressed in Herman, but are based on *I Reg.* 17: 33-7.
- 7519-36 The arming of David is from HERMAN, 11.2327-35.
- 7531 Herman says three stones, 1.2332. The *CM* poet has corrected the number to five from *I Reg.* 17:40.
- 7537-50 HERMAN, 11.2336-42.
- 7541-2 MSS CF have "man...es". MS G, however, reads "men...es", a grammatical error which obviously found its way into the southern translation. Scribes corrected it in various ways: "mon...is" T; "men...are" H; "men...be" B.
- 7544 The *CM* poet, or perhaps his later copyists, seem to have had trouble with the French idiom in HERMAN, 1.2339: "ne li valt pas .l. gant". The English poet renders "valt" as "helpes" and then searches for a subject. MS C's "Irinnes" was probably suggested by the following line, while F's "hardines" and G's "dredness" are similar attempts to find a subject for the sentence. The southern translator gave up the struggle and allowed the vague "hit" to stand by itself with no obvious antecedent.
- 7553-71 Cf. *I Reg.* 17:42-6.
- 7575-90 From HERMAN, 11.2349-56.
- 7593-8 From HERMAN, 11.2363-4.
- 7599-7612 Cf. *I Reg.* 18:6-9.
- 7613-5 From HERMAN, 11.2370-1. Herman skips the events between David's fight with Goliath and his accession to the throne. The *CM* poet accordingly turns to the Vulgate for his material.
- 7617-8 A philosophical reflection of the poet's on the usual rewards of faithful service.
- 7619-26 Cf. *I Reg.* 18:10-11.
- 7628 All the *CM* MSS state that Saul was *not* afraid of David, but this may be an error for an original "now". Cf. *I Reg.* 18:12: "Et timuit Saul David".
- 7629-36 Cf. *I Reg.* 18:13, 17.
- 7637-46 Cf. *I Reg.* 18:25, 27.
- 7647-52 Cf. *I Reg.* 19:1-2.
- 7653-4 MSS CF preserve the original reading "paidn". MSS GH TLB have corrupted this to "preyed". In *I Reg.* 19:3-5, Jonathan does not pray to God, but intercedes with his own father, Saul, for a reconciliation.
- 7655-75 Cf. *I Reg.* 19:7-12.
- 7676-84 Cf. *I Reg.* 19:18-20.
- 7685-98 From HERMAN, 11.2368-75.
- 7705-6 A reference to *I Reg.* 24.
- 7707-46 Cf. *I Reg.* 26:3-13, 15-8, 21-2.
- 7749-86 Cf. *I Reg.* 31:1-6, 8-13.
- 7785-6 The Middle English poet omits the burning of the body in *I Reg.* 31:12.
- 7789-7828 Cf. *II Reg.* 1:1-12, 14-5.
- 7791-3 This parenthetical reference is to the action described in *I Reg.* 30. David there fights the nation of the Amalekites, not an individual named Amalek, as the *CM* poet states. Cf. *I Reg.* 15 in which Saul defeats the Amalekites and kills their king Agag. Amalek himself was

defeated by Moses and Joshua. See *Ex.* 17:8-16 and above, 11.6401-32.

7827-36 From HERMAN, 11.2390-6. Herman expatiates on the sin of regicide here, although in II *Reg.* 1:14 the crime seems more like sacrilege: "Quare non timuisti mittere manum tuam, ut occideres christum Domini?"

7835 In II *Reg.* 1:15 the penalty is swift in coming. This Herman renders correctly as "mort soubite", in 1.2396. This is translated in *CM*, MSS CG as "ferings ded". MS F changed the death to an "euel" one however and the southern translator apparently misinterpreted "ferings" as "fiery".

7837-60 The *CM* poet, as usual, marks the end of an age and the beginning of a new one. HAENISCH, *CM*, p. 9* refers this passage to *Hist. Schol.*, but the *CM* is closer to *DIM* here. Both *CM* and *DIM* calculate the total age of the world at this time, although the totals they arrive at are different. Cf. *DIM*, PL CLXXII 170.

The summary of the genealogy between Abraham and David is in none of the sources the poet has been using, but is consistent with his avowed purpose of providing a continuous genealogy for the Virgin Mary.

7861-77 HERMAN, 11.2397, 2401, 2403-9.

7869 The *CM* poet evidently translated Herman's "fiers" as "aghful", making David an awe-inspiring man. See *MED* "aueful" adj (b). The other MSS corrupt this, however, G to "waful", and the southern translation to "wise".

7879ff Herman does not go into details about the beginning of the liason of David and Bathsheba. The *CM* poet reverts apparently to the Vulgate for his story.

7883-7906 Cf. II *Reg.* 11:2-5, 14-7. The translation of the Vulgate is not close, however. The poet may be using another source here.

7909-60 Cf. II *Reg.* 11:27-12:7, 9-14.

7936 In II *Reg.* 12:6, David proposes only that the rich man restore the lamb four-fold.

7961-2 Cf. II *Reg.* 12:24.

