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Meditations
on the Supper of our Lord, and the
Hours of the Passion,
by
Cardinal John Bonaventura
the Seraphic Doctor.
Drawn into English Verse by Robert Manning of Brunne.
(About 1315-1330.)

EDITED FROM THE MSS. IN THE BRITISH MUSEUM AND
THE BODLEIAN LIBRARY, OXFORD,
with Introduction and Glossary
by
J. MEADOWS COWPER, F.R.H.S.,
EDITOR OF 'THE TIMES' WHISTLE,' 'ENGLAND IN HENRY VIII'S TIME,' 'THE SELECT
WORKS OF ARCHDEACON CROWLEY,' ETC, ETC.

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MDCCCLXXV.
INTRODUCTION.

I. DESCRIPTION OF THE MS.

The MS. from which the poem here presented to the reader has been copied is known as Harl. MS. 1701, and marked Plut. LXXII. B. The volume, which is about 12 in. x 9 in., contains three poems:

a. Handlyng Synne,
b. The Medytacyuns,
c. Roberd of Cyssille.

The first two leaves are blank; a. occupies 83 leaves and part of the 84th, ending in the second column of the first side of leaf 84. It is immediately followed by our poem, which, it will be seen, commences in the second column of leaf 84. It closes on the second page of leaf 91 (fol. 91, back), of which it occupies somewhat more than half. On leaf 92 commences Kyng Roberd of Cyssille, which closes on the first side of leaf 95.

The headings of the divisions of the poem are all written in red ink; a few of the capitals are illuminated, and the lines are all bracketed in pairs with red ink. In "the fourpe poyn of pe soper" five ¶'s have been introduced, but whether by the original scribe or by a later one I am unable to say: they are done in blue. The handwriting is very regular and very clear; a few omissions occur, but nearly all have been supplied by the original scribe with the usual mark (\(\lambda\)) underneath. These are all noted, as well as a few which I have thought to be required: one whole line has been supplied from the Bodleian MS.
A few words have their meanings written over them, thus:

<table>
<thead>
<tr>
<th>Line</th>
<th>Word</th>
<th>Expansion</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 345</td>
<td>wra</td>
<td>brace</td>
</tr>
<tr>
<td>1. 440</td>
<td>place</td>
<td>ce to ce</td>
</tr>
<tr>
<td>1. 821</td>
<td>haste</td>
<td>take</td>
</tr>
</tbody>
</table>

The punctuation of the MS. is so very slight, that it has been disregarded altogether. I have expanded the contractions where I could see clearly what was intended, and have marked the expansions according to our custom. In a few cases the mark of contraction seemed doubtful, and these I have noted at the foot of the page where they occur. Frequently gh has a mark through it, thus, gh, and it will be found so printed in the text, even where it perhaps ought to be followed by a t; thus tagh in the MS. is not expanded into taght; and thogh is printed thogh without any expansion. In line 554 the words “crucyfye, crucyfye” have a slight curl, or it may be g, over the ye; a curl somewhat similar is found over such a word as “our,” which I have expanded intooure; but the word “crucyfye” I have left. MS. B. has “crucyfige.” The word is in the imperative mood, singular; and “crucyfye” or “crucyfyge” will correspond with the grammar of the poem, as will be seen further on.

The only other known copy of the poem is in the Bodl. MS. 415, which also contains the Handlyng Synne. Mr Geo. Parker of Oxford has kindly read my transcript with the Bodleian MS., and noted all the variations between the two. They are but slight, but the Bodl. MS. has supplied one whole line (248) as stated before, and correct readings in ll. 214, 216; while l. 1102 seems to be corrupt in both MSS.

II. GRAMMATICAL NOTES.

The few notes I have made upon the grammatical forms of this poem are such as presented themselves to my mind in reading the MS., aided by a hint from the Rev. W. W. Skeat, which is referred to below. The forms I have tabulated are intended for those readers who are interested in the grammar of our language, and they will, I trust, be of some use to those who are more competent than I am to
INTRODUCTION. II. GRAMMATICAL NOTES.

draw correct conclusions as to the date of the poem and the locality in which it was written. My object has been simply to tabulate forms; and if at any time I have ventured to give utterance to an opinion of my own, or to deduce any principle from the facts before me, I have done so with the utmost deference to the opinions of others.

I. VERBS.

(i.) Verbs in the third person singular, indicative mood, present tense, end generally in *eth*, some few in *th*; as:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>wytnesep</td>
<td>51</td>
</tr>
<tr>
<td>puttep</td>
<td>71</td>
</tr>
<tr>
<td>bowepe</td>
<td>148</td>
</tr>
<tr>
<td>wassepe</td>
<td>151</td>
</tr>
<tr>
<td>cleppee</td>
<td>152</td>
</tr>
<tr>
<td>kysselpe</td>
<td>152</td>
</tr>
<tr>
<td>gouernepe</td>
<td>211</td>
</tr>
<tr>
<td>folwepe</td>
<td>295</td>
</tr>
<tr>
<td>preyepe</td>
<td>310</td>
</tr>
<tr>
<td>kepepe</td>
<td>404</td>
</tr>
<tr>
<td>seype</td>
<td>408</td>
</tr>
<tr>
<td>cump</td>
<td>418</td>
</tr>
<tr>
<td>chargepe</td>
<td>470</td>
</tr>
<tr>
<td>wapecpe</td>
<td>520</td>
</tr>
<tr>
<td>shewepe</td>
<td>524</td>
</tr>
</tbody>
</table>

wytnesep  | 51 | kallep  | 535 |
puttep    | 71 | gob     | 571 |
bowepe    | 148| berepe  | 572 |
wassepe   | 151| suffyepe| 693 |
cleppee   | 152| endype  | 775 |
kylissepe | 152| suffreye| 782 |
gouernepe | 211| wexype  | 825 |
folwepe   | 295| seep    | 848 |
preyepe   | 310| acceptepe| 913 |
kepepe    | 404| answerepe| 1004|
seype     | 408| shamepe | 1081|
cump      | 418| 3ype    | 1106|
chargepe  | 470| cryepe  | 1106|
wadep     | 520| gep     | 1122|
shewepe   | 524|         |      |

Once only have I noticed the verb in the *second* person singular, indicative, present tense, to end in *th*:

"Fy! þat goddes temple *distroyþ" (674).

(ii.) Verbs in the third person plural, present indicative, end in *eth* and in *en*. The following end in *eth*:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>bygynnepe</td>
<td>p. 1</td>
</tr>
<tr>
<td>blyndype</td>
<td>427</td>
</tr>
<tr>
<td>boffetepe</td>
<td>428</td>
</tr>
<tr>
<td>seype</td>
<td>428</td>
</tr>
</tbody>
</table>

The following end in *n*, *en*:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>ben</td>
<td>1. 122</td>
</tr>
<tr>
<td>sen</td>
<td>232</td>
</tr>
<tr>
<td>crepyn</td>
<td>286</td>
</tr>
<tr>
<td>callen</td>
<td>292</td>
</tr>
<tr>
<td>deluyn</td>
<td>347, 611</td>
</tr>
<tr>
<td>axen</td>
<td>430</td>
</tr>
<tr>
<td>leyn</td>
<td>521</td>
</tr>
<tr>
<td>dryuen</td>
<td>593</td>
</tr>
<tr>
<td>dyggen</td>
<td>611</td>
</tr>
</tbody>
</table>

1 In B. bygynnen
(iii.) Imperatives in the singular have two terminations -e (sometimes omitted), and th in the proportion of rather more than two of the former to one of the latter. Bearing in mind Mr Skeat's distinction between "thou and ye" in William of Palerne (Intro. xli), I have endeavoured to classify these imperatives to see whether the author followed any definite system in their use.\(^1\) At first all seems confusion—e and þ being apparently used indiscriminately.

Omitting the expletives "þenk"(e), "þeþenk"(e), and "þeholde," used only by the translator to his reader, which never end in þ, they may be divided thus:

(a) The translator addressing the reader, or equal addressing equal, uses the e termination generally, as:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>say</td>
<td>1. 8</td>
</tr>
<tr>
<td>opone</td>
<td>10</td>
</tr>
<tr>
<td>hyde</td>
<td>10</td>
</tr>
<tr>
<td>take</td>
<td>17, 43, 297, 371</td>
</tr>
<tr>
<td>loke</td>
<td>167</td>
</tr>
<tr>
<td>haue</td>
<td>179</td>
</tr>
</tbody>
</table>

Christ addressing His Father—Equals—also uses the e termination:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>kepe</td>
<td>1. 259, 354, 366, 368</td>
</tr>
<tr>
<td>bowe</td>
<td>312</td>
</tr>
<tr>
<td>lestene</td>
<td>312</td>
</tr>
<tr>
<td>here</td>
<td>313</td>
</tr>
<tr>
<td>dyspyse</td>
<td>313</td>
</tr>
<tr>
<td>see</td>
<td>316</td>
</tr>
</tbody>
</table>

The Father to the Son—Equals:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Com</td>
<td>1. 750</td>
</tr>
<tr>
<td>Come</td>
<td>754</td>
</tr>
</tbody>
</table>

The Virgin to death:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Come</td>
<td>1. 791</td>
</tr>
</tbody>
</table>

The Virgin to her Son:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>haue</td>
<td>reupe on me 1. 832</td>
</tr>
</tbody>
</table>

The mob to Christ:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>telle who þe smyt</td>
<td>1. 423</td>
</tr>
<tr>
<td>Come to þy dome</td>
<td>483</td>
</tr>
</tbody>
</table>

The Virgin to the disciples:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>dysmay</td>
<td>3ow nat 1. 1090</td>
</tr>
</tbody>
</table>

St Michael to Christ in His agony:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>cumforte þe weyl</td>
<td>1. 398</td>
</tr>
<tr>
<td>do manly</td>
<td>1. 398</td>
</tr>
</tbody>
</table>

\(^1\) I am reminded that ye for thou is regularly Northern; it is first found in the Tristrem, then in the Havelok.
The last two ought, perhaps, to be classed with the following three, as exceptions to the rule:

<table>
<thead>
<tr>
<th></th>
<th>Be</th>
<th>1. 2</th>
<th>graunte</th>
<th>1. 5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>saue</td>
<td>4</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These occur in the translator's invocation to the Deity. And lastly, *se*, 701, used by the Virgin to God. This may be an error of the scribe, as Mary, we shall see, in every other instance uses the termination *th*.

We may then, I think, conclude that equals address equals without the final *th*.

(b) I come now to examine the imperatives which end in *th*. Among these are no expletives to be struck out.

Christ addressing His disciples, Superior addressing inferiors, use *th*:

<table>
<thead>
<tr>
<th></th>
<th>make♭</th>
<th>1. 196</th>
<th>wete♭</th>
<th>1. 254</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kepe♭</td>
<td>247</td>
<td>arye♭</td>
<td>280</td>
</tr>
</tbody>
</table>

The Virgin, apparently assuming superiority, says to the women, *se♭* (809); to the disciples:

<table>
<thead>
<tr>
<th></th>
<th>take♭</th>
<th>1. 950</th>
<th>late♭</th>
<th>1. 994</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bery♭</td>
<td>951</td>
<td>doute♭</td>
<td>1105</td>
</tr>
<tr>
<td></td>
<td>abyde♭</td>
<td>991, 1047</td>
<td>be♭</td>
<td>1107</td>
</tr>
<tr>
<td></td>
<td>go♭</td>
<td>994</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The Virgin to the Jews who came to remove the bodies from the cross:

<table>
<thead>
<tr>
<th></th>
<th>pyne♭</th>
<th>1. 847</th>
<th>yue♭</th>
<th>1. 848</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>breke♭</td>
<td>847</td>
<td>haue♭</td>
<td>850</td>
</tr>
</tbody>
</table>

In these last instances, although the Virgin appears as a suppliant, yet we cannot doubt but that the poet intended to represent her as the superior of the "hounds" who came to break the legs of those hanging on the cross, and to cast their bodies into the ditch close by. Once, as we have seen (1090), Mary uses "dysmay" when addressing the disciples, and only once. John, too, uses the forms under notice twice; once, addressing these same Jews at the cross, he says, "*go♭* hens" (873), and again, in addressing the women, "*be♭* of gode cumforte" (895). A seeming inconsistency appears in this last, but it must be remembered that to him was given the care of the Virgin; and with this charge he seems to have had the care and command of all the women.
INTRODUCTION. II. GRAMMATICAL NOTES.

So far, then, we should be tolerably safe in saying equals addressed equals without the *th*, and superiors inferiors with it; but another class will compel us to modify what would have been a convenient division, and one which could have been accounted for by *number* (as the division, perhaps, will be after all), namely, that imperatives singular end in *e*, while in the plural they end in *th*. The class which remains for examination is that in which inferiors address superiors.

The Virgin in her prayer to God uses

<table>
<thead>
<tr>
<th>Verb</th>
<th>Stem</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>kepeb</td>
<td>1. 458</td>
<td>1. 468</td>
</tr>
<tr>
<td>bebe</td>
<td>459</td>
<td>471</td>
</tr>
<tr>
<td>dop</td>
<td>465</td>
<td>472</td>
</tr>
<tr>
<td>lateb</td>
<td>467</td>
<td></td>
</tr>
</tbody>
</table>

Broadly stated, then, we may say, equals address equals in *e*, and unequals address unequals in *th*.

We may also say that all imperatives in *e* (except dysmay followed by the pronoun) are in the singular number, and that all in *th*—nine exceptions—are in the plural number.¹

(iv.) A few verbs occur in the second person indicative, terminating in *est*, as: *jenkest* (21), *takest* (202), *seest* (205), *forsakest* (727), *betakest* (728), *suffrest* (868), and *sentest* (317). We have also *byt* for *bade* (305), and *byst* for *biddest* (1015); *fynst* for *findest* (557), *shust* for *shouldest* (714), and *bynte* for *bind* (427).

(v.) The present participle ends in *ing* (*yng*) throughout; to this I find no exceptions; unless memorand, ll. 32 and 195, are taken as participles.

II. NOUNS.

Of Nouns not much need be said. Generally the plural ends in *s*, *es*, or *ys*, as *opynyons*, *wurdes*, *hertys*; but a few end in *en*, as:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Stem</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>teren, tears</td>
<td>1. 634</td>
<td>1. 647</td>
</tr>
<tr>
<td>yen, eyes</td>
<td>357</td>
<td>672</td>
</tr>
<tr>
<td>brebren</td>
<td>647</td>
<td>912</td>
</tr>
</tbody>
</table>

The possessive (several exceptions) ends in *s*, *es*, *ys*, as:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Stem</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Martyals legende</td>
<td>1. 51</td>
<td>1. 9</td>
</tr>
<tr>
<td>Sones passyun</td>
<td>3</td>
<td>14</td>
</tr>
</tbody>
</table>

¹ See Morris’s Specimens of Early English, Introduction, xxxiii.
III. Pronouns.

The Personal Pronouns are, Singular—

1. 
y
my, myn
me

2. 
þou
þy, þyn
þe

3. 
he, she (also se), hyt
hys, here
hym, here, hyt

Plural—

1. 
we
oure
vs

2. 
þe
þoure
þow

3. 
þey
here
hem

The interrogatives who (106, 551) and ho (526, 790) occur; also the relatives whiche (812) and þat (215). He occurs once as a neuter unless we say 'world' is masculine:

And þif þe worlde þow hate now,
Wete þat he me hated ar þow (253-4).

Here I cannot do better than quote Mr Skeat's remarks on the use of Thou and Ye before referred to. He says, "Thou is the language of a lord to a servant, of an equal to an equal, and expresses also companionship, love, permission, defiance, scorn, threatening; whilst ye is the language of a servant to a lord, and of compliment, and further expresses honour, submission, entreaty."¹ A careful examination of the pronouns used in this poem gives the same results. Thus, Christ addresses His Father as Thou, Thee—using þow once in the accusative (314)—or in the language of an "equal to an equal." The author addresses his reader in the same terms—thou, thee.

The Jews, in "scorn," address Jesus as Thou (436-8). John, as the beloved companion of Christ, uses thee—"who shal þe betrey?" (106). St Michael, who was sent from heaven to comfort the Saviour, uses at first the language of a "servant"—"for þow we (the angels) preyd" (382); but afterwards he uses that of love—thee (383). He again uses thee, but he seems to be repeating the Father's words (403).

Mary, using "the language of a servant to a lord," and expressing at the same time "honour, submission, and entreaty," in her prayer to the Father in heaven, uses ye, you, youre, with the plural verbs (457—469).

¹ William of Palerne, Intro. xlili.
The translator twice uses you when addressing Christ (579-80), and John uses ye to Mary (853).

IV. ADJECTIVES.

The comparative in er occurs in logher (133), and the superlative in est in 3ungest (56).

V. ADVERBS.

In adverbs we have nygh (90) and ny (418, 566) with the comparative ner (584). Once the adverb terminates in lygh, gladlygh (89); in all other instances in ly, as shamely (172), manly (398).

To conclude. The results of this examination show that
1. Verbs in the third person singular, present, indicative mood, end in eth. This termination is Southern and East Midland.¹
2. Verbs in the third person plural, indicative mood, end in eth or in en; the number having the latter ending being eighteen, that of the former only eight; eth is the Southern ending; en is the Midland ending.²
3. Verbs in the second person singular, indicative mood, end in est. This termination is Southern and East Midland.³
4. Verbs imperative, singular, end in e, except some few particularly mentioned above; the imperative plural, second person, with one exception, in eth; (but note "fank we" and "gyn we" in ll. 1133, 1135, which are 1st pers. pl.)
5. The present participles end in ing, which is Southern,⁴ but had spread over the Midland by 1310, as we see in the rimes in the Handlyng Symne.
6. Nouns plural end in es, ys, some few in en.

From all which we conclude the language is Midland, with some Southern forms, due, most likely, to the transcriber.

III. AUTHORSHIP, ETC.

The numerous translations of S. Bonaventura's Vita Christi which exist show how popular the work has always been. The partial translation here for the first time printed is probably the earliest in existence. The next in order would seem to be one

¹ Specimens of E. E. Poetry, xii. ² Ibid. ³ Ibid. In the Havelok we find "Thou sittes." ⁴ Genesis and Exodus, xxviii.
mentioned in Lowndes' *Bib. Manual* under the title of *The Myrrour of the blessed Life of Ihesu Crist*, translated into English in the year 1410, and printed by Richard Pynson. In the British Museum are two copies, printed by Caxton in 1488, one on paper, the other on vellum. There is also in the Museum a copy printed by W. de Worde in 1525. The only copies of modern editions which I have seen are one published in London in 1739, translated and edited by "E. Y." and another published at Frome Selwood for the use of Members of the Church of England, so recently as 1868. This appears without translator's or editor's name. "E. Y." speaks of an "Obsolete Edition" which he intended to copy, merely altering the orthography; but finding the "Editor (of this Obsolete Edition) having often through the whole omitted many Passages of the Saint, and inserted others in their Room, such as were either agreeable with his own Thoughts, or collected from other Authors, who have wrote on the same Subject," he determined on a new translation. To what "obsolete edition" he refers I cannot say, nor can I ascertain who "E. Y." was.

Robert Mannyng of Bourne, in Lincolnshire, was probably the translator of the *Medytacyuns*. In 1303 he translated *Le Manuel des Pechiez* under the title of *Handlyng Synne*. In the Harl. MS. our poem immediately follows the *Handlyng Synne*, and in the Bodleian the two also appear together. Between 1327 and 1338 Mannyng translated Peter de Langtoft's French *Chronicle* into English, and possibly he may, about this time, have made a translation of a portion of Bonaventura's *Meditations Vitae Christi*.

As bearing upon the authorship, we may say it is well known that Mannyng used to take great liberties with his originals. A glance at Mr Furnivall's *Handlyng Synne* will show to how great an extent he introduced original stories to illustrate some point which he deemed of importance. The same thing will be found here. Among passages which do not appear in the Latin original may be noted the following:

1 Bohn's *Lowndes' Bib. Man.*, p. 234.
2 The Catalogue says it is by the Rev. F. Oakeley.
3 Mr T. L. Kington Oliphant thinks Manning wrote the *Handlyng Synne* from 1303—1310; and that he then began the present poem.
The opening part, consisting of 22 lines, is wholly the translator's own. Lines 130, 136, 138, and 170,

\[ \text{He pat he wax hote} \]

are also interpolations.

Lines 212, 215, 217, and 218 are new, and noteworthy, as showing the opinion of the translator upon an important doctrine:

\[ \text{He pat pou seest yn pou prestes fest.} \]
\[ \text{He pat pou seest yn forme of brede,} \]
\[ \text{Hyt ys goddys sone quyk nat ded.} \]
\[ \text{With clene herte pou hym receyue,} \]
\[ \text{For elles by soule pou wylt deceyue.} \]

The expression “tyl pat he wax hote” (369), and that Christ suffered in His agony only in His Manhood and not in His Godhead (411-12), are also new; as are lines 477-8,

\[ \text{Both bollers of wyne and eche a gadlyng} \]
\[ \text{Come oute for to se of Ihesus endyng;} \]

and the exclamation (529-30),

\[ \text{Almyghty god! where art pou now?} \]
\[ \text{Pese houndes seme myghter fan pou!} \]

In the “third hour” the expressive lines (567-8) are due to the translator:

\[ \text{Pey punged hym furpe pargh every slogh,} \]
\[ \text{As an hors ys prykked pat gop yn pe plogh.} \]

As he went on the translator took greater liberties, and introduced more of his own matter, and generally with advantage. Thus, after l. 768 had said the Saviour's dying cry was heard in hell, we have added:

\[ \text{Penk now, man, what ioye beere ys} \]
\[ \text{When soules ben brot from pyne to blys.} \]
\[ \text{A! how long beey haue beere lyne,} \]
\[ \text{To abyde here sauyour yn many a pyne;} \]
\[ \text{Pey cleped, and cryed, com goddes sone;} \]
\[ \text{How long shul we yn pys wo won?} \]

And further on, after l. 834, the following new matter is introduced:

\[ \text{To pe cros foote hastily she ran,} \]
\[ \text{And clypped pe cros faste yn here arme,} \]
\[ \text{And sayd, my sone here wyl y dey,} \]
\[ \text{Ar pou from me be bore aweye,} \]

After the Saviour's death and the appearance of the water and blood, the translator breaks out (861-8):—
INTRODUCTION. III. AUTHORSHIP.

AA, wrong! aa, wo! aa, wykkednes!
To martyre here for here mekenes.
Þe sone was dede, he felte no smerte,
But certes hyt perced þe modyrs hert.
Þey wounded here, and heped harm vp on harms;
She fyl, as for dede, yn maudeleys armys.
A! Ihesu, þys dede ys ful wundyr to me,
Þat þou suffrest þy modyr be martyred for þe.

The line commencing “She fyl” only being in the original. Omitting the inserted lines 879-882 and 923-4, we arrive at a longer passage, which also seems worthy of being introduced here:—

Feyn wulde she ha bore more of here dere sone,
But grete sorowe here strengþe had ouercome.
Þat arme wepyng ofte she kyste,
She kolled hyt, she cypped hyt vp on here brest.
But euer whan she behelde þat grysly wounde,
For sorowe & for feynynes she fyl to þe grounde.
Oftyn she seyd a, sone! a, sone!
Where ys now alle þat werk become,
Þat þou were wunt to werche with þys honde?
Feuers and syke men to brynge oute of bonde.
A, fleshe! a, fode! moste feyre and most fre,
Of þe holy goste conceyued yn me,
Why fadest þou? no fylþe yn þe ys founde,
For sywneles y bare þe yn to þys moude,
A! mannes sylne dere hast þou boþt,
With a gretter prys myȝt hyt neuer be boþt.—ll. 929-944.

The whole of the final Meditation, except the idea in ll. 1126-29, is due to the translator. Of other liberties, such as the expansion or condensation of the original, it would be too tedious to speak—the handling throughout has been free,—the translator following his own judgment wherever he deemed it best.¹

R. Mannyng’s desire to teach the lewed will be well remembered. He translated Langtoft’s Chronicle into “symple speche” “for the luf of symple men,” and in “light lange” he it “beganne, for luf of the lewed manne;” and here, in the Medytacyuns, we have

A feyre monaʃhyng hys sermoun shewed
Þat þe leved men shulde teche þe leved.²

One other parallel passage may be quoted. In Handlyng Synne we meet with this:—

When Iesu deyde thurghe passyyn
Hys dyscylys doutede echoun

¹ Miss L. Toulmin Smith read my proof with the Latin Original.
² ll. 169, 170.
Whether he shulde ryse or noun.
Alle that beleuede yn hym byfore,
Alle here beleue was nyghe forlore
Fro the fryday that he deyde
To tyme that he ros, as he seyde.
But hys modyr vyrgyne Marie,
She bare the beleue vp stedfastly
Fro the fryday at the noun
Tyl alle the satyrday was doun,
And alle the nyght tyle that he ros.

With this compare ll. 1107, 1110 of the Medytacyuns. Addressing the weeping disciples, Mary says:—

Beep of gode cumfort, for trustly y say,
We shullen hym se on pe prydde day;
Seffe he hab boght vs at so grete prys
Nedes from pe dephp he mote aryse.

Against these in favour of Mannynge being the translator we must place the undoubted difference of dialect between the Medytacyuns and the Chronicle. By the kindness of Mr Furnivall I have been supplied with some forward sheets of his forthcoming edition of Brunne's translation of Langtoft's Chronicle, and have made a careful examination of 2230 lines (all I had), or of a portion about twice the length of the Medytacyuns. I have shown in the grammatical notes to this poem² that the dialect is E. Midland. Availing myself of Mr Morris's tests I have obtained the following results respecting the dialect of the Chronicle:—

1. Verbs in the third person singular, indicative, end (with a very few exceptions) in es. This is the Northern or W. Midland form.³

2. Verbs in the third person plural, indicative, end in s or es (except one or two). This also is the Northern or W. Midland termination.³

3. Verbs of the second person singular, present, indicative, end in es and est, two of the latter to three of the former; again showing in favour of a Northern dialect.

4. Imperatives singular are but few, and show no partiality for any particular dialect; but the imperatives plural mostly end in es; that is, have a Northern or W. Midland ending.

5. Present or imperfect participles end in and, ande, and yng.

¹ Handlyng Synne, Furnivall's ed., p. 29. ² Ante, p. xii. ³ These forms are also found in the E. Midland Havelok.
6. Nouns plural generally end in *es*; none I think in *en*.

There are other details which point strongly to a Northern rather than a Southern influence; such as the use of hepen and pepen, which are said to be "unknown to the Southern dialect;" the constant occurrence of *til* (to) as a preposition; and other forms which I need not specify. So marked a difference in dialect can only be accounted for, supposing the Chronicle and the Medytacyums proceeded from the same man, by the liberties taken by transcribers with their originals. It was only natural that, when they copied a work, they should endeavour to adapt the language to the district in which it was to be used.

It is matter for regret that these Meditations have not been in the hands of subscribers and students earlier. I copied the MS., and this Introduction was written, some five years ago—want of funds on the one hand, and my absence from England on the other, have delayed its appearance until now. During my brief holiday I have done what little I could (imperfectly, I know) to finish Henry Brinklow's volume for the student of history, and these Meditations for those especially who care to go back to "The sources of Standard English."  

*Watling Street, Canterbury,  
February 23, 1875.*

Mr T. L. Kington Oliphant has read the proof of the Medytacyuns, and has kindly made the following notes:—

"I think there is no doubt that the 'Soper' must have been compiled by Robert of Brunne. The following are expressions that also come in the Handlyng Synne:—

"Page (Soper) 30. God ones (olim) said; also, swyche, same, nat only, smert, afore, pens, tugge, holy (omnia), the which, ho (quis), wuld God, seced (cessavit). There is the same fondness for *gh* instead of the old *h*, as logher, syghyng, *pogh*, Myghel, *purgh*, glad-

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1 Morris's *Specimens, &c.* xv.

2 The title of Mr Oliphant's most useful book.
lygh. There is, in common with the Northern Psalter, bie (emere), wicked (with the d at the end), thos = thes (illii), p. 19, them which (p. 9).

"Astyte is a regular Northern expression; teit comes in the Haveloc; so does stone dead.

"Furthermore is in the Tristem. There are many expressions found in the Cursor Mundi (Northern Version, which I think Dr Morris dates about 1290). These are tite, p. 268; rife, p. 18; put (in the sense of ponere), p. 96; (Ormin's) bad (jussit), p. 108; cole (occidere), p. 166; ha instead of have, p. 22; wunt, p. 208; you for thou, p. 164; cors (corpus) is also used in both works. Stratmann gives none but Northern examples of this last.

"There are some new expressions in the Soper, such as bring about, swoon (the n at the end is here first found); stuck, from stiken (p. 29); grub, for pluck up; hereupon, strait to hell (p. 35); by cause (quia); most is used for the superlative, p. 15. We see a by path, 16, like Manning's bi way; to lay on (thrash), own self (line 680). The Northern them, not hem, comes in p. 12, and has not been altered by the transcriber. The East Anglian claud is found in p. 16. The 3 pers. sing. in es comes often, like hangis (pendet).

"The word preyour (p. 13) altered to suit the rime is odd. The Southern transcriber was most likely a Kentishman, for we find a ver (afar), p. 19. He has teren (lachryme), some sey], was ibroke, and many such.

"The different reading nor in p. 2 is a sure mark of the North; it is never found in the South East about 1360, which I suppose is the date of the transcription."
Here bygynnep medytacyuns of pe soper of oure lorde Hesu. And also of hys passyyn. And eke of pe peynes of hys swete modyr, Mayden marye. pe whyche made yn latyn Bonaurenture Cardynall.

A lile my3ty god yn trynyte,  
Now & euer wyþ vs be;  
For þy sones passyyn  
Saue alle þys congregacyyn;  
And graunte vs grace of gode lyuyng  
To wyynne vs blysse wypou ten endyng.  
Now euery man, yn hys degre,  
Sey amen, amen, pur charyte.  
Thou crysten creature, by goddes grace,  
Opone þyn herte and hyde þy face;  
For þou shalt chaunge þy chere a none,  
Or elles þyn herte ys harder þan stone.  
Y wyl þe lere a medytacyun  
Compyle of crystys passyyn;  
And of hys modyr, þat ys dere,  
What peynes þey suffred þou mayst lere.  
Take hede, for y wyl no þyng seye  
But þat ys preued by crystes seye,  
By holy wryt, or seyntes sermons,  
Or by dyuers holy opynyons.

1 bygynne  
2 ys so  

[Harl. MS. 1701, leaf 84, col. 1.]
Now of pe super of oure lorde Hesu.

God sent His Son
to save mankind.

He would not
"buy" us with
silver and gold,
but with His
blood.

He made a
Supper for a
memorial.

This Supper
was real.

Think upon it,
and God will
not let thee go
fasting.
Four things to be
had in mind.

First, a bodily
feeding.
Second, the feet
washing.
Third, Himself
in Bread.
Fourth, a
Sermon.

The first "point."

Now to be fyrst:—take gode entent

He sent Peter
and John to
prepare the
Supper.

On Thursday
night He came
with His disciples.

The Supper was
prepared by the
72 disciples.

Whan God sent hys sone down2 fro3 hy, 24
Of a mayden he wulde be bore,
To save mankynde that was forlore.
But nofer with corupt syluer ne4 golde;
But wyb hys blode, by5 vs he wulde.
Whan tyme was come to suffre pys
A soper he made to hys dyceyplys;
Are he were ded and shuld fro6 hem wende,
A memorand pynge to haue yn mynde. 32
Pys super was real as pou mayst here,
Foure real pynge cryst made pere.
3yf pou penke weyl on pys fedyng,
God wyl nat late pe passe fastynge. 36
Foure pynge pynge pou most haue yn py po3t,
at yn pys super cryst haph wro3t:
be fyrst ys a bodly7 fedyng,
be secunde ys8 hys dyceyple fe8 wasshynge,
be þred yn brede hynm self takyng,
be fourþe a sermoun of feyre makyng.

The fyrst poynt of pe super.

How petyr and iohn from hym he sent, 44
Yn to þe mounte of syon,
To greyþe hys paske azens he com.
And on a þursday þedyr he ly3t
Wyp hys dyceyplys azens ny3t. 48

The super was
dy3t, as þe herd sey,
SUPPER OF OUR LORD JESUS.

By dyscyplys seuenty and twey;
Seynt Martyals legende wytnesse þe soper to dy3t.
With hem he was þe soper to dy3t.
Whan þe soper was made redy,
Cryst sette hym down, and þey hym by;
Iohn þe euangelyst sate hym nexte,
Al þogli he were of age 3ungeste;
To hym was none of hem echnone
So trusty and so trewe as was Iohn;
For fere wulde he nat þe hym fro,
Tyl he was ded and byryed also.
Byholde now, man, and þou shalt se
How euery man sate yn hys degre.
Here table was brode and four square,
The maner of þat cuntrere swych þare;
On euery syde sate of hem þre,
And cryst yn a corner mekely to se:
So þat here by þou mayst lere
þat of o dysshe þey etyn yn fore,
þore þe myȝt nat vndyrstondende
Whan cryst seyd, "he þat hys honde
Yn my dysshe putteþ furþ ryȝt,
He shal betraye me þys nyȝt."
Thys table at rome men haue seyn,
Yn seynt Iohn þe chyrche þe latereyn.
A nouþer maner mayst þou vndyrstondende,
þat þey stonde with staues yn honde,
Etyng faste, and stondying stylyle,
Moyses lawe to fulfylle.
Cryst lete hem sytte, so semþ best,
For elles ne had Ione slept one hys brest,
Whan graces were seyd, and alle men seyte,
Here paske lombe rosted furþe was fette.
Thys lomb toke vp² cryst Ihesus,
A verry lombe slayn for vs,

1 om.
2 vp written over the line in MS.
Christ cuts the lamb into small gobbets.
As a servant He sits with them.

But they are afraid.

Christ says, 
"I have desired to eat this Pass-over with you.

One of you shall betray Me."

This word pierces their hearts.

Each looks on other, and asks, 
"Lord, is it I?"

Judas goes on eating.

John asks privily who should betray Him.

John lays his head on Christ's breast.

Christ did not tell Peter.

What meekness to hold His disciple on His breast!

Alle yn smale gobettes he hyt kytte;
For vs as a seruaut wyp hem he sytte,
With hem he ete ryzt with glad chere,
And confurted hem to ete yn fere,
But ever pey drede to ete gladlygh,
For sum sorowe semed hem nyght.
Whyles pey ete on peppers manere,
Cryst seyd pese wurdes dere :—
"Long haue y desyred with 3ow, y seye,
pe pas to ete ar þat y deye:
Forsõpe, þe sope 3 to 3ow y 3 seye,
One of 3ow shal me betraye."

Byholde now, man, what sorowe and wo
þys voys as a sword here hertes persed,
And to ete anone þey seced.

Eche loked on ouþer with grysly ye,5
And seyd, "lorde wheþer hyt be y 6 ?"
þe treytur ete faste, and wulde nat blyn,
As þogh þe7 tresun come nat by hym.

Pryuyl þan Ion to cryst gan prey,
And seyd, "lorde, who shal þe betrey?"
For specyal loue cryst hyt hym tolde,
"Iudas skaryot," he seyd, "beholde."

Þan Iohn þe þoste hys herte wulde breste,
And leyd hys hede 8 on crystys breste.
Ful mekely cryste lete hym lye stycle,
And suffred hym do alle hys wylle.

Why cryst wulde nat to petyr telle,
Yn austyns sermoun þou mayst hyt spelle;9
þyf cryst þys treytur hym had tolde,
With nayles and þe þent hym þey 10 wulde.

Byholde what mekenes yn hym reste,
To holde hys dycyple so on hys brest.

1 hem 2 hem he 3 I. wil 3ow
4 token 5 þe 6 I 7 þat
8 heuede 9 Homily on the Gospel for S. John's Day. 10 he
SUPPER OF OUR LORD JESUS.

A! how tenderly they loved you there,
You were to love, here mayst you here.
Be not, man, also a ruly host,
What sorrow he dyscyply ben yn brost.
At cry[stys]13 wurde, beholde, a none
They etyn no more but madyn here mone;
Eche of hem loked vp-on fourer,
But cunseyl coude none take of ouper.
Beñenke, and holde yrs weyl5 yn þy mende,
How þys soper ys brost now to an ende.

The secunde poynyt of the soper.

The secunde poynyt, beñenke þe weyl,6
For grete mekenes hyt wyl þe spelle.
Whan þe soper was do, cryst ros anone,
And with hym þyre vyse7 vp everychone;
To a logher place þey gume þan to go,
Þey þat þe hous haue sey seyn8 ry3t so.
He made hem sytte downe yn þat stede;
Beholde, and9 þenke weyl on crystys dede;
Hys clôpes he cast of swype sone,
Hys dyscyplys wundred what he wulde done;
With a towel hym self he gert,
Watyr he badde brynge furþe smert,
He hyt yn a stonen bacyn put,
To wasshe here fete greued hym nat.10
Petyr refused al þat servys;
Cryst bad hym suffre on alle wyse.
Beholde now, man, eche doyng,
And þenke þys mekenes with grete wundryng,
That þe hygh mageste and myȝtyest eke,
Bowþe hym downe to a fysshers fete.
He stode krokyng,11 on knees knelyng,
Afore hys cretures fete syttyng.

1 Illegible in MS., but sorowe in B. 2 Illegible in MS. 3 Illegible in MS. 4 fast vp on 5 e in weyl written over in MS. weil in B. 6 welle 7 rese 8 seie, sein 9 now,and 10 not 11 croked
MEDITATIONS

A greater meekness yet:
He does the same to Judas.

[leaf 85, col. 2]
They return to the place of supper.

Think of the ensamples of meekness which Christ showed.

Learn to pray, for He prayed thrice ere He was heard.

The learned should teach the “lewed.”

Wyp hys handys hys\(^1\) fete he wasshep,
He wypep\(^2\) he cleppep,\(^3\) and swetly\(^4\) kyssep.
Of a more mekenes 3yt mayst \(\text{ ou }\) gryse,
\(\text{ hat he to }\) hys treytur \(\text{ dyd }\) pe same wyse.
O Judas, sore a shamed \(\text{ pou be may,}\)
So meke and so\(^5\) myle\(^6\) \(\text{ a master to }\) ray;
\(\text{ hyn herte ys }\) harder \(\text{ pan any }\) hardnesse,
\(\text{ A}\)\(\text{ ens swyche mekenes de}\)\(\text{ p for to dresse.}\)

Whan cryst \(\text{ pys seruyse had alle }\) ydone,
To \(\text{ pe sopyn}^7\) place \(\text{ azen }\) \(\text{ pan }\) \(\text{ pey come.}\)
By \(\text{ pys ensample, and many ou}^8\)er,
He conforted\(^8\) \(\text{ hem to do to }\)\(\text{ 9 here }\) bro\(\text{ per.}\)

Man, here be\(\text{ peneke, }\) yn eche degre,
How feyre ensample cryst shewed to \(\text{ pe ;}\)
Ensample of mekenes to \(\text{ pe he }\) lete,
When he wysshe hys dyscyplys fete;
A grete ensample of mekenes\(^10\) \(\text{ loke,}\)
Whan he hys fleßhe to \(\text{ pey fode toke.}\)

A feyre monasshyng hys sermoun shewed,
\(\text{ hat pe lered men shulde teche }\) \(\text{ pe }\) lewed.
Pacyens he suffred,\(^11\) hys treytur suffryng
So shamely to \(\text{ pe de}\), as a \(\text{ pef hym bryng ;}\)
Yn goyng to \(\text{ pe de}, \) he shewed obedyens
Yn fulfyllyng\(^12\) hys faders comoundemens.

Stedfastly for to prey here mayst \(\text{ pov} \) lere,
For he preyd fyyst \(\text{ pryys ar hys fadyr wulde here.}\)
By \(\text{ pese vertues folue hym, }\)\(\text{ y}^\text{13} \) rede,
And \(\text{ y} \)\(\text{ n to hys blys }\) \(\text{ pey wyl pe lede.}\)

The prydde poynt of pe soper.

The pryd poynt, man, haue \(\text{ yn mynde,}\)
How derwurly,\(^15\) afore hys ende,

\(^1\) So in MS.; here in B. \(^2\) clippep \(^3\) sweteli hem
\(^4\) dede bis seruise \(^5\) so written over in MS. \(^6\) mipi
\(^7\) soupinge \(^8\) confortede \(^9\) to do to \(^10\) charite \(^11\) shewed
\(^12\) fulli-fillinge \(^13\) I \(^14\) mende \(^15\) derwrpli
A derwurp 3yfte he wulde with þe lete,
Hym self al hole vn to þy mete.
When he hadde washe here al þer¹ fete,
And seten azen þere as þey ete,
A newe testament he gan sone,
þe olde sacryfycye to fordone;
A new sacryfycye hym self he fonde,
And toke vp brede yn hys holy honde,
And to hys fadyr lyfte vpp hys ye,
He blessed and made hys precyus body;
To hys dycyplys he hyt fete,
"þys ys my body for 3ow betrayed."
Also of the chalys drynke he hem bade,
"þys ys my blode þat shal be shad."
Yn a memorand of hym with outyn ende,
He seyd, "makeþ þys yn my mende."
Beholde, how trewly and how deuoutly
He comunde and conforted þat blessed meyny.
þys mete shulde, most of any þyng,
Glade þy soule yn euery werchynge;
þyn herte shulde brenne for grete loue,
Whan þou hyt² takest to þy³ behoue;
No þyng more profytable, ne more chere,
þan hym self ⁴ne my³ȝt he⁴ leue here.
 þat sacrament, þat þou seest þe before,
Wundyryfully of a mayden was bore,
Fro heuene he lyȝte for þe to deye,
He ros fro dep to heuene to styxe;
On goddys ryȝt honde he ys syttyng;
He made heuene and erthe and alle þyng;
He gouerned alle þyng swetly and best,
He þat þou seest yn þe prestes fest,
YN whos powere onely hyt ys
To ȝyue⁵ þe blys,⁶ or endeles blys;

¹ þer ² hism ³ þin ⁴ he ne mighte
⁵ ȝyue ⁶ So in MS., but pyn in B.
in the form of bread, is God's Son. He pat you seeest, yn forme of brede, Hyt ys goddys sone, quyk and\(^1\) dede. With clene herte pat hym receyue, For elles by soule pat wylt deceyue.

**The fourpe poynt of pe sopcr.**

The fourpe [point\(^2\)] beholde and here, A loesum lessun pat mayst lere. Whan eryst hadde fed hem everychone. A feyre sermoun he began a none, Ful of swetnes and ful of loue, Ful of cumfort to our behoue; Of whych wurdes sum mende to make, Fyue praycypals y penke to take.

1st. He told them of His parting from them. The first he tolde of his partyng And cumforted hem ful feyre, seyyng, "3yt a whyle y am with 3ow now, But faderles y wyl nat leue 3ow; Y go and come to 3ow azen, Forsoue eftsones y wyl 3ow sen; Pan 3oure hertys ioye shul make, Pat ioye shal no man fro 3ow take." Lyke to pese mo gan he muew, Pat kytte here hertys for grete loue. In pe secunde pat mayst se How he enformed hem yn charyte; Ofte he reherced pese wurdes dere, "Thys y 3ow hote, pat 3e loue yn fere; 3yf 3e loue alle men shul knowe pys, Pat 3e be my dere dyscyplys." Pus hertly of charyte he tagh hem well, As pou shall fynde yn Iones gospel.

2nd. He commanded them to love one another. 3rd. He admonished them to keep His commandments.

<table>
<thead>
<tr>
<th>The fourth point.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christ began a sermon, of which I take five parts.</td>
</tr>
<tr>
<td>Of which I take five parts.</td>
</tr>
<tr>
<td>His words cut them to the heart.</td>
</tr>
<tr>
<td>2nd. He commanded them to love one another.</td>
</tr>
</tbody>
</table>

\(^1\) So in MS., but *nat* in B.  
\(^2\) Not in MS., but in B.
"Kepe my comandementys, 3yf 3e me loue, 3if 3e hem kepe, 3e dwelle in loue."  

The fourth, he warned hem feypfullye,  
What pey shulde suffre are pey shuld dye:  
"3e shul here haue sorowes some,
But truly y haue pys worlde overcome,  
And 3yf pe worlde 3ow hate now,  
Wete pe pat he me hated ar 3ow;
3e shul be sorowful, pe wurlde shal ioye,  
But 3oure sorow shal turne to ioye."  

The fyuefe, bepenke how cryst Ihesus
To hys fadyr turned and preyd for us.  
"Fadyr, kepe hem whyche pou 3aue me,
For whyle y was with hem y kepte hem to pe;
Now, holy fadyr, to pe y come,
For hem y pray, and nat for pys won;
And nat onely for hem, but for alle men
pat shul byleue yn me by hem.
Fadyr, y wyl where pat y be
pey be with me, my blysse to se."

Pese wurdys, and ouper pat hem tolde,
Kytte here hertys and made hem colde.
Beholde now pe dyscyplys yn here mornyng,
How pey stonde alle heuy here hedys bowyng,
Mornyng, sorowyng, and ofte syghtyng,
pat cryst wytnessed to hem seyyng,
"For y pese wurdes to 3ow haue seyd,
Sorwe 3our e hertes hap alle be leyd."

Byholde how homely Ion lyf slepyng
On crystys brest, as hys derlyng.

pys sermoun at crystys brest slepyng he soke,
And toke hyt to vs yn holy boke,
Among al ouper as cryst taghi hem.
He seyd, "arysep and go we hen."

1 Line 248 is supplied from B.  
2 he hem in B.  
3 moreninge  
4 his. crystys written over in MS.
MEDITATIONS ON THE

A! what drede went yn hem þo,  284
þey wyst nat whedyr for to go,
For þey went, as y shal sey;
Cryst endyd hys sermoun by þe wey.

Behold þe dyscyplys, þyn here wendynge,
As chekenes crepyn vndyr þe dame wyng;
Some go byfore, and some go behynde,
Hys blessed wurdes to haue yn mynde;
One þrest on hym, eftsones anoþer,
Þat neke mayster ys neuer þe wroþer.

Fast þey went, and come a none,
Ouer a broke men callen Cedron.  292
Hys treytur he abode þere tyl he come,
And ouþer armed men, a grete summe.
Now foleweþ, yn þys medytacyun,
To trete of crystys passyyn.  296

Here beygnyn þe passyyn.

Prepare your heart to bleed!

Now crystyn creature, take goode hede,
And do þyn herte for pyte to blede;
Lope þou nat hys sorowes to se,
Þe whych hym loped nat to suffre for þe.  300
Beholde and þenke with ruly mone
What peynes he suffred ar morowe none;
Beholde hym yn an orcherd syttyng,
Hys treytur þere mekely abydynge;
He byt hys dyscyplys pray and wake,
Þat none temptacyun sow ouertake;
A stones kast þan from hem he went,
And to hys dere fadyr hys knees he bent.  308
Now þenke how mekely and how reuenerly,
To hys swete fadyr he prayþ an2 hy:—
"My wurschypful fadyr, y pray to þe,
Bow þyn eres and lestene to me,  312

1 The second e written over in MS.

Prepare your heart to bleed!  284

Prepare your heart to bleed!  292

Prepare your heart to bleed!  296

Prepare your heart to bleed!  300

Prepare your heart to bleed!  304

Prepare your heart to bleed!  308

Prepare your heart to bleed!  312

Prepare your heart to bleed!  284

Prepare your heart to bleed!  292

Prepare your heart to bleed!  296

Prepare your heart to bleed!  300

Prepare your heart to bleed!  304

Prepare your heart to bleed!  308

Prepare your heart to bleed!  312
Here my bone and dyspyse hyt no3t,
For sorowe my soule hap 3ow so3t;
My spyryt ys anguyssed ful sore yn me,
Myn herte ys disturbled, fadyr, now se;
þou sentest me hedyr, as þy wyl ys,
To bye mankynde azen to blys;
To do þy wyl, y seyd y go;
Yn þe bokes hede hyt ys wryte so;
Here haue y be and preched þyn helpe,
Yn pouert, yn trauayle & nöyng yn welpe:
Fadyr, þyn hestes y haue fullfylt,
And more y wyl, 3yf þou wylt;
þou seest what sorowe ys to me dy3t,
Of my foos azens alle ry3t,
3yf any wykkednes ys yn me founde,
Or euyl for euyl haue 3yue1 astounde,
þan were y wurpy þese peynes to fong;
But, fadyr, þou wost weyl þey do me wrong;
Euyl for gode þey haue me 3oue,
And also grete hate for my loue.
My dyscyple, whych y haue chersed,2
Me to betraye hym haue þey hyred;
At pryty pens my mede ys take,
þey haue me preysed my wo to awake;
My swete fadyr, y prey to þe,
Ryse vp reddyly yn helpe of me,
For þoȝhi þey wyte3 nat þat y am þy sone,
3yet, by cause þat y here wone,
Lyuyng wit/i hem Innocent lyfe,
þey shulde nat shape me so grete stryfe.
þenk4 þat y stode afore þy sy3t,
To speke for hem bope gode and ry3t,
To turne a waye 5from hem, fadyr,5 þy mode,6
But whepær nat euyl be 3ulde for gode;

1 julde  2 chershed  3 wete  4 Thanke fader
5 fader from hem  6 wraffe written over mode in B.
For my soul to delyn a lake,
A vyleynys dep to me my shape;
Wharfore, dere fadyr, 3yf hyt mow be,
Y prey pat yhs dep mow go fro me;
3yf pou se hyt be nat so best,
By wyl be ydo, ryzt as pou lest.

But, fadyr, myn herte y betake pe,
Kepe hyt and strenpe hyt how so hyt be."
To hys dyscylys hys wey 1 pan he toke,
He fond hem slepyng and hem sone awoke:
Here yen were slepy and hem as clay,
He bad hem algates wake and pray.

Azen to pray he toke hys pas,
Twyys, pryys, yn dyuers place.

He finds His disciples sleeping.
He prays twice, thrice, the same orison.

"Father, I am here to do Thy will.
I commend my mother and brethren unto Thee."

For anguis His blood ran down as sweat.

While He prayed
S. Michael came and said,

"All hail! Thy prayer and bloody sweat I have offered to thy Father."

1 wei  2 he woke  3 eien  4 pat I.
For now we preyd alle with o stemene,
pat he shuld nat suffre þe dey ¹ þus;
by fadyr, by resun, answered vs,
"My derwurþe sone wote þys ful weyl,
pat mannes soule, þat lyþ yn helle,
May nat semely to blys be brozt,
But þey with hys blode be fyrst oute bozt.
Parfore, þyf my sone wyl soules sane,
Nedes he mote for hem fe have.'"  
þan cryst answered, with mylde state:
"Soules saluatyuft y wyl algate,
Parfore to dey raper y chese,
þan we þe soules yn helle shulde lese,
þe whych my fadyr formed to hys lykenes:
Hys wyl be ydo, y wyll no lesse."
þan seyd þe auugel to hym an hy:
"Cumforte þe weyl and do manly;
Hyt ys semely to hym þat ys hyghest,
Grete þynges to do, and suffre mest;
þy pyne shal sone be ouerpaste,
And ioye shal sewe euer for to last;
þy fadyr seþ euer with þe he ys,
þy modyr he keþ þy dyseçylys."
Cryst bade þe auugel, "go, grete þou² me
To my fadyr dere an hy yn hys cyte."
Beholde now, how mekely þys cumforte he toke
Of hys owne creature, as seþ þe boke,
A lytyl from auungels he ys made lesse,
Whyl he ys yn þys valey of dyrknes;
þys wo he suffred yn hys manhede,
But god suffred naghþ³ yn hys god hede.
þe þryd tyme he ros from hys preyour
All be sprunge with blody coloure;
Beholde hym auysyly, þan shalt þou se
With oute grete dolour þys may nat be.

¹ deio ² þou written over in MS. ³ noght
MEDITATIONS ON THE

He returns to His disciples.
To hys dyscyplys went he, and seyd,
"He cump ny pat hap me betrayd."

Judas comes, and says,
Anone come Iudas, with hys cumpanye,
Cryst went azens hym ful myldely:

"Hail, Master!"
"Heyl, mayster!" he seyd, and to hym sterte,
He kessed hys moube with tresun yn herte.

They all fall upon Him.
For erst of knowlechyng bey were yn doute.
They all fall upon Him.
For erst of knowlechyng bey were yn doute.

He says nothing.

"Where is Thy wisdom?"
Some seyd, "where ys now all by wysdom?
Some bind, some blind, some spit upon, some scorn Him.
Some bind, some blind, some spit upon, some scorn Him.

"Thou shalt die."
"If Thou art God's Son, help Thyself."
He held pe wyser pan any ouber man;
Of oure patryarkes & prestes pou haddest despyte,

Some seek false witness.
Some seek false witness.

Ah, how may this be!

The disciples run away.

John tells Our Lady of her Son's punishment.

1 for to, to written over in MS. 2-2 is he 3-3 shalt pou 4 beself now 5 tugge him 6 drawe him 7 place written over ce to ce in MS. 8 om.
...passion of Our Lord Jesus.

Passion of Our Lord Jesus.

She goes alone to pray.

"My Father, my sweet Son I commend to Thee.

Keep Him from ‘wrack’.

[leaf 87, col. 2] Shall He die?

Father, if Thou wilt save mankind, do it in some other manner.

Let not my Son die.

Help Him from cursed hounds."

The medytacyun of pe oure of pryme.

On a colde mornynge, at pryme of daye, The priests prepare themselves.

Drunkards come to see Jesus.

They strip Him, lead Him to Pilate, thence to Herod and Cainphaas.

1 bie  2 gunne  3-3 pan out  4 hem written over in MS, Meditations.
MEDITATIONS ON THE

¶ey cryde, "¶ou ¶efe, come to ¶y dome!"
And he, as a meke lambe, aftyr hem come. 484
Hys modyr, Ion, and 1 ouþer kyn,
Wente by a bypap to mete with hym.
When ¶ey hym saye so shamely ylad,
No tunge may telle what sorowe ¶ey had. 488
¶enke, whan hys modyr fyurst hym byhelde,
Aswo2 she fyl down yn ¶e felde:
¶an cryst was turmented yn moste kare,
When he say hys modyr so pytusly fare. 492
Beholde to pylat he ys furpe drawe,
Falsy acused aþens here lawe:
¶ylat sent hym to eroude ¶e kyng,
And eroude ¶e kyng was glad of hys comyng; 496
A myracle he coueyted of hym for to se,
But noþer myracle ne wurde hym shewe wulde he.
¶an as a folc eroude hym hadde,
And with a whyte clope y3 skorne hym he clad, 500
And sente hym aþen to syre pylate:
And ¶o was made frenshepe ¶ar arst was debate.
Nat onely a mysdoer now 4he ys4 holde,
But as a lewed folc he ys eke tolde:
¶ey cryed on hym, as foules on owle,
With wete and eke dung ¶ey hym defoule.
Hys modyr ¶at tyme folwed hym longe, 504
And wundred ¶at he wulde suffre swyche wrong.
¶ey broþ hym to pylate, he stode ful feynt;
Boldely ¶e5 howndes pursewed here pleynt.
Pylate ¶oþt to deluyer hym,
For no cause of deþ he fonde yn hym: 512
"Y wyl vndyr neme hym, he seyd ¶o,
Do scourge hym weyl, and so late hym go."
To a pylour fast ¶an ¶ey hym bownde,
¶ey bette hym, & rent hym, wounde be6 wounde. 516

1 and his 2 Aswo 3 in 4–4 is he 5 ¶o 6 om.

His Mother goes
to meet Him.

She swoons in
the field.

He is falsely
accused.
Pilate sends Him
to Herod.

[leaf 87, back]

Herod clothes
Him with a
white cloth,
and sends Him
again to Pilate.

With wet and
dirt they defile
Him.

"Scourge Him,
and let Him go."

They bind Him
to a pillar,
Beholde now, man, a ruly syt!
By cumly kyng staut bounde vpryzt,
Alle forwounded for pe yn mode;
Beholde how he wad ep yn hys owne blode!
3yt pey bete hym and leyn on sore,
Tyl pey be wery and mow no more.
Pe pyler pat pey hym to bow[n]den
3yt shewep pe blode of hys woundyn.
A, lorde Ihesu! how may yys be?
Ho was so hardy pat spoyled pe?
Ho more hardy pat pe bounden?
Ho moste hardy pat pe wounden?
Almyty god! where art yu now?
Peze houndes seme mytyer pan yu!
But trewly, yu sone of rytywysnes,
Withdrawest yu bemes ouer oure derkenes.
Whan pey hadde bete hym pes pytusly,
Pe brozt hym to pylate, & cryed an hy,
"Syre, yys foole kallep hym self a kyng!
Clope we hym parfore ym kynges clopyng."
Penk yys was y do at pe oure of pryme:
Pe dowyng of pred now wyl y ryme.

The medytacyun of pe predde oure.

Wy purypyl pey cloped hym alle yn skorne,
And sypen krounde hym with a croune of
Yn hys hand a rede dyd pey take,
And manyone on hys hede pey brake;
Pey sette hym opunly yn here seyng,
And knelyd, and seyd, "heyl, syre kyng!"
A Ihesu! pe pacyns may nat be told,
Yu angry man, pey sauyour here beholde;
For pe he suffred yys pyne, yys shame,
And for a lytyl wurde yu wynt men grame.

A rueful sight.
They lay on until they are weary.
The pillar shows the blood now.
Almighty God, where art Thou?
"This fool calleth Himself a king!"
Clothe we Him in king's clothing!"
They clothe Him with purple.
In His hand they put a reed.

1 rewli  2 wip  3 leien  4 peler  5 bowden  6 on
9 kalled  8 of pe 9-9 corownde wip corowne: croûne in MS.
10 eride  11 o
Eftsones to pylate þey come croyng,
And seyd, "syre, saue Cesar, we haue no kyng;
Who hym self a kyng wyl make
By lawe þe deþ he most take."
Tho seyd pylat, "what wyl þe with hym?"
þey croyed, "crucyfye, crucyfye! hym!"
Pylat þan drede for þe peples voys,
And dampaned hys lorde to dye on þe croys.
Ha, fals Iustyce! where fynst þou þat resun,
So for to dampane an ynnocent man?
Whan he was dampaned on cors for to hong,
þe houndes wulde not tary hym long,
But anone from pylat þey led3 hym oute,
And ioed4 þat here malys was broȝt aboute.
A cross is fetched,
A cros6 was fet furp,5 hope long and grete,
þe lengþe þerof was fynten fete.
and put on His shoulders.
Vp on hys shulder þys cros þey kast,
þat hys bak bent and wel ny to braste;
þey punged hym furþe þurgh euery slogh,
As an hors ys prykked þat gop yn6 plogh.
Beholde now, man, with wepyng herte,
And late nat þy þogt lyȝtly a sterte.
Cryst gop5 krokedly þys heuy cros vndyr,
And feyntly hyt bereþ, hyt ys no wundy.
[leaf 88]
Yet more shame!
þey hye hym, and ho gop withoutyn any stryfe,
And bereþ hys owne deþ, and bereþ þy lyfe.
Thieves are his companions.
þeuyys be7 broȝt to hym yn hys felawshepe!
þyt more, for cryste bereþ hys owne, Iuwyse,
Y fynde nat þat þe þeues ded8 þe same8 wyse.
A, Thesu! what shame þey do to sow here,
To make sow so vyleynsly9 þese þeues fere.
The prophecy must needs be fulfylled.
But nedys þe prophecye mot be fulfylled,

1—1 crucifige, crucifige: in the MS. is a mark over the final e which may be a very small g—crucyfye.
2 moura 3 leddu 4 ioide 2—5 furþ was fet
6 in þe 7 ben 8—9 on þat 9 vilensli
PASSION OF OUR LORD JESUS.

\( \text{at seyd,}^1 \text{ with wykked men he ys spyll} \)

\( \text{Mary hys modyr folowed a ver,} \)

\( \text{She myot for pres come hym no ner;} \)

\( \text{A shorter wey for to chese pan bygan she,} \)

\( \text{To mete with here sute sone withoute the cyte;} \)

\( \text{And po she say}^2 \text{ hym pat grete tre bere,} \)

\( \text{Half dede she wax and swounded}^3 \text{ ryzt pare;}^3 \)

\( \text{Ful feyne she wulde hys peynes alyped;} \)

\( \text{She myot nat, so pese houndes hym hyed.} \)

\( \text{None of hem myot speke oute to;} \)

\( \text{For sorowe pat eche had of oute po.} \)

\( \text{Furpe pey dryuen hym with hys berdoun,} \)

\( \text{Tyl he for feynettese fyl ny adoun.} \)

\( \text{For ouer long tymne pat cros he bare,} \)

\( \text{be place weyl shewyb, who so hap be pare.} \)

\( \text{Thos houndes were lothe hys dep for to tarye,} \)

\( \text{pey dredyn pat pylat hys dome wulde varye,} \)

\( \text{For ouer hyt semed by hys wylle,} \)

\( \text{bat he was lop Ihesu to spylle.} \)

\( \text{A man pey mette, and hym areyned,} \)

\( \text{To bere pe cros pey hym constreynd;} \)

\( \text{So furpe as a pefe, Ihesu pey nam,} \)

\( \text{Tyl pey to pe mounte of caluarye cam.} \)

\( \text{The medytaciyn of 4 syxte oure of 5 none.} \)

\( \text{Think now, man, how hyt ys down} \)

\( \text{Yn pe oure of 4 syxte of 5 none.} \)

\( \text{Beholde pe peynes of py sauour,} \)

\( \text{And cruencye pyn herte with grete dolour.} \)

\( \text{Whan he to caluarye mounte was brozt,}^6 \)

\( \text{Beholde what werkmen pere wykkedly wrozt:} \)

\( \text{Some dyggen, sum deluyn, sum erpe oute}^7 \text{ kast,} \)

\( \text{Some pycchen pe cros yn pe erpe fast;} \)

\( \text{On euery syde sum laddres vpp sette,} \)

\( \text{Sum renne aftyr hamers, some nayles fette;} \)

---

1 seip 2 sagh 3—3 pere 4 of pe 5 and of 6 ibroght 7 vp
Some dyspoyle hym oute dyspetusly;
Hys cloyps cleuyn on hys swete body;
'rey rente hem of as 'rey were wode:
Hys body azen ran alle on blode.
A! with what sorow hys modyr was fedde,
Whan she say hym so naked and alle bled!
Fyrper more, pan gan she to seche,
And say pat 'pey had left hym no breche.
She ran 'peyn burgh hem, and hastily hyde,
And with here kercheues hys hepys she wryde.
She wan3 pyn'g hem, and hastily hyde,
And with here kercheues hys hepys she wryde.
She wulde do4 more, but she ne my3t,
For fersly here swete5 sone ys from her ply3t.
To pe cros fote 'pey drowe hym hyyng.
Se now 'pe maner of crucyfyyng.
Twey laddres ben sette pe cros behynde,
Twey ennyes on hem smartly gua glymbe,
With hamers and nayles sharply whet:
A shorte7 ladder before was fet.
'Pere as pe fete shorte7 weren,
Beholde pys sy3te with ruly teren,
Cryst Ihesu hys body vpp stey,
By pat short ladder, pat cros an hy;
Withoute 3enseyng he gan vp wende,
And whan he com to pe laddres ende,
Toward pe cros hys bak he layde,
And hys real armes oute he dysplayde;
Hys fayre handys oute he strey3te,
And to pe crucyfyers oute9 he rey3te;
And to hys fadyr he kast10 hys yen,11
And sayd, "here am y,12 fadyr myn:
Vnto pys cros pou mekest me,
Me for mankynde y offre to pe;
My brepren and sustryn pou hast made hem;
For my loue, fadyr, bep13 mercyable to hem;
PASSION OF OUR LORD JESUS.

Alle olde synes pou hem fordyue,
And graunte hem blys with vs for to lyue:
Derwurpe fadyr, saue alle mankyne,
Lo here y am offred for here synne."

Whyle he pus preyd\(^1\) yn hys herte,
The too Iew a nayle yn hys hand gerte,
pe touper pey drowe tyl pe veynes braste,
And nayled pe touper\(^2\)hand per fyne\(^2\) faste.
Anone pey com down with alle here gere,
And alle pe laddres pan remouede were.
Beholde, man, now a grete\(^3\) angwys!
For by pe armes hys body alle hangys.
To hys fete anone pan pey straked,
pey haled hem harde, tyl pe cros kraked;
Alle pe ioyntes pan brasten atwynne.
A, Ihesu! why suffrest pou\(^4\) pus for oure synne! 664
Hys fete pey nayled as tree to lede;
\(7\)an myyt\(^5\) nat he\(^6\) moue more but hys hede.
Beholde pesse nayles beren alle hys lemes,
Loke, alle aboute hym renne blody stremes.
He suffred sorowes byttyr and fele,
Mo \(8\)an any tunge may rede or telle.
Betwene peues tweyn pey hange hym yn samen,
A, what wrong, what peyne, & also what shamen! 672
Some dyspysef hys lore, and sey\(\)p,
"Fy! pat goddes temple dystroyf!"
Sum seyb, "saue \(\)pelyselfe, 3yf pou kunne;\(^6\)
Com adowne, 3yf pou be goddes sone."
Also pe Iewes, \(\)pat crucyfied hym,
pe clopes of hym pey parted\(^7\) atwynne.
Sum seyd, "ouper coude he weyl saue,
But now hym owne self\(^8\) may he nat saue."
\(\)bus whyl hys modyr pe cros stant nye,

---

\(^1\) stilli preyde \(^2\) honde \(\)ere fin \(^3\) a grete a grete in MS.
\(^4\) pou \(^5\) he nat \(^6\) kone \(^7\) parted\(\)en
\(^8\) hymowneself in MSS.
MEDITATIONS ON THE

His mother stands near.

Ruly on here sone she kast here ye.1
A! here sorow, here angwys, here pyne,2
Y may sum þenk, but nat alle seyn;
Truly yn herte she ys crucyfyed,

Ful feyn for sorow she wulde ha deyd.
Here sones peyne was eke moche þe more,
þat he here peynes say3 be so sore;

He complains,

And to hys fadyr stylly he pleynes:
"Fadyr! seest þou nat my modyr peynes?"
On þys cros she ys with me,

Y shulde be crucyfyed, and nat she;
My crucefyying suffyseþ for alle mankyne,
For now y bere alle here syne;
Yn to þy kepyng y here betake,
Derwurþe fadyr, here peynes4 þou slake."

Also she prayed,

Also she preyde, with byttyr wepyng,
And seyd, "my fadyr, ener lastyng,
Shal my dere sone deye algate?"
Hym now for to saue me þenkeþ to late.
Se, fadyr, what angwys now yn hym ys,
Y preþ þe sumdele hys peyne þou lys."

By her stand John, the three Maries, James, Magdalene, and Cleophus [Salome in Lat. orig.]

Wundyr ys to telle what sorowe þey make,
For here swete mayster ys from hem take.

Also she should be crucified, not she."

The medytacyun of the wur wys pat crist spak hangung bip on þe cros.

Christ speaks seven words.

Thenk how5 crist, hongyng on þe cros,6
Seuene [war]dys [seide?] with ful ruly voys.
þe fyrst wurde þat he þere hongyng seyd,
For hys crucefyers mekely he preyd,
"Fadyr, forȝyue hem here synes sone,

1 eye 2 pein 3 sah 4 peine 5 now how 6 crois 7 not in MS.; seide in B.
For pey\(^1\) wyte\(^2\) nat wel what pey done.”

Grete loue, grete pacyens, pys wurde shewyp pe, 
bat pou shust pray for hem bat py foos be.

pe secunde wurde to hys modyr was mone:\(^3\)

"Womman," he\(^4\) seyd, "beholde py sone."

To hys dyscylene he seyd a nouper,
And seyd, "beholde py modyr, broper."
He wulde nat marye hys modyr clepe,
Lest for grete loue here herte wulde breke.

be pred to pe pese,—"forsope y seye pe, 
To day yn blys pou shalt be with me."—

be fourpe he cryed wyp voys an hy, 
"Eli, Eli, lama\, sabatany !"\(^5\)

bat ys, my god, my god, wharto
Hast pou forsake me yn my wo!
As who seyf, pou me forsakest,
And for pys wurtle to day me betakest.

be fyfe\(^6\) wurde he seyd, "y pryste :"

\(\text{Jan pe houndes wro}\,\text{tyn werste.}
\)

\(\text{bey po}z\text{te to noye hym moste of alle,}
\)
And 3aue hym to dryneke aysel and galle.

He tastede sumdele hys pryste for to lyne:?

\(\text{A! A! how strong was } \text{pat}^8 \text{ pyne.}
\)

\(\text{boghi yt he expoonid yn a sermoun,}
\)
\(\text{bat he prysted soulys saluacyun,}
\)

\(\text{3yt truly pe manhede prysted on pe}^9 \text{ rode,}
\)
For he was ful drye for faute of blode.
The syxte wurde anone he spellede,

And seyd, "alle pylng ys now fulflyld."

As who seyf, fadyr, fulflyld y haue
Alle pyln hestys, pyl soules to saue:
Y haue be skurged, scorned, dyffyed,
Wounded, angred, and crucyfyed ;

1. pey written over in MS.  2. wete  3. nome
4. he written over in MS.  5. lama sabatani  6. fifpe
7. B has the gloss slake.  8. pan his  9. om.
MEDITATIONS ON THE

Fulfyllled ye haue þat wyrtyn ys of me,
þarfore, dere fadyr, take1 me to þe.
3yf þou wylt more, y wyl hyt fulfyllè,
For here now y hange to do þy wylle.

Pan seyd hys fadyr, my derwurÞe sone,
Com to þy blys þere euer to wone ;
Alle þyng fulweyl þou hast fulfyllèd,
Y wyl no more þat þou be þus spylled,

For soules þou haste2 bròt oute of bonde,
Come sone and sytte on my ry3t honde.

Anone he trauyeled as men done þat dyen,
Now shyttyng,3 now kastyng vpward, hys yen,
þrowyng hys hede,4 now here, now þore,
For bodely strengþe haf he no more ;
þe seuenþe wurde ful londe þan he spake :

"Fadyr, yn þyn handys my spyryt y betake."

He þelde vp þys goste, hys fadyr þankynge,
Toward hys brest hys hede hangyng.
þan to þat crye Centurýo turned sone,
And seyde, "forsoþe þys was goddys sone."

For wyþ þat grete crye þe goste gan furþe go :
Oûer men5 when þey deye do nat so.

þat crye was so grete, as y þe telle,
þat hyt was weyl herde downe yn to helle.
þenk now, man, what ioye þere ys
Whan soules ben bròt from pyne to blys.

A ! how long þey haue þere lyne,
To abyde here sauþour yn many a pyne ;6
þey cleped, and cryed, "com goddes sone,
How long shul we yn þys wo wone ?"

Here endþe now crystys passyyn,
Fulfyllèd yn þe oure of syxte and none.

1 t not quite clear in MS. : kål in B.
2 hastè written over in MS. 3 settînge 4 heued
5 men follows deye in B. 6 apyne in MS.

This cry is heard in hell by those
who there wait for their Saviour.

His Father said,
"Come to my bliss ;
I will no more;
souls thou hast brought from bond ;
come, sit on my right hand."

7. "Father,
into thy hands I commend my spirit."
The medytacyun of pe sorowe patoure Lady 
    had for pe wunde yn here soneą syde.

Now gyn we a medytacyun,
Of a swete lamentacyun,
Hat mary, modyr meke and mylde,
Made for here derwurpe chylde.

Grete peynes she suffred here byfore,
But now she suffreþ moche more;
For whan she say2 hym drawe to ende,
Y leue she wax oute of here mynde;
She swouned, she pyned, she wax half dede,
She fylle to þe grounde, and bette here hede.
Po Ion ran to here, and here vpbrede.

Whan she myʒt speke, þese wurcused she syed :
"A, my sone! my socour! now wo ys me:
Ho shal graunte me to deye wyþ þe?
þou wrecched deþ, to me þou come,
And do þe modyr dye with þe sone;
Aboue alle þyng y desyre þe:
Com deþ, and to my sone þou brynge me.

My fadyr, my former, my mayster, my make,
Why, swete sone, hast þou me forsake?
þenk how we loued and leued to gedyr,
And late vs now, dere sone, deye togedyr.
Y may nat lyue here withoute þe,
For alle my fode was þe to se.

A sone! where ys now alle my ioyyng,
Hat y hadde yn þy furþe beryng?
Y wys þat ioye ys turned to wo:
Symeon seyd sop hyt shulde be so.
He seyd a swerd my soule shulde perce;
Sertes,3 swete sone, þys y4 reherece."

1 sones  2 sagh  3 Certes  4 mai I.
pan gan here felawshepe here sorowys to aslake.
And softly and myldely azen she spake:

"Now ye gode wyremen, seep, with yowre yen,
yf pyr be any sorowe lyke vnto myn:
My sone ys slawe here afore myn ye,
be whyche y bare wenles of my body.
here was neuer womman bare swyche a chylde,
So gode, so gracyus, so meke and so mylde;
Y feled no sorow yn hys beryng,
Nedys pan mote yn hys deyyng.
Myn owne gete ys fro me take,
What wundyr ys pan po3 y wo make?"
Whyles she sate yn here lamentacyun,
A cumpany armed she say fast come;
be whych ware sent yn a grete reke,
be damned mennes legs to breke;
To sley hem and kast here bodyes away,
bat none shulde se hem hangen yn be halyday.
A, mary, modyr, hy wo wexyf newe!
Se, man, here martyrdom, and bepron rewe.
For so oft she was martyred to day,
As ofte as here sone turmented she say.
She seyd, "my sone, what wul be more do,
Haue be nat crucyfyd and slayn be perto?
Y wende be had be all ful of be.
Now derwurfe sone, haue reuʃe on me.
Sone, y may helpe be yn no degre,
But 3yt wyl y do pat ys yn me."
To be cros foote hastily she ran,
And clypped be cros faste yn here arme,
And seyd, "my sone here wyl y dey,
Ar þou from be bore aweye."
Faste þese houndes come reɔnyŋ ryue,
And founde þe Iewes bope alyue;

1. sorowe 2. slake 3. wèles 4. mote I. 5. gete sone
Mary kneels before them and says, "Sirs, you see He is dead. I will bury Him. Have pity on me."

And break the thieves' legs and cast their bodies into a ditch.