7963-7 This story of the composition of the *Miserere* may have been suggested to the *CM* poet by the Latin *Legende*. In that work, David composes the Psalm after his great sin, while sitting under the tree which has grown from Moses' wands. See *Legende*, 50/86.

The *CM* poet has inserted the passage here, after the biblical version of the story of Bathsheba. He has to omit all mention of the sacred tree, however, because he has not yet told of David's part in its history. When he does tell of it, he uses the version from *Trad. anon.* which does not mention Bathsheba's adultery, nor the composition of the Psalm.

7973ff The *CM* poet translates the next 1000 odd lines from the cross story in *Trad. anon.* Cf. above, n. to 1.6301ff. The first 56 lines, corresponding to *CM* 7973-8033, are reproduced by NAPIER, *Rood Tree*, pp. 64-5.

7974 The Old French says ten years (1.128).

- 8007 Once again, MSS CFG agree with the *Trad. anon.* 1.159, in having the rods of cedar, pine and cypress. Once again, the southern translator has consistently altered the pine to palm. Cf. above, note to 1.1377.
- 8009 The *Trad. anon.* does not here name the place where Moses found the rods: "Dun leu lai ou il les troua" (1.161). However, "Elyn" has already been named in 1.34.
- 8053-8193 NAPIER, *Rood Tree*, pp. 65-7 prints 11.202-332 of the cross story section of *Trad. anon.*, which correspond to these lines.
- 8058 MSS CFG correctly preserve "hope" for "esperance" (1.207).
- 8066 The sweet smell is not mentioned in *Trad. anon.*, but came to the *CM* from the Latin *Legende*. Instead of the light which shines from the rods when David finds them, as above 11.8047-50, the *Legende*, 49/74, speaks of a beautiful odour.
- 8078 *Trad. anon.* 1.225 has "Au pis lour tient li manton".
- 8080, 8106 The Old French lines corresponding to these are missing from the MS. See NAPIER, *Rood Tree*, p. 66, n. to 11.226, 250.
- 8081-2 These lines were accidentally omitted from the southern translation. They correspond to *Trad. anon.* 1.227.
- 8119 According to 1.8091, the Saracens are already kneeling. There had been no mention of kneeling in the Old French poem, 11.235-7, and there the poet says merely that they kissed the wands "deuotement" (1.263).
- 8121 The *CM* poet translates the French "de gentil sanc" (1.265) by "of þe fre blood".
- 8125-6 Once again the Saracens kneel. Here, at least, the Old French says "et se mettent a orison" (1.270).
- 8127-8 These lines are reversed in the southern translation. However, the subject is still the onlookers, not the Saracens.
- 8132 The Old French says simply that they returned "ou desert" (1.275). However, the Old French poet had already established that they came from Ethiopia (1.220).
- 8134 See NAPIER, *Rood Tree*, p. xxvi n. 2. The Old French MS has "Tant quil uint a une fontaine" (1.277). This is a scribal error for "montaine", the original reading, which the *CM* poet has translated "felle" and, at 1.8136, "mounteyne".
- 8138 *Trad. anon.* says forty years, 1.279.
- 8150 The idiom of MSS CF, "þat he was hale sune ani trote", does not appear here in *Trad. anon.* Cf. below 1.8175. The southern translation is closer to the French: "Et apres se trouoit tout sain" (1.291).
- 8152-3 MS C has the original reading. Cf. *Trad. anon.* 11.294-5. The scribe of G seemingly misunderstood "barun" as "branchis", and the southern translator rewrote the couplet accordingly.
- 8164 MSS F and the southern translation preserve the original reading here, translating Old French "Molt lont doucement salue" (1.306).
- 8165-6 These lines are omitted from the southern translation. They correspond to 1.307 of the Old French poem.
- 8169 MSS CFT preserve the correct reading "Thoru þe" or "Bi þe", translating the Old French "Par uos ert gariz li lieprous" (1.310). HLB, however, alter the pronoun, probably on purpose, to refer to the rods rather than to the king.

- 8175 This translates the Old French idiom "sainz comme .i. poissons" (1.319). Cf. above, 1.8150 CF.
- 8206-33 As NAPIER, *Rood Tree*, p. xxvii pointed out, the *CM* poet has here combined details from the Latin *Legende* with the *Trad. anon.*
- 8206 The *Legende* says "Posuit ergo illas in cisterna" (49/79). The *Trad. anon.* has them planted "a terre dure" (fol. 269r col. 2).
- 8207-8 *Legende* 49/80: "Apposuit quidem lumina et custodes."
- 8210-7 *Legende*, 49/81.
- 8218-24 *Trad. anon.* fol. 269r col. 2.
- 8224 For the sake of the rhyme, the English poet has exaggerated David's state of mind. The Old French has simply "Porpensa soi quil feroit" (fol. 269r col. 2).
- 8225-33 *Legende*, 49/83-4.
- 8234-8460 *Trad. anon.* fol. 269r col. 2-270v col. 2.
- 8235 The southern translator has changed the original pine to a palm even in this line, where the woods in question are not those of the three branches which became the cross.
- 8240 MS C's "schirting" does not mean comfort, as Kaluza's glossary states, but amusement, from OE (*ge*)*scyrtan*. See *OED* "shurt" v. The *Trad. anon.* says "ce ert ses depors. ce ert ses desouiz", fol. 269r col. 2.
- 8271 *CM*'s "relike" translates Old French "vertuz", fol. 269v col. 1.
- 8274 *Trad. anon.* has "sacrement", fol. 269v col. 1. Perhaps the *CM* poet is consciously avoiding the anachronism.
- 8288 For "stapul", *Trad. anon.* has "perron".
- 8420-6 The French original lays more stress on the knightly virtues than the clerical English translator allows:
- Or gardez quil soit bien noriz
 Apres de proescs et dars
 Quil ne soit vilains ne couars
 Et saiche les pars de clergie
 Prouesce de cheualerie
 Li aufes est de bons mors
 Gardez quil ait molt bons doctours (fol. 270v col. 1).
- 8449-62 The connection of these lines with the following passage describing the writing of Solomon's books is tenuous. L. 8452 is promising: "þe kynde of þingis lerned he", or in Old French "Veoit des choses la nature" (fol. 270v col. 1). Insights into the "nature of things" might well result in books such as *Ecclesiasticus*, *Proverbs* and the *Canticum Canticorum*. However, when he comes to describe Solomon's new knowledge, the Old French poet produces only some allusions to folk wisdom about the medicinal properties of plants.
- 8463-82 The *CM* poet does not accept the Old French descriptions of the three books, nor even their order of composition. Rather, he composes these lines according to what he knows of the meaning of each of Solomon's books.
- 8482 After his résumé of the three books, the Old French poet recapitulates the kind of knowledge that Solomon obtained:
- Toutes les herbes cognoiscoit
 Et quel uertuz chascunne auoit (fol. 270v col. 2).
- The ME poet omits the lines. Cf. n. to 11.8449-62.

- 8483-8508 *Trad. anon.* fol. 270v col. 2.
- 8488 MS G alone preserves the correct reading "stremis", translating the Old French "Des aigues qui ont lou droit cors". MSS CHT have "sternes", an easy scribal error to make, and one rendered more likely by the common occurrence of phrases such as "the stars in their courses". However, MS L also has "stremys", which suggests that the southern translation may also have preserved the original reading.
- 8497 The awkward word order is dictated by the need to use "marie" as a rhyme word. The inflected ending of the pronoun "whom" makes the meaning unmistakable, however. The Old French simply has "li filz marie".
 "Bytwene þat" is a very awkward translation of the original "Bitwix and" (CFG).
- 8509-12 The *CM* poet inserts these lines as he leaves the *Trad. anon.* and reverts to Herman as a source.
- 8513-7 HERMAN, 11.2425-7.
- 8514 Herman says only that David reigned "longuement" (1.2425). The forty years comes from *DIM, PL CLXXII* 172.
- 8521-6 HERMAN, 11.2429-31.
- 8531-4 *DIM, PL CLXXII* 172.
- 8536-8 Cf. III *Reg.* 2: 10.
- 8539-71 FROM HERMAN, 11.2432, 2435, 2438-57.
- 8575-81 HERMAN, 2460-3.
- 8583-8614 HERMAN, 11.2474-87. Borland pointed out these parallels in *CM*, pp. 52ff.
- 8583 MS C's "fourte" is an error for "forme" GH TL, Herman "primes".
- 8589-90 The *Trad. anon.* agrees with the Vulgate in calling the women "putains", fol. 271v col. 1; cf. III *Reg.* 3: 16 "mulieres meretrices". Herman has softened this to "femes...menestrés", which the *CM* poet translates "Mister wymmen". However, his next line shows that the poet still thinks of them as sinful.
- 8603-4 The *CM* poet adds this generalization and warning, which is not in his sources.
- 8609-12 These lines, appearing only in MS F, have no counterpart in Herman.
- 8615-52 FROM HERMAN, 11.2490-2508.
- 8641-2 These lines, appearing only in MS F, are not found in Herman.
- 8653-6 The *CM* poet got this idea from *Trad. anon.* fol. 271v col. 1. Herman does not deal with the cross story at all.
- 8657-73 HERMAN, 2509-19.
- 8658 Herman, 1.2510, says the woman who carried the dead child spoke first. The *CM* poet means the same woman, but describes her as the mother of the living child.
- 8679-92 FROM HERMAN, 2520-27.
- 8695 The *Trad. anon.* here raises a point of mediaeval law: the problem cannot be settled either by "sairemens", that is by swearing, nor by combat. None of the barons is sufficiently convinced of the rights and wrongs of the case to take up the defence of either woman. See fol. 271v col. 2.