Ey, lady! what do ye to knele wepyng bus at these houndes fete, socour sekyng? Of salomons sawys are nat ayused, bat meknes of proude men ys alle dyspysed. Jan longeus pe knyst dyspysed here pleynt, bat po proude was, but now, be mercy, a seynt.

A speere he sette to crystys syde, He launced and oupen[de] a wounde ful wyde. Thurch hys herte he prened hym with mode, And anone ran downe watyr and blode.

What wrong, to martyr her for her meeknesse!

She falls for dead into Magdalen's arms.

She says, "Go hence, wicked men, we will bury Him."

1 She 2 Peines 3 þes 4 bi 5 seip his 6 socour 7 bi 8 de illegible in MS.; openede B. 9 Thurch-out 10 boðe water 11 Æa 12 his moder
Al ashamed pe houndes awey gun

Whan mary was waked oute of here swoun,

A3ens pe cros she sate here adowne;

Py tusly she behelde pat grisly wounde;

Fro wcpyng she ne my3t stynte no stounde.

What sorowe made Ione, crystys derlyng,

What maudeleyn, with teres hys fete wasshynyng,

What Iacobe, what cleophe, and ouper mo,

Y wys no tunge may telle here wo.

Ful feyn pey wulde Ihesu down taken,

But strengpe and ynstrumentys bope pey lakkyn.

Among hem pey kast pe best to done,

Sum seyd pe ny3t wulde nyglie ful sone:

3yf we here wake, de9 shul we pole;

3yf we go heus,5 pys body shal be stole.

They pray to God,

and then see men approaching with instruments.

Oure lady dred sore pat pey were enmyes,

"Bepe of gode cumforte," he seyde, "pey seme

Ioseph of barmathy and nychodeme."

Pys was here comyng; whan pey come pey

pey wurscheped pe cros and salude to gedyr,

And panked god pat pey dyr hem sente:

Oure lady preyd hem to7 do here entent.

The medytacyun of pe oure of euensong.

Now wyl y telle of euensong oure.

Se, man, a sy3te of grete doloure:

Twey laddres afore8 pe cros now stonde,

Ioseph and nychodeme to clymbe pey fonde,

With pynsours, pryuyly, and ouper gere.

1 pan gun 2 sette 3 stente 4 B has the gloss suffre. 5 heunes 6 leunes 7 om. 8 before
Whan peye to pe hondes come were, 
Pryuyly with here pynsours sore peye plyȝt, 
Lest marye shulde gryse sore of þat syȝte. 908
Peye haled harde ar hyt wulde be, 
þe nayles stokyn so fast yn þe tre; 
Ful faste peye wrastyn, no þyng þey wounden, 
Nedes þey mote bræse foule hys honden; 
But ryȝtwus god accepteþ alle þyng 
Of eche man, mekely aftyr hys menyng. 
Whan þey hadde drawe oute þe nayles with fors, 
Ioseph bare vp þe precyous cors, 
Whyl hys felawe to þe fete wente, 
And myȝtily þat nayle oute he hente. 
Whan þe nayles were oute echone, 
Nychodeme pryuyly toke hem to Ione. 
Anone runne to alle þat 2 were þere, 2 
And hylpe þat precyus body to bere. 
Ion bare hys breste and wepte ful sore, 
For þeron he rested þe nyȝt before; 
Hys fete bare maudeleyn and on hem weep, 
For at hem here synnes she lette; 3 
Jo þat were þere bare alle þe touþer, 
Saue hys ryȝt honde bare marye hys modyr. 
Feyn wulde she ha bore more of here dere sone, 
But grete sorowe here strengþe had overcome. 
þat arme wepyng ofte 4 she kyste, 
She kolled hyt, she 5 clypped hyt vp on here brest. 
But euer whan she behelde þat gryslÿ wounde, 
For sorowe & for feynynes she fyl to þe grounde. 
Oftyn she seyd, "a, sone! a, 6 sone! 
Where ys now alle þat werk become, 
þat þou were wunt to werche with þys honde, 
Feuers and syke men to brynge oute of bonde? 
A, fleshe! a, fode! moste feyre and most fre, 

1 moten  2–2 þere were  3 leet  4 ful ofte
Of þe holy goste conceyued yn me,
Why fadest þou? no fylpe yn þe ys founde,
For synneles ye bare þe yn to þys mounde.
A! mannes synne dere hast þou boȝt,
With a gretter prys myȝt hyt neuer be boȝt."
þys cumpany furpe þan þys cors gun1 karye,
And prayd2 hys modyr no lenger hem tarye.
Wyþ oynementys and shetes þey wuldyn hyt dyȝt,
And bery hyt anone for hyt was nyȝt. 948

"I pray you," she said,
"take Him not from me."

They pray her to hinder them no longer.
[leaf 90, back]

They prepare to bury Him.

His Mother sits at the head, and places it in her lap.

In a story it is said He was shaven:

the Evangelists say nothing about it.

Isaiah said,

My body I gave to the smytres and my cheeks to "men grubbing."

Of þe holy goste conceyued yn me,
Why fadest þou? no fylpe yn þe ys founde,
For synneles y bare þe yn to þys mounde.
A! mannes synne dere hast þou boȝt,
With a gretter prys myȝt hyt neuer be boȝt."
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the Evangelists say nothing about it.

Isaiah said,

My body I gave to the smytres and my cheeks to "men grubbing."
Fyrst, pan, marye, with a swote cloute,  
Swaped here sones hede alle aboute;  
"Sone, y was wunt þe swetly to wrappe,  
Now swape þe dede, here yn my lappe."  
The touþer anoynted hym and closed þe shete,  
Tyl þey com adowne ny to hys fote;  
Maudeleyn prayd, þat hys fete she myȝt2 dresse,  
For þer she gate of here synnes grace & 3 forȝyuenes:  
She wepte, and wysshe hem with many a tere,  
She keste hem, and wyped hem with her feyre here.  
Whan þe cors alle was "y dyȝt,4  
To þe sepulcre þey bygan 5to bere hyt ful5 ryȝt.  
They carry Him to the sepulchre,  
The medytacyoun of þe oure of cumplyn.  
Now ys þe oure y come of cumplyn:  
þey leyn þe cors þer6 hyt shal lyn,  
Yn a new sepulcre and feyre y graue,  
þat nycodeme made hym self for to hane:  
þey shette hyt a boute with a grete stone,  
And arayde hem faste þen for7 to gone.  
"Abydþ god breþren, marye gan seye,  
Wharto hye ȝe so faste aweye?  
3yf ȝe be ful8 of my dere sone,  
Gob hens, and lateþ me here alone wone;  
Wyhedyr shulde y wende, to frende, ouþer kyn?  
Y kan no whedyr go, but ȝyf9 y had hym;  
He was my broþer, my mayster, my spouse;  
Now am y10 wedew, helples yn house.  
Wulþ god ȝe wulþe byrye me with hym!  
For þan shulde we neuer departe11 atwyn.  
Now certes my soule ys melted aweye:  
For ryȝt so12 loue gan to me seye,

1 And seide some 2 moste 3 of 4-1 ful well idight  
5-6 hit to bere 6 þere-as 7 om. 8 to ful  
9 ȝyf written over in MS. 10 I. a 11 departen  
12 A word partly erased here; apparently me or my: no  
word in B.

MEDITATIONS. 4
MEDITATIONS ON THE

'Y haue hym so3t, y fynde hym no3t,
Y haue hym clepyd, he answerep no3t.

I will abide here;
Y wyl a byde hym here yn fay,
For he seyde he wilde a ryse pe pryde day.'
But 3yf pat y hadde trust to hys seyyng,
Myn herte shulde 1ha broste4 at hys deyyng.'

He said He would rise again.'

John counsels her to go.

If 3yf Iowes here vs take pe wyly vs spylle,
And 3us was also 3oure sones wylle.'

She answers,

"My Son gave me into thy keeping;
I must do as thou biddest.'"

With that she commends her Son to His Father in heaven.

"My heart is buried with Thee.
But certes, swete sone, where so euer y be,
Holy myn herte ys byryed with pe;"

If Thou rise up my heart shall rise also.

3yf pou ryse vp, as pou me behy3te,
Myn herte shal aryse with pe as ly3t;" 1028

If Thou rise not, I am stone dead.

3yf pou ryse nat vp on pe prydde day,
 Truly y am stonedo7 dede 8for ay.8
Arfore, swete sone, aryse vp and come,
And kyпе weyl pat pou art of heuene goddys sone.'
Pe sepulcre swetyly anone she kyst,
Se wente9 a boute and feyrse she hyt blest,
And seyd, "my dere sone, slepe softe yn ese,

Sleep soft in case;
1—1 abrostede 2 wake here 3 mote 4 final e written over in MS. 5 iberied 6 om. 7 stone 8—8 for ones and ai. euer written above ay in MS. 9 She romede
For *py* place *ys* made to *pe* yn pese.”
Eftesones *pe* sepulcre she kyst knelyng,
And cryde *pys* wurde *with* strong wepyng,
“A! sone, here may y no lenger lende,
Nedes from *pe* pou wylt me sende,
Myn herte *with* *pe* y leue to wone,
Farwel, farewel, my derewurpe sone！”
With *pat* wurde certes ny swoned she had,
But Ion lefte here vp, and *pens*¹ here led.
Towarde *pe* cyte here wey *pey* toke,
Oftyn azenward marye gan loke.
When she come to *pe* cros, “abydep,” she seyd;
“My sone, my sauyour, ryȝt now here deyd;
Here vpp on he hap boȝt alle man kynne,
Hys precyus blode hap wasshe oure syyne.”
She wurschepyd hyt fyrst, & *pan* *pey* echone
Towarde *pe* cyte here wey gun they gone.
Are she shulde entre, *pey* kouerd here vysage.
As for a wedew *pey* dyd *pat* vsage.
*pey* kast where she herbored shulde be,
Eche of hem seyd, “*with* me, *with* me.”
Now *pe* quene of heuene, modyr hyest,
Hap nat where yn here hede for to reste.
She janked hem, and seyd, “y am betake
To Ion, and *parfore* y may nat hym forsake.”
Ion seyd, “*we wyl* *with* maudeleyn a lyȝt,
For *pere* restedoure mayster a whyle to nyȝt;
Also my breþren wyl come alle þedyr;
þere wyl we reste and speke to gedyr.”
Jey led here furþe furghif *pat* cyte,
Wydewes and wyues of here had pyte.
When *pey* had broȝt here *pere* echone,
Some token here leue and wenten hom;
Maudeleyn and martha were bysy *pat* nyȝt,
²To serue² here alle *pat* *pey*³ nyȝt.

¹ pennes ²- To ese here and serue ³ pey written over in MS.

THY place is in peace.
1 may abide no longer.
Farewell, my dear Son!”
John leads her away.
She stops,
and they worship, the Cross.
They “cast” where she should be lodged.
Each says, “With me, with me.”
John said, “We will stay with Magdalen.
The brethren will come thither.”
Widows and wives pity her.
She could not sleep, but wept and said, "My dear Son!"

Peter comes weeping, and salutes Mary and John. The other disciples come, and John tells them all. "Woe is me," said Peter, "that I forsook Him."

The others make their confession and weep. Mary comforts them.

"No wonder you forsook Him, His Father did the same."

1 me written over in MS.; me follows louede in B. 2 aa 3 wip gret 4 swete sone 5 here ibore
DESCENT INTO HELL.

Douteþ 3e no þyng of hys grete mercy,
For largely he þryþ þat cryþe þyt hertly ;
Beþ of gode cumfort, for trustly þe say,
We shullen hym se on þe prydde day ;
Sepþen he hap boght vs at so grete prys,
Nedes from þe dep he mot e aryse."

"Certys," seyd petyr, "þys nyȝt at þe cene,
He seyd eftsones we shuldyn hym sene,
Þan alleoure sorowe to ioye shulde come,
And þat ioye shulde nat from vs be nome."²

"A! breþren!" seyd Marye, "y ȝow pray
þat swete sermouþ 3e wyl me say."

A none Ion tolde here, for he coude best,
For slepyng he soke hyt at crystys brest.
Þus þey dwel yn here medytacyun,
Tyl tyme was come of þe resurreccyuþ.

The medytacyun how cryst zede to helle.

Thenk, man, and se cryst aftyr hys dep :
For þy synne streyght to helle he gæp,
Oute of þe fendys bonde to þe fre,
And þe fendye bonde to make to þe. 1124

Þenk, also, þe grete dede of hys powere :
He myȝt ha³ sent an angel to saue vs here,
But þan of oure saluacyun we shulde nat þanke hym,
But calle þe angyel sauer of alle man kyn. 1128

Þarfor hys fadyr so hertly loued vs,
He saue vs hys owene gete sone Ihesus ;
Þan we onely hym þanke and do hym onoure,
As fadyr, as former, socoure and sauyoure. 1132

Þank we now oure sayoure, þat salue vs hap broth,
Oure syke soules to saue, whan synne hap hem soȝt,
Of hys grete godenes gyn we hym grete,
Seyyng þe wurde of sakarye þe holy prophete : 1136

³ Glossed take in B.

1 Glossed soþor in B.

"Be of good comfort ;
we shal see Him
on the third day."

"Certainly," said Peter,
"He said we
should soon see
Him,
and that our
sorrow should be
turned to joy."

Thus they dwelt
until the resur-
rection.

For thy syn Christ
goeth straight to
hell.

He might have
sent an angel to
save us.

God so loved us
that He gave us
His Son.

Thank we now
our Saviour,

[leaf 91, bk, col. 2]

saying the words
of Zacharias,
"Blessed be the Lord God of Israel."

S. Luke i. 68.

"Lorde god of Israel, blessed mote þou be, by peple þou hast vysyted and boȝt hem to þe, Whych setyn yn derkenes of deþ and dysesse, þou lyȝtest hem and ledest yn to þe wey of pese." 1140

To þat pes pereles we prey þou vs bryng, þat leuyst and reynest with oute endyng. 1142

Amen.
## GLOSSARIAL INDEX.

| A, 1084, 1115, ah. | Aray, 954, 990, to prepare, to make ready. |
| And ther with al he bleynte / and cryde. A. Chaucer, 1078. | Areyned, 601, commanded. |
| Adowne, 676, 1017, down. | Arst, 502, first, formerly. |
| Afore, 150, 180. | Aslake, 807, to abate, to slake. |
| Al, Al hole, 182, all whole, entirely, wholly. | Astounde, 328. |
| Algate, Algates, 358, 364, 392, 699, always, at all times, under all circumstances; in the last example it means certainly, of a truth, indeed. | Astyte, 436, anon, quickly. |
| Alheyl, 378, All hail! | Aswype, 1016, quickly, immediately. |
| Al though, 56, although. | At, 371, of. |
| Alybed, 589, have allayed, mitigated. | Atwyn, Atwynne, 663, 678, 841, 1000, asunder, “atwo,” or in two. |
| An, 310, 380, 397, on. | Auysed, 853, informed, taught, advised. |
| Anguyssed, 315, pained. | Awake, 336, arouse. |
| Anguysshe, 1074, to pine, suffer. | Aworde, every aworde, 1080, every word. |
| Angwys, 659, 683, anguish. | Axen, 430, ask. |
| Ar, Are, 31, 94, &c., ere, before. | Ay, 1030, ever. |
| | Aysel, 732, vinegar. |
| | A3ens, 46, 48, “a3ens he com,” “a3ens nyt,” by, just before. |
| | A3enward, 1046, backward. |
| | Bacyn, 141, basin. |
| | Bebled, p. 20, note. |
Behoue, 224, behoof, advantage.
Behynde, 287.
Behyzte, 1027, promised (compounded of 'be' and 'hight').
Benygne, 1103, benign, kind.
Berdoun, 593, burden.
Betake, 353, 365, 457, 695, 728, 760, bring to, give to, commend to.
Betakken, 127, 129, 163, be think, remember.
Betraye, Betrey, 96, 106, betray.
Bie, p. 2, note.
Blym, 103, to cease, to stop.
Bodly, 39, bodily, corporeal.
Bopettep, 428, buffet; indie. plur.
Bokes hede, 320, chapter (of a book).
"Brent sacrifice, and for synne thon askidest not; thame I seide, Lo! I come. In the bed of the boe it is write of me that I do thi wil."—Psalm xxxix. 8, 9, Wycliffe's Vers.
"Thanne I seyde, Loo! I come; in the head, or bigynnynge, of the book it is writyn of me."—Heb. x. 7, Wycliffe's Vers.
"In capite libri scriptum est de me."—Vulgate.
Bollers, 477, drinkers, drunkards, men who pass the bowl. See P. Plow., C-text, Pass. x. 194, and note.
Bone, 313, prayer, petition, request.
Bone, 372, 949, boon, gift.
Bowden, 523, bound.
'Breche, 622, breeches, covering.
Breske, 201, burn.
Brese, 912, bruise.
Broyset, 960, bruised.
But, 666, only, except.
Buxom, 469, obedient.
By, Bye, 28, 318, buy, redcem.

By, "by þe wey," 284.
Byfore, 287.
Byhelde, 489.
Bypaþ, 486, by-path, a secluded way.
Byrye, 849, bury.
Byst, 1015, biddest, requestest.
Byt, 305, bade, warned.

Calle, 1128, call.
Ce to Ce, 441, place to place. Cp. "Cee, Marc, fretum, pontus."—P. Pare., p. 64.
Cene, 1111, Fr. Cène, the Lord's Supper. Sp. cena, a supper.
When he sat with hem at the cene
To swych he gaff hem alderlast
Hys owne body.
MS. Cott. Vit. C. xiii., lf 69, bk.
Chalys, 193, chalice.
Chekenes, 286, chickens.
Chere, 11, 87, 1075, cheer, countenance.
Chere, 203, cheering, cheerful.
Chersed, 333, 1083, cherished.
Chese, 393, choose.
Clepe, 719, call.
Cleppeþ, 152, clippeth, embraceth.
Cleuynt, 616, clewe, fasten on, seize.
Cloute, 973, cloth.
Clypped, 932, embraced, pressed closely.
Compyled, 14, compiled.
Comunde, 198, communed, conversed with.
Conceyued, 940, conceived.
Constreyuned, 602, constrained, compelled.
Cors, 916, 945, corse, a dead body.
Corrupt, 27, corrupt.
Coude, 126, could.
Croys, 556, cross.
Crucyfyers, 642.
Cryejj, 1106, asketh, demandeth.
Crysten, 9, Christian, christened.
Cumplyn, 985, even-song, the last service of the day; compline.
Cumjj, 418, cometh.
Dame, 286, mother's.
Dampne, 556, 558, 559, condemn.
Day, 728, die.
Defoule, 506, defile, pollute.
Degre, 7, degree, condition in life.
Deluyn, 347, dig, delve.
Derkenes, 1139, darkness.
Derlyng, 276, dearling, darling.
Derwurly, 180, cheerfully, willingly, honourably.


This is my
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<td>comandement</td>
<td>that ye love to gider. —S. John xv. 12, Wycliffe.</td>
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<td>Fere</td>
<td>580, a companion.</td>
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<td>Fersly</td>
<td>626, fiercely.</td>
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<td>Fest</td>
<td>212, fist, hand.</td>
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<td>Fette</td>
<td>fet, 82, 563, 614, fetched.</td>
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<td>Feye</td>
<td>18, 86, faith, belief.</td>
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<td>Feynt</td>
<td>509, faint, weak.</td>
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<td>Feyntly</td>
<td>572, faintly, weakly.</td>
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<td>Feyntnesse</td>
<td>594</td>
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<td>Feyre</td>
<td>164, 580, In l. 164 the Lat. orig. has see.</td>
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<td>Folue</td>
<td>177, follow.</td>
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<td>Fond</td>
<td>356, found.</td>
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<td>Fonde</td>
<td>187, founded, instituted.</td>
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<td>Fong</td>
<td>329, to endure, suffer.</td>
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<td>Fordone</td>
<td>186, destroy, do away with. Fordone is properly the participle of for-do.</td>
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<td>Forlore</td>
<td>26, utterly lost.</td>
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<td>Former</td>
<td>795, Maker, Creator.</td>
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<td>Forwounded</td>
<td>519, much wounded.</td>
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<td>Fresshly</td>
<td>869, fiercely, briskly.</td>
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<td>Furpe</td>
<td>802, &quot;furpe beryng,&quot; birth, bringing forth.</td>
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<td>Fyne</td>
<td>656, perfectly, quite.</td>
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<td>Fynst</td>
<td>557, findest.</td>
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<td>Fyrber more</td>
<td>621.</td>
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<td>Fybe</td>
<td>729, fifth.</td>
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<td>Fyuepe</td>
<td>257, fifth.</td>
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<td>Gan</td>
<td>185, began.</td>
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<td>Gere</td>
<td>657, 905, gear, tools.</td>
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<td>Gert</td>
<td>139, girded, girt.</td>
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<td>Gerte</td>
<td>654, pushed, drove.</td>
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<td>Gete</td>
<td>817, 1130, gotten, begun.</td>
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<td>Gep</td>
<td>1122, goeth.</td>
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<td>Gladlyght</td>
<td>89, gladly, cheerfully.</td>
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<td>Glymbe</td>
<td>630, climb.</td>
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<td>Gobbetes</td>
<td>85, morsels, bits.</td>
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<td>Gone</td>
<td>1052, &quot;gan gone,&quot; began to go.</td>
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<td>Graces</td>
<td>81, prayers before meat.</td>
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<td>Grame</td>
<td>548, to anger.</td>
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<td>Graue, y graue</td>
<td>987, dug.</td>
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<td>Grete</td>
<td>1135, greet, address.</td>
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<td>Greenpe</td>
<td>46, prepare, make ready.</td>
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<td>Grubbyng</td>
<td>972. In Wycliffe's translation this passage (Isa. 1. 6) stands thus: &quot;My bodi I yaf to the smyteres, and my cheekes to the pulleris; my face I turnede not awei fro the blameres, and the spitteres in me.&quot;</td>
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<td>Gryse</td>
<td>153.</td>
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<td>Grysly</td>
<td>101, sorrowful.</td>
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<td>Grysly</td>
<td>877, 933, terrible, frightful.</td>
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<td>Gun</td>
<td>630, 945, 966, gan, began.</td>
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<td>Gunne</td>
<td>133, began.</td>
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<td>Gym</td>
<td>777, 1135, begin.</td>
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<td>Ha</td>
<td>686, 929, 1126, have.</td>
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<td>Ha, he wolde ha men as lord to hym loue.</td>
<td>See Gospel Stories, Man who made a Supper (p. 6).</td>
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<td>Haled</td>
<td>662, pulled.</td>
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<td>Halfdede</td>
<td>588, half dead.</td>
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<td>Hardy</td>
<td>526.</td>
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<td>He</td>
<td>254.</td>
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<td>Hem</td>
<td>259, &quot;hem whyche.&quot;</td>
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<td>Hen</td>
<td>280, hence.</td>
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<td>Hente</td>
<td>918, drew.</td>
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<td>Hepys</td>
<td>624, hips.</td>
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<td>Herbored</td>
<td>1055, lodged.</td>
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<td>Herdes</td>
<td>452, herdless, without a shepherd.</td>
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<td>Here</td>
<td>63, their.</td>
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<td>Here by</td>
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Hertly, 243, 1106, heartily.
Hostes, hestys, 323, 742, commands, behests.
Ho, 528, 790, who.
Ho, 573, he.
Hole, 182, "al hole," wholly, entirely.
Holy, 1026, wholly.
Homely, 275.
Horn, 1068.
Hypely, 240, command.
Hyde, 623, hye, 573, hyed, 590, hyyng, 627, to hurry, hurried, hurrying.
Hylpe, 922, helped, assisted.
Hyt, 102, it.

Instrumentys, 892, instruments.
Ioed, 562, joyed.
Iuwyse, 577, I-wis.
Kast, 643, lifted, raised.
Kast, 885, 1055, cast, considered.
Kercheues, 624, kerchiefs.
Knowlechyngh, 424, knowledge.
Kolled, 932, embraced, clasped.
Kone, 438, can.
Kouerd, 1053, covered.
Kraked, 662, cracked, broke.
Krokedly, 571, crookedly.
Krokyng, 149, crooking, bending.
Kunne, 675, can.
Kyne, 1049, man kynne, mankind.
Kybe, 1032, know.
Kytte, 85, 236, 268, cut, pierced.
It Kittip myn herte as with a knyf.
Pol., Rel., and Love Poems, p. 205, l. 16.

Lake, 347, a pit.

Lakkyn, 884, lack.
Lama\qabatany, 724. See St Matt. xxvii. 46.
Lape, 958, lap.
Late\p, 467, 994, let, allow, permit.
Launced, 858, lanced, pierced with a lance.
Lede, 665, ?lead, the metal.
Lemes, 667, limbs.
Lende, 1039, remain, tarry.
Lere, 13, 16, 67, 120, learn.
Lered, 170, learned.
Lese, 394, lose.
Lestene, 312, listen.
Lete, 165, 181, } left, ?leave.
Lette, 926, { leave.
Leue, 784, believe.
Lewed, 170, ignorant.
Leyd, 274, "be leyd," laid low, overcome.
Leyn, 521, "leyn on," lay on, thrash.
Leyn, 986, lay.
Loglier, 133, lower.
Loke, 167, see, behold.
Lone, 1010, "a lone," alone.
Lore, 673, learning, knowledge, doctrine.
Louesum, 220, lovely, loving.
Lyn, 986, lie, remain.
Lyne, 733, slake, stop.
Lyne, 771, lain, remained.
Lys, 702, ease, relieve, lessen.
Ly\t, 1061, "a ly\t," remain, stay.
Ly\t, 47, remained, tarried.
Ly\t, 207, alighted, came down.
Ly\tly, 1104, willingly, quickly, commonly.

Make, 795, mate, companion, equal.
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<td>Manly, 398, manfully.</td>
<td>Many one, 541.</td>
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<td>Mede, 335, value, worth.</td>
<td>Mekest, 645, humblest (verb).</td>
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<td>Memorand, 32, memorable.</td>
<td>Memorand, 195, a memorial.</td>
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<td>Mende, 127, mind.</td>
<td>Mende, 196, memory.</td>
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<td>Merciable, 456, merciful.</td>
<td>Mest, 400, most.</td>
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<td>Meyny, 198, company.</td>
<td>Mode, 345, wrath, anger.</td>
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<td>Monasshyng, 169, 245, admonishing, admonition.</td>
<td>Mone, 454, moan, supplication.</td>
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<td>Mone, 715, told, said, made. Qy. moaned? But B. has nome, took.</td>
<td>Mounde, 942, the earth, the world.</td>
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<td>Moste, 199, 528.</td>
<td>Mow, 349, 350, 363, may.</td>
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<td>Mot, Mote, 390, 581, must.</td>
<td>Mow, 522, might, could, were able (to do).</td>
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<td>Mysdo, 462, misdone, done amiss.</td>
<td>Mysdoer, 503, a wrong-doer.</td>
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<td>Mype, 156, mighty. See mythy in Prompt. Parv. (?mild.)</td>
<td>Ny, 418, nigh, near.</td>
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<td>Nam, 603, 963, took.</td>
<td>Nygh, 90, nigh, near.</td>
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<td>Nat, 590, not.</td>
<td>Nyghe, 886, come, approach.</td>
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<td>Nayles, 116, nails.</td>
<td>O, 68, 382, one.</td>
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<td>Ner, 586, nearer.</td>
<td>Onoure, 1131, honour.</td>
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<td>Nolde, 890, ne would, would not.</td>
<td>Opone, 10, open.</td>
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<td>Nome, 1114, taken.</td>
<td>Opunly, 543, openly.</td>
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<td>Nober, 27, neither.</td>
<td>Opynyons, 20, opinions.</td>
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<td>Noye, 22, annoy.</td>
<td>Orchard, 303, orchard, garden.</td>
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<td>Plogfi, 568, plough.</td>
<td>Oute, 615; &quot;oute dyspetusly,&quot; without pity.</td>
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<td>Plyjt, 626, plucked, taken away.</td>
<td>Owne, 817, 1130, &quot;owne gete,&quot; only begotten.</td>
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<td>Pouert, 1094, poverty.</td>
<td>Oynamentys, 892, 947, ointments.</td>
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<td>Preued, 18, proved.</td>
<td>Paske, 82, paschal.</td>
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<td>Preved, 1094, poverty.</td>
<td>Paske, 94, passover.</td>
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<td>Preysed, 336, appraised, valued.</td>
<td>Pens, 335, pence.</td>
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<td>Pronys, 335, orison.</td>
<td>Pereles, 1141, peerless.</td>
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<td>Pese, 1036, 1140, peace, rest.</td>
<td>Pese, 689, complains.</td>
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<td>Pleynes, 689, com plaints.</td>
<td>Pleynt, 510, plaint, complaint, indictment.</td>
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<td>Preyours, 413.</td>
<td>Plogfi, 568, plough.</td>
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<td>Preysed, 336, appraised, valued.</td>
<td>Plyȝt, 626, plucked, taken away.</td>
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<td>Procresse, 1080, the manner in which an act was done; details, particulars.</td>
<td>Plyȝt, 907, pulled.</td>
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<td>Pryme, 475, 537, prime; six o'clock in the morning.</td>
<td>Pounet, 1094, poverty.</td>
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<td>Preyours, 413.</td>
<td>Preyours, 18, proved.</td>
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Prynecpals, 226, heads of a discourse.
Pryuyly, 105, privly, secretly.
Punged, 567, pricked, goaded.
Pur, 8, for.
Put, 141.
Pycchen, 612, pitch, throw, or let fall.
Pyler, pylour, 523, 515, pillar.
Pyne, 401, 547, pain, grief.
Pynef, 847, punish, torture, imperat.

The passage is, “As the proud hate humility: so doth the rich abhor the poor.”—Ecclus. xiii. 20.
Say, 587, 688, saw.
Scornep, scorned, 429, 743.
Se, 843, 1034, she.
Seed, 100, ceased.
Seche, 621, to look, to observe.
Secunde, 40, second.
Semely, 387, properly; becomingly, justly.
Sen, 232, see (1st pers. indic. fut.).
Setyn, 1139, sit.
Sewe, 402, ensue, follow.
Sewe, 956, to sew.
Sey, 134, seen.
Seyn, seyd, 134, 553, say, said.
Seyth, “sum seyth,” 675.
Seyyng, 228, saying.
Shamely, 966, shamefully.
Shape, 575, “hym ys shape,” for him is prepared, or intended; devised.
Shaue, 966, shave; 961, shaven.
Shenshepe, 448, 575, punishment.
Shete, 955, Shetes, 947, sheet, sheets.
Shokyn, 479, shook.
Shulder, 565, shoulder.
Shullen, 1108, shall.
Shust, 714, shouldest.
Shyttyn, 756, shutting.
Slake, 696, mitigate.
Slogh, 567, slough, a dirty place.
Smert, 140, smart, quick, quickly.
Soper, 30, 33, supper.
Sopyng place, 160, supping place.
Specyal, 107, special.
Spelle, 114, learn, read.
<p>| Spelled, 739, uttered, said. | Syxte, 606. |
| Spyl, spyUe, spylled, 470, 582, 600, 752, 1011, spoil, destroy, punish. | Tary, 560, 597, tarry, delay. |
| Stant, 681, stands. | Tendyrly, 119, tenderly. |
| State, 391, manner. | Teren, 634, tears. |
| Stede, 135, place. | Tep, 116, teeth. |
| Sterte, 421, hurried, went forward. | pe, 69, they. |
| Sterte, 570, “a sterte,” start away, turn away, wander. | pees, 847, thighs. |
| Steuene, 382, voice. | peke, 446, that. |
| Stey, 635, “vpp stey,” raised, elevated. | peon, 924. |
| Stilly, 689, softly, silently. | peuys, 576, thieves. |
| Stokyn, 910, stuck. | po, 98, 423, 432, then, at that time. |
| Stonen, 141, of stone, of earthenware. | pole, 887, suffer. |
| Story, 963, history, legend. | pore, 757, there. |
| Stounde, 878, a moment, a short space of time. | pred, 41, 538, third. |
| Straked, 661, proceeded, went. | prest, 289, thrust. |
| Streygght to helle, 1122. | pryd, prydde, 179, 245, third. |
| Streyzte, 641, stretched. | pryst, 733, thirst. |
| Stye, 208, to ascend. | prysted, 736, desired. |
| Stynte, 878, stint, stop, cease. | prysted, 737, thirsted. |
| Sum, 684, somewhat, partly. | pryty, 335, thirty. |
| Sundele, 702, 733, somewhat, a little. | pryys, 360, thrice. |
| Stonedede, 205, “stone dead.” | purghi, 623, 859, through. |
| Sumdele, 702, 733, somewhat, a little. | pyes, 841, thighs. |
| Syghyng, 271. | Thyr, 22, there. |
| Syght, 22, there. | prywrwhylys, 367, 443, therewhiles, during that time. |
| Syght, 22, there. | To, 362, two, or twice. |
| Syghte, 22, there. | To braste, 566. |
| Syght, 22, there. | Toke, 168, 278, 1014, gave. |
| Syght, 22, there. | Too, 654, two. |
| Syght, 22, there. | Toure, 376, tower. |
| Syght, 22, there. | Toufer, 656. |
| Syght, 22, there. | Tray, 156, betray. |
| Syght, 22, there. | Trewe, 58, true, faithful. |
| Syght, 22, there. | Trustly, 1107, confidently, truly. |</p>
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<td>two</td>
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<td>Varye, 598</td>
<td>alter, change</td>
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<td>Ver, 583</td>
<td>&quot;a ver,&quot; afar, at a distance</td>
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Thomas of Erceldoune.
The Romance and Prophecies of

Thomas of Grecedonue

PRINTED FROM FIVE MANUSCRIPTS;

WITH

Illustrations from the Prophetic Literature

OF THE 15TH AND 16TH CENTURIES.

EDITED, WITH

INTRODUCTION AND NOTES,

BY

JAMES A. H. MURRAY, LL.D.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXV.
In printing the complete text of the 15th-century "Romance and Prophecies of Thomas of Erceldoune," with lengthy illustrations from the prophetic literature of that and the following century, it seemed desirable to give in the Introduction a summary of all that History, Legend, and Tradition have to tell of Thomas and his alleged sayings. Since the subject was taken up by Mr (afterwards Sir) Walter Scott in the Minstrelsy of the Scottish Border, it has been touched upon by numerous writers, who have pointed out additional historic references, discussed the authenticity of the works attributed to the Rhymer, or contributed to the Folk-lore of the question by collecting rhymes and traditions associated with his name. The present Editor begs to acknowledge his indebtedness to all these his predecessors, of whose writings he has made free use. At the same time no statement has been taken at second hand which was capable of verification by original reference. In particular, all the documentary evidence has been examined afresh, and the quotations from MSS. verified, leading in some cases to the correction of important errors, which have passed current from writer to writer for seventy years. The inferences which the Editor has drawn from these data, and the theories which he has founded upon them, are of course his own; as is the view which he has taken of the origin and development of the prophetic literature generally. He has also given an independent investigation to the scenery and locale of the Romance, in which he has been zealously assisted by the local researches of his friends, Mr Andrew Currie of Darnick, the well-known Sculptor and Border Antiquary, and T. B. Gray, Esq., late of Hawkslie, who has had the good fortune to seize and fix an almost obliterated local tradition of the site of "Huntlee Bankis." The Editor has also to acknowledge the valued kindness and help of Henry Bradshaw, Esq., of the University Library, Cambridge, both during a visit to that Library in 1874, and on numerous occasions since; of the Rev. H. O. Coxe, M.A., for the kindness with which he made several searches among the MSS. in the Bodleian; and of the Rev. Dr Bennett, Chancellor of Lincoln, for his arrangements to facilitate the Editor's access to the Thornton MS. in 1874.
Acknowledgments are also due to the Rev. W. W. Skeat, for many a timely service, to James Tait, Esq., of the Kelso Chronicle, and Charles Wilson, Esq., of Rhymer's Lands, Earlstoun, for investigation of local matters; and to the Rev. Dr R. Morris, F. J. Furnivall, Esq., and David Laing, Esq., LL.D., for assistance on special points.

The following works touch in one way or another on Thomas and his prophecies:


Sir Walter Scott. Sir Tristrem, a metrical Romance of the 13th century. 2nd Ed. Edin., 1806.


After research has done its utmost, the facts as to Thomas are still few and scanty. When we have summed them all up, we can appropriately adapt the words of the minstrel who first told his tale, and like him conclude:

"Of 'man or woman yet' walde I here,
That couthe mare telle of swilke ferly!
Ihesu, coronde with crowne of brere,
Thow brynge us to thy heuene on hye!

Amen."

Mill Hill School, Nov. 1875.
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1. Thomas of Erceldoun, commonly known as the Rhymer, occupies a more important place in the legendary history of Scotland than in the authentic annals, though the few notices of him which occur in the latter are sufficient to prove his personality and to fix the age in which he lived. The name of Thomas Rymor de Ercildune occurs along with Oliver, Abbot of Dryburgh; Willelm de Burudim; Hugh de Peresby, Viscount of Rokysburgh; and Will. de Hattely, as witnessing a deed whereby Petrus de Haga de Bemersyde (on the Tweed) binds himself and his heirs to pay half a stone of wax (dimidiam petram cere) annually to the Abbot and convent of Melrose, for the chapel of Saint Cuthbert at Old Melros. This

1 The following copy of Petrus de Haga's Charter is taken from the Cartulary of Melrose MS. Harl. No. 3960, leaf 109 a. It is also printed in the Liber de Melros (Bannatyne Club).

Carta Petre de Haga de dimidia petra Cere.

Omnibus hoc scriptum usuris uel audituris. Petrus de Haga dominus de Bemerside, salutem in domino. Noveritis verniensi, quod cum olim conuenissem cum viris religiosis Abbate et Conuentu de Melros pro quibusdam transgressionibus cisdem per me & meos illatis, quod cisdem singulis annis ego & heredes mei decem salmones qui nique videlicet recentes, & quinque veteres in perpetuum soluerimus; Tandum idem religiosi pietate pietate perpendurunt
document has no date, but the grantor, Petrus de Haga, is himself witness to another charter, by which Richard de Moreville, Constable of Scotland (from 1162 to 1189), granted certain serfs to Henry St Clair. It thus defines Thomas's age to the extent of showing that he was a contemporary—a junior one doubtless—of one who was himself at least old enough to witness a document in 1189. In the year 1294 (November 2nd), Thomas de Ercildoun filius et heres Thoma Rymour de Ercildoun, conveyed by charter, to the Trinity House of Soltra, all the lands which he held by inheritance in the village of Ercildoun.¹

¹ The following is a transcript of Thomas de Ercildoun's Charter, from the Cartulary of the Trinity House of Soltra, Advocate's Library, W. 4, 14:

Ersyton

Omnibus has litteras visurus vel audituris Thomas de Ercildoun filius et heres Thome Rymour de Ercildoun, Salutem in Domino. Noveritis me per fustum & baculum in pleno iudicio resignasse ac per presentes quietum clamasse pro me & hereditibus meis Magistro domus Sancte trinitatis de Soltre, & fratribus eiusdem domus totam terram meam cum omnibus pertinentibus suis quam in tenemento de Ercildoun hereditario tenui Renunciando de cetero pro me et hereditibus mei omni iuri & claimo que ego seu anticessores mei in cadae terra aliquo tempore de preterito habuimus siue de futuro habere poterimus. In cuius rei testimonium presentibus litteris sigillum meum apposui Data apud Ercildon die Martis proximo post festum Sanctorum apostolorum Symonis & Iude Anno Domini millesimo et nonogesimo quarto.

Although this document has been printed half-a-dozen times, and its date quoted twenty times at least, the latter has been given by every editor as 1299, and in the Border Minstrels it is actually printed nonagesimo nono, which looks like an attempt to evade the chronological difficulty it offers. Mr Skeat kindly points out that the Sunday letter for 1294 was C, and Easter the 18th April, so that St Simon's and St Jude's, the 28 Oct. (the old day for electing mayors, &c., advanced by New Style to 9th Nov.) fell on Thursday, and the next Tuesday after (die Martis proximo post) was 2nd November.

“The superiority of the property called ‘Rhymer’s Lands,’ now owned by Mr Charles Wilson, Earlston, still belongs to the Trinity College Church in Edinburgh. It would almost appear as if Thomas had held his lands not direct from the Crown, but from the Earls of Dunbar; for his name does not appear in any State document of that period. Nor does it appear that
Contemporary documents thus fix Rymour's existence between the end of the twelfth and end of the thirteenth century; and, as will be seen in the sequel, he is further historically identified, on sufficient, though not contemporary, evidence, with the latter part of this period, by his connexion with events in the year 1286, and (though less authentically) 1296. From 1189 to 1296 is, of course, more than a century; but, as has been shown by Sir Walter Scott, these dates involve no difficulty, for supposing De Moreville's charter to have been granted towards the end of his career in 1189, and De Haga to have been then about 20, the grant of the latter was probably not made before the end of his life, say between 1230 and 1240. If Ercedoun was about 20 when he witnessed this, it would fix his birth somewhere between 1210 and 1220, so that he would be between 66 and 76 in 1286, and may, so far as this is concerned, have outlived the latter date by several years. The prima facie purport of the charter of 1294 is that Thomas is already dead, and his son in possession of the paternal property, which he in his turn gives away. Considerations at variance with this inference will be noticed further on.

2. Of his family, or how much was actually implied by his surname, *de Ercedoun*, we know nothing. The latter was, however, evidently derived from the village of Ercheldun, Ercedoun, Ersyltoun, in Berwickshire, on the banks of the Leader, a northern tributary of the Tweed, from which, in still earlier times, there had emerged a shepherd boy, destined to become the apostle of his native Northumbria, St Cuthbert. Ercheldoun, in the twelfth and thirteenth centuries, seems to have been a place of considerable importance, and is connected both with the family of Lindesey, and the Earls of March. A *Carta Wilhelmi Linseia, de Ecclesia de Erchel- doun to the priory of Coldingham, dating to the reign of David I. or Malcolm the Maiden (1124—1163) is preserved in the Durham archives, and a *Carta W. de Lindessi de Fauope iuxta Ledre, ante 1165, to the monks of Melros, is also in existence, witnessed among others by Arosine de lindeseia, Swano de Ercedun, and Cospatricio de Ercedun. The Lindesey family do not appear ever to take the surname de Ercheldoun, which is borne by that of Cospatric, Earl of March (called often, from his chief residence, Earl of Dunbar). The Earls of March are said to have had a castle at the east end of the village, which was probably the scene of the royal visits in the reign of David I., when various documents, including the Foundation Charter of the lands were of large extent, for through old deeds the dimensions of the lands can be observed unaltered for the last three centuries back at least."—James Tait, Esq., in 'History of Berwickshire Nat. Club,' vol. v. p. 264. The actual area of *Rymour's Lands*, as I learn by letter from Mr Wilson, is only 9 1/2 acres, and no other land in Earlston or its neighbourhood owns the superiority of Trinity College Church.
of Melrose Abbey in June 1136, and its confirmation by his son Prince Henry in 1143, were subscribed apud Erceldoun.

Whether Thomas de Erceldoun was related to the family of March, as might perhaps be assumed from the way in which his name appears more than once in connexion with the Earl and Countess of that house, or whether his relations with them were those of a vassal, or of a neighbour merely, cannot be ascertained. Of a tower, traditionally pointed out as his, the ruins still exist at the west end of the village, though the family connexion with it must have ceased in 1294, when, as already stated, the patrimonial estate in Erceldoun was conveyed to the religious establishment at Soltra. The Earl’s Tower at the other end of the village continued to be an important fortress, and, according to popular belief, to it is due the corruption of the old name of Erceldoun or Erstytoun, to the modern spelling of Earlstoun, which railway and postal authorities contract to Earlston.  

Thomas is not known to any of the older authorities by any surname save his territorial one of Erceldoun, or that of Rymour, derived, it is generally supposed, from his poetic or prophetic avocations; “though even this is uncertain, for Rymour was a Berwicke name in those days, one John Rymour, a freeholder, having done

1 My friend, Andrew Currie, Esq., of Darnick, to whom I am indebted for much local information as to the Rhymer, and who is himself, I believe, a native of Earlstoun, considers that Erceldoun, or Erstytoun, has not been altered into Earlstoun, but supplanted by it. He thinks that the original village of Ercildoun is represented by the hamlet of thatched houses at the west, on the road to Lauder, and immediately to the north of Rhymer’s Tower, and that the hamlet which rose nearly a mile to the east round the Earl’s Tower, was distinguished as the Earl’s Town; and this having in process of time become the main village, and absorbed the more ancient Ercildoun, gave its name to the whole. But Erceldoun was originally the general name, as the Earl was Co-patrie de Erceloun, so that the “Earl’s Town,” if it existed, would be the “Earls-town at or in Erceldoun,” Rhymer’s Lands, beside the ruins of Thomas’s Tower, also contained an ancient water-mill, of which Mr Currie says: “Rhymer’s Mill was renewed by me in 1843. The old one had a stone in the gable with the words in antique letters, Rhymer Mill; I think this stone was replaced in the new mill above the water-wheel. The site of the Earl’s Tower, a much more extensive structure than Rhymour’s Tower, is now occupied by the Gasworks. I remember seeing hewn pavement, &c., turned up on the spot some forty years ago, besides large chiselled blocks, which had been part of the original walls and foundations. A little to the west of this, and by the burn-side, is a knowe or moraine, which still bears the name of the Hawk’s Kaim, and is traditionally remembered as the site of the Falconry of the Earls of Dunbar. A long level strip of ground between it and the burn is still called The Butts, and said to have been the archery practice ground. Of Rhymer’s Tower, the decay has proceeded rapidly within my memory; about 1830, the fireplace was still entire, with massive red stone lintel and corbels from the free stone of the Black Hill behind Cowdenknowes. A curious discovery was made, when clearing out the brushwood of this old quarry, of a corbel nearly finished, identical in pattern and size with those remaining in Rhymer’s Tower. This is now preserved at Cowdenknowes. There is no male inhabitant of Earlstoun now claiming descent from the Rhymer, since the death of the last of the Learmonts, an old bachelor, Robert by name, and a weaver by trade, from whom I learned many traditions of Ercildoun, some 35 years ago.”  

(See some additional particulars at end of the Notes.)
homage to Edward I. in 1296." The inscription on the front wall of the church at Earlstoun, which marks the traditional place of his sepulture,

"Auld Rymer's race
Lies in this place;"

seems to point to Rymour as the name of the family. But Hector Boece or Boyce (1527) gives him the surname of Leirmont; and Nisbet, the Herald, in a work written 1702, styles him Sir Thomas Learmont of Earlstoun in the Merss, in which he is followed by later writers; and, according to Sir Walter Scott in 1804, "an unvarying tradition corresponds to their assertion." A tradition of the eighteenth century, however, corresponding to a statement which has passed current in books since the sixteenth, has no independent value; and as Nisbet quotes as evidence for Thomas's surname "charters of an earlier date" which no one has ever seen, we may dismiss the subject with a mere mention of the hypotheses suggested by David Macpherson and others to account for Boyce's and Nisbet's nomenclature, such as "that Thomas, or his predecessor, had married an heiress of the name of Learmont, and occasioned this error," or that "some family of that name may have traced their descent from him by the female side." For us, it will be sufficient to know him as he was known to Barbour, Fordun, and Robert of Brunne, as Thomas of Erseldon, otherwise Thomas Rymour.

3. The incident by which he is associated with the year 1286 is his so-called prediction of the calamitous death of Alexander III.; the earliest notice of which is found in the Scotichronicon of John of Fordun, or rather his continuator Walter Bower (born 1385, wrote about 1430). According to this account, on the night before the king was killed, by being thrown over the precipice at Kinghorn; "Thomas of Erseldon, visiting the castle of Dunbar, was interrogated by the Earl of March, in the jocular manner which he was wont to assume with the Rymour,

1 Mr Tait, in the Berwickshire Nat. Transact. already quoted, says, "Tradition says the stone was transferred from the old church, which stood some yards distant from the present edifice. In 1782 the ancient inscription was defaced by some senseless fellow in a drunken frolic, but the clergyman compelled him to replace it in the same words as before. The defaced characters were very ancient, the present are quite modern, and the spelling also is modernised. The right of sepulture is still claimed there by persons named Learmont, an indication that if Thomas did not bear that surname, it was adopted by his descendants," [or some who claimed to represent him]. "The church itself," says Mr Currie, "may not be more than 150 years old. It stands on the site of an older one which was a vicarage of Coldingham. In the east gable is built a red stone bearing a dagger-shaped cross, the well-known symbol of the Knights Templars. (See additional particulars at end of the Notes.)

2 Boece lib. xiii. f. 291 a (Parisis, 1575). Tradunt scriptores pridie quam Alexander fate functus esset, comitem merchiarum percunctatum sub noctem insigne quendam vatem ac prae dicendi arte haud saepe fallentem, Thomas Leirmont nomine, vtrum aliquid in posterum diem novi eventurum esset.
what another day was to bring forth. Thomas, fetching a heavy sigh from the bottom of his heart, is said to have expressed himself to this effect: ‘Alas for to-morrow, a day of calamity and misery! Before the twelfth hour, shall be heard a blast so vehement that it shall exceed all those that have yet been heard in Scotland: a blast which shall strike the nations with amazement, shall confound those who hear it, shall humble what is lofty, and what is unbending shall level to the ground.’ In consequence of this alarming prediction, the Earl and his attendants were induced to observe the state of the atmosphere next day; but having watched till the ninth hour without discovering any unusual appearance, they began to deride Thomas as a driveller. The Earl, however, had scarcely sat down to dinner, and the hand of the dial pointed the hour of noon, when a messenger arrived at the gate and importunately demanded admission; they now found that the prediction was fatally verified; for this messenger came to announce the intelligence of the king’s death.”

Bower’s story is repeated by Mair (Joannes Major Scotus), and Hector Boece (Boethius) (see note 2, p. xiii), the former adding, “To this Thomas our countrymen have ascribed many predictions, and the common people of Britain yield no slight degree of credit to stories of this nature; which I for the most part am wont to treat with ridicule.” Bellenden also, in his vernacular version of Boece, tells the story in more moderate language than Fordun:

“It is said ye day afore ye kingis deith, the Erle of Merc here demandit ane propheth namit Thomas Rimour, otherwayis namit Ersiltoun, quhat weddir sulde be

1 “Annon recordaris quod ille vates ruralis, Thomas videlicet de Erseldon, nocte praeceidenti mortem regis Alexandri, in castro de Dunbar, obscure prophetando, de occasu ejus dixerat comiti Marchiarum interroganti ab eo, ut solitus quasi jocando, quid altera dies futura novi esset paritura? Qui Thomas attractus de imo cordis singultuosum suspirium, sic furtur comiti coram aulicis palam protulisse: ‘Heu diei crastinae! diei calamitatis et miserie! quâ ante horam explicite duodecimam audiscat tam vehemens venus in Scotia, quod a magnum retroactis temporibus consimilis minime inveniabatur. Cujus quidem flatus obstupessere faciet gentes, stupidos reddet audientes, excelsa humiliabit, et rigida solo complanabit.’ Propter cujus seria affamina comes cum aulicis crastinum observantes, et horas diei usque ad nonam considerantes, et nullum vestigium in nubibus vel signis ventosis coeli auspicantes, Thomam tanquam insensatam reputantes, ad prandium properarunt. Ubique dom comiti vix mense collocato, et signo horologii ad meridianam horam fere approximato, affuit quidam ad portam, importunis pulsilbus aures comitis concutientes, aditum sibi oculi fieri flagitavit. Intromissus igitur advena, et de novis impetibus, ‘Nova,’ inquit, ‘habeo, sed nosciva, toto regno Scotiae deflenda, quia inclitus, heu! rex ejus finem presentis vitæ hesterna nocte apud Kingorn sortitus est, et hæc veni nunciare tibi.’ Ad hanc narrationem, quasi de gravi somno excitatus, comes una cum familiaribus tutudenum pectora, et dicti Thomae experti sunt credibilium nimis facta fore vaticinia.” Bower, Scotichronicon, lib. x. c. 43. “The local tradition,” according to Mr Currie, “has it that the prophecy was delivered in the Earl of Dunbar’s castle at Erceldoune, the royal herald announcing his arrival by a bugle blast from the Corse-Hill Head, on the Huntshaw road, to the north of the village. The spot is still called, if my memory serves me right, The Trumpet or Bugle Knowe.”
on ye morrow. To quhome answerit this Thomas, that on the morrow afore noun, sall blaw the greatest wynd that euir was herd afore in Scotland. On ye morrow, quhen it wes neir noun, ye lift apperiting loune but ony din or tempest, ye Erle sent for this prophet and repruit hym that he pronosticat sic wynd to be and na apperance yairof. Yis Thomas maid litel answer, bot said, noun is not zit gane. And incontinent ane man come to the 3et schawing yt the king was slain. Yan said ye prophet, Zone is the wynd yat sall blaw to ye gret calamite and trouble of all Scotland. Yis Thomas was ane man of gret admiration to the people, and schew sindy thingis as they fell. Howbeit yai wer ay hyd vnder obscure wourdis."

Divested of the grandiloquence of its monkish chroniclers, "the story," says Sir Walter Scott, "would run simply that Thomas presaged to the Earl of March that the next day would be windy—the weather proved calm, but news arrived of the death of Alexander III., which gave an allegorical turn to the prediction, and saved the credit of the prophet. It is worthy of notice that the rhymes vulgarly ascribed to Thomas of Erceldoune are founded apparently on meteorological observation. And doubtless before the invention of barometers, a weather-wise prophet might be an important personage."

Whatever the foundation of the story, and however explained, it may be taken, at least in conjunction with the documentary evidence already given, as showing that Thomas was alive in 1286. According to Harry the Minstrel he survived also to 1296, when he was identified with a critical passage in the life of Wallace.

Towards the beginning of that hero's career, as reported by his minstrel biographer, he was seized in the town of Ayr, by the soldiers of the English garrison under Lord Percy, whose steward, amongst several others, Wallace had slain in a market brawl. While lying in prison awaiting his trial, the rigour of his treatment and filthyness of his dungeon brought on dysentery, under which he sank, and was found by the jailor apparently dead. His body was cast over the walls upon a "draft myddyn," whence it was begged by an old nurse, who desired to do the last rites to the corpse. While washing the body, however, she noticed faint signs of animation, and by dint of careful nursing, secretly restored him to life and health, while observing all the outward show of mourning for his death.

Thomas Rimour in to the faile¹ was than,
With the mynystir, quhilk was a worthi man:
He wsyt offt to that religiouse place.

The peple demyt of witt mekill he can;
And so he told, thocht at thai bliss or ban,
Qhilk hapnyt suth in many diuerss cace,

¹ The Faile or Fcale, a priory of the Cluniacenses in the neighbourhood of Ayr, which was still flourishing in the sixteenth century.
XVI

INTRODUCTION.

I can nocht say, be wrang or rycAtwisnas,
la rewlle of wer, quhe^Air /tai tynt or wan
It

may

He

be dernyt be diuisioun of grace.

Thar man that day had in the merket bene,
On Wallace knew this, cairfull cass so kene.
His master speryt, quhat tithingis at he saw.
" of litill hard I
This man ansuerd
meyn."
It has bene seildyn seyn,
The mynister said
quhar scotti* and Ingliss semblit bene on Kaw,
Was neuir jit, als fer as we coud knaw,
Bot other a scot wald do a sothroun teyn,
Or he till him, for awentur myc/it faw.'
"
"
wist tayne in that
Wallace," he said,
je
;

'

;

steid

;

Out our the wall

I

saw

t Aaim

cast

him

deide,

In presoune famys[i]t for fawt of fude."
The mynister said with hart hewy as leid,
4
Sic deid to th&im, me think, suld foster

And

that be suth, my self sail neuir eit breid,
my witt her schortlye I ccreclud.
'
a woman syne of the Newtoun of Ayr,
Till him scho went fra he was fallyn ther ;
And on her kneis rycht lawly thaim besocht,
To purchess leiff scho myc/tt thin with him
all

tyll

hyr thai grant

Our the wattyr on till hir houss him brocht,
To berys him als gudlye as scho mocht.'
thomas said " Than sail I leiff na mar,
jhit
Gyff that be trew, be-god, that all has wrocht."
the mynister herd quhat thomas said in playne.

This incident,
it is

if

bayne

;

;

fayn.

quha aw
"

this lik,

he bad hir nocht deny.

Wallace," scho said, "that full worthy has

beyne,"

Thus wepyt scho, that pete was to seyne.
The man thar to gret credens gaif he noc/tt
Towart the burd he bowned as he war teyne.
For marye
On kneis scho felle, and cryit
:

'

:

scheyne,

and

be,

flemyt out of

jour

ihocht.'

This

hir suour " be

man

wrocht,
Myc7tt I on lyff

He

him

th&t all has

him anys se with myn eyn,
Mocht Ingland had hiux

suld be saiff,

him wp to Wallace be the dess
spak wit7t him syne fast agayne can press
With glaid bodword, thar myrthis till amend.
scho had

;

He

;

told to

thaim the

first tithingis

was

less.

"forsuth, or he decess,
Mony 7iousand in feild sail mak thai end.
Off this regioune he sail the sothroun send ;
And Scotland thriss he sail bryng to the pess
So gud off hand agayne sail neu/r be kend."
:

:

1296 or 1297; and
with the idea that Thomas was already dead in

authentic, could not have taken place before

at once evident that it conflicts

1294,

the fast

To the new town to pass he did his payn,
To that ilk houss and went in sodanlye,
About he blent on to the burd him bye.
This woman raiss, in hart scho was [nocht]

Than thomas said

to fayr.

speid

To that sammyn houss and werraly aspye."
The man went furth, at byddyng was full

He

fayr.

In lychtlyness

"go

agayne

Lat sklandyr

feid;

For he was wicht and cummyn of gentill blud.'
Thomas ansuerd " tJm tythingi* ar noucht
gud;

For

chargyt him than

;

when Thomas de Erdldoun

vised the paternal estates.

films

et heres

Thomas,

Rymour

de Ercildoun de

It is easy, of course, to say that, the charter being

doubted, Harry's story must be

set aside as a

mere

fable.

But

I

am

un

not disposed

and I would sug
;
not impossible that Thomas, wearied and dispirited with the calami
under which his country was sinking, may before his death have transferred his

to treat the Minstrel's circumstantial narrative quite so lightly

gest that
ties

estates,

it is

and

retired to

trusted in saying that

end his days in the priory of the

Thomas

"

usyt

oift to

Faile.

that religioufl place,"

If Harry

we may

is

to

be

even have

a key to those temporary disappearances from his home, which popular superstition
accounted for by visits to Fairyland ; and a final retirement while still alive may


really be the fact concealed under the legend of his sudden disappearance from the world. Then, are we correct in assuming that the charter in question is granted by Thomas's son, and not by Thomas himself? If Rymour was the family surname, the latter is not impossible. It is at least a pleasing fancy to picture Thomas, the last mayhap of his line, after setting his house in order and disposing of his worldly goods, retiring from earthly cares and pursuits, and leaving his neighbours to marvel at his departure, and attribute it to the powers of another world, who could spare him to "middle-erd" no longer. Many a myth has gone farther astray from its simple basis. Patrick Gordon, in his rhymed History of Robert Bruce (Dort, 1615), says Rymour survived to 1307; but as he gives us no authority for the statement, his evidence is of very doubtful value.

4. Such are the only notices which refer, or purport to refer, to Thomas in his lifetime. They seem to point to him as a man of sagacity and foresight, who, veiling his observations "under obscure wourdis," had already before his death attained to the repute of something like prophetic power. As a patriot, and one who had lived during the palmy days of the old Scottish monarchy before

Alysandyr owre kyng wes dede
That Scotlande led in luve and le,
he must have keenly felt the sorrows which overtook his country in his last years, and if he understood the temper of his countrymen, he may well have expressed his hope and confidence of their final triumph in tones which fell from the lips of the "old man eloquent" with all the weight of inspiration. That his reputed sayings were so quoted early in the course of the struggle, and within a few years after his own death, is abundantly evident from various references. One of these occurs in Barbour's Bruce, where, after Bruce had slain the Red Cumyn in the Grey Friars church at Dumfries in 1306, news of the event reached amongst others the patriotic Bishop of St Andrews:

The lettir tauld hym all the deid,
And he till his men gert it reid,
And sythyn said thaim, "sekyrly
I hop Thomas prophecy

off hersildoune sall weryfyd be
In him; for, swa our lord help me!
I haiff gret hop he sall be king,
And haif this land all in leding."

Andro of Wytown also in his "Orygynale" (Book VIII, chap. 32), referring to the battle of Kilblane, fought by Sir Andrew Moray against the Baliol faction in 1334, says:

Of this fycht qwhylum spak Thomas
of Ersylldoune, that sayd in derne,
There suld mete stalwarthe," stark, and sterne. [1 MS. stalwarty]
He sayd it in his prophecy;
But how he wist it was ferly.

Ercildoun.
INTRODUCTION.

At a still earlier period the prophetic renown of Thomas is alluded to by the author of the Scalacronica, a French chronicle of English History, compiled by Sir Thomas Grey, constable of Norham, during his captivity in Edinburgh Castle in 1355. One of the Notabilia, extracted by Leyland from the unpublished part of this chronicle, is headed: "William Banestre and Thomas Erceldoune, whose words were spoken in figure, as were the prophecies of Merlin." 1

Most of these writers, however, lived a century after Thomas, and it might of course be, that their references to the notoriety of his prophetic powers represented rather the current opinion of their own age than of that of which they wrote; that Barbour, for example, in making Bishop Lamberton quote "Thomas' prophecy," described what he was very likely to do himself, though he might have no ground either in tradition or history for imputing it to the Bishop of St. Andrews. But this is sufficiently met by the fact that a MS. of the beginning of the fourteenth century not only credits Thomas with oracular powers, but preserves what purports to be one of his prophecies, in the following form (MS. Harl. 2253, lf 127, col. 2):

La countesse de Donbar demanda a Thomas de Essedoune quant la guere descoce prendreit fyn. e yl la repoundy e dyt,

When man as mad akyng of a capped man;
When mon is leuere ofermone lyng fen is owen;
When londyonys forest, ant forest ys felde; 2
When hares kendles ope herston;
When Wyt & Wille werres togedere;
When mon makes stables of kyrces, and stelcs castles wyp styces;
When rokesbourh nys no burgh 3 ant market is at Forwyleye;

---

1 The Rev. W. W. Skeat has been so kind as to find the original of Leyland's extract in the manuscript in the library of Corpus Christi Coll. Cambridge (No. 133, leaf 60, back). He says: "It is a long paragraph, in which the name of 'Merlyn's' occurs repeatedly; some remarks at the end imply that he spoke so much 'en figure' as to render the interpretation of his meaning very doubtful. It is remarked that much is said about bears, dragons, bears, eagles, lions, asses, moles, trees, and brooks; and that the object seems to have been to make the prophecies obscure—'ne purra estre determyne en certayne, si fussent, en le hour de le-scriuer de cest cronicle, passe ou auenir. pusque tautes des Roys sount passez. tacom dure-rient les Regnes des vij. reaulmes Saxouns, en queux la grant bretaigne estoit desue. et dez autres pusecdy Engles & Normandes. pur quoy ne agreast a le deuisour de cest cronicle plus dez parolys de Merlyn syd soy entremettre. ne dez autres queux hom disoit en le houry pre-destinours. com de William Banastre. ou de Thomas de Erceldoun. les parolys de queux furount ditz en figure. od diuers entendementz aptez a lestimacioune de les comentours. que en cas purroint desacorder.'"

2 The letters p and y are in the MS. only distinguished by the y having a dot, which is often omitted; u and w also are indistinguishable; londyonys or londyonys may be London is or Londyon, i.e. "Lothian is forest, and forest is field." Forest may refer to the old name of Selkirkshire, or Etterick Forest.

3 Roxburgh, the ancient county town of Roxburghshire, and one of the "four great burghs" of Scotland, the remains of whose castle still crown the promontory between the Tweed and Teviot at their confluence, has been "no burgh" since 1547, and not a stone of the once great town now remains in situ.
EARLY CITATIONS OF THOMAS’S PROPHECIES.

When he alde is gan ant he newe is come b' don (or dou) nopt
When bambourne is donged Wyb dedemen;
When men ledes men in ropes to buyen & to sellen;
When a quarter of whaty whete is changed for a colt of ten markes;
When prude prikes & pees is leyd in prisoun;
When a scot ne may hym hude ase hare in forme b' englysshe ne sal hym fynde;
When rypt ant Wrong ascente to gedere;
When laddes wedde to louedis;
When scottes sellen so faste, b' for faute of ship, hy drownej hem selue
Whenne shall pis be? Nouer in thin tymne ne in myne;
ah comen & gon wiþ inne twenty wynter ant on.

This is in a southern (or south-midland) dialect, and doubtless by an English author. The effect of it seems to be that many improbabilities will happen, and in especial that many calamities will happen to Scotland, before the war with that country shall end, which shall not be in the time of either Thomas or his interrogator, but within twenty-one years after. (See further at end of the Notes.)

Mr Pinkerton, who first printed the lines in the “List of the Scotish Poets,” prefixed to his “Ancient Scotish poems never before in print” (London, 1786, Vol. I, p. Ixxviii), and Sir Walter Scott, who quoted it from Pinkerton (very inaccurately, and with loss of one line), in the “Border Minstrelsy,” assume that the Countesse de Donbar is the heroic Black Agnes, daughter of Randolph, so celebrated for her defence of Dunbar Castle in 1337, and also referred to in the following poem. But as Mr Bond says the MS. is undoubtedly before 1320, this is not possible; and by the Countess is no doubt meant the wife of the Earl to whom Thomas predicted the death of Alexander III, and with whom, as already said, he seems to have been a familiar visitor. Bambourne is evidently Bannockburn, and the reference to its being “donged with dede men,” leads one to infer that the prediction was composed after, or or least on the eve of that battle, in 1314. But there was no time between that battle and 1320, or even Bruce’s death in 1329, when a prophecy that “the Scots should hide as hare in form,” would suit events or even distant probabilities; and I am inclined therefore to suppose that it was actually composed on the eve of the Battle of Bannockburn, and circulated under Thomas’s name, in order to discourage the Scots and encourage the English in the battle. It is well known that Edward II felt so sure of gaining that battle, and finishing the war at a blow, that he held a council in the camp on the previous day, and drew up statutes and ordinances for the disposal of Scotland and its inhabitants, which were found in the English camp after his defeat. Counting back from 1314, “twenty wynter ant on” would bring us to 1293, when Thomas was, as we have seen, still alive.

That prophecy formed an important weapon on both sides during the wars
between England and Scotland appears from many sources, and a passage in Higden's Polychronicon (as translated by Trevisa) referring to this very period says:

"The Scottes waxed stronger & stronger thryty yeres tog Ryder, vnto Kyng Edwardes tyme the thyrde after the Conquest, and bete down Englyshemen ofte, and Englyshe places, that were nygh to theyr marches. Some seyd that that mys-happe fell for softnesse of Englyshemen; and some seyde, that it was goddes own wreche, as the prophecye said, that Englyshemen sholde be destroyed by Danes, by Frenshemen, and by Scottes."

The prophetic powers of Thomas of Erceldoune seem thus to have been sufficiently credited to give importance to predictions purporting to be his within the twenty years that followed his own life-time; and it is noteworthy that all these early references agree in attributing to his utterances the "derne," "obscure," and "figurative" character so well exemplified in those still preserved as his; also, that the writers who quote them agree in their doubts as to the quarter whence Thomas derived his inspiration, while making no doubt of the inspiration itself.

5. We have equally early authority for his poetical abilities. Robert Mannyng of Brunne, who was actually a contemporary of Thomas, since his "Handlyng of Synne" was written in 1303, appears in his English Chronicle, written about 1330, to celebrate him as "the author of an incomparable romance of the story of Sir Tristrem." After stating his intention of telling his Story of England in the simplest speech, and without using intricate rhymes, since he has observed that such artificial compositions, though they may exhibit their authors' talent, are most spoiled by readers, Mannyng adds as an illustration of this:

```
I see in song in sedgeynge tale
of Erceldoun & of Kendale,
Non pam says as pai pam wroght,
& in her sayng it semes noght;
pat may jou here in sir Tristrem;
ouer gestes it has pe steem,
Ouer alle pat is or was,
if mene it sayd as made Thomas;
But I here it no mane so say,
pat of som copple som is away;
So pare sayng here beforne
is pare trauayle nere forlorne;
```

```
pai sayd it for pride & nobleye,
pat non were suylk as pei;
And alle pat pai wild ouerwhere,
Alle pat ilk wille now forfare.
pai sayd in so quante Inglis,
pat many one wate not what it is,
perfore [T] henedy wele pe more
In strange ryme to trauayle sore;
And my wite was oure thynne
So strange speche to trauayle in;
And forsoth I couth[e] noght
so strange Inglis as pai wroght.
```

It is not certain whether the "Thomas" here is Thomas of Erceldoun or Thomas of Kendale; nor indeed that the first four lines refer to the same subject as those that follow: Sir Tristrem may, for anything that appears, be a third example, in addition to the works of Erceldoun and Kendale, of the liability of "quante
Inglis” to be marred by reciters, and its author “Thomas” may not be the Ercheldoun of the second line, especially as the earlier German versions of Sir Tristrem quote as their authority one Thomas von Brittanien, or Thomas of Brittany, who must have lived, whoever he was, long before Thomas of Ercheldoun. On the other hand, the Romance of Sir Tristrem in the Auchinleck MS., supposed to have been transcribed about the middle of the fourteenth century, and which, though it has been altered by a Southern transcriber, is demonstrably a copy of an earlier Northern one, begins by claiming Thomas of Ercheldoune as the authority for its information, in terms which have induced Sir Walter Scott and others to consider the romance as his own production:

I was at Ercheldoun
Wip tomas spak y bare
þer herd y rede in roun
Who tristrem gat & bare
Who was king wip crowe
& who him fosterd ðare

& who was bold baroun
As þair elders ware
bi þere
tomas telles in tour
þis auentours as þai ware.

In stanzas 37-38 Thomas is mentioned, at the point where Tristrem found himself left on an unknown shore by the mariners who had carried him off from home:

þo tomas asked ay
Of tristrem trewe fere,
To wite þe riȝt way,
þe styes for to lere;
of a prince proud in play
Listneþ lordinges dere;
Who so better can say,
His owen he may here,
As hende
of thing þat is him dere
Ich man preise at ende.

In o robe tristrem was boun,
þat he fram schippe hadde brouȝt;
Was of a blinhand broun,
þe richest þat was wrouȝt;
As tomas telleþ in tour;
He no wist what he mouȝt,
Bot semly set him dowȝt,
& ete ay til him gode pouȝt,
Ful sone
þe forest forþ he souȝt
When he so hadde done.

In Fytt III, stanza 45, the authority of “Tomas” is quoted again:

Beliagog þe bold
As a fende he fauȝt;
Tristrem liif neixe he sold,
As tomas haþ ous tauȝt
Tristrem smot, as god wold,
His fot of at a drauȝt;

Adoun he fel y fold,
þat man of michel mauȝt,
& cride
“Tristrem, be we sauȝt,
& hane min londes wide.”

Notwithstanding that in all these passages, the author professes to have learned his tale from “Thomas,” Sir Walter Scott, in editing Sir Tristrem, assumed it as

1 This word is cut through in the MS. by some former possessor who cut out the illuminations; but the catchword at foot of preceding leaf (280) has “y was at ercheldoun” (not erseldoun), and the lower part of the word including the þ is quite clear in the folio itself. Ercheldoun for Ertheldoun may be the scribe’s error for Erceldoun in his original.
undoubtedly the genuine work of Erceldoune, committed to writing by some one who had learned it from him personally; and started a theory that Thomas had himself collected the materials from the Britons of Strathclyde, and that his work, being thus original in its character, was the source of the numerous versions in continental languages which quote one "Thomas" as their authority. Dr Irving, in his History of Scottish Poetry, also considered it as "not altogether absurd to suppose that he was nevertheless the real author, and had recourse to this method" [i. e. quoting his own name as his authority] "of recording his own claims," and so preventing reciters from claiming the romance as their own composition. But in the additions to Warton's History of English Poetry (editions of 1824 and 1840) it is shown that not only did the romance exist in several European languages long before the days of Erceldoune, but that the "Thomas" quoted in some of the French and German poems was the writer of one of the French versions of the story, who must have lived before 1200; that this French version was apparently the original of the English translation in the Auchenleck MS., and that while it is doubtful whether the latter be the work referred to by Robert of Brunne, it is still more doubtful whether it is the production, either directly or indirectly, of Erceldoune. 

Mr Garnett, in summing up his review of the subject, considers it proved, "1. That the present Sir Tristrem is a modernized [rather a southernized, it cannot well be a much more modern] copy of an old[er] Northumbrian romance, written probably between 1260 and 1300. 2. That it is not, in the proper sense of the word, an original composition, but derived more or less directly from a Norman or Anglo-Norman source. 3. That there is no direct evidence in favour of Thomas of Erceldoune's claim to the authorship of it, while the internal evidence is, as far as it goes, greatly adverse to that supposition. It is however by no means improbable that the author availed himself of the previous labours of Erceldoune on the same theme. The minstrels of those days were great plagiarists, and seldom gave themselves the trouble of inventing subjects and incidents when they found them ready prepared to their hands." Later criticism is still more adverse to the claims of Erceldoune. Mr Wright thinks it most probable that the person who translated the Auchenleck version from the French original, finding a "Thomas" mentioned therein, and not knowing who he was, "may have taken him for the Thomas whose name was then most famous, viz. Thomas of Erceldoune, and thus put the name of the latter to his English edition." I must confess that, looking at the way in which the name and authority of Erceldoune were afterwards affixed to productions with which he had no connexion, Mr Wright's theory seems to me most probable, espe-
cially as this English version must have been originally by a northern writer who would be well acquainted with Thomas's name, and probably wrote soon after his death, so that the southernized transcript in the Auchinleck MS. could be made before the middle of the 14th century. But the Early English Text Society has Sir Tristrem in its list for early reprinting, when the question of the origin and authorship of the romance will of course be fully discussed. At present we have only to note that, however the opinion was founded, Thomas of Erceldoune at least passed in popular estimation as a poet of renown within thirty years after his own death.

6. In the twofold character of poet and prophet, thus attributed to him from the earliest period, the name of Thomas of Erceldoune continued to be venerated for many centuries, and numerous compositions claiming to be his, or at least to derive their authority from or through him, are still preserved. The earliest of these is the poem printed in the following pages, the completion of which, from internal evidence, must be placed shortly after 1400, or about a hundred years after Thomas's death. It represents Thomas as meeting "a lady gaye," who is described as the Queen of a realin not in heaven, paradise, hell, purgatory, or on middel-erthe, but "another cuntre" from all these, answering to the Faërie or Fairy-land of later tales, but no- where so called in the poem itself. Thomas makes love to her, and is transported by her power to her own country, where he dwells for three years and more. On his dismissal, necessary to prevent his seizure by a foul fiend of hell, who is coming next day for his tribute, he asks a token from the lady, and, in compliance with his repeated request to abide and tell him some ferly, she proceeds to give an outline in prophetic form of the wars between England and Scotland from the time of Bruce to that of the death of Robert III, with a mysterious continuation, which must still rank as "unfulfilled prophecy," and ending with a reference to Black Agnes of Dunbar, whose death is predicted. After an affectionate farewell, in which she promises to meet Thomas again at the same spot, the lady leaves him and takes her way to Helmsdale.

7. In regard to the professed authorship of this poem, we meet with even greater difficulty than in Sir Tristrem, the narrator passing from the first to the third person, and from the third to the first again, with the most sudden transition, so that it is difficult to say whether it even claims to be the work of Thomas. Thus in the first 72 lines (including the prologue), the writer describes himself as lying on Huntly banks himself alone, and seeing the lady, whose array he describes as a professed eye-witness; but in line 73 it is:
INTRODUCTION.

Thomas laye & sawe that syghte
Vndir-nethe a semly tree:
He sayd, &c. &c.

Gyff it be als the storye sayes
He hir mette at Eldone Tree,

and so on for 200 lines, the author describing Thomas and his actions as if he himself had them only by hearsay, till in l. 273 we have again the sudden transition to the first person:

Thomas duellide in that solace
More than j 30we saye parde;
Till one a day, so hafe I grace,
My lufly lady sayde to mee;
Do buske the, Thomas, the buse agayne, &c. &c.;

but this is only a momentary interruption, for the narrator immediately speaks of Thomas again in the third person, a style which he continues to the end of the narrative. In the prophecies from l. 317 to 672 the speeches of Thomas and the lady are merely quoted without even as much as an introductory "he said" or "she said," so that nothing can be determined as to the professed narrator. The conclusion, however, ll. 673—700, is very decidedly narrative in the third person:

Scho blewe hir horne on hir palfraye,
Lefte Thomas vndir-nethe a tre;
To Helmesdale scho tuke the waye,
And thus departede scho and hee!

Of swilke an hird mane wold j here
That couth Me telle of swilke ferly.
Ihesu, corouned with a crowne of brere,
Brynge vs to his heuene So hyee!

where, even if with the Cambridge MS. we read woman for hird mane, it is clearly the wish of a third party that he had such an experience as Thomas had, and not of Thomas himself.

8. But, whoever the professed author, I have said that the poem in its present form bears evidence of being later than 1401, the date of the invasion of Scotland by Henry IV, or at least 1388, the date of the Battle of Otterbourne, the last of the historical events "hyd vnder obscure wourdis" in Fytt II. For the whole of the events described in that Fytt are really historical and easily identified, preserving, with a single important exception, the chronological order; and this part of the poem must have therefore been composed after the last of them had happened. But of the events predicted in Fytt III, after the second, which seems to refer to Henry IV's invasion of the country in 1401, I cannot make any such sense, and I prefer to consider these as real predictions or expectations of the future. Moreover, the oldest MS. of the poem, the Thornton, itself clearly not an original, dates to 1430—1440, some time before which the poem must have existed in its present form, so that we have the period between 1402 and 1440, with strong reasons in favour of the earlier date, for its completion. But portions of it may have been
earlier even than this, for it is clearly possible that the prophecies may have been altered, added to, and interpolated, from time to time, since each incident of them is separate, and easily detachable from the context. There seems indeed to be evidence of very early treatment of this kind in Fytt II, in examining which it will be seen that the events therein "predicted" are

The failure of Baliol's party in the struggle with David Bruce 1333
the battle of Halidon Hill 1333

The battle of Falkirk 1298
the battle of Bannockburn 1314
the death of Robert Bruce 1329
the invasion and partial success of Edward Baliol, who lands at Kinghorn 1332
the battle of Dupplin and occupation of Perth 1332
the English withdraw to the French war 1337
David Bruce fetched from France 1342
he invades England, is captured at Durham, and led to London 1346
Scotland again invaded by Baliol 1347
Scotland heavily taxed for the ransom of King David 1357
Robert Stewart made king 1370
Douglas invades England, and slain at Otterbourne 1388

Excluding the two first entries, we have here an outline of the chief events in Scotland from the Battle of Falkirk under Wallace to that of Otterbourne under Robert II, references being specially numerous to the period of the Second War of Independence under David Bruce. But the prediction of the eventual ruin of Baliol's party, and the battle of Halidon Hill—a battle "that shall be done right soon at will," come out of order and quite apart from this chronological list, as if they had no connexion with it, while they are also intimately connected with the introduction of this Fytt, and Thomas's request to the lady—

Telle me of this gentill blode
Wha sail thribe, and wha sail thee,
Wha sail be kyng, wha sail be none,
And wha sail welde this northe countre?—

a question as to the conflicting claim of the Bruce and Baliol families scarcely likely to be made after 1400, when the latter line was extinct. I am inclined to suppose, then, that this part, with perhaps Fytt I, the conclusion, and an indefinite portion of Fytt III, which is in all probability a melange of early traditional prophecies,
may have been written on the eve of Halidon Hill, with a view to encourage the Scots in that battle; in which the oldest text, it will be observed, makes the Scots win with the slaughter of six thousand Englishmen, while the other texts, wise after the fact, make the Scots lose, as they actually did.

The question has been asked before, whether the "fairy tale" contained in Fytt I is not distinct from the "prophetic rhapsody" to which it serves as an introduction, and collectors of ballads have generally answered the query in the affirmative; thus Jamieson, in editing the poem in his "Popular Ballads and Songs," is of opinion that "In the introduction to the prophecies, there is so much more fancy and elegance than in the prophecies themselves, that they can hardly be supposed to be the composition of the same person. Indeed, the internal evidence to the contrary almost amounts to a proof that they are not." Professor Child, also, in his "English and Scottish Ballads" (London, 1861), vol. I, p. 95, says, "the two 'fyttts' of prophecies which accompany it (the ballad) in the MSS. are omitted here, as being probably the work of another, and an inferior, hand." Although diffident of venturing an opinion at variance with that of poets and poet-editors, I can hardly think that Fytt I stands alone. Some of the prophecies may be later than others, but I think that, as a whole, they flow so naturally from the tale, as a response to Thomas's request for a token of his intercourse with the Lady, without any trace of patching or awkward joining, as to preclude the suspicion of having been afterwards tacked on. As to their style, they could not well, from their nature, be rendered so interesting or lively as the ballad; yet the introduction to them, as well as their conclusion and the parting of Thomas and the Queen, seem not inferior in execution to any part of Fytt I.

On the other hand, it must be granted that, artistically considered, the tale of Thomas and the Lady is far too long and minute to have been invented as a mere introduction to the prophecies, and I willingly admit that the story, perhaps even in a poetic dress, may have existed some time before it was caught up and told anew as an introduction and passport to the predictions. The reference in line 83,

Gyff it be als the styrge sayes,
He hir mette at Eldone tree,

implies that there was in existence an older tale of Thomas and the Queen, which fixed the place of their meeting. If we are to suppose that part of the work as it now exists is as old as Halidon Hill, we are taken to a date little more than thirty years after Thomas's own time, a fact, so far as it goes, in favour of the idea of those who think that this older tale may have been composed by Thomas himself, and
that the first-personal style of parts of the existing ballad may have been transferred from his narrative.

If modern editors despise the prophecies, and look upon them as a rubblishy addition to the ballad, it is very clear, that early scribes thought otherwise, and that it was to the respect which the prophecies inspired, that we owe so many MS. copies of the poem as have come down to us; we may be glad that their appreciation of the relative merits of the parts did not lead them all to do like the scribe of the Sloane MS., who omits Fytt I, and dignifies the prophecies alone with a place in his pages. In addition to this MS. four others preserve the poem more or less perfectly, and with considerable differences, as exhibited in the following text. These MSS. and the peculiarities of their texts will be described hereafter; it is only necessary here to note that the poem appears to have been originally by a Scottish author, though all the copies of it now exist in English MSS., and that the strongly northern character of the language as preserved by Robert Thornton, who, as a northern Englishman, would leave it nearly as he found it, is more or less modified in the others, especially in the Lansdowne and Sloane, which are also comparatively late in their transcription. The various modifications introduced by southern or midland transcribers may be well seen in lines 357—372. In these repeated transcriptions also the proper names of Scottish families, and of battles, have suffered so much at the hands of scribes to whom they were devoid of meaning, as often to become quite unintelligible. The results of the battles also are often altered in the different texts, doubtless because the transcribers in many cases did not understand the application of the predictions, and perhaps patriotically changed their burden, in accordance with their own wishes or hopes.

9. I look upon the greater part of the predictions in Fytt III as in reality adaptations of legendary prophecies, traditionally preserved from far earlier times, and furbished up anew at each period of national trouble and distress in expectation of their fulfilment being at length at hand. The origin of these effusions takes us back to the period of Arthur himself, and the expiring efforts of the Britons against Saxon conquest. It is well known that the flush of enthusiasm and hope which swelled the breasts of his countrymen, during Arthur's series of victories over the pagan invaders, was too fondly cherished to be willingly renounced on his premature removal from the scene. Their hero could not be really dead, he had only withdrawn from them for a while—gone on a pilgrimage to a far-off land, retired to some desert sanctuary, or fallen asleep with his warriors in some secret cavern,—and would yet return to rule "broad Britaine to the sea" and scatter
the Saxons to the winds of heaven.1 "Hic jacet Arturus, rex olim rexque futurus"
—Here lies Arthur, king of yore and king to be,—reported to have been found
inscribed on his coffin at Glastonbury, represented, it is certain, the sacred belief of
his people. That belief was common to all the relics of the Cymric race, from
Strathclyde to Cornwall, and the shores of Armorica, and was preserved not least
faithfully in that Northern land, which, according to all early authority, had
witnessed alike Arthur’s most splendid achievements and his death. The belief in
the “kyd conqueror” yet to come must have cheered the Cumbrian Britons during
the long struggle which ended in their incorporation with the Scottish monarchy,
and fusion into the mingled stock which produced the later Scottish nation. Even
after that fusion, and the loss of their ancient tongue, the loss even of all memory
of the actual events to which these expectations and beliefs and dreams of the
“good time coming” originally referred, the dreams and prophetic aspirations
themselves survived, as dim mysterious legends of the future, foreboding great
national crises, perils, and deliverances. Hence the legends of “a bastard in
wedlock born, who should come out of the west,” “a chieftain unchosen that shall
choose for himself, and ride through the realm and Roy shall be called,” “a
chieftane stable as a stone, stedfast as the christull, firme as the adamant, true as the
steele, immaculate as the sun, without all treason,” whose “scutifers shall skail
all the faire South, fra Dunbertane to Dover, and deil al the lands—he shall be kid
conqueror, for he is kinde lord, of al Bretaine that bounds to the broad sea—”
against whom in vain

the Saxons shall chose them a Lord
That shall make them greatly to fall vnder.
The ded man shall rise: and make them accord
And this is much wonder and slight,
That he that was dead and buried in sight
Shall rise again and live in the land;—

1 A similar belief was cherished by the Britons as to Cadwaladyr, son of Cadwallawn, who,
a century and a half after Arthur, “waged, in conjunction with Penda, a successful war
against the Angles of Northumbria. For one year he had actually been in possession of that
kingdom, and his successful career of upwards of twenty years roused the courage and hopes
of the Cymry to the highest.” When Cadwaladyr died in the pestilence of 664, his country-
men could not realize that he was gone; “the death was denied, and he was said to have
retired to Armorica, whence the Cymry looked for him to return, and re-establish their suprem-
acy over the Angles.”—Skene: The Four Welsh Books, vol. I, p. 75. It is interesting to see
that this British legend also had been preserved in the north. “The prophecy of Merlin,”
afterwards quoted, has

When the Calualider of Cornwall is called
And the Wolfe out of Wales is wencust for ay.
who should conquer "Gyane, Gaskone, and Bretane the blyth," and

\[ \text{turne into Tuskan but trety or true,} \\ \text{And busk him ouer the mountaines on mid winter euen,} \\ \text{And then goe to Rome and rug downe the walles,} \\ \text{And ouer all the region Roy shall be holden;} \]

who should ride with pride over England and Scotland, and overthrow all false laws, and establish righteousness, till

\[ "\text{bothe the londes breton shal be;"} \]

who should finally, like a true Christian knight, die in the Holy Land—

\[ \text{For euerie man on molde must de—} \\ \text{But end he shall in the land of Christ} \\ \text{And in the valle of Josaphat buried shall be.} \]

The resemblance of many of these expressions, and actual identity of many of the epithets, with those to be found in the old Northern "Morte Arthur," and other kindred works, is very notable.

10. During the wars between England and Scotland, under the three Edwards, and after, down even to the reign of Henry VIII, these scraps of old traditional prophecy were eagerly called to mind, and their dim light anxiously sought for in each successive crisis, the English, as we may suppose, dwelling specially on any passages which brought the "kyd conqueror" out of the south, or spoke of his ruling from "Cornwall to Caithness all Britan the broad," the Scots finding encouragement in the promise that he should finally extirpate the "Saxons," a name which, from its being used by their Celtic fellow-subjects as equivalent to "English" in a linguistic or ethnological sense, the Lowlanders now adopted as equivalent to "English" in the political sense. Strictly speaking, they also were "Sasunnach," or Saxon, to the Celts; but the effect of the struggle with England was to make them disclaim all "Saxon" connexion, and to use the term only of their enemies of England. Prior to the death of Alexander III, Scotland had enjoyed peace and tranquillity for many generations, and no wonder that the sudden outburst of calamity, with which the country was then assailed, stirred deeply the minds of the people, and led them to anticipate that the mighty overturnings, which were the mysterious burden of these ancient saws, were at length at hand.

Is it too much to suppose that Thomas of Erceldoune may, from his literary tastes, have been a repository of such traditional rhymes, and himself have countenanced the application of their mysterious indications to the circumstances of his country, and thus to some extent at least given currency to the idea of his own
prophetic powers? It is certain at least that many of these ancient fragments were mixed up with the prophecies attributed to him, even as fragments of the latter were from time incorporated in, and blended with, later "prophecies" or prophetic compilations, which continued to be supplied whenever the demand arose, down to the union of the Kingdoms, and to be reverenced and consulted even as late as the Jacobite risings in the '15, and the '45. In these the name of Thomas Rymour is associated with those of Merlin, Bede, Gildas, and others; and collections of this mystic literature, such as the Sloane MS. 2578, and Lansdowne 762 in the British Museum, from which two of the following texts are printed, and Rawlinson C. 813 in the Bodleian, already existed in the fifteenth and sixteenth centuries when Sir David Lyndesay entertained the boyhood of James V with

The prophesies of Rymour, Beid, and Marlyng,

and the author of the "Complaynt of Scotland" in 1529 found it necessary to warn his countrymen against "duiere prophane prophesies of merlyne, and vther ald corruptit vaticinaris, the quhilkis hes affermit in there rusty ryme, that scotland and ingland sal be vndir ane prince," to which "the inglismen gifis ferme credit." Merlin, whose name takes us back to the Arthur period itself, was evidently the oldest of these "vaticinaris," and at one time the most venerated, but in Scotland the fame of Thomas Rymour gradually outshone that of all his rivals, so that his pretended sayings were interpolated, and even his authority quoted, to give greater authority to theirs. This is well seen in a collection of these occult compositions printed in Edinburgh in 1603, and since then constantly reprinted down to the beginning of the present century, some of the contents of which must have been written as early as the reign of the Scottish James I (died 1437), while of others, MS. copies are in existence belonging to the same century.

11. The oldest printed edition yet discovered bears the following title: "The Whole prophecie of Scotland, England, and some part of France and Denmark, prophesied bee meruellous Merling, Beid, Bertlington, Thomas Rymour, Waldhaue, Eltraine, Banester, and Sibbilla, all according in one. Containing many strange and meruelous things. Printed by Robert Waldegrau, Printer to the King's most Excellent Maiestie. Anno 1603." To the goodly fellowship of Prophets here exhibited the later editions add "Also Archbishop Usher's wonderful prophecies."

As several of the pieces in this collection quote Thomas by name, and illustrate the subject of this volume, it seems desirable to give some account of them. The first piece is, like all the older ones, in alliterative verse, and begins, without any title:
Merling saies in his booke, who will reade right,
Althoght his sayings be vncoouth, they shalbe true found
In the viij. chap. reade who so will

One thousand and more after Christes birth
When the Calualider of Cornwall is called
And the Wolfe out of Wailes is win cust for ay
Then many ferlie shall fall & many folke die.

As to the long-expected return of Calualider, or Cadwaladyr, see p. xxviii, note.
This article really consists of three distinct compositions, of which the first predicts that a “Freik fostered farre in the South” shall return to the “kyth that he come from” with much wealth and worship, on whose arrival in Albanie many shall laugh; but his severity will soon give others cause to weep:

At his owne kinde bloode then shall he begin
Choose of the cheifest and chop of there heads,
Some haled on sleddes, and hanged on he
Some put in prison & much pain shal bye.
In the month of Arrane an selcouth shall fall,
Two bloodie harts shall be taken with a false
traine,
And derfie dung downe without any dome.
Ireland, Orknay, and other lands manie
For the deth of those two great dule shall make—
in which we see a description of the return of James I. from his detention in England, and his severity against the family of his uncle who had prolonged his captivity. The latter part of this passage was a century later quoted in connexion with the execution of the Regent Morton. “When that nobleman was committed to the charge of his accuser, captain James Stewart, newly created Earl of Arran, to be conducted to his trial at Edinburgh, Spottiswoode says that he asked ‘Who was earl of Arran?’ and being answered that Captain James was himself the man, after a short pause, he said, ‘And is it so? I know then what I may look for!’ meaning, as was thought that the old prophecy of the Falling of the heart (the cognizance of Morton) by the mouth of Arran should then be fulfilled. Whether this was his mind or not, it is not known; but some spared not, at the time when the Hamiltons were banished, in which business he was held too earnest, to say that he stood in fear of that prediction, and went that course only to disappoint it. But if it was so, he did find himself now deluded; for he fell by the mouth of another Arran than he imagined.”—Spottiswoode, 313. In all ages, it would appear, it has been orthodox to wrest a verse of prophecy from its context and circumstances, and find a fulfilment for it in spite of these.

The second and third sections of this piece are found in a much older form in the Cambridge University Library MS., Kk. i. 5, whence they were printed for the E. E. T. S. by Rev. J. R. Lumby in 1870. (Bernardus de cura rei familiaris; with some Early Scottish Prophecies, &c. p. 18.) This MS. is late fifteenth century, but the character of the language shows it to be a copy of one belonging to the first half of that century. The order of the two divisions is here reversed, the first part
of the poem in the Cambridge MS., lines 1—72 of the E. E. T. S. edition being the third in the edition of 1603, and following lines 73—139, which forms the second part in the Edinburgh prophecy. This second part quotes a figure found also in "Thomas of Erseuldone," and recurring in almost all the prophecies, which thus appears in the older copy (line 103 of Mr Lumby's copy).

In his fayre forest sall ane ern bygye,
And mony on sall tyne thar lyff in the mene tyme;
They sall founde to the felde, and then fersly fyght,
Apone A brode mure par sall A battell be,
Be-syde a stab crosse of stane that standis on A mure:
It sall be coueret wyth corsis all of a kyth,
That the craw sall nocht ken what the cross standis.

Compare lines 567—576 of Thomas; both are evidently borrowed from some traditional prophecy:—

A Raven shall comme over the moore,
And after him a Crowe shalle flee,
To seeke the moore, without(en) rest
After a crosse is made of stane
Ouer hill & dale, bothe easte & weste;

Bot wiete wele, Thomas, he sall findnone.
He sall lyghte, whare the crosse solde bee
And holde his nebe vp to the skye;
And drynke of gentill blode and free;
Thane ladys waylowaye sall crye.

This section does not quote or name Thomas; it ends with a reference to the legend of "wily Vivien."

For bedis buke haue I seyn, & banysters als;
And merwelus merlyne is wastede away
Wyth A wyked womane—woo mycht sho bee!—
Scho has closede him in a cragg of cornwales coste.

The third part is in rhyme, with much alliteration, and begins—

Qwhen the koke in the northe halows his nest,
And buskys his birdys and bunnys to flee,
Then shall fortune his frende the gattis vp-caste,
And Rychte shall haue his Free entree;

Then the mone shall Ryse in the northwest
In A clowde als blak as the bill of A crawe;
Then shall the lyonne be lousse, the baldest & best
That euer was in bratanne sen in Arthuris daye.

It was one of the most popular prophecies of the fifteenth and sixteenth centuries, and besides forming, as already mentioned, the first half of Mr Lumby's "Ancient Scottish prophecy" from the Cambridge Kk. MS., it occurs in two of the MSS. that contain "Thomas of Erseuldone"—viz. in Lansdowne 762, fol. 65, with the title "Brydlington," and twice over in Sloane 2578 (leaves 15 b and 100 b). It names Thomas's prophecy as an authority, and mentions several of the mysterious episodes of the third fytte of our romance; thus:—

1 "William Banister, a writer of the reign of Edward III. The Prophecies of Banister of England are not uncommon among MSS."—Warton. Among the contents of Rawl. C. 813 is "Pars visionis Domini Willielmi Banistre, milytis" (leaf 142 b).
At Sandyfurde, for-suthe, in the south syde,
   A prude prunce in the prese lordly sail lythe,
Wyth balde bernes in bushment the batell sail mete;
   That sail profecy proffe that thomas of tellys, &c.

Betuix Setone and the See sorow sail be wrought.

Then the Lyonne wyth the Lyonisses after that saill Reigne;
   Thus brentlingtune bokis and banestre us tellis,
Merlyne and mony moo that mene of may mene,
   And the exposition Wigyhtoune & thomas wytht-all tellis.

In the printed edition of 1603 the two last lines run:—

Merling & many more that with meruels melles
   and also Thomas Rymour in his tales telles.

What follows is also reproduced in many later prophecies:—

Sone at the Saxonis shall chese &ame a lorde,
   He that is dede ande beryde in syght
And full sone bryng hyme at vnder,
   Sall Ryse ayane, and lyffe in lande,
A dede man sail make [thame] A-corde
   In conforte of A ylong knyght
And that sail be full mekyly wonder.
   That fortoune has schose to be hir husbande.

The "prophecie of Beid," the second in the collection, appeals to Thomas for confirmation, and mentions Sandeford, as in l. 624 of our Romance:—

Who so trusts not this tale, nor the tearme knowes,
   That fortoune has schose to be hir husbande.
Let him on Merling meane, and his merrie words,
   And true Thomas tolde in his time after
And true Thomas tolde in his time after
   At Sandeford shall be seen example of their deeds.

Bede died five hundred and fifty years before True Thomas; but clearly the support of the latter was too valuable to be sacrificed to a trifling question of dates!

His prophecy is specially directed to Berwick-on-Tweed, formerly the first of the four great burghs of Scotland, but now, alas! in the grip of the English:

Though thou be subject to the Saxons, sorrow thou not,
   Thou shall be loosd at the last, belieue thou in Christ!

The year MCCCCLXXX is indicated by a method of which many imitations occur after, for the prophets had on the whole but little original genius, and when one of them started game, however poor, the rest all followed in the chase till it was done to death:—

Who so doubts of this dead or denies hereon,
   Who so doubts of this dead or denies hereon,
I doe them well for to know, the daite is devised,
   I doe them well for to know, the daite is devised,
Take the fornest of mideird, & marke by the selfe
   Take the fornest of mideird, & marke by the selfe
With foure crescentes, closed together,
   With foure crescentes, closed together,
   With foure crescentes, closed together,
Then of the Lyon the longest see thou choose
   Then of the Lyon the longest see thou choose
Loose not the Lyoness, let her lyte still,
   Loose not the Lyoness, let her lyte still,
If thou castes through care, the course of the heauen,
   If thou castes through care, the course of the heauen,
take Sanctandrois Crose thrise
   take Sanctandrois Crose thrise
Keep well these teachments as Clarkes hath tolde
   Keep well these teachments as Clarkes hath tolde
thus beginnes the daite, deeme as thou likes,
   thus beginnes the daite, deeme as thou likes,
thou shall not ceis in that seith assumed in the text.

Ercildoun.
INTRODUCTION.

The year 1480 was that in which James III allowed himself to be enticed by the King of France into breaking the truce with Edward IV, as a result of which Berwick was captured by the English in 1482, and in spite of the prophecy, which was no doubt composed or compiled soon after, was never again recovered by Scotland. As to the influence which pretended prophecies had upon the conduct of the king at this very time, see Tytler's History of Scotland, p. 214. Nor was the belief in such occult agencies less powerful in England: see Greene's History of the English People, p. 268.

"The prophecie of Merlyne," which follows, after 16 lines of alliterate rhyme, beginning—

It is to fal when they it finde
that fel on face is faine to flee
That commed are of strolings strinde,
Waxing through the worke of winde

introduces an ancient alliterative poem of marked Arthurian cast, which I have reprinted in my Introduction to the "Complaynt of Scotland," p. xlvi. From its contents, I am inclined to think that it may have been compiled shortly after the death of Alexander III, and I think the description of the "kid conqueror" and "kind lord of all Bretaine that bounds to the broad See," is clearly derived from obscure legends of the expected return of Arthur.

"The prophecie of Bertlington"—the Brydlyngton,\(^1\) to whom the Lansdowne MS. attributes the "Cok in the North" prophecy—is a medley of older fragments of various ages, some alliterative, some in rhyme, some in both, and some in neither, ingeniously adapted and fitted together, and interpolated with others here first met with, about the son of a French wife, a descendant of Bruce within the ninth degree, who should unite England and Scotland in one kingdom. This, which became in the sequel by far the most famous of all the prophecies, was skilfully analyzed by Lord Hailes in his "Remarks on the History of Scotland" (Edin., 1773), and shown to have been intended originally for John, Duke of Albany, son of Alexander, brother of James III and his French wife, the daughter of the Count of Boulogne, who came to Scotland, after the death of James IV in the Battle of Flodden, and from whose regency great things were hoped. Lord Hailes, however, has inadvertently accused the author of inventing many things, which he really found in prophecies of the preceding century, and transferred, as they were still

\(^{1}\) "John Bridlington, an Augustine Canon of Bridlington in Yorkshire, who wrote 3 books of 'carmina vaticinalia,' in which he pretends to foretell many accidents that should happen to England. MSS. Digby, Bibl. Bodl. 89 and 186. He died, aged 60, in 1379, and was canonized."—Warton.
unfulfilled, to his own prediction, honestly believing, no doubt, that they were now to be accomplished. Such were the prediction that Albany should land in the Forth (which he did not), and the "thrice three" years after '13, given him for the performance of his doughty deeds (which he utterly failed to do). He starts with alliterative verse:

When the Ruby is raised, rest is there none,
But much rancour shall rise in River & plane.
Throw a tretie of a true,¹ a traynè shall be made,
That Scotland shall rew, and Ingland for ever,
For the which Glads Moore, & Gouan mure gapes thereafter.

Then, an adaptation of some lines in the prophecy of Merlin introduces the new prediction:

Bettwix Temptallon & the Basse
thou shall see a right faire sight,
Of barges & bellingars, and many broad saile,
With ij Libertes and the flourdelice hie vpon hight
And so the dreadful Dragon shall rise from his den
And from the deepe doughtelie shall draw to the height.
Of Bruce's left side shall spring out a leif,
As neere as the ninth degree,
And shall be flumed of faire Scotland
In France farre beyond the see;

The original of this is in the "Ancient Scottish Prophecy," No. 1 in E. E. T. S., No. 42, edited by Mr Lumby, already referred to:

Fra bambrwgh to the basse on the brayde see,
And fra farmelande to the fyth saibe a fayr syght
O barges and ballungerys, and mony brod sayle:
and the lybberete with the flourdowlyss sall fayr ther apon.
Thar sal A hunter in hycht come fra the Southe,
Wyth mony Rechis on Raw Releyd full Ryght.

Then the stub-cross and the crow, the dead man rising, and Glads Moor, as before:—

Upon a broad moore a battle shall be,
Beside a stub crose of stone,
Which in the Moore stands hie,
It shall be clearly cled ouer with corps of knights,
That the crow may not find where the crose stooed,
Many wife shall wepe, and Sice shall vnnder
the ded shall rise, and that shall be wonder,

And then shall come againe riding
With eyes that men may see,
At Aberdie he shall light
With hempen halter & hors of tree;
On Gosforde greene it shall be seene,
On Glads Moore shall the battle be,
Now Albanie thou make the boun,
At his bidding he thou prompt, [?] yare
He shall deile both towre and towne.
His guifte shall stand for ever more.
[?] mare
Then boldly boun the thereafter.

¹ True, trem, the proper singular of trewis, trewes, truce, now treated in English as a singular; Fr. trève, pl. trèves.
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Then,—after much alliterative matter about a hound out of the south, an Egle out of the north, a Ghost out of the west, and the bastard in wedlock born, as in Thomas, to do doughty deeds, and bring all to peace again,—comes a clearer delineation of Albany, several quotations from Thomas and Merlin, and appeals to them and Bede for confirmation, ending appropriately with an Arthur bit to clench all:

How euer it happen for to fall,
The Lyon shaile Lord of all.
The French wife shaile beare the sonne,
Shal welde al Bretane to the sea,
And from the Bruce's blood shaile come.
As near as the ninth degree.
Meruelous Merling that many men of tells,
And Thomas sayings comes all at once
Thogh their sayings be selcouth, they shaile be suith found.
And there shaile all our glading be,
The Crowe shaile sit upon a stone
And drink the gentle blood as free
Take of the ribes, and beare to her birdes,
As God hath said, so must it be,
Then shaile Ladies laddes wed,
And brooke Castles, and Towers hie.
Bede hath breued in his booke, and Banister also,
Meruelous Merling, and al accordes in one,
Thomas the trewe, that never spake false
Consents to their saying, & the same terme hath taken,
Yet shaile there come a keene Knight ouer the salt sea,
A keene man of courage, and bolde man of armes,
A Duke's son doubled, a born man in France,
That shaile our mirthes amend, and mend all our harmes,
After the date of our Lord 1513. & thrise three there after,
Which shaile brooke at the braid Ile to him selfe,
Betwixt xiii. and thrise three the Threip shaile be ended,
the Saxons shaile neuer recover after,
He shaile be crowned in the kith, in the Castle of Douer,
Which weares the golden garland of Julius Cesar
More worship shaile he win, of greater worth,
Than euer Arthur himselfe had in his daies,
Many doughtie deedes shaile he doe there after,
Which shaile be spoken of many daies better.

I have treated this composition at greater length, because it illustrates very clearly the history of the prophecies generally, which were formed by compiling the unfulfilled portions of older predictions already current, and giving them point and application to events now in view or expectation. The prophecy of the French wife's son was a very striking one, and was fondly cherished by the nation. After miserably failing in its original application to Albany, it was served up again and again in new combinations all through the sixteenth century.
It reappears in the next piece in the collection of 1603, "the prophecie of Thomas Rymour" himself, which, from its nominal connexion with the subject of this work, I print entire in the Appendix. Although unconnected with the older poem, it bears a considerable resemblance to it in imagery. There is a vision of a lady on a "louely lee," whose mount and array is fully described, and several lines and couplets are actually taken from the older Thomas. It seems originally to have appeared shortly after the battle of Flodden, referring in lines 109—125 to the doubtful fate of James IV, and in

The sternes three that day shall die,
That bears the harte in silver sheen,—
to the death of the heir of the house of Douglas.

But it seems to have been interpolated to suit the time of the battle of Pinkie, which is cleverly identified with the "Spyncarde clow" in line 496 of our Romance. Now also the prediction of "the French Wife" and her son was added to the prophecy, being awkwardly interpolated into an inquiry as to the narrator's name, at the close. The origin of this prediction, forty years before, being now quite forgotten, it was accepted as a genuine deliverance of the Rymour himself, and continued to be held in the highest credit as his. It was applied to Queen Mary, as having been the wife of a French prince, by the poet Alexander Scott in his "New Year's Address to the Queen," and finally, when her son James VI actually succeeded to the English throne, the renown of Thomas as the accredited author of the prophecy filled all Britain, and excited attention even beyond the seas.

"The prophecie of Waldhaue,"¹ which comes next, is in fine alliterative measure, reminding one in its commencement of "Piers Plowman":—

Upon Loudon Law a lone as I lay
Looking to the Lennox, as me leif thought,
The first morning of May, medicine to seeke
For malice and melody that moued me sore.

While in this situation the author "hears a voice which bids him stand to his defence; he looks round, and beholds a flock of hares and foxes pursued over the mountains by a savage figure, to whom he can hardly give the name of a man. At the sight of Waldhave, the apparition leaves the object of his pursuit, and assaults him with a club. Waldhave defends himself with his sword, throws the savage to the earth, and refuses to let him rise till he swear, by the law and leid he lives

¹ St Waldhave or Waltheof, the most famous of the early abbots of Melrose (1148—1159), was grandson of the great Earl Waltheof, by his daughter Matilda, wife of Simon de St Liz, earl of Northampton, and afterwards of David I. His life, full of miraculous legends, was written by Josceline, a monk of Furness Abbey.
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upon, 'to do him no harm.' This done, he permits him to rise, and marvels at his strange appearance:

He was formed like a freike, all his four quaters
And then his chin and his face haired so thick,
With hair growing so grim, fearful to see.

He answers briefly to Waldhave's inquiry concerning his name and nature, that he 'dres his weird,' i.e. endures his fate, in that wood; and having hinted that questions as to his own state are offensive, he consents to tell 'the fate of these wars,' and concludes with—

Go musing upon Merlin if thou wilt
For I mean no more, man, at this time."

The whole of this scene is exactly similar to the meeting of Merlin and Kentigern as related by Fordun. Merlin's prophetic outpourings consist chiefly of short apostrophes to the principal towns and fortresses of Scotland; for example:—

What Jangelst thou Jedburgh, thou Jages for nought,
there shall a gyleful groom dwel thee within,
The Towre that thou trustes in, as the truth is,
Shal be traced with a trace, trow thou non other.

The next piece,—"Here followeth how Waldhaue did conjure this Spirit to shew much more of sindrie things to come, as foloweth,"—seems to be a later compilation, made up of pieces from the older prophecies in the name of Merlyne and true Thomas. The transactions of "the Lillie, the Lyon, and the Libbart," form its immediate burden, but it quotes the legend of the dead man rising again,—

'as meruelous Merling hath said of before.'

There are also many references to Thomas:—

The first roote of this war shall rise in the north,
That the Iles and Ireland shall mourn for them both,
And the Saxons seased into Brutes landes.
This is a true talking [takyn] that Thomas of tells,
that the Hare shall hirpil on the hard stones,
In hope of grace, but grace gets she non,
Then Gladsmoore and Gouane shall gape there after.

The "token" here alluded to is in the very ancient prophecy of Thomas to the Countess of Dunbar, in the Harleian piece already quoted (p. xviii). The date fixed on seems to be 1485, and the prophecies of Merling, Bede, Thomas and Waldhave, are quoted as already existing:—
When the Moone is dark in the first of the number, 
With four Crescents eik forth the daies
And thrise ten is selleouth to see,
With a l. to lose out the rest of the number,
Sync let three and two Threipe as they will
This is the true date that Merling of tells,
And gaue to King Uter, Arthures father:
And for to mene and muse with there merrie wordes,
For once Brittaine shal be in a new knightes handes,
Who so hap to byde shall see with his eies,
As Merling and Waldhaue hath said of before,
And true Thomas told in his time after,
And Saint Beid in his booke breued the same,
Mute on if ye may, for mister ye haue,
I shal giue you a token that Thomas of tells,
When a lad with a Ladie shal goe ouer the fields,
And many faire thing weeping for dread,
For louch of there dear freindes lies looking on hilles,
That it shal be woe for to tel the teind of there sorrow.

The token of the "Lad," or man-servant and "the Lady," is found both in the old Harleian piece and our Romance; in the former, among the paradoxical things to happen before the war's end—

When ryt and wrong ascentep to gedere,
When laddes weddep levedies;

in the latter, l. 651, as a result of the carnage in the last battle at Sandyford,

lady's shalle wed laddys syng,
when per lordis ar ded away.

See the same figure repeated in the "Prophecie of Bertlington," already cited, p. xxxvi.

Waldhave's pieces are followed by "the Scottes prophesies in Latine," and "the prophesie of Gildas," seemingly directed against reformation in the church. Older still than Bede by three centuries, Gildas, to do homage to Thomas, still more daringly defies chronology:

Prepare thee, Edinburgh, & pack up thy packes,
thou shalt be left void, be thou leif or loath,
Because thou art variant, and flemed of thy faith
through Envie & couetousnes that cumbered thee euer.
True Thomas me told in a troublesome time
In a harvest morning at Eldound hilles.

Passing "the prophecie of the English Chronicles," an extract from Higden, we come to "the prophecie of Sibylla and Eltraine," which appears to refer to the troubles during the regency of the Earl of Arran in the minority of Mary:
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When the Goate with the gilden horne is chosen to the sea
The next yeare there after Gladsmoore shaile be
Who so likes for to reade,
Mereulous Marling and Beid,
In this maner they shal procee de,
Of thinges unknowne
the truth now to record,
And that from the date of our Lord,
Though that it be showne,
take a thousand in Calculation

And the longest of the Lyon,
Foure Crescentes under one Crowne
With Saint Andrews Crose thrise,
then threscore and thrise thrise,
Take tent to Merling truly,
Then shal the warres ended be
And neuer againe rise.
In that yeare there shal ring
A Duke and no crowned king.
Because the prince shall be young
and tender of yeares.

"The date above hinted at seems to be 1549, when the Regent, by means of some succours derived from France, was endeavouring to repair the consequence of the fatal Battle of Pinkie. Allusion is made to the supply given to the Moldiwarte [England] by the fained hart [the Earl of Angus]. The regent is described by his bearing the antelope; large supplies are promised from France, and complete conquest promised to Scotland and her Allies."

Thus shall the warres ended be
Then peace and pollicie
Shall raigne in Albanie
Still without end,

And who so likes to looke,
The description of this booke,
This writes Beid who will looke.
And so doth make an end.

"Thus was the same hackneyed stratagem repeated, whenever the interest of the rulers appeared to stand in need of it."

Happily the need was not to last for ever. That Union, so long expected, and so oft deferred, of England and Scotland, under one sovereign was at length accomplished. To add lustre to it, the Queen of Sheba and the Cumæan Sibyl are rolled into one, and furnish the crowning "prophecy" of the book:—

"Heere followeth a prophesie pronounced by a Noble Queene and matron called Sibylla Regina Austre. That came to Solomon throught the which she compiled foure bookes at the instance and request of the said King Solomon and others divers, and the fourth booke was directed to a noble King called Baldwine, King of the broade Ile of Bretaine: of the which she maketh mention of two Noble princes and Emperours the which is called Leones of these two shall subdue and overcome all earthlie princes, to their Diademe & Crowne, and also be glorified and crowned in the heauen among Saints. The firste of these two, Is, Magnus Constantinus that was Leprosus, the Son of S. Helene that found the Croce. The second is, the Sixte King of the name of Steward of Scotland the which is our most Noble King!"

12. It was in the year that James VI ascended the English throne that the prophecies, having at length been accomplished, were in greatest credit and renown. Robert Birrell, in his Diary, tells us that "at this time all the hail commons of Scotland that had red or understanding, wer daylie speiking and
exoning of Thomas Rymer hes prophesie, and of vther prophesies quhilk wer prophesied in auld tymes.” John Colville, in his funeral oration on Queen Elizabeth, mentioned the “carmina” of Thomas the Rhymer, which as a boy he had heard quoted by balathrones ceraulass, and then looked upon as only subjects for laughter, but now recognized as serious and authentic; though, like his predecessor Wyntown, he was equally in doubt whether the inspiration of Thomas was Delphic or divine. Sir William Alexander, Earl of Stirling (1580—1640), in dedicating his “Monarchicke Tragedies” to King James, refers to the same belief:—

Ere thou wast borne, and since, heaven thee endeerees,  
Held back as best to grace these last worst times;  
The world long’d for thy birth three hundreth yeeres,  
Since first fore-told wrapt in prophetick rimes.

Nor does his more celebrated contemporary, William Drummond of Hawthornden (1585—1649), neglect to offer to his royal patron the same flattering incense:—

This is that king who should make right each wrong,  
Of whom the bards and mysticke Sibilles song,  
The man long promis’d, by whose glorious raigne  
This isle should yet her ancient name regaine,  
And more of Fortunate deserve the stile  
Than those where heavuens with double summers smile.

Forth Feasting, Edin., 1617.

Archbishop Spottiswood (1565—1639) was a firm believer in the authenticity of these compositions. In his “History of the Church of Scotland” he says, “the prophecies yet extant in Scottish Rithmes, whereupon he was commonly called Thomas the Rhymer, may justly be admired, having foretold, so many ages before, the union of England and Scotland, in the ninth degree of the Bruce’s blood, with the succession of Bruce himself to the crown, being yet a child, and other diuers particulars which the event hath ratified and made good. . . . . . Whence or how he had this knowledge, can hardly be affirmed; but sure it is, that he did divine and answer truly of many things to come.” (Spottswoode Society’s Ed., Vol. I, p. 93. Edin., 1851.)

13. These alleged revelations received considerable attention even during the Jacobite rising in 1745. It appears that the final accomplishment of the unfulfilled parts of Thomas’s predictions was now expected. The Duke of Gordon, one of the friends of the Stuart cause, was recognized as the “Cock of the North;” and in the flush of triumph at their easy victory of Prestonpans, within six miles of the parish church of Gladsmuir in East-Lothian, and not a third of that distance
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from Seaton, a village about a mile from the sea, on the line of the railway between Edinburgh and Dunbar, the Jacobites identified it with the great Armageddon of the prophecies, the "Battle of Gladsmoor" itself. Hamilton of Bangor sang—

As over Gladsmoor's blood-stained field,  
Scotia imperial goddess flew,  
Her lifted spear & radiant shield,  
Conspicuous blazing to the view;  
With him I plough'd the stormy main,  
My breath inspir'd the auspicious gale;  
Reserv'd for Gladsmoor's glorious plain,  
Through dangers wing'd his daring sail.

while in other songs we find—

Cope turn'd the chase, & left the place;  
The Lothians was the next land ready;  
And then he swure that at Gladsmuir  
He would disgrace the Highland plaidie.

The battle of Gladsmoor, it was a noble stour,  
And weel do we ken that our young prince  
wan;  
The gallant Lowland lads, when they saw the  
tartan plaid,  
Wheel 'round to the right, and away they ran.  
For Master Johnnie Cope, being destitute of  
hope,  
Took horse for his life & left his men;  
In their arms he put no trust, for he knew it  
was just  
That the king should enjoy his own again.

It was no doubt in reference to the use thus made of them, that Lord Hailes, in his Remarks on the History of Scotland (Edin., 1773), thought it necessary to give a serious refutation of the alleged prophecies of Thomas the Rhymer; "for, let it be considered," he says, "that the name of Thomas the Rhymer is not forgotten in Scotland, nor his authority altogether slighted, even at this day. Within the memory of man, his prophecies, and the prophecies of other Scotch soothsayers, have not only been reprinted, but have been consulted with a weak, if not criminal curiosity. I mention no particulars; for I hold it ungenerous to reproach men with weaknesses of which they themselves are ashamed. The same superstitious credulity might again spring up. I flatter myself that my attempts to eradicate it will not prove altogether vain."

The "Whole Prophecies" continued to be printed as a chap-book down to the beginning of the present century, when few farm-houses in Scotland were without a copy of the mystic predictions of the Rhymer and his associates.

14. Nor was the name of Thomas of Erceldoune less known and reverenced in England than in Scotland. Exclusive of the fact that all the copies we have of the old romance and prophecies have come down to us at the hands of English transcribers, the English prophetic writings of the 15th and 16th centuries abound in appeals to his authority and quotations acknowledged and unacknowledged from the predictions attributed to him. The period in English History, when these
predictions were most in vogue, was that which intervened between the decline of the fortune of the House of Lancaster, about 1430, and the full establishment of the Tudors, and completion of the rupture with Rome under Henry VIII. The numerous battles during the Wars of the Roses, especially that of Barnet, the overthrow of the Yorkist cause at Bosworth, the appearance of Yorkist pretenders under Henry VII, the defeat of the Scots at Flodden, and the daring of Henry VIII in defying the pope and suppressing the religious orders, were all the theme of soi-disant prophetic rhymes. One of these, claiming to be a joint production of "Venerabilis Bede, Marlionis, Thome Arslaydoun, et aliorum" (the last being by far the most certain of the ingredients), and which is in all probability the actual "Prophisies of Rymour, Beid, and Marlyng," with which Sir David Lyndesay regaled the childish ears of James V, I have printed in Appendix II. In its commencement it is identical with the Scotch "Prophesie of Thomas Rymer," in Appendix I, and the two have evidently been expanded from the same original nucleus. It occurs both in the Lansdowne MS. of 1529, which supplies one of the copies of our romance, and in the Rawlinson MS. C. 813 at Oxford. Both texts, as will be seen, are transcripts of older ones.

The Sloane MS. 2578 also contains many kindred productions, one of which, concerned with the battles "between Seton and the Sea," at Gladsmoor, and at Sandeford, and other mysterious episodes of Fytt III of "Thomas of Ersseldowne," and giving to these an English application, is added in Appendix III; shorter "prophecies" of the same nature appear among the illustrative notes to Fytt III of the romance.

15. In Thomas's own locality of Tweedside, as well as elsewhere in Scotland, many traditional predictions ascribed to him have long been current. Several of these were recorded by Scott in "the Minstrelsy of the Scottish Border," others have since been given in the "History of the Berwickshire Naturalists' Club" and other local publications, and by Robert Chambers in his "Popular Rhymes of Scotland." (New Edition, 1870.) Among these, "the Rhymer" is said to have prophesied of the ancient family of Haig of Bemerside,—with an early member of which, Petrus de Haga, we have already seen him connected, and whose family motto, according to Nisbet, was "Tide what may,"

Betide, betide, whate'er betide,  
Haig shall be Haig of Bemerside.

"The grandfather of the present (1802) proprietor of Bemerside had twelve daughters, before his lady brought him a male heir. The common people trembled for the credit of their favourite soothsayer. The late Mr Haig was at length born,
and their belief in the prophecy confirmed beyond a shadow of doubt."—Minstr. Scott. Bord., vol. iii. p. 209. Dr R. Chambers, in a note to this "prophecy" in "Popular Rhymes of Scotland," p. 297, says, "1867—The prophecy has come to a sad end, for the Haigs of Bemerside have died out." My local correspondents inform me that the condolence is premature, as Miss Sophia Haig, the 21st in uninterrupted line from Petrus de Haga, is still alive in Italy.

Sir Walter Scott continues, "Another memorable prophecy bore that the old Kirk at Kelso (fitted up in the ruins of the Abbey) should fall when at the fullest." At a very crowded sermon, about 30 years ago (1770), a piece of lime fell from the roof of the Church. The alarm for the fulfillment of the words of the seer became universal, and happy were they who were nearest the door of the doomed edifice. The church was in consequence deserted, and has never since had a chance of tumbling upon a full congregation.

"Another prediction, ascribed to the Rhymer, seems to have been founded on that sort of insight into futurity, possessed by most men of sound and combining judgment. It runs thus:—

At Eldon tree if you shall be,
A brigg ower Tweed you there may see.

The spot in question commands an extensive prospect of the course of the river; and it was easy to foresee that when the country should become in the least degree improved, a bridge would be somewhere thrown over the stream. In fact, you now see no less than three bridges from that elevated situation."

Others of these traditional predictions are recorded as:

Vengeance! vengeance! when & where?
On the house of Coldingknow, now & ever mair!

The burn o' breid, [Bannockburn]
Sall rin fu reid.

A horse sall gang on Carolside brae
Till the red girth gaw his sides in twae.

The hare sall kittle [litter] on my hearth stane
And there will never be a laird Learmont again.

The three latter of these are evidently distorted echoes of passages in the old prophecies. The last of them, in the form "When hares kendles o the herston," is really a line of the old Cottonian prophecy describing the desolation to which Scotland was to be reduced before the end of the English War, but locally it has been adapted to the fate of Thomas's own roof-tree, and in this acceptation says Mr Currie, "I saw it, with my own eyes, fulfilled in 1839, as it may easily have been
many times before. The rumour spread in Earlstoun that one of the Rhymer's most celebrated prophecies had been fulfilled, and I well remember running with all the rest of the town, to see the hare's nest; and sure enough there it was—two young hares in a nettle bush in the fire place!"

"One of the more terrible predictions of the Rhymer is as follows:—

At Threeburn Grange, in an after day,
There shall be a lang and bloody fray;
Where a three thumbed wight by the reins shall hald
Three kings' horse, baith stout and bauld,
And the Three Burns three days will rin
Wi' the blude o' the slain that fa' therein.

"Threeburn Grange (properly Grains) is a place a little above the press, Berwickshire, where three small rills meet, and form the water of Ale. 'Thirty years ago, this rhyme was very popular in the east end of Berwickshire; and about the time of the French Revolution, a person of the name of Douglas being born in Coldingham parish with an excrescence on one of his hands, which bore some resemblance to a third thumb, the superstitious believed that this was to be the identical 'three-thumbed wight' of the Rhymer, and nothing was looked for but a fearful accomplishment of the prophecy." 1

"The following," says Dr R. Chambers, "is perhaps not ancient, but it expresses that gloomy fear of coming evil which marks so many of the rhymes attributed to Thomas:

When the white ox comes to the corse,
Every man may tak his horse.

Similar in spirit is:

Atween Craik-cross and Eildon-tree,
Is a' the safety there shall be,

varied in Galloway—

A' the safety there shall be,
Sall be atween Criffel and the sea.

"The first space is one of about thirty miles; the second much narrower. Sir Walter Scott relates that the first of these rhymes was often repeated in the Border Counties during the early years of the French revolutionary war, when the less enlightened class of people laboured under the most agonizing apprehensions of invasion. In the south of Scotland, this prophecy then obtained universal credence; and the tract of country alluded to was well surveyed, and considered by many wealthy persons, anxious to save their goods and lives, as the place to which they would probably fly for refuge 'in case of the French coming.'"

1 History of Berwickshire Naturalist's Club, vol. i. p. 147.
Within my own memory a prophecy used to be quoted of a time when "men shall ride to the horses' reins in blude,—

And if any safety there shall be
'Twill be 'tween Craig House & Eildon Tree,"

often varied, however, with "'tween Hawick & Eildon Tree." Craig House is a small estate, between Leader-foot and Smailholm, about a mile from Bemerside, and thus at a very short distance from Eildon. The oldest form of this couplet is found in the "Prophecy of Bertlington" of 1515, already quoted p. xxxv:

And the little lowne [shelter] that shall be
Is betuixt the Lowmond and the sea.

"A verse referring to the future improvement of the country may be taken as a curious specimen of foreseeing wisdom. Thomas had the sagacity to discover that the ground would be more generally cultivated at some future period than it was in his own time; but also knowing that population and luxury would increase in proportion, he was enabled to assure the posterity of the poor that their food would not consequently increase in quantity. His words were:

The waters shall wax, the wood shall wene,
Hill and moss shall be torn in;
But the bannock will ne'er be braider."

"It is certain that many rhymes professedly by our hero were promulgated in consequence of particular events. Of this character is:

There shall a stone wi' Leader come,
That'll make a rich father, but a poor son;

an allusion to the supposed limited advantage of the process of liming. The Highlanders have also found, since the recent changes of tenantry in their country, that Thomas predicted that 'The teeth of the sheep shall lay the plough on the shelf.' I have been assured that the name of Thomas the Rhym'er is as well known at this day among the common people in the Highlands, nay, even in the remotest of the Western Isles, as it is in Berwickshire. His notoriety in the sixteenth century is shown in a curious allusion in a witch-trial of that age—namely, that of Andro Man, which took place at Aberdeen in 1598. In his ditty, Andro is charged with having been assured in his boyhood by the Queen of Elfin, 'that thou suld knaw all things, and suld help and cuir all sort of seikness, except stane deid, and that thou suld be weill intertenit, but walld seik thy meit or thou deit, as Thomas Rymour did' [that is, beg his bread]. Also: 'Thow affermis that the Quene of Elphen hes a grip of all the craft, but Christsondy [the devil] is the guidman, and hes all power vnder God, and that thou kennis sindrie deid men in
their cumpanie, and that the kyng that deit in Flowdoun and Thomas Rymour is their.'—Spalding Club Miscellany, i. 119—121.

"The common people at Banff and its neighbourhood preserve the following specimens of the more terrible class of the Rhymer's prophecies:

At two full times, and three half times,
Or three score years and ten,
The ravens shall sit on the Stones o' St Brandon,
And drink o' the blood o' the slain!

The Stones of St Brandon were standing erect a few years ago in an extensive level field about a mile to the westward of Banff, and immediately adjacent to the Brandon How, which forms the boundary of the town in that direction. The field is supposed to have been the scene of one of the early battles between the Scots and Danes, and fragments of weapons and bones of men have been dug from it.

"An Aberdeenshire tradition represents that the gates of Fyvie Castle had stood for seven years and a day wall-wide, waiting for the arrival of True Tammies, as he is called in that district. At length he suddenly appeared before the fair building, accompanied by a violent storm of wind and rain, which stripped the surrounding trees of their leaves, and shut the castle gates with a loud clash. But while the tempest was raging on all sides, it was observed that, close by the spot where Thomas stood, there was not wind enough to shake a pile of grass or move a hair of his beard. He denounced his wrath in the following lines:

Fyvie, Fyvie, thou s' never thrive,
As lang's there's in thee stanis three:
There's an intil the highest tower,
There's an intil the ladye's bower,
There's an aneath the water-get,
And thir three stanies ye s' never get.

The usual prose comment states that two of these stones have been found, but that the third, beneath the gate leading to the Ythan, or water-gate, has hitherto baffled all search.

"There are other curious traditionary notices of the Rhymer in Aberdeenshire; one thus introduced in a View of the Diocese of Aberdeen written about 1732: 'On Aiky Brae here [in Old Deer parish] are certain stones called the Cummin's Craig, where 'tis said one of the Cummins, Earls of Buchan, by a fall from his horse at hunting, dashed out his brains. The prediction goes that this earl (who lived under Alexander III.) had called Thomas the Rhymer by the name of Thomas the Lyar, to show how much he slighted his predictions, whereupon that famous fortune-teller denounced his impending fate in these words, which, 'tis added, were all literally fulfilled:
INTRODUCTION.

Tho' Thomas the Lyar thou call'st me,
A sooth tale I shall tell to thee:
By Aiky side thy horse shall ride,
He shall stumble and thou shalt fa',

Thy neckbane shall break in twa,
And dogs shall thy banes gnaw,
And, maugre all thy kin and thee,
Thy own belt thy bier shall be.'

"It is said that Thomas visited Inverugie, which in later times was a seat of the Marischal family, and there from a highstone poured forth a vaticination to the following effect:

Inverugie by the sea,
Lordless shall thy landis be;
And underneath thy hearth-stane
The tod shall bring her birdis hame.

This is introduced in the manuscript before quoted, at which time the prophecy might be said to be realized in the banishment and forfeiture of the late Earl Marischal for his share in the insurrection of 1715. The stone in which the seer sat was removed to build the church in 1763; but the field in which it lay is still called Tammas's Stane.

"One of Thomas's supposed prophecies referring to this district appears as a mere deceptive jingle:

When Dee and Don shall run in one,
And Tweed shall run in Tay,
The bonny water o' Urie
Shall bear the Bass away.

The Bass is a conical mount, of remarkable appearance, and about 40 feet high, rising from the bank of the Urie, in the angle formed by it at its junction with the Don. The rhyme appears in the manuscript collections of Sir James Balfour, which establishes for it an antiquity of fully two hundred years. It is very evident that the author, whoever he was, only meant to play off a trick upon simple imaginations, by setting one (assumed) impossibility against another.

"A native of Edinburgh, who in 1825 was seventy-two years of age, stated that when he was a boy, the following prophetic rhyme, ascribed to True Thomas, was in vogue:

York was, London is, and Edinburgh will be
The biggest o' the three.

In his early days, Edinburgh consisted only of what is now called the Old Town; and the New Town, though projected, was not then expected ever to reach the extent and splendour which it has since attained. Consequently, it can scarcely be said that the prophecy has been put in circulation after its fulfilment had become a matter of hope or imaginable possibility. It is to be remarked, however, that there is a similar rhyme popular in England. Stukely, in his Itinerarium Curiosum, after expatiating upon the original size and population of Lincoln, quotes as an old adage:
LOCAL TRADITION OF THOMAS’S DISAPPEARANCE.

Lincoln was, London is, and York shall be
The fairest city of the three.

“One of the rhymes most popular at Earlstoun referred to an old thorn-tree which stood near the village, and of which Thomas had said,

This thorn-tree, as lang as it stands,
Earlstoun shall possess a’ her lands.

The lands originally belonging to the community of Earlstoun have been, in the course of time, alienated piecemeal, till there is scarcely an acre left. The thorn-tree fell during the night in a great storm which took place in the spring of 1814.

“The Rhymer is supposed to have attested the infallibility of his predictions by a couplet to the following effect:

When the saut gaes abune the meal
Believe nae mair o’ Tammie’s tale.

In plain English, that it is just as impossible for the price of the small quantity of salt used in the preparation of porridge to exceed the value of the larger quantity of meal required for the same purpose, as for his prophecies to become untrue.”

*Popular Rhymes of Scotland*, by Robert Chambers, LL.D. New Edition, 1870, pp. 211—224. (See some additional particulars after the Notes.)

There is said also to have been a popular tradition, how far independent of the written remains, one does not know—of the intercourse between Thomas and the Fairy Queen as related in the Ballad. “The popular tale bears, that Thomas was carried off at an early age to the Fairy Land, where he acquired all the knowledge which made him afterward so famous. After seven years’ residence he was permitted to return to the earth, to enlighten and astonish his countrymen by his prophetic powers; still, however, remaining bound to return to his royal mistress, when she should intimate her pleasure. Accordingly, while Thomas was making merry with his friends in the Tower of Ercildoune, a person came running in, and told, with marks of fear and astonishment, that a hart and hind had left the neighbouring forest, and were composedly and slowly parading the street of the village. The prophet instantly arose, left his habitation, and followed the wonderful animals to the forest, whence he was never seen to return. According to the popular belief, he still ‘drees his weird’ in Fairy Land, and is one day expected to revisit earth. In the meanwhile his memory is held in most profound respect. The Eildon Tree, from beneath the shadow of which he delivered his prophecies, now no longer exists; but the spot is marked by a large stone called Eildon Tree Stone. A neighbouring rivulet takes the name of the Bogle’ Burn (Goblin Brook), from the

Ercildoun.
Rhymers supernatural visitants." 1—*Border Minstrelsy*, Vol. III, p. 209. Scott adds that "the veneration paid to the dwelling-place of Thomas even attached itself in some degree to a person, who, within the memory of man, chose to set up his residence in the ruins of Learmont's tower. The name of this man was Murray, a kind of herbalist; who, by dint of some knowledge in simples, the possession of a musical clock, an electrical machine, and a stuffed alligator, added to a supposed communication with Thomas the Rhymer, lived for many years in very good credit as a wizard." But Dr R. Chambers, in a note (Pop. Rhymes, p. 214), pronounces this account a strange distortion and mystification of the fact that a respectable and enlightened physician, Mr Patrick Murray, who "pursued various studies of a philosophical kind not common in Scotland during the eighteenth century," and is known as the author of some medical works, lived in the tower of Thomas of Ercildoun, then a comfortable mansion; and adds, "when we find a single age, and that the latest and most enlightened, so strangely distort and mystify the character of a philosophical country surgeon, can we doubt that five hundred years have played still stranger tricks with the history and character of Thomas the Rhymer?"

16. Eildon Tree, referred to in the Romance, and connected traditionally with Thomas's prophecies, stood on the declivity of the eastern of the three Eildon Hills, looking across the Tweed to Leader Water, Bemerside, Earlston, and other places connected with Thomas. Its site is believed to be indicated by the *Eildon Stone*, "a rugged boulder of whinstone" standing on the edge of the road from Melrose to St Boswell's, about a mile south-east from the former town, and on the ridge of a spur of the hill. 2 "The view from this point," says a correspondent, "is unsur-

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1 My friend, Mr Andrew Currie of Darnick, has sent me the following tradition of the disappearance of Thomas, which he took down 35 years ago from the mouth of "Rob Messer, a very intelligent matter-of-fact man, well versed in all traditionary lore about Earlston, and possessing a wonderful memory for a man of 85":—"Ye want to ken if ever aw heard how Tammas the Rynner disappeared?—Weel, aw can tell ye something about that, as aw had it frae ma granfaither, an' nae doot he had it frae his fore-bears, for we're als auld a family in Yerlsten,—or raither Ercildoun, as it was caa'd i' thae days—we're als auld as the Learmonts. Dye see thae auld waa's i' the front o' yer ain shop? weel man, aw mind o' that bein' a gay an' substantial hoose i' maa young days, an' Tammas the Rymer was last seen gaan' oot o' that hoose cae nicht afore the derknin', an' he set off up Leader for Lauder Cas'le; but he ne'er gat there—he never was seen again. Aw've heard 'at he geade in there to get some deed signed or wutness 't, an' that he was carryan' money wi' him to some Lord or great man up there, 'at he was inmate wi'. But ma granfaither uist to say—an' nae doot he had it handit doon—that Leader was i' great fluid at the time, an' that Tammas the Rymer had been robbit an' murturd an' his body thrown into the water, whulk micht take it to Berwick. An' that's likker-like than the Fairy story! Sae ye hae 'd, as aw had it, frae thaim 'at was afore us."

2 Mr Currie has a verbal tradition that the tree stood not by the stone, but a quarter of a mile higher up the base of the hill, where he says "the site of it was pointed out to me thirty years ago by the late James Williamson of Newstead, and I believe I could still plant my stick
passed; on the north you have the vale of Leader almost up to Earlston, and Cowdenknowes with its 'Black Hill' rising abruptly from the bed of the stream; while downward to Tweed the undulating expanse of woody bank is so beautiful, that in the time of the 'bonny broom,' I am often tempted to bend my steps to the spot, and 'lie and watch the sight,' from a spot once 'underneath the Eildon Tree.' In the close vicinity is the 'Bogle Burn,' a stream which rises on the slope of the Eastern Eildon, and flows down a deep glen into the Tweed a little to the north of Newtown St Boswell's. From the Eildon Stone the road descends some 500 yards in a straight line to the bed of the burn, and rises at the same angle to the opposite bank in true Roman fashion. In all probability the name of Bogle Burn is derived, as Sir Walter Scott suggested, from the Rhymer's supernatural visitants."

About half a mile to the west of the Eildon Stone, and on the slope of the same hill, we find the "Huntlee bankis" of the old romance. The spot lies a little above the North British Railway, at the point where it is crossed by the road to St Boswell's already referred to, about a quarter of a mile after leaving Melrose Station. The field next the road and railway at this point (No. 2405 on the Ordnance Map) is called Monks' Meadow; and higher up the hill above this are two fields (Nos. 2548 and 2408) which have preserved the name of Huntlie Brae, and to which in old John Bower's time tradition still pointed as the scene of Thomas's vision of the "Ladye." West of these lie the site of Gallows Hill and Bower's Brae, and a long narrow strip to the east, ascending from the road to the top of Huntlie Brae, is called the Corse Rig, and still burdened in its charter with an annual payment for the maintenance of the Town Cross of Melrose. From the small plantation at the head of the Corse Rig, at the east end of Huntlie Brae, a magnificent view is afforded of the surrounding locality, and in particular the eye has a full sweep along the road and hill side as far as the Eildon Stone and site of the ancient Tree.1

on the spot." But the general voice of tradition is, and apparently has been, that the tree stood by the stone itself. "This spot," says T. B. Gray, Esq., in a note to me on the subject, "is in fact the point of vantage whence the most extensive view in the neighbourhood is commanded. Higher up the hill, or lower down the hill, or farther back on the road, Melrose and all its beauties are lost, and Huntlee Brae itself shut out from sight; while from the stone, Bemerside, Smalholm Tower, Gladwood, Drygrange, Cowdenknowes, the Black Hill, Earlston (almost), Leader-foot and bridge, Galtonside, Galawater, and a long stream of silvery Tweed, start at once upon the view." Mr Gray also thinks that the spot was probably in olden times the site of a cross for the special devotion of pilgrims catching their first glimpse of St Mary's shrine from the east. There was a similar one on the west, at a point called to this day "High Cross," between Melrose and Darnick; and according to old Milne, in 1743, "a little to the southwest of Dingleton was a famous Cross, yet called the Crosshillhead, but anciently the Halsing of St Wada; for those that came from the South had first a view of the church here, and of the Tomb of St Waldhaue, and bowed and said their Are."

1 For the satisfactory identification of "Huntley Bankes" I am indebted entirely to
Sir Walter Scott seems at first to have looked for "Huntlee bankis" in the vicinity of the Eildon Tree, but, as is well known, he afterwards affected to identify the name with a wild and picturesque ravine, then called "Dick's Cleuch," which runs by the base of the Western Eildon, two or three miles to the west of this, which he, "with his peculiar enthusiasm, purchased at probably fifty per cent. above its real value, in order to include it in his estate of Abbotsford." By skilfully planting the steep and often rugged sides, and leading a romantic pathway up the margin of the burn, which with many a cascade flows through it, he made "the Rhymer's Glen," as he christened it, a place of beauty to be visited by every tourist, albeit its real associations are with the modern "wizard of Tweedside," and not with the ancient seer of legend and tradition. The locality in fact possesses no view, and is not even in sight of the Eildon Tree, distant more than two miles on the other side of the mountain mass of the Eildons, and it may be more than suspected that the desire of bringing some of the romance of the old story to his own estate, was Sir Walter Scott's reason for naming it "the Rhymer's Glen;" although he had this "hair to mak a tether o'," that the name of "Huntley Wood" appears to have been borne by a small plantation which once stood on the hill side above Chiefeswood, and so not far from his glen, and his "Huntley-burn."

17. Scott, in the "Border Minstrelsy," and Robert Jamieson, in his "popular Ballads and Songs," Edinburgh, 1806, give what professes to be a traditional ballad of "Thomas and the Queen of Elfland," considered by the former to be a genuine descendant of the old romance modified by oral tradition. "It will afford great

T. B. Gray, Esq., already mentioned, who by indefatigable perseverance has succeeded in seizing the last vestiges of an expiring tradition as to the site. Mr Gray first called my attention to the following passage in old John Bower's Account of Melrose:— "At the foot of the Eildon Hills, above Melrose, is a place called Huntlie Brae, where Thomas the Rhymer and the Queen of the Fairies frequently met, according to tradition. A little to the east of this is the trysting-tree stone." Mr Gray expressed his opinion that the place referred to must be the field or bank, adjoining what is called the Gallows Hill, but he was as yet unable to find the faintest tradition of the place having borne this name. Subsequently however he writes (8th Nov. 1875): "I am happy to say that I have identified Huntlie-Brae to my entire satisfaction, and in such a situation as to give a vivid tone of reality to the old Romance. Through the kindness of James Curle, Esq., of Messrs Curles & Erskines, solicitors here, I have been able to confirm old Bower's statement that there was such a place, and the senior partner of the firm assures me that he recollects quite well his father (an old man when he died) pointing out the very field my suspicions had fallen upon, as "Huntlie-Brae." By the Parish Ordinance Map Mr Curle was able to put his finger on the identical spot as fields 2408 and 2584. And now I am pleased to add that the locality is in entire harmony with the poetical reference; for if 'True Thomas' lay on Huntlie Brae or Bank, he would have a clear and distinct view of the 'ladye gaye' all the way along the road, or the hill side, to the Eildon Stone, a distance of fully half a mile. I had the pleasure on Friday afternoon to lead our friend Mr Currie over the spot, and he agrees with me as to the entire harmony between the site and the description in the ballad."
amusement,” he says, “to those who would study the nature of traditional poetry, and the changes effected by oral tradition, to compare the ancient romance with the ballad. The same incidents are narrated, even the expression is often the same; yet the poems are as different in appearance, as if the older tale had been regularly and systematically modernized by a poet of the present day.” That the “as if” in the last sentence might safely be left out, and that the “traditional ballad” never grew “by oral tradition” out of the older, is clear enough to me, even without the additional particulars that the source of the verses was that Mt Athos of antique ballads, Mrs Brown’s M.S. Jamieson only says his copy was “procured from Scotland.” The two copies differ in extent and expressions. To complete our Thomas literature they are here added in parallel columns.¹

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**THOMAS THE RHYMER.**

**JAMIESON.**

True Thomas lay o’er yonder bank,
And he beheld a lady gay,
A lady that was brisk and bold,
Come riding o’er the fernie brae.

Her skirt was of the grass-green silk,
Her mantle of the velvet fine;
At ilka tate o’ her horse’s mane
Hung fifty siller bells and nine.

**SCOTT.**

True Thomas lay on Huntlie bank;
A ferlie he spied wi’ his ee;
And there he saw a ladye bright,
Come riding down by the Eildon tree.

Her shirt was o’ the grass-green silk,
Her mantle o’ the velvet fyne;
At ilka tett of her horse’s mane,
Hung fifty siller bells and nine.

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¹ Jamieson’s copy apparently came from the same source as Scott’s; see the following extract from a letter of Anderson, of the “British Poets,” to Bishop Percy, given by Nicholl: “Mr Jamieson visited Mrs Brown on his return here from Aberdeen, and obtained from her recollection five or six ballads and a fragment. . . . The greatest part of them is unknown to the oldest persons in this country. I accompanied Mr Jamieson to my friend [Walter] Scott’s house in the country, for the sake of bringing the collectors to a good understanding. I then took on me to hint my suspicion of modern manufacture, in which Scott had secretly anticipated me. Mrs Brown is fond of ballad poetry, writes verses, and reads everything in the marvellous way. Yet her character places her above the suspicion of literary imposture; but it is wonderful how she should happen to be the depository of so many curious and valuable ballads.” See Nicholl’s *Illustrations of Literature*, p. 89.

Elsewhere in the same letter we read: “It is remarkable that Mrs Brown never saw any of the ballads she has transmitted here, either in print or manuscript, but learned them all when a child by hearing them sung by her mother and an old maid-servant who had been long in the family, and does not recollect to have heard any of them either sung or said by any one but herself since she was about ten years of age. She kept them as a little hoard of solitary entertainment, till, a few years ago, she wrote down as many as she could recollect, to oblige the late Mr W. Tytler, and again very lately wrote down nine more to oblige his son, the professor.”
INTRODUCTION.

JAMIESON.

True Thomas he took off his hat,
And bow'd him low down till his knee;
"All hail, thou mighty queen of heaven!
For your like on earth I never did see!" 12

"O no, O no, True Thomas," she says,
"That name does not belong to me;
I am but the queen of fair Eildand,
And I am come here to visit thee." 16

"But ye maun go wi' me now, Thomas,
True Thomas, ye maun go wi' me;
For ye maun serve me seven years,
Through weal and wae, as may chance to be."

She turned about her milk-white steed,
And took true Thomas up behind,
And ay whene'er her bridle rang,
Her steed flew swifter than the wind. 32

O they rode on, and farther on,
Until they came to a garden green;
"Light down, light down, ye lady free,
Some o' that fruit let me pull to thee." 40

"O no, O no, True Thomas," she says,
"That fruit maun no be touch'd by thee;
For a' the plagues that are in Hell
Light on the fruit o' this countrie. 44

"But I have a laef here in my lap,
Likewise a bottle of clarry wine;
And now, ere we go farther on,
We'll rest a while, and ye may dine." 48

When he had eaten and drank his fill,
The lady said, "ere we climb yon hill,
Lay your head upon my knee,
And I will show you ferlies three. 52

SCOTT.

True Thomas, he pull'd aff his cap,
And louted low down to the knee,
"All hail, thou mighty queen of heaven!
For thy peer on earth I never did see."—

"O no, O no, Thomas," she said,
"That name does not belong to me;
I am but the queen of fair Eildand,
That am hither come to visit thee."

"Harp and carp, Thomas," she said;
"Harp and carp along wi' me;
And if ye dare to kiss my lips,
Sure of your bodie I will be."— 20

"Betide me weal, betide me woe,
That weird shall never daunton me)—
Syne he has kissed her rosy lips,
All underneath the Eildon tree. 24

"Now ye maun go wi' me," she said;
"True Thomas, ye maun go wi' me;
And ye maun serve me seven years,
Thro' weal or woe as may chance to be."

She's mounted on her milk-white steed;
She's ta'en True Thomas up behind:
And aye, whene'er her bridle rung,
The steed flew swifter than the wind.

O they rode on, and farther on;
The steed ga'ed swifter than the wind;
Until they reached a desert wide,
And living land was left behind. 36

"Light down, light down, now, true Thomas,
And lean your head upon my knee;
Abide and rest a little space,
And I will show you ferlies three.
JAMIESON.

' O see you not yon narrow road,
So thick beset with thorns and briers?—
That is the path of righteousness,
Though after it there's few inquires. 56

"And see ye not yon braid, braid road,
That lies across yon lily leven?
That is the path of wickedness,
Though some call it the road to heaven. 60

"And see ye not that bonny road,
That winds about the fernie brae?
That is the road to fair Elfland,
Where you and I this night maun gae. 64

"But, Thomas, ye maun hald your tongue,
Whatever ye may hear or see;
For gin a word ye should chance to speak,
You will ne'er get back to your ain countrie."

For forty days and forty nights
He waded through red blood to the knee;
And he saw neither sun nor moon
But heard the roaring of the sea. 72

He's gotten a coat o' the even cloth,
And a pair of shoes of velvet green;
And till seven years were past and gone,
True Thomas on earth was never seen. 92

SCOTT.

" O see ye not yon narrow road,
So thick beset with thorns and briers?
That is the path of righteousness,
Though after it but few enquires.