- 8699-8716 This recapitulation of the case does not appear either in Herman or in the Old French cross story. Cf. however III *Reg.* 3:23-4.
- 8717-20 HERMAN, 2533-5.
- 8721-2 Cf. III *Reg.* 3:26.
- 8723 *Trad. anon.* fol. 271v col. 2. The Old French poem uses legal terms here: "Je li clain quite ma partie". Cf. *CM* 1.8723.
- 8729-31 From HERMAN, 2537. The remainder of the mother's speech in Herman is very moving, but it has been omitted by the *CM* poet.
- 8732-44 HERMAN, 2541-6.
- 8747 Herman has the barons say merely "Sire, jugié l'avés" (1.2547). The *Trad. anon.* has:
Certainnement sceuent li baron
Quil a iugie droit et raison (fol. 272r col. 1).
- 8748-56 HERMAN, 2550-6.
- 8757-8842 The *CM* poet returns to the *Trad. anon.* as a source. See fol. 272r col. 1-272v col. 1.
- 8768 MSS CF preserve the correct reading "dei", for Old French "moroit".
- 8775-8808 The technical building terms are not found in the Old French poem. Cf. above, 11.1669-74, 2231 and notes.
- 8843-4 The *CM* poet is already aware of the sources he will use for the passion section of his poem, and knows that this story of Judas getting the silver from the temple is found only in *Trad. anon.* which he does not plan to follow.
- 8845-8 *Trad. anon.* fol. 272v col. 1.
- 8849-66 The description of the temple does not appear either in the *Trad. anon.* or in the Latin *Legende* or in Herman. The description is based on III *Reg.* 6-7. Several of the Old French paraphrases have quite elaborate descriptions of the Temple, however.
- 8854 Cf. III *Reg.* 6:7, 9.
- 8861-3 Cf. III *Reg.* 6:2. As he did in the description of Noah's ark, the English poet has here changed the unit of measurement from the biblical cubits to ells. Cf. n. to 11.1675-6.
- 8867-80 *Trad. anon.* fol. 272v col. 1, 11.916-31. L1.918-31 are printed by NAPIER, *Rood Tree*, p. 67.
- 8873 *Trad. anon.* 1.924 says 700 men.
- 8880 The extant Old French MS names the priest Arillus, not Cirillus, in 1.930.
- 8883-9 These lines are not in the *Trad. anon.* Cf. III *Reg.* 11:3.
- 8894-8921 *Trad. anon.* fol. 272v col. 1-2, 11.934-56. L1.932-53 are printed in BONNARD, pp. 88-9.
- 8902 *Trad. anon.* 933 calls the lady "Sebile". She is also called "sibilla" in the earliest form of the cross-wood story in MS Bodl. 343. See QUINN, *Quest of Seth*, pp. 59 *et passim*.
- The name Maximilla is used only in the *Legende* version of the story. See *Legende* 51/106 and Quinn's discussion, *Quest of Seth*, pp. 128-9. The *CM* poet must call this woman Maximilla, however, because he plans to use the *Legende's* story of another Sebilla. See below 11.8953-76.
- 8922 This line summarizes several lines in the French which elaborate the significance of the name for Christians and the Jews' abhorrence of it. See fol. 272v col. 2, 11.957-63.

- 8923-4 Napier, p. xxviii pointed out that these lines come from the *Legende* 51/109.
- 8925-42 After the story of "Sebile", the *CM*'s Maximilla, the *Trad. anon.* goes on to tell how the wood stayed in the Temple and was honoured there until Christ's time.
- However, the episode, told in *CM*, of the wood's being thrown into the "piscina probatica" is found in the earliest Latin cross story known to Meyer, the *Historia*. It recurs in many versions including the Latin *Legende* 51/110-3, which the *CM* poet translated here.
- The healing pool stirred by an angel is obviously based on *Ioan.* 5:2-4. See QUINN, *Quest of Seth*, pp. 65-6.
- 8927 MSS CF's "stank" (OF *estanc*) is a better translation of "piscina" than GHTLB's "pitt". Cf. 1.8936.
- 8943-76 The story of the wood's being used as a bridge is also found in the *Legende* 51/114-20. The ME version is considerably expanded from the Latin here, and may in fact have been translated from another source.
- 8947 The name comes from II *Esdr.* 3:15 and *Ioan.* 9:7, 11, where it is a pool rather than a stream. Cf. QUINN, *Quest of Seth*, pp. 107, 129.
- 8977-8 Again the *CM* poet uses this formula when he changes from one source to another.
- 8979-9000 This is probably an expansion of HERMAN, 2564-7. Cf. especially *CM* 8997-8 and HERMAN, 2567: "Dix, que devint ses sens".
- 9001-10 The diatribe against women is not found in any of the sources the poet has just been using. The conjunction of Adam, Sampson, David and Solomon as men deceived by women is common in mediaeval proverbs. See H. WALTHER, *Proverbia, Sententiaeque* I, 519ff, 5026a. The four appear in this context in a *Planctus* of Peter Abelard. For a discussion of the *topos* see Dronke, *Poetic Individuality*, 124-5. For other parallels in mediaeval literature cf. FRIEND, "Sampson, David and Salomon" and R. W. KING, "A Note on *GGK* 2414ff".
- 9014 MS C alone has the word "crachon" (OF *cracheron*) a worthless person. GHTLB prefer Chauntecleer's remark: "Mulier est hominis confusio". Cf. Carleton BROWN, "Mulier...".
- 9041-85 From HERMAN, 2573-94.
- 9060 Solomon does not go quite this far in his repentance in Herman.
- 9086-90 The *CM* poet omits Herman's further discussion between Solomon and his advisors, 11.2595-2601. He resumes with HERMAN, 2602.
- 9091-9104 HERMAN, 2603-16.
- 9097-8 Herman does not mention the crown here.
- 9099-9100 Herman has "Li rois oste ses dras et sa char a livree/A .IIII. de ses hommes toute l'ont desciree;" 11.2609-10. Thus MS C's 1.9099 is corrupt and that of GHTLB is to be preferred, while C's unique reading in 1.9100 is correct.
- 9105-14 The *CM* poet elaborates more than Herman on the sin and penitance.
- 9115-20 HERMAN, 2618, 2621.
- 9121-32 The *CM* poet returns to his genealogical theme.
- 9133-9203 These lines are taken from *DIM*, *PL* CLXXII 172-3 unless otherwise stated. Kaluza first pointed this out in "Zu den Quellen", p. 451.