"And see ye not that braid braid road,
That lies across that lily leevn?
That is the path of wickedness,
Though some call it the road to heaven.

"And see ye not that bonny road,
That winds about the fernie brae?
That is the road to fair Elfland,
Where thou and I this night maun gae.

"But Thomas ye maun hold your tongue,
Whatever ye may hear or see;
For, if you speak a word in Ellyn land,
Ye'll ne'er get back to your ain countrie."

O they rade on, and farther on,
And they waded through rivers aboon the knee,
And they saw neither sun nor moon,
But they heard the roaring of the sea.

It was mirk mirk night, and there was nae stern light,
And they waded through red blude to the knee;
For a' the blude that's shed on earth
Rins through the springs o' that countrie.

Syne they came to a garden green,
And she pu'd an apple frae a tree—
"Take this for thy wages, true Thomas:—
It will give thee the tongue that can never lee."

"My tongue is mine ain," true Thomas said;
"A gudely gift ye wad gie to me!"
I neither dought to buy nor sell,
At fair or tryst where I may be. 84

"I dought neither speak to prince or peer,
Nor ask of grace from fair ladye."—
"Now ask thy peace!" the lady said,
"For as I say, so must it be."— 88

He has gotten a coat of the even cloth,
And a pair of shoes of velvet green;
And till seven years were gane and past
True Thomas on earth was never seen.
DESCRIPTION OF THE MSS.

The three fyttes of Thomas of Erseeldoune are preserved in four MSS.: the Thornton MS. in the Library of Lincoln Cathedral; the MS. Ff. 5. 48. in the University Library, Cambridge; the Cotton MS., Vitellius E. x.; and the Lansdowne MS. 762, in the British Museum; while the prophecies alone, without the introductory Fytt I., are found in a fifth, the Sloane MS. 2578, also in the British Museum.

The Thornton MS. (Lincoln A. 1. 17.) is a well-known repository of romances and devotional pieces in the Northern dialect, many of which have already been printed by the Early English Text Society, written mainly by Robert Thornton of East Newton, Yorkshire, about A.D. 1430—1440. It "is written on 314 leaves of paper, in a somewhat small hand, in folio, measuring 11½ in. by 8½; but unfortunately imperfect both at the beginning and end, and also wanting leaves in a few other places." The first piece which it contains, a "Life of Alexander the Great," appears to be in an older hand, and to have been originally a distinct MS. In it the letters "p" and "y" are distinct; while elsewhere in the MS. they are represented by the same character, except in the Romance of Syr Perecyuelle of Galles, also in a different hand. "Tomas of Erseeldoune" occupies nine pages, beginning at top of leaf 149, back, and ending on the 2nd column of leaf 153, back, with 15 lines, and the remainder of the column blank. It is written in double columns of from 36 to 40 lines in a column. All these leaves are more or less injured; leaf 149 very slightly so, at the lower corner, where the beginnings of ll. 35, 36 are worn off. In leaf 150, the bottom lines in the outer columns—178 on the front, and 218 on the back—are torn through; at bottom of leaf 151, the ends of lines 336—339 and the beginnings of lines 377—379 are torn off. Leaf 152 is greatly injured, the lower part having been torn out by a tear extending diagonally across from beginning of l. 446 to end of l. 440, and from beginning of l. 478 to end of 475 on the front, and from beginning of l. 512 to end of 514, and beginning of l. 555 to end of 560 on the back. Of leaf 153 there remains only a fragment containing on the front 20 lines of the first column nearly entire, the first letters of 15 more, and the four last with the whole of col. 2 gone; on the back similarly, col. 1 is gone entirely, and col. 2 wants a large part of the beginnings of the lines. The mutilated state of this MS. is the more to be regretted, that it occurs at a part of the poem originally found in the Thornton only, and now therefore entirely lost.
DESCRIPTION OF THE MSS.

This MS. presents, on the whole, a very careful and accurate text; only in a few places, as mentioned in the subsequent notes, Robert Thornton has misread his original, which can however generally be restored. It is, in date probably, in form certainly, the oldest of the existing MSS., retaining the original Northern form of the language little altered; while it is free from most of the corruptions with which the next two MSS., the Cambridge and Cotton, abound.

MS. CAMBRIDGE, Ff. 5. 48. A paper manuscript in quarto, of 140 leaves, with about 30 lines on a page, English handwriting of the middle of the 15th century. It consists of five parts, whereof the first, leaves 1—66, contains 13 different pieces, the majority being devotional poems; the second, leaves 67—78, five pieces similar in character; part third, leaves 79—94, Homilies for St Michael’s day, the feast of the Annunciation, Palm Sunday, &c.; part 4, leaves 95—114, four articles, of which the first is entitled Principium Anglie; and part 5, leaves 115—140, four articles, of which the second (No. 26 in the MS.) is Thomas of Eruldoun. It begins without any title on leaf 119 a, and ends leaf 128 b, occupying nearly 10 leaves, in single columns. The writing, besides confusing o and e, c and t, which in most cases can only be distinguished by the sense, is in many places so much effaced as to present great difficulties to the reader. R. Jamieson, who printed it in his Ballads and Songs at the beginning of the present century, says: “The Cambridge MS. has suffered by rain-water nearly as much as the Cotton has by fire, a great part of each page having become illegible by the total disappearance of the ink. By wetting it, however, with a composition which he procured from a bookseller and stationer in Cambridge, the writing was so far restored in most places, that, with much poring and the assistance of a magnifying glass, he was able to make it out pretty clearly. The greatest difficulty he met with was from the unlucky zeal and industry of some person who long ago, and in a hand nearly resembling the original, had endeavoured to fill up the chasms, and, as appeared upon the revival of the old writing, had generally mistaken the sense, and done much more harm than good.” Jamieson little thought that his own “unlucky zeal and industry” would in process of time entitle him to equal or even greater reprobation, for the “composition,” which he so naively confesses to have applied to the MS., has dried black, and both disastrously disfigured the pages and seriously increased their illegibility. Nevertheless, with the experienced help of Mr Bradshaw, to whose kindness words fail to do justice, I have been enabled to reproduce the text with greater accuracy than either of its previous editors, leaving only a very few blanks where words are quite illegible. It presents a Southernized version of the
original, with the sense not seldom, and the rhyme and phraseology often, sacrificed in transliteration (as where myght and mayne becomes mode and mone, in order to rhyme with gone). It has also many scribal blunders, due apparently to its transcriber not being able perfectly to read his original. In its extent it often agrees with the Thornton MS. as against later interpolations and omissions, but it has also large omissions of its own. Where its readings differ from the Thornton, it is generally unsupported by the other MSS. In some places where it presents the greatest discrepancy, it can be seen that originally it had the same reading as T., but was subsequently altered, and this not always, as Jamieson thought, by some one trying to restore indistinct passages, for the original is quite distinct, but crossed through and something substituted. In several instances it misplaces one or more stanzas as to the order of which all the other MSS. agree. My opinion of its text is therefore different from that of Mr Halliwell, who calls it "the earliest and best," and attributes it to the early part of the 15th century, not to mention the idea of Mr Wright, who considered it of the age of Edward II. Nevertheless, it is a valuable MS., especially for those parts where the Thornton and Cotton are partially or wholly destroyed.

MS. Cotton, Vitellius E. x. "A paper volume in folio, in very bad condition, consisting of 242 leaves." This is one of the MSS. that suffered severely in the fire, and consists of charred fragments of greater or less extent of the original leaves, inlaid and rebound. It contains 26 different articles of the most varied character, in very different handwriting, but apparently all of the 15th century, a "Colloquium de rebus aulicis sub initio regni Edwardi IV.," "A sermon preached at the beginning of Parliament, anno 1483," and other similar sermons in the reigns of Edward V. or Richard III. The copy of Thomas of Erseldown which it contains is in a heavy clumsy handwriting of "about or slightly after 1450." It begins on the middle of leaf 240 b, with the rubric, "Incipit prophecia Thome de Arseldon," and this page contains two columns of 30 lines each. But the rest of the poem is written in double lines across the page of about 50 (i.e. 100 lines) to the page, divided in the middle by a heavy red line, or (on leaves 241 b, 242 a, and part of 242 b) by a red paragraph mark. Occasionally the scribe has only got one line in, which throws him out, so that his following lines consist not of the two first and two last lines of a stanza respectively, but of the 2nd and 3rd, followed by the 4th and 1st of the next. The poem is written without a break from beginning to end, except that after line 301-2, line 309-10 (the first two of Fytte II.) immediately follows, but is struck out in red, and repeated after leaving a blank space
of one line. Fytt I. thus wants its last three (i.e. six) lines. The poem ends at the very bottom of leaf 243 a, with the rubric . . . hecia thome de Arseldoune. From the burning of the inner side of the leaves of the MS. scarcely one line of the poem is perfect; very often half the double line is burned away, so that when printed in single lines it shows in many places only the alternate ones. See lines 221, &c. The text of this MS., so far as it goes, agrees closely with the Thornton, but it omits stanzas very often, and, like all the MSS. except the Thornton, it has not ll. 577—604. It has also some singular additions of its own, as lines 109—116, and others near the end.

MS. LANSDOWNE 792, a small 4to MS. of 99 leaves of mixed parchment and paper, of about 1524—30. It contains a memorandum of the different orders of Friars in London, and their quarters, as then existing, "the writing of Valeraunce upon the xxii conjunction of planetes in the moneth of February, the yere of our Lord 1524";" a few lines satirizing the craving for prophecies, ending

your tethe whet in this bone
Amonge you euerychone
And leit Colen' cloute alone.
The prophecy of Skilton
1529

also a prediction of signs and prodigies to happen

In the yere of our lorde I vnderstande
xv° & one and thirty folowand.

as well as various similar predictions for later years. The second half of the MS. consists almost entirely of prophetic literature, articles 45, 61—74, 79, 82, 83, being of this description. "Thomas of Arsildoun" begins without title on middle of leaf 24 a, and breaks off on leaf 31 a with the first line of a stanza, some 70 lines from the end, and leaving a blank space of several lines' extent on the page. Leaves 24—28 are paper, 29—31 parchment. The writing is very neat and distinct, in single columns of 32 lines to the page, and without a single break from beginning to end, or any larger letter at the fyttes; but it is divided (in this MS. only) into double stanzas of eight lines, by paragraph marks down the margin. The omission of two lines in the 6th stanza (ll. 71, 72) causes the paragraph marks for a short way to be displaced. In addition to its unfinished ending, this MS. omits long passages, and has three additions of its own, lines 141—156, with its counterpart 237—248, and the reference to Robert II., 1. 465—468.

MS. SLOANE 2578 is a paper MS. of Prophecies, small 4to (8¼ × 6 in.) of 117 leaves, of the year 1547. It contains several (unfulfilled) predictions of prodigies
for the years 1550, 1553, and 1556; and the following table, which no doubt applies to the year of its compilation (leaf 31):

The Sum of ye Age of ye worlde vnto ye yeare of Christ 1547 after the computacion

| the Ebrues | 5509 |
| mirandula  | 5041 |
| Eusebius   | 6737 |
| Augustyne  | 6891 |
| alphonse   | 8522 |

I copy from the Catalogue the following abstract of its contents, with additions of my own:—

1. Alphabetical index of persons, places, and subjects to the ensuing collection, ff. 1—4.
2. Prophecies relative to events in English History, written in verse and prose. Among them the following may be distinguished.

[Of him that shall wyne the holy cross, leaf 5, a]
The second canto of the prophetic rhymes of Thomas of Ercildon, ff. 6—11 b.
The prophecy of Cadar and Sibilla, ff. 12—15. Beginning:—

"Cadar and Sibell bothe of them sayes
Kinge to be clepid in many case
In all his lyfe and his lykinge."

Ending:

"As traytours attainte all shalbe tyde
And thus their sorrow shal wax newe."

Extract from a prophecy by Merlin, ff. 15 b—17 a. Begins:

"When the cock of the northe hathe buylde his neaste."

[See ante, p. xxxii.] Ends:

"desteny shall him not dere."

[Many leaves of short prose prophecies, including those in Appendix II., and at p. lxxx, of this volume; also the computation of the year 1547 already given.]

Prophecy of events to happen in the year 1553, ff. 61—64. Begins:

"To judge the trouthe as before us hathe bene,
So judge we maye all that shall us beseme."

Stanzas f. 64. Begins:

"An Egle shall flye
Up into the Skye
With fyer in his mowthe."

Of the York and Lancaster contests, ff. 68—79. Begins:

"The Scotts shall ryse and make ado
But the Bull shall purvey therfore,
That they shall vanishe & home againe go
And forthink ther ryssinge for evermore."

A prophecy of events in English History, ff. 79 b—86. Begins:

"The lande of Albion shall come to corruption by the synne of pride, letcherye,
heresy and tratorye."

A prophecy of the persecutions of the Church, ff. 86—88 b. Begins:

"In the yere of our Lorde God a M.v' lxv a great tyrant ageynste the Church with might and mayne shall sley many of the Churche."
Another copy of the verses begins:

"When the cocke of the Northe hathe bilde his neste."—f. 100 b.

3. A key to the prophecies comprised in the foregoing collection, ff. 112 b—116.

It might be worth while for one of our publishing societies to print the whole of this MS., as illustrating one phase of English thought in the middle of the 16th century. One of the prose prophecies which specially illustrates Fytt III. of Thomas of Erceldoun is here added in Appendix II., and two other short ones will be found in the Notes.

The prophecy of Erceldoun begins at top of leaf 6 a, with the heading,

\[
\text{\textcopyright Heare begynethe } \text{\textit{de i} fytte } \text{\textit{I} saye of Sir thomas of Arseldon.}
\]

It is written in single columns of 28 lines each, uninterrupted by a single break, and ends at foot of leaf 11 b with the word "Finis." A peculiarity of the text of this MS. is the very frequent omission of the first line of a stanza, to supply the place of which another is generally interpolated at the end, or some lines farther on, so as to complete the rhyme. The conclusion is also very much abridged, the writer seemingly being impatient of everything not prophetic. In other respects the text agrees very closely with the Thornton MS. both in its extent and readings, always excepting lines 577—604, found only in that MS.

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PRI NT ED ED I T I ONS.

FY TTE I. of \textit{Thomas of Erseldoune} was printed by Scott from the fragmentary Cotton MS. as a note or Appendix to the so-called "traditional ballad" in the \textit{Border Minstrelsy}.

The whole poem was shortly after printed by Robert Jamieson in his \textit{Popular Ballads and Songs from Tradition, Manuscripts, and Scarce editions}, Edin. 1806, from the Cambridge MS., with collations from the Lincoln and Cotton MSS. Jamieson's edition presents many misreadings and not a few wanton alterations of the text.

It was also printed in full by David Laing, Esq., LL.D., in his \textit{Select Remains of the Ancient Popular Poetry of Scotland}, Edin. 1822, from the Lincoln MS., with the blanks of that manuscript partially supplied from the Cambridge text.

In 1845 it was printed by J. O. Halliwell, Esq., in his "Illustrations of the
Fairy Mythology of a Midsummer Night's Dream" for the "Shakespeare Society." The Editor used the Cambridge MS. (which he calls the "earliest and best," and attributes to "the early part of the 15th century"), but printed it with much more care than had been done by Jamieson. He also first indicated the existence of copies of the poem in the Lansdowne and Sloane MSS., mentioning at the same time a later transcript to be found in MS. Rawlinson C. 258, in the Bodleian Library. But a careful examination of this MS. (now C. 813) by Mr Cox shows that it contains no copy of Thomas of Erceldoune, but that its second half consists of prophecies, embracing many of those found in Lansdowne 792 and Sloane 2578, some of which quote Thomas's authority. The Rawlinson C. MSS. have lately been catalogued, and no copy of "Thomas of Erceldoune" appears among them.

Finally, Professor F. J. Child of Harvard University, U.S., in the first volume of his English and Scottish Ballads, London, 1861, reprinted the first fytte of the Thornton text from Dr Laing's edition of 1822, with corrections. He endorses Dr Laing's opinion that the Thornton is the earliest text, and "in every respect preferable to that of either of the other manuscripts;" an opinion, the correctness of which will be apparent on a very slight examination of the following pages.

THE PRESENT EDITION.

The following text exhibits all the MSS. printed in parallel columns. In Fytte I., where there are only four versions, they are printed in the following order: Thornton, Cotton: Lansdowne, Cambridge. But from Fytte II., where the Sloane MS. begins, it takes the place of the Cotton in the parallels, and the fragmentary Cotton text is printed below. Up to line 88 of this edition, the lines of the Cotton text represent those of the MS., but at that point the latter begins to be written in double lines across the page, so that the printed lines represent the half lines of the MS. indicated by a red paragraph mark in middle of the line. This will explain why, in many places, full lines alternate with defective ones or blank spaces, where the beginning or end of the MS. lines are burned. But from Fytte II., where the Cotton text occupies the foot of the page, the lines are printed as in the MS. with a dot separating the two halves, though for convenience of reference they are numbered to agree with the single lines above. I have used the thorn (ȝ) all through wherever the MSS. represent th by a single character,
whether or not this is identical in form with the \( y \) of the MS. In the Lincoln MS., the \textit{thorn} is identical with the \( y \), and except at the beginning of a line is regularly used for \textit{th} in the 2nd personal pronoun and demonstrative words, according to the ordinary MS. usage. In the Cambridge and Cotton MSS., where also the \( p \) is in form identical with the \( y \), its use for \textit{th} is still more regular. The Lansdowne uses the thorn sparingly, but where it does occur it is usually a true \( p \) with a tall head, and quite distinct from \( y \). Its usual place is here in the 2nd personal pronoun forms, also often in \textit{oper}, \textit{anoper}; and occasionally it turns up in strange positions, as in \textit{fryp}, l. 319; \textit{pryue} and \textit{pe}, l. 344; \textit{pryue} again 464; \textit{bope}, l. 525.\(^1\) In the Sloane MS. the thorn is more frequent, and always like a \( y \).

The punctuation and inverted commas are the Editor's, but the capital letters are as in the MSS. In the Cambridge and Lansdowne MSS., however, it is often doubtful to say whether the initial \( A \) is meant for a capital or not; both in form and size, it has a sort of medial or hybrid character which passes insensibly into either the capital or small letter. In the Thornton the single and final \( i \) has always a tail extending below the line. It is here printed 'j'; but of course it was not a distinct letter, only a "distinguished \( i \)" used when the letter stood alone, or at the end of a word to render it more prominent. The barred \( \text{H} \) and \( \text{h} \), tagged \( \text{n} \), and other marked letters, whose meaning—if they had any—is doubtful, are retained in the text. Letters and words accidentally omitted, illegible, obscure, or in any way doubtful, are enclosed in brackets. These will be found very frequent in the Cambridge text for reasons already given in describing that MS.; and it will be understood that all words there enclosed in brackets indicate indistinct places in the MS., as to the reading of which there exists a reasonable certainty. Where I have put dots the words are quite gone, although comparison with the other texts there also generally indicates what is to be supplied.

On account of the different extent of the poem in the various MSS., and the fact that passages which are found in one are wanting in another, the arrangement of the texts in parallel columns necessitates frequent breaks in every text, and in almost every page. \textit{There are no breaks or paragraphs in the MSS.}, which are written \textit{straight on uninterruptedly}, with no recognition of any omitted passages. The stanzas, if indicated, are shown only by lines connecting the ends of the rhyming lines, except in the Lansdowne, which indicates them by marginal paragraph

\(^1\) Through an error in the press the thorn appears in the printed text in the following places where the MS. has \textit{th} full: 1. 44 \textit{the}, 108 \textit{whethe}re, 133 \textit{clothyng}, 135 \textit{oth}er, 139, 140 \textit{the}, 171 \textit{that}, 188 \textit{the}, 231 \textit{the}, 261 \textit{The}, 284 \textit{thre}, 292 \textit{the}, 296 \textit{There}, 449 \textit{The}, 544 \textit{the}. In every other place it is as in the MS.
There are no breaks even at the beginnings of Fyttes II. and III., though some of the MSS. commence these with large initial letters as shown in the printing.

In a few places where the Cambridge MS. misplaces stanzas, so that the parallel arrangement cannot be maintained, the transposition is carefully noted by the numbering of the lines, as, for example, ll. 264, 272; 628, 640.

The poem is really in 8-syllabic four-line stanzas, the first line rhyming with the third and the second with the fourth—ordinary "Long Metre" indeed—and would have been here printed as such, but for difficulties occurring where the second line of one text answers to the first of another, as is the case several times with the Sloane MS.

In numbering the lines, every line and stanza is counted that occurs in any MS., except such as are clearly accidental interpolations, like the two lines in the Thornton, between l. 136 and 137, or those added in the Sloane MS. to make up for a line previously omitted. To this numbering, which is applicable to all the texts, all references are made. To show, however, what would be the actual numbering of the separate texts, and to what lines of each any given lines of the printed edition answer, the following Collation is added, which will also serve to show more distinctly the passages present and absent in each MS. In cases where a different order of stanzas or lines occurs in different MSS., I have followed the order of the majority, or if there are only two texts, that which the sense seemed to recommend.

COLLATION

OF THE CONTENTS OF THE FIVE MANUSCRIPTS OF THOMAS OF ERCELDOUNES,

showing the lines present and absent in the various MSS., and the actual lines in each, which answer to each other and to those numbered in the printed text.

The black line indicates the absence of the passage in that MS.

(For example, the five lines, 89—93 of the printed text, represent ll. 81—85 of the Thornton MS., 59—63 of the Lansdowne, 61—65 of the Cambridge, and originally answered to 61—65 of the Cotton, destroyed through the partial burning of the MS. They are altogether wanting in the Sloane.

The five lines 229—232 represent 199—202 Thornton, 169—172 Cotton, 183—186 Lansdowne, 173—176 Cambridge, in which MS. they are misplaced between ll. 224 and 225 of the general numbering.)
### PROLOGUE.

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Ercildoun.
### INTRODUCTION.

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The PROLOGUE is found only in the Thornton MS., and is presumably no part of the Romance in its original form, although from its occurrence in the earliest MS. it must be little later than the completion of the poem itself as we now have it. It takes the form of a prelude by a minstrel or reciter to commend the poem to the attention of his audience who are twice committed as "ynglyschemen" to the safe keeping of Christ. Unless the word may have been changed for "Scottismen," the prologue is therefore the addition of a northern English author. Its dialect is pure Northern, less altered even than the text itself.

L. 1 lystyns, l. 2 takis, l. 10, 12 base. In the Northern dialect since the 12th or 13th century the plural of the present indicative and imperative has ended in -s, when unaccompanied by its proper pronoun we, ye, they. When these are present there is no termination. See Dialect of Southern Scotland, pp. 211—214.

l. 2. takis gude tente, take good heed; tent, no., care, attention, vb. to attend, take heed; "Tent me, billie—there's a gullie!"—Burns.

l. 7. pristly, readily, quickly, actively. l. 8. blyne, cease.

l. 11. sere, various, several. l. 15. tyte, soon, quick.

l. 16. sythene, for the Northern sen, syne, as in l. 6, which would improve the rhyme.

l. 22. by-leue, remain; German bleiben, Dutch b-lijven.

FYTTE I.

l. 25—28. The Cotton differs considerably from the others, Th. and Ca. showing the original reading.

l. 25. Endres-day = ender day, this by-gone day. Icel. endr, of yore, formerly. Lat. ante.

"As I myselfe lay this enderz nyght All alone withowten any fere."—MS. Rawl. C. 813, leaf 54.

l. 26. grykyng, the graying, or gray of the morning:

"It was na gray daylicht."


l. 30. Mawes, marvs; L. corruptly maner for maues, the mavis or song thrush; but the throstyll of the preceding line is also the thrush, which L. accordingly changes into the merle or blackbird. menyde, Co. corruptly movyde, bemoaned herself, sung plaintively.

l. 30, 32. songe, ronge, doubtless originally the Northern sang, rang, as in l. 56.

l. 31. The Wodeivale, the wood-lark. beryde, Ca. corruptly farde, vociferated, made
a noise; "the rumour of rammasche foulis and of beystis that maid grete heir."—
Compl. of Scott., p. 38, l. 24.
1. 32. shawys in L. for wode of others, still used as an equivalent, in the north.
Isl. skóg, Dan. skov.
1. 36. lovely, Ca. and L., is no doubt the original, corrupted by T. to longe, and
glossed by Co. as fayre. In Ca. lonely would be as good a reading of MS., but was
lonely = al-onely, then in existence?
1. 37. 3ogh, Co. for 2ogh, the b and 3 frequently confounded by ignorant scribes.
1. 38. wrabble and wrye: wrabbe, wrabbe = warble? sing; wry = wray, bewray, reveal.
Or perhaps So. wrible, warble, wurble, to wriggle, and wrye, to twist; to wriggle and
twist with the tongue in the attempt to find language to describe her.
1. 40. askryed, skryed, dyscryued, described; Fr. escri-re, descri-re.
1. 41—72. The description of the lady, in which T. and Ca. closely agree, varies
much in Co. and L., the latter inserting l. 42—45.
1. 46—48. none, schone, bone, stone, in pure Northern would be nane, schane, bane,
stone; which the original doubtless had. See ll. 81, 83; 345, 347.
1. 49. Selle, sadyl, sege, equivalents, the latter properly a seat (of honour). Roelle
bone, called also revel bone, rowel bone, reyelle bone, "an unknown material of which
saddles especially are in the romances said to be made." See Chaucer’s "Sir Topas,"
which presents several points of contact with the description here:

"His jambeux were of curibouly,
His swerdes sheth of ivory,
His helme of latoun bright,
His sadel was of revel-bone,
His bridel as the sonne shone,
Or as the mone light.

His sper was of fin cypress
That bodeth were, and nothing pees,
The hed ful sharpe y-ground;
His stede was all dapple gray,
It goth an aumble in the way
Fully, softly and round
In lond."

Rev. W. W. Skeat suggests that "rowel = Latin rotella, Fr. rouelle, i. e. bone rounded
and polished, for the front or peak of the saddle."

1. 52. Crapotee, toad stone: sinaragdus or emerald, "which often contains a flaw, in
shape suggesting a toad," The Promptorium Parvularum has "Crepañnde, or crapawnde,
precous stone (crepaud, P.) Samaragdus."

Note. "Crapaunde, a precious stone, crapaunde." Palsgrave. Cotgrave explains
crapaunde as signifying "the stone chelonitis, or the toad stone." In the Metrical
Romance of Emare is described a rich vesture, thickly set with gems, rubies, topaze,
"crapavtes and naketü;" the word is also written crapavtes. More detailed information
will be found in Gesner, de quadrup. ovp. II. 9. See also Douce’s Illustrations of Shake-
speare, "As You Like It," Act 2, Sc. i.; and the word "toadstone" in Nares’ Glossary.

1. 53. Stones of Oryente, Eastern or Oriental gems; the name may have been given
definitely to some stones or varieties of stones only found in the East, as the Turquoise,
which derives its name (pierre turquoise) from Turkestan, where alone it is found.
"The name Oriental Emerald is given to a very rare beautiful and precious green
variety of Sapphire." "The finest red rubies are generally called Oriental Rubies."
So also in "Alliterative Poems," edited by Dr Morris, we have

"pe granayl that on grounde can grynde
Wern precious perlez of oryente."

Oryons in Ca. may be oryens, as o and e are generally indistinguishable in this MS.
1. 54. hang, Northern past tense of king.
1. 55, 56 are properly wanting in L., but lines 71, 72 are brought from their own place instead; II. 57—60 are quite altered in L. and Co.
1. 56. a whylyle, one while; indef. article and numeral, identical in N. dialect.
1. 57. garthes, girths or garters?
1. 60. perelle, pearl; Ca. perry, piergeries, jewels, precious stones.
1. 61. payetrelle, "breast-leather of a horse"; Fr. poitrail; L. corruptly parrell, apparel.
1. 65-68 in Co. look like a variation of the stanza before, with the lines,
   "A semly syft it w[as to se]
   In every joynt [hang bellis thre]."
1. 69. grewe hound, the Grey hound or Greek hound, Canis Graius, still called in Scotland a Grewe, which was the Older Scotch for a Greek.
1. 70. rache, a hound that follows by the scent, as the Grewe does by sight.
1. 71. halse, neck; A.S. heals.
1. 72. flone, properly flane, to rhyme with rane above, an arrow; A.S. flán.
1. 75. He sayd: so l. 87, and sayd; l. 157, echo sayd; l. 161, And sayd. These words, as in the old Romances generally, are extra-metrical, and are rather directions to the reader or reciter, like the names of speakers in a Shakspearian play, or our modern inverted commas, than part of the poem, to be said or sung. They were real only by a change of tone or a gesture.
1. 75, 77. Zone, Th.; the other MSS. show that this demonstrative was already little used in English proper.
1. 80, 84. Eldoune tree. A solitary tree that formerly stood on the slope of one of the three Eildon Hills near Melrose; see Introduction, p. 1. Ca. does not understand the local reference, and makes eldryne = elder, like oaken, beechen.
NOTES, TEXTUAL AND EXPLANATORY.

1. 81.  radly, rathely; A.S. hreadlice, quickly, readily. The Northern rase, when altered to rose in the other three MSS., ceases to rhyme with sayes.

1. 83.  als the storie sayes, and again 123, als the storie tellis full ryghte, implies an older version of the tale than that in the poem. See Introduction, p. xxiv.

1. 87.  and sayld, T. and Co. See l. 75, n.

1. 89.  mylde of thoght in T. and L., shown by the rhyme to be the original.

1. 94.  payrelde, apparelled.

1. 95.  see in the original sense of A.S. feoh, Germ. Vieh, beasts, cattle.

1. 96.  rynnys, Northern pl. with noun subject, of which Ca. rannen for rennyng is Midl., and L. rennyng, a scribal misconception of the latter.

1. 98.  balye in Ca. mistake of scribe for folye; so l. 31, farde for beird.

1. 99.  wysse, wyce, wise, rhymes with price. It is still always so pronounced in North.

1. 102.  Ca. reads let meb me be.

1. 104.  synne in T. probably an interpolation; gives rise to mistake in L. of syne, then, thereafter.

1. 106.  L. read dwelle.  1. 107.  trowche = trowthe.

1. 108.  by leves. See l. 22.

1. 109—116, interpolated in Co., are not in keeping with the context, but probably the boast which the lady fears was true to the manners of the age.

1. 115.  crystenty; Fr. chretienté, Christendom.

"Three blither lads that lang lone nicht
Were never found in Christendee."—Burns.


1. 119.  T. chewys þe werre; Co. chewyst, achievest, succeedest, comest off, the worse; Ca. glosses thryuist, and L. corrupts to cheche hit, perhaps chesit, chose!

1. 125.  the[e] lykys, impersonal, te delectat.

"At first in heart it liked me ill
When the king praised his clerkly skill."—Scott, Marmion, vi. 15.

1. 126.  byrde, bride, married lady; Piers Plowman has burde, buirde, birde, berde; deel = dele, deal, probably the original; Ca. has duel.

1. 132.  are, A.S. ãer, ere, before.

1. 135.  hir a schanke blake, her one leg black, her other grey. Ca. had originally,

"he too shanke was blak, he topur gray
and alle hir body like þe leede."

which is the same as T. (he too, he topur = pet oo, pet-opur, the one, the other); but the second hand has altered it into the reading of the text, where bloo, beten, and leed, may be equally ble, beton, lood.

1. 139.  fasyd in L., a scribal error for fadyd.

1. 141—156.  L. The conduct attributed to Thomas is unworthy, and the whole scene out of keeping. The rhymes also break down into mere assonances.

1. 157.  scho sayld, T. See l. 75, n.

1. 158.  Ca. again brings in the eldrynne tre.

1. 159.  gone can hardly be original, as the pure Northern would be gaa. I suggest wone = dwell.
1. 160. Medill-crthe; A.S. midden-ard; Isl. mid-gard, the Earth, as the middle region of the Old Northern cosmogony.

1. 161—164. Ca. has a remarkable variation, bringing out more clearly that Thomas invokes not the lady, but the Queene of Heuene, Mary mylde.

1. 167. by-teche, be-teche; A.S. be-tecan, to deliver, commit.

1. 169. Eldone Hill, on the Tweed, near Melrose; a mountain mass divided into three summits. See Introduction, p. xlix. Ca. again says eldryne tre, but the latter word is erased, and hill substituted.

1. 170. derne, secret. Ca. has grenewode tre, the last word obliterated, and lee substituted.

1. 171. Ca. had originally,

"It was derk as mydnyght myrke,"
as in Th., but this is altered to,

"Wher hit was derk as any hell."
The former would seem to be the correct reading, though it rhymes with itself, instead of l. 169, and the attempt to make it rhyme with the latter has caused the three different readings in Ca., Co., and L.

1. 173. montenans, amount; glossed space in Ca., mistaken in L.

1. 176. fawte in Ca. looks like fewte; fawte is correct; Fr. faute, failure, want.

1. 177. herbere, garden of herbs or trees, enclosed garden, later summer-house. The original word appears to have been the O.Fr. herbier, a herbar, in O.E. herber, erber; but to have been confounded with the O.E. herberze, herberce, herborne, herbor, herber, A.S. herberge, Icel. herbergi, O.H.G. herberga, harbour, shelter, hospital. "Wo bist du zur Herberge," John i. 38.—Luther. Then it has been misspelt in modern times arbou from its assumed connexion with trees. At Cavers, in Roxburghshire, there is a hill called the Herber Law or Pleasure-garden Hill (pronounced as in "to herber [harbour] thieves." The Herbere in the poem was clearly a garden of fruit trees. Note that Orchard (in South Sco. Wurtshert) now a garden of fruit trees, was originally also a garden of herbs or vegetables, Wyrtseyerd.

1. 180. damasee, the Damascus, or Damson;

"he were growynge so grene
he Date wip the Damesene."—Pystil of Swete Susanne.

"The plum is a native of Caucasus and Asia Minor. Cultivated varieties, according to Pliny, were brought from Syria into Greece, and thence into Italy. Such was, for instance, the Damson or Damascene Plum, which came from Damascus in Syria, and was very early cultivated by the Romans."—Treasury of Botany, p. 932.

1. 181. wynberge, the grape; A.S. wyn-berige. yynene in L is perhaps adjective from pine, but fre is no doubt for tre.

1. 182. T. nyghtgale, A.S. nihtegale, night-singer, night-gladdener; the others have the inserted n, nyghtyn-gale, found in the South as early as Chaucer.

1. 183. payeios; Ital. papagallo, i.e. Pope-cock; Sp. papagay; O.Fr. papegai, Russian popagay, a parrot or "popnjay;" Sc. Papingo.

1. 191. or, ere, before; "or ever they came at the bottom of the den," Dan. vi. 24. Or is still the regular Northern form of ere, antequam.

1. 193. hyghte, call, command, past used for present.
I. 199. paye, to pacify, please, satisfy, and hence pay; Lat. pacare; Ital. pagare; Fr. payer.

I. 201—216. The MSS. differ much in particulars, but, with exception of Co., all make four ways, which seem to be to heaven, purgatory, and hell, and (but coming first in the list) from purgatory to heaven, “whan synful sowlis hane duryd ther peyn.”

I. 204. rysshe, ryce, rese, rise; A.S. hris, twig, brushwood. Still in common use in N.

I. 209—212. Wanting in Co., and varies greatly in the others. tene & traye, pain and trouble; A.S. teóna and tréga. drye, Ca. endure; A.S. dreógan; Sc. dree.

I. 219. it bearis the belle, occupies the first rank, surpasses all, alluding to the leader of a flock or herd which has a bell round its neck.

I. 223. me ware leuer, impersonal, mihi fuerit satius, I had rather = I would rather have it.

I. 225. Here Ca. transposes two stanzas, but the order is obvious. The lady takes the most certain means of preventing Thomas from divulging secrets by binding him to answer no one but her.

I. 230. L. thirty bolde barons and thre: this jingling combination of numbers distinguishes the later prophecies, and modern-antique ballads, but is not found in the earlier.

I. 231. desse, deyce, the raised dais (O.Fr. dei; Lat. discus) at top of the hall.

I. 235. as white as whelys bone, the ivory of the narwhal or walrus.

I. 237—252. These inquisitive demands of Thomas are only in L., but seem old.

I. 250. hir raches couplede, her hounds having been coupled again.

I. 261. Ca. here again transposes three stanzas.

I. 267. T. bryttened, cut up, broke down; A.S. brytan, to break; brytnian, to dispense; L. trytlege, scribal error for bryttning, as in Ca.; wode, mad.

I. 274. parde, per deum.

I. 276. My lyfye lady sayd to me; so all the older MSS. L. alone changes it into 3rd person,

“To hym spake that ladye fre.”

I. 277. pe buse = (it) behoves thee; past tense, bud, byd, behoved; he byd be a fule!

I. 286. thre zere; Ca. says seven, which is the traditional period.

I. 288. skylle, reason, cause, as well as the reasoning faculty.

I. 289. to-morne, still Northern English, “to-morn ’t morn,” to-morrow morning; Scotch the morn.

I. 290. amange this folke will feche his fee, refers to the common belief that the fairies “paid kane” to hell, by the sacrifice of one or more individuals to the devil every seventh year.

Then wod I never tire, Janet,
In Elfish land to dwell;
But aye at every seven years
They pay the teind to hell;
And I’m sae fat and fair of flesh,
I fear twill be my-sell.”

“I’d paid my kane seven times to hell
Ere you’d been won away.”—The Young Tamlane.

I. 291. hende, gentle, also skilful.

I. 294. hethyne, hence; the scribes, with the exception of Co., misunderstand this Northern word, and write heven.
NOTES, TEXTUAL AND EXPLANATORY.

1. 296. *I rede*, I counsel; A.S. *raadan*; vierm. *rathen*.
1. 200. *fowles singes*; see l. 1.
1. 301—304. This stanza, though in all, comes in very awkwardly, nor can I explain to what it refers.
1. 306. *yon bentis browne*. L. distorts into *youre brutes browne*.
1. 303—308. These lines are wanting in the Co. MS., which after l. 301-2 proceeds to l. 309-10, but this is first struck out, and then repeated after one blank line.

FYTTE II.

The Sloane MS. begins here. For the first 70 lines, the MSS. closely agree, though L. omits numerous passages, as all that about the Baliols, l. 324—340.
1. 313. *carpe*, speak, or sing. Thomas has the choice of excelling in instrumental, or in vocal (rather oral) accomplishments; he prefers the latter, "for tounge is chefe of mynstralsie."
1. 314. *chose*, the choice; often so spelled in Scotch.
   "in our Inglis rethorick the rose,
   As of Rubels the Charbuncke bene chose."—Lyndesay, Papyngo, 26.
1. 318. *lesynge*, lying, falsehood. *Lesynge thow sall never lee*; from this characteristic Erseldown derived the name of "True Thomas," generally given to him in the later prophecies and traditional rhymes.
1. 319. *frythe or fell*, enclosed field or open hill.
1. 324. *ferly*, a wonder, strange thing or event. Usually derived from A.S. *ferlic*, sudden; *fær*, fearful; but I think more truly both in form and meaning from A.S. *feorlic*, feorlen, far away, foreign, strange. Compare *strange* from extraneus.
1. 329. T. *bayliolfe* for *bayliolse* or *bayliolfs*; Co. *balioves*; S. misreads *baly of*; Ca. scribal error *folkys*; see before, l. 101, *balye* for *foly*. The Baliols' blood, the family of John Baliol, the rival of Robert Bruce for the Scottish crown, and his son Edward, rival of David Bruce.
1. 331—332. The *Comyns, Barclays, Russells, and Friseals, or Frasers*. Semewes in Ca. is a very simple misreading of *Comenes* in old writing, and the *Sea-mewes* suggest the *teals, telys*, probably for *barylys*, with the *ar* contracted, of the original. The *Comyns* and *Frasers* were prominent, though on different sides, during the English War in the minority of David II. David Cumyn, the dispossessed Earl of Athol, was one of Edward Baliol's leaders, when the latter invaded Scotland in 1332, was appointed viceroy of Scotland by Edward III. in 1335, and soon after slain in the forest of Kilblane, by Sir Andrew Moray, when, according to Buchanan, "fortissimus quisque Cuminianorum aut in praelio aut in fuga caesus est." This is the battle for which Barbour quotes a prophecy of the Rhymer, ante, p. xvii. Walter Cumyn was also slain in the Battle of Annan, 1332, and his brother Thomas executed after the battle. Of the Frasers, Buchanan has, "*Fraser vel Frisel*, cog. in varias familias tributum in quibus eminet Lovetiae, Saltonii, & Fraseriæ Reguli, cum suis quisque tribulis."
Alexander Fraser was one of the commanders at Dupplin, 1332; James and Simon Fraser, after capturing Perth from Baliol, were slain at Halidon Hill, 1333. Of the Barclays: in 1345 David de Berklay waylaid and assassinated William Bullock, the able English ecclesiastic so intimately connected with the intrigues of the period. Sir Walter de Berklay was also concerned in the plot against Robert Bruce, and tried before the Black Parliament of 1320, and in 1322, according to Fordun's Annals, "on the 1st of October, Andrew Barclay was taken, and having been convicted of treachery, underwent capital punishment." The Russels I cannot trace; and the word may be a scribal error for some of the other names conspicuous in the history of the period—the Rosseis, for instance.

1. 333. wyte, dwayne. See l. 327.
1. 335. spraye, to spread out, sprout out, like spray of water, or a spray of blossom; Platt-Deutsch spreiden, spreën; G. sprühen, to sputter, flow forth.
1. 341—348. Thomas's inquiry is as to the issue of the doubtful contest between the Bruce and Baliol families, 1332—1355.
1. 341. whathkynys, of what kind; used adjectively, "what kind of" qualis.
1. 344. thryne and thee (A.S. þēon) are synonymous; S. changes to enthrye.
1. 345. none; tane in l. 347 shows that the original had the Northern name.
1. 352. Co. holyndon hill; L. holydowne hill; T. and L. Eldone; Ca. ledyn for Eldyn. I think there is little doubt, though the two oldest MSS. say otherwise, that the Battle of Halidon Hill, 1333, is meant. "So great was the slaughter of the nobility, that, after the battle, it was currently said amongst the English that the Scottish wars were at last ended, since not a man was left of that nation who had either skill or power to assemble an army or direct its operations."—Tytler, quoting Murimuth, p. 81. But there may have been a legendary prophecy as to Eldone Hill, which was after the event changed to Halidown Hill, as "Spincarde Clough" was to Pinkie-clench.
1. 353—354. Breton's—Bruysse blode, the common terms in this Fytte for English and Scotch. The English claims to the superiority of Scotland were founded upon the Cymric version of the legend of the Trojan Brutas, from whom the name of Britain was "derived," who was said to have divided the realm, after he had conquered it from the giants, between his three sons, Locrinus, Cymbre, and Albanactus, eponyms of English, Welsh, and Scotch, with the feudal supremacy to Locrinus. Thus adopting the Brute, Breton, or British legend, the English were the Brutes or Bretons blode. There was, of course, an alliterative antithesis between Bretons and Bruces; but in some of the MSS. the latter word might be either Bruces or Brutes, confounding the two opposites. I have printed Bruces, the word originally meant, though perhaps the scribes thought it Brutes.
1. 354. spraye; Gaelic spreidh, booty, prey. Gavain Douglas has spreith, spreicht.
1. 357. The foregoing passage refers to a cluster of events in the minority of David II., 1332—1345. They seem to have been written at that time. What follows to the end of the Fytte, and perhaps even to l. 520 in Fytte III., is a general sketch of battles and other events in Scotland from 1298 to 1400 or so, and was probably written about the latter date, when the poem took its present form. 1. 357—364 refer to the battle of Falkirk (S. and L. do not understand the proper name); Ca. Co. and L. erroneously make the Scotch win.
1. 367—376. The lady wishes to go because her hounds are impatient. Thomas detains her, giving (in Ca. only) a reason.
NOTES, TEXTUAL AND EXPLANATORY.

1. 371. _god schilde_, Dieu defende! God defend! God forbid.
1. 375. Ca. _reyke_, roam, ramble.

_holtely_ or _holteby_ I cannot explain; it is probably a proper name. _Holt_ is of course a _wood_, but it is a word not now current in the North.

1. 377—388. The battle of Bannockburn, June, 1314; here all the MSS. agree that the _Brucys. blode_ shall win, though Ca. corrupts to _Brutys_, and L. to Ebruys (!).

1. 379—380 seem to be the origin of the traditional prophecy attributed to Thomas (ante, p. xliv),

"The burn of breid
Sall rin fu’ reid."

_a bannock_ being a cake of (home made) bread.

1. 381—385 describe the well-known device of Bruce of defending his flank by pits dug, and concealed by hurdles and turf. _snapre L._ = stumble.

1. 389, 390. The death of Robert Bruce, leaving a son of 6 years old, so that Scotland kingless stood.

1. 391—412. The tercelet, or young falcon, is Edward Baliol, who now seeing his opportunity took with him _tercelettes grete & gay_, the dispossessed lords, Henry Percy, Lord Wake, Henry Beaumont, David Cumyn and others, and landed (l. 401) at Wester Kinghorn, 1332, where Alexander Seton, with a handful of followers, threw themselves upon them, but was overpowered and cut in pieces on the sands (l. 402). They then pushed on towards Perth, surprised the Scottish army at Duplin Moor, by the River Earn, which flows over the old red-sandstone (l. 403—408), with great slaughter, and next day took Perth, the "town of great renown near the water of Tay."

1. 400. T. _Royalle blode_; S. _baly of blud_, corruptly for _Balyolues blode_, as in Co.

1. 414. _cheuede_, achieved. l. 415. _bowne_, ready.
1. 416. _the werre of Fraunce_. Edward III., thinking Scotland reduced under Baliol, declared war against France in 1337, and in 1339 invaded that country.

1. 417—436. The text is here in great confusion, none of the MSS. apparently being complete. The event itself is also misplaced, as the coronation of David II. really occurred before Baliol’s invasion, and not now (1341) when he returned from his exile in France to reign. Ca. does not mend the matter by reading _Robert_, as the events which follow belong to David.

1. 427, 428 in L. refer to the special bull obtained from Rome for the anointing of David II.

1. 423. _More and myne_, greater and lesser.
1. 425. _skyme_, T., error for Skyne = Scone or Skune.
1. 427. _beryns_ = _bermys_; A.S. _beorn_, chieftains, barons, nobles.
1. 429—448. David II.’s invasion of England in 1346, six years after his return from France, when he took Hexham (l. 431); was defeated at Beaurepair, close to Durham (l. 433, 434); and himself, after being grievously wounded (l. 440), taken prisoner (l. 444), and led to London (l. 447).

1. 430. _lygges_, lies (A.S. _licgan_); the Northern form still well-known.

1. 439. _nебbe_, nose; A.S. _nyb_.
1. 441, 442. _fode_, a brood. _The fuls fode_, who betray the king, points to the High
Steward, and the Earl of March, who escaped with their division from the field, and were blamed for not adequately supporting David.

1. 448. *the goshawke fynd his Make*, David II. find his mate or consort, Joanna, sister of Edward III.

1. 453—456 I cannot explain, unless they refer to the slaughter in Ettrick Forest of the Knight of Liddesdale, who had been gained over to the English interest by Edward.

1. 457—460 describe the great exertions made in Scotland to raise the enormous sum of the king’s ransom (equal to £1,200,000 of modern money); *for fulle and fere* I suggest *felle and fiese*, or *Wolle and fell, full many ane*. The money was principally raised by granting to the king all the wool and wool-fells in the kingdom at a low rate, to be exported and sold at a profit abroad.

1. 464. *bygge & browke the tre*, apparently to *build* (their nests) and *use* or enjoy the tree.

1. 467. Robert II., the first of the Stewarts, ascended the throne 26 March, 1371.

1. 469—484. The *Cheuamente* or *Cheftan* is the Earl of Douglas (l. 480), who invaded England 1388, burned and plundered, especially in the bishopric of Durham (l. 473-4), rode to Newcastle, and challenged Hotspur (l. 475-6), and was by him overtaken and slain at Otterbourne, in a marsh by the Reed (l. 477—480). Hotspur was taken prisoner (l. 481) and led to Scotland.

1. 479. *in fere*, together, in company (A.S. *gefera*).

1. 480. Co. *doglas*, i.e. Douglas; misunderstood, and variously corrupted in the others.

1. 486. The original seems to have been as in l. 306, *Me by-hous over yone bentis browne*, variously corrupted in L. and S.

**FYITE III.**

The first stanza, wanting in Ca. and S., differs greatly in the others.

1. 489. *gente*, handsome, elegant; *hende*, see l. 291.

1. 492. *worthe*, become, A.S. *weorðan*.


1. 496. *spynkarde cloughe*, slough, *spynmar hill*; I can find no trace of this locality, and do not know if it refers to any actual event (unless it be the skirmish between Sir John Gordon and Lilburn “in a mountain pass” on the border, in 1378); but it was quoted in the later prophecies as *Pinken* or *Pinkie cleuch*.

1. 505—512 perhaps refer to the invasion of Scotland and siege of Edinburgh by Henry IV. in 1400, although it more recalls that of Richard II. in 1385.

1. 509. T. *Semberry* is a curious error for *Edinbery*, but very simply made in the MS.

1. 513—516, a repetition of l. 409—412 in the preceding *Fyte*.

1. 521. From this point the prophecies are not historical; they constitute a series of legendary predictions. They are principally occupied by three battles, that between Seton and the Sea, and those of Gladsmoor and Sandyford, and the career of “the Bastard out of the west,” which I take to be a distorted Arthurian legend. These four ideas fill all the later prophecies, Scottish and English alike, of the battles. Dr Robert Chambers says:—“It is broadly notable throughout the history of early prophecy in
Scotland, how strongly the notion was impressed that there was to be a great and bloody conflict near Seton, or at the adjacent Gladsmuir, both in East Lothian [about 7 miles E. of Edinburgh]. There had existed, before the battle of Pinkie (1547), a prophetic rhyme:

Between Seton and the sea,
Mony a man shall dye that day.

And we know that the rhyme and the day were so from the following passage in Patten’s Account of the Expedition of the Duke of Somerset, printed in 1548: ‘This battell and feld [Pinkie] the Scottes and we are not yet agreed how it shall be named. We cal it Muskelborough felde, because that is the best towne (and yet bad inough) nigh to the place of our meeting. Sum of them cal it Seton felde (a town theeare nigh too), by means of a blind prophecy of theirs, which is this or sum such toye: Betwene Seton and the seye, many a man shall dye that day.’ The same rhyme is incorporated in the long irregular and mystical poems which were published as the prophecies of Thomas in 1615. We humbly think that our countrymen strained a point to make out the battle of Pinkie as the fulfilment of a conflict at Seton, which is four or five miles distant; not to speak of the preciseness of the prophecy in indicating between Seton and the sea.

“That there should be a great and bloody fight at Gladsmuir appears in the old Scotch prophecies. A traditionary one, attributed as usual to ‘True Thomas,’ bare reference to the fate of Foveran Castle in Aberdeenshire, long ago the seat of a family named Turing:

‘When Turing’s Tower falls to the land,
Gladsmuir then is nigh at hand:
When Turing’s Tower falls to the sea,
Gladsmuir the next year shall be.’

A local writer about 1720 (View of the Diocese of Aberdeen, Spalding Club) gives this rhyme, and adds: ‘It seems that Gladsmuir is to be a very decisive battle for Scotland; but if one fancy the place of it to be Gladsmuir on the coast of East Lothian, he will find himself mistaken; for

‘It shall not be Gladsmoor by the sea,
But Gladsmoor wherever it be.’

[See before, p. xxxv; also the English Prophecy in Appendix II. l. 80.] That is, the number of corpses will make it a resort of birds of prey, and so a Gled’s muir.

“When the battle of Prestonpans took place in 1745, the victorious Highlanders were for calling it ‘Gladsmuir,’ in reference to the old prophecy [see before, p. xlii, xliii]; but in truth, the scene of conflict was nearly as far from Gladsmuir as Pinkie was from Seton. It must be admitted to have been near to Seton, though not strictly betwixt Seton and the Sea.”—Popular Rhymes of Scotland, 1870, p. 218.

The “Whole Prophecies of Scotland, &c.,” 1603, already discussed (p. xxx), are full of references to these battles. But they were equally famous in England, as is shown by the prose prophecy of 1529, quoted in Appendix II. from the Sloane MS., and many other references in the same volume. At an earlier date, the Battle of Barnet, doubtless on account of the enormous carnage by which it was distinguished, as well as its decisive effect on the Wars between York and Lancaster, was called by contemporaries the Battle of Gladsmoor. In the following quotation from Holinshed, the name occurs as belonging to the site, but I suspect it was an ex post facto one: “Hervpon remouved
they towards Barnet, a towne standing in the midwaie betwixt London and saint Albons aloft on a hill; at the end whereof towards saint Albons there is a faire plaine for two armies to meet vpwn, named Gladmore heath, on the further side of which plaine towards saint Albons the earle pight his campe."—Holinsched, ed. 1587, vol. iii. p. 684.

Compare Dravton, Polyolbion, Song xxii (Chalmers’s English Poets, vol. iv. p. 345) :

"the armies forward make,
And meeting on the plain to Barnet very near,
That to this very day is called Gladmore there."

As to Sandyford, I can offer no conjecture, even of the place hinted at; but the battle at Sandyford is equally prominent in the other Scottish and English prophecies, as in the following, culled from the Sloane MS. already quoted :

"Ouer Sandyford shalbe sorowes sene on the southe side on a monadaye, wheare gromes shall grone on a grene, besides englefield yere standethe a Castelle on a moun-taine Clif the which shall dou yeir enemeyes tene, & save england yat day./ (leaf 41 a.)

"At Sandyford betwix ij parkes a pallace & a parishe churche, a hardy prince downe shall lyghte. troye vntrue yen shall tremble & quake yat daye for seare of a deade man when yei heare him speake. all thoffyceris yerin shall caste him the keyes, from vxbrydge to hownslave y° bushment to breake, and fare as a people that weare wudd. the ffather shall sleye y° sone y° brother y° brother, y° all London shal rena bludde." 

(leaf 44 b.)

l. 541—544. A vivid picture of the desolation to be produced; this seems the origin of one of the traditional sayings of Thomas quoted on p. xliiv:

"A horse sal gang on Carolside brae,
Till the red girth gaw his side in twae."

Carolside, properly Crawhillside, lies on the bank of the Leader about a mile above Earlstoun.

l. 549. T. omits baners. This line and the next in Ca. have been overwritten so as to make the original words irrecoverable. The words eneglych shal rone away have thus been inserted, probably for nyght shal dec.

l. 553. treve, the correct singular; of which trevis, treves, truce is properly the plural. Fr. trève, trêces.

l. 554. dere, A.S. derian, to hurt, harm.

l. 557. betwene two saincte Marye dayes. The same date is given to Gladsmoor in the English prose prophecy in Appendix III.

l. 560. S. claydon moore, above this in the MS. donnes more is written, referring perhaps to Dunse Moor, and the “Warden Raid” of 1378.

Ca. gleyses more, the moor of the gleyses or kites; but in the next stanza in Ca. only, and evidently an afterthought, the word is played on as glads-moor. This stanza is quoted in the prophecy of Bertlington, ante, p. xxxvi, and in many other prophecies, Scotch and English.

l. 565—576. See as to the Crow and the Raven, Introduction, p. xxxii, &c.

l. 576. voylovoy, A.S. vá lá vá, wo! O wo!

l. 577—604. In T. only (where also l. 592—604 are lost) contain a list of the lords described by their armorial bearings, by which they might no doubt still be identified. “The publication of predictions, either printed or hieroglyphical, in which noble
families were pointed out by their armorial bearings, was, in the time of Queen Elizabeth, extremely common; and the influence of such predictions on the minds of the common people was so great as to occasion a prohibition, by statute, of prophecy by reference to heraldic emblems. Lord Henry Howard also directs against this practice much of the reasoning in his learned treatise, entitled 'A Defensation against the Poyson of Pretended prophecies.'"—Scott, Border Minstrelsy.

1. 619. 

1. 621—644. In great confusion in the MSS. Ca. seems to transpose two stanzas, putting the death of the bastard before Sandyford, while the others put it last, and make it the cause of the lady's emotion. S. agrees with Co. and L. so far as these are entire, in the order of the stanzas, but as elsewhere mixes up their lines greatly.

1. 625. 

1. 633. Remnerdes, what this word is corrupted for cannot be ascertained through the defects in the other MSS.

1. 635. 

1. 640. bod-word, message.

1. 644. 

1. 651. ladys shall wed ladlys zong; compare the Harleian prophecy, addressed to the Countess of March, "When lades weddeth lovedies," and Waldhaue's quotation of Thomas's prophecy, ante, p. xxxix.

1. 660. S. annes, perhaps rather aunes. Blak Agnes of Donbar, the heroic daughter of Earl Thomas Randolph, and wife of Patrick Earl of March, so famed for her defence of the Castle of Dunbar, which, in absence of her husband, she held for five months (1338) against the assault of an English army, led by the earls of Salisbury and Arundel, and at last obliged them to raise the siege. Her husband's career was marked by much oscillation between Scotland and England, and his son finally took the English side, which may account for the hostility to the family here displayed. Thomas of Erceldowne lived a whole generation earlier than Black Agnes, and it is probable that traditions of his relation with an earlier Countess of March, who was "sothely lady at arsyldone" (see Introd., p. xi, xiv), were transferred to her more famous successor.

1. 661—664 differ much in Ca. and Co. The latter is doubtless the original.

1. 664. ploos, Ca. looks as like plees or ploes.

1. 666. the, thrive, flourish.

1. 672. magrat, O.Fr. malgrat, maugret, in spite of.

The conclusion, 1. 673—700, differs a good deal in the four MSS. which possess it. Co. being fullest, T. next, and perhaps had all the original text. S. is roughly curtailed.

1. 695. Helmesdale in Sutherland, in the far north, whence fairies and witches were believed to come.

APPENDIXES I. AND II.

It is not very easy to define the relations between these two compositions, which have about 70 lines in common at the beginning, but are otherwise entirely different. Apparently, the original nucleus consisted of a prophecy referring to the Wars of the Ercildoun.
Roses, and the Battle of Glad-moor, seemingly identified with Barnet. This seems to be preserved in lines 1—44, and 73—180 of the English prophecy. Afterwards this composition was extended to embrace the early fortunes of the House of Tudor, and the Battle of Flodden, and probably at this time, 1515—1525, the episode of the English and Scottish knight, l. 45—72, which comes in very awkwardly, was introduced, as well as the later part of the poem. The compiler of the Scottish prophecy then borrowed this introduction as far as line 72, and made it the commencement of a different account of the Battle of Flodden suited to Scottish needs, and alluding, l. 119, to the idea long cherished that James IV. did not die in the battle. Apparently, after the Battle of Pinkie, 1547, and perhaps about the time of the marriage of Queen Mary to the Dauphin, 1558, this was rewritten with interpolations referring to these events—lines 193 and 194 being cleverly adapted from l. 496 of the Romance of Thomas, and lines 239—244 from “the Prophecy of Bertlington:” see ante, p. xxxvi. The copy printed in 1603, and here followed, is much modernized, and bears traces in every line of the original having been pure northern. Thus in l. 65, gone must have been went; l. 69, said for saw; l. 71, two for twa; l. 79, so for saw, rhyming with ta = take; l. 114—121, the rhyme breaks down, and the text is in confusion; l. 139, two for twa, rhyming with na ma, changed into no more in l. 141; l. 146, hurte and woe for trouble and tene, rhyming with shene; l. 163 is corrupt; l. 171, blew for bla, rhyming with sla in 173, and in l. 178, 180, blew, two, for bla, twa; l. 182, 184, goe, slay for gu, sla; l. 224, stone for stane. Many lines and pairs of lines are also lost at various places. Perhaps one day an older and more perfect copy may be found.

APPENDIX II. I have ventured to apply to this a title recorded by Sir David Lyndesay, about 1528 (The Dreme, l. 43), which agrees also with the rubric at end of the MS. It is found in the Lansdowne MS. of 1529, which supplies one of the texts of the Romance of Thomas, and in the Rawlinson MS. C. 813, of a later date. The Lansdowne is evidently a copy by a southern scribe of an older northern text, the true readings of which he has often mistaken and made into nonsense. Still more frequently the rhyme has been injured in the transliteration, as in lines 229—236, where the rhyming words blowe, lee; knowe, swage; fall, hie; call, dye, represent an original blow, le; know, swe; fa', he; ca', de. The Rawlinson copy is still more modernized, and as a whole weaker, but it contains fewer absolute blunders, and so often enables us to restore the sense of the original. Only the more important of its variations are here given as notes to the Lansdowne text; but occasionally where the latter is very corrupt, it is relegated to the notes (there marked L.), and the Rawl. reading placed in the text. Words, &c., added from R. in the text are in brackets.

The last historical event recorded in it is the Battle of Flodden, or rather the capture of Tournay by Henry VIII. a few days later. Its date is no doubt shortly after this, and nearer to 1515 than 1525. England is of course still faithful to Rome, and the pope occupies a prominent place in the concluding events; but in the Rawlinson copy, curiously enough, the word “pope,” wherever it occurs, is struck out by a line drawn across it, a witness to the feelings of a later date.

Besides the ascription at the end, the authorities for the different sections of the prophecy are cited at l. 135, as “saint Bede;” l. 291, “bredlynton;” l. 292, “bede;” l. 294, “Arseldowne;” l. 346, “Arsalldoune;” l. 380, “Merlyon;” l. 409, “Marlyon;” l. 444, “Arse[l]doun;” l. 445, “the holly man that men calles’ Bede.” Opposite some of these the name is repeated in larger letters in the margin; thus, opposite
to l. 346, Arysdon; opp. l. 380, Merlyon; opp. l. 409, Marlyon; opp. lines 428 and 445, Bede.

1. 15, 16. Comp. l. 195, 196 of Thomas.
1. 21, &c. Comp. the description of the lady in l. 41 of Thomas.
1. 45—72. An interpolation dislocating the natural sequence between the l. 44 and 73. The two knights, St George and St Andrew, of course symbolize England and Scotland.
1. 60 bis. a superfluous line, interpolated as if the first of next stanza. Allowed for in R. by omitting l. 72; but of course the proper one to omit was l. 68.
1. 68. Note the Anglo-Saxon and Danish 'burgh and by.'
1. 70. wrong heyres. e. g. Henry IV., Edward IV., Richard III., Henry VII.
1. 72. The fling at the Scots here and in line 183 indicates an English author.
1. 73 naturally follows 44. The Lady having consecrated the ground, now declares that it will be the site of the battle of Gladmoor (? Barnet), and vanishes. The writer applies to the "lytell man" to give him more distinct information about Gladmoor; the latter predicts the dissension (between the Nevilles and Woodvilles); the son fighting against the father (Clarence and Warwick); falsehood and envy (the House of York) reigning in England for 33 years. (The Duke of York took up arms in 1452, and the Battle of Bosworth was in 1485.) A king reigning without righteousness (Edward IV.); then a break when "he that hath England hent (Warwick) shall be made full lowe to light." Two princes have their deaths with treason sight; then when all expect peace, the landing of Henry VII, and Battle of Bosworth. Henry is crowned, and known as the "king of covatyce." "The fourth leaf of the tree (the house of York) dies, that lost hath bowes moo"—almost all the descendants of Edward III. are extinct; traitors taste the Tower (Warwick and ? Richard, Duke of York, nicknamed by the Tudors, Perkin Warbeck), and Henry VII. dies.
1. 77. gladismore that shall glad vs all,
yt shalbe gladyng of our glee;

identical with lines 561-2 of Thomas.
1. 79. 
yt shalbe gladmore wher euer yt fall,
but not gladmore by the see.

Also in the prophecy of Bertlington, p. xxxv; and see Notes to l. 521 of Thomas.
1. 181—284 describe the Battle of Flodden, naming the localities of Millfield, Branxton, and Flodden itself. The "red lion" is of course James IV.; the "white lyon," Sir Edmund Howard; and the "Admyrall," Thomas Howard, who commanded the English right. The MS. (Lansd. 762) contains, on leaf 70, a contemporary explanation of the emblems under which various persons are designated in the prophecies. They include the following:—

The mowlle the Erle of Westmerlonde.
The wolfe the lorde Martyne.
The mone the Erle of Northumberlonde.
The Blew bore Erle of Oxforde.
The Red dragoun barne of Clyforde.

The white Lyoun Duke of Norfolk.
The Crepawde Rex Frauncie.
The Red Lyoun Rex Scotorum.
The Lylre the Duke of Lancaster.
Pye, Lorde Ryvers.

The Scots are referred to in l. 250 and 298 as "Albenactes blode," from the legendary Albanactus, son of Brutus, eponymus of the Albannaich or Scottish Celts.
1. 285. "The pryncethe that is beyonde the flode" (Henry VIII. now in France) takes two towns (Terouanne and Tournay).
1. 296. An allusion to True Thomas's absence from earth, which the later tradition extends to seven years. See Thomas, l. 286, Cambridge Text.

1. 297. The passage commencing here may originally have referred to the arrival in Scotland of the Duke of Albany, already mentioned more than once; but at this point the "prophecy" ceases to be historical.

1. 305. *stainis more*, this battle figures also in the prose prophecy in Appendix III.

1. 317. "A king" or "duke of Denmark," and "the black fleet of Norway," show that even now, five hundred years after their invasions had come to an end, the name of the Danes and Norseman was still mentioned in terror.

1. 341. *sondysfurth, on the south side, and l. 371, "beside a well there is a stronde;* compare the prophecy of Merlyne, p. xxxii, and the prose prophecy in Appendix III.; see also l. 624—632 of Thomas, and Notes to l. 521 of the Romance.

1. 373. *Snapeys-moar* is referred to also in the prose prophecy, Appendix III.

1. 385—388. *Gladmore* and its doubtful issue; see in Thomas, l. 549—560.

1. 405—408. The "okes thre" and the "headless cross of stone," compare Thomas, l. 569—578, and l. 629, 630. See also various similar passages in "the Whole Prophecies of Scotland."

1. 543. "In the vale of Josephtaq shall he dye." So in the end of the "koke of the north" prophecy, edited by Mr Lumb; see ante, p. xxxii, and Thomas, l. 641; "The bastarde shall dye in the holy land."

1. 609. he sayd, "a long time thou holdest me here;" compare the lady's repeated remonstrances in Thomas.

1. 627. when he thyketh tyme to talle. Query too tall, i.e. too long; or error for to calle.

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**ADDITIONAL NOTES TO THE INTRODUCTION.**

**Earlstoun church and Rymour's stone.—**In part correction of the note to p. xiii Mrs C. Wood of Galashiels, a native of Earlstoun, writes:—"The present church was renewed in 1736, but there are many stones in the churchyard as old as 1600, and the bell, which was cast in Holland, bears the date of 1609. The older building stood a few yards further forward, more to the south. Chambers, in his 'Picture of Scotland,' says that the inscription on the stone built into the wall of Earlstoun Church was defaced by a person named Waterstone, who considered it interfered with his right of property to the burial-place. I believe that this is quite correct, and also that the characters of the former inscription were very ancient. In a plan I have of the churchyard, made in 1842, there are 16 graves belonging to 'Lernonts,' 1 of which lie in a row, and the first of these has the date 1564. But none of the Learmont graves are near the church; in fact, there is only one gravestone in the vicinity of the Rhymer's Stone, and this belongs to the Waterstones." This disposes of any inference in favour of Rymour's name having been Learmont.

**Haig of Bemerside, p. xliii.—**In the account of the family of Haig, written by the Earl of Buchan, we find: "Zerubabel Haig, 17th Baron of Bemerside, who married Elizabeth Gordon, daughter of Thomas Gordon, Esq., Clerk to the Court of Justiciary,
by whom he had one son and twelve daughters. This Zerubabel Haig died in 1752. This was the gentleman referred to by Sir Walter Scott.

RHYMER'S THORN, p. xlix. — Mr James Wood, Galashiels, says, "Rhymer's Thorn stood in a garden belonging to the Black Bull Inn, occupied by a man named Thin. It was a large tree, and sending out its roots in all directions, it absorbed much of the growing power of the soil. Thin set his son to cut the roots all round, and clear the garden of them. This was in the spring of 1814, and the Thorn which had defied the blasts of probably 900 years, now shorn of its roots, succumbed shortly after to a violent westerly gale. It was immediately replanted, with several cart loads of manure dug in round about it; but, notwithstanding all the efforts of the people to keep it alive, it never took root again. In 1830 the ground on which it stood came into the possession of the late John Spence, writer, Earlstoun, who built a high wall round the garden, leaving a square opening near the top to mark the site of the tree.

"The Thorn is described by John Shiel, a native of Earlstoun, 12 years old when the tree was blown down, and now 73, as 'the grandest tree ever I saw; it was a big tree, wi' a trunk as thick as a man's waist, an' its branches were a perfect circle, an' sae round i' the tap! I' the spring it was a solid sheet o' white flourishin', scentin' the whole toon end, an' its haws—there was na the like o' them in a' Scotland! they were the biggest haws ever I saw in my life; ay, I've been up the tree scores o' times pu'ing them when I was a laddie.'"

"Rhymer's Thorn must have been an object of the utmost veneration to the people of Earlstoun, as they believed their prosperity to be bound up in its existence; and on the day it was blown down, a great many people ran with bottles of Wine and Whisky, and threw their contents on it, so as, if possible, to preserve it alive. It was always said that the Rhymer prophesied that Earlstoun should prosper so long as the Thorn stood; and it was a remarkable coincidence that the year it was blown down all the merchants in Earlstoun 'broke.'"

THOMAS'S DISAPPEARANCE, p. 1. — "The late Mr Whale, who was a great repository of the traditions of Earlstoun, said, that the Public House, at the door of which the Rhymer sat when the white hind went through the village, stood in the Close, behind the present Reading-Room. There is, however, another tradition known in Earlstoun connected with the sudden disappearance of Thomas. It is said, that on the night when he so mysteriously disappeared, he had attended a banquet given by the Earl of March at his Castle in Earl's Town, and on his way home to the Tower was waylaid and murdered, either by some of the neighbouring barons, or by agents of the Earl of March, to whom he was an object of fear and dislike, in consequence of his close and intimate friendship with Sir William Wallace. The road between Earl's Town and Ersildoun passed in those days to the south of the present road, and a large two-handed sword, which was dug up a good many years ago in the garden (through which the old road is said to have crossed) of the late Mr George Noble, was purchased lately by a descendant of the Earlstoun Learmonts, on account of its supposed connection with this tradition." — C. W.

"This 'sword of Thomas the Rhymer' was a huge two-handed sword, in pretty good preservation. From the form of handle, it may have possibly been of the 12th or 13th century." — A. C.
THE OLD HARLEIAN PROPHECY, p. xviii.

I did not think of insulting the reader by a translation of this, but as I have been asked more than once "what does it mean?" here it is:—

The Countess of Dunbar asked Thomas of Erceldoune when the Scottish war should have an end, and he answered her and said:

When people have (man has) made a king of a capped man;
When another man's thing is dearer to one than his own;
When Loudyon [or London?] is Forest, and Forest is field;
When hares litter on the hearth-stone;
When Wit and Will war together;
When people make stables of churches, and set castles with styes.
When Roxburgh is no burgh, and market is at Forwylee;
When the old is gone and the new is come that is worth [or do] nought;
When Bannockburn is dunged with dead men;
When people lead men in ropes to buy and to sell;
When a quarter of 'indifferent' wheat is exchanged for a colt of 10 merks;
When pride rides on horseback, and peace is put in prison;
When a Scot cannot hide like a hare in form that the English shall not find him;
When right and wrong assent together;
When lads marry ladies;¹
When Scots flee so fast, that for want of ships, they drown themselves.
When shall this be? Neither in thy time nor in mine;
But [shall] come and go within twenty winters and one.

¹ In the 14th, of course, and not the 19th century meaning of these words, when the "lads" in a shop may wed the "ladies" behind the counter, without any disparity. But lads have "looked up," and ladies gone, well-a-day! a long way down, since Thomas's time; although in old-fashioned country districts the farm-servants are still "the lads," and the daughters of the baron "the leddies."

One might suppose that Shakspere had these lines in view, where he makes the Fool in Lear (Act III. Scene ii.) parody these species of composition:

"I do speake a Prophesie ere I go:
When Priests are more in word, then matter;
When Brewers marre their malt with water;
When Nobles are their Taylors Tutors
No Heretiques burn'd, but wenches Sutors;
When every Case in Law, is right;
No Squire in debt, nor no poore Knight;
When slanders do not lieue in Tongues;
Nor Cut-purses come not to throngs;

When Vsurers tell their Gold i' th' Field;
And Baudes, and whores, do churches build;
Then shal the Realme of Albion,
Come to great confusion;
Then comes the time, who liues to see 't
That going shalbe vs'd with feet.
This prophecie Merlin shall make, for I liue before his time."
Lystyns, lordyngs, botlyc grete & smale,
And takis gude tente what j will saye:
I saft 3ow telle als trewe a tale,
Als euer was herde by nyghte or daye:
And þe maste merueHe þor owttyne naye,
That euer was herde by-fore or syene,
And þer-fore pristly þow pryde,
That þe will of þoure talkynge blyne.
It es an harde thynge for to saye,
Of doghety dedis þat hase bene done;
Of fele feghtyngs & batelhs sere;
And how þat þir knyghtis hase wonne þair schone.
Bot jhesu crist þat syttis in trone,
Safe ynglysche mene bothe ferre & nere;
And þat saft telle þow tyte and sone,
Of Batelhs donne sythene many a þere;
And of batelhs þat done saft bee;
In whate place, and howe, and whare;
And wha saft hafe þe heghere gree,
And whethir partye saft hafe þe werre;
Wha saft takk þe flyghte and flee,
And wha saft dye and by-leue thare:
Bot jhesu crist, þat dyed on tre,
Saue ynglysche mene whare-so þay fare.
[Thornton, continued.]

[IFYTTE THE FIRSTE.]  

Is j me wente pis Endres daye,  
swift faste in mynd makand my mone,  
In a mery mornyng of Maye,  
By huntle bankkes my selfe al lion,  
I herde pe jaye, & pe throstyl cokke,  
The Mawys menyde hir of hir songe,  
pe wodewale beryde als a behe,  
That ahe pe wode a-bowte me ronge.  
Allonze in longynge thus als j laye,  
Vndir nethe a semely tre,  
. . . . . j whare a lady gaye  
. . . . . ouer a longe lee.  
If j solde sytt to domesdaye,  
With my tonge, to wrobbe and wrye,  
Certanely pat lady gaye,  
Neuer bese scho askryede for mee.  
Hir palfraye was a dappil graye,  

Swylke one ne saghe j neuer none;  
Als dose pe sonne on somere daye,  
pat faire lady hir selfe scho schone.  
Hir selfe it was of roeHe bone,  
swift semely was pat syghte to see!  
Stefly sett with precyouse stones,  
And compaste aH with crapotee,  
Stones of Oriyente, grete plente;  
Hir hare abowte hir hedde it hange;  
Scho rade ouer pat lange lee;  
A whylle scho blewe, a-nopeH scho sange.

THORNTON

[Cotton, Vitell. E.x. leaf 240, back.]

1 Incipit prophecia Thome Arseldon  

IN a lande as I was lent,  
In pe grykyng of pe day,  
Me a lone as I went,  
In huntle bankys me for to play.  
I sawe pe throstyl & pe lay;  
pe mawes movyde of hir songe;  
pe wodwale sange notes gay,  
pat all pe wode a boute range.  
In pat longynge as I lay,  
vndir nethe a dern tre,  
I was war of a lady gay,  
Come rydync ouyr a fayre le.  
30gh I sulde sitt to domysday,  
With my tonge to wrabbe & wry,  
Sertenly, all hir aray,  
It beth neuer discryuyd for me.  
hyr palfr a was dappyll gray,

Syche on say I neuer none;  
. . . als son in somers day,  
All abowte pat lady schone.  
hyr sadwy of a jewel bone,  
A semely sygt it was to se;  
. [w]roght with mony a precyouse stone,  
And compasyd all with crapote.  
Stones of [?]orT gret plente;  
. . . . a boute hir hede it hang;  
. . . . . . . . . . . . . pat fair le  
A whylle scho blewe, a-nopeH scho sange.
As I me went this thender day,
So styll makyng my Mone,

In a Mery Morning of May,
In huntly bankes My self alone,
I harde the Meryll and the Iay,
the Maner Menede of hir song,
the wylde wode-wale song notes gay,
that alle the shawys abowte hem Rong.

\[ But in a longyng, as I lay, \]
Vnder neth a semely tre,
I saw where a lady gay
Cam rydying ouer a louely le.
thowh that I leue styll tyll domys day,
with any my tongue to worble or were,
The certayn sothe of hir Array
May never be descreued for me.

\[ Hir palfray was of daply gray, \]
The fairest Molde that any myght be;
here sadell bryght as any day.
Set with pereles to pe kne.
And furthermore of hir Aray,
Divers clothing she had vpon;
And as the sonne in somerys day,
Forsouthe the ladye here sylffe shone.

\[ here sege was of ryall bone, \]
Syche one sau I neuer with ye!
Set with many A precious stone,
And cumpasysde all with crapote.
With stonys of oryoles, grete plenty;
Dyamondes thick aboute hir honge;
She bare a horne of gold semely,
And vnder hir gyrdell a flone.
Hir garthes of nobly sylke pay were, 58
The bukytts were of Berehe stone,
Hir steraps were of crystalHe clere,
And aH with perete ouer-by-gone. 60
Hir payetreHe was of jrale fyne,
Hir cropoure was of Orphare;
And als clerY golde hir brydiH it schone,
One aythir syde hange bellys three.

[... no break in the MS.]
And seuen raches by hir pay rone;
Scho bare an horne abowte hir halse,
And vndir hir belte fuH many a fline.
Thomas laye & sawe pat syghte,
Vndir-nethe ane semly tree;
He sayd, '3one es maryl moste of myghte,
Pat bare pat childe pat dyede for mee.
Bot if j speke with 3one lady bryghte,
I hope myne herte wiH bryste in three!
Now saH j go with aH my myghte,
Hir for to mete at Eldoune treec.' 80
Thomas rathely vpe he rase,
'And he rane ouer pat Mountayne hye;
Gyff it be als the storye sayes,
He hir mette at Eldone tree.
He knelyde downe appone his knee,
Vndir-nethe pat grenwode spraye;
And sayd, 'lufly ladye! rewe one mee,
Qwene of heuene als jou wele maye!'
Than spake pat lady Milde of thoghte,
'Thomas! late swylke wordes bee;
Qwene of heuene ne am j noghte,
flor j tuke neuer so heghe degre.
She blewe A note, and treblyd A la,
the Ryches into the shawe gan) gone;
There was no man that herd þe noyes,
Saue thomas there he lay a lone. 60
here crypyng was of rych gold,
here parrell alle of Alarañ;
here brydyll was of Reler bolde;
On euery side hangyd bellys then. 64

She led iij greue hwndes in a leshe,
Seue richys aboute hir syde ran; 70

Thomas ley and beheld this syght,
vnder neth a sembly tre;
‘yendyr ys that ladye most of myght,
That bare the chylde that blede for me,
But yf I speke with that lady bryght, 77
I trowe my harte wolde breke in thre;

If I wyll go wyth all my myght,
And mete with hir at Elden tre.’ 80
Thomas Raythly vp A Rose,
And Ran ouer that Montayne hye;
yf it be as as the story sais,

1He met with hir at elden tre. 84
He knelyd vpon his kne,
Vnderneth a grene wode spraye;

‘Lonely lady! rewe on me;
Quene of heynyn, as ye wele may!’ 88
Then said that lady Mylde of pought,
‘Thomas, lat suche wordes be!
For quene of heynyn am I not,
I toke neuer so hye degre. 92

LANSDOWNE

2Hir garthys of nobull silke þe i was,
hir boculs þe were of barys ston; [3 leaf 110, back]
hir stiroppis thei were of Cristall cler,
And alle with perry aboute be gon.
Hir paytrel was of a riall fyne,
Hir cropyng was of Arase;
Hir bridull was of golde fyne;
On euery side hong bellis thre.
She led iij grehoundis in a lesshe,
viij rachis be hir fete ran;
To speke with hir wold I not seesse;
Hir liere was white as any swan.
fforsothe, lordyngis, as I yow teH,
Thus was þis lady fayre begon;
She bare a horne aboute hir hale,
And vndur hir gyrdill mony flonne.
Thomas lay and saw þat sight,
Vnderneth a semely tre;
he seid, yonde is mary of myght,
þat bare þe childe þat died for me.
But I speke with þat lady bright,
I hope my hert will breke in thre;
But I will go with alle my myght,
Hir to mete at eldryn tre.
Thomas radly vp he rose,
And ran ouer þat monteyn hye,
And certanly, as þe story sayes,
he hir mette at eldryn tre.
he knelid downe vpon his kne,
Vnderneth þe grenewode spraye;
lonely lady! þou rew on me;
wqene of heuyn, as þou well may!
Than seid þat lady bright,
Thomas, lat such wordis be!
ffor quen of heuyn am I noght,
I toke neuer so hye degre. [leaf 120]
HE PROFFERS HIS LOVE, FROM WHICH SHE TRIES TO DISSUADE HIM.  [PYTTE I.

Bote j ame of ane op at countrree,
If j be payrelde moste of prysee;
I ryde atyres this wylde fee,
My raches rynys at my devyse.'

'If pou be parelde moste of prysee,
And here rydis thus in thy folye,
Of lufe, lady, als pou erte wyssse,
Pou gyfфе me leue to lye the bye!' 100
Scho sayde, 'pou mane, pathname folye,
I praye þe, Thomas, pou late me bee;
for j saye þe ful seyrlye,' 103
þat synne wiH for-doo aH my beaute.'
'Now, lustly ladye, rewe one mee,
And þiH eu er more wiH the dueHle;
Here my trouthe þiH the plyghte,
Whethir þou wiH in heuene or heHle.' 108

'Mane of Molde! þou wiH me marre,
Bot ȝitt pou saH hafe aH thy wiH;
And trowe it wele, þou chewys þe werre,
sfor aH my beaute wiH pou spyHHe.' 120
Downe þame lyghte þat lady bryghte,
Vndir-nethe þat grenewode spraye;
And, als the storye tellis fHH ryghte,
Seuene sythis by hir he laye.' 124
Scho sayd, 'mane, the lykes thy playe:
Whate byrde in bour e maye delle wiH the?
Thou merrys me aH þis longe daye, [cot. 2]
I praye the, Thomas, Late me bee!' 128

COTTON

THORNTON
I am of a nothere contre, 
Though I be perlyd moste in pryce; 
And ryde here after the wylde fe, 
My raches rennyng att my deuyce.' 96
"Yf pou be perled most in price, 
And ryde here in thy foly, 
louely lady, ware wyce, 
yeue me leue to lye the bye.' 100

She said, 'man), that were foly; 
I pray the Thomas lett me be; 
For I the say sekerelye, 
Syn wolde pou for-do al my bewte.' 104
'A lowly lady ! reu offe me, 
And euer I wole withe the dwell. 
My trowcfie I pliygfit to the, 
wherewe pou wyll to hevyne or hell.' 108

'A Man) of Molde! pou wolte me Mare, 
And yete pou shalte haue all thy wyll; 
But wete pou well, pou chee hit the war, 
For all my bewte pou wolte spyll.' 120
A downe alyght that lady bryght, 
vnder nethe that grene wode spraye; 
And, as the story tellythe ryght, 
Seuen sythes by hir he laye. 124
'A man), pe lykythe wele thy playe: 
Whate byrde in bowre may dele with the? 
Thou marrest me here this long day, 
I pray the, Thomas, [lett] me be!' 128

But I am a lady of anoter contre, 
If I be parellid moost of price; 
I ride after pe wylde fee, 
My raches rannen at my deuyse. 
If pou be parelld most of price, 
And ridis here in pi balye, 
Luflly lady, as pou art wyse, 
To gif me leve to lye pe by.

Do way, thomas, pat were foly; 
I pray pe hertely let me be; 
ssf or I say the securly, 
pat wolde for-do my bewte. 
Luflly lady, pou rew on me, 
And I shalI euermore with pe dwell; 
here my trouth I pliyt to pe, 
Whedur pou wilt to heuon or hell.

Man of molde! pou wilt me marre, 
But set pou shalte haue thy wyll; 
But trow pou well, pou thryuist pe warre, 
ssf or alle my beute pou wille spille. 
Down pe light pat lady bright, 
Vndurneth a grenewode spraye; 
And, as pe story tellus ful right, [u119,191] 
vij tymes be hir he lay.

She seid, thomas, pou likis pe play: 
What byrde in bowre may dwel with pe? 
pou marris me here pis lefe long day, 
I pray the, Thomas, let me be!
THOMAS IS APPALLED AT THE TRANSFORMATION, AND KNOWS NOT WHAT TO DO. [FYTTE I.

Thomas stode vp in þat stede,
And he by-helde þat lady gaye;
Hir hare it hange aȝ ouer hir hede,
Hir eghne semede owte, þat are weregraye.
And ðe þe riche clothyng was a-waye,
þat he by-fore sawe in þat stede;
Hir a schanke blake, hir ðer graye,
And aȝ hir body lyke the lede.
Thomas laye & sawe þat syghte,
Vndir-nethe þat grenewod tree;
þan said Thomas, ‘allas! allas!
In faythe þis es a dullfuȝ syghte;
How arte þou fadyde þus in þe face,
þat schane by-fore als þe sonne so bryght[e]!’

[& Mon[e],
Scho sayd, ‘Thomas, take leue at sonne
And als at lefe þat grewes on tree; 158
This twelmoneth saȝt þou with me gone,
And Mediȝ-erth saȝt þou none see.’
He knelyd downe appone his knee,

THORNTON

Scho sayd, ‘Thomas, take leue at sonne
And als at lefe þat grewes on tree; 158
This twelmoneth saȝt þou with me gone,
And Mediȝ-erth saȝt þou none see.’
He knelyd downe appone his knee,

THORNTON

COTTON
FYTTE I.] SHE BIDS HIM TAKE LEAVE OF SUN AND MOON, AND GO FROM EARTH WITH HER. 9

Thomas stode vp in that stede, [leaf 25, bk]  
And behelde that shulde be gay;  
hure here honge aboute hir hede,  
here yene semyd out that were, gray. 132  
And all hir clopyng were Awaye,  
There she stode in that stede;  
her colour blak, oþer gray,  
And all hir body as betyn lede. 136

Thomas stondand in pat sted,  
And beheld pat lady gay;  
hir here pat hong vpon hir hed,  
hir een semyd out, pat were so gray.  
And alle hir clothis were Away,  
pe too pe blak, pe to þur gray,  
pe body bloo as beten leed.

T[h]an said Thomas, ‘Alas! alas!  
This is a dewolfull sight;  
now is she fasyd in þe face,  
that shone be fore as þe sonne bryght!’ 139

On euery syde he lokyde abowete,  
he sau he myght no whare fle;  
Sche woxe so grym and so stowte,  
The Dewyll he wende she had be. 144  
In the Name of the trynite,  
he coniuryde here anon) Ryght,  
That she shulde not come hym nere,  
But wende away of his syght. 148

She said, ‘Thomas, this is no nede,  
For fende of hell am I none;  
For the now am I grete desese,  
And suffre paynis many one. 152  
this xij Mones þou shalt with me gang,  
And se the maner of my lyffe;  
for thy trowche thou hast me tane,  
Ayene þat may ye make no styfye. 156

Take þi leue, thomas, at sune & mone,  
And also at levys of eldryne tre;  
This twelmond shall þou with me gon,  
þat mydul erth þou shalt not se.  
he knelyd downe vpon his kne,
Vndir-nethe þat grenewod spraye; 162
And sayd, ‘luftly lady! rewe on mee,
Myldewone of heuene, alsþou bestemaye,
Allas!’ he sayd, ‘& wa es mee!
I trowe my dedis wyH wirke me care;
My saule, jhesu, by-teche j the, 167
Whedir-some þat cuer my banes saHT fare.’
Scho ledde hym jn at Eldone hìH,
Vndir-nethe a derne lee;
Whare it was dirke als mydnyght myrke,
And euer þe water tillH his knee. 172
The monternans of dayes three,
He herd bot swoghynge of þe flode;
At þe laste, he sayde, ‘fuH wa es mee!
Almaste j dye, for fawte of f[ode.]’ 176
Scho lede hym in-tìH a faire herbere,
Whare frwte was[gro]wan[dgretplente;]
*Pere and appìH, bothe ryppe þay were,
The date, and als the damasee; [l i 150,163]
þe fygge, and als so þe wyneberyè; 181
The nyghtgles byggande on þair neste;
þe papeiöyes faste abowte gane flye;
And throstylke sange wolde hafe no reste.
He pressede to pullE frowyte with his
hande, 185
Als mane for fude þat was nere faynte;
Scho sayd, ‘Thomas! þouлатe þame stande,
Or eHs þe fende the wiH atteynte. 188
If þou it pløkk, sothely to saye,
Thi saule gose to þe fyre of heHHe;
It commes neuer owte or domesdaye,
Bot þer jn payne ay for to dueHHe. 192
Thomas, sothely, j the hyghte,
Comelygge thynge hededowne on myn kne;
And þou saHT se þe fayreste syghte,
Þat cuer sawe mane of thi contree.’ 196
He did in hye als scho hym badde;

.......
Il wo is me!
I trowe my dedes will werke me care:
............. ake to þe,
Whedir so euyr my body sal fare.’
............. h with all hyr myȝt,
Vndir nethe þat derne lee;
............. s derke as at mydnyȝt,
& euyr in watyr vnto þe kne.
............. of dayes thre
he herde but swowyngge of a flode;
............. s sayde, ‘ful wo is me,
Nowe I spyll for fawte of fode.’
............. she lede hym tyte;
þer was froyte gret plente;
............. les-þer were rype,
þe date & þe damese;
............. fylbert tre;
þe nyghtynale bredynge in hyr neste;
............. a bowte gan fle.
þe thrystylkoke sange wolde hafe no...
............. pulle fruyt with hys hande;
as man for fawte þat was.......
............. ‘lat all stande,
er els þe deuyl wil þe ataynte, 188

.......
tomas, I þe hyȝt,
& lay þi hede vp on my kne;
............. a fayrer syȝt,
þat euyr sawe man in þu kontre.
As man for fode hade been feynte; Sche said, 'Thomas, let that stonde, 187
Or elles ye dewele wole the Ateynte:
Yf ye pull there of Asay,
Thowe myght be dammed into hell;
Thowe commyst neuer owte agayne,
But euer in payn ye shal dwelh. 192

But Thomas southly I the helgli,
Come ley thy hed on my kne,
And yeu shal se the fairest sight,
that euer saw man of thy contrey. 196

To mary mylde he made his mone:
Lady! but you reow on me,
Alle my games fro me ar gone.
Alas! he seyd, woo is me,

I trow my dedis wil wyrk me woo;
Ihesu, my soule beteche I the,
Wher so euer my bonys shall goo.

She led hym to pe eldryn hiht,
Vndurneth pe grenewode lee,
Wher hit was derk as any hell,
And euer water tille pe kne.

She led hym into a fayre herbere,
per frute groande was gret plente;
peyres and appuls, bothe ripe pei were,
pe darte and also pe damsyn tre;
pe fygge and also pe white bery;
pe nyghtygale biggyng hir nest,
pe popyniay fast about gan flye,
pe throstill song wolde haue no rest.

he presed to pul pe fr[ute with] his honde,
As man for fode was nyhonde feynte;
She seid, thomas, let pe stande,
Or ellis pe feend [will] pe ateynte.
If you pulle, pe sothe to sey,  [leaf 121, back]
pi soule goeth to pe fyre of hell;
hit cummes neuer out til domus day,
But per euer in payne to dwelle.
She seid, thomas, I pe hight,
Come lay pi hed on my kne,
And you shalles se pe feyrest sight,
pat euer saw man of pi cuntre.
He leyd down his hed as she hym badde;
Appone hir knee his hede he layde,
for hir to paye he was ful glade,
And pane pat lady he to hym sayde:

'Seese pou nowe ione faire waye,
Pat lygges ouer ione hege mountayne?
3one es pe waye to heuene for ay,
Whene synfull sawles are passede per
Seese pou nowe ione oper waye, [payne.
Pat lygges lawe by-nethe 3one ryssse?
3one es pe waye pe sothe to saye,
Vn-to pe joye of paradyse.

Seese pou 3itt ione thirdie waye,
Pat ligges vndir ione grene playne?
3one es fe waye, with tene and traye,
Whare synfull saulis suffirris paire payne.

Bot seese pou nowe ione ferthe waye,
Pat lygges ouer ione depe deHe?
3one es pe waye, so waylaweye,
Vn-to pe birnande fyre of heHe.
Seese pou 3itt ione faire casteHe,
[pat standis ouer] 3one hege hiH?
1Of town & towre, it beris pe beHe;
In erthe es none lyke it vn-tiH. [1 col.2]
ffor sothe, Thomas, 3one es myne awenne,
And pe kynges of this Countree; 222
Bot me ware leuer be hanged & drawene,
Or pe yhte pou laye me by.
When pou commes to 3one castelle gaye,
I pray pe curtase mane to bee;
And whate so any mane to pe saye,
My lorde es servued at ylk a mese,
With thrifty knyghttis faire & free; 230
I saH saye syttande at the desse,
I tuke thi speche by-3onde the see.'
Thomas stH als stane he stude,
And he by-helde pat lady gaye; 234

THORNTON

COTTON
Seest thou yender that playnd way,  
That lyeth ouer your wyn so cuyn?  
That is the wyen, sothely to say,  
To the hight blysse of hewyne.  

T Seyst þou yendyr, A noper way,  
That lyeth yendyr vnder the grene Ryce?  
That is the wyen, sothely to say,  
To the Ioye of paradyse.

Seyst þou yender thrid way,  
That lyeth vnder that hye Montayne?  
that is the wyen, sothely to say,  
where synfull soulis soferis payne.  

Seyst þou yendur forthere way,  
that lyeth yendur full fell?  
hit it the wyen, sothely to saye,  
To the brynyng fyer of hell.  

Seist þou yonder, that fayre castell,  
that standyth hye vpon that hyll?  
of Townys and towris it berys the bell;  
On erthe is lyke now oper tyll.  

F Forsothe, Thomas, that is myne owne,  
And the kyngis of this countre;  
Me were as goode be hengyd or bret,  
As he wyst þou layst me bye.  
when thou commyst to þe pendyr castell  
I pray the curtace man þou be;  
And what any man to the say,  
loke þou answere no man but me.

My lorde is serued at ilk a messe,  
with xxxd kny3is fayre & fere;  
And I shalle say, sittyng at þe deese,  
I toke þi speche be zonde þe lee.  
When þou comes to zondur castell gay,  
I pray þe curtis man to be;  
And what so euer any man to þe say,  
Looke þou answer non but me.

Thomas stondying in þat stode,  
And be helde þat lady stode;  
His hed vpon hir kne he leide,  
hir to pleese he was fult gladde,  
And þen þat lady to hym she seide:
Seeþ þou zondur fayre way  
þat lyes ouer zondur mownteyne?  
þondur is þe way to heuen for ay,  
Whan synful sowlis haue duryd þer peyn.  
Seeþ þou now, thomas, zondur way,  
þat lyse low vndur zon rise?  
þondur is þe way, þe sothe to say,  
Into þe ioyes of paradyse.

Sees þou zondur thrid way,  
þat lyes ouer zondur playne?  
þonder is þe way, þe sothe to say,  
þer sinfull soules schalle drye þer payne.  
Sees þou now zondur fount way,  
þat lyes ouer zondur felle?  
þonder is þe way, þe sothe to say,  
Vnto þe brennand fyre of hell.

Sees þou now zondur fayre castell,  
þat stondis vpon zondur fayre hitt?  
Off towne & toure, it berith þe bell;  
In mydul erth is non like þer-till.  
In faith, thomas, zondur is myne owne,  
And þe kyngus of þis cuntre;  
but me were bettur be hengud & drawyn,  
pen he wist þat þou lay be me.

My lorde is serued at ilk a messe,  
with xxxd kny3is fayre & fere;  
And I shalle say, sittyng at þe deese,  
I toke þi speche be zonde þe lee.  
Whan þou comes to zondur castell gay,  
I pray þe curtis man to be;  
And what so euer any man to þe say,  
Looke þou answer non but me.

Thomas stondying in þat stode,  
And be helde þat lady stode;  
LANSDOWNE

CAMBRIDGE
THE LADY IS RESTORED TO HER FORMER BEAUTY, AND THEY ENTER THE CASTLE.

Scho come agayne als faire & gude, Jan was she fayr & ryche onone,
And also ryche one hir palfraye. 236 & also ryal on hyr . . .

Hir grewhundis fillide with dere blode;
Hir raches couplede by my faye;
Scho blewe hir horne, with mayne & mode,
Vn-to þe castelle scho tuke þe waye. 252
In-to þe hauHle sothely scho went;
Thomas folowed at hir hande;
Than ladyes come, bothe faire & gent,
With curtassyce to hir knelande. 256
Harpe & fethill bothe þay faude,
Getterne, and als so þe sawtrye;
Lutte and rybybe bothe gangande,
And alt manere of mynstrelsye. 260
þe moste merueHe þat Thomas thoghte,
Whene þat he stode appone þe flore;
ffor fefty hertis þa were broughhte,
þat were bothe grete and store. 264
Raches laye lapande in þe blode,
Cokes come with dryssynge knyfe;
Thay brittened þame als þay were wode,
ReueHe amanges þame was fulH ryfe. 268
¹Knyghtis dawnesede by three and three,
There was revelle, gamene, and playe;
Luflly ladyes faire and free,

[¹ leaf 151]

COTTON
Sche was as white as whelys bone, 236
And as Ryche on hir palesray.

TH Thomas said, 'lady, wele is me,
that euere I baide this day;
nowe ye bene so fayre and whyte,
By fore ye war so blake and gray! 240
I pray you that ye wyll me say,
lady, yf thy wyll be,
why ye war so blake and graye?
ye said it was be cause of me.' 244

TH 'For sothe, and I had not been so,
Sertayne sothe I shall the tell;  [leaf 27]
Me had been as good to goo,
To the bronymnyng fyre of hell; 248
My lorde is so fers and fell,
that is king of this conre,
And fulle sone he wolde haue y'smell,
of the defaute I did with the.' 252

TH In to the halle worldely they went,
Thomas folowde at hir honde;
Forthe came ladyes fayre and gent,
Curtesly Ayene hir kneland. 256
Harpe and fythell bothe they foynd,
the sytoll and the sawterey;
the gytorne and rybbe gau gownd,
And all maner of Menstrally. 260

TH ye noeste ferly that thomas hade,
when he was stondyng on the flowe,
the gretest hert of alle hys londe,
that was stronge, styfe, and store; 264
Raches lay lapynnge of his blode,
And kokes with dressynge knywyss A hande,
Trytle the dere, as they were wode,
there was Ryfe, reuoll Amonge. 268

TH Knyghtys dawnysynge by iij and thre,
there was reuell, game, and play;
louely ladyes, fayre and fre,
She was as fayre and as gode,
And as riche on hir palfray.
THOMAS IS SUDDENLY BIDDEN TO RETURN TO EARTH, TO ESCAPE SEIZURE BY A FIEND.

That satte and sange one riche aray.
Thomas duellide in that solace 273
More pane j 3owe saye parde;
Till one a daye, so haue I grace,
My louly lady sayde to mee: 276
‘Do buske the, Thomas, pe buse agayne;
ffor pe may here no lengare be;
Hye the faste with myghte & mayne,
I saft the brynge till Eldone tree.’ 280
Thomas sayde pane with heuy chere,
‘Louly lady, nowe late me bee,
ffor certis, lady, j haue bene here
Noghte bot pe space of dayes three!’ 284
‘ffor sothe, Thomas, als j pe teHe,
pe hase bene here thre 3ere & more;
Bot langere here pe may noghte dueHe,
The skyHe j saft pe teHe whare-fore: 288
To Morne, of heHe pe fouHe fende.
Amange this folke wift feche his fee;
And pe arte mekiH mane and hende,
I trowe fuH wele he wolde chese the.
ffor aHe pe golde pat ouer may bee, 293
ffro hethyne vn-to pe worldis ende,
pe besede neuer be-trayede for mee,
here-fore with me j rede thou wende.’
Scho broghte hym agayne to Eldone tree,
Vndir-neth pe pat grenewode spraye; 298
In huntlee bannkes es mery to bee,
Whare fowles synges bothe nyght & daye.
‘ffere owtt in 3one Mountane graye,
Thomas, my fawkone bygges a neste;
A fawconde es an Erlis praye,
ffor-thi in na place may he reste. [col. 2]
ffare wele, Thomas, j wend my waye,
fforme by-houys ouer thir benttis browne.’
loo here a ffytt more es to saye,
AH of Thomas of Erselldowne. 308

sat & sange of ryche aray.
Thomas sawe more in pat place,
pan I kan discry pard[e];
Til on a day, allass! allass!
My louly lady sayd to . . .
‘buske pe, thomas, pou most agayn,
here pou may no la . . . .
hy pe zerne at pou wer at hame,
I sall pe brynge to . . . . . . ;
Thomas answerd with heuy chere,
& sayd, ‘louely lady, lat . . .
for I say pe sertenly, here
hafe I be bot pe space of d . . . . .
‘Sothly, tomas, as I tell pe,
pou hath ben here thre 3ere . . . .
& here pou may no langer be,
& I sall tell pe a skele . . . .
to morowe, of hell pe foule fende,
A mang oure . . . . . . . .
for pou art a large man, & an hende,
trowe pou wele . . . . . . .
for all pe golde pat may be,
fro hens vnto pe wor . . . . .
sal pou not be bytrayed for me;
& per for sall pou hens . . .
She brogt hym euyn to eldon tre,
vndir neth pe gr . . . . .
In huntlee bankes was fayre to be,
per breddis syng . . . . .
Ferre ouyr 3on montayns gray,
per hathe my facon . . . . .
Satte sytting in A ryall Araye. 272
Thomas dwellyd in that place
longer þan I say, parde,
Tyll one day, by fyll that cace,
To hym spake that ladyes fre. 276

'T Buske the, Thomas, thou most
for here þou may no lenger be; [Ayene,
'hye the fast withi Mode and Mayne,
I shalte the bryng at elden tre.' [r27, br]
Thomas said, with heuy chere,
'louely lady, let me be!
For certaynye, I haue ben here
But the space of dayes þre.' 284

'T Forsoti, Thomas, I wolde the tell,
þou hast been her iiij yere and More;
And here þou may no lenger dwell,
I shal the tell A skele wherfore; 288
To morowe, a fowle fend of hell,
A Mongis this folke shall chese his þe,
And for þou arte long man and hende,
I lewe wele, he wyll haue þe. 292

'And for all the goode that euer myght be,
For hevene to the wordris ende,
Shalt þou neuer be bytrayed by me;
þere fore I rede the with me wend.' 296
She browght hym Ageyn to elden tre,
Vnder netli A grene wode spray;
In huntley bankes is man to be,
Where fowlis synghthi nyght and day. 300

'T For ouere youre Montayne graye,
Where my fawcoñe beldith his nest,
the fawcone is the herons pray,
therefore in no place may she Rest. 304
Faire wele, Thomas, I wende my way,
Me bous ouere yowre bwrtes broume.'
Here is A foott, And tway to say,
Of Thomas of Assildoun. 308

Reuell was among þem rife. (268)
There was reuell, game, & play, [leaf 123]
More þan I yow say parde
Tille hit fel vpon a day,
My luffy lady seid to me:
Buske þe, thomas, for þou most gon,
þor here no longur mayst þou be;
þye þe fast, with mode and mone;
I shalle þe bryng to eldyn tre.
Thomas answerid with heuy chere,
Luffy lady, þou let me be;
þor certenly, I haue be here
But þe space of dayes thre.
þor sothe, thomas, I þe telle,
þou hast bene here seuen þere and more;
þor here no longur may þou dwell,
I shal tel þe the skyl wherfore:
To morou, on of hel, a fowle fende,
Among þese folke shal chese his fee;
þou art a fayre man and a hende,
fiul wel I wol he wil chese the.
þor alle þe golde þat euer myght be,
þro henoun vnto þe wordis ende,
þou beys neuer trayed for me;
þor[th] with me I rede the wende.
She broght hym agayn to eldyn tre,
Vndurneth þe grenewode spray;
In huntley bankis þis for to be, [leaf 123, br]
ther foulys syng boþe ny3t & day,
't for out ouer 3on mownten gray,
Thomas, a fowken makis his nest;
A fowkyn is an yrons pray,
þor þe in place wol haue no rest.
þare wel, thomas, I wende my way,
þor me most ouer 3on bentis brown.'
This is a fytte; twayn ar to sey,
Off Thomas of Erseltown.
[FYTT THE SECONDE.]

Fare wele, Thomas, j wend my waye,
I may no lengare stande with the!
'Gyfme a tokynynge, lady gaye,
That j may saye j spake with the.' 312
'To harpe or carpe, whare-so pou goss,
Thomas, pou saH hafe pe chose sothely.'
And he saide, 'harpynge kepe j none;
ffor tonge es chefe of mynstralsye.' 316
'If pou wilt spele, or tales tell,
Thomas, pou saH neuer lesynge lye,
Whare euer pou fare, by frythe or tell,
I praye the, speke none euyH of me!
ffare wele, Thomas, with-owttynge gyle,
I may no lengare dulle with the.' 322
'Lovly lady, habyea a while,
And tell pou me of some ferly!'
'Thomas, herkyne what j the saye:
Whene a tree rote es dede,
The leues fadis pane & wytis-a-waye;
& froyte it beris nane pane, whyte ne rede.
Of pe baylliolfe blod so saH it faffe:
It saH be lyke a rotyne tree;
The comyns, & pe Barlays aHe,
The Russell, & pe fresselhs free,

THORNTON

[Continuation of Cotton Manuscript.]

[FYTT THE SECOND.]

Fare wele thomas I wende my waye · I may no lang
[gyfe] me a tokyn lady gaye · If euyr I se 3ow w
[to h]ape or carp wher pat pou gon · pou sal hafe p
thomas sayde harpyng kep I non · for tonge is che[f
[Fare] wele thomas for nowe I go · I will no langer sta[y

[Sloane 2578, leaf 6 (begins at FYtt 2).]
HE ASKS TO HEAR SOME FERLY; SHE PREDICTS THE RUIN OF THE BAILIOLS. 19

[FoOTT THE SECONd.]  
‘Fare wele, Thomas, I wend my way;  
I may no langer dwell with the.’  
[FYTTE THE SECONd.]  
Fare wel, Thomas, I wend may,  
I may no lengur stand with the!’

[‘G]yf sum tokyn, my lady gay, [leaf 28]  
that euere I saw the with my ye’  
‘To harp or carp, where euere I gone,  
Thomas, pou shalt chese sopele.’  
‘If ye wolte speke, or talys tell,  
lesynges shalt pou neuer lye;  
But where pou go by fryp or fell,  
I pray the, speke no ewylle by me!’  

‘I, lady, harpyng wyll I none,  
For towe ne is cheffe Mynstralye.’  
‘If pou wil spih, or talys telle,  
Thomas, pou shall neuer make lye;  
Wher so euere pou gos, be frith felle or felle,  
I pray pe, speke neuer no ille of me!’

‘Fare wele, Thomas, I wend my way;  
I may no langer dwell with the.’  
‘yete, louely lady! goode and gay,  
A byde and tell me More ferlye.’

‘Thomas, truly I pe say:  
When a tre rote is ded,  
pe levys fal, and dwyny away;  
ffrute hit berys, nedur white nor red.’

So shalle ps folkys blode be faH,  
pat shal be like 3on roten tre;  
pe semewes & pe telys aH,  
pe resuhl & pe frechel fre,
All shall fade & fall awaye, all shall fade & fall awaye,
no farly then if pat fruyt dye!
and mykell bale shall after spraye, [ms, bk]
where that blis was wonte to be. 336
farewell, thomas, I wende my waye;
I maye no lenger stande with the.'
'Lovly Lady, good & gaye,
tell me yet of somme farle!' 340
'what kyns farly, thomas good,
shuld I the tell, if thi will be?'
'tell, of the gentle blud
who shall vnthrive, & who shall the; 344
who shalbe kynge, who shalbe none,
who shall weld pe northe contre?
who shall fte, who shalbe tane,
& wheare pe battell; done shalbe?' 348
'of a battelle I will the telle,
that shalbe done sonne at will:
birdes shall mete, both fresshe & fell,
& fyersly fight at eldon hill.
the brusse blud shall vnder gonge,
the bretens shall wynne all pe praye;
thre thowsand scottes, on pe grownde,
shalbe slayne that ilk daye. 356
farewell, thomas, I wende my waye;
to stand with the me thynk it irk.
of a battell I will the saye,
that shalbe done at fowkere kyrk; 360
PYTTE II.

THE BATTLE OF FALKIRK.

'What kynne, Thomas, ferly gode, wold ye fayn wete of me?'
'Lady, of this gentyll blode,
who shall pryue, and who shall ye; who shall be kyng, and who shall be none,
And where any battell done shall be,
who shall be slaye, who shalbe Tane,
And who shall wyne the north Contre?'

'Of A batell I shall the tell, that shalbe done sone at wyll:
Barons shall mete, both fers and fell,
And freslye fyght at helydowne hyll.

Fare wele, Thomas, I wende my way,
To stande here me thinke it yrke;
But of A batell I shall the say
that shalbe don at faw Chirch.

Alle shalle falle, & dwyn away;
No wondur þoȝ pe rote dy.
And mekiȝ bale shal after spray,
þer ioy and blisse were wont to be. 336
Shall thome, I wende my way;
I may no lengur stand þe by.'
'Luȝly lady, gude and gay,
telle me set of som ferly!'

'What kyns ferly, thomas gode,
Shuld I tel þe, if þi wil be?'
'telle me of þis gentil blode,
Who shal thrife, and who shal the; 344
Who shall be kyng, who shall be non,
And who shall weld þe north cuntre;
Who shal fle, & who shal be tane,
And wher þes batelis don shal be?

'Off a batelle I will þe tell,
þat shal come sone at will:
1 Barons shal mete, both fre and feȝ,
And fresshely feȝt at leyn hill.

the brucys blode shalle vnдуr faȝ,
the bretens blode shal wyne þe spray;
C. thowesmand men þer shal be slayn,
Off scottyshe men þat nyght and day.
flare wel, thomas, I wende my way;
To stande with the, me thinke full yrke!
Off þe next bat[elle] I will þe say,
þat shal be at fawkyrke:

COTTON

e] wher þes batels don sal b[e] 348
þ sal be don ful son at wyll
rþyke & fell & fresshely fyȝt at halyn don hill 352
e]nde my way to stonde with þ me thinke ful yrke 360
sall] ye say þat sal be don at fawkyrke
Baners shall stand, bothe lang & lange;
Trowe this wele, with mode & mayne;
The bruysse blode saH vndir gane, 363
Seuene thousands scottis per saH be slayne.

ffare wele, Thomas, j pray be sesse;
No lengare here pou tarye mee; 366
My grewehundis, pay breke paire lesse,
And my raches paire copiHs in three.

Bot teHe me zitt of some ferly.' 372

['Of a] batelle, j saH the saye, 377
[That saH] gare ladysse morne in mode;
[... ]e, bothe water & claye
SaH be mengyde with mannes blode; [col.2]
Stedis saH stombiH with tresoune, 381
Bothe Baye & broune, grysselle and graye;
GentilH knyghtis saH stombiH downe,
Thorowe pe takynge of a wykkide waye.
pe Bretons blode saH vndir falle; 385
The Bryusse blode saH wyne pe spraye;

THORNTON

sal stonde both large & lange • trowe pou wel .t. with mode & mayn
blode sal vndir gange • vj thousands of ynglych per sal be sla[yn] 364
le .t. for now I go • I may no langer stande with pe
hondes breke pair leches in two • my raches shere hyr copies in thr3 368
zone dere by two & two • holdes ouyr zone lange le

SLOANE
FYTE II.] ENTREATED TO STAY, SHE PREDICTS THE BATTLE OF BANNOCKBURN. 23

If Baners shall stande there A longe, Trowe pe wele, with Mode and Mayne; the bratones blode shall vndere gange, 1A thowsand englyshe there shalbe slayne. [1 leaf 23, back]

fare wele, Thomas, I pray pou sese, 365 I May no langere dwele with the; My greyhondes brekyng here leyse, And my Raches here Couples a thre. 368

If Lo, where the dere, by two and ij, holdes owere yonne Montayn whye!' 'God forbeide!' saide Thomas, 'pou fro me go,

Or More of the warres pou tell me.' 372

'Of a batale I shall the say, that shall Make ladies morne in Mode:
Bankes brown, wattere and clay, 379 Shall be Mengyd with Mannis blode;
If Stedes shall snapre throwght tresoun, Both bay and browne, bresyll and gray; Gentyll Kynghtes shall tumbell downe, thrwgh takynw of A wrong way. 384 Bretons blode shall vndere fall, the Ebruys there shall wyne the pray;

LANSDOWNE

pe bretans blode shalbe vndur fath,
pe brucys blode shalbe wyn pe spray;
vij thousynd Englisshe men, grete & smalle,
ther shalbe slayne, [pat] nyght and day.
ffare wel, [tho]mas, [I] pray pe sees; 365
No lengur here pou tary me;
lo wher my grayhoundis breke per leesshe;
My raches breke peir coupuls in thre. 368
lo, qwer pe dere goes be too & too,
And holdis ouer 3onde mownten hye!' Thomas seid, 'god [schilde thou] goo,

But tell me 3et of sum ferly! 372
holde pi greyhondis in pi h[onde,]
And coupull pi raches to a [tre ]; [2 leaf 125]
'And lat pe dere reyke ouer pe londe;
ther is a herde in holtey.' 376
'Off a batell I wil pe say,
pat shalle gar ladys mourne in mode:
At barnokys barne is watour & clay, 379
pat shal be myngyd with mannys blode.
And stedys shalle stumbutt for treson,
bothe bay and brown, grisell & gray;
And gentil kny3tis shalle tombutt down,
thoro tokyn of pat wyckud way. 384
the Bretans blode shalbe vndur fath,
the brutys blode shalle [wyn] pe spray;

COTTON

say lady gode shalde 3e go · abyde & tel me som ferle 372
· attel I can pe say · Sal gar ladies morn in mode
kes borne both water & clay · It sal be mengyd with rede blode 380
· [Stedes] sal stubyyl thrugh tresoun · both bay & brow) gresel & gray
1 knyghtes sal tumbyl doun) · for takyn of a wylsom way 384

CAMBRIDGE
Sex thousand ynglyshe, grete & smalee, 388
SaH there be slane, pat jlk a daye. 388
Than saH scottland kyngles stande;
Trow it wele, pat j the saye!
A tercelet, of the same lande,
To bretna saH take þe Redy waye, 392
And take tercelettis grete and graye,
With hym owte of his awene contree;
Thay saH wende on an ryche arraye,
And come agayne by land and see. 396
He saH stroye the northe contree,
Mare and lesse hym by-forne;
Ladyse saH saye, alas! & walowaye!
þat euer þat Royalle blode was borne.
He saH ryse vpe at kynke horne, 401
And tye þe chippis vn-to þe sande.
At dipplynge more, appone þe Morne,
Lordis will thynke fuH lange to stande;
By-twix deppllynge and the dales, 405
The watir þat rynnes one rede claye—
There saH be slayne, for sothe, Thomas,
Eleuene thowsandez scottis, þat nyghte & daye.

Thay saH take a townne of grete renowne, 410
þat standis neare the water of Taye;
þe Þiadir & þe sone saH be dongene downe,
And with strakis strange be slaynea-waye.

**THORNTON**

vj thowsand Englishe, greate & small,
shalbe slayne þat ilk daye. 388
then shall scottland stande;
trowe thowe well, as I the saye!
a tarslet of the same land
to bretn shall wynde þe redy waye; 392
& take tarslettes, grete & gaye,
with him, owte of his awne contree;
ther shall winde in riche arraye, [leaf 7, back]
& comme againe by land & seeye. 396
he shall stroye þe northe contre,
moare & les him before;
lades, welawaye! shall crye,
þat euer þe baly of blud was borne. 400
he shall ryse vpe at kynkborne,
& slaye lordes vpon the sand;
to foplynge moore, vpon þe morne,
lordes will think full longe to stand. 404
betwin þe depplinge & þe dass—
þe water þer rennynge on þe red claye—
þer shalbe slayne, forsothe, thomas, 407
xi thowsand scottes, þat night & daye.

they shall take a towne of great renowne,
that standeth the neare þe water of taye;
the father & þe sone shalbedonge downe,
with strokes stronge be slaine awaye. 412

**SLOANE**

w on al þat day: both by hynde & als be fore 398*
s]al synyng welaway: þat euyr þe balyolues blod was bore
nge kyngles be: trowe þou wele thomas as I þe say
1 take flyȝt & fle: to bruces lande þe reddy way
seletes gret & gray: with hym of hys awne contre
n ryche aray: bothe by lande & eke by see 396
vij thousand ynglis, grete and smalle,
In a day there shalbe slay.

\[388\]

\[392\]

\[395\]

\[400\]

\[404\]

\[408\]

And yet they shall take A walled Towne;
the fader and the sone be slayn away;
A knygft shall wyn the warisoun,
with dynt of swerd for ones and ay. 412
Coronation of David Bruce, and His Invasion of England.

When ye haue wonne ye walled towe, when ye haue wonne ye walled towe, & euery man chosen his chaunce, ye bretons they shall make pem bowne, & forthe to ye warres of fraunce. 416

ye shall scotland without kinge stand; thei shall chuse a kinge full yonge, ye can no lawes leade, parfaye; 420

SaH come appone a riche araye, & crowned at ye towne of scone,
And crowne hym at the towe of skyme, on a sertene solemne daye. [leaf 8]
Appone an certane solempe daye. 426

Beryns balde, bothe jonge and alde, birdes bolde, bothe olde & yonge,
SaH tIl hym drawe with-owttyne naye; shall to him drawe without naye; 428
Euyne he saH to ynglande ryde, into England shall thei ride,
Este and weste als lygges the waye. & take a towe with greate pride, & let ye menn be slaine awaye. 432

be-twixe a parke and an abbaye, betwixt a parke & an abbaye,
a palesse and a paresche kyrke, a pales & a parishe kirk,
Thare saH your kynge failH of his praye, there shall your kinge faile of his praye,
And of his lyfe be wondir jrke. & of his lyfe be full irk. 436
He saH be tane, so wondir sare, he shalbe taggud wunder sare,
So pat a-waye he saH noghte flee; so pat awaye he maye not fle;

THORNTON

SLOANE

COTTON

yn a doun · with sore dyntes be kylled a way 412
nge pat is ful 3ynge · he kan no lawes lede parfay
he sal be gyn · with sorowe sal he wende a way 420
pes both more & myn · al sal gedir to per a ray
mJat ye touH of scoyne · vp on ye trinyte Sunday 424
both jonge & alde · sall fal to hym with owtyn nay 428
When they haue take that wallyd
towne,
And euery man has chosyn his chauns,
the bretons blode shall make hym bone
And fare to the warres of fraunce.

And then shall Scotland be withoute kyng,
Trowe the wele that I the sey!
they shall chese a kyng full yonge,
that can not lede no lawes, perfay.

David, withoute care he shall be gyne,
And also he shall wynde away.

Bysshoppes and lordes, More and myne,
Shall come to hym in Ryche A Raye,
And Crowne hym at A Towne of Scone,
Forsothe vpon A Setterday.

Borres blode shall wend to Rome,
To get lyve of the pope yf they may.
his nebbe shall or he thens fare, 440
of red blud, trikell to þe kne.

he shall, with a false fode, 441

[No break in the MS.]

whither it turne to ivell or goode;  
& he shall bide in a ravens hand. 444
the ravin shall þe Goshawke wynne,
if his fethers be neuer so black;
& leide him strayte to London, 447
þer shall your fawcone fynde his make.
þe ravin shall his fethers shake,
& take tarslettes gaye & greate,
with him, owte of his awnecontre; [Inter-
þe kinge shall him M' make,

[5 lines lost at foot of page in MS.]  

In þe northe to do owtray. [col. 2] 452
And whene he es mane moste of Mayne,
And hopis beste þane for to spede,
On a ley lande saH he be slayne,
Besyde a waye for-owttyne drede. 456
Sythene saH selle scotland, par ma faye,
ffulle and fere, ffulle many ane,
ffor to make a certane paye; 459
Bot ende of it saH neuer come none.
And þane saH scotland kyngles stande;
Trowe this wele, þat j telle the!
Thre tercelettis of þe same lande 463

THORNTON

SLOANE

COTTON

I ren with myche care · of rede blode down to hy[s kne] 440
a fals fode · betrayed of hys awn lande
rn to eyyl or gode · be sesyd in to a rauyn[es hande] 444
... goshauke wyn · be hyr fethyrs neuyr so [blake]
reght to london with hym · þer sal youre foule [fynd his make] 448
hyr fethyrs folde · & take þe tarsletes [grete & gay]
His nose shall Rynne, or he then see go,  
The red blode trikpond to his knee. 440

† He shall, throwght a fals fode, 441
Be betrayde of his owne lond; [† leaf 29, bk]
Where it turne to ewyll or good, 444
He shall Abide a Rauenes honde. 447
the Rauyne shall the goshawke woym,
thought his fedres be neuer so blake;
And lede hym to London Towne, 447
there shall the goshawke fynd his Make.

† Je Rawyn shall his fedres shake,  
And take tasletis grete and gay;

the kyng shall hym Maister Make,  
In the north for to do outcry. 452
And when he is most in his mayn, 455
And best wenes for to spede, 458
On a ley londe he shall be slayn,  
By side away without dred. 456

† And than most scotland, parfay,  
By se & land, mony one, 459
For David make certayn pay; 462
But end of hym commth neuer none.
then most scotland kyngles stond;
Trowe the wele, pat I say the!
A taslet of A nother land. 463

LANS'DOWNE  CAMBRIDGE

COTTON

hym maystyr bold · In je north [sal he de owtray] 452

[? 2 lines lost at top of page.]  [leaf 24b, back]

. en of dauy[d] 459 . —
'sall ryde & go hyr wa[y] 4
. pan sal scotlande kyngles 461 . —
. thre lordes of pat same londe 463 . —
Sa[h] stryfe to bygg & browke þe tree.  
He sa[h] bygg & browke the tree,  
That hase no flyghte to fley a-waye; to breten þen shall wend þer waye.  

Thay sa[h] with pryde to y[n]gland ryde,  
Este & weste als lygges þe waye.  
Haly kyrke bese sett be-syde,  
Relygyous byrnede on a fyre;  
Sythene sa[h] þay to a castelle gl[yde],  
And schewe þame þare with.  
By-syde a wyH  
A wh[yt]  

Thay sa[h] with pryde to y[n]gland ryde,  
Este & weste als lygges þe waye.  
Haly kyrke bese sett be-syde,  
Relygyous byrnede on a fyre;  
Sythene sa[h] þay to a castelle gl[yde],  
And schewe þame þare with.  
By-syde a wyH  
A wh[yt]  

[10 lines lost at foot of page in MS.]

THORNTON

SLOANE
Shall fryue & bygge, & browke that tre.

He shall bygge, and broke that tre
He toke his flygh, & flye A wey;
Robert steward kyng shalbe of scotland, and Regne mony A day.

A cheuanteyne then shall ryse with pride,
of all scotland shall bere the floure;
he shal into Englonde Ryde, And make men haue full sharpe schoure.

He shall bygge, and broke fat tre
He toke his flygh, & flye A wey;
Robert steward kyng shalbe of Scotland, and Eegne mony A day.

A cheuanteyne then shall ryse proude, of all Scotland shall bere the floure;
he shall into Englonde Ride, And make men haue full sharpe schoure.

And that o dowghty ther shall be slayne.

And proude blode with the hyme shall fle,
And lede hyme tyll A warthe Towne,
And close hym vp in A castell hye.

And proude blode with the hyme shall slee;
And lede hym away in won,
And cloyse hym in a castell hye.

Fare wele, Thomas, I wende my wey;
Me bus ouer your brutes brome.'
here is a fote; anoper to sey,
of Thomas of Assilldone.

LANSDOWNE

COTTON

per sal two chyftans met in fere · pe douglas per sall be s[l
A tarslet sal in haldé be tane · chyftans a way with hym
& lede hym to an hold of stane · & close hym in a castel [h
Whar wele thomas I wende my way · me most ouyr zone be
anofer fyt more is to say · of pe prophecy of arseldoun
Nowe, lufty lady, gente and hende,
TeHe me, zif it thi willis bee,
Of thyss BatelHe, how pay schaH
ende,
And whate schaHe worthe of this northe
countre?'

'This worlde, Thomas, sothely to teHe,
Es noghte bot wandretethe & woghe!
Of a batelHe j wíth the teHe,
Thatshaschabedonneatspynkardecloughe:
The bretons blode schaHe vndir faHe,
The bruyse blode schaHe wyne þe spraye;
Sex thowsande ynglysche, grete & smaHe,
SaHe thare be slayne þat nyghte & daye.
The rerewarde saìf noghte weite, parfaye,
Of that jlike dulfulHe dede;
Thay saH make a grete journaye,
Dayes tene wíth-owttyne drede.
And of a batelHe j wíth þe teHe,
That saH be done now sone at wíth:
Beryns saìf mete, bothe ferse & ðeHe,
And freschely fyghte at pentland hyH.
By-twyx Sembery & pentlande,
þe hauHe þat standis appone þe rede
claye—

THORNTON

SLOANE

FAR WEL THOMAS I WENDE MY WAY · ME MOST OUYR 3ONE BRO...

sothily .t. I þe say · men sal haf rome ry3t ny þaire dor
Sothly .t. as I þe say · þis world sal stond on a wondir w
of a batel tel I þe may · þat sal be don at spynkar cl
þe gret wreth sal not persayuyd be · of þat gret vnk...
SHE PREDICTS THE INVASION OF SCOTLAND UNDER HENRY IV.

[FOTE THE THIRD.]

[FYTE THE THIRD.]

\[\text{Fare wele, Thomas, I wend my way; I may no longer duell with the.}^1\]

\[\text{yet, louely lady, goode and gey,}\]

Abyde, & tell me more ferele!\]

\[\text{And } \text{us}, \text{thomas, truly to telle, hyt Is wondrand } \text{& wow;} \text{ but of a batyll } \text{I shall the tell, that shall be don at spinar clow:}\]

\[\text{Off next batell I wyll the say, that shall be done at spynard [?] hill:}\]

\[\text{the bretonys blode there shall vnder- the Ebrues ther shall wyn the pray; [fall, v thousand yngleff3 there, gret & small, In a sunday mornyng shall be slay.}\]

\[\text{Off scottisshe men } \text{pat nyght } \text{& day.}\]

\[\text{the fowarde shall not wit, parfey, Certeyn of that dolfull dede; they shall make agayne a grete lorney, Dayes x withouten drede.}\]

\[\text{Off the next batell I wil } \text{pe telle, pat shal be done sone at witt: Barons bothe flesse } \text{& } \text{feft}\]

\[\text{shall fresshely fyzt at pentland hyll.}\]

\[\text{but when pentland } \text{& edynborow,}\]

\[\text{And } \text{pe hill } \text{pat standis on } \text{pe red cley,}\]

\[\text{v. thowsande slayn sal be of scottes men with outyn}\]

\[\text{Fare wele t. I wend my way I may no langer stand}\]

\[\text{louely lady gentyl } \text{& gay a byde } \text{& tel me more f}\]

\[\text{Of a batel I can } \text{pe tell pat sal be done hastely at}\]

\[\text{bernes sal met both fryk } \text{& } \text{fel } \text{& fresshely fyzt at}\]

\[\text{by twys edynburgh } \text{& pentlaned an hyl } \text{pe } \text{stand}\]

\[\text{LANSDOWNE}\]

\[\text{COTTON}\]

\[\text{v. thowsande slayn sal be of scottes men with outyn}\]

\[\text{Fare wele t. I wend my way I may no langer stand}\]

\[\text{louely lady gentyl } \text{& gay a byde } \text{& tel me more f}\]

\[\text{Of a batel I can } \text{pe tell pat sal be done hastely at}\]

\[\text{bernes sal met both fryk } \text{& } \text{fel } \text{& fresshely fyzt at}\]

\[\text{by twys edynburgh } \text{& pentlaned an hyl } \text{pe } \text{stand}\]

\[\text{CAMBRIDGE}\]

\[\text{v. thowsande slayn sal be of scottes men with outyn}\]

\[\text{Fare wele t. I wend my way I may no langer stand}\]

\[\text{louely lady gentyl } \text{& gay a byde } \text{& tel me more f}\]

\[\text{Of a batel I can } \text{pe tell pat sal be done hastely at}\]

\[\text{bernes sal met both fryk } \text{& } \text{fel } \text{& fresshely fyzt at}\]

\[\text{by twys edynburgh } \text{& pentlaned an hyl } \text{pe } \text{stand}\]
There shall be slain Eleuene thousand, but forsothe, of scottes, at night & daye.

The toper oste at barboke.

ffor your servis furthe saH flee,

On a Sundaye, by-fore pe masse;

Seuene thousandes sothely saH be slain,

One aythir partye, more and lesse.

fijr pe saH be no baneres presse,

Bot ferre in sondir saH thay bee;

Carefull saH be pe after mese,

[13 lines lost at foot of page in MS.]

The English go to war in France.

[ffytte III.]

there shall be slain xij thousand,

and euery man chosen his chaunce,

the bretons pen shall make them bowne,

and forthe to pe warres of Fraunce.

thei shall take a walled town, [1 leaf 9, bk]

the father & pe sonne bene slain awaye;

knightes shall wynne per warysone,

whan pei haue wonne the wallid towne,

and euery man chosen his chaunce,

the bretons pen shall make them bowne,

and forthe to pe warres of Fraunce.

The father & pe sonne bene slain awaye;

knightes shall wynne per warysone,

thurghe dynt of swerd for euer & aye.

when pei haue wonne the wallid towne,

and euery man chosen his chaunce,

the bretons pen shall make them bowne,

and forthe to pe warres of Fraunce.

The father & pe sonne bene slain awaye;

knightes shall wynne per warysone,

whan pei haue wonne the wallid towne,

and euery man chosen his chaunce,

the bretons pen shall make them bowne,

and forthe to pe warres of Fraunce.
there shall be slayne vij m\(^1\) scottes men, that nyght & day. 512
And pet they shall take A walled Towne that stonde on the water of Tay;
knyghtes shall wyne the waryson, 515
By dyntes of swerde for ones & Aye.

\(\text{\textit{If}}\) And when they haue toke \textit{pat} walled
towne,
And eche man hathe take his chaunce, the britons blode shall make hym bounne,
And fare agai\(\text{\textit{n}}\) to werres of fraunce. 520
then shall they be in fraunce full longe;
Thomas, iij yere \& more; [\textit{stronge},
And dyng downe castellis \& towres
And then shall every man home fare. 524

\(\text{\textit{If}}\) they shall mete, bof e fers \& stronge,
By twyx Ceto\(\text{n}\) and the see;
the englyshe shall ly in craggis amonge,
That othere oste at barkle. 528
A sore sembl\(\text{e}\) there shall be,
On a sonday by fore the Masse;
v thousand shalne\(\text{d}\) shall be, [\textit{? slayne}]
of bothe partes more \& lesse. 532

\(\text{\textit{If}}\) For there shall no baner presse,
Bot fer in sundre shall they be;
Carefull shall be there last Masse,

LANSDOWNE

then shalle they met, bathe stiff \& strong,
Betwine seton and \textit{pe} see;
the englisseh shalle lyg \textit{pe} cagys among,
the topur at \textit{pe} est banke faHe\(\text{pe}\) hye. 528
the florence forth shall fare,
Vpon a sonday before the masse;
v thousandde \textit{per} shalbe slayne,
off bothe partyes more and lesse. 532
ffor \textit{fat} \textit{per} shal\(\text{f}\) no barrons presse,
but fer asondur shalle they be;
Careful\(\text{H}\) shalbe \textit{pe} furst masse,

CAMBRIDGE

COTTON

\(\text{\textit{pe}}\) sal be in fraunce ful lang \cdot sothly..t. thre zer
& bet down\(\text{n}\) tounes \& castels strange \cdot to do owtr
\(\text{\textit{pe}}\) sal \(\text{\textit{pe}}\) mete both styf \& strang \cdot by twys Seton
\(\text{\textit{pe}}\) Inglyshe sal lyg \textit{pe} cagges amang \cdot \(\text{\textit{pe}}\) frenshe
[\textit{freres}] fast a way sal fle \cdot On a sonday be for \textit{pe}
. thowsande slayn sal be \cdot of bernes both m
[\textit{per}] sal no man wyn \(\text{\textit{pe}}\) prise \cdot sertenly \(\text{\textit{pe}}\)s I tell \(\text{\textit{pe}}\)
A BATTLE BETWEEN SETON AND THE SEA.

By-twixe Cetone and pe See.

Schippis saft stande appone pe Sande, Wayffando with pe Sees fame; Thre 3ere and mare, pan saft pay stande, Or any beryne come foche fame hame. Stedis awaye Maysterles saft flynge, Ouer pe Mountains too and fraa; Thaire saidihs one paire bakkis saft hynge, Vn-to pe garthis be rotyne in twaa. Jitt saft pay hewe one alle pe daye, Vn-to pe sonne be sett nere weste; Bot per es no wighte pat jitt wiete maye, Wheper of thayme saft hafe pe beste. Thay saft plante downe paire thare, Worthi mene al nyghte saft dye; Bot One pe Morne per saft be care, ffor nowper syde saft hafe pe gree. Than saft pay take a trewe, and swere, ffor thre 3ere & more, j vnderstande, pat name of fame saft oper dere, [Nowper] by See ne jitt by lande. saynte Marye dayes d]ayes lange Baners rayse e lande

THORNTON

betwin seytone & pe seye, of pe brusse, bothe moare & les. shipp3 shall stand vpon the sande, wavand with pe seye fome, thre yeares & moare, vnderstand, or any barons fetche them home steades maisterles shall flynge, to the mountains to & fro; per sadel3 on per backes hynge, till per girthes be rotten in to. thei shall hewe on helme & shed, to pe sonne be sett nare weste; no mann shall Witt, in pat fyeld, whithether partie shall haue pe beste. thei shall caste downe banner3 there; wonden many one pat night shall dye; vpon the morne there shalbe care, for neither partie shall haue pe degre. thei shall take a trewe, & swere, iij yeares & moare, I vnderstand, pat none of them shall other dare, neither by water ne by land. betwin ij Saint mary dayes, when pe tyme waxethe longe, then shall thei mete, & banner3 raise, on claydon moore, bothe styf & stronge.

COTTON

[. . . . .] sal pt ost be aftyr mes * by twys seton & [Shi]ppes sal be on pe strande * wallyng with pe s T[hr]e 3er & more per sal pai stande * no man . . . . to f [Sted]es maysterles a way saill flynge * to pe mountt . . . [Sadels on] hyr bakkes saill hynge * to pe gyrrhes be
Bytwyx ceton & the see. 536 be twene seton & the see. 536

Shippes shall stonde ther on pe sonde, hem selfe mene the the fome;
Seue yere & more theyr shall they stonde
And no barne shall bryng hem home. 540
1[†] And stedes shall maisterles fleng
To the Montayns them fro; [†leaf 31]
the sadles shall on ther bakes hyng,
Thyll pe gerthes be rotten them fro. 544
they shall hewe on, all that day,
Tyll the sonne be sett west;
thier is no man, that wete may,
which of them shall haue the best. 548

pen shalle pei [se3t] with helmys & shylde there,
[awey ;
And woundyt men al eneglych shal rone
but on pe morne per schal be care,
for nedyr [side] shaft haue pe gree. 552
2Then shalle pei take a truce & swere,
thre zere and more, I vndurstonde;
per nouper side shalle odir dere, [†leaf 126, back]
Nouper be se nor be londe. 556
betwene twoo seynt mary dayes,
When pe tyme waxis nere long,
then shalle thei mete, and banerse rese,
In gleydes more, pat is so long. 560

COTTON

[†pai sal plantt] doun hir baners par · & wondid men s
[†is is pe] begynnyng [of per] care · whan noper party sa 548
[†en sal pai] take a trew & swere · thre zer & more 554
[†pat none of] pen sal [oper dere · noper] by se
[......] saynt mary dayes · [when] pe da 558
[......] 560
THE BATTLE AT GLADSMOOR.

[7 lines lost at foot of page in MS.]

1 Bot wiete wele, Thomas, he saft fynd nan[e]. 572

He saft lyghte, whare pe crose solde bee,
And holde his nebbe vp to the skye;
And drynke of gentitt blode and free;
Pame ladys, waylowaye, saft crye. 576

Ther saft a lorde come to pat werre,
Pat saft be of fuH grete renown[ne];
And in his Banere saft he bere,
Triste it wele, a rede lyone. 580

Thar saft anoper come to pat werr[e],
Pat saft fyghte fuH payre in [ ]
And in his banere saft he ber[e] 583

A Schippe with an ankyre of golde.
Jitt saft an oper come to pat werre,
Pat es noghte knawene by northe n[e southe]; 586
And in his Banere saft he bere
A wolfe with a nake child in his mo[uthe].
Jitt saft pe ferthe lorde come to pat w[erre],
Pat saft grete Maystries after ma[ke];
And in his Banere sa]H he b[er]e
The bere . . . . . . . . . . 592

THORNTON

ijj crowned kinges, with dyntes sore,
shalbe slayne, & vnder be.
a Raven shall comme ouer pe moore;
and after him a crowe shalle flee, 568
to seke pe moore, without reste,
after a crosse is made of stone, [leaf 10, back]
ouer hill & dale, bothe easte & weste;
but trowe pou well, he shall fynde none.

he shall lyght wheare pe crosse shuld be,
& holde his nebbe into pe skye;
& drynk of ientle blud & fre, 575
of doughti knightes pat downe shall lye.

SLOANE

[Lines 577-604 not in this MS.]
Gladysmore, that gladis vs ait,
This is begynynge of oure gle;
gret sorow þen shall fall,
Wher rest and pees were wont to be. 564
Crowned kyngus þer shall be slayn,
With dyntis sore, and wondur se;
Out of a more a rauen shall cum;
And of hym a schrew shall flye, 568
And seke þe more, with owten rest,
Aftur a crosse is made of ston;
Hye and low, bob est and west,
But vp he shall [fynde] non. 572:

He shalle liȝt þer the crosse shuld be,
And holde his neb vp to þe skye;
And he shalþ drynk of [ ],
Ladys shalþe cry welawey! 576

[Lines 577-604 in no MS. but the Thornton.]
HOW A BASTARD SHOULD COME OUT OF THE WEST

And pa
Wh
Bot
yer
An
Th
pe
An
Be
Wh
Th
The

frely pei shall fight pat daye,
to pat pe sonne be sett neare weste;
none of them shall witt, I saye,
whither partie shall haue pe beste.
a basted shall comme owte of a fforreste,
in sothe england borne shalbe—
he shall wynne pe gre for pe beste,
& all pe land after bretens shalbe.
then he shall into England ryde,
easte weste, as we heare sayne.

[Col. 2 entirely torn off.]

all false lawes he shall laye downe,
pat ar begonne in pat contre;
trewthe to do, he shalbe bone,
& all pe land, after, bretayns shalbe.

COTTON

sunn]e syt euyn weste
w]yt may · whethir party sal hafe pe best
of pe forest · In south yngland born sal be
f]or best · And al ledes bretayns sal be
A bastard shall come out of the west,
And there he shall wyne the gre;
he shall bothe Est and west,
And all the lond breton shall be. 612
he shall In to Englund Ryde,
Est and west in hys tyme;
And holde A parlament of moche pryde,
that neuer no parlament by forewasseyne.

And fals lawes he shall ley doune, 617
that ar goyng in that countre;
And treu workes he shall begyn,
And bothe londes breton skalbe. 620

LNDSDOWNE

\[p\]en shal they fyt with he[lme &] schilde,
Vnto \(p\)e sun be set nere west; [leaf 157]
\(p\)er is no wy3t in \(p\)at fylde, 607
\(p\)at wottis qwylke side shalH haue \(p\)e best.

A bastarde shal cum fro a forest,—
Not in ynglond borne shalH he be ;—
And he shalle wyn \(p\)e gre for \(p\)e best,
Alle men leder of bretan skal he be. 612
And with pride to ynglond ride,
Est and west as .... layde
And holde a parlament w[.......]
Where neuer non before was sayd 616
Alle false lawes he [shalH laye doune],
\(p\)at ar begune in \(p\)at cuntre ;
Truly to wyrke, he skal be bowne;
And alle leder of bretans skal he be. 620

CAMBRIDGE

COTTON

sjal he ryde · est & west with myche tene
ment with myche pryde · \(p\)t neuyr non sych be for was sene 616
es he sal dyng down) · \(p\)at wer begun in hys cuntre
o wirke he sal be bown · trwely thomas as I tell \(p\)e 620
THE LAST BATTLE SHOULD BE AT SANDYFORD.

[Leaf 153, col. 2, and 153, back, col. 1, torn out of MS.]

thomas! trowe \pat\ I the tell, that it be so, eueriche worde.
of a battell I shall the spell, that shalbe done at sandyford: 624
ney \pe\ foerde \per\ is a braye, and nay \pe\ braye \per\ is a well; [Leaf 11]
a stone \per\ is, a lytell fraye, & so \per\ is, \pe\ sothe to tell. 628
thowe may trowe this, euery wurd - 632
growand \per\ be okes iij; 629.
that is called the sandyford, 630.
\per\ the laste battell done shalbe. 631.
Remnerdes & Clyffordes bolde shalbe, 633
in Bruse land iij yeares & mare, 634
& dynge downe tower3 & castell3 high;
to do owtraye thei shall not spare. 636
\pe\ basted shall gett him power stronge,
all \pe\ fyue leishe lande— 639
theresall not on him bodword brynge,640
as I am for to vnderstand.
\pe\ basted shall die in \pe\ holly lande; 641
Ihesu Criste! \pat\ mykell maye, 644
his sowle \pou\ take into \p\ hande, 643
when he is deade & layed in claye! [Interpo-
& as she tolde, at the laste, 645
\pe\ teares fell ouer hir eyen graye.
And thus is that I you tell; belefe it wele euery word!
And of A baytale I wote full wele,
that shalbe done at Sawdyngford.

By that forde there is a bro,
And by that bro ther is A well:
A stone there is a lityll there fro;
And by the stone sothe to tell,

And at pat stone Ar craggles iij,

[The MS. here ends abruptly though
there is more room on the page.]

LANSDOWNE

COTTON

owe pis ful wele · pat pis is soth euery worde

[Of a bate]l I can þe telle · þat sal be done at Sandyforde 624
[Nere þe] forde þar is a bro · & nere þe bro þer is a well
standes þe welle euyn fro · & nere it a ston sothely to tell 628
[& nere] þat ston growth okes thre · þat men call sandyforde
[þar þe la]st batel don sal be · thomas trowe þou wele pis euery worde 632
e]s & clyffordes in werre sal be · In bruces lande thre zere & more
w tones & castels fro · to do owtray þai sal not spare 636
e] þat I þe say · þe bastard sal de in þe holy lande
þou wele may · sese hys sawle into þi hande 644
d with mych care · þe teres ran doun of hyr eyn grey
THE LADY WEEPS FOR THE WOE THAT IS TO BE. [FYTTE III.

Lady, or you wepe so faste,
take your leave & goo your waye! 648
'I wepe not for my waye wyndinge,
but for ladyes, faire & fre,
when lordes bene deade, without leasynge,
shall wedd yomen of poore degre. 652
he shall have steades in stabull fedd;
a hawke to bare vpon his hand;
a lovly lady to his bedd;  [1 leaf 11, back]
his elders before him had no land! 656
farewell, thomas, well the be!
for all this daye thowe wilt me marr.
'nowe, lovly lady, tell thowe me,
of blak annes of Dvnbar.' 660

'of blak annes comme neuer gode,
therfor, maye she neuer the:
for all hir welthe, & worldes gode,
in london shall she slayne be. 668
the greateste merchaunte of hir blud,
in a dike shall he dye;
houndes of him shall take per fode,
mawger all per kynne & he.' 672

SLOANE

COTTON

pou wepe so sare • take þi houndes & wende þi wey 648
my way wendying • sothly thomas as I þe say
e]s sal wed lades with ryng • Whan hyr lordes be slain [away 652
des in stabil fed • a fayr goshauk to hys hande
to hys bed • hys kyn be fore had neyur lande 656
m]as & wele þe be • al þis day pou wil me mare
• of blake aunes of Dunbare 660
'lady, or þou wepe so sore,
Take þi houndis & wend þi way!' 648
'I wepe not for my way-walkyng,
Thomas, truly I þe say;
But for ladys, shaþ wed-laddys þong,
When þer lordis ar ded away. 652
He shaþ haue a stede in stabul fed,
A hauk to beyre vpon his hond;
A bright lady to his [bed],
þat be fore had none [londe]. 656
ffare wel, thomas, I wende my way;
Alle þis day þou wil me [mar]!'
'Luftly lady, tel þou me,
Off blake Agnes of Don[bar]; 660
1 And why she haue gyven me þe warre,
And put me in hir prison depe; [I leaf 128]
ffor I wolde dwel with hir,
And kepe hir ploos and hir she[pe].' 664
'Off blak Agnes cum neuer gode:
Wher for, thomas, she may not the;
ffor al hir welth and hir wordly gode,
In london cloysed shal she be. 668
þer preuisse neuer gode of hir blode;
In a dyke þen shaþ she dye;
Houndis of hir shaþ haue þer fode,
Magrat of aH hir kyng of le.' 672
To huntelee bankkis pou take the way[e];
[And] mete the Thomas whene j maye.
[I sa]H the kenne whare euer thou gaa,
[To ber]e pe Pryce of curtaysye;
[For tu]nge es wele, & tunge es waa,
[And tun]ge es chefe of Mynstrallsye.'
[Scho ble]we hir horne on hir palfraye,
[And left]e Thomas vndir-nethe a tre;
[To Helmesd]ale scho tuke the waye;
[And thus] departede scho and hee!
[Of swilke] an hird mane wolde j here,
[Pat couth] Me tehe of swilke ferly.
[Ihesu], corounde with a crowne of brere,
[Bry]nge vs to his heuene So hyee!
thomas, drere mann was he,
teares fell ouer his eyen so graye.
'towe, lovelly lady, tell pou me,
if we shall parte for euer & aye?' 676
‘naye!’ she saide, ‘thomas, parde,
when thowe sitteste in Arseldon,
to hontley bankis pou take pe waye;
per shall I sykerly to the recomme. 680
I shall reken, wheare euer I goo,
  to beare the price of curtese.' 686
and thus departid she & he! 696
Finis.

Explicit Thomas
Of Erseledownne

THORNTON

COTTON

a drery man was he. þe teres ran of his eyn grey
y tel þou me. þe if we sal part for onys & ay
at arseldounþ to huntuþ bankes tak þi way
edy bounþ to mete þe þar if þat I may
ende my way þe I may no langer stande with þe
þe pray þe tel neyþ þi frendes at home of me
þa lady fre þe sal þe comfort wher þat þou go
pen Thomas, a sory man was he,
pe terys ran out of his een gray;
‘lufuly lady, set [tell þou] me,
If we shalþ partes for ever and ay?’ 676
‘Nay! when þou sitt[es] at ersedown,
To hunteley [bankes] þou take thi way;
And þer shal I be redy bowne,
To mete þe thomas, if þat I may.’ 680

She blew [hir] horne, on hir palfray,
And lef[ed] thomas at eldryn-tre;
Til helmesdale she toke þe way; [CF.125,64]
thus departed þat lady and he! 696
Off such a woman wold I here,
That couth telle me of such ferly!
Ihesu, crowned with thorne so clere,
Bryng vs to thi halle on hye! 700
Explicit

LANSDOWNE

COTTON

profe of curtasy · tong is weke & tong is wo 688
e of mynstraly · tong is water & tong is wyne
[Tong is che]fe of melody · & tong is thyng þat fast wil bynd 692
[pen went] forth þat lady gay · vpon hyr wayes for to w[ende]
[She blewe hi]r horne on hyr palfray · & lefte thomas vndir a [tre] 696
man wold I here · þat couth tel more of þis ferly
kyng so clere · bryng vs to þi halle [on hye] 700
[Explicit prop]hecia thome de Arseldoune
APPENDIX I.