- 9133-9 *DIM*, *PL* CLXXII 172 says simply that Solomon reigned for forty years. Cf. *III Reg.* 11:42-3.
- 9150-2 *DIM* gives the length of time simply as three years and does not give God's motive for the drought.
- 9162 *DIM* does not mention how Elijah was translated. Cf. *IV Reg.* 2:11.
- 9163 The *CM* poet here omits several reigns, and skips to Ozias.
- 9164 *DIM*, *PL* CLXXII 172 gives Ozias' reign as 52 years. Cf. *IV Reg.* 14:21, 15:1-2. Ozias is really the son of Amaziah, whom the *CM* poet does not mention, rather than of Joram.
- 9169 MSS CF correctly refer to the sixth sibyl. Cf. *DIM*, *PL* CLXXII 172.
- 9173-6 These lines have been transposed in all the MSS. Ahaz is the son of Jotham, and 11.9175-6 obviously must follow 1.9172. The couplet about Romulus and Rome, 11.9173-4, follows 1.9176.
- This order is confirmed by *DIM*, *PL* CLXXII 173, which mentions Romulus and the founding of Rome in the reigns of Ahaz and Ezechias.
- 9179 Ezechias reigns 28 years in *DIM*, 29 in *IV Reg.* 18:2. MSS CFG share the erroneous reading 39, which the southern translator has apparently corrected from the Vulgate.
- 9180 Not in *DIM*. Cf. *IV Reg.* 18:3.
- 9183-4 These lines do not appear here in *DIM*, but come from *Hist. Schol.* *IV Reg.* xxxiii, *PL* CXC VIII 1415, as Haensch pointed out, *CM*, p. 9*. *DIM*, *PL* CLXXII 173 mentions this Sibyl along with the prophet Jeremiah under the reign of Josias. The *CM* poet has consciously chosen Petrus Comestor's version.
- 9186-8 There is nothing about this idol-worship in *DIM*. Cf. however *IV Reg.* 21:2-9; *Hist. Schol.* *IV Reg.* xxxiii, *PL* CXC VIII 1415.
- 9194 MS C alone preserves the correct numbers. *DIM*, *PL* CLXXII 173 says that Ninevah had stood 1470 years.
- 9197 HAENSCH, *CM*, p. 9*, points to *Hist. Schol.* *IV Reg.* xxxviii, *PL* CXC VIII 1418 as the source for the name Ieconias, but this name is found here in *DIM* also.
- 9200-18 Cf. *IV Reg.* 25:1-10.
- 9204-20 Not in *DIM*.
- 9221-2 *DIM*, *PL* CLXXII 173 says Jerusalem had stood for 549 years before the transmigration.
- 9223-8 *DIM*, *PL* CLXXII 173 says the fourth age of the world occupied 475 years and the total age of the world at that time was 4610 years.