The Prophecies of Thomas

<table>
<thead>
<tr>
<th>1 Ley</th>
<th>2 bairne</th>
<th>3 bent</th>
<th>4 wholly</th>
<th>5 wils</th>
<th>6 liue</th>
<th>7 Ley</th>
<th>8 their</th>
</tr>
</thead>
<tbody>
<tr>
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</tbody>
</table>

Still on my waies as I went,
Out throgh a land, beside a 'lie,
I met a 'beirne vpon the 3way.
Me thought him seemlie for to see,
I asked him 'holly his intent,
Good Sir, if your 'wil be,
Sen that ye byde vpon the bent
Some vncouth tydinges tell you me,
When shal al these warres be gone,
That leile men may 'leue in lee,
Or when shall falshood goe from home
and laughtie blow his horne on hie.
I looked from me not a mile,
And saw two Knights vpon a 'lie,
they were armed seemly new,
two Croces on 8there brestes they bare,
and they were 'cled in diuers hew,
Of sindrie countries as they were,
the one was red as any blood,
Set in his Shield a 'Dragone keene,
He 'steird his Steed as he were 'mad,
With crabbid words sharpe and keene
Right to the other beirne him by,
His Horse was al of siluer sheene
His Shield was shaped right seemlie,
In it a Ramping Lyon keene,
Seemly into golde was set,
His bordour was of Asure sheene,

With silke and Sabil well was plet,
I looked from me over a greene,
And saw a Ladie on a lie,
That such a one had I never seen,
the light of her shined so hie,
Attour the moore where 12at she fure,
The fields me thought faire and greene
She rode vpon a Steid ful sture,
That such a one had I seldom seen;
Her Steid was white as any milke,
His top his tale 14war both full blae
A side 15saydlse sewed with silke,
As al were golde it glittered so,
His harnessing was of silke of ynde,
Set with precious stones free,
He ambled on a noble kinde:
Vpon her head stode Crownes three:
Her garment was of Gowles gay,
But other colour saw I none,
A flying fowle then I saw,
Light beside her on a stone
A stoope into her hand she baere,
and holy water she had readie,
She sprinkled the field both here & there
Said here shall many dead corpes lie,
At yon bridge vpon yon burne,
Where the water runnes bright and sheene,55
There shall many steides spurne,
And Knightes die throw battles keene
1 To the two Knightes did she say,
Let be your strife my Knightes free,
Ye take your Horse and ride your way 60
As God hath ordained so must it be, [B iij. back]Saint Andrew thou hast the 2 hight,
Saint George thou art my owne Knight,
they 3wrongous aires shall worke thee woe,
Now are they one there 4waies gone, 65
The Ladie and the Knightes two,
to that beirne then can I ment,
and asked 5 tythings be my fey,
What kinde of sight was that I said ? 70
Thou shewd to me upon yone lie,
Or wherefrom came those Knights two
They seemed of a farre countrie,
That Ladie that I let thee see,
that is the Queene of heauen so bright
the fowle that flew by her knee,
that is Saint Michael much of might
the knightes two the field to ta
Where manie men in field shall fight,
know you well it shal be so,
that die shal manie a gentle knight. 80
With death shall manie doughtie daile,
the Lordes shal be then away,
there is no Harret that can tell,
who shal win the field that day,
A crowned King in armes three
Vnder the Baner shal be set,
two false and feynd shal be,
the third shal light and make great let
Baners five againe shal striuie,
and come in on the other side,
the white Lyon shall beate them downe,
and worke them woe with woundes wide,
The 7 Bares head with the 8read Lyon, [B iij]
So seemely into 9read golde set,
That day shal slay the King with Crowne, 95
Though manie Lordes make great let,
there shal attour the water of Forth

Set in golde the read Lyon.
And many Lords out of the North
to that battell shal make them boun,
there shal Crescentes come ful keene,
that weares the Croce as read as blood.
On euerie side shal be sorrow scene,
Defouled is many doughtie foode,
Beside a Lough, vpon a lie, 105
they shal assemble vpon a day,
And many doughtie men shal die
Few in quiet shal be found away,
Our Scottish King shal come full keene,
The read Lyon beareth he,
A feddered arrow sharpe I weene
Shal make him winke and warre to see,
Out of the 10fild he shal be led
When he is bloodie and woe for blood,
Yet to his men shal he say 110
For Gods loue 11you turne againe
and guie 12those Sutherne folke a 13fray,
Why should I lose, the right is mine.
My date is not to die this day,
Yonder is 14 falsboode fled away, 120
and 15laughtie blewes his horne on hie,
Our bloodie King that weares the Crowne,
Ful boldlie shal 16he battell bye,
His Baner shal be beaten downe, 124
And hath no hole his head to hide, [B iij. back]
the Sternes three that day shall die,
That beares the 17Harte in siluer sheene : 129
there is no riches golde nor fee,
May lengthen his life 18an howre I weene,
Thus through the field 19that Knight shal ride
And twise reskew the King with Crowne,
He will make many a Banner yeeld,
the Knight that beares the toddes three,
He wil by force the field to ta,
But when he sees the Lyon 20die, 135
Think ye wel he wil be wae,
Beside him lightes beirnes three,
Two is white the third is blae,
the toddes three, shall slay the two,
The third of them shall make him die, 140
Out of the field shall goe no more,
But one Knight and knaues three.

There comes a Banner red as blud,
In a Ship of siluer sheene,
With him comes many ferlie fude, 145
to worke the Scottes much hurte and woe,
There comes a Ghost out of the west,
Is of another language then he,
to the battle bownes him best,
As soone as he the Senyour can see,
the Ratches worke them great wanrest,
Where they are rayed on a lie,
I cannot tell who hath the best
Each of them makes other die
A white Swane set into blae, 155
Shal semble from the South sey,
To worke the Northen folk great wae, [B 4.]
For knowe you well thus shall it be,
the stikes aucht with siluer set,
Shal semble from the other side, 160
till he and the Swan be met,
They shall worke woe with wounds wide,
throw wounds wide, there weeds hath wet
So boldlie will there beirnes hyde,
It is no rek who gets the best, 165
they shal both die in that same tide.

There comes a Lord out of the North,
Riding vpon a Horse of tree,
that broad landes hath beyond Forth,
The white Hinde beareth he, 170
And two Ratches that are blew,
Set into golde that is so free,
that day the Egill shal him slay,
and then put up his Banner hie:
The Lord that beares the Losanes three, 175
Set into gold with Gowles two,
Before him shall a battel be,
He weares a banner that is blew,

Set with Pecok tailes three:
and lustie Ladies heads two, 180
Unfaine of one, each other shal be,
all through griefe to gether they goe
I cannot tel who wins the gree,
Each of them shal other slay,
the 17 Egill gray set into greene, 185
that weares the hartes heads three,
Out of the South he shall be seen,
to light and ray him on a lie,
With 1755. Knights that are keene, [B 4, back]
And Earles either two or three, 190
From 14 Carlcl shal come bedene,
Againe shal they it neuer see,
at Pinkin Cleuch their shal be spilt,
Much gentle blood that day,
17 Their shal the Baire lose the gylt, 195
And the Eagle bear it away,
Before the water man calles Tyne,
And there ouer Iyes a brig of stone,
the Baires three, losses the gree,
there shal the Eagle win his name.

There comes a beast out of the west
With him shal come a faire manie,
His Baner hes beene seldom scene,
A bastard trowe I best he be,
Gotten with a Ladie sheene, 205
With a Knight in priuitie
His armes are full eath to knowe,
the read Lyon bears he,
that Lyon shall forsaken be,
and right glad to flee away 210
Into an Orchyard on a lie,
With hearbs greene and allayes gray,
there will he inlaid be,
His men sayes harmesay,
the Eagle puts his Baner on lie 215
and says the field he woone that day.
their shal the Lyon Iye full still,
Into a vallie faire and bright,
A Ladie shoutes with words shrile, and sayes woes worth the coward knight Thy men are slaine vpon yon hil.

To dead are many dougtie dight, Theareat the Lyon likes ill, And raises his baner hie on hight Upon the moore that is so gray, Beside a headles Croce of stone,

There shal the Eagle die that day, And the read Lyon win the name The Eagles three shal lose the gree, that they have had this manie day, the read Lyon shal win renowne, Win all the field and beare away, One Crowe shal come, another shal goe, One Crowne shal come, another shal goe, and drink the gentle blood so free.

When all these ferlies was away then sawe I non, but I and he then to the birne couth I say Where dwels thou or in what countrie: Or who shal rule the Ile of Bretaine From the North to the South sey: a French wife shal beare the Son, Shall rule all Bretaine to the sey, that of the Bruces blood shall come, As neere as the nint degree I franed fast what was his name, Where that he came from what countrie?

In Erslingtoun, I dwell at hame Thomas Rymour men calles me.

[My idea at first was to print the above in 4-line stanzas, thus:

Still on my waies as I went, Out throgh a land, beside a lie, I met a beirne vpon the way; Me thought him seemlie for to see.

But, though this is clearly the original structure, it breaks down in twelve places, in the copy as we have it (a clear proof of its imperfections), and in others is so uncertain, that I finally resolved to let it alone, and give it in the form in which I found it. An examination will show:

<table>
<thead>
<tr>
<th>Three regular stanzas</th>
<th>1—12</th>
<th>two lines (half stanza)</th>
<th>12—14</th>
</tr>
</thead>
<tbody>
<tr>
<td>two</td>
<td>15—22</td>
<td>three uncertain lines</td>
<td>23—25</td>
</tr>
<tr>
<td>nine</td>
<td>26—61</td>
<td>three lines of a stanza</td>
<td>62—64</td>
</tr>
<tr>
<td>twelve</td>
<td>65—112</td>
<td>nine uncertain lines</td>
<td>113—121</td>
</tr>
<tr>
<td>two</td>
<td>122—129</td>
<td>three odd lines</td>
<td>130—132</td>
</tr>
<tr>
<td>one</td>
<td>133—136</td>
<td>two lines (half stanza)</td>
<td>137—138</td>
</tr>
<tr>
<td>ten</td>
<td>139—178</td>
<td>two lines (half stanza)</td>
<td>179—180</td>
</tr>
<tr>
<td>four</td>
<td>181—196</td>
<td>six uncertain lines</td>
<td>197—202</td>
</tr>
<tr>
<td>one</td>
<td>203—206</td>
<td>two lines (half stanza)</td>
<td>207—208</td>
</tr>
<tr>
<td>six</td>
<td>209—232</td>
<td>two lines (half stanza)</td>
<td>233—234</td>
</tr>
<tr>
<td>one</td>
<td>235—238</td>
<td>two lines</td>
<td>239—240</td>
</tr>
<tr>
<td>one doubtful</td>
<td>241—244</td>
<td></td>
<td></td>
</tr>
<tr>
<td>one regular</td>
<td>245—248</td>
<td></td>
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</tr>
</tbody>
</table>
"THE PROPHESIES OF RYMOUR, BEID, AND MARLYNG:"

AN ENGLISH PROPHECY.

[Wansdowne MS. 762, leaf 75, collated with Rawl. MS. C. 813, leaf 72, back.]

Well on my way as I forth wente
Ouer a londe beside a lee,
I met with a baron vpon a bente,
Me thought hym semely for to see. 4
I prayed hym with good entente
To abide awhile and speke with me:
Som vncowth tidynges [in] verament
That he wolde tell me ij or iij. 8

'Whan shall all these warres be gone
Or trewe men lyve in love & le?' 4
Or whan shall falshe fange from home,
Or Trewth shall blow his horne on hye?' 8

He said, 'Man, set thy fote on myne,
And ouer my shulder looke thyn lie.'
The fairest sight I shall shewe the [syn] 8
That euer saw man in thy countre.' 10

Ouer a lande forth I blynte, 11
A semely sight I thought I se—
A crowned quene in verament,
With a company of Angelles fre. 20

Her stede was grete & dappyl gray,
Her apparell was of silke of Inde;
With peryll and perye set ful gai,
Her stede was of a ferly kynde. 24

So Ryally in her Arraye,
I stode and mwyd in my mynde;
All the clerkes a live to day
So fayre a lady colde none fynde. 28

An Angyll kneled on his kne,
And other many apon that land
Went to that faire of ffelycyte,
And gave her a holy water sprynckell
In hand. 32

Her crowne was Graven in graynis ij,
She halowyd the grownd with her owen hand,
Both fffythe & ffelde and fforest ffree;
And I behelde 17 and still did stand. 36

She halowyd yt both 18 farre & nere;
The Angelles after her did hie;
She said, 'Iesu, that bowght vs dere, 19
What here shalle many a dede corse lye!

'Here most barnies 20 be brought on bere,
And welte away 21 shall ladyes crye,
Iesu, that bowght mankynde so dere,
Vpon the[f] soules haue mercy!' 44

Then I lokyd ouer a lovely lande—
That was a selcowth thinge 22 in sight—
I se come ouer a bent rydaunde
A goodly man as armyde knyght. 48
He shook his spere ferselye in hand,
Right cruell[ye] and kene;
Styffly & stowre as he wolde stonde,
He bare a shylde of Syluer shene. 52

1 R. omits. 2 buron 3 to tell me what hereafter shulde be. 4 done 5 L. or be founde 7 thow nje 8 R. fyne, L. nil. 9 see 10 of
11 Ouer a lovely lande as I was lente 12 L. perle = perre 13 leaf 75, back.
14 Soo Ryall she was 15 can 16 om. 17 L. behinde yt and 18-19 L. fere & nje
19 L. man kynde 20 burons 21 L. wyll away 22 L. inserts 'to so' 23 leaf 76.
24 He semed In felde as he wolde flight 25 L. furyously
A crosse of gowles therin 1 did be; 1
he carpyd wordes cruell & kene,
And shoke a shaft of a suer tree;
2 I blent wele forder upon a2 grene:
A nother armyd knyght I see,
In his crest he bare, I wene,
A Rede lyon that did rawmpyng be;
he spake wordes cruell & kene 60
to that other3 that was hym by.

This crowned quene rode them betwene,
Right as fast as she colde4 hie,
She saith, 'men what do you meane? 64
stente your Stryff & your follye, &
Remember that ye5 be sayntes in heuen;
and fro my dere soñ comen am I
to take this fylde you [two] betwene.
whereuer yt shall6 fall in 7 burghes
or bye.' 7 68

8 She said 'Seint G[e]orge thow art my
knyght
oft wronge heyres haue done the tene;
Seint Andrew yet 9 art thow in the9
right,
of thy men if it be syldom sene.10 72
here [dye] shall many a doughty knyght,
And gromes shall grone apon yat
grene,
here lordly leedes loo shall lyght, 75
And many a doute knyght bydene.11
here shalbe gladmore that shall glad
vs all,
yt shalbe gladyng ofoure glei;
yt12 shalbe gladmore wher euer yt fall,
but not gladmore by the see. 80
13 euer cache more13 a coke shall crowe,
of[ter] tymes14 then tymes thre,
In the thirde yere a ferly shall fall, 83
At yermes15 broke a kyngye shall dye.'

This crowned quene vanished awaye
with her company of Angilles bright,
so dide both these kynghetes that day;
no more I16 sawe them16 in my sight.
to a17 lytell mañ I toke my wyae, 89
I18 prayed hym with mayn & myght,
more of this matiere he wolde me saye;
he answered me with reason20 Right:
'I 21 wyll the tylle21 with trew Intent,
but I haue no space to bide with the,
To tell the [the] trouth in varament
what shall fall & 22 gladismore be. 96
dissencion amonges your23 lordes shalbe
lent,
of them that are of blode full nye,
where many a man shall their be shent,
And doughtyly in batell dye. 100

Charyty shalbe layed awaye,
That ryffe in londe hath been;
Come shall tene and tray,
This man can melle & mene. 104
those 24 that love[s] well to-day
belyve 25 shall tray & tene, 25
In batell 26 shall barons26 them araye
Right doughtely 27 by denne.

gret batell[es] in Englonde men shall see,
be yt wronge or Right;
The sone against the father shalbe,
Right frussely 28 to fffyght. 112
29 then shall truthe be banysshed ouer
the see,
And falle [bothe] mayn and myght;
then shall falcede30 and envi
blowe31 their horns on high[t]. 116
This shall Reigne vnto the space
of xxx14 yeres and thre;
In Englonde shalbe la[k]ke of grace,
So much treson shall be. 120

1—1 I dyd see 2—2 & past fforwarde yppon the
ther 6 om. 7—7 L. bought or by
other buron 8 leaf 76, back. 9—9 thou art In
leaf 76. 10 This line omitted in R. 11 These four lines omitted in R. 12 per
on Cachemore 14 other
yernes 16—16 see them 17 that 18 and
leaf 77. 20 reason and 21—21 wolde tell the
25—25 shalbe traied by teene 26—26
leaf 77, back. 29 faleshe de 31 L. browe
buryns shall 27 dulfull 28 fercelye ffor
A kynge shall reigne without Right-

wysnes,
And put downe blod full hye;
Another shalbe lost for fawlt of grace,
To heere shalbe [grett] petye. 124

yet shall deth haue a dynt
In 1 tor[na]ment and fyght; 1
he that hath ynglod hent 2
shalbe made lowe in leght.2 128
3 Then wenis men 3 that ware shall stynt,
but yt Ryseth new on hight;
Then shall ij prynces harnes hent,
with treason ther dedys be dyght. 132

wrongwise werkes lokes after wrake
with 4 clerkes on-wissely 4 wrote;
Seint Bede in booke did make 5
When the profycies was sough, 136
that god he will vngyance take,
when all Englonde is on loft.
A duke shall suffer for their sake,
which he to dede hath brought. 140

when euery [man] wenys that ware is
goone,
And Rest and pese shall be,
Then shall entre at Mylford haven 144
upon a horse of tree
A banyshed barone 6 that is borne
of brutes blode shalbe;
through helpe of a[n] Egyll an-one
he shall broke all 7 breytyne to the see.
be side bosworth a felde shalbe pight, 8
ther mete shall boryes two,
of dyuerse colors shalbe dight; 9
the one shall the other sloo. 152
A harton 10 bright
shall werke his armes 11 woo;
The white bore to deethe shalbe dight;
The profycies saith soo. 156

12 After Lordes shall to London Ride
That mykyl is of prise; 13
A parliament shalbe sett that tyde,
and chose a kynge at ther devisse. 160
euery man of englond large & wyde
14 wene[s] they ar sett of pryece,14
yet he shalbe called in that tyde
the kynge of covetysye. 15 164

when sonday goth by B and C,
And pryme by one16 and two,
the[n] selcouthe[s] men shall see,
that seme not to be soo. 168
Barnes 17 in batell shall brednet18 be,
And barors 19 of blod full bloo;
the iiij 20 lefe of the tree shall dye,
that lost hath bowes moo. 172

A svedder from heth shall falle in hast,
his name shall torne to a 20 tree:
dulfull dede shall women wast,21
And make folke to felde fleec. 22 176
Traytors shall towers tast,
And droughtlesse be done to dye;
All London shall trymble in hast, 179
A dede kynge when they shall 24 sec.

A prynce shall bowne [hym] ouer a
flode,
Ouer 25 a streme straye: 25
those that were neuer of Consciens good
shall breke truse on a daye. 184
Meyll 26 care barnes brues; 26
when they cast there truthe awaye;
then in englonde men shall here newes,
And A kynge slaine on a day. 188

betwene a traytise of trut, 27
with a fialse assent,
A castell sone shall lost be
Apon a Ryver [in] varament. 192
[between Seyton & the see
then shall be warre In verement,]
And many a towne brent shall be
\(^1\) when ware is \(^{with} \) assent.\(^1\)

\(^{2}\) then shall waone woo \(^{&} \) wrothe\(^3\)
and barnys to batell shalbe bowne;\(^4\)
their shall com over the water of\(^5\) forth
wele arrayed in golde, a rede lyon; 200
\(^{with} \) many a lorde out of the North,
for to bete their enymys downe.
mikell\(^6\) blode \(^{with} \) hym \(^{7} \& \) broth\(^7\)
shalbe spylyyd vpon \([\text{bentis browne}]\).\(^8\)

\(^9\) out of the south shall entre Right
a whyt lyon \([\text{vpp}]\) a daye,
against the Rede Lyon for to fyght; 207
but their shall begyne a dulfull fraye.
their shall dye many a doughty knyght,
And ladys \([\text{shalle}]\) crie welle awaye!
Men of the chyrch shall\(^{10}\) fiersly fyght,
\(^{with} \) shaft and sheldle them to\(^{11} \) assaye:

Est and west, north and south,
shall\(^{12}\) some Ryall\(^{12}\) in their araye:
At mylynefyldke they shall splaye banars
couth
Against the Rede Lyon that day. 216
they shall begyne at yernejmowth,
many a Ryall\(^{13}\) knyght in fay;
\(^{14}\) Many a doughty\(^{14} \) that day be put to
deth;
A\([tt]\) floden felde begynnys the
\(^{afraye} :\) 220

\(^{15}\) Att Branstone\(^{15}\) hill shall semble a
herd,
and bright baners shall dysplaye;
And many frekes shalbe a-ferde,\(^{16}\)
and fewe to bere the\(^{17} \) lyff away. 224

\(^{11} \) and warre shall waken In violent

\(^{1} \) R. \(\text{inserts as first line of stanza} : \) That many a wiffe shall wydoo ben \(^{3} \) or the\(^4\) L. \(\text{bounde}
\(^{5} \) L. at \(^{6} \) L. \(\text{Muche} \)
\(^{7-7} \) ys broghte \(^{8} \) L. \(\text{a bent of brome} \) \(\text{(this line is omitted in R.)} \)
\(^{9} \) leaf 79, back. \(^{10} \) om. \(^{11} \) selfe
\(^{12-12} \) semble rially \(^{13} \) dooughte
\(^{14-14} \) and many \(^{13-15} \) L. on bramstone
\(^{19} \) shalbe \(^{20} \) dede
\(^{21-21} \) borle ther shal
\(^{29} \) leaf 80, back.

\(^{1} \) and warre shall waken In violent

\(^{3} \) R. \(\text{inserts as first line of stanza} : \) That many a wiffe shall wydoo ben \(^{3} \) or the\(^4\) L. \(\text{bounde}
\(^{5} \) L. at \(^{6} \) L. \(\text{Muche} \)
\(^{7-7} \) ys broghte \(^{8} \) L. \(\text{a bent of brome} \) \(\text{(this line is omitted in R.)} \)
\(^{9} \) leaf 79, back. \(^{10} \) om. \(^{11} \) selfe
\(^{12-12} \) semble rially \(^{13} \) dooughte
\(^{14-14} \) and many \(^{13-15} \) L. on bramstone
\(^{19} \) shalbe \(^{20} \) dede
\(^{21-21} \) borle ther shal
\(^{29} \) leaf 80, back.

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\(^{9} \) leaf 79, back. \(^{10} \) om. \(^{11} \) selfe
\(^{12-12} \) semble rially \(^{13} \) dooughte
\(^{14-14} \) and many \(^{13-15} \) L. on bramstone
\(^{19} \) shalbe \(^{20} \) dede
\(^{21-21} \) borle ther shal
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\(^{5} \) L. at \(^{6} \) L. \(\text{Muche} \)
\(^{7-7} \) ys broghte \(^{8} \) L. \(\text{a bent of brome} \) \(\text{(this line is omitted in R.)} \)
\(^{9} \) leaf 79, back. \(^{10} \) om. \(^{11} \) selfe
\(^{12-12} \) semble rially \(^{13} \) dooughte
\(^{14-14} \) and many \(^{13-15} \) L. on bramstone
\(^{19} \) shalbe \(^{20} \) dede
\(^{21-21} \) borle ther shal
\(^{29} \) leaf 80, back.
the mowle\(^1\) and the \(^2\) mayre maiden shall be layed awaye,\(^2\) and shal be done dulfely to dye; The golde anker shalbe slayne that day, So shal the besand\(^3\) with the beres thre,\(^4\) A white lyon in \(^5\) armyn graye\(^5\) shall fyght that day full manfully, to helpe the Egell [in] all he maye, 259 And make his enymysayne to fle.\(^6\)

the day shal sayle\(^7\) both leme & light, the nyght shall entre vpon them tho, their enymys ther [shalbe] put to fyght with blody woundes & hertes woo. 264 then they shall cry & call on hight, vnfaithfull\(^8\) frendes that \(^9\) are goo;\(^9\) their shal myss manye a Ryall knyght that gladly to that fifeld dyd goo. 268

on morow the day shal full bright, the people shall assemble fare in fere, som with hevy hertes & som with ligh[t]; who fyndes his fyndes[\(s\)] shall make good chere. 272

But the Rede lyon\(^11\) to dede shalbe\(^11\) dight, and by the advise of a woman clere ther shal they fynd a hym sone\(^12\) full Right, or elles\(^13\) they wiste nott\(^13\) which he were. 276

then leyve\(^14\) every lorde shall take, and bowne\(^15\) them home to their contry, som with weale, & som with wrake, 279 who that haue lost their frendes fre. but the rede lyon, we lote, to London towne brought shalbe; the whit lyon shal graht his gate 283 and to London [shalle] cary that fre.

then ther shall happen such a chauns; the prynce that is beyonde the fleode two townes shall taine that londe\(^16\) to Fraunce, 287 with lytyll shedyng of Crysten blod; boldely his people he shall avaunce, and nother spare for golde ne good. bredlynton\(^17\) this proficy grauntes, 291 and so didt beede that well vndirstoud.

when euery man said yt shulde be were,\(^18\) Arsaldowne\(^9\) then proficed he, And said in englond\(^20\) y not de\(^20\) 295 21 tyll vij yere com and goan shulde be. In hast ther shall\(^22\) a messynger In Albanack\(^23\) from ouer the see, that many a man shal suffer dere th[r]ought his falsed and sotylty. 300

A childe with a chaplet shal raye hym right, with many a hardy man of hend, with many a helme that cyderith\(^24\) bright And he shal com ouer soelway sand; on\(^25\) stanyes more begyn to\(^25\) fyght, 305 wher lorde\(^s\) shall light vpon that londe, And\(^26\) aske Nothing\(^25\) but his Right, yet shal his enymys hym with stand.

holly chirch shall harnys hent, and iij yeres stonde on stere, mete & fyght vpon a bent, Even as the[y] seculers were. 312 the Ruff shall Ruffullie be Rent, And stond in grete daunger, vnto the synne of Simony be shent that they haue vsed here. 316

A kinge\(^27\) of Denmarke shall hym dyght 28 Into Englond vpon a day, [hat] shall make many a lorde low\(^29\) to fyght, And ladys\(^30\) to say wele away! 320

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1 mule\(^{-}\) maioredenon shalbe awey\(^{-}\) bason\(^{4}\) L. lther; R. om. beres thre\(^{5}\) harness gay\(^{-}\) 2 mayre\(^{-}\) ledenon shalbe awey\(^{-}\) bason\(^{4}\) L. lther; R. om. beres thre\(^{5}\) harness gay\(^{-}\)
6 fylfe\(^{-}\) fade\(^{-}\) on feithfull\(^{-}\) ago\(^{-}\) leaf 81. 11-11 vnto dede is 12 om.\(^{-}\) not wyte\(^{-}\) L. lyvy\(^{-}\) L. Bounde\(^{-}\) L. belongh\(^{-}\) 18 warre\(^{-}\) Arsedowne\(^{-}\) 29.30itt shulde not deire\(^{-}\) leaf 81, back. 22 is
19 L. Arsedowne\(^{-}\) 25.35 Stanesmore begynneth the\(^{-}\) 28\(^{-}\) leaf 82. 29 full lowe\(^{-}\) many a ladye
23 Almanake\(^{-}\) gliderethe\(^{-}\) 28.35 Stanesmore begynneth the\(^{-}\) 28\(^{-}\) leaf 82. 29 full lowe\(^{-}\) many a ladye
then frekys in felde shall frely fyght;
  A kynge shall come out of Norway;
The blake flet with mayn and myght
their enymys full boldly shall 2
  asay. 324

In bretyain londe shalbe a knyght,
on them shall make a felon fray,
A byttor bere with mayn and myght 327
shall brynge a Ryall Rowl that day.
ther 3 shall dy 3 many a [stalwurthe]
knyngh,
And dryve them to [the] floses graye;
they shall losse both sayle & syght,
  And a crowned kynge be slayne that
day. 332

then shall the North Ryse ageinst 7
south,
And the est ageinst the west:
care in contrys shalbe couthe, 5
vntyll couytyme downe be caste. 336
out of a denne shall drawe a wolf
Right Radly in that rest,
And he 6 shall come in at the south,
  And bett downe of the best. 340

7 on sondysforth shall this 7 sorow be
sene,
8 9 on the south syde vpon a monady ; 9
The[r] gromes shall grone vpon a grene
besyde the greues 10 graye. 344
their standith a castell on a montayn
clene—
thus Arsalldoun 11 did saye—
which shall do there enymys tene,
and save englon that day. 348

to gethers ther shall mete with banars
bright
crowned kynges tare,
And hew on other with mayne and myght,
tyll one of them slayne shalbe. 352

the blake flet of Norway shall take 3fryght,
  And be full flyte to flee;
they shalbe dreven ouer 12 Rockes &
clyffe, 13
  And many one drowned shalbe. 356
they shall flee in the salt strond, 14
  fer forthe in 14 the fome:
xx 15 thousand without dynt of hand,
shall losse their lyves ylke one. 360
A darf 15 dragon, I vnnderstone,
  shall come yet ouer the fome,
And with hym bryn a Ryall
baunde, 16
  ther lyves shall yet be lorne. 364

this darf 15 dragon, I vnnderstond,
that comyth ouer the floe[s] browne,
17 when his tayle is in Irelond,
his hede shalbe in stafford towne; 368
he shall so boldly brynge his bonde, 18
thynkyng to wyn Renowne;
beside a welle ther is a stronde 19
  ther he shall be beten downe. 372

on Snapys more they shal be-gyne,
these doughty men & dere,
  with sterne stedes together thring; 20
and hew on helmes clere. 376
an Egyll shall mount without lettyng
and freshely fyght in 21 fere,
and in a ford [shalle] kyll a kynge;
  thus marlyon 22 said in fere. 23
knyghtes shall rydd 24 in ryche araye,
  and hew on 25 helmes bright; 25
a gerfacon shall mounte that day, 26
  and iij 26 merlyon[s] fers of flyght. 26
on gladmore, I dare well say,
  dye shall many a knyght;
who shall bere the gree 27 away
  no sege can rekyne 23 right. 388
the egyll shall so wery be
for fyghtyne, as I wene,
he wyll take 1 an Ilande 1 in the see,
wer 2 herbes is flaire & also grene; 3
then shall mete hym a faire Lady, 393
she shall speke with voice so clene:
‘helpe thy menne Right hardly 4
loke where they dye in batelles kene!’
then shall this egyll buske with pride,
th[r]ought counsell of this faire lady,
entre 5 in [on] euery side, 5 399
make xx 6 stdandardes 6 for to swey. 6
A rampyng lyon, mekyll of pride,
In syluer sett with Armyn 7 free,
shall helpe the egyll in that tyde,
where shall many a doughty dye. 1 1 4 0 4
In a forest stondith 8 Ookes thre,
In a fryth all by ther one;
beside a hedlesse crosse of tree
A well shall Ronne of blode alone. 1 1 1 0 8
Marlyon 11 said in his profecy
that in 9 their stondith 9 a stone:
A crowned kyng shall hedid be
And 1 0 to losse his lyffe alone. 1 1 4 1 2
The egyll shall fyersly fyght that day—
to hym shall draw hys frendes nere; 1 1 1 1
a Reunaunde 1 2 hounde, withoute delaye,
shall 1 3 brynge the chace 1 5 both fere &
nere.
barnes 1 4 shall on helmettes laye
1 5 doubtfull dyntes on sides sere;
twis for sworn, I dare well say,
ther song shalbe on sorow ther. 1 1 1 6 1 2 0
the derf dragon shall dye in fight,
the bere shall holde his hede on high;
A wyld wolf low shall light;
the brydelyd stede shall manfully 4 2 4

1-1 L. in Irelonde  2-2 L. herkes ar faire & ale is  3 leaf 83, back.  4 egerlye
5-5 shall In on the Southe side  6-6 to flixe  7 hermene  8 standes
9-9 the sforde ther standes 10 & ther  11 neere  12 ravande  13-13 ring the shawes
14 burons 15 leaf 84.  16 here 17 L. tyme  18 L. fyluer or syluer
19 R. heght; L. high 20 owres 21 L. lought 22 Arsalodoun 23 that 24 calles
25-25 L. that doughty dere & fere 26 om.  27 leefe  28 saye

In felde against his enymes fight,
the dowble flowre maynteyn shall he;
a swane shall Swyne with mayn and
myght;
this bede saith in his profecy. 4 2 8
The bull of westmerlande shall bell &
bere,
the boldest best in varament;
he shall afterward without were 4 3 1
be made Iustice from tyne 17 to trent.
a bastard shall do dedys dere,
the fox he shall in handes hent,
the fullemarte 18 shalbe disfigured in
fere,
what side soeuer he be on lent. 4 3 6
then shall the egyll calle on hight, 1 9
and say this fyld is our 2 0 to day;
then shall aliens take their flyght,
their songe shalbe wele awaye! 4 4 0
the duble Rose shall laughe 2 1 full Right,
And bere the gre for cuer & aye,
when false men shall take ther flyght,
as ars[l]doun 2 2 hymself did say. 4 4 4
then spake the 2 3 holly man that men
called 2 4 Bede—
In profecy saith [he] in fere:
A childe with a chaplet shall do a dede
That is doughty & deere; 2 5 4 4 8
In handes he shalbe take[n] at nede,
and brought to his blode full nere.
he shalbe saved that day from drede
with a prync that hath no pere; 4 5 2
And 2 6 of that barne he shall haue grete 2 6
pety
[that]yll hym is leve 2 7 & dere;
And afterward, in profecy
as clerkes sayne 2 8 in fere, 4 5 6
he shall Rayne in 1 Ryaltye 
and fylyt yere.
then 2 of them lorodes shall a 2 coun-
sell be 
that doughty are 3 & dere. 460
when all this is comprehended to 4 ende, 
than men may bide & blyne;
to London then 5 lorodes shall wende 
with that Ryall 6 kynge. 464
7 then all wares is brought to ende 
[that] hath been englonde within;
8 Suche a 8 grace god shall send, 
[that] exyled shalbe all synne. 468
then A parliament he shall make, 
that kynge of high dege:
9 truse In 9 engłonde shalbe take 
with his blod full nye. 472
then 10 goo shall ware 10 & wyked wrake 
that longe in englonde hath be,
then shall all sorow in englonde skale 
this saith the profecye. 476
then 11 the blake fett of Norway is 
commyn 12 & gone, 
And drenchid in the 13 flode truly; 13
Mekelle 14 ware hath bene beforne, 
but after shall none be; 480
then shall truth blow his horne 
truly lowde and hye; 15
he shall Reigne both even & morne, 483
And slasshed 16 shalbe banisshed be. 16
then shall this kynge a protector make— 
his cosyn of his kynde;
then the farre 17 flode he shall take, 
vncouthe londes to wyne, 488
for to fyght for Jesus 18 sake,
19 that dyed for all our synne,
And he shall worke them woo and wrake, 
or euer he byde or blye. 492

at bareflet 20 he shall do battelles thre—
this prince of mekyl 21 myght,
And to parys wend shall he 
with many a doughty knyght. 496
ther shall they yelde hym vp the kaye 22
of all the Cìtie wyght,
[And] vnto Rome wend shall he 
with many A doughty knyght. 500
The pope of rome with prosseccion 
shall mete hym the 23 same day, 
And all the cardynalles shalbe bowne 24
In their best araye. 504
Ther shall knele iij kings with crowne, 
and hommage make that day, 
And many of the spirituall of Rome 
shall byrge hym on the waye. 508
to the woodes 25 then shall he Ryde—
this comly kynge with crowne,
And wyn his enymys on euery side, 
And boldely bte them downe. 512
Ther shall advaile 26 no erthly pride 
in castell, towre, ne towne, 
but geve they warkynge wondes wyde, 
27 who 23 against hym in batell is 
bowne. 28 516
then to Iherusalem this prince 29 shall fare 
as conqueror of myght
vij mortalle 30 batelles shall he wynne 
there
And the turkes to dede shall dight. 520
[then to the sepulcre shall he flaire
To see that gratious sight, 
where cryst fflor vs suffred sare 31
when he to dethe was dight.] 524
All the Cìtie of Iherusalem 
shall a-Raye them with Ryalte, 
And for to fyght shalbe [tulle] fayne 
upon the heithen meynye. 528

1 In welthe & 2 shall lorodes off
3 is 4 to an 5 these 6 noble 7 leaf 85.
8-8 And suche 9-9 L. the ruffin
10-10 shall goo woo 11 when
12-12 flome so free 14 L. much
15 L. hight 16-16 L. shalbe vanished awaye
17 faire 18 Jesu 19 leaf 85, back.
20 that 24 L. bound 25 Rodes
26 L. avale them 27 leaf 86.
To Synay that prince shall bowne anone, 
wher seint Kateryn doth beryed be; 
vythethen kynges ther shalbe slayne, 
that sight or euer he [se]  
532

xxxij² batelles that crowned kyng 
shall wyne, I vnderstonde,  
[and] then the holly crosse he shall 
wyne,  
And bryng yt into criston lande. 536
In hast their ^shall serue^ to hym, 
that dare not him withstonde;  
xxxij² hethen kynges 
he shall  
540
cristen with his hand.  

he shall send this rich Relycke to Rome, 
to that worthy wones:  
All the belles, I tell you sone, 
they shall rynge [alle] at ons; 544
the pope⁴ shall mete yt with proses-  
5 And ⁶ all the cardenalles for the 
nones,  
And all the senators of Rome 
shall knele on knes at ons. 548
then towards⁷ Jerusalem this kyng 
shall hie 
with many a crysten wight, 
In the vale of Iosephate ye⁸ shall he 

dye 
without batell or fyght. 552
xxiii⁹ kynges that do crystened be 
shall take that¹⁰ worthy wight,  
[and] bryng hym to Rome Right hastily 
before the popes¹¹ sight. 556

all the belles of Rome at one[³], 
ye¹² shall wele vnderstond, 
they shall rynge withyn those¹³ wones 
without holpe of mannes hand. 560

the pope shall bowne [hym] to bery his 
bones 
in seint peter[³] mynstyr wher yt doth 
stonde,  
14All that clerkes [of Rome] that ons¹⁴ 
Shall not styre that bere¹⁵ with hand.  
then the pope, with many a kyng 
and cardenalles grete plenty, 
to the citie of Colyne they shall hym 
brynge, 
where ther lyes kynges three, 568
that ofred to Iesu a ryche thinge¹⁶ 
that nyght he borne did be,  
17bethlehem that burlhe¹⁷ withyn¹⁸ 
of a Mayden free. 572

Than balthasere shall speke on heght¹⁹ 
and say to ²⁰Melchore in fer: ²⁰ 
'Make a rone, curteys knyght,  
²¹our fount felon²¹ is here.'  576
A grete²² of golde hath Rased²³ in sight, 
upon a good maner, 
And ther they shall bery this worthi wight  
betwene thes kynges dere. 580

the pope²⁴ shall ²⁵grave hym²⁵ with his 
hond 
trewly, this holly kyng,  
And all the lordes of faire englond 
he shall geve them his blessinge. 584
They shall bowne²⁶ ouer [the] stalworth 
strond 
Fayre englond withyn;  
Many shall wylle & wryng ther hande²⁷ 
when they here that tydylge.²⁸ 588

[then] he that was protector englond 
withyn 
hath wrought so wordely,²⁹ 
In London they [shalle] crowne hym kyng 
with grete solemnytie. 592

¹ MS. be ² Two and thritte ³–⁵ shall be sworne ⁴ pope offe Rome [pope crossed through] 
⁵ leaf 86, back. ⁶ with ⁷ to ⁸ om. ⁹ fure & thritte ¹⁰ this  
¹¹ Crossed through in R. ¹² yow ¹³ this ¹⁴ but all the clerkes of Rome this ones  
¹⁵ beere ¹⁶ relike ¹⁷–¹⁷ In Betheleme that riall borough ¹⁸ leaf 87.  
¹⁹ L. high ²⁰–²⁰ Melcheser in sneere ²¹–²¹ our f sourthe brother ²² grate ²³ resyd  
²⁴ Crossed through in R. ²⁵–²⁵ laye In grave ²⁶ bowne them ²⁷ L. handes  
²⁸ R. tithing; L. tydylges ²⁹ worthelye
And so noble shalbe 1 his reigne,
In tyme when yt 2 shalbe,
3lye 3 Englond with yn,
so long his Rayne shalbe. 596

than shall falshe be vanished away 4
5and trouth shalbe redy
trew men by nyght & day
shall lyve in charitye 600
dayly, me 6 thynke, we ought to pray
to god in trynytie,
for 7 to exele all vickerednes away
pray we [vn]to our lady 604

I pray[ed] this littell man in fere
that he wolde truly [vn]to me say,
when shall 9 this ende without[en] were,
or when shall come that day? 608
he said, 'a long tyme thow holdest me
but yet I wyll the say, [here,
of yt 10 I shall not fayle a 11 yere,
And thow wylt take hede 12 what I
say :-' 612

In the yere of our lorde, I understand,
13xvc yere, 13
& one and thirty folowand,
all this shall apere; 616
14the crosse in 14 cristn menues hande, 15
that is worthi and dere,
yt shalbe brought I understand
to Rome 16wythouten were. 16 620

betwene the wall & the wall
this lytyll man mett with me,
17told me this prophesie all,
And what tyme it shulde be. 624
god that dranke essell & gall
and for vs dyed on a tree,
when he thynketh tyme to tall,
to heven bryng you & me! Amen.

Explicit proficia Venerabilis
bede, Marlione, Thome Asslaydon
et Aliorum

The Lansdowne MS. 762 also contains, among a collection of short prophetical notes, the following of

THOMAS OF ERCELDOUNE.

leaf 49, back.

Thomas of Ashlden sayth the faderis of the moderis church / shall cause the Roses both to dye in his Avne fonte ther / he was cristened.

leaf 50.

Thomas of Ashledon sayeth the egle of the / trewe brute shall see all inglond
in peas & rest / both spirituall and temporall; and every estate of / in thaire degre
and the maydens of englond / bylde your houeses of lyme and stone.
APPENDIX III.

AN ENGLISH PROPHECY

OF

GLADSMOOR, SANDISFORD, AND SEYTON AND THE SEYE,

PREDICTED OF 1553.

[Sloane 2578, leaves 38 b—41.]

The beginnynge of warres & myschef in england as Bede saieth is anno domini 1553. The first battell shalbe fowght betwin englishe men & the scottes with ye frenchmen on yer company at Somerhill beside Newecastell (the battell shalbe sore') the scottes & frenchemen shall ouercom, scape who that maye, vntill a newe yeare. ¶ The next yeare after this battell, shall Philip of Spayne com in with a greate hoste betwin Seyton & the seye, beside Westchescheste, & at a Skyrmyshe there shalbe slaine 5000 on bothe parties. Then shall thei mete with yer greate battelles at Gladismore we & they, & there shall our nobles fyght so greate a battell with them that it shalbe hard to saye who shall haue the better. on the morowe thei shall mete agayne at Snapes moore therby wheare he shalbe slaine & all his men, and thende shalbe at Sandisford downe, wheare yer shippes shall lye till ye crowes buylde yer neastes in them. ¶ Then shall com owte of Denmark a Duke and he shall come into England with 16 Lordes, with whose concert he shalbe crowned kinge in a towne of Northumberland, and shall raign 3 monethes & odd dayes. he shall fight a battell at Snapes more, wheare he shalbe slaine, & of his men drowned in the seye. ¶ Then comethe Pole owte of rome and his power shalbe so greate yat he shall not cease vntill he win to London and then shall he fight so scarce a battell yat none shall knowe who shall hauue ye better and so on the morowe bi the mone light thei shall come to London, and thei shall fight an other battell betwin Peter, John, Jamys Gyllys, & charynge crosse, then at that battell shall thei wynne London & contynue there a while doinge yer will. Then shall a Cardynall yat neuer was worthy of that estate, come to the tower of London, and take one by the hand, & saye come forthe intelle brother & though the poles haue bene so longe drye in england yat men myght wade ouer them in pynsons, which nowe ouerflowe all England. ¶¶ Then shall come the frenche kinge at

1 The words between ( ) are inserted in another hand.
3 "Sandes more" written over in another hand
4 fol. 39.
5 fol. 39, back.

Sic.
waburne holte (or hoke) 1 15 myles from norwiche, there shall he be let in bi a false mayre and that shall he kepe for his lodging a while, then at his returne he shalbe mett at a place callid the redd bank, ye place is 30 miles from Westchester wheare at ye first assaye shalbe slaine ix menwelchmen, and ye doublle nombre of enemyes, then on ye morowe shal ye stranger desire a peace for 3 yeares moare, but ye pease shall endure no lenger then ij maye 2 dayes when ye dayes waxe somewhat longe, then shall mete bothe parties at Sandisforde, and yer shalbe so mortall a battell that xxx menemeyes shalbe dryven into the seye without dent of sword ¶ then shall our noble kinge toward London ryde, & at Stanesmore yer shall he mete & fight with ye pole & ye spiritualtie a greate battel, so yat yer shalbe slaine xxx prestes & prestes servauntes which shall haue shaven crownes as yer maisters, & made to beleve yat thei shall dye goddes servauntes then shall the kinge ryde to London & 23 Aldermen shall lease yer heddes & a besom 3 of equitie shall swepe all thinges cleane, holly churche shalbe tremble & quake, therfor lett them to yer prayour 4 take. ¶ A prophet of portyngle saythe, Awake engishemen & guive hede, for a tyme shall come when a kinge with a myter shall raigne ofyer you & he shalbe a wulf of ye seye, he shall holde in him ye strength of ij bissoppes, & the shadowe of a pope shall lye in him by ye sufferance of a Lion, & he shall take his iournye northward, & shall come againe into his contrey, & in the hemme of his mantell shalbe lapped iij thinges hunger, pestilence, & sorowe. ¶ An heremyt of Fraunce saitht Wo be to you engishmen, drawe neare, for it shalbe said emonge you, wuld god I weare for 3 monethes a Foxe in a hole lyenge, a bird in the Aire Flyenge, or a fishe in ye seye swymyngye. ¶ Bede saythe, vnto a counsell in winter engishmen make haste, and from a Feaste inSomrer Fle, fle, fle. ¶ An Abbott of the land said, guyve ye hede engishmen when a privie hatred shalbe in merlyn castell 4 betwin a larke, or a saumouse and a Raven, which shalbegynne in one daye, but shal not be endid in 3 yeares. but within yat yeare shalbe a counsell in winter and in somer folowinge shall ye greate men of england be bidden to a feaste, amonge whom thei shall saye, woo, woo, woo, what shall we doo, whither shall we goo, but to ye messenger of death. ¶ M. shall Raise vpon you greate tribulacion & sorowe, the kinge of ye romans & grekes shall com vpon you with a greate fury, and E. shall rise owte of his slepe like a lyve man, whom all men thought to be deade. ¶ The trone of constance, & thomas with his tales all said, yat ye saxons shuld chuse them a Corde yat shuld bryngye them all vnder. A deade man shuld make betwixen them a corde, & yat shuld be right myche wonder, that he yat deade is & buryed in sight, shuld rise againe & live in lande, thurgh ye comfort of a yonge knight, yat fortune hathe chosen to his husband, ye wheale shall turne to hym right, yat fortune hathe chosen to be hir 6 feere. ¶ When Father blithe the begger can saye ij credes, & hathe liberyte to walke with his wallet, and mother symkyn of the sowthe takethe againe hir beades, then thowe prest be take hede of thi paller.

Finis.

1 Added by another hand. 2 "Midsomer" is written over "maye." 3 fol. 40. 4 "Salisbury castell" written over these words. 5 fol. 40, back. 6 fol. 41.
ADDITIONS FOR MEDITATIONS.

NO. 60, ORIGINAL SERIES.

VARIOUS READINGS OF A MS. IN TRIN. COLL. CAMB. B. 14. 19.

BY THE REV. J. B. LUMBY, B.D.¹

Line 16. ... pei may lere.
" 18. But þat þat is proved of cristis fay.
" 38. þat in þis cene crist hap wrouȝt,
" 40. þe secounde his disciplis waischyng.
" 46. To make redi his pask æzenus he come.
" 49. ... as þou herd seie.
" 54. ... þei saten him bi.
" 58. So trist so trewe as was Joon.
" 73. ... men han seen.
" 74. ... of Laterain
" 75. An oþer manere þou understonde.
" 80. To slepen on his brest Ioon þau liste.
" 86. For as a seruaunt ...
" 92. Crist seide þese wordis wiþ sad chere.
" 95. Forsoþe forsoþe I wolþ you seie.
" 101. For ye this MS always spells iþe.
" 105. Priueli Ioon to crist gan seie.
" 127. Biholde and þenke þis in þi mynde.
" 133. To an inner hous gunnen þanne tee. 
    So seyn þat þe houshold hanne see. 
    He dide hem sitten adoun in þat stide.
" 166. Whanne he waischide ...
" 175. In stidfast praier ...
" 178. Into his blis þei wolen þee lede.
" 180. Hou dereworpili aforis his ende
" 181. om. with.
" 183. alþer in one word. It is genitive plural of all, and 
    probably is only written divisim here by accident.
" 185. ... he gan sowne.
" 195. In memorauunce ...
" 203. ... more cleer.

¹ Mr Lumby also notes that there is a prose version of the Meditations in 
the Bodleian MS. 789 (new number: 2643 in the ordinary catalogue), leaves 
1-51, bk; and that the tract "To kunne dele" in the same volume is of worth 
for its dialect.
Line 207. From hevene he list...
" 214. To gyve þee payne...
" 216. ... quyk not deed.
" 245. þe pridde he tauȝte hem bi monestig
To kepyng his comaunding
" 264. þat schulen ...
" 267. þese wordis and opere þat he hem tolde
kitten her hertis and waxen coolde.
" 271. ... wip manye siȝyng.
" 277. þis sermoun at his brest he souke.
" 283. Forþ þei wente ...
" 286. As chikenes crepten to þe dammes wyng
" 291. Fast þei wenten þei camen anoon.
" 295. om. yn.
" 299. Schame ...
" 300. For he schamed not to die for þee
" 305. He biddip ...
" 328. ... have goldden a stounde.
" 336. þei han me prisid my woo to make.
" 347. ... delven ...
" 356. He foond hem slepyng and summe he woke
Her ijèn weren slepyng ...
" 362. ... and dide more
" 372. ... praie þi god abone.
" 406. To my fadir in his sete.
" 414. Al bisprongen ...
" 427. Summe bynden summe blenden him sum on him spit
Summe buffetiden him and summe seyn telle who þe
smyt
Summe scornten him sum syngen on hym a song.
" 436. þeper þou schalt have deþ as riȝt
" 438. Help þi silf if þou be boun.
" 441. Summe drugge him summe drawe him fro see to see.
" 450. þei wepen þei weilen her wristis þei wryngen.
" 464. Be brouȝt
" 473. Thenke man and rewe of her sekying
" 477. Bope lorels and ech gadlynge.
" 490. Aswoun sche fel doun in þe feeld.
þanne crist was torment in moost care.
" 502. þo was maad frenschip þere firste was bate.
" 505. þei crieden on him as foule on owle.
" 516. þei beten him and renten hym wounde to wounde.
" 520. Biholdip he ...
" 522. Til þei ben weeri þei moun no more.
" 538. þe doyng of þe pridde our now wole I ryme.
" 541. ... a reehed þei took.
" 543. þei setten hym openli in her clepyng
ADDITIONS FOR MEDITATIONS, NO. 60, ORIGINAL SERIES.

Line 546.  þou modi man þi sauyour biholde
  "  548.  And for oo word þou woldist men grame
   "  Eft soone to pilat þei camen accusyng
   "  And seiden saif sir Cesar we han no kyng.
  "  567.  þei punchid him forþ þorou ilke a slowʒ
  "  573.  þei hizen hym he goþ wiþouten striif
  "  583.  ... foloweþ a fer.
  "  585.  A schort weie sche is goon to chese.
  "  599.  For evere it semþ æzenus his wille.
  "  627.  To þe cross forth þei drowen him defyng.
  "  632.  A schortere laddere biforn was set,
      þere as þe feet schortere weren.
  "  637.  Wiþout æzen seiyng ...  "  642.  ... crucifieris hem bereïʒt.
  "  648.  ... be merciful ...  "  654.  þat oon Jew ...
  "  655.  þe opere him drowen til veynes to brest.
  "  663.  Eueri ioynt þanne brast atwynne.
  "  702.  I praie þee somdeel hise peynes lisse.
  "  715.  ... was nome.
  "  728.  ... me takist.
  "  733.  He taastiþ sumdeel his preste to līþen.
  "  737.  ʒit treuli man þirstide on rode.
  "  746.  ... calle me to þee.
  "  760.  ... I take.
  "  763.  ... centurio gan torne.
  "  812.  Whiche I bar wemles of mij bodi.
  "  817.  ... grete sone ...
  "  823.  To sle hem and caste her cors awei
      þat noon schulde se hem on sabat dai
  "  835.  ... scharpli sche ran.
  "  856.  ... þorow merci ...
  "  859.  þorou out his herte he preent him wip mood.
  "  888.  If we goon hennes þis bodi worp stole
  "  907.  Joseph of Armathie ...
  "  934.  ... for feyntise ...
  "  944.  A grettir pris myʒte nevere be brouʒt.  "  949.  ... seide marie ...
  "  960.  Prikid, brisd ...  "  990.  And greiþpide hem faste þennis to goon.
  "  1007.  But I hadde trist to his seying
      Myn herte schulde aborst at his diing.  
  "  1015.  I must do nedis as þou me biddest.
  "  1023.  ... now departid.
  "  1027.  If þou risist up as þou me behiʒtist
      Myn herte schal rise wip þe liʒt test
  "  1030.  I am stoon deed for oones and ay
ANDITIONS FOR MEDITATIONS, NO. 60, ORIGINAL SERIES.

Line 1032. And kyile pat vou art goddis sone.
,, 1034. Sche romyde...
,, 1047. Sche sai pe cros: Abide, sche seide
,, 1087. ... maistres.
,, 1118. ... he soukide it...
,, 1123. Fro fendis bounde to make pee free.

ADDITIONAL NOTES BY THE REV. W. W. SKEAT, M.A.

Line 328. Read 'a stounde,' two words. At any rate, it means 'at any time.'
,, 414. Read 'be-sprunge,' with a hyphen.
,, 513. Read 'vndyr-neme,' with a hyphen.
,, 570. Read 'a-sterre,' with a hyphen.
,, 577. Dele comma after 'owne.'

Lines 632, 633. The full stop should be at the end of l. 633, and the comma at the end of l. 632.

Line 918. Observe that here only one nail is used for fastening the feet. So in Piers the Plowman—'nailede hym with thre nayles,' C. xxi. 51.

In the Glossary, note the following corrections:—
Angred means afflicted, not made sorry, and refers to the infliction of pain. The use of anger in the sense of affliction, pain, is curious, yet common. See anger in Stratmann.
Astounde, at any time (for a stounde), 328.
Besprunge, besprinkled, 414. Wrongly entered as Sprunge.
Cleyn, cleave, 616. Cleyn on = cleave to, cling to.
Fode, a child, 939. Omitted.
Iuwyse, instrument of punishment, 577. It commonly means punishment only, as in Chaucer's Knightes Tale.
Knowlechyng, recognition, 424. To knowleche is to recognize, to acknowledge; not 'to know.'
Kyfe, make manifest, shew, 1032. Not 'to know.'
Myfe, meek, mild, 156. See Meth in Halliwell. (Certainly not mighty.)
Owne, own; not 'only.'
Real, royal, 640. So also in ll. 33, 34. (The usual meaning.)
Ryne, rife (in great numbers, or else quickly), 839.
Seche, to seek, 621. It simply means to seek, examine.
Soke, sucked, 1118. Omitted.
Too, 654. The too = that oo, the one. (Very common.)
Vndyrneme, reprove, 513. See Vnderneme in Prompt. P...


JOHN CHILDS AND SON, PRINTERS.
NOTE

TO THE

"MEDITATIONS ON THE SUPPER OF OUR LORD AND THE HOURS OF THE PASSION."

Early English Text Society, 1875, Original Series, No. 60.

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WHEN Robert Manning's translation of the *Meditations of our Lord* was published in 1875, only two manuscript copies of the Poem were known to be in existence, one in the British Museum, the other in the Bodleian Library. On my return to England a month ago, Miss Toulmin Smith informed me that she had discovered another copy in a MS. volume belonging to the Bedford Library, and made arrangements for me to examine it to see whether this copy differed materially from that already published.

Leaves 1 to 175 inclusive of the MS. contain the *Cursor Mundi* in English as far as the Final Judgment. Into the body of the *Cursor* the copyist has worked the *Meditations* as an integral part of that poem. If the reader will turn to Dr Morris's edition of the *Cursor*, Part III, p. 855, he will find the Trinity MS. (l. 14914) reads—

For to suffiere peynes grym
Monnes soule to haue to him
Of þe passioun speke we here
How he vs bouʒte ihesu dere
Secundum euangelium

Where the Bedford MS. reads (leaf cxix, col. 2)—
After going through this new MS. of the *Meditations*, I do not think there is much cause for regret that we did not know of its existence earlier, as it is a much later copy [the MS. is dated on the back of leaf 216, "primo die Ianuare Anno dni M.cccc.xlij." and very inferior to those in the British Museum and the Bodleian. It omits a large number of words, and transposes others, often for the worse, and leaves out lines 7 and 8, 165 and 166, 516 to 523 inclusive, 1041 and 1042, 1141 and 1142. The headings to the different meditations are also omitted.

On the other hand, we have two new lines which occur between ll. 652 and 653 of the printed edition. They are—

Beholde man þy lorde on þe rode
þere was no lym bote þat ran on blode

And the MS. probably gives more correct readings of the following lines than the Brit. Mus. MS. gives:—

214. So þiffe þe payne or endeles blis.
216. Is godson quik and not dede.
1101. þey schull in hell euermore a be lore
1102. Bote I hym to þis deth had I bore.

Lines 61-62, 251-252, 887-888, and 1093-1094 have been transposed. Some of the verbal differences may be noted here:—

In l. 50 we find "Seventyn & twey."
Ll. 63, 64. Her table was brede & foure quarter
þo maner of a chekyr
103. "wept fast" for "ete faste"
108. Iudas Scariot þat is So bolde
150. Before his traytour ffete sitting
238. "Comforte" for "enformed"
268. Kitte her hertis & made hem bolde for "colde."
270. with handis wringing for "here hedys bowyng."
316. "Distempryd" for "dysturbed"
344. "day & night" for "gode and ry3t."
367. "while" for "pyrwhyllys"
410. "valay of distres" for "valey of dyrknes"
414. "blode clere" for "blody colour"
477. "of Iangeling" for "ech a gadlyng"
502. "Schenschiphe . . hate" for "frenshepe . . debate"
567. "punchyd" for "punged."
578. "Iewis" for "jueus"
608. "pe cros" for "jyn herte."
655. "nailis" for "veynes"
718. "Iohn beholde þy modir" for "beholde þy modyr, broþer"
744. "Anguyschyd" for "angred"
756. "swetyng" for "shyittyng"
850. "I am his modir" for "hys sory modyr."
944. "wroght" for "bojt" [Better]
958. "Kist his hede" for "lyfte hyt"
974. "Wiped" for "swafed"
1123. "fiadirs" for "fendys"

With lines 1029-1030 of the printed poem the following from the Bedford MS. may be compared:—

3iff þou arise þe þrid day
Truly I am comfort Þor euer & aye.

With the following extract from the MS. under examination I bring these few notes to a close:—

Se now þe maner of þe crucifying
Two laddirs be sett þe cros behynde
and two enemyes vp fast þay clymbe
With hamyrs & naylis scharpely swift
A Schort ladder hym pight
ere as pe ffete Schorter were
Beholde pis Sight with rewly tere
Crist Ihesu his bodye vp styue
Be pe Schort laddir pe cros on hye
With outhe nay he gan vp wende
And when he cam to pe ladder ende
Towards pe cros his bak he layde
And his riall armys displayed
His fflyre handis he oute streght
And to pe crucifiers hem right
And to his ffadir he caste his yen
And sayde here I am ffadir myn
Vnto pis cros pou mekist me
My ffor manhede I offfe to pe
My brethrens & Sisters pou hast made hem
Ffor my loue ffadir be merciabill to hem
All olde Synnis pou hem ffforsett
And graunt py blis with vs to lyue
Derworthy ffadir saue all man kyn
Lo here I am offfred for her Syn.

Leaf cxxiiij, col. 2, and back. Lines 628 to 652

J. M. Cowper.

Watling Street, Canterbury,
Jan. 17, 1878.
Francis Thynne's
Emblemes and Epigrames.
Psal:
Quum defecerit virtus mea,
ne derelinquas me,
Domine.

[A.D. 1600, BY
FRANCIS THYNNE,
LANCASTER HERALD, AUTHOR OF "ANIMADVERSIONS ON SPIGHT'S EDITION OF CHAUCERS WORKES 1598," ETC.]

EDITED BY
F. J. FURNIVALL, M.A., CAMB.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
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MDCCCLXXVI.
Horat. Ode 8: lib: 4 carmin.¹

Donarem pateras grataque com[m]odus,
Censorine, meis æra sodalibus;
Donarem tripodas, præmia fortium
Graiorum; neque tu pessima munerum
Ferres, diuite me scilicet artium
Quas aut Parrhasius protulit, aut Scopas²;
Sed non hæc mihi vis; nec tibi talium
Res est, aut animus delitiarum egens.
Gaudes carminibus: carmineæ possumus
Donare, &c.

¹ Ad C. Marcium Censorinum.
² The next two lines of the original are left out:
   Hic saxo, liquidis ille coloribus,
   Sollers nunc hominem ponere, nunc deum.
FOREWORDS.

This Text owes its printing, not to its own poetical merits, but to its adding somewhat to our knowledge of Francis Thynne,—the Chaucer-commentator, the author of the Animadversions of 1599 on Speght's Chaucer,—of whom and whose works I have given such a full account in my re-edition of those Animadversions for the Society's Reprints.1

The Emblemes and Epigrames are both dull and poor; but they contain the wife-worrid Thynne's opinions on wives—who're always necessary evils, the best is bad; who're good when they die of old age, better when they die after some time during your life, and best when they die at once (p. 59);—his lines on some of the friends of himself and his patron Sir Thomas Egerton, Lord Chancellor, "in those yonger yeares when Lincolns Inn societie did linke vs all in one cheyne of Amitie"—Thomas Valence, p. 47; (Francis) Meringe, p. 61; Browne, p. 62;—a note of an old London inn, 'the Rose within Newgate', p. 75, where friends then gatherd and chatt'd; a few illustrations of Shakspere—'glasse vessells for banquettinge are dailie had in pryse', for Falstaff's 'Glasses, glasses is the only

1 This re-edition is more than four times the size of our 1st edition, and contains the only known fragment of the Pilgrims Tale. Members can have it at half-price, 5s., with 6d. more for postage.
2 See Notes, p. 101.
3 "Among the Lincoln's Inn Admissions, the names of John Browne and Francis Meringe both appear in the list, 23 January, 4 Philip and Mary, A.D. 1558. There is also a Thomas Browne, admitted 13 Octr., 3 Eliz. A.D. 1561. I observe in the list of 3 Eliz. the name of William Goldbourne, admitted Febr. 15, with the names of John Browne and Thomas Egerton as his manu captors."—Martin Doyle, Steward. The names of Waterhouse, p. 60; Stukelie, p. 71; Willford, p. 73; Garrett, p. 75; Humfrie Waldroun, p. 76; Burrell, p. 77; Eldrington, p. 94, do not seem to be in the Lincoln's Inn lists, so far as Mr Doyle's searches have extended.
drinking\textsuperscript{1}, 2 Hen. IV, II. i. 151; ‘Dictinian Diana’, for Holofernes’s ‘Dictynna, goodman Dull’, Love’s Lab. Lost, IV. ii. 37;—an opinion, interesting for Bacon’s case, of a Judge’s friend, writing to the highest Judge in the land, showing that bribery of Judges was an openly recognizd matter\textsuperscript{2} here in England; and lastly, a set of mentions of, or poems to, the English writers whom Francis Thynne honourd—Chaucer (though Lydgate’s Temple of Glass is wrongly assignd to him on the authority of Sir John Thynne’s MS still at Longleat\textsuperscript{3}), p. 62, 71, 77, 3; Spenser (on ‘Spencers Fayrie Queene’), p. 71; Gascoigne (his Steele Glasse), p. 62, l. 11; Arthur Golding, p. 77, l. 16; Camden (on Mr Camden’s Britania), p. 93, 95; and Leland, p. 95. To me, an Egham man, the ‘Gallopinge’ poem on p. 80 is interesting, from its mention of Hounslow Heath, which I’ve so often driven over, and where my father, riding many years ago, was accosted one evening by a highwayman, who was shot a few minutes after, by Lord Stowell.

The motive of Francis Thynne in presenting his autograph poems to his patron, Sir Thomas Egerton, was doubtless, gratitude, both in its ordinary meaning of ‘thankfulness for past benefits’, and in its extraordinary sense of ‘a keen sense of future favours’. It is pretty clear from Thynne’s 13th Embleame, ‘Liberalitie’, and his 61st, ‘Benefitts’, that he expected Egerton to give him something,—hard cash, no doubt—and that soon, for he adds the reminder,

\ldots\textit{hee gives twice, that quicklie and with speed bestowes his guift to serve our present need.}\textit{—l. 47-8.}

In the Ivy poem, p. 82, l. 5, we get a glimpse of Francis Thynne’s ivy-coverd ‘howse in Clerkenwell Greene’, then a pleasant suburban

\textsuperscript{1} See the capital bit on this in Harrison’s Description of England, p. 147 of my edition for the New Shakspere Society; and Stafford’s Conceipte, p. 51, New Sh. Soc.

\textsuperscript{2} See the old Judge, once fullie fraughte with guiftes and briberie, Will not be easilie ledd by guiftes to wrest the lawes awrye. But hee that commeth new in place, and thirsteth after gould, Or his Juditiall office buyes, with him there is noe hould; for hee that buies, is forct to sell; and new corrupted Judge Takes all and more; and, for reward, is made a sinfull drudge.

\textsuperscript{3} See Mr Bradshaw’s note in my edition of F. Thynne’s Animadversions, p. 30.
village, in which he finally settl'd down, and where—of drink and gout, as is suppos'd,—he died in 1604. Whether his 71st Epigram, 'The Courte and Cuntrey', p. 88—91, represents his own case and opinions I cannot tell: its arguments are the regular stock ones of the time; and I can hardly think that he, living at Clerkenwell, and going in to the Heralds' College regularly to his work, could pretend to be a countryman as oppos'd to a Londoner.

The Text is printed from Thynne's autograph MS, belonging to Lord Ellesmere, who has been kind enough to lend it me to print, for which I thank him much. The italics in words are expansions of MS contractions; words wholly in italics are those written by Thynne in a larger hand than the rest of his lines.

My thanks are due, and are hereby tendered, to Mr Martin Doyle, the Steward of Lincoln's Inn, for searching the early Admission-books for me; to Colonel Chester, for his identification of Thomas Valence; to Mr P. A. Daniel for his many kind hints and notes; and to Mr W. G. Stone for his Index and notes.

The Arboretum, Leamington,
Good Friday, April 14, 1876.
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To the right honorable his Singuler good Lord, Sir Thomas Egerton, Knight, Lord Keper of the greate Seale.

It hath byn, my verie good Lord, a thinge allwaies vsed (and therfore to be pardoned, since custome maketh one other nature, and the Lawe sayth, Comunis error facit ius) that as well the learned, through the height of their witts, as the vnlearned, through the desire to houlde the course of the worlde, haue delivered their conceites to the viewe of all menn, for as sayth Perseus:

Scribimus indocti doctique poemata passim.

A thinge trulie verifed in mee, whoe, like blinde Bayarde, as an owle amongst birdes, am com vpon the stage (in the troope of learned poems of manye divine conceites) playeng the part of the poet Codrus Mevius and Bauius mentioned by Iuuenall, Virgill, and Horace, for which yet I dare not crave pardon (that falt being inexcusable) because it was in my choice whether I would vtter my follies or not; and then willinglie comitting a fault (for it is see much a fault as it is voluntarilie donn) I cannot with reason craue patience or pardonn therof, wherfore *I must abide the censure and taxe of your lordships singuler Judgement, altho' though you maye Iustlie deale with me as Silla did with a badd poet, to whom writing an Epigram against Scilla, of boghed verses, some short and some longe, Scylla commanded a reward to be given to him, to thend he should never after compose anie more verses.

EMBLEMS.
which yet, yf your Lordship should use towards mee, I
would not (with Actius the poet) repent mee of these
my harshe rimes, because I maye hope hereafter to
wryte farr better; for your Lordship well knoweth
that our witts, inventions, and writings, are compared
to the frutes of trees which at their first encreasing are
hard, harshe and bitter, but in the end (by the comfort
of the beneficiall sonne) are made softe, swete, and ac-
ceptable to the pallate. But yf it should not fortune
mee hereafter to attayne a dellycate style, or more
wittie invention, to satisfie your Lordships expectance,
Yet I hope you will take these in good part, following
the example of Lisander, whoe did soe love and embrace
Poetrie (even of the worst sort) that he allwaies had the
badd Poet Chyrill with him in his warres, And with
silver fyll'd the Capp of Antiochus whoe had written but
homelie verses 'in his commendations: for which cause
I presume to consecrate to your Lordship the naked (for
soe I doe terme them, because they are not clothed with
engraven pictures) emblemes and Epigrams, what soever
they be, partlie drawen out of histories, and partlie out
of Phisicall Philosophie, but tending to moralitie, and
for the most part endinge in necessarie preceptes, and
perswatione to vertue, which I doubt not but your Lord-
shipp will accepte in such sorte as maye be answerable
to your honorable curtesey, and my desire, wherof the
firste is wont not to reiecte what before I hane offered
vnto you, and the other is readie to merit the continu-
ance of that which your Lordship hath before vouch-
safed vnto mee, se that I cannot dispaire but that
your Lordship will take them in better parte then they
deserve. And that the rather, because some of them
are composed of thinges donn and sayed by such as
were well knowne to your Lordshipp, and to my self in
those yonger yeares when Lincolns Inn societie did
linke vs all in one cheyne of Amitie; and some of them
are of other persons yet living, which of your Lordship are both loved & liked. But yf all these causes should not move your Lordship vnto their likinge, yet this good would growe vnto you by these follies, that they will give you cause of myrth, in notinge the lightnes and vayne conceites of the autor, which might have employed his endeavours in more grave and beneficall studies.

To discourse of the nature of Emblemes or Epigramms, what thinges be required to perfect them, and to what end they should be made, is nedeles to your Lordship, because Paulus Iovius, Lucas Contiles, Claudius Minoes vpon Alciat, & divers other menns labors intreating therof, are not vnknownen to you whose Judgement and lerning hath peirced the depth of vniuersall knowledge; & therfore in vaine for mee to bring owles to Athens, or add water to the large Sea of your rare lerning, in superfluous itterating that wherof you are not Ignorant, beinge one whoe hath adorned your excellencie of lawe with beuttifull flowers of all 1 Philosophical doctrine, as well divine as humane.

Thus, my good Lord, in all dutifull love commendinge these my slender poems (which may be equalled with Sir Topas ryme in Chaucer) vnto your good likinge, and commiting me to your honorable good favour and furtherance (to add oyle to the emptie lampe of my muse, for mayntenance of the light therof, which without the comfortable heate of your honorable patronage will soone be extinguished) I humblie take my leaue. from my howse in Clerkenwell Grene, the 20 of December 2 1600.

Youre lordshippes in all dutye,

Francis Thynne

1 MS. Philosophicall
2 The '20', 'December', and words after '1600', were filld in after the text was written, and in paler ink.
(1) Pietie and Impietie.

When false Synon, with tongue of guilefull tale, had causd the monstrous woorden horse of Greece to enter Troy wales, the bitter bale of Priams state, flaminge in everie peece, throughe raginge fiers, Eneas, full of pittie, his sonne and father ledd forth of the Cittie.

He bare his aged Syre on shoulders stronge,— oh sweete burdenn! the which the sonne did crave,— and in his hand, Aschainus ledd alonge. oh Fathers love! which never end maye haue. his father, him self, his sonne, throughe Grecian foes Eneas leades, when hee from Troye goes.

A lovinge deede of famous pietie, when strength of youth releeveth feeble sprite; a naturall deed of sonne his love and dutie, to helpe his syre, which brought him into light; for which this holie mann doth iustelie gaine renowned fame, for ever to remayne.

But thow, oh wicked monster of beastlie minde, Cruell and blodie Nero, the dregges of kinges, contrarie to Nature, and fleshlie kinde, (with greefe I doe abhorr to wright these thinges) didst noe whit shame, thy mothers wombe to teare, to see where shee did such a viper beare.
Wherfore to thee is left perpetuall shame,
to kill thy mother, to answere thy desire.
But to Eneas, doth growe eternall fame,
that sav’d his aged father from the fire:
hee, for reward, raiséd *Troy* walles againe;
thow, for reward, in beastlie sort wert slaine.

(2) Vertue should not be condemnpd
for one smale imperfection.

The heavenlie pallas of Celestiall skye,
resoundes with pleasant notes of musicks skill;
the godds and goddesses, with mellodie,
to *Genius* doe sacrifice their fill.

They leave the Care they had for earthlie things;
they daintie feastes frequent with sweet delight,
before whose eyes faire *Venus* freshlie springes,
in apt measure daunsing, with comelie sight.

Shee footes it soe, with crowne of flowers in hand,
that all the godds extoll her for the same;
but beinge prais’d by that moste sacred bande,
*Momus* begins her daunsinge for to blame.

And findinge fault,—I knowe not well wherfore,
still redie, what best is, for to deface,—
affirmd the slipper which faire *Venus* wore,
with craaking noyse, her dauncinge did disgrace.

(3) Temperance abateth fleshlie Delightes.

Thow *Cithereane Venus*, I would knowe,
why thow, and *Cupid* houldinge of his bowe,
soe pensive bee, and over fier doe stande, warming of thy feete, and warming of his hande? 
Oh why? doth love and luste feele their decaye, Yf Ceres and Iacchus be awaye? 
Where Sobernes doth raigne amongst the wise, there lust and hurtfull pleasures still doe frise. 
They finde noe foode, nor anie warres, can make against the modest which sparing diet take. but if that wealth and dronkennes beare stroke, they, wicked warres of Lecherie, provoke. 

(4) Death and Cupid.
The hatefull Death Ioynd to the God of loue in one Cabine setled themselves to sleepe; both had their bowes and shaftes, their might to prove; the one gaue mirth, the other forct to wepe. 
Thus blinded love, and death at this time blinde, by chance doe meete, by chance doe harbor finde. 
But starting forth of this their former rest, heedlesse, the one, the others weapons caught: the goulden shaftes from Cupid, Death berefte; the dartes of Death, dame Venus sonne had raughte. thus contrarie to kinde, and their nature, Cupid doth slea, and Death doth love procure.
Ould doating fooles, more fit for Carons shipp, that feele the goute, to grave which take their waye, doe fall in love and youthfull-like doe skippe, deckinge their heads with garlands fresh and gaye. 
Their yeares and daies they easelie doe forgett, and from their harte, colde sottishe sighes do fett. 
But striplinges and yonge boyes that wounds receive by yonge Cupid, then Nestor, yet more oulde,
against their kinde, their wished lift doe leave,
and vnto Acheron the waye doe hould.
But Cupid, cease! and Death, thine owne stroke give!
Let yonge men love, let ould men cease to live.

(5) Art, the antidote against fortune.

On rolling ball doth fickle fortune stande;
on firme and setled square sitts Mercurie,
The god of Arts, with wisdomes rodd in hande:
which covertlie to vs doth signifie,
that fortunes power, vnconstant and still frayle,
against wisdome and art cannot prevale.

ffor as the Sphere doth move continuallie,
and showes the course of fickle fortunes change,
soe doth the perfect square stand stedfastlie,
and never stirrs, though fortune liste to range.

wherefore, Learne Artes, which allwaies stedfast prove;
therbye, hard happes of fortune to remove.

(6) Labour quencheth Lecherie.

Dictinian Diana, which
Of Phæbus borroweth lighte,
The glistring Queene of Woodes and groves,
and Ladie of the nighte,
Pursues the Hart—whose nimble feete
doe make him seeme to flie,—
with bowe and howndes, whose thundringe voice
doth Eccho in the Skye.
Yonge Cupid is not farr behinde,
but followeth on as as fasting.
He shootes, but leaves no wound; in vaine
his fierie dartes are caste.
If Ignorant of cause thow bec, 
why loue can take not holde 
Of chast and travelinge Diane, 
Of this thow maiste be bolde: 
It is, for that shee not consumes 
her golden time in vaine, 
Nor Idle thoughts of wanton youth 
doe harbor in her brayne; 
flor, flieenge Canker of slothfull eise, 
in huntinge spends the daye, 
Wastinge her time with those delights, 
to beate fond thoughts awaie. 
Whoe therfore wiselie seekes to shunn 
the force of Cupids Ire 
vse exercise, flie Idle thoughtes; 
see shalt thow quench his fire.

(7) Fortune.

There is a birde which takes the name 
of Paradise the faire, 
Which allwaies lives, beatinge the winde, 
and flieenge in the Ayre. 
For envious nature him denies 
the helpe of resting feete, 
wherby hee forced is, in th'ayre 
incessantlie to fleete.

Soo the vncertaine light and wilde 
fowle fortune variable, 
whoe onlie in vnconstancie 
doeth shewe herself most stable, 
Doth never, in one pace or sorte, 
prove constant in her power, 
But doubtfull, fleeting here and there, 
still changing everie hower.
Wherefore the cunninge *Smirnians*
her Image carved out,
With feete cut from her leggs, and sette
on ball turninge aboute.
And for she could not setled stande,
they sayd, as doth appeare,
'Sweet *Fortune*, thow dost flie in th'ayre,
like birde depainted here.'

(8) *Bryberie.*

After his Fathers funerall,
when as Tiberius went
Vnto his howse, his tender harte
with pittie did relent;
For, seeinge of a wretched mann
with scabbs and sores opprest,
On whom the suckinge flies did feed,
not suffringe him to reste,
Hee calld his servant, willinge him
to drive awaye with speed,
Those Cormorantes which eate his fleshe,
and forced him to bleede.
The mann obayed: but when he would
haue beate those flies awaye,
Thee wretched sowle did him forbid,
and mourninglie did saye:
"Yf that these gorged gnawinge flies,
full glutted with my bloode,
Were beaten from their place of praye,
newe troope, not half soe good,
Leane and greedie, with hungrie mawes,
would then renewe my paine,
and suck my blood even to the death,
not sparinge anie vayne."
EMBLEAMES.—8. CORRUPT JUDGES. 9. IMMORTALITY.

Soe the old Judge, once fullie fraughte
with guiftes and briberie,
Will not be easilie ledd by guiftes
to wrest the lawes awrye.
But hee that commeth newe in place,
and thirsteth after gould,
Or his Iuditiall office buyes,
with him there is noe hould;
for hee that buies, is forct to sell;
and new corrupted Iudge
Takes all and more; and, for reward,
is made a sinfull drudge.

(9) Immortallitie of the Sowle.

In former age, the Ethnikes, false gods servinge,
this solempe Ceremonie vsed to their dedd,
That when the paled corps went to buryenge,
a lawrell Crowne they wreathed about his head.
The cause wherof being asked by Adrian,
the famous Emperour of the Romaine state,
Byas replied: 'because that then, ech man
whome death reduceth to that happie state,
'forsaken hath all worldlie wretchednes;
they feele noe greefe, or sorrowes heavie payne;
wherfore, since they attaine such blessednes,
this garland shewes the Crowne which they doe gayne.'

Then since those vertuous Ethnikes, with such Ioye
addord the funeralls of deceased wighte,
Whose faithelesse sowles, feirce Pluto did destoye,—
for vnto them was shut the gate of lighte,—
Why should we faithfull Christians bewaile
our loved frendes, and celebrate with greefe—
the manne deceased, with scaping Satans gayle,
leaves woe, and winns a place of sweete releefe,—
Since vs is made assured promise
for to enioye the vision of gods sight,
and to ascend celestiall place of blisse,
our god to praise, in whome wee shall delight.

(10) Sotted louve.

Autoritie and Love will scarce agree,
and in one place are neuer found to bee;
for decencie must serve to ech estate,
and ech must live according to his fate.

Nice Sardanapalus, th'assirian Kinge,
a mann effeminate in losse livinge,
doth fall in love, and loves so foolishlie
that hee forgetts his state and maiestie.

For, leaving of the kingdomes needfull charge,
and Heroike deedes, his kingdome to enlarge,
(oh sottishe louve !) hee whollie followeth luste;
hee followes Venus; in her doth hee truste;
hee locks himself from other companie;
and farr abasing his Regalitie,
not like a valiant mann, but all from kinde,
in woemens workes doth cheefest comfort finde:
hee cardes, and spinnes with distaffe in his hande;
hee workes and sowes, fast wrapt in Venus bande.

Wherfore yf thow wilt gayne an honest name,
and deedes performe to winn eternall fame,
Let Wemenn never soe bewitch thy witt,
as thow be forc'd from thine owne kinde to flitt.

(11) Pride.

The morrall Seneca, whose penn
intreatinge matters graue,
I finde, amongst his learned workes,
this worthie tale to haue:
There was a kinge of highe renowne, which iustice did vpholde.
to him, three sonns did nature give, of courage feirce and bould.
To eche, the choice of birdes hee gaue, wherbye that hee might learne, the several humors of their minde
and manners to discerne.
The eldest, of his haughtie harte, the Eagle proud did chuse.
the second, of fiers disposition, the hawke would not refuse.  The yongest, of a myleder minde, the vulgar thrushe did take;
On whome the kinge bestowd his crowne,
and him his heire did make.  Judge what the kinge ment by this guifte, for I maye not disclose it.
And thow perhapps maie be deceived in thinkinge for to glose it.

(12) Patience.

The patient Socrates, true mirror of our life, whoe for the godds did yeald his heavenlie breth, twoe vnkinde wives did nourishe foolishlie,—
the first was blinde, the other had bleare eyes,—
of whome, good mann, he badlie was intreated. Not once, nor twice, but allwaies when they raged, the one would beastlie spurne him like a dogg;
the other would belabour him with her fists; all which hee bare with vertuous patience.
with bitter words, but being fiercelie baited, hee was enforcet to leave the vnquiet howse;
whoe, going forth, did rest him at the dore,
where long hee could not quiet sitt at ease,
but that these sprites, these furies fowle of hell,
did add more ill to former wickednes;
for as hee satt with calme and gentle minde,
they on his hed did lothed vrine cast,
and shrewdlie wet't him to the tender skinne.
But hee, which made of this a Iestinge sport,
as well aquainted with such brain sick witts,
vsed not revenge, but smilinglie did saye,
that after thunder, Rayne did still descende;
for hee these wives did keepe, for to envre
his vertues rare, and patience to encrease.

(13) Liberalitie.

Why doe these virginns faire, the Graces three,
Loues daughters, borne of Eurinome the brighte,
On goddesse Venus waite in theire degree,
Since they from seed of heaven did take there lighte?
because from these the frutes of love proceed,
and loue is wonne by ech theire severall seed.
Their Rosiall faces, shap'd are after one,
as sister twinned, by reason ought to bee;
the twoe, allwaies the third doe looke vpon;
their youthfull age and bewtie doe agree:
Winged at feete they are; they naked stande,
ech halsing other with their cristall hande.
The first wherof, Aglaia is named,
and worthie place doth hould amongst the reste:
A peerlesse Ladie, in ech place well famed,
shining in honnor deepe harbored in her breste.
the next, Thalia, which meaneth, as some teache,
faire flower of youth, and eloquence of speach.
The third, which wee call the faire Ephrosine,
to her sisters in vertue not behinde,
doth signifie (as learned men define)
the pleasant mirth and frute of frendlie minde.
thus these Charites, these faire graces three,
the forme of love, and guiftes, presents to mee.

But why are they naked, without attyre?
because they showe the playnesse of the harte,
quite naked of dectype, and free from hire;
for in all guiftes, this Is the chefest parte,
that what we give, be donne with meere goodwill,
with simple and pure minde, devoid of ill.

Or ells because vnthankfull men by kinde,
whoe naked are of curtesie and love,
Will naught bestowe, to shewe a gratefull minde;
besides all which, as wee continuallie prove,
the graces coffers are emptie and naked found;
for thankfull men, with wealth cannot abound.

Whye are they virginns fayer, freshe, and bright?
for that therby wee covertlie are tould,
that of the frendlie guiftes receyvd, (by righte)
perpetuall memorie wee are bound to hould;
for, freshe in thankfull minde, wee must conceive
the deepe record of favours wee receive.

Why winged are their feete like mercurie?
because that, whoe doth guiftes or thanks impart,
must not deferr the same, but spedilie
performe the frute of his well willinge harte;
for hee gives twice, that quicklie and with speed
bestowes his guift to serve our present need.

Soe lovinglie, why are they loind in one?
each one, in armes embracing of her mate;
and allwaies twoe, the third looking vpon?
It shewes, that frendes must live without debate,
that guiftes receyvd, be paid with vsurie,
and that true frendes fayle not in miserie.
(14) Vertue of Herbes.

Whilst prudent Epidauræ, the learned leeche, the sacred herbes in fertill soyle doth seche, with stedfast eye caste on the vallies deepe, a tall yonge ladd,—which kepe the fearfull sheepe, adorned with crowne of herbes faire, freshe, and greene, of straunge devise, most orient to be scene,—This Epidauræ beheld in greate despite, with Basiliske to vse most cruell fighte; which poysoning beaste, this manne (with Mars his blowe) did prostrate on the ground, and overthrowe. Then Epidauræ (judginge some vertue rare within the garland which the heardman ware,) Drewe here, and by faire wordes did frendlie crave, that hee, of him this herbie Crowne might haue. wherto the herdman yealded his consent, and then a freshe to basiliske hee went, with that feirce beaste, movinge new fight againe, in which the sillie mann was easelie slaine. which donne, the phisition begann to saye, ‘within this bowe, most secret vertue laye;’ and with this garland freshe, in everie Ioynt the bodie of deade herdmann did annoynt. forthwith the mann (a thinge to all menn straunge) began to live, and life for deathe did change. Such vertues doth the power of god divine, for our releife, to yearthlie herbes assigne; wherbye wee maie maie from menn diseases take, Recover health, and dangers great forsake.

(15) Wine.

ffayne wouldst thow know wherfore the god last borne of Ioue his Thye, Is winged on his hed, and whye swifte Pegase standeth bye.
And why the horse of true honnor
coniyned is to Bacchus,
The following verse, the springe and cause
therof shall here discusse.
When people with Amicla did
the grapes to Bacchus bringe,
She said, 'faire Bacchus, I see winges
from out the hedd to springe;
Oh Bacchus, thow haste quivering winges,
and heares that crowned bee
with greene Ivye; let Gorgon horse
allwaies associate thee.
ffor Bacchus doth increase the blood,
and force to vs it lendes;
To melancholie harts, both mirth
and cooller freshe it sends.
It raiseth vpp dull mindes from Earth,
to enterprise great things;
It comforteth the weake sinnowes,
and strength to witt it bringses.
This doth the swifte Pegasine horse,
conioynd with Bacchus tell,
But yet to vse wine moderatelie,
for soe shall witt excell.'

(16) Mann.
Behould, mann is the litle world,
as Gretiane gaue him name,
And as the ould Philosophers
did signifie the same.
ffor as the Sunn and Moone, bright lights,
doe shine in azured Skye,
Soe hath the mann two sparkling eyes
which vnder forehedd lie.
EMBLEAMES.—17. WITT.

As goulden Sunn, with purple beames,
in morning freshe doth springe,
And going vnder Thetis bedd,
on world the shade doth bringe,
And soe doth rise and sett to vs,
as other plannetts all,
Soo mann by byrth doth rise and springe,
by death doth sett and fall.
The moving windes in skies that rowle,
both hott and colde are founde;
and in the mouth of breathing mann,
both colde and heate abound.
Our bones and members are the earth,
the ayre in Lungen doth swell,
The mouth and brayne doe water holde,
the fire in hart doth dwell.
Thus mann is moyst, earthlie, and hott,
with water, earth, and fire,
Be three the noblest Elements,
which nature cann desire.
To infancie compared is
the spring, sweet, freshe, and gaye;
the pleasant sommer vnto Youth,
where strength and courage staie;
The ripenesse of mans firme estate
doth fruitfull Autumnne holde;
As crooked Age well likned is
to winters frost and colde.

(17) Witt.

Nothing more smooth then artificiall glasse;
more brickle, yet there nothing maye be founde;
nothinge more white or fairer is on grounde
then congeald snowe, yet naught lesse firme can passe. 4
Soo, shining and fayre witts, in which abound
EMBLEAMES.—18. HELIOTROPE AND SUBJECT.

Invention, quick conceit, and answering, three cheefest thinges, true praise deservinge, hauie their desert, and most doe run awrye, Since finest white doth soonest take all staines, and finest witts are fickest of their braines, whose self-conceit ruynes them vterrorie; much like the Bees, whose honnie breedes their paines by surgetting theron Immoderatellie, for, from her sweete, coms her perplexitie. Thus these rich witts, which fondlie deeme they all menn doe exceede,

By trusting to themselves too much, doe fayle themselves at neede.

(18) The subject.

The statlie flower that faire rich India yeldes, which goulden Heliotropium wee name, the glorious Marigolde of fruitefull feildes, the course of all his flowring time doth frame after the light of Phæbus norishinge flame, on which she waites with still attending eye, windinge her self like sonne, circularlie.

Of which effect, the name she doth obtaine, 
& Heliotropium, of sonne is calld. 

for, when bright Elios with the fierie wayne, his flower feirce steedes in purple morne hath stapld, Then this strange flower (with Sable night appalld) spredds forth her golden lockes, but hides her face when Phæbus bedds, as fearing some disgrace

Thus doth this noble flower, her homage due, paie to her Lord whome shee doth imitate, Houldinge that waie which her doth still pursue; whose pliant minde, to vs doth intimate, that as this flower, by natures hidden fate
doth followe still the turning course of Sunn,
wherin she pleasures till her life be donne,
So pliant subiects follow still,
whilst rulinge Prince doth live,
The good or badd examples which
his customd actions give.

(19) Diligence obtayneth Riches.
The simple Cock, that with a hungrie minde,
on sluttishe dunghill scrapte, in stedfast hope,
for his releefe, some feeding grayne to finde,
being forct to seeke within that litle scope
to hym assigned by fortunes luckye lott,
a pretious Iewell for his paine hee gott;
which, though to him smale profit it did give,
vnskillfull what the price therof mighte bee,
yet did it shewe the godds, for to releve
the needie soule whome wee in labour see
turmoyle with swetting face, for to sustaine
his pore estate with such a luckie gaine.

(20) Vsurie.
The wealthie mann with blessings great indued,
raising his mightie halls to looke alofte,
whome never yet hath povertie pursued;
yf that his greedie minde be sett to ofte
to search for gaine, to fill his hungrie hart,
some froward chance the godds to him impart.
ffor a rich vsurer, which hordes of gould
entombed from some in armed chest dyd keepe,
not well content such heaped wealth to hould,
but vnderminding earth, did often creepe
in dungeons deepe, and mines of silver bright,
to rake for that which was his harts delight.
But lust Pluto, a Judge of rightfull rede,
when as this mann had entred goulden Cave,
his due desert, that was for him decreed,
as Iuste revenge permitted him to haue,
for hee by clodd (er hee might that auoyde)
of fallinge earth, was suddenlie destroyd.
Thus doe the godds to such as they enrich,
when thanklesse persons allwaies will appeare;
for thoughe to daye they send never soe mich,
yet when they please, they can with frowning cheere
spoyle them from all, but moste where they doe see
vnsaciate mindes still griping for to bee.

(21) Myrtilus Sheilde.
The famous soouldier, Myrtilus the Knighte,
whose conquering minde did never stoope to feare,
in manye conflictes the Garland Palme did beare,
as well on Land, as in the Maryne fighte,
such was his force, such was his warrlike might,
still savinge his life by his helpfull Sheilde,
both in the swelling Sea and bloodie feilde.
On Land his faithfull sheild did him defend
from dobled strokes of stronge revenging foes;
and in mercilesse Seas devouringe woes,
this sheild, from drowninge, him to shoare did sende,
and brought him safe vnto his Iourneis ende:
in all mishapps, at everie time of neede,
this worthie Sheild did allwaies stand in steede.
So, my good Lord, be you, I craue, to mee,
Myrtilus sheild, where soo my bodie bee.

(22) Vayne Ostentations.
Wee dailie see the fruitfull Phoebus fier,
how richlie it brings forth the wished harvest,
which plenteouslie augments the owners hier; one hundred foulde contentinge his request, with his full eares still bending to the ground, wherein greate store of grayne in tyme is found.

But bragg amongst the corne aspires proudlie, on emptie eare lookinge aboue the reste, advancinge his highe creste presumptuouslie even to the stars, as though he were the beste, whoe, beinge lighte, and fruitlesse of all grayne, for want of waight, showes all pride is vayne.

Soe hee whome litle learninge doth commendede, is puff alofte with pride of highe conceite, and deemes his witt maye with Minerve contende, and scoole Mercurie with some queinte deceit; but whoe that braggs, and deemes himself most learned, most voide of art, by wise men is discernde; Since he is alwaies somwhat, himself that nothinge deemes; and he is nothinge found to be, himself that somwhat seems.

(23) Losse of hurtfull thinges is gayne.
Producinge earth inrich'd, makes rich againe the toylinge laborer hopinge fruitfull gayne; but yf neglect, it vnmanurde growe, corruptinge weedes and harmefull plants do owle. with wrootinge groyne, with feirce and warlike bore, turnes vp and betters that bad lande before, destroyeng those vnprofitable springes, to frutefull land which such annoyance bringes, which is not losse, but bettringe to the feilde, more holsome frute then redie for to yeilde. wherfore from thee, yf taken bee the thinge which needlesse is, and doth not profit bringe, nor losse nor greife, let that be vnnto thee, for weedes pluck'd vp, hurt not the ground, wee see.
(24) Internall vertues are best.

Sweet tasting aple, which this faire virginn beares,
In cristall hand doth shine with pleasinge hewe,
for in th'externall forme, to eye appeares
a glistring cullor which\(^1\) doth delight renewe;
but vnnder that thinne Coate, fayre nature hides
more gratefull frute, which shee for mann provides.

Then thow, whome nature outwardlie hath graced
with comelie shape, externall forme to winne,
trust not therto; it wilbe soone defaced,
as of noe vse, like to the Aples skinn.
wherfore with vertue cloathe thy inwarde minde,
that th'outward shape therbye maye comfort fynde;
for what availes the gorgious showe
of Apples outward skynn,
Yf the internall frute conteyne
not pleasing taste therin?

(25) Threates of the inferior to be contemned. [leaf 18]

The melitane dogge, bredd onlie for delight,
whose force is smale, though voice be lowde and shrill,
with often barkinge putts greate doggs to flighte,
incensd with rage, as though he would them kill.

Yet thoughe hee threaten with moste cruell voice,
leppinge and runninge in haste for to devour
the bloodie mastife, it lies not in his choice,
as wanting both a naturall strength and power.

for those greate dogges which flie not thence for feare,
contempe his threates, scorning revenge to seeke,
knowing the force and strength which they do beare
is overmuch for him which is so weake.

Soe hee whom strength and wisdome doth adorne,
the brawles and anger of the weake doth scorne,
since all the power wherein they doe abound, consiste in wordes, which vanishe with the sound. 16

(26) Philosophic.

Ioues sonne, the valiant Hercules,
whose worthye travayling peyne,
by his twelve labours, vnto him
immortall fame did geyne,
made this the best and last labour,
as glorie of them all,
That triple hedded Cerberus
hee made to bee his thrall,
The mightie cheyned porter of
The darke infernall hell,
where thinges obscure as dampned sprites
in darke oblivion dwell.
which inwardlie to vs vnfoolds
Philosophies triple kinde,
wherin doth rest the triple good
of our celestiall minde.
ffor as three hedds of Cerberus
doe from one boddie growe,
Soe from abstruse Philosophie,
three severall springs doe flowe:
Divine, humane, and naturall,
wherin consist the parts
of heavenlie and terene creatures,
and of all learned artes,
which are not conquered without
great paynes of daye and night,
as Hercules by painfull toyle
brought Cerberus to light,
That sharpe labour beinge the last,
as cheefest and the best,
therin, all former labours of
the bodie for to reste.
(27) Societie.

The purple Rose which first Damasco bredd,
adorn'd with cullor gratefull to the sight,
hath in it self a fragrant smells delight,
wherbye two sences of the mann is fedd.
thoughe other things to such faire shewe haue right,
yet maye they not equall this Rosie flower,
whose dayntie smell therin hath cheefest power.

Soe two faire dowries which mann doth enjoye—
true perfecte love, and suer fidelitie—
firmelie preserve humane societie,
their frends assisting in ech hard annoye,
when want of ech brings noe securitie;
both which, this damaske rose doth well vnfoulde,
as honest hart, which fayth and love doth houlde.

ffor as the rose, depriv'd of pleasing smell,
retayning yet the cullor for the eye,
or havinge smell, wanting righte bewtie,
is not a rose, for both in that must dwell,
or ells it cannot other flowers defie,—
soe our societie, without love and fayth
is never perfect, as true reason sayth;
ffor where is perfect love, there trustie fayth is found,
and where assured trust doth dwell, there love must
needs abound.

(28)

Counsell and vertue subdue deceipfull Persons.

The valiant knight whome Perseus wife did love,
whome she exilde for hee would not consent,
which tooke his name, as the effect doth prove,
of Bellerus, a prince to mischeife bent,
whose wicked deedes the Corinthes did susteyne
whilste over them his tyrannie did Raigne;—
ffor when his Heroike hand had Beller slayne, he called was Bellepheron the worthie, whose chefest glorie and fame which he did gayne, was, when he slue Chimera valiantlie, The Lician monster, that people which destroyed, and the Sea coastes on everie side annoyed.  

ffor Bellepheron, this Chimer (as he fled) pursued on Pegasus, the horse of fame, (which of Medusas slater first was bredd, for vertuous deedes doe breed immortall fame), and him, with force of minde and warlike hand did slea, for naught maye strength and witt withstand.  

Soe you, my Lord, borne vp on Pegas wynge, doe fill the Earth and ayre with worthie prayse; your rare expoytes, which of your vertue springes, on Fames horse are spredd abroad allwaies, since you haue slayne, by great advice and skill, those English Chimers which this land did fill.  

(29) Pleasures to be eschewed.  

ffonde Paris, in vnbridled age doth chuse the life which seldom sorteth to good ende;  

ffor in yonge yeares, whose vertue doth refuse, and doth on fading pleasures still attende, can neither witt, nor wealth, nor honnor, gayne, nor happie life in worldlie cares attayne.  

He chose Venus, which ‘madnes’ is expounded, and ‘wanton life of pleasures’ doth expresse; he left Pallas, on which is rightlie grounded the contemplation of all perfectnes; he scorn’d Iuno, which ‘wealth’ doth signifie, with thactive life meane that to multiplie.  

Then shonne delight, yf riches thow doe craue, Or perfect wisdome thow do seeke to haue.
(30) Vnitinge of Contraries make sound Judgement.

Comforting Ceres Ioynd with hopps of bitter taste, and faire waters, by art produce sweet liquors at the last, not much inferior to Bacchus pleasant wyne, as Emulus vnto that Ioyce which art doth well refine; for the sharpe taste of hopps, the water and the corne doe mittigate, and make that sweet, which bitter was before:

which doth vs teach the waye, ech cause to handle well, and howe in knotted difficults a Judgement right to tell; for Ioyning contraries in peyse of equall weighte, comparinge the effects of both, the truth appeareth straite, So addinge hard to softe, and bitter to the sweete, compounds a meane between them both, for Judgment allwaies meet.

(31) Reuenge.

Dianiane dogge, with blinde furie inflamed, fearinge the hurled stone which him offended, with sharpe and threatening teeth whollie inraged, doth bite the stone, on that to be revenged, Judginge noe other thinge but that dead stone, of that his hurt, to bee the cause alone.

which fonde revenge doth others mirth provoke, vnto himself much greater hurte increasinge, for guiltlesse stone cann never feele the stroke, allthough the dogg cease not his cruell bitinge. wherbye wee learne, not rashe reveng to take, of that which of it self noe hurt doth make; for not the stone, but flinginge hande, the iust revenge doth crave,

and actors, not the instruments, due punishment should haue,
Since to our selves more further paynes of greife wee shall procure,
yf rashe revenge, on guiltlesse cause,
wee striue to put in vre.

(32) Peace.

*Pluto*, the god of worldlie wealth,
which vnder yearth doth houlde
his goulden limittes and his bounds,
with manie hills of goulde,
there governs at his cursed will,
and goulden guiftes greate store,
with heaped Riches doth possesse
a thowsand fould and more.
vnder whose feete, *Bellona* lies,
still thirstinge after warrs,
a furious spoyler, and the cause
of all tumultuous Iarrs.
But fayre sweet *Peace* doth lead *Pluto*,
and draweth him with right hand,
And in lefte hand, *Amalthea*,
the fruitfull horne, doth stande;
ffor all thinges doe then flowe at large;
*Bacchus* and *Ceres* raigne;

Then *Halcyon* daies, then quiet rest,
their triumphes doth retaine.
Then blodie *Mars*, cast to the grounde,
to peace doth yeald his sword;
but perfect peace descends from him
Which was his fathers worde,
And first appeasd the Angrie god
when hee, the loste mankinde
with peacefull concord, to our good,
for evermore did bynde.
(33) Pouertie.

As fishe *Remora* staies the Shipp,
   *which* ells with prosperous wynde
Would sayle vnto the port of rest,
   sweete comfort for to finde,
Soe hated povertie, with greife
   of fortunes hard disgrace,
The Labors of the vertuous minde
doth vtterlie deface:
for none soe noble vertue doth dwell in anie wight,
but want obscurethit, forcing him to silence with dispight.

(34) Syluer worlde.

The sacred Crowne adorning curled hayre,
and christall hand welding the kinglie mace,
the mounting Eagle *which* *Ganymede* did beare,
are ensignes of the mightie Ioue his grace.
All *which* doe shewe the sylver world fore past,
when Cuntry Swayne prepared the happie soyle,
and with his seede the Earth did overcaste,
which yoked ox e did teare vp with his toyle.
Before *which* tyme the fertyle earth gaue out
her blessed frute, thoughe she vntilled laye,
And *Saturne* grave, the world did rule about,
the goulden age *which* did to vs bewraye;
But when that *Ioue* begann his Silver raigne,
and had expelde his father from his lande,
the feildes were tylld with greate & sweating payne,
and Wearied Oxe and horse, did mourning stand.

(35) Enuye.

The mightie *Ioue* from highest heaven did sende
the fayer *Phæbus*, these gratefull newes to tell
to wicked virgins, in vice which did excell,
this great favour that he to them would lende,
That for herself, what anie one did crave
of him, her fellowe, double that should have.
forthwith, the monster vile of all mankinde,
which gnawes her harte, and teares our worthie fame,
stepte forth and said, 'Apollo, graunt this same,
that I one eye maye loose! for soe I finde
my fellowe shall loose her twoe eyes and sight.'
all which she spake through envie and despight.
Thus fretting envie, Ioyeng in our payne,
pininge her self when good to vs doth growe,
and fatting fast when hurte or losse doth owle,
in all mischeif findinge her chefest gayne,
of her own hurte, nothing doth force at all,
yf double that vnto her neighbour fall.

(36) Our terme or limit of life not remoueable.
from neck it hath the humane shape,
the rest a piller stone:
Thus Terminus the god is made,
of all the godds alone;
Whome, when the ruler of the starrs
beheld with scornefull face,
Hee willd him to depart the feilde,
and leaue to him the place.
But Terminus, all confident,
did bouldlie to him saye,
'I yeald to none': the septred Ioue
could not drive him awaye.
Hee standeth fixte, not to be moved,
whome wee cannot intreate
with price, nor prayer, with wordes, nor giftes,
nor yet with angrie threate.
Soe are the fixed bonds which god
doeth limit to our daies,
not to be changed or removed,
to lengthe them anie waies.

(37) God slowlie punisheth.

What doth the waightie millstone meane,
not turned by the wynde?
Of heavenly god it signifies
the nature and the kynde.

The father of celestiall sprites,
of mortall menn the Kinge,
His thunder bolts doth rarelie shoote,
or lightnings downe doth flinge.

With slowe and stealinge pace, the wrath
of god doth on vs fall,
As one which gentlie doth expect
that wee for mercye call.

But when continuued patience
doeth breake his former bande,
His anger is to furie turnd,
he strikes with heavie hande;
and with iust doblinge of the payne,
the grevous punishment
doeth recompence the long delaye,
vnlesse wee doe repent.

ffor as millstone, once forct to turne
by rage of boystrous winde,
without regard, eche subject thinge
doeth into powder grynde,—

Soe clemencie of god, once broke
by our continuall sinne,
Doth vs torment with greater yre,
our sowles therbye to winne.
(38) Dull witts.

The cheife of gods, the mightie Ioue,
conceived in his brayne,
And in newe sort did beare a childe,
yf Poets trulye fayne.

But when that wonderfull burthen,
to worlde he could not leave,
The fierie god, the lame Vulcan,
with Axe his hed did cleave.

Then Armed Pallas lepped forth,
true wisdome by her kinde,
for not of fleshe doth wisdome growe,
but of the precious minde;

for triple power of heavenlie minde,
which in the brayne doth dwell,
dothe make vs like the triple god,
in wisdome to excell.

Some kinde of men there are, whose witt
soe pore wee often see,
As, but with payne and longe dayes toyle,
naughte will engendered bee;

from whome their wisdome must be drawen
(since they want learned speeche)

As Pallas was from Ioue his hedd,
as doth this Embleme teache.

(39) The wretched not to be Doblie greiued.

The birde of Ioue, the Eagle of flight most free,
with manye bites, the naked hart doth teare,
of wretch Prometheus, hanging on the tree,
which for our skill doth this good lesson beare:

In this sorte not to vexe with doble greefe
A wretched mann deprived of releefe,
But rather shoulde, with words of mylodest kinde,
a plaister give, to cure his greevous wound; 7
for to the same, sweet pittie doth vs bynde,
Since in godds nature dailie that is found, 10
and his preeceptes, in tables graven in stone,
gives vs in charge, the wretched to be none. 12
ffor hee whose tender hart with pittie dighte 13
vtnto the sicke doth reache his helpinge ayde,
and partner of the waignt of burdened wighte 16
doeth ease his Payne when hee is overlayed,
Amongst the heavenlie Saints shall firmelie gayne 25
A memorable name, still to remayne. 18

(40) Noe impuritie in heauen.
The blinded boye, which with his peircinge darts 1
and tender stroke, the heavenlie godds did wound, 4
felt greate delight to scorche their pliant harts,
since fellowe like amongst them he was found; 7
but when both sexes of gods did feele such blowe, 10
oft times greate warrs amongst themselvs did growe.

Then prudent Loue, seinge that fyerie broyle 13
to rise by weapons which Cupido bare,
fearinge the godds would one annother spoyle, 16
the bowes and shaftes from Cupids backe he tare;
and with greate reason, for that boyes disgrace,
did throwe him downe from out that sacred place; 12

ffor the first father which hath made the skye 13
must keepe the heavenlie feilds most cleane & pure; 16
Soe Lucifer, the prowde, clyming on hye,
was caste from heaven, in hell for to indure;
for naught vnclene, as sacred letters tell,
in this most holie Cittie once may dwell.
(41) Honor and rewarde nourisheth artes.

Shewe mee, sweete muse, why thow and all the rest which heavenlie spheres doe guide with harmonie, were fostred vp with milke from Christall brest of *Euphemen* distillinge plenteouslie.

Our nurce, her name doth well the same vnfold, yf wiselie thow the sence therof dost knowe, for *Euphemen*, none other thinge doth hould, but this which from that greekishe man doth flowe. 8

Since *Euphemen* doth onelie signifie good fame, good name, a good report & prayse, true honour, due reward, and perfect glorie, which nourishe Artes, and learned men allwaies. 12

For without that, who, learning would applie, or weare himself with paine & miserie? 14

(42) Eloquence.

Some Learned menn affirme by abstruse skill that *Proteus*, god and author of eche thinge, who into severall formes, at his owne will, oft turnd him self, as did occasion springe, exprest a man, which fullie could expounde eeh severall thinge which was in nature founde. 6

Some sayed he was a man of pretious witt, and greatlie skilld in kinglie government; for they which at the Helme of state doth sitt, must see wherto their subiects most are bent, and turne him self into eche severall minde, yf calmed realme he wishe, or hope to finde. 12

But I this *Proteus* severall formes doe deeme, the force of Eloquence for to vnfould; for as he oft did make his shape to seeme a beast, a fowle, greene earth, or water cowlde, 16
Soe devyne Eloquence, mens mindes doth change,
Even as it lists, to like of thinges most straunge.

———

(43) Art cannot take awaye the
vice of nature.

The healthfull bathe which daelie wee doo see
to cure the sores and fleshe of losthouse skinn,
cann never make the Negro white to bee,
or clene the harlot from her loathed sinne,
ffor such defaults as nature dothe commit
in the outward shape which she doth vs impart,
or such defaults as growe by minde or witt
cannot be cured by anie outward art;

ffor though a time wee bridle natures strength,
She will break forth, and houlde her course at length.

———

(44) Fortune.

As goulden Sonne doth worke from out the Skye
divers effectes, and those exceedinge straunge,
Soe wandringle fortune, by incertaintie,
workes her effectes with sundrie kindes of change.

ffor somm she doth oppresse with miserie,
ffrom dunghill, raysinge some to heapes of gould
Some she castes downe from great nobilitie,
and makes a clowne a noble place to hould.

Shee gives Kingdomes, shee takes them backe againe,
her wheele still turns, not havinge anie staye;
she subvertes all, even as she please to fayne;
and as with ball, soe with the world doth playe.

In honnors Chaire, then see that thow sitt faste,
Least with her checke shee mate thee at the laste.
(45) Ganymede.

Yea, impure mindes whom vnclene lusts defile against the rightfull course of natures kinde, which perverslie your pleasant witts beguile, with Ioue his loue, which Ganymede did finde, deme that sweet fayre which foret the godds to love, was sacred, and noe common lust did prove. which Ganymede his name doth well expresse; for that, a prudent mann, doth signifie, who doth his minde to Heavenlie things addresse, and flies to Heaven by livinge vertuouslie, then which, on earth, nought cann be fairer founde, causinge goddes love to vs for to abounde. Then with true wisdome see godds favour thow deserve, In goulden cupp, with heavenlie drinke of Nectar, him to serve.

(46) Eloquent wisdome.

The talking byrd, which gloriously is cladd By natures guise in robe of Emeraud greene, And Tyryan feathers gorgious to be seene, with humane tongue and voice which art doth add, of eloquent mann the worthie Tipe is hadd, Such one as Tullie sayes he never found, though he in sweet speech learn'd oratours abounde. The Sea Tortoys, his howse which beares on back, foure footed, shell clothed, and of fearefull sounde, short hedded, Snake necked, without bowells fownde, of hideous sight, and which warm blood doth lack, whose Armor naught can peirce, of pase most slack, true wisdomes signe doth vnto vs present, And stayed minde to perfect wisdome bent.
Our Parrot then, vpon this Tortoys plac'de, 

with *Mercuries* flowing tongue most swetelie grac'd,

*Mercuries* worthie Arte,

And learn'd *Minervas* skill,

Then live in hapie health,

since *Mercuries* consecrate,

And golden Poet feed with *Appollos* muse,

by his *Emphatick* verse of heavenlie kinde,

that he is metamorphos'd with delight

into the autors secret thoughts and sprighte;

*Mercuries* flowing tongue most swetelie grac'd,

which Ioynd in one, can never be defac'd;

merger of a truer mirror none maye knowe

then you, in whome such famous guiftes doe flowe:

Then live in hapie health,

since *Mercuries* consecrate,

And golden Poet feed with *Appollos* muse,

by his *Emphatick* verse of heavenlie kinde,

such charming power in reader doth infuse,

and grave such passions in his pliant mynde,

that he is metamorphos'd with delight

into the autors secret thoughts and sprighte;

*Mercuries* flowing tongue most swetelie grac'd,

which Ioynd in one, can never be defac'd;

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merger of a truer mirror none maye knowe

then you, in whome such famous guiftes doe flowe:

Then live in hapie health,

since *Mercuries* consecrate,

And golden Poet feed with *Appollos* muse,

by his *Emphatick* verse of heavenlie kinde,
the slipperie Ele, which turns himself
in circle manifoule;

And whye the guelye arme
in midst of Sheild is placed,
Of Assured cullour, whose bright shine
the firmament hath graced.
The blewishe Scuttchion doth present
the vawted Skye,
Deenotinge that the spirituall man
should love the things on hye.
The reddishe cullor doth declare
the modest shame
which in his countenance should dwell,
a vertuous life to frame.
The Ele prest with the hand,
doth teach him to refrayne
His lipps and tongue from vttring wordes
deceptfull, false, or vayne.
This must the learned Clarke
allwaies record in mynde,
yf of Salvation, care he haue,
or comfort hope to finde;
ffor as the slipprye Ele
not prest, doth slide awaye,
So doth the slipprye tongue, the thoughts
of inward minde bewraye.
The white cullor of Ele
declares that all his deedes
Should be white, pure, and Innocent,
which from his hart proceeds.
Thus yf he frame his life,
imbraced still is hee
Of godd and of the world, to which
he shall example bee.
(49) Flatterers.

There is a kinde of men, whome hell hath bredd,
Deceit hath nourc’d, and doble speech hath fedd;
naked of vertue, and impudent of face,
ablord of all, exile from everie place,
false flatterers nam’d, themselves which change
to every fashion, though never see strange.
These doth the fishe Polipus represent,
in his conditions which be impudent,
Turning his cullor to everie kinde of Hue,
of everie obiect offerd to his viewe,
wherbye he maye, with bayt of cloked change,
deceyve the fishe which in the deepe do range,
Therbye more lightlie for to winn his praye,
to gorge his gluttenous mawe with foode allwaye.
See the false Parisites themselves doe wynde
to divers formes, as tyme and place they fynde,
Changinge themselves to ech mans severall vayne,
foode, wealth, or clothinge, therbye to attayne,
Deceyvinge such as in them put their trust,
paynelesse to serve their Hungrye mawe & lust,
and without labour to releeve their need,
worse then the Crowes on carrion which doe feed,
for they, dead bodies onlie doe devour,
when these, the livinge doe consume ech hower.

(50) Our betters or enemies not to be prouoked with wordes.

Strymonian Cranes, which by their ayerie flight preserv’d the wise Deucalion from the flood,
are taught by natures beneficiall lighte
to seek helping art for their better good;
for which, when they crosse frozen Taurus hill,
ech one, a stone doth carrie in his bill,
40 EMBLEAMES.—51. WISDOME AND STRENGTH. 52. THE MEANE.

wherby they stopp the lowde voice of their crye,
least when they passe that huge and ragged mounteyne,
The Queene of birds, their foe, should them diserie, 9
and their voyce make them praye to Iove his swayne;
but having overgone that dangerous place,
they leave those stones, and forth direct their pace. 12
Soe men, whome art and nature doth adorne,
should silent be, for feare of followinge hate,
and not with wordes, their betters for to scorne,
or ells their foes by tongue to Irritate. 16
for gentle speech, or silence, at the length
doth swage or keepe vs from our Ennemies strength, 7
which over pas'd, wee maie with courage bould
keepe on the course of life wee meane to hould. 20

(51) Wisdome and Strength are to be Ioyned.
Doe tell, rude verse, why that pure virginn fayre,
borne of Ioves brayne by helpe of Vulcans skill,
came armed forth into the Shining ayre,
not borne of Humane fleshe by natures will, 4
but whole begott of heavenlie seede and light,
being Pallas and Minerua call'd by right. 6

It shewes that wisdome doth from good discend, 7
not borne of fleshe, nor bredd of Earthlie kinde.
that shee came armed forth, it doth pretende
that wisdome without strength is but a wynde; 10
and strength without wisdome, subversion brings,
but Ioyn'd in one, doe conquer hardest things. 12

(52) The meane.
The Dauiian Philomell, whose warblinge voice 1
descants the musick of natures sweete delight,
in her self notes soe greatlie doth rejoyce,
that with the same she putts her life to flight, 4
soe sweetelie yealdes this nightingale her sprite;  
And vegitive plantes, watered with the meane, 
doe springe; but overmuch, doe wither cleane.  

See the excesse in everie Earthlie thing, 
and the extreame in everie fadinge kinde, 
vncured hurt vnto it self doth bringe, 
and extreame greife vnloked for doth finde;  

ffor learned Flaccus putts vs still in minde 
that witt is follie, and right iniustice named, 
and vertue vice, beyond the meane once framed.  

(53) Not to climbe oder highe.  

Bellerephon, which ruld without offence, 
whome fretting envie could not make to yealde, 
nor Pretus wife to incest could incense, 
nor triple monster force to flie the feilde,  

Did once ascend to his immortall fame, 
the horse of honnor stabled in the skye;  
but not of power, that vntam'd beaste to tame, 
hedlonge is throwne to ground most worthilie.  

Then thow which doste highe dignities attayne, 
and clothed art with honnors purple gowne, 
aspire not higher, least to thy bitter payne, 
with extreame shame thow hedlonge tumble downe,  

By fall, pervertinge former good  
for which thow hast byn prayed, 
And blemishing those worthie partes  
which thee to honnor raysted.  

(54) Monument of a harlott.  

Whose tombe is this? whose bones doth this contayne?  
the Ephereian Lais here doth lie, 
whose peerelesse bewtie, wanton Greece did stayne 
with her highe prys'd excessive Lecherie;
EMBLEAMES.—54. A HARLOTT. 55. EARTHIE MINDES.

but wo, alas! sham’d not their destinie
to cut her fatall thred which was soe faire,
to whome to Corinth all men did repayre.

No, she was with crooked age foreworne,
hers frowniced face her bewtie had defac’d,
And like a woman which weare all forlorne,
and that of Venus nowe noe more was grac’d,
hers christall glasse on Venus wall she placed,
as lothinge in that mirror for to prye,
hers wrinkled eyes and cheekes for to espie.

Vpon whose curious tombe, engraven by skill,
did stand a feirce and cruell Lyonesse,
which did the simple Ram, even at her will,
hould by the Loynes with clawes of bludinesse;
which vnto vs this morrall did expresse,
that by the Loynes she still did hould and keepe
her fonde lovers, as Lyonesse doth the Sheepe.

(55) Earthlie mindes.

The statelie Stagg, whose hornes threaten the skye,
is sencelesse dombe, not hearinge anie sounde
of hungrie dogges that seekes him eagerlie,
or hunters voice which doth in woodes rebounde,
whilst hee with grynding teeth feedes on the ground,
except he first his hed from Earth erect,
wherby the hearinge sence maye them detect.

Soe mortall men, full fraught with worldlie toyes,
whose earthlie mynde, howsd in such brutish wight,
(beastlie feeding on fleshlie fadinge Ioyes,)
cannot conceive the words of heavenlie spright,
nor heare the gladsome voice of heavens delight,
Leaste to the skye his hanging hed he raise,
from earth of Sinn, and sowles corrupting waies.
(56) The olde Testament.

The Oke, bearing a corne, Ioues sacred tree,
which, to wise Greekes, the Oracles did lend;
the Ayerye spreading beech, whose arms wee see,
frise clothed frut vnto the world doth sende;
In former Ages, and Earths infanctie,
when eche Creature to natures lawe did bend,
with their swete nourishing mast fedd plenteouslie
our Auncient Syres, of other food deprived;
But wee, through Goddesse Ceres helpe revived,
comforting corne for Sustenance obteyne,
A pleasant foode, more exellent by kinde.
Soe nowe these trees noe needfull vse doe gayne,
but that to shade and buildinges they are sign’d,
which Moses lawe to vs doth signifie,
that was but mast, as stifneckd Iewes maye finde,
and shaddowes of the followinge veritie;
for nowe the immortall sonne of deitie,
Our Saviour Christ, the autor of all good,
with rare bountie doth give abundantlie
his heavenlie corne to bee our dailie food;
wherbye wee leaue that mast and Iewish meate,
and hould that elder lawe confirm’d by blood
of beastes, and which but shaddowes doth repeate,
as figures onelie of Christes healthfull lore,
which is the perfect meate, whose signe the Iewes did
eate before.

(57) Sophistrie.

Saturns daughter, and Iowe his Iealious wife,
Queene of Riches, pleasure of this life,
the angrie Iuno by her queint device,
self loving Syrens falslye did intyce
in songe with the sweete muses to contend.
these Syrens were, as autors doe pretend,
faire virgings, which in squamous fishe did end, and fishe with virgins faces forth did send:  
Wemen lacking natures feete of righte, and fethered fowles wanting winges for flight, which, though nature denye soe to combyne, yet were they such as wee do here defyne, conteyned in the holie number three, whose names, significant are knowen to bee: *Parthenos* virginn, with sweete *Ligia*, and the most daintie white *Leucosia*, who doth in false bewitching tunes excell, wherby they sacred muses did compell with them to singe, victorious crowne to gayne; which learned muses did at first disdayne, all though at length they yealded full consent, and to their witlesse challeng did relent; when with their shrill and most celestiall sound, those prowde *Syrens* they easlie did confound, by iustice lawe; for whoe maye well compare the muses musick naturall and rare, to the deceitfull Captious *Syrens* skill, with which they all lascivious eares doe fill? The muses then, full victors in the feilde, vnplum'd those Syrens whome they forct to yeald, and from them all their glorious fethers take, wherof triumphant crownes they dulie make; which *mithologians* thus doe moralize: the muses, note the doctrine of the wise, and perfect wisdome, which victoriouslie triumphes on crag'd deceitfull Sophistrie, which by false *Syrens* we doe signifie, for what ells doe their fethers notifie, but foolishe words, wanting true reasons ground, which light, like fethers taste in wynde, are founde? these doth true wisdome overthrowe in Scorne, and with faire crowne therof, her hedd adorne.
(58) Ingratitude.

The stam'ringe Cuckooe, whose lewd voice doth greeve 1
the daintie eares with her fowle note dismay'd,
In the Currucas neste doth her releeve,  leaf 34, back
Suckinge the Eggses which that heysuge hath laid; 4
in lue wherof, her owne egg she doth leave,
wherbye she doth the gentle bird deceyve. 6

Which that simple heysuge findinge in place 7
(pore sillie foole, not knowinge of this guile),
doth lovinglie nourishe with moothers grace,
hatchinge those Eggses that did her bed defile, 10
by dailie food them fostring, as they were
of her owne kinde, and her true forme did beare. 12

But these vile bastards, as they growe in strength, 13
and fethered are with winges of trecherie,
their nource and moother doe assault at length,
with thankles mouth tearing her cruellie, 16
till peecemeale they devour eech severall part,
and suck the blood of their dames loving hart. 18

Soe, wicked menn, the bastards of mankinde, 19
whome neither love nor reasonn cann allure,
whome others great rewards, to them should bynde,
because their life is nourished by their cure, 22
Acteons curres, and thanklesse menn doe prove,
wounding their patrons whome they ought to loue. 24

(59) Children in youth to be framed.

In yongest yeares, when will and strength doe want, 1.
doe frame the child like to the growinge plant,
which yonge and tender thow maist wrye and bend
vnto what forme thy fancie shall intende; 4
but once a tree, and growen to height of strength,
noe force cann make him bowe or bend at length. 6
(60) Of the same.

As tender whelpe, whome natures skill hath taught by her instinct to hunt and chuse the game, to his perfection never yet is broughte, nor for to doe his maisters will can frame, till first his tutor, crosse his necke doe tye a litle bat, to frame his whelpe therbye.

For that Invres and teacheth him, to beare the Yoke in youth, which age would not Indure, and doth compell him to obedient feare, which in his age he never should procure. In youth then, hange about the child his neck the staffe of feare, his stubbornes to check; Soe he shall learnt, in age for to obaye,

In youth that first was taught the readie waye.

(61) Benefitts.

The silver Moone, Diana Virgine bright, on mortall creatours powred her moystening light, wherwith she doth adorne the Sable nighte, whose sleepinge mantle dimms the peircinge sight; which gladsome shine she takes abundantlie from her beloved spowse, who favourablie doth spredd his goulden beames most liberallie on that faire Phebee full of curtesie.

Thus, like the liberall moone, wee should bestowe the benefitts which from highe Jove doe flowe vnto vs mortall creatures here belowe, vpon our neighbours, whome wee needie knowe, for soe the beneficiall heavens doe teach vs by their kynde, whose comfortable vertues, wee doe by their influence finde.
(62) Prodigaltie.

The craftie ffox, with longe and bushye tayle, 1
doth allwaies clense and sweepe the durtie soyle,
wherat the mockinge Ape begann to Rayle, 4
for that his heavie tayle was clogging toyle
and in his chase did put him oft to foyle,
when he was quick, and nimblie, clym'd ech tree,
as being taylesse, lighter for to bee. 7

But scoffers must rescossed be againe;
for subtile fox, with answer soone replied,
and rightlie said it was noe heavie payne

to beare those thinges which nature did provide,
our open shame, and fowle mishapes, to hyde;
for better was, to cover secretlie
the hinder partes, then shewe them lothsomlie. 14

Thus did the foxe the truer cause defende,
since much better are superfluities
which vs adorne, and profitt doe pretend,
then want of thinges to hide deformities. 18

So prodigall men, with their extremities,
ffarr better are in spending lavishlie,
then he that wants to serve necessitie. 21

And witlesse vnthriftes, which
superfluouslie do spende,
Doe much more good then such
as hordinge do attende. 25

(63) To Mr Thomas Valence.

My Valence, to thy learned vewe
this skillesse vers I sende,
the fruit of my well wishing hart,
and guifte of faythfull frende;
doetake it with like lovinge minde,
to aunswer my desart,
whome frowninge fortune hath denied a better to imparte.
The frutefull bough of sacred Olive,
the braunch of peacefull tree,
the leaves of oylie healthful frute
that allwaies greene wilbe;
Which never lose their naturall shewe,
whose leaves doe never fall,
ffor which the Romans in lesse triumphes
were crowned therwithall,

[leaf 57] As were the troopes of valiant knightes,
because this holie tree,
To warlike Pallas consecrate
ys allwaies found to bee;
vpon which sacred florishinge bough
I offer to thine eyes
A gentle Swarme of Wittie Bees
and honnie bearinge flies,
By which, as former learned menn
did vnto vs present,
Prosperitie of dailie health,
and minde to quiet bent;
So by the same I wishe to thee
like health and quiet minde,
with good successe, wherby thow mayest
perpetuall comfort finde;
Like Olive never to decaye,
but allwaies freshe to springe,
In peace of minde, in peace of tyme,
Eternall peace to bringe;
ffor yf we warr within our selves,
distract with everie thought,
Desired health doth still decaye,
Sicknes is dailie wrought.

[leaf 57, back] Then to this peace and quiet rest
is Ioyn'd sweete nutriment,
ffor whoe delights in bitter foode,
to shorter life is bent;
ffor that our Auncient fathers ment,
by addinge to this tree
*Dedalan* bees, bright *Phebus* babes,
which good phisitions bee.
Since from the Olive, oyle distills,
the Bees sweet honie give,
both which, the weake and feble parts
with comfort do relieue.
‘And who, longe life,’ saies *Democrite*,
‘would winne for payne and toyle,
must moyst his inward parts with honnie,
and outward parts with oyle.’
So shall continuall prosperous health,
longe life for vs obtayne,
which as before, soe nowe to thee,
I freindlie wishe againe.

(64) Strangers more freindlie to vs then our owne kinde and kindred.

My loved frend, and lovinge therwithall,
the same even nowe which former tymes did finde,
against true freindshipps bande, howe maye it fall
that I should shewe my self soe farr vnkinde,
as to lett slipp our frendship out of minde?
wherfore this Embleme, which I frendlie ment,
take with like love as I the same present.
The pretie youth, *Telemachus* the fayre,
the pledge most deere to *Vlisses* eloquent,
and chaste *Penelope*, which with despaire
did feed her hungrie sutors hote intent,
and never would to theire desire relent,
did fall from crooked shore, sitting at ease,
into the raveninge wombe of raging Seas.
fforthwith, full fraught with love and pietie,
the Aronian Dolphins were at hand,
whose gentle barks receyv'd him lovinglie,
and from the deepe restored him to land,
Savinge his life; wherbye wee vnderstand,
That straungers to our kinde and to our bloode,
then our owne kinde and kinn, do vs more good,
And that th' vntamed Seas
breed fishe of better kinde,
Then pleasant Earth doth yealde
vs menn of lovinge minde.

[Leaf 39 is blank, both sides.]
[Epigrams.]
Epigrams.


The sacred Lyon of Judeas princelie lyne,
which weldes the scepter of the glorious skye,
of Jesses roote the flowers most divine,
whose heavenlie smell feedes our mortallitie,
protect (moste worthie Queene) from all annoye
Thy Realme, thy Lyons, and thy flowers of Ioye.

(2) Crisopeia.

My dolefull muse, bewayle in mournefull rimes,
with sighinge penn, with Inke of deepe lament,
the bitter galls of our vnhappie times,
and pore estate of those to vertue bent;
for he whome vertue hath to honnor raised,
treades downe all those which are for vertue praised.

O Sea of sorrowe! wherin wee sayle with greife,
O gulfe of greife! wherin wee drowne with Payne,

Ye noble mindes, reiect your worthie partes,
let valoure sleepe, your Heroike deedes will fayle;
ye sacred witts with your celestiall artes,
despise ech muse, science will not prevaile;
ffor neither Mars, nor sweet Mineruas quill,
cann reape reward in his longe practised skill.
Then woe to vertue! woe our miscreant daies!
thrice woe to them whome vertue doth adorne!
faire Crisopeia with her goulden Rayes,
ech wight of worth doth taunt with bitinge scorne,
for vertue looseth what she well deserveth,
hee onelie gaines, who Crisopeia serueth.
without her bewtie, none maie favour praye;
without her meane, all labour is in vaine;
vertue, stand back, vnles shee make the waie;
valour and learninge, give place vnto her trayne.
thus, muse, far well thow seest thy fatall ende,
faire Crisopeia will not bee thy frende.

(3) Vpon the armed Statue of Venus.

ffayre Venus, tell whye dost thow Armor beare,
and cloggs thy self with heavie Coate of Steele;
thow art not Mars, thoughghe his attire thow weare,
for natures harnesse best beseemes thy kinde;
with blowdie weapons why shouldest thow be charmed,
wherein small comfort thow dost ever finde?
for naked and vnarm'd, with bewties sheilde
thow madest the god of battell for to yeilde.

(4) Sundrie and strange effectes of wyne.
The drunken menn, whome gluttonie doth fill
with wynes excesse, doe sundrie passions houlde:
the one lookes highe, and will not be controlde;
one other singes with loftie voice and shrill;
one other mournes, shedding teares manifolde;  
with blasphemie, some one his sowle doth kill. 6

Somme one, with stretched hands to god doth praye; 7
one, as his humor is, seekes peace to make; 8
one other, noe man for his frend doth take;
one nimble dances, or ells doth skipp and playe;
somme, verses write, for their swete Ladies sake, 
and summ for hast doe often loose their waye. 12

Summ cannot speake, sum stammer at ech worde, 13
summ whoope and hallowe; and braye with open throte;
summ, filthie talke doe vse in bawdries note;
one doth dispute till hee laye vnder borde; 16
mongst brambells summ runn, till they teare there coate, 
summ frett and fume, and naught but blowes afford. 18

One falls to Lecherous actes, like beaste, past shame;
another cannot hould himself from sleepe;
summ other rowles his eyes like mased sheepe;
summ finde greate faultes, and others moe doe blame; 22
somme, for his life cannot his counsell keepe, 
and somm backbite all others with defame. 24

One, as he goeth, endenteth with his feete; 25
one gapes and yawnes, stretchinge his slothfull arme;
one thinks he is a witch, and straight doth charme;
one other scoffes at ech whome he doth meete; 28
one other spues out right, but thinkes noe harme;
and some thereby with death and sicknes meete. 30

which severall force, in wyne is never founde, 31
for simplie of it self it works noe ill,
but shewes what humors doth the person fill,
and what conceites doe in his braines abounde 34
yf hee doe gorge it in at his owne will, 
vntemperatlie his sences for to wounde.
Then yf thy self thow wilt not once bewraye,
Shonn wynes excesse, which takes thy witts awaye. 38
(5) Contemninge.

Whoe doeth contemne the worlds fond vanitie,
whoe doth contemne that fleshly part of his,
whoe doth contemne no man in miserie,
and doth contemne that hee contempned is:
by these contemptes shall make himself regarded,
and at the last with heavenlie Ioyes rewarded.
whoe doth contemne religion and her sawes,
whoe doth contemne correction of his will,
whoe doth contemne the prince, the crowne, the lawes,
and doth contemne the helpe of learned skill:
by these contemptes, to his reproche doth gaine
hate, shame, and greife, with everlastinge payne.

(6) What maketh menn forgett themselues.

Alluring bewtie, with her cristall face,
the heate of youth euflaminge loftie minde,
the favour of the people, and their grace,
the greate presumption of the strength wee find,
the store of wealth, the pride of hawtie harte,
and swelling skill of learning and of arte,
The Princes love (protecting of our will),
the stubborne furie of disturbed brayne,
eager desire for to revenge our will,
and fretting enviue with scornefull disdaine,
makes vs forgett our selves, and takes awaye
sweet reasons vse, our onelie helpe & staye.

(7) Thinges not to be recalled.

The stone once cast out of the hand or slinge,
the tyme once past consuming everie thinge,
the foolshe wordes which throughe the lipps doe flie,
the broken Hymen of virginitie,
by wit, by art, by pleasure, or by paine,
cannot returne, or ells be calld againe.
then well foresee, before thy hand doe ought,
spend not the goulden tyme on things of naught, 8
premeditate before thou speake in haste,
doe keepe thy bodie allwaies cleane and chaste;
Soe shalt thou live free from the worlds distresse,
and in thy self thy self full well possesse. 12

(8) The vnapt not to be forced to learninge.

To Salamanca yf thou send an Asse, 1
to Oxford, Cambrige, Paris, or dowaye, [Douai]
or that by travell to farthest lands hee passe,
or in the princes Court longe tyme doe staye: 4
yf, when he went, he were an Asse, noe art
will make him horse, for felde, for waie, for cart. 6
Then spare your cost, yf nature give not wit, 7
to send your sonns vnto the learned scooles,
for to the same, yf nature make not fitt,
doe what you cann, they still shall prove but fooles; 10
then tourne ech witt to that which nature will,
els fondlie thow thy sonne and cost dost spill. 12

(9) The waye to gett and keepe frendes.

ffyne witts, much art, sweet tongues, and flatterie, 1
doe gaine and keepe vs frendes, as some men saye;
but these are vaine, as proofe doth testifie,
without large giftes, which makes the readie waye; 4
for though that Homer come with learned hande,
yf naught he give, without dores maie he stande. 6
This then must be the surest grounde, I finde, 7
to winn and hould such frends as wee desire:
first give thou much, be pliant to their minde,
take naught of others, fewe thinges doe thou require,
which if with heed thou wiselie dost retayne,
a heape of frends thou worthilie shalt gayne. 10

Wee all doe love to take, as Iove doth teach,
which dailie guiftes and sacrifice doth crave;
Nunn loure to give, but such as cannot reach
the full effect of that which they would haue; 16
trust Ouid then, whose spake what he did knowe:
it shewes great witt, large giftes for to bestowe. 18

(10) Of Stumblinge.
The prowde horse that tredes with statelie pace,
and champes his foming mouth on goulden bitt,
adorn'd with curious trapping and pleasant grace,
of his braue looke his humor for to fitt,
with his fower feet, when hee doth prance and playe,
stumbles and falls in Iourneyeng of the waye. 6

What marvayle then, though worldlie men and proude,
adorn'd with sacred reason of the minde,
In whome the heavens and earth themselves doe shrowd,
with his twoo feet, as nature hath assign'd,
In Iourneyeng to the place of heavenlie Ioye,
doth fall and stumble, through the worlds annoye! 12

(11) First guestes at a feaste.
The buzzinge flye which falls in everie thinge,
the meger dogg that hopes to gorge his mawe,
the wandring mynstrell, redie for to singe,
the roaging beggar living without lawe,
the Parasite smell-feast, which newes doth bringe,
and cares not whome his flattring tongue doth stinge,
althought vnbidden, like vn to shameles beastes,
with hast come first vn to all solempne feastes. 8
(12) When a wife is badd, worse, and worst.
When she is good, better, and beste.

My frend, yf that my Judgement do not fayle,
as one well taught by longe experience skill,
thy wife allwaies is but a needfull ill,
and beste is bad, though she faire she beare her saile,
but vs'd not well, she worser is to thee,
but worst of all when best she seems to bee.

Thy wife is good when shee forsakes this light,
and yealdes by force to natures destinie,
she better is (thowe livinge) yf she die,
but best when shee doth soonest take her flight,
for soe to thee thine ease shee doth restore,
which soonest hadd, doth confort thee the more.

(13) A Puritane.

Dame Lais is a puritane by religion,
Impure in her deedes, though puer in her talke,
And therefore a puritane by condition,
or pluritane, which after manie doth walke;
for pruritie of wemenn, by lecherous direction,
seekes pluritie of men to worke satisfaction.

(14) Of heauie and light.

Philosophers were fooles, that taught of ould
that naught cann worke his natures contrarie,
Since experience (best proofe) hath them controld,
that heavie makes light, and light makes heavie;
for a light purse makes a heavie harte, wee finde,
and heavie purse doth make light hart and minde.
(15) Waterhowse.

With milder sport, and not with bitter speech,
llicence me here with thee somewhat to playe.
doe take it well, I frendlie thee beesech,
I thinke but mirth what soo my penn bewraye,
not meaning the t'offend in anie waye,
vpon thy name, allthough my penn do straye.
for since with Bacchus Juice thine inward part
is dailie moystened, for thine owne delighte,
and that the blood of Earth revives thy hart,
cleansinge thy sowles howse both daie and night,
thow rather 'wynehowse,' for thy livelie spright,
then 'waterhowse,' shouldst termed be of right.

(16) A preist which knewe not anie letter.

Good zealous preist, thy hart more than thy skill,
thy zeale more than thy learning or thy witt,
the sacred eares of mightie Ioue must fill,
or ells for god thow wilt be nothing fitt.
Of holie Pawle, yet thow the heavenlie voice
cannst ringe alowd, and sound this sentence true,
'the Letter kills,' wherby thow maiest rejoyce,
that of one Letter the forme thow never knewe.
ffor least that this deade letter should thee kill,
thow didst beware the letters for to learne,
and that aptlie, since of godds holie will
the quickning spirrit thow never couldst deserne.

(17) The hedd and the tayle.

Great was the glorious fame, most worthie knight,
stout Perseus, when with thy warlike knife
thow strakest of the monsters hedd, in sighte
of vglie Gorgon, then bereav'd of life;
but farr more famous should have byn thy glorie
yf thow hadst cutt of the tayles of the Clergie.
(18) Cause of a decre yeare.
Thow fondlie askest me, as though I were a god, what causeth this continued dearth, and plague of Iove his rod,
yf I the truth maie tell, although it purchase blame, I will not spare to speake my thought, but yet to thy defame:
Th'inseasonable yeare, this dearth doth not procure, nor the discurtesie of heaven, which thus wee doe Indure, nor Saturns cursed starr, nor barraynesse of land, nor want of heedie carefullnes of things wee haue in hand, nor Iove his just anger powr'd out on mortall wightes for these our manie heaped sinns, and for the fleshe delights; but thow dost plague vs all, and force vs for to die, through murdring death, and famins rage, by thy extremitie; for since the greedie mawes of thee, thy sonns and kinne, cann never well be satisfied with that they dailie winn, but that they horde, they scrape and gripe all that they maie, to sett them selves in highe estate by everie mans decaye, devouring all the paynes which others doe imploye, howe maie it chuse, but derth and want, all others must destroye?

(19) Pinkes.
ffreind Meering, I deeme you smell verie sweete, that are soe full of Pinkes from hedd to the feete; Yet if everie Pinke of your hatt, doblet, and hose were decked with a garden Pinke to savour your nose, You might stand for a maye game, what so you do thinke; for thoughse the flowers were sweet, your follie wold stinke.
(20) Shoinge.

Good Browne, thow doest complaine with heavie cheere,
the Shomaker shoes thee not to thy minde.
the fault is not his, as it maie appeare,
that with straite shoes thy foote hee doth bynde,
for hee makes them small like thy foote in eche thinge,
since, in shooin thee, hee must shooe a goslinge.

(21) Glasses.

The sundrie sort of glasses which art doth put in vre
for our delights, in severall kindes, sweete pleasures doe
procure:
the daintie Ladies, loue in lookinge glasse to pry; 3
the glasse perspective, is desyrd of learnd Philosophe; 4
greate states, their windowes deck with glasse, for their
delight;
the searchinge Chimists, for their art, haue glasses
strange of sight;
the burning glasse is made, a thinge of rare devise;
and glasse vessells for banquettinge are dailie had in
pryse; 8
besides, there is of glasse a temple faire and brighte,
which learned Chaucer builded hath with penn of
heavenlie spright;
And gascoigne, for his sport, hath made a glasse in verse,
wher wee maie see our owne defaults, which there he
doeth rehearse; 12
but all these curious glasses, or anie of like kinde,
or other strange proportion which art or wealth maie finde,
Cannot content my frende; hee hath them in disdayne,
hee them reiects as frivolous, hee houlds them all in
vayne, 16
for, of all sorts of glasse which give forth anie shine,
my frend loves, euerie hower, to haue a venice glasse of
wyne. 18
(22) One assured he was elected.

Thow greatlie bragst how that thow art assur'd thow art elected:
Chaunge but one letter, and thow sainest true,
because thow art elected.
ffor, knocking at the heavenlie gate,
to enter as right heire,
Thow art repulsd as bastard childe,
and driven to deepe despaire.

(23) Cham.

In all the course of thy vnha[ppie yeares,
noe kinde of vertue in thy life appears;
ffor thow art *Cham*, or ells *Chamms* wicked brother:
he did deride his father; and thow thy mother;
his curse was greate; and soe will fall to thee,
that scoffes at her which still should honnored bee.

(24) Fayth.

Our Saviour *Christ*, with words of greife compla[yed,
that when he came to Judge the world by fyer,
that fayth should not be found to his desire,
soe greatlie should the Christian fayth be strayned.
but if he nowe the same would come to finde,
he should see faythes more then stande with his minde;
ffor greater and more faiths in yearth,
with menn did not abounde,
Soe contrarie, soe confident,
soe pleasant to bee founde:

(25) Cuttinge of tyme.

The Curious gardiner, with his cruell Shires
doth cutt the wholesome tyme, and her sweet flowers;
*which* hee doth cutt soe longe, till tyme at length
cuts of his life by doome of heavenlie powres,
for tyme, in tyme cutts him with full despight,
that first by tyme cutt tyme from his delight.

(26) A tench and a wench.
A Catholike and a Protestant
   were frenclie sett at meate,
for both whose dinner was prepared,
   both fyshe and fleshe to eate.
They both, as did their conscience bidd,
   feed on the severall dishe:
The Protestant vpon the fleshe,
   the Papist on the fishe.

At length the Catholike complaind,
   our wantoun times to bee
disordered in everie thinge,
   as dailie hee did see:
'for nowe our Protestants,' (said hee,)
'which newe Religion take,
Twixt Pigg and Pike, twixt Carpe and Capon,
   not anie difference make.'
To whome the other replied: 'wee make
   such difference of their kinde
As Papists doe twixt tench and wench,
   to serve their wantoun minde.'

(27) Whoe are happie.
Antomedon the Greeke Poet doth tell,
   and rightlie, yf the same be wayed well,
that firste he happie mann is sayed to bee,
   which oweth nought, and is from borrowinge free;
Next, hee whome wedlocks fetters doth not strayne;
the third, whome childrens cares did never payne.
   but if he bee soe madd to take a wife,
to ridd himself from his most quiet life,
   yf shee be rich, and therwith soone to die,
hee happie is, to gaine her wealth therbye.
(28) Linguistes.
Twoe gentlemen at meate by enterchaunge
of frendlie speech, the tyme to enterayne,
a womann did commend for vertues straunge,
as one that too much learning did attaine,
being a greate linguist, whych praise doth gaine ;
for of the tongues shee nothinge was to seeke,
since she was skill'd in Hebrew and in Greeke.
The other said, "marveyle not much
that they such cuninge take,
ffor nature, by a speciall grace,
great linguists doth them make."

(29) Drinkinge.
The first delightinge draught
doth well thy Pallat please ;
The second doth thy hart comfort,
and thy could stomake ease.
The third doth make the pleasant wyne
well knowne vnto thy skill ;
The fourth encreaseth suddaine mirth,
and pleasure doth distill.
The fisitte the braine doth heate,
throwout in everie parte ;
The sixte doth make the[e] verie learn'd
and cunninge in ech art.
The seaventh makes the[e] like [a] horse
that runnes without a rayne ;
The eight, thy sences doth confound,
and takes awaye thy brayne.
The ninth doth make the[e] like
a swyne to fyle the place ;
The tenth doth make thee worse then madd,
and hated with disgrace.
Then flye excesse of wyne,  
      which is not worthie blame,  
for thow, not that, doste cause this ill,  
to thy perpetuall shame.

(30) Euyye.
Thow monster of mankinde, obscurer of good name,  
thow hated childe of pride, and auter of thy shame,  
whose heares are stinging snakes, whose face is pale & wann,  
with scornfull eyes and browes, disdaining euerie man,  
with canker taynted tethe, and poysioned tongue of spight,  
with vile detracting lipps, defaming euerie wighte,  
with breth of Sulphures smell, fedd with revenges desire,  
with brests defyld with gall, and hart of flaminge Ire,  
whose nayles are harpies clawes, and bodie leane and spare,  
which never smiles, beinge still opprest with greife & care,  
whose frettinge pynes thy hart, and eates thy flesh awaie,  
still feeding on thy self, till thow dost cleane decaye 12  
like burning Aetna monte, which with his stinking fumes  
feedes on it self, and with his flame it self consumes.  
thy force ech sowle doth feele, though, to thy better paine,  
except the mann deiect, whome fortune doth disdaine.

(31) Mann must provide for bodie and sowle.  
The fairest Creature which the heavenlie hand 1  
created, hath the cheefest thinge hee made,
EPIGRAMS.—31. PROVISION. 32. MONGERS.

the Lord of Ayre, of Earth, of sea, and Land,
and of ecb earthlie thinge which once must fade,
composed is of bodie form’d of claye,
and sowle divine which never shall decaye.

His sacred minde, sprung from celestially seede,
doht him forwarne to lifte the same on hie.
his earthlie bodie, which elements doth fee,de,
makes him to thinke on thinges, and that be worldlie.
Thus sowle and bodie, united by their kinde,
makes mann both heaven and earth allwaies to mind.

But soe to minde them both, as not excesse
in either, fall contrarie to their due,
for all extremes, the vice doth still expresse,
the (meane) is that which wee ought to pursue;
then, since god wilbe serv’d with both together,
vse well the one, to helpe and serve the other.

(32) MONGERS.

A messe of mongers on Holborne hill,
the dolefull waie vnto the hatefull place,
where malefactors, much against their will,
cutt of their times with shame and fowle disgrace,
were frendlie mett, ech other faire greetinge,
asking what craft ech vsed for his livinge.