APPENDIX A

Errors in Morris' Texts

- 7 baron]T barouu
23 sa[nge]s]F sa(nge)s. Similarly 25 <re>de, 29 lath(e), 34 <ver>tue,
41 b(e)takenes, 46 h(im).
33 the]C þe.
39 þat]C þat.
58 smert]G snert.
67 witouten]C witoten.
70 [nede me dos socure] G <nede me dos socure>.
84 þat]C þat.
85 [mater] C <mater>.
91 þat]C þat.
93 delete ? C.
101 Lady]G *does not have a decorated capital here.*
110 him]G him.
120 Bre[fl]i]C Bre <fl> i.
134 siþen]C sithen.
139-40 [ʒo]u, Es[au]e]T *the letters are somewhat rubbed, but legible.*
178 bigonne]T bigonne.
185 womman]C womrhaM. þat]G þat.
186 þat]C þat.
187 How]G Hou.
188 þat]C þat. aht]C aght.
192 the]C þe.
219 last]C laste. alle]C all.
222 þat]C þat.
225 think]G thinc.
227 worlde]T world.
230 world]C werld.
232 is]C it.
236 understand]C vnderstand.
241 the]C þe.
252 þat]C þat.
257 to]G so.
270a souneday]C sonunday.
275 þat]T þat.
313 his]F h (is).
364 þins]F þing.
372 þat]C þat.
378 þ[e]se]C yse. sou[n]did]C sondid.

- 384 *grifyns*]T *grisyng*.
 386 h[am]]F h ⟨am⟩.
 387 iij]]F iiii (*twice*).
 409 *ensaumple*]T *ensauple*.
 428 with]C wit.
 454 *anttour*]G *auctour*
 518 *element[e]s*]C *elementes*
 519 *water*]G *watir*
 520 and]om C.
 549 *things*]C *thinges*
 570 *Wouen*]T *Wonen*
 587 he]T lieþ
 604 *lussum*]T *lufsum*
 611 *vnbroken*]T *vnbrokon*
 635 *tway*]G *tuay*
 654 *tre*]F *tree*
 712 þat]C þat
 734 *has*]F *had*
 740 þat]C þat
 746 *Wonþer*]G *Wonþer*
 766 /ho]F *originally sho, with s erased. So also 772.*
 770 *othere*]C *oth-r*
 844 *ransumed*]G *ransuned*
 888 þat]C þat
 897 *wommones*]T *wommonnes*
 920 *werld*]G *world*
 921 and]C an
 1001 þareof]G þarof
 1012 is]G es
 1022 *werines is the reading in F, not wermes, as Morris' note states.*
 1031 *soutes*]C *santes*
 1093 *Sun*]C *Sun*
 1136 hi[t]]T hi ⟨t⟩
 1182 *Ye*]G þe
 1185 *birijng*]G *birijng*
 1253 *yu*]G þu
 1255 *greene*]G *grene*
 1287 [he]]C *he written in margin*
 1291 *seuid*]C *senid*
 1305 *ze*]G þe
 1312 *frott*]G *frott*
 1335 *eet*]T *eer*
 1352 þat]G þat
 1359 *Quen*]G *Quen*
 1401 *namare*]C *namar*
 1417 *pepinis*]G *pepins*
 1434 þritte]C *thritte*
 1435 *When*]T *Whenn*
 1440 at]G þat
 1446 *harwede*]T *harwide*
 1462 *yer*]C þer

- 1486 seuenti]G seuinti
 1495 a[r þe t] oþer]C a ⟨r þe t⟩ oþer
 1516 son]G sun
 1520 soñ]F soun. sonne]G soune. soñ]T soun
 1553 Whēn]T Whēn
 1554 hūdid]G hundrid
 1559 amang]G emang
Genealogical table following 1.1626: Mattussael] C Matussael
 1628 geten]G getin
 1656 graunted]C grauntid
 1661 vengeance]G vengance
 1770 dīnred]G dimmed
 1785 swan]T swam
 1806 miste]T nuste
 1834 nohut]G noht
 1859 þer]T þus
 1878 þe]om F
 1908 damnyng]T dammyng
 1917 with]C wit
 1919 rode]T zode
 1929 Ti]C Til
 1943 þouȝ]T þouȝt
 1946 sul]G sal
 2019 he]G lx
 2039 broiþer]C broiþer
 2126 one]T owe
 2129 speede]T sprede
 2141 seder]T sedec
 2165 witterli]G witterli
 2169 hundrid]G hundred
 2176 lete]G lele. good]T goood
 2193 and]G and
 2194 regma]G regina
 2199 [þ] is F þis
 2210 þat]C þat
 2218 and]G an
 2223 syn]F kyn
 2265 þ[at]]C þ ⟨at⟩
 2268 diueris]G diuers
Genealogy after 1.2314: The blank space on the right has omer in a later hand.
 2317 is]G es
 2324 maydene]G maydere
 2330 of]C o
 2348 be]C bee
 2359 su[ilka]] C su ⟨ilka⟩
 2360 l[oke]]C l ⟨oke⟩. þ[e b]une]C þ ⟨e b⟩une
 2414 þat]G þat
 2420 her]G hir
 2421 þat]G þat
 2426 wij]C wijf

- 2483 heʒt]F het
 2491 ɸat]G ɸat
 2499 bat]T bac
 2500 to]C til. pit]T putt
 2506 graunted]G granted
 2508 getun]G getim
 2520 ɸat]G ɸat
 2522 he]T ɸe
 2530 miht]G mitht
 2578 on on]C on
 2580 uoice]G voice
 2602 mɪne] mɪne
 2631 cruell]C cruel
 2636 her]T hir
 2657 sal]C sol
 2691 [ɸis]]F ⟨ɸis⟩
 2692 bl[is]]F bl⟨is⟩
 2695 scare]C sitre
 2709 onered]G onerd
 2729 chide]T childe
 2739 [ɸou]]F ⟨ɸou⟩
 2772 wald]C watd
 2779 and]G an
 2796 pressed]T preesed
 2847 vn-suukyn]F vnsunkyn
 2903 ɸat]G ɸat
 2915 did]C hid
 2970 ʒorne]F ʒerne
 3008 langer]G langer
 3009 ɸat]G ɸat
 3016 make]F mak
 3051 ɸat]G ɸat
 3118 lete]G lele
 3135 *Morris' note* l: schild]C child
 3166 immolatur]C immolatur
 3171 [ɸat]]F ⟨ɸat⟩
 3172 [or]]F ⟨or⟩
 3198 out]G vut
 3219 her]C hir
 3220 were]C ware
 3268 ɸat]C ɸat
 3318 toune]G toune
 3386 multeplyed]G multiplied
 3414 bidinge]F bidding
 3439 godde]G godd
 3474 uye]T nye
 3514 ɸose]T ɸese
 3593 ɸie]T ɸei
 3638 ze]T zele
 3653 For]T Fro
 3693 leue] *crossed out in G.*

- 3747 [mali]soun]F <mali>soun
 3764 sa]F so
 3781 be]T he
 3896 simeon]F symeon
 3935 lete]C lett
 3941 s[ine]]F s<(ine)>
 3965 messag[er]s]C messagers
 3981 him]T hem
 3993 [now bi rede]]F <now bi rede>
 4003 cumis]G cumis
 4024 his moder]copied twice in C.
 4027 liue]C luue
 4055 auyzt]T anyzt
 4086 felles]F folles
 4127 saide]G [saide]
 4218 þat]G þat
 4248 in]G iu
 4254 pantifar]F pautifar
 4297 [of]]F <of>
 4298 samp[son was]]F samp<(son was)>. Similarly, all the [] in F, 11.4299,
 4329-31 should be < >.
 4348 priuete]G priuete
 4355 lauerd]G lauerd
 4365 lente]T leute
 4424 ye]G þe
 4434 maister]T maistir
 4464 dreme]G drem
 4466 bouze]T bowze
 4482 l[i]uerid]G liuerd
 4484 prisoun]T prisound
 4493 me]T ine
 4494 raumson]T raunson
 4505 þat]G þat
 4506 is]G es
 4508 hert]G herte. þat]G þat
 4510 nouer]T neuer
 4513 saghe]F sagh
 4568 þaim]G þam
 4569 ban]F bane
 4585 pla]T plas
 4596 fat]G fac
 4627 Qu[e]n]C Quen
 4629 þat]G þat
 4668 asseuer]T assener
 4729 Lauerdinges]C Lauerdinges
 4731 Forder worpely]T For derworpely
 4751 he]G be
 4752 hait]C hatt
 4785 Wheþon]T Whepen
 4821 hait]C hatt
 4829 kingriche]T kyngriche

- 4843 hit]T but
 4861 Qu[e]n]C *Quen*
 4990 cuunand]C *cunnand*
 4991 " " "
 5000 þar]C þair
 5022 elles]G *ellis*
 5024 *grauntt]*G *grauitt*
 5058 sitt]C *sett*
 5067 slayn]G *slayn*
 5095 wiif]G *wijf*
 5114 his]G *sal his*
 5118 beniamin]G *beniamyn*
 5220 þat]G þat
 5225 yare]F *pare*
 5280 sold]G *sald*
 5287 is]C *es*
 5305 [his aghen in]]C (*his aghen in*)
 5342 bigann]G *bigam*
 5370 to zepe]F *so zepe*
 5382 þat]G þat
 5420 þaire]C *pare*
 5529 Fitou]G *Fiton*
 5547 godd]G *god*
 5553 *wimmen]*G *wimen*
 5557, 5558 *wimmen]*G *winnen*
 5623 kingis]T *kyngis*
 5633 fetche]T *fecche*
 5638 se[r]uis]C *seruis*
 5657 branch]G *braunch*
 5662 þat]G þat
 5756 lauerd]G *lauerd*
 5765 Lauerd]G *Lauerd*
 5770 takins]G *taknis*
 5781 Of]T *Os*
 5821 mightin]G *mihtin*
 5851 hand]G *hand*
 5874 his]F *þis*
 5889 neddir]G *neddir*
 5957 al]G *all*
 6018 suel]F *snel*
 6042 non]G *nan*
 6098 now]G *nou*
 6101 MS C *does not repeat had, as Morris' note states, but MS G does,*
 hadd]G *hadd had.*
 6154 number]G *number*
 6156 or [ox]]G *ox*
 6167 with me]T *withine*
 6173 he]T *be*
 6235 vs]G *us*
 6251 *The first shal is cancelled in T.*
 6287 quite]C *quite*

- 6303 aron]G aran
 6332 water]G water
 6352 water]G water
 6397 þat]G þat
 6400 were]F ware
 6491 oþer]C eþer
 6530 3e]G þe
 6610 3e]G þe
 6611 putis]G pittis
 6646 it]om. G.
 6685 lechyng]C leching
 6696 þen]T þenn
 6697 Nedis]G Medis
 6734 mightin]G mihtin
 6744 oþer]G oþer
 6747 grubband *correct in G. Not grulband as in Morris' note.*
 6758 dubbil *correct in G. Not dulbil as Morris' note states.*
 6783 þat]G þat
 6796 leue]T lene
 6813 forbirths]G forbirthis
 6814 dwel[le]]F dwel(le)
 6819 3ou]F þou
 6864 prophesi]G prophesi
 6866 cristes]T cristis
 6896 aaron]C aaron
 6913 Quen]C Quen
 6916 wes *does not appear in C, as Morris states. The scribe first wrote*
 be es, altered this to he es, then crossed it out and re-wrote he es.
 6955 still]T stille
 6965 þat]G þaii
 6996 ay]F ar
 6997 Saturnens]T Saturneus
 7094 wal[d] ha]C *originally had wal ha, altered by a later hand to wald haf.*
 7157 late]C lete
 7162 soghte]G soght
 7219-22 *The alterations in a later hand are as follows:*
 7219 þi]C erased. þe]C him
 7220 þou]C he
 7221 þou]C he
 7222 þou]C hoo
 7228 priuetes]C priuetes
 7251 fle3e]T sle3e
 7269 left]C lelf
 7278 wengauunce]G wengance
 7281 oft]G ofte
 7312 no]C na
 7316 3e]G þe
 7339 þat]G þat
 7342 godd]G god
 7363 3e]F þe
 7377 king]T kyng

- 7399 [Enoynted]]C *written in a later hand.*
 7401 poure]T pouze
 7443 þat]C þat
 7462 þat]G þat
 7463 queþer]G queþer
 7488 grace]G grace
 7495 is]G es
 7507 ren[d]]C *originally rent, changed in a later hand to rend.*
 7519 fotte]F fottes
 7535 mi]G my
 7546 men]G man
 7614 at]C þat
 7625 hody]F body
 7649 [wha]]C *who is inserted in a later hand.*
 7659 [þi]s]C <þi>s. So also 1.7660 <And>, 7661 <þer>.
 7731 him]C him
 7745 gleyne]T gleyue
 7746 resceyne]T resceyue
 7755 sle]G fle
 7778 þei]C þai
 7785 priuelie]C priuelic
 7792 gunen]G guen
 7826 þat]C þat
 7833 waites]C wattes
 7840 nam]C name
 7843 [and]]F &
 7851 Efrom]T Esrom
 7857 boȝ]T boz
 7858 is]C es.
 7859 cast]T tast
 7883 du[ȝti]]F du(ȝti)
 7900 letter]F letter
 7902 hem]F him
 7908 þar]G þai
 7926 t wert]F thwert
 7932 what]G quat
 7946 cum]G cum
 7989 lonesomly]T louesomly
 7997 þat]G þat
 8031 ware]F were. a]T o.
 8032 thousande]F thonsande
 8034 greue]T grene
 8075 þat]C þat
 8087 Crumpled]C Crumpeld
 8110 All]C Al
 8131 þe]T þei
 8150 þat]C þat
 8174 And]G All
 8175 þal]F þat
 8195 pauylion]F pauyloun
 8202 processioune]G proscессиoune

- 8203 þe]T þei
 8214 ls]T is
 8221 // *in left margin of T.*
 8255 þat]G þat
 8275 þe]G þa
 8283 alle]F atte. pat]G pat
 8297 kyng]F king.
 8323 sa]F sal
 8335 womman]G womman. 3onge]G 3ong.
 8363 þat]G þat
 8365 sipen]G sipen
 8407 þen]F þen
 8438 clilde]F childe
 8457 medicine]C medecine. queþer]G queþer.
 8459 þat]G þat
 8465 þat]C þat. maist]F mast
 8485 þat]G þat
 8506 in]G in
 8542 werld]G world
 8559 þat]C þat
 8577 þat]G þat
 8597 þa]G þai. na]G ne.
 8613 stiffe]T stille
 8638 þede]T dede
 8733 queþer]F queþer
 8777 puruaid]G puruaid
 8804 mengid]G menged
 8816 quantite]G quantite
 8831 þat]G þat
 8848 þat]G þat
 8872 þat]G þat
 8883 *There is a paragraph mark before this line in C.*
 8895 chance]C chaunce
 8950 olyne]T olyue
 9024 womman]G womman
 9040 and]G and
 9163 orias]F ozias
 9204 [þan]]F ⟨þan⟩
 9228 tell]G telle

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