One said he was of the fiellmongers trade;
one other, that he Ironmonger was;
the thirde, that hee was costardmongers Iade;
the fourth, that he was a fishmongers asse;
to whome a fittte, as by them he did walke,
with listening eare enclining to their talke,
did saye, “exclude me not, I craue, from out the rest,”
for of your trade I am the Quintessence,
since I am a monger good as the best,
and of my fleshe and purse, of Lardge dispence.”
“what monger maiest thow bee,” did one replie, 18
“vnknowne as yett to all this companie?” 19
fforthwith the mann, as pertest of them all, 22
sayed hee a whoremonger was knowne to bee;
“I will not loose my place in mongers hall, 22
being prettise once, although I now be free.”

then all shooke hands, as nere of kinde to other, 25
biddinge him wellcome as their loving brother;
whoe, to confirme this knott of knaverie, 26
vnto the taverne hasted spedilie.

(33) Tyme.
An Auncient knight of ffe and of renowne, 3
with his Ladie to dinner sate him downe:
they sett; the hungrie knight did bid his mann
some pottage sett, with which the knight begann;
but eatinge fast and over greedilie,
a little herbe did take his course awrye,
which made him coffe, that chok’d he was, he said.
Yet the good Ladie, therwith not dismayed,
“Sir, it is tyme, it is but tyme,” replied.
the payned knight, the more, for anger, cried
that chok’d he was; but his Ladie, that ment
but well, saied “it is but tyme, sir, be content!”
whereat the knight the more did coffe and straye,
for Anger of her speech then of the payne;
for where her wordes the herbe tyme did intend,
hee them mistooke, and deem’d shee sought his ende,
since wronglie hee conceiv’d therbye that shee
thought it but tyme that he should chocked bee.

(34) Receipts and expenses.
A tutor, glutinous and prodigall,
was by the Iudge assigned to a pupill,
who in excesse and ryot spendinge all,
with daintie fare his hungrie maye did fill.
The Judge, offended with this lewde expence,
wilde the tutor a good accompt to make;
but he replied, without all reverence,
"there is naught left, and this count must you take." 8

The Angrie Judge perceyvinge this deceipt,
would knowe what he receyu'd and howe twas spent:
the tutor, gaaping, said, "her's the receyte
and her's th'expence," notinge his hinder vente. 12

(35) Counterfetts deuoure the whole world.

The kinge deuoures the husbandman;
fond youths do spoyle the kinge;
The vsurer consumes those youthes.

the preist decaye doth bringe
To vsurers; and whores consunte
the preist with filthie lust;
The bawd eates vp the gayninge whore
who putteth her in truste;
The taverner beggars the bawde;
and next is swallowed vpp
The taverner, by Parasites

which hange vpon the cupp.
The needie Parasites in th'end
are spoyled by lothed lyce;
The Ape, mann counterfetter, eates
those vermyn at a trice.
So that the beastlie, mocking Ape,
which mowes at everie thinge,
By circulation doth consume
the kingedome and the kinge.

(36) That one thinge Produceth annother.

The frutefull peace begetts desired plentie;
desired plentie brings forth lothsome pride;
the lothsom pride makes men by warr to die;  
longe warrs cause wofull povertie ech tyde,  
and povertie makes frutefull peace to springe:  
thus the worlds wheele is turn'd in everie thinge.  
The fruitfull earth gives forth sustayning grassse;  
sustayning grassse doth feed the nourishing beasts;  
the nourishing beaste, into manns flesh doth passe;  
and glotinous mann, that feedes with daintie feaste,  
dissolved is to frutefull yearth in hast;  
for what feede vs, one vs doth feed at last.  
Thus runns about by dailie circulation  
ech earthlie thinge create by heavenlie hand;  
for ones curruption is others generation,  
as natures lawe hath linked with her band;  
then happie thow, if sowle in true degree  
doe end in god, from whome it came to thee.  

(37) A longe nose.

A knight that should with curtesie  
a ladie entertayne,  
at her longe nose began to scoffe  
with words of some disdain,  
and said, 'yf your longe nose were not  
a bulwarke of defence  
To gard your lipps, they should be kiss'd  
before wee parted hence.'  
'why, sir,' quoth shee, 'spare not therfore,  
yf nose such hindrance bee,  
you maie, where hindred nose doth want,  
with ease freelie kisse mee.'  
The scoffing knight thus retaunted,  
in furie flange awaye,  
But with replyeng scoffe before,  
he thus to her did saye:
'Madame, it greatlie forceth not,  
for sweetnes of your breth,  
Whether I kisse your lipps above,  
or ells your hipps beneath.'

(38) Spencers Fayrie Queene.
Renowned Spencer, whose heavenlie sprite  
eclipseth the sonne of former poetrice,  
in whome the muses harbor with delighte,  
gracinge thy verse with Immortalitie,  
Crowning thy fayrie Queene with deitie,  
the famous Chaucer yealds his Lawrell crowne  
vtnto thy sugred penn, for thy renowne.

Noe cankred envie cann thy fame deface,  
nor eatinge tyme consume thy sacred vayne;  
noe carpinge zoilus cann thy verse disgrace,  
nor scoffinge Momus taunt the with disdain;  
since thy rare worke eternall praise doth gayne;  
than live thou still, for still thy verse shall live,  
to vnborne poets, which light and life will give.

(39) Martine.
Menn say thow art call'd the Rich Martine,  
in Latiane speech who art Martinus nam'de;  
but wholie they mistake thie name, I wynne,  
if to thy gaine the same be dulie fram'd,  
for Martinus thow shouldst be termed right,  
in hording gould which hast see greate delight.

(40) Usurers.
Stukelie the vsurer is dead, and bid vs all farwell,  
who hath a Journey for to ride vnto the court of hell;  
yf anie would his letters send to Plutoes divelishe grace,  
hee wilbe messenger therfore, and beare them to that place;
but yf he anie answer crave, of letters sent from hence, 
he must some other post provide, which maie returne 
from thence, 
for Stukelie once arived there, cannot come back againe, 
since Pluto, for his needfull vse, doth meane him to 
retaine. 

(41) Grace.
A man of lewd living all vertue sett at naught, 
was rested by Sergiant at mace, and vnto prison brought, 
who beinge sett at large, the Bishop would him trye, 
and him to common penance put, for dedes of 
Lecherie. 
his aged mother, greved of her sonns open shame, 
with gentle speech of moother's loue, his lewd follies did 
blame, 
and said 'that want of grace did force him soe to fall; 
wherfore hee dailie, on his knees, for needfull grace 
must call.' 
her scoffinge sonne, which scorn'd his mother with dis-
daine, 
said 'hee would rather hang, than seeke for anie grace 
againe; 
for serianunt grace his mace, his purse had sucked drie, 
and the Archbishopps reverend grace had sham'd him 
penlie; 
And therefore since these twoo before, him did deface, 
he soe, past grace, bequeath[d] them both vnto the 
divells grace.'

(42) Cardinge.
Kate is a good huswife, as all men saye, 
for shee doth nought but card all the longe daie, 
whoe in continuall carding hath such delight, 
that, besides the daie, she will card in the night.
ffor cardinge, to her is but a pleasant playe,  
and when she playes she is cardinge allwaies.  
Yet by her carding she hath little winninge,  
for of her carding never com[е]th spinninge;  
Soe she is a huswife, but noe good huswife, I trowe,  
for of good huswifes cardinge, spinning doth growe.

(43) Reelinge.
Iohn, thy wife, to live doth take great payne,  
a good huswifes name therbye to gaine;  
for she spinnes and Reedes as fast as shee maye,  
but cheeflie in reelinge spending the daye;  
for, once haue shee sett the pott at her hedd,  
she never lins reelinge till shee goe to bedd.

(44) A Rose.
Willford, thow lovest a pleasant Rose verie well,  
both for the faier cullor and the sweete smell,  
for thow canst not bee without a rose in thy bedd,  
to colle the, and to laye her arme vnder thy hedd.  
Yet is not thy Rose, flower of Carnation hue,  
nor perfect white, nor redd, but yellowishe and blewe,  
and therfore most meete to serve in the night,  
for other Roses would shame her if she were in the light.

(45) Sowinge.
Sweete flowers growe when gardeners sowes the seed;  
the plowman sowes the graine wherby wee live;  
and man sowes that wheron mankinde doth breed,  
soe that their sowing, his like doth allwaies give.  
But weemen sowe farr different from these kindes,  
both workes and wordes which send forth paine and greefe,  
for with there words they vex their husbands mindes,  
with needle sowinge, not gayninge their releife.
They sowe discorde, with tongue of false report;
their needle sowinge, doth breed but more expence;
ythey sowe deceyt, and make therof a sport;
their needle workes are but a showes pretence.

Then lett not wemenn sowe, yf thow bee quiet bent,
for of their doble sowing, growes naught but discontent.

(46) Woodcocks.
He is as wise as a Woodcock, all wee doe see,
because everie woodcock is as wise as hee,
which wee knowe to be true, and that the rather,
for that Alderman woodcock was his father:
A thinge of greate worth, that woodcocks are made
the governours of Citties and the Marchants trade.
Then woodcock on his side, by birth and by witt,
makes him as wise as a woodcock his birth for to fitt;
for if naught ells causd him a woodcock to bee,
yet since he is borne a woodcock in everie degree,
he cannot degenerate from woodcocks kinde,
and therfore as wise as a woodcock you shall him finde.

(47) Kissinge.
Three pleasant gentlemen vpon the waye
did meete three maides that went them forth to playe;
the menn of ech other would gladlie knowe,
which of the maides he would kisse in the rowe.
the maydes, like goselinges, after other went,
noe whit mindinge the menn nor their intent.
But of the menn, the first amongst the rest,
that with his fellows scoffinglie would Iest,
said 'hee would kisse the pretie maide before,'
not meaning for to meddle with anie more.
the other said, 'yf he might haue his wishe,
the browne wench in the middle he would kisse;'
the third, as liked best vnto his minde, said 'hee would kisse the blobcheckt wench behinde.' Nowe, fellow Garrett, of the would I crave, which of these three the sweetest kisse should haue; for the wenches breath, formost of the three, smelled verie ranke in the highest degree.

(48) White heares.
At the Rose within newgate, ther frendlie did meete, fower of my ould frends, ech other for to greete: one had a black beard, but white was his hedd; one other, white hedd, with a beard which was redd; the third had yellowish hedd, but his beard somewhat white; the yongest had silver berde, and hedd agreeing righte. thus sett at their cupps, they thought to devise howe these severall white heares in them did arise. the black berd and white hedd begann for to saye, 'his hedd was elder then his berde by twentie winters daye, ffor where nature by age doth soonest decaye, graye heares spring vp, which age doe displaye.' the other white hedd with the reddishe beard, tould, 'that his hedd was not white because he was ould, but for that he had more labored, by studie his brayne, then his teeth by eatinge, his hedd white heares did gayne.' the third, with yellowish hedd and beard somewhat white, Philosopher-like, this cause did recite, 'I see it perfect true, for soe you agree, that what is labored most will weakest bee; and what of mann is most weake by kinde, soonest graye haires in that part you shall finde; then vsinge my teeth more than my witt, by right, my berde then my witt, must needes be more white.'
the last, with a ieste to knitt vp the game,
this reason for himself begann for to frame,
‘hornes and hoore hares comm not by age, menn tell,
and that by my self I haue tried verie well,
for havinge both agreeing together,
Cares gaue the one, and my wife gaue the tother.’

(49) Cutters.
‘Lack, I here thow hast leaft thine ould trade;
thow wilt noe more become a ripiers lade.’

In fayth, good Will, thow sayest true,
for I haue left mine ould occupation for a newe,
for I cann braue it in the streetes with the rest,
beinge a right cutter, as good as the best.’

‘A cutter! what cutter, I praye the, maye that bee?
a cutter of Queene hithe, or a garment cutter, tell mee,
a Swashebuckler cutter, or one of the cutthrote,
or a garden cutter, or a false cutter of groates?
Or art thou such a cutter as ostelers and tapsters be,
or a woode cutter, a stone cutter, or a heare cutter, letts
see?’

noe, in faith, Will, for better or worse,
I am none of these, but a plaine cutpurse;
a life of such pleasinge, that I never feele payne
till the rope and the gallowes doe hinder my gaine.’

(50) The deceased Pretor.
Thy vertue, not thy vice; faith, not dissembling speech;
thy goodnes, not thy flowings goods, made thee this
honor reach.

(51) To Humfrie Waldronn.
Yf reasons worthie minde prescribe this reede,
and Justice bidd ech one with Just desart
for to requite with like, the frendlie deede, 4
in outward shewe and inward faithfull harte,
then must I yeald vnto your gentle heste, 4
[leaf 57, back]
and streyne my quill to answere your request. 6

Wherin with slender phrase I gentlie craue 7
your skillfull muse to pardon skillesse write,
and rather waie the honnest minde I haue,
then simple quill which rashelie doth recite 10
what Idle brayne hath fondlie found at large,
which I present, our freindshipp to discharge. 12

A ffolishe Cherill I maye seeme to bee, 13
that shame not to present vnto thy sight
Sir Topas ridinge rime not meet for thee,
Nor Gouldings learned vewe, that famous wight, 16
whose hawtie verse, with sugreedd words well knitt,
bereaves the same of Chawcers flowing witt.
Then frendlie take in gree this frendlie verse I frame,
and thinke, to his Perithous, that Thesius writes the
same. 20

(52) Fortune.
Blinde ffortune, with her fonde and sencelesse sence,
regarding nought the worth of anie wight,
which heedleslie her riches doth dispence,
not forcinge whether shee doth wronge or right, 4
Enricht by suche as vices do adorne,
The good reiectinge with most bitter skorne, 4
[leaf 58]
Which growes, for that noe perfect good she knowes,
beinge onelie feed with vaine and outward showes. 8

(53) To his freind Burrell.
The loathed povertie still shall thee feede
yf poore thow be in anie time of life,
By byrth, or fortune, or for want of heede,
for vnto such, rewards are nothinge rife, 4
since, in this thanklesse age, none wealth attaine, but such as riches haue, and giue for gaine.
Then must thy hard and woefull state of shamefast povertie
Embrace patience, since vnto thee welth will not multiplie.

(54) Issues.
The Ioyfull mother brings forth manie faire yssues, the learned lawyer brings his cause to good yssues, the skillld Phisition makes for goute runninge yssues, the faulting Iuror is amerc'd in much yssues; the large expences are counted needles yssues; but yet, of all the yssues wee haue in anie kinde, none is more badd then yssuing from our land, wee finde, for soe our witt and wealth from vs soone yssues then, which lost and brought to naught, w'are scorned of all men:

Such yssue they obteyne, their birth right which doe sell, on which yssue the verdit hath condempned mee right well.

(55) Marriage.
Deepe witted men, b'experience haue contrived, that mariage good and quiet is ech hower, where the mans heringe organs are deprived of their right vse and sound receyving power, and where is seeled vp the womans percing sights that shee maie not behould her husbands sweetdelights. for since nature hath made that sex most fraile, and subiect to tormentinge Ielousie, upon ech guiltles signe they will not fayle, their loving husbands to suspect falselie; yet if she could not see, but were by nature blinde, such fonde conceites she would not harbor in her minde.
And if suspected man were dombe to heere
the Jealous brawls of his vnquiet wife,
ech would embrace and hould the other deere,
wherbye they might obtayne a quiet life,
without which rare effects, sweete marriage is a hell,
but linked with these guiftes, doth Paradise excell.

(56) Sweete mouthes.
A noble Earle, to vertue allwaies bent,
with rich and scoffing knight on hunting went:
the Buck was rows'd, the hounds vncopled bee,
who with swifte course, to flie did seeme to mee,
and eger of the game, in their full crie
with dobled voice lowd ecchoed in the skie,
whose pleasant musick did the eares delight
of Earle and all the rest, except the knight,
that pleased more in purchasing and gayne
than hawkes or hounds, or in such toyes vaine.
of whome the Earle demanded curteouslie,
when ended was the hounds long solempne crie,
'yt those faire doggs, with their reioicing voice,
had not sweete mouthes as hounds of rarest choice;'
wherto the knight gaue answere scoffinglie,
'hee did not knowe till hee the same should trie,
for anie of them he never kissed there,
and soe knewe not how sweet that there mouthes were.'
wherat good Earle, which tooke it in disdaine,
from moved chollar hardlie could refraine,
but said 'if that you kist them not before,
you maie with ease kisse them behinde the more.'

(57) Fooles.
Hee was not wise, his witt hath him deeyved,
that would bee wise, and not a foole be deemed,
but I, which haue the truth by witt conceyved,  
doe holde it best a foole to bee estemed,  
the cause wherof by reason is perceyved,  
flor wisdome knowes, of fooles is endlesse number,  
that in their follie foolishlie doe slumber.  
Then is it best to be of that consort  
and sweete societie which moste doe hould;  
the fewest menn to wisdome doe resort,  
and lest in number soonerest are contrould;  
soe least are least estem'd in everie sort;  
then must the wise, which is the lesser number,  
be compted those which all the world doe cumber.  
Greate franchises the fooles are knowen to haue,  
because they swaye in all the greatest part:  
the wise stand back, forc't of the fooles to crave,  
though fooles cannot Iudge of their good deserte,  
yet must those fooles their vertuous life deprave,  
for they stand warme, are fedd and cloth'd of beste,  
when wise menn begg, or are with famin prest.  
(58) Gallopinge.  
ffrom windsore ridinge, to the statelie towne,  
the seate of famous kings and Inglands pryde,  
in hast, I mett, in midst of Hunslowe downe,  
a gentle youth which postinlie did ride,  
a frend of mine, whome I forc'd there to staie,  
to knowe the cause hee ridd soe fast awaye.  
Whoe said, "muse not, I frendlie the require,  
to see mee gallop with soe light a hedde,  
since I farr lighter am in this retyre,  
then when to London I my Journey spedd;  
ffor when I went, my creed 12 partes did holde,  
but one is lost, soe I more light and bould,  
the twelfe is gone, eleaven I keepe in store,  
Christ went not vnto hell: what would you more?"
(59) Churches.

The Auncient Saxons did full Christianlie,
to shewe their fervent zeale and zealous love,
erec't most statelie churches plenteouslie,
as holie place ordain'd for god above.
But nowe le monde reverese, the world turn'd upside
downe,
our Scismatikes will haue noe church in Cittie or in
towne.
Noe Church! alas! what doe I saye? I lye;
they sett vpp churches twentie for their one,
for everie private hose spirituallie
must bee their church, for other will they none,
Exepte the open felds, or ells false Ethnicks groves of
trees,
where senselesse as the senselesse woods they flock
like swarms of bees;
there sowe they Satans damning seedes, of which dis-
sention springs,
(tearing Christes vndivided coate), which all to ruyne
bringes.

(60) Menn before Adame.

Good Moses (which didst write by sprite of God),
some makes thy witt as watrye as thy name;
thy art, to serpents which did turne thy rodd,
thy sacred quill, which newborne world did frame,
are nothinge worth; thy Judgements are but lame;
for the Italian redie witt doth sett the vnto schoole,
and Francis George, in his scriptures problemes, makes
the a foole.

Thow couldst not see, (which everie thinge didst see,
of newspronge world Create by Ioue his hand,) 
that before Adame, (calld first mann by thee,)
were manie menn (which by thy words is skande),

EMBLEMS.
for some Italians thy words so vnderstand,
And Francis George doth, Talmude like,
by thy penn thee confound,
Provinge that manne Androgenon
was first made out of grownde:
But lett those wranglinge witts, that seeme
to teach godds heavenlie sprite,
Beware his scourging rodd deprive
them not of sence and light.

(61) Iuye.

Thow Bacchus plant, which allwaies greene dost
springe,
Poets reward, and glorie of their penn,
the touchstone of wyne which to the sprite doth bringe
a quickning force to rouse the witt of menn,
why dost thoue clyme my howse so spreddinglie,
and yeald thy sacredd budds soe frutefullie?
In vaine thow doest ascend these rurall tyles
which profound Virgill never yet behelde,
nor wantonn Ovid, whose rare penn compyles
strange changed shapes which abstruse science yeald,
nor wittie Flaccus did hange his harpe here,
nor doth Tibullus gold in this appere.
ffor in this cottage rurall muse doth reste;
here dwelleth Cherill, and Topas the knighte;
pore oten ryme is onelie here exprest,
noe helicon verse or muse of rare delight;
but since thow hast this rusticke wall adorned,
doe florishe longe, all though my verse be scorned.

(62) Iestinge.

Three things there be which maie susteyne noe Ieste
or foolish blemishe of our Idle braine:
the honest fame wherewith our life is blest;
our godlie faith, for that maye bide noe stayne
of heresie, or false religions bayne;
Next, watrishe eye, wherof ech litle gall
doth hurte the sight and dangers th'ye withall.

(63) Honor.
The glorious Queene, honor, desir'd of all,
wherto ambitious mindes greatlie aspires,
still gapinge, that on them her rayes maye fall
with glorious stiles to answer their desires,
which hautie hart by price and prayse requires,
is seldom found, as grave ancients devise,
of such as gredilie wold to honnor rise.

for she enquires of those shee never sawe,
she followeth them that from her faste doe flye,
she honnors such from her which doe withdrawe,
she loveth all that naught esteemes her glorie,
she calls for them that scorns her vanitie,
she trusteth those whome she did never knowe,
and such rewards in whome hidd vertues flowe.

This contemplative Philosophers tould
With all their skill, vnknowinge her true kinde;
for other course doth this faire Ladie hould,
since to her glitteringe bowres newe stepps are signed,
whertoe nowe none the redie waye cann finde,
but suche as enter with a keye of gould
by false faire shewes or flatteries manifold.

(64) Temperance.
The heroike vertues Cardinall,
wherof the learned write,
Doe from right kinde degenerate,
and with themselves do fighte.
If heavenlie temperance doe not
their Rygor moderate,
As the true arbitrer and the
true stickler of their bate.

If for Justice without temperance
shadowes revenginge Ire,
And fortitude without the same
is rashe vnquenched fyre.

Soo wisdome wanting the due force
of temperance, wee trye,
Egregious follic to be deemde,
and cosoninge subtltie.

when hee which hath true temperance,
all vertues doth embrace,
Is wise, is iust, is valiant,
and honnored in ech place.

Since this faire Queene, dame Temperance,
attended is allwaies
with rare and honnorable maydes
deserving worthie prayse;

flor lawded virgin modestie,
and blushefull shamefastnes,
And holie abstinence, the nourse
of all true godlines,

Pure honestie, wise frugallness,
and right sobrietie,
The Angellike continencie,
and fames eternitie,

Doe dailie folowe Temperance,
as handmaides ever prest,
And worthie members of that Queene,
for to performe her beste,
Whoe, for their Ladies liverie,
her ensigne and her worde,
To shewe how her wise actions
doe with her speech accord.
This famous sentence beare vpon
their sleeves embrodred still
(Not to much), which wise Pitacus
fram'd to her sacred will.

(65) Doinge notheinge.
A Crabbed Cobber, and his slothfull wife,
which would not labour for to gett her meate,
from words to blowes did often fall at strife;
but as the husband did her feircelie beate,
this question shee did oftentimes repeate:
'why doe you thus torment me in my life,
Since I haue nothinge said, nor nothinge donne?'
but he, continuinge still as he begun,
Said, 'for that cause onelie he made his blowes soe rife.'

(66) Astrologers.
Malevolent Saturne, vnhappie starr,
hath loste the vse of feirc and cruell sight,
Ne cann from stone a childe discerne from farre;
the shamefaste moone cann with her bashefull light
see naught but what is pure and virgin bright;
the thundringe Ioue, with Ioue doth onelie minde
his white Europa, though a mortall wight;
the warlike Mars, to coole his youthfull kinde,
dothe Venus halse; and lustfull Venus, Mars doth bynde.
The Lawrell Phebus, with his glittering hedd,
the glorious god that rules in fyrie chaire,
dothe onelie thinke on Daphnes plesante bedd;
to Herseus love, doth Mercurie repaire,
the wittie sonne of Maya the faire:
thus all the plannetts are employd in skye;
wherbye thow maist (Astrologer) dispaire,
by their aspectes or workinge power, to trye
whoe doth the Cuckold make, and thy hed hornifie. 18

(67) The herbe {\textit{filius ante Patrem}}.

{\textit{A} vertuous Ladie, skilfull herbaliste,
in {\textit{Chimick}} art whoe takes noe meane delight,
whome modestie with good report hath bliste,
and wifelie dutie hath adorned righte,
of gentleman (that learned would bee deem'd,
as by his {\textit{tria verba}} he had seem'de,)
Demanded 'if the herbe most rare of sight,
and of all Artistes greatlie esteem'de,
\textit{which filius ante patrem} they doe hight,
were to him knowne': who said, with courage bould,
his deepe insight in herbes for to vnfould,
't it is, madame, well knowne to everie wight,
to be sonne of {\textit{Antipater}}, as learned men doe houlde.' 12

(68) Monstrous Childe.

Did Learned {\textit{Ouid}} live, with poetrie divine,
his {\textit{Metamorphosis}} he would a newe refyne,
and add this prodigie, as vncoth as the reste,
of his transformed shapes \textit{which} there he hath exprest;
\textit{ffor} here, though bodies were to other forms not chang'd,
Yet is this followinge truth as farr from nature strang'd,
That the celestiall saints \textit{which} doe adorne the skye, shold from the heavens descend, and children multiply;
for why sainte Peters sonne, a thinge to fewe men knowne,
 maintaind a child \textit{which} he supposd to bee his owne,
yet others had more righete to her by kindlie knott;
seoe easilie one others child falls to our lott.
"This is a thinge vnvst, a Saint a sonne to haue,
and hee deformed, not shap'd as heavenlie bodies crave,"
whoe, though of heavenlie seed, yet was he foule beguyld,
that fondlie nourished as his, one others childe,
exceedinge anie chyld which natures course doth give,
for lightlie she could beare the tallest mann on live;
soe bigg her bone in breth, soe monstrous shee did seeme,
that ech, noe childe, but perfect woman, did her deeme.
Thus nature changinge kinde,
these monsters forth doth sende,
Saint Peters sonne, a woman childe,
which could with menn contende.

(69) A godly mann.

He is a godlie mann, that doth with tongue and minde
and sincere hart, the heavenlie god
adore in his true kinde,
That liberall is to pore, that Justice doth maintaine,
And beinge chosen for a Judge,
takes noe reward for gayne;
That is not mov'd with loue, or doth for anger hate,
And as infectinge poysonn, shunns fonde scouldinge and debate;
That hath a good foresight in what he takes in hand,
that rashelie nothinge doth attempte
which reason maie withstande;
That chooseth honnest frends, for to converse with all,
whose sage and true advise maye helpe in dangers when they fall;
That vtters with his tongue, but what his hart conceives,
And doth envie that wicked speech,
which other menn deceyves;—
This is a godlie mann; but I thinke none is found,
In whome these sacred vertues doe
in their full power abounde.
(70) Kindred.

Why kneele you heere, faire Ladies, thus amased, before Apollo, as though you sacrificed?
These little babes within your armes thus fouled, in weeping sort soe piteouslie disguised?
what secret greife of fortunes evill change hath happened you? declare, and bee not straunge.
Wee here lament noe fortune of mishapp, wee crave noe goodes from godds for to discende, ne doe wee wishe our Ennemies to entrapp, nor seeke revenge of such as vs offende, but of most fowle incest wee feel faste name, and craue Apollo to rid vs from the same.
for these two babes which here thow doest behould, are our owne sonns by fleschlie generation; they are brothers to our husbands, of this be bould, and vnclies to ech other by procreation;
their mothers and grandmothers thow shalt vs finde in lawfull mariage and course of honnest kinde.
which wee beseech Apollo for to shewe, who leavinge that to earthlie menn of skill, wee thee desire, yf ought therof thou knowe, the same to tell accordinge to our will;
Soe shall wee sound thy worth and learned name, Since thow shalt cleere vs from incestuous shame.

(71) The Courte and Cuntrey.

My yonge and youthfull yeares, that once drewe forth my life
In pleasant game of fancies trayne, where pleasures all were rife,
Haue nowe forsaken quite their ould and wonted trade;
My strength is gone, my mirth is past, my wantonn daies doe fade.
ffor where I often vsed,
amongst the Courtlie sort,
In Idle play, through bewties hue,
with loving talke to sport,
Nowe am I shakenn of,
My faltring tongue doth staye,
Vntimelie thoughts of such mishapp
hath worn such toyes awaye,
And I must rest at home,
lock'd from my pleasures paste;
They scorne me nowe whome I disdaind:
this is my fall at laste.
ffrom Court to cart I flye,
a longe but easie leppe;
I liste noe more with glosinge speech
on fortunes wheele to stepp.
She did advance me once,
to throwe me downe againe,
But through her spite and my good happ
more quiet I attaine.
The little shrubbs that growe
hard by the tender grasse,
Abide the force of blusteringe winde,
when greater trees doe crashe.
The lowe and meane estate
is surest thinge, I finde;
The Courtlie life vnstedfast is,
more fleeting than the winde.
There spend they all they haue,
and more, if need require;
They gape for this, they watch for that,
they followe ech desire.
They frowne vpon their frends,
and fawne vpon there foes;
They envie all the favored,
they scorne the mann in woes;
They press upon the prince,
    they glose for hope of gayne;
    they hate the wise, they ride the fools,
    they laugh and love in vain.
They seek with greatest show
    for to maintain their route;
They pinch and spare, they carke and muse,
    to bring the same about.
Thus, under all this show
    and troop of gauden sights,
They do possess unrestful days
    and thousands woe full nights.
Therefore, this gauden misery,
    as I do finde, is naught,
But higher disdain Ioynd with distresse
    and manie mourning thought.
Whereas my Countrye life,
    which now I take in hand,
Brings quiet rest, a carelesse minde,
    it needes no lustie band.
Wee envie no estate,
    wee loue the poorest sorte;
We lavishe not ill gotten goods,
    wee keepe a meaner port.
Wee spend as reason bids,
    wee entertaine our friend
In honnest state; and when you lack,
    then must wee seeme to lend;
which is far better case,
    at neede allwaies to haue,
Then for to spend without a reine,
    and then haue need to craue.
Our garments are not gaye,
    our garners haue the more;
wee seeke noe statelie halls, nor hante
the Princes Court thencever,
But live in pore estate,
more quiet in our brest
Then those whome dailie service doth
procure soe much vnrest.
Wee passe the silent night
with his vnbroken sleepe;
Wee ease our heavie minde with mirth;
of loue wee take noe keepe.
I therfore flie the presse
and troope of Courtlie trayne
And scorne their pride that scorne my fall,
to rest from restles payne.
I leaue the Courtlie life
to those that skillesse are,
And hedlonge runn by others harms,
that soone will not beware.
My cottage doth content
my well contented minde;
My wantoun yowth is gone, and nowe
grave thoughts in hedd I finde.
Thus well I tried haue,
that my mishappe hath wrought,
More quiet state for my behoofe
then I had ever thoughte.
In happie tyme, therefore,
I banishd such a life,
where no thinge certaine maie be found,
where all things are but strife.
Thus, carefull Court, farwell!
and wellcome Cuntrie state,
where thow shalt live at quiet rest
from all envyenge hate.
(72) The number 1, 2, 3, 4.

One simple thinge cann nothinge worke,
yt maie not stand, but fall.
Twoe maie both much and great things doe;
but three maie compasse all.

And fower, I trulie finde to bee
perfection of ech thinge,
ffor in the same conteyned is
what heaven and earth maye bringe.

Woe, then, to him that is alone,
Kinge Dauid's sonne cold saye,
for yf he fall, he wanteth helpe
to raise him or to staye.

But where twoe things doe meete in one,
as nature help'd by art,
There mann maye prove miraculous,
through his celestiall part.

But rightlie yf these worthie two
themselves from Center spred
To three kinds of Philosophie,
newe Creatures maie be bred.

ffor if divine Philosophie,
the naturall and morrall,
ffrom Center spred themselves abrode
and then in Center fall,

There wilbe vnion of these three,
Sol, lune, and Mercurie;
ffor in the heaven and Earth three things
the truth do testifie:

All which Saint Iohn did trulie knowe,
and therefore rightlie tould
That three is one, and one is three,
which fewe menn cann vnfould.
But if with all this secrett three
the number fower be placed,
In Tetragramaton I finde
the worke shall well be graced.

Add therefore one to three and fower,¹
makinge the number tenn,
In which enclosed is the skill
fast lock'd from common men.

Take this my sweete conceyt in worth,
though worthlesse vnto thee,
whose sacred witt, with abstruse skill
is fraught in earch degree.

(73) Mr. Camden's Britania.

The holie licor (whose mysteries divine
to Venus Squire consecrate are seen)
needes not the Poets braunch (touchstone of wyne),
the Clyming Ivye allwaies freshe and greene,
In Sommers scorchinghe heate and winters could,
to make that wyne the better to be sould.

And learned Camden, with his searching witt,
whose deepe studie, by travells carefull payne,
hath from errors and mace² of Dedalus pitt,
(for Cuntries loue,) drawne vnto light agayne
worthye Antiquities, wherof before
none sayed the like, or shall doe anie more.

This Philopolites needeth not, I saye,
My rough pensill to portrait his desart;
but as good wyne commends it self allwaie
without the Ivye signe, soe in noe part
he needes noe prayse, synce that his learned quill
with flowing style his prayses doth distill.

ffor by his guide the Roman names doe live,
and ancient things consum'd by cancred byte

¹ [² to 3, 3, 4 = 9]
² [³ MS. K or another letter I can't read.]
of ould Inurious tyme, he doth revive,
in *Latian*e tongue, a worke *which* breedes delight 22
and Countries good, to such as will embrace 24
soe rare a gemm not found in other place. 24
His deepe conceit I highlie doe admire, 25
his strange Invention I knowe not howe to praise,
the truth of things whereto he doth aspire 28
is past my reach to shewe by anie waies;
what will you more? breifelie, this thing I teach, 31
hee hath donne that *which* noe mann ells could reach.
Buy then this worke! doe read and reade againe! 31
esteeome the mann, as hee doth merrit well!
requite with thanks the frute of Endlesse payne 34
to seeke a knott in rushe thow maist contend,
and teare with spite what thow canst not amende. 36

(74) Solomons witt.

ffreind *Eldrington*, thow art as wise 4
As *Salomon*, menn saye,
ffor thow art like to him in witt, 8
in earnest and in playe.
But what is like, is not the same, 12
as all menn well doe finde:
Soe thow hast not *Solomons* witt 16
in all points of his minde.
Yet in one thinge thow dost the height 16
of his rare witt expresse,
In chaungue of *Venus* sweete delights 20
and Lecheries excesse.
In other thinges thow art not hee, 20
noe more then is an Ape,
Whoe is like thee in Pevishe witt 24
and in deformed shape.
Thus must I playe with thy fyne witt,
to answere thy fonde Ieste,
That scoffes at everie meaner witt,
which wisemenn doe detest.

(75) Leylandes rightefull ghost.

What Endore phytonesse, what envious hart,
what fourth furie, what rage of witlesse braine
Doth vex my sprite against his due desart,
and force me causelesse, wronglie to complaine?
one guiltlesse hand, which doth mye fame retaine,
all though he detractinge penn with deepe despite
cannot behould the beames of Englands lighte.

My name, my fame, my labors, and my penn,
my indisgested worke of highe conceit,
came not to be obscur'd in thanklesse Denne,
for he (whome skillesse malice through deceit
sekes he (whome skillesse malice through deceit
sekes to entrapp with hooke of scorning byet)
doth gratefullie receyve my buryed name,
which otherwise had perished to my shame.

By him I live, by him the world doth knowe,
by him the heauens and humane Lawes doe finde
that he hath, farr beyond my broken shewe,
his Cuntries glorie in one worke combinde,
with gratious style, and sprite of heavenlie minde,
which both to mine and his immortall praise,
in spite of spite, will honnored bee allwaies.

And therefore, in most humble sort, doe sue
that Learn'd Camden his right guerdon maye haue,
and that those coniuringe words maie finde ther due,
which vex my sprite, and raise me from my grave,
whoe never deem'd his learning to deprave
for I confesse, he rarelie doth compleate
that famous worke which I could not entreate.
(76) Quiet and Rest.

As wearie bodie doth restore his strength with rest,
as fertill soyle sometimes vntild doth prove the best,
As laboringe beasts, the ox, the horse, must quiet haue,
as toylinge daie, the restefull night doth dulie crave,

As bowe still bent, in time is weake
and looseth strength,
As Sommers flowers in Winters rootes
doe reste at length,—
Soe must the rulinge minde, the seate
where reasone reynes,
with quiet recreate it self
    from former paynes.
ffor what wants interchanged rest
    will weare awaye,
And restles paines, both witt and wealth,
dothing soone decaye.
Then cease, thow wearie muse, allwaies
to beate thy brayne
And weare thy paynefull hand,
    which never reaped gaine;
Since all thy sweating toyle finds but
such hard event
As damned Sisiphus,
    most bitter punishment,
Wherbye thy goulden tyme
    thow thriftelesse dost consume,
Like Gebers Cooke, to waste thy wealth
    in Ayerye fume.

Finis.
NOTES.

p. 2. Chyrill. "He (Lysander) always kept the Spartan poet Choerilus in his retinue, that he might be ready to add lustre to his actions by the powers of verse. And when Antilochnus had written some stanzas in his praise, he was so delighted that he gave him his hat full of silver." Lysander, Langhorne's Plutarch.—S. See note on p. 77, l. 13, p. 104.

p. 6, l. 4. Genius. A Roman kept holiday and sacrificed to his genius or guardian spirit on important occasions such as birthdays. Hence the phrase "indulgere genio," to enjoy oneself.—S.

p. 7 (3), l. 6. Ceres. "It is an old and well-known sentence, 'Sine Cerere et Baccho frigid Venus' (love grows cool without bread and wine)." Burton's Anatomy of Melancholy. Love Melancholy, Numb. V., Subsect. 1.—S.

p. 16, l. 8. Basiliske. "To come now unto the Basiliske, whom all other serpents do flie from and are affraid of: albeit he killeth them with his very breath and smel that passeth from him; yea, and (by report) if he do but set his eie on a man it is enough to take away his life."—Holland's Pliny, tom. II., p. 356, ed. 1635. "bred it is in the province Cyrenaica, and is not above twelve fingers breadth long: a white spot like a starre it carrieth on the head, and sets it out like a coronet or diadem: if he but hisse once, no other serpents dare come neere: hee creepeth not winding and crawling byas as other serpents doe, with one part of the body driving, the other forward, but goeth upright and aloft from the ground with one halfe part of his body: he killeth all trees and shrubs not onely that he toucheth, but also that hee breatheth upon: as for grasse and herbes, those hee sindgeth and burneth up, yea, and breaketh stones in sunder; so venimous and deadly he is. It is received for a truth, that one of them on a time was killed with a launce by an horsman from his horse-back, but the poison was so strong that went from his body along the staffe, as it killed both horse and man: and yet a silly weazle hath a deadly power to kill this monstrous serpent, as pernicious as it is [for many kings have been desirous to see the experience thereof, and the manner how he is killed]. See how Nature hath delighted to match every thing in the world with a concurrent. The manner is, to cast these weazles into the hole and cranies where they lye, (and easie they be to know by the stinking sent of the place about them:) they are not so soone within, but they overcome them with their strong smell, but they die themselves withall;


"A little pretty dog which women use to play with: a Fisting\(^1\) hound. *Melitaen Canis.*"—*Gouldman’s Lat. Dict.*, 1669.

"An animal once peculiar to *Malta*, is the small dog with a long silken coat, mentioned by Pliny, which Buffon calls *bichon*; but this race of dogs is now extinct."—*Penny Cyclopaedia*.

"The little dogs and all,
Tray, Blanch, and Sweet-heart, see, they bark at me."—*Lear*, III. 6.

. . . . "as full of quarrel and offence
As my young mistress’ dog."—*Othello*, II. 3.

Probably the dogs referred to in the above two passages may have been of the Maltese breed; as also may have been the "Jewel" Proteus sent to Sylvia, and which was stolen from Launce by the hangman-boys.—*P. A. Daniel*.

"There is a Town in *Pachynus*, a Promontory of *Sicily* (called *Melita*)\(^2\), from whence are transported many fine little Dogs called, *Melitaei Canes*; they were accounted the Jewels\(^3\) of Women; but now [A.D. 1607] the said Town is possessed by Fishermen, and there is no such reckoning made of those tender little Dogs,—for these are not bigger than common Ferrets, or Weasils,—yet are they not small in understanding, nor mutable in their love to men: for which cause they are also nourished tenderly for pleasure; whereupon came the proverb, *Melitae Catella*, for one nourished for pleasure; and *Canis digna throno*, because Princes hold them in their hands, sitting upon their estate.\(^4\)

\(\text{Strabo of the Melitae Dogs.}\

*Ælianius.* "Theodorus, the tumbler and dancer, had one of these, which loved him so well, that at his death he leaped into the fire after his body. Now a dayes, they have found another breed of little Dogs in all Nations, beside the *Melitaean* Dogs, either made so by art, as inclosing their bodies in the earth when they are Whelps,—so as they cannot grow great, by reason of the place,—or else, lessening and impaying their growth, by some kind of meat or nourishment. These are called in *Germany*,

\(^1\) One to be handled. But the term may be susceptible of a less cleanly interpretation. See the extract on page 100—"which some frumpingly term *Fysting Hound.*"—*P. A. D.*

\(^2\) Melita is no doubt Malta, the island south of Pachynus.

\(^3\) Compare Proteus in *The Two Gentlemen of Verona*, IV. iv., "Launce. Marry, Sir, I carried mistress Silvia the dog you bade me. *Pro*. And what says she to my little *jewel*?"*

\(^4\) See, in Shaw’s "Dresses and Decorations of the Middle Ages," Vol. 2, the portrait of Constancia Duchess of Lancaster, wife of John of Gaunt, with one of these little dogs in her lap: from an Illuminated MS. in the Brit. Museum, date about 1525.—*P. A. D.*
Bracken Schosshundle and Gutschenhundle; the Italians, Bottolo; other Nations have no common name for this kind that I know. Martial made this Distichon of a little French Dog; for about Lions in France there are store of this kinde, and are sold very dear; sometimes for ten Crowns, and sometimes for more.

Delicios parvae si vis audire catellae,
Narranti brevis est pagina tota mihi.

They are not above a foot, or half a foot long; and alway the lesser the more delicate and precious. Their head like the head of a Mouse, but greater, their snowt sharp, their ears like the ears of a Cony, short legs, little feet, long tail, and white colour, and the hairs about the shoulders longer then ordinary, is most commended. They are of pleasant disposition, and will leap and bite without pinching, and bark prettily; and some of them are taught to stand upright, holding up their fore legs like hands; other to fetch and carry in their mouths, that which is cast unto them.

"There be some wanton women which admit them to their beds, and bring up their young ones in their own bosomes, for they are so tender, that they seldom bring above one at a time, but they lose their life. It was reported that when Grego in Syracuse was to go from home among other Gossips, she gave her maid charge of two things: one, that she should look to her childe when it cryed; the other, that she should keep the little Dog within doors."—Topsell's Hist. of Four-footed Beasts (1607), p. 128, ed. 1658.


"Of the delicate, neat, and pretty kind of DOGS called the SPANIEL GENTLE, or the COMFORTER; in Latin, Meliteus, or Fotor.

"There is, besides those which we have already delivered, another sort of Gentle Dogs in this our English soil, but exempted from the order of the residue: the Dogs of this kind doth Callimachus call Meliteus, of the Island Melita, in the sea of Sicily (which at this day is named Malta) an Island indeed, famous and renowned with courageous and puissant Souldiers, valiantly fighting under the banner of Christ their unconquerable Captain) where this kind of Dogs had their principal beginning. These dogs are little, pretty, proper, and fine, and sought for to satisfie the delicateness of dainty dames and wanton

1 Bottolo, a whelpe, a puppie, a sheapheards cur, a filthie dog. Also as Bottarisca [a kinde of lamprie or cole-poute].—Florio, 1598. * Faldarello, a little prettie dogge, a playing dogge, a puppie sitting vpon a womans cotes.—Ib.

2 Dr John Caius, born 6 Oct. 1510, at Norwich, died 29 July 1573. Physician to Edw. VI., Mary, and Elizabeth. Gonville Hall, Cambridge, enlarged by him, now known as Caius College. His real name was Kaye or Key, which he latinized. Supposed by some, without much probability, to be the Dr Caius of the "Merry Wives of Windsor."—P. A. D.
womens wils, instruments of folly for them to play and dally withal, to trifle away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vain disport (a silly shift to shun irksome idleness). These puppies, the smaller they be, the more pleasure they provoke, as more meet play-fellowes for minsging mistresses to bear in their bosomes, to keep company withal in their Chambers, to succour with sleep in bed, and nourish with meat at bord, to lay in their laps, and lick their lips as they ride in their Waggons: and good reason it should be so, for courseness with fineness hath no fellowship, but featness with neatness hath neighbourhood enough. That plausible proverb verified upon a Tyrant, namely, that he loved his Sow better then his Son, may well be applied to these kind of people, who delight more in Dogs that are deprived of all possibility of reason, then they do in children that be Capeable of wisdom and judgement. But this abuse peradventure reigneth where there hath been long lack of issue, or else where barrenness is the best blossom of beauty."—Ib. p. 135.

(Page 140.) "A start to out-landish DOGS in this conclusion, not impertinent to the Authors purpose.

"Use and custome hath entertained other Dogs of an Out-landish kind, but a few, and the same being of a pretty bigness, I mean Island Dogs, curled and rough all over, which by reason of the length of their hair, make shew neither of face nor of body: And yet these Curs, forsooth, because they are so strange, are greatly set by, esteemed, taken up, and many times in the room of the Spaniel gentle or comforter. The nature of men is so moved, nay, rather marvail to novelties without all reason, wit, judgement, or perseverance, Eromen allotrias, paroromen suggencis

Out-landish toys we take with delight,
Things of our own Nation we have in despight.

Which fault remaineth not in us concerning Dogs only, but for Artificers also. And why? it is manifest that we disdain and contemn our own Work-men, be they never so skilful, be they never so cunning, be they never so excellent. A beggarly Beast brought out of barbarous borders, from the uttermost Countreys Northward, &c., we stare at, we gaze at, we muse, we marvail at, like an Ass of Cumanum, like Thales with the brazen shanks, like the man in the Moon.

1 Iceland dogs, like our Skye terriers now.—F. "Pistol, Pish for thee, Iceland dog! thou prick-ear'd cur of Iceland! (Island Ff. Iceland Qt.)—Henry V., II. i. 44. See notes on this passage in Var. ed. 1821."—P. A. D.

Sir O. Smallshanks [to his intended]:

You shall have jewels,
A baboon, a parrot, and an Iceland dog.—Ram Alley, iii. 1.
—would I might be
Like a dog under her table, and serve for a footstool,
So I might have my belly full of that
Her Island our refuses.—Massinger, Ph. Picture, V. 1.
NOTES. MALTESE DOGS. HALCYON DAIES.

"The which default Hippocrates marked when he was alive, as evidently appeareth in the beginning of his Book Peri Agmon, so entituled and named.

"And we in our work entituled De Ephemer.a Britanni.ca, to the people of England have more plentifully expressed. In this kinde, look which is most blockish, and yet most waspish, the same is most esteemed; and not among Citizens only, and jolly Gentlemen, but among lusty Lords also, and Noblemen."

(Page 142, Jn. Cay, transl. by Abr. Fleming). "Now leaving the surview of hunting and hawking Dogs, it remaineth that we run over the residue, whereof some be called fine Dogs, some course, other some, Mungrels or Rascals. The first is Spaniel gentle, called Canis Melitæus, because it is a kinde of dog accepted among Gentils, Nobles, Lords, Ladies, &c., who make much of them, vouchsaing to admit them so far into their company, that they will not only lull them in their laps, but kiss them with their lips, and make them their pretty play-fellows. Such a one was Gorgons little puppy mentioned by Theocritus in Syracus.e, who, taking his journey, straightly charged and commanded his Maid to see to his Dog as charily and warily as to his childe: To call him in always, that he wanded not abroad, as well as to rock the babe asleep, crying in the Cradle. This Puppery and pleasant Cur, (which some frumpingly tearm Fysting Hound) serves in a manner to no good use, except (as we have made former relation) to succour and strengthen qualing and qualming stomachs, to bewray bawdery, and filthy abominable lewdness (which a little Dog of this kinde did in Sicilia) as AElianus in his 7 Book of Beasts, and 27 Chapter, recordeth." p. 142.

p. 26, l. 15. Medusas slater. When Perseus cut off the head of the Gorgon Medusa, Pegasus sprang from the headless trunk.—S.

p. 27. Revenge. "Also an hound is wrathfull and malicious, so that for to awreak himeselfe, he biteth oft the stone that is thrown to him; and biteth the stone with great madnesse, that he breaketh his own teeth, and grieueth not the stone, but his owne teeth full sore." 1582. Batman vpon Bartholome, his Booke De Proprietatibus Rerum, Newly corrected, &c., leaf 355, back, col. 2.

p. 27. Revenge. "Where-in they resemble angry Dogges, which byte the stone, not him that throweth it." Lyly’s Euphues, p. 223, Arber’s ed.—S.

p. 28, l. 16. the fruitfull horne. The horn of the goat Amaltheia who suckled the infant Zeus, called cornucopia, the horn of plenty.—S.

p. 28 (32), l. 19. Haleyon daies. "This very bird so notable is little bigger than a sparrow: for the more part of her pennage, blew, intermingled yet among with white and purple feathers, having a thin smal neck and long withall.—It is a very great chance to see one of these Haleyones, & never are they seen but about the setting of the star Virgiliae, [i. the Broodhen] or els neere Mid-summer or Mid-winter:

This work ought to be Englisht and reprinted.
for otherwhiles they will flie about a ship, but soone are they gone again and hidden. They lay and sit about Mid-winter when daies be shortest; & the time whiles they are broody, is called the Halcyon daies, for during that season the sea is calme and navigable, especially in the coast of Sicilie." Holland’s Pliny, tom. I., p. 287.—S.

p. 29, l. 1. Remora. "¶ Also, kinde of fish hath diversitie of shape, and of disposition, both in quality & in quantitie. For there is some kinde of great huge fish, with great bodies & huge, as it were moun-taines and hills, as Isi[dore] saith: such was the whale that swallowed Jonas the Prophet; his wombe was so great that it might be called hell: for the Prophet saith: ‘In that wombe of hell he heard me.’ And ther be some fish so small, & that vnneth they be taken with hooks, as Isi[dore] saith li. 12. Afforus is a little fish; & for little-ness, it may not be taken with hooks: and there it is said that Euchirius is a fish vnneth halfe a foote long, and hath that name, of Herendo, cleaning: for though he be full little of body, nevertheless he is most of vertue: for he cleaueth to the ship, & holdeth it still steadfastly in the sea, as though the ship were on grounde therein. Though windes blowe, and waues arise strongly, and woode stormes, that ships may not moone neyther passe. And that Fish holdeth not still the shippe by any craft, but onely by cleaning to the ship. Latines call this fish Moron. For by strength he maketh the ship to stand, as it is said.

"(Addition. As touching this strange fish, whose smalnesse, with his vertue of staieng ships, doth passe mans reason: the Grecians cal Ethneis, of the Latines Remora, because she doth stay ships. Opianus and Aelian write, that he delighteth most in the high seas: he is of length a cubit, that is, halfe a yard, of a browne coulour, like vnto an Eele: diuere opinions are of this fish, but all authours agree that, for a manifest truth, such a kind ther is, whereof one of these Fishes stayed the Galley of Caius Caesar. Plinie meruailing, sayth: ‘Oh straunge and wonderfull thing! that, all the windes blowing, and the most furious tempests raging, notwithstanding the violence of the same, yet doth this small Fish holde steadie the ship whereeto he is fastened, so greate is the secrete of nature, by the ordinaunce of God.’ Moreover, by travauling the coastes of America, the later trauailers reporte to haue felt the strength and vertue of the same kinde of fish.)”—1582. Bateman vpon Bartholome, his Booke De Proprietatibus Rerum, li. 199, col. 2.

p. 29, (33), l. 1. Remora. "But to returne again unto our Stay-Ship Eceneis: Trebians Niger saith it is a foot long, and five fingers thicke, and that oftentimes it stayeth a ship." Holland’s Pliny, tom. I., p. 249. Pliny says that it stopped Caligula’s galley once who “fumed and fared as an Emperour taking great indignation that so small a thing as it should hold him back perforce—notwithstanding there were no fewer than four hundred lusty men in his galley that laboured at the ore all that ever they could to the contrary—it resembled for all the world a snaile of the greatest making." Tb. tom. II., p. 426.—S.
NOTES. CRANES. MR VALENCE.

p. 30 (36), l. 9. Terminus. “When the temple of Jupiter was to be built on the Capitoline hill, the other deities allowed their shrines to be removed to make room, but Terminus the boundary god refused to yield.” Ovid, *Fasti*, II., 667-70.—S.

p. 33 (40), l. 17. Rev. xxii. 27.—S.

p. 39, l. 6. Crane carrying a stone in its bill. Mr P. A. Daniel refers to Lyly’s *Euphues*, p. 216, 416, of Arber’s reprint. “What I have done, was onely to keep my selfe from sleepe, as the Crane doth the stone in hir foote; and I would also, with the same Crane, I had been silent, *holding a stone in my mouth*.”—p. 216. “The tongue of a lover should be like the poynt in the Diall, which, though it goe, none can see it going, or a young tree, which, though it growe, none can see it growing; hauing alwayes *the stone in their mouth which the Cranes vse when they flye over mountaines, least they make a noyse*.”—p. 416.

p. 40 (52), l. 1. Daulis in Phocis was the scene of the murder of Itys, for which crime Philomela was turned into a nightingale.—S.

p. 41 (53), l. 8. “Bellerophon tried to ascend to heaven on the back of Pegasus, but the winged horse threw him.” *Pind. Isth.* 6.—S.

p. 47. Mr Thomas Valence, one of the Lincoln’s Inn friends of Lord Chancellor Egerton and Francis Thynne. Mr Martin Doyle, the Steward of Lincoln’s Inn, has kindly searcht the entry-books of the Inn for me, and says: “I find the name of ‘Thomas Valence’ (so spelt) as admitted of the Society on the 4th of March, 2 Eliz. [A.D. 1560]. The entry is on p. 256 of the Black Book No. 4. His manuclaptors were Thomas Wotton and Thomas Morgan.

“In the Admission Book No. 1, on p. 4, and again on p. 45, there is the signature of ‘Thomas Valence’ written with one l only.”

In Stow’s Survey of London (ed. Strype), vol. i., p. 734, under the heading *Monuments*, in the Parish Church of St Dunstan’s in the West, is

“In obitum Thomas Valenti, Lincolnensiis Hospitii Socii. Qui obiit 23 die Decemb. Anno 1601, ætatis 78.

Hoc tumulo Thome requiescunt ossa Valentis,

Et parvum corpus parvula terra tegit:

Sed mens, quæ melior pars est, expresque sepulchri,

Infima despiciens, sidera celsa colit.”

Colonel Chester—my kind helper about Wm Thynne’s will, &c.—adds: “This monument also called Valence ‘Esquire,’ and gave his arms, viz. Chequy or and sable, on a chief gules 3 leopards faces fleue or. According to the parish register of St Dunstan, he died at his rooms in Lincoln’s Inn, ‘lying over the gate.’

“I may add that he was the author of some Latin verses prefixed to Cooper’s *Thesaurus*, fol. 1573.

“I have his will—that of Thomas Valence, of Lincoln’s Inn, Esq.—dated 14th Sep. 1600, and proved 31 Dec. 1601, by his ‘loving good Cousin’ John Williams, Fellow of All Souls College, Oxford, and his ‘trusty servant’ James Marshall of Furnival’s Inn, Gent. The only bequest in it is one of 20s. to his servant Allan Gilpin; but he explains
that he had the same day disposed of his estate by a deed of gift, and
cites the Indenture tripartite, as between him of the 1st part, his said
executors of the 2nd part, and Percival Willoughby of Middleton, co.
Warwick, John Southcort of Bulwer, co. Essex, Thomas Denne of
Adesham, co. Kent, and Richard Carey of London, Esq., of the 3rd
part; and he intimates that his estate is to be disposed of according to
the directions therein.

"This Indenture will probably be found among the Rolls in
Chancery."

p. 48, l. 15. In the lesser triumph called an ovation the success-
ful general wore the Corona ovalis, a crown of myrtle instead of the
laurel wreath. There seems to be no authority for an olive crown, but
the olive branch was a symbol of peace.—S.

p. 53 (1), l. 1. For the lion as the symbol of Judah, see Gen. xlix.
9.—S.

p. 53 (1), l. 6. The lions in the royal arms and the fleur de lys.—S.

p. 58, l. 17. trust Ovid. Thynne perhaps refers to Art. Amat. III.,
653-6.—S.

p. 62, l. 9. Chaucer's Hous of Fame.

"But as I slept, me mette I was
Withyn a temple ymade of glas."—S.

p. 62, l. 11. a glasse in verse. A satire on contemporary manners,
&c., entitled the Steele Glas, published 1576, written by George
Gascoigne, ob. 1577.—S.

p. 67 (32), l. 1. "Of all places they [criminals] hold Holborne hill
an unfortunate place to ride up. It seems they goe that way unwill-
ingly, for they are drawne. They cannot misse their way to their
Journeys end, they are so guarded and guided."—London and the
Countrey Carbonadoed and Quartred into severall Characters, by D.
Lupton, 1632.—S.

p. 70 (37). A free translation of an epigram by Sir Thomas
More, which will be found in Cayley's Memoirs of Sir Thomas More, vol.
II., p. 325. Thynne has added the retort of the discourteous knight.—S.

p. 72 (42), l. 3. carding, playing at cards. Compare the possible
sense of 'carded' in 1 Hen. IV., III. ii. 62, "carded his state," and
Ritson's note thereon:—"By carding his state, the king means that his
predecessor set his consequence to hazard, played it away (as a man
loses his fortune) at cards." This is a much disputed passage; see
notes in Variorum Sh., ed. 1821.—P. A. D.

p. 77, l. 13. Cherill. "Cherillus, one no very good Poet, had for
every verse well made, a Phillips noble of gold," etc.—Puttenham,
Arber's reprint, p. 32.—P. A. D.

'Cherillus, who wrote a poem on the victory of the Athenians over
Xerxes, and on the exploits of Alexander the Great. Only 7 of his
verses were approved; and for these he received 7 pieces of gold; for
every other verse, a buffet.'—B. N.

p. 77, l. 16. Gouldings learned vewe. Arthur Golding, a con-


p. 80, ll. 11—14. The Apostles creed is divided into twelve articles. The youth perhaps means: One twelfth of my creed I have ceased to believe in, He descended into Hell, for if Christ never saw London he never saw hell.—S.

p. 81 (60), l. 7. Francis George. A Venetian, the author of a book entitled *Problemata in Sacram Scripturam*, Paris, 1574, the work probably referred to here.

“A Venetian monk, Francis Georgius, published a scheme of blended Cabbalistic and Platonic, or Neo-Platonic philosophy, in 1525.” *Hallam’s Literature of Europe.*—S.

p. 82 (61), l. 15. oten ryme. Pastoral poetry. Avena, an oaten straw, was used poetically for the shepherd’s reed pipe.—S.

p. 85, l. 43. Pittacus. One of the seven wise men of Greece. The maxim is first found in Theognis.—S.

p. 86 (67), l. 6. The *tria verba* were the three words used by the Roman prætor in a civil action, Do, Dico, Addico, the first in granting permission to try the case, the second in giving judgment, the third in assigning the disputed property to one of the litigants. Their application here is not very obvious, but perhaps the gentleman satirized was wont to lay down the law upon all matters under discussion with the solemnity of a Judge.—S.

p. 88 (71). *The Courte and Cuntrey*. Compare the interesting tracts reprinted by Mr W. C. Hazlitt in his Roxburgh-Library *Inedited Tracts*, 1868:—1. ‘The English Courtier and the Countrey-gentleman: A pleasing and learned Disputation betwene them both; very profitable and necessarie to be read of all Nobilitie and Gentlemen. Wherein is discoursed, what order of lyfe best beseemeth a Gentleman, (as well for education, as the course of his whole life) to make him a person fytte for the publique seruice of his Prince and Countrey’. London, Richard Jones, 1586;—


p. 92, l. 9. Ecclesiastes iv. 10.—S.

p. 93, l. 3, 4. *Ivye*. ‘Good wine needs no bush.’ The ‘Ivy-bush’ was—I believe is still—the sign of many a tavern.—P. A. D.
p. 95 (75). In 1594 Ralph Brook, or Brooksmouth, York Herald, published a book entitled, "A Discoverie of certain errors published in print in the much commend ed Britannia," in which, besides pointing out errors in the Britannia, he asserted that Camden had obtained much of his material from Leland. Leland had been commissioned by Henry VIII. to make collections for a history and topography of England and Wales, but at his death his unpublished MSS. were dispersed. Thynne here admits that Camden was indebted to these MSS., but urges that by his use of them he rescued Leland's work from oblivion.

"This Ralph Brooksmouth as he had wrote a very virulent Book against Camden, entitled, A Discovery of Errors, and endeavouring therein to charge his Britannia with many Errors, especially in Matters of Genealogy and Heraldry; and that since Queen Elizabeth had made him Clarentieux: So Camden modestly, but learnedly, answered that angry Man, and vindicated what he had writ; and set his Answer at the End of an Edition of his Britannia, Anno 1600. This Herald wrote yet another Piece against Clarentieux, pretending to a Second Discovery of Errors in his Britannia, and in Justification of what he had published before; and that he had stolen from Leland: Therein he hath these Words, (the very MS. was very obligingly shewn me by John Anstis, Esq; Garter King at Arms) viz.:

"His new coated Britannia, made and digested of industrious Labours of John Leyland, that great Scholar, and painful Searcher of England's Antiquities,—as may appear both by the said Leyland's Six Volumes, written with his own Hand, yet extant in Custody of Mr Osborne of the Exchequer; as also by the said Leyland's New-Year's Gift, dedicated to the same King, annexed to the End of my late Discovery: Which Six Books or Volumes were copied out by John Stow, and by him sold to this Learned Man [Camden] for an Annuity of Eight Pounds per Annum; which he did pay unto the said Stowe, during his Life; as the said John Stowe himself, before his Death, confessed to divers Persons of Credit; lamenting the Wrong done to Leyland, both by that Learned Man; and also by one Harrison of Wyndesore, who likewise had robbed Leyland of the Islands adjacent to this Realm of England; setting them in Hollingshed, as his own Travels and Collection, &c. These Lines, reflecting unworthily upon Stow, as well as Camden, are easily answered; since both do freely acknowledge when they have made use of Leyland, by setting his Name in their Margins."

Life of Stow by Strype, prefixed to his edition of Stowe's Survey, p. x—xi.—S.

p. 96, l. 27. "Geber, a native of Harran in Mesopotamia, lived in the 9th century. He wrote several works on the philosopher's stone." D'Herbelot, sub voce Giaber.—S.
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8/22 means 'page 8, l. 22'; 64 (27) 1 means 'p. 64, poem 27, l. 1.'

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Adrian, 11/5.
Aetna monte, 66/13.
Aglaia, 14 (13), 13.
Alciat, 3.
Alderman woodcock, 74 (46), 4.

The woodcock seems to have been a type of folly. Bewick says that it is easily caught in snares. "O this woodcock, what an ass it is."—Taming of the Shrew, I. ii. 161.

Amalthea, 28/15; 101.
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Androgenon, 82 (60), 15.
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cooler, sb. 17/20, colour.
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crag'd, adj. 44/36, rocky.
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Eldrington, 94/1.
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endenteth with his feete, 55/25, walks on his heels?
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Eneas, 5/5, 12, 27.
England, 80/2 ; 95/7.
entreate, v. a. 95/28, write, treat of.
enure, v. a, 14/23, “Fare il callo.
Fare la piega : to make a habit, to enure.”—1598 ; Florio.
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Ephrosine, 14 (13), 19.
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frise, v. n. 7 (3), 8, freeze.
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frowinced, adj. 42 (54), 9, wrinkled.
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halsing, pres. p. 14/12. A.S. hals, the neck.
hante, v. a. 90/79, to haunt, frequent.
Heliotropium, 19/2, 9.
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Herseus, 85/13, Herse.
heste, sb. 77 (51), 5, command. A.S. has.
heysuge, 45 (58), 4, hedge-sparrow.
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itterating, in, gerund, 3, in repeating. "This is the very cause why we iterate the Psalms oftener than any other part of Scripture besides."—Hooker, Eccl. Pol., bk V., p. 238, ed. 1676.

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Jove his swayne, 40 (50), 10, the eagle.

joyce, sb. 27 (30), 4, juice.

Judea, 53 (1), 1; 104, Judah.

Juno, 26 (29), 11

Juvenall, 1.

Kate, 72 (42), 1.

keepe, take noe k. of, v. a. 91/88, take no heed of.

kinde, sb. 12 (10), 22; 15/13; 32/10; 83 (64), 3; 85 (66), 8, nature.

leaste, conj. 42 (53), 13; unless, except.

Leucosia, 44/16.

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lins, v. n. 73 (43), 6, ceases. See index to The Times' Whistle, E. E. T. S., s. v. Linne.

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London, 80 (58), 10.

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lune, sb. 92/26, Luna, i.e. silver.

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Maya, 85/14.

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meane, the, 41 (52), 6, moderation.

meane, sb. 54/26, help. “I pray you be my mean To bring me where to speak with Madam Silvia.”—T. Gent. of V., I. iv. 13—14.

Medusa, 26/15; 101.

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Mercurie, sb. 92/26, quicksilver.

messe, sb. 67/1, a party. “A mess of Russians left us but of late.”—Love's Labour Lost, V. ii. 361.

Metamorphoses, the, of Ovid referred to, 86 (68), 2.

Mévins, 1.

mich, 21/21, much.

Minerve, dissyllable, 22/15, Minerva, 37/24; 40/6; 53/17.

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mongers, 67/1, traders. A. S. mangere.

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mowes, v. n. 69/18, makes faces.

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Nestor, 7/20.

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orient, most, adj. 16/6, luxuriant?

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Pegasus, 26 (28), 14,

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Perseus, 1, Persius the satirist.
Perseus. See Pretus.

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Peter, St, 86 (68), 9, 23.

Peyse, poise, balance.

Phebee, the moon.

Phoebus or Phebus, 8 (6), 2; 19/5, 14; 29 (35), 2; 37 (47), 2; 49/47; 85/10.

Phoebus fier, 21 (22), 1, the sun.

Philopolites, 93/13, loving one's fellow-citizens.

Pitacus, 85/43; 105.

Pluritane, 59 (13), 4.

Pluto, 11/15; 21 (20), 13; 28/1, 13; 71 (40), 3, 8.

Polipus, 39/7, a fish.

Port, 90/68, bearing, behaviour.

Portrait, v. a. 93/14, portray. "I labour to portrait in Artlure, before he was king, the image of a brave knight."—Preface to the Fairie Queene.

Presse, sb. 91/89, crowd.

Preste, adj. 84/34, ready.

Pretus, 25 (28), 1; 41 (53), 3.

Priam, 5/4.

Prometheus, 32 (39), 3.

Protestant, a, 64 (26), 1.

Proteus, 34 (42), 2, 13.

Quintessence, i.e. the 5th essence, a medicine made of the most powerfully working and acting particles of its ingredients."—Bailey's Dict., Vol. II.

Rauhthe, p. p. 7 (4), 10, seized.
See Hen. VI., pt. 2, II. iii. 43.

Rede, sb. 21 (20), 13, counsel.

Remora, 29 (33), 1; 102, a fish.

Retayne, v. n. 53/10, be a follower of. "To Reteyne to one, attingere ad aliquem."—Levins.

Ride, v. a. 90/47, deride.

Ridinge rime, 77/15.

Ripier, sb. 76 (49), 2, a hawker of fish. Spelman says the name is derived from the basket in which the fish is brought to market, anglice, a ripp.

Roaging beggar, the, 58 (11), 4.

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Seche, v. a. 16 (14), 2, seek.

Seneca, 12 (11), 1.

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Sister twinned, adj. 14/8.

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Shamefastnes, 84/26, modesty.
skande, p. p. 81 (60), 11, understood.
slater, sb. 26/15, slaughter.
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Sol, sb. 92/26, gold.
Solomon, 94/2, 7.
Spencer, 71 (38), 1.

springes, sb. 22 (23), 7, weeds.
sprite, 81 (60), 1, inspiration.
sprite, 95/3, ghost.
squamous, adj. 44/7, scaly.

stickler, sb. 84/8. A stickler interposed between combatants, who had fought long enough, with a stick. The word occurs in Troilus and Cressida, V. viii. 18.

Strymonian cranes, 39 (50), 1.
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Tetragramaton, 93/35. The four letters of the name Jehovah in Hebrew.
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Thetis bedd, 18/11, the sea.
th’ye, 83 (62), 7, the eye.
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Troy, 5/3, 12, 29.
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Ulisses, 49/9.
ure, sb. 28 (31), 20; 62 (21), 1, use.

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vawted, adj. 38/10, vaulted.
vegitive, adj. 42 (52), 6, vegetable.

Venus, 6/7, 15; 7 (4), 10; 12/12; 14/3; 26 (29), 7; 54 (3), 1; 85 (66), 9; 94/11.

Venus bande, 12/18, Venus’s fetters.

Venus squire, 93/2, Bacchus.
vilde, p. p. 30 (35), 7, reviled.
Virgill, 1, 82/8.
Vulcan, 32/7; 41 (51), 2.

wales, 5/3, walls.
Will, 76/3, 13.
Willford, 73 (44), 1.
Windsore, 80/1.
wynne, v. n. 71 (39), 3, ween, think.

Zoilus, 71/10.
Be Jomes Drge.
Be Nomas Daye,

De Die Judicii,

AN OLD ENGLISH VERSION OF THE LATIN POEM AScribed TO Bede.

EDITED (WITH OTHER SHORT POEMS) FROM THE UNIQUE MS. IN THE LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,

BY

J. RAWSON LUMBY, B.D.,

FELLOW OF ST. CATHERINE'S COLLEGE, AND FORMERLY FELLOW OF MAGDALENS COLLEGE, CAMBRIDGE.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY, BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXVI.
PREFACE.

The poems contained in this volume form part of a MS. in the Library of Corpus Christi College, Cambridge, now numbered CCl., but marked in the old Catalogue and in Wanley as S.18. The portion of the MS. here printed commences at page 161, and is written in a different hand from that part of the volume which precedes it. A complete list of the contents of this valuable MS. is given in Wanley's Catalogue, pp. 137 seqq., and need not be repeated.

The first two pieces here printed have never been put forth before, with the exception of the few lines given in Wanley, some of which were copied into Conybeare's Illustrations of Anglo-Saxon Poetry (p. lxxx of the introductory Catalogue), but with the mistakes which are in Wanley exactly repeated. Prof. Conybeare had evidently never seen the MS., or he would have given the lines as they are now printed.

In sending forth these texts the sole aim of the Editor has been to put into the reader's hands as complete a representation of the words of the MS. as a printed text can furnish. Either in the text or in the margin the reader will find every letter of the original supplied to him.

Very few notes have been added, but a copious index verborum is appended. This seemed likely to be of more service than notes.

The first of these five poems is an Old English version of what is variously represented as Bede's, or as Alcuin's Latin poem, "De Die Judicii." The Latin text which is herewith printed is taken from the collection of writings attributed to
Bede, and appended to the genuine works of that father published in Migne's Patrologia. But a large portion of the same poem will be found among the works ascribed to Alcuin. In Frobenius' edition of Alcuin, 1777, it is given, with sixteen lines of introduction, at page 616, vol. iii., among the Addenda et Supplenda. The Old English version is of course much later than the date of either of these writers.

The second poem, which the editor has entitled Lár, follows in the MS. immediately after the first, and appears to be an exhortation designed to supplement the former poem.

Wanley has printed the other three poems in extenso, and they have been published by Grein among the specimens in his Bibliothek. A few errors which occur in Wanley, and which in some places Grein has emended conjecturally, have been corrected in the present reprint of the poems, and to the whole a rendering in modern English, as literal as was possible, has been supplied.

It will be seen that the poems are defective in many places, as shown by the faulty alliteration in some lines, and here and there by the absence of half a line or more at a time, especially in that curious medley, the Oratio Poetica. The Editor leaves to others the labour of conjectural emendations. He has to thank many friends for suggestions while the sheets have been going through the press, and the authorities of Corpus Christi College for the kindness with which they arranged that he might have access to the MS. To one of their number, the Rev. W. M. Snell, he is also indebted for a careful final reading of the printed text with the MS.

Cambridge,
Feb'y. 1876.
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By Domes Dege.
INCIPIUNT VERSUS BEDÆ PRESBYTERI.

De Die Judicij.

Inter florigeras fecundi caespitias herbas
Flamine ventorum resonantibus undique ramis, etc.

Hwæt ic ana sæt innan bearwe
mid helme běheht, holte tomiddles,
pær þa wæterburnan swegdon and urnal
4 on middan gehæge, eal swa ic sece.
eac þær wynwyrta weoxon and bleowon
innon þam gemonge on  ámbicum wonge,
and þa wudu-beamas wagedon and swegdon.
8 þurh winda gryre wolcn wæs gehrered;
and min earme mod eal wæs gedrefed.
þa ic særings, forht and unrot.
þaf unhyrlican fers: onhése mid sange.
12 eall swylce þu cwæde synna gemunde,
lifes leahra and þa languen tid.
þæs dimman cyme deaþes on eordan;
Ic ondræde me eac dom þone miclan
16 for mandædum mínun on eordan.
and þ éce io eac yrre ondræde me;
and synfulra gehwam aet sylfum gode,
and hu mihtig frea eall manna cyan.
20 todæle and todeme þurh his dihlan miht;
Ic gemunde eac mærge drihtnes
and þara haligra on heofonan riec.
swylce earmsceapenra yfel1 and witu;

1 MS. yfes.
OF DOOMSDAY.

Lo! I lonely sat within a bower,
With shade bedecked, amidst a wood,
Where the water-burns murmured and ran,

4 Amid an inclosure, all as I say.
There also pleasant plants waxed and bloomed,
Amid the gathering in a peerless meadow;
And the trees of the wood waved and rustled,

8 Through roaring of the winds the welkin was desolated,
And my sad mind was all troubled.
Then I suddenly, fearful and sad,
This gloomy verse began to sing,

12 All such as thou mayest speak of, mindful of sins,
Of the faults of life, and the long tide
Of the coming of dark death on earth.
I trembled for myself eke at that great doom,

16 For my sinful deeds upon earth.
And I likewise trembled for myself at that eternal ire, I trembled at
And for each sinful one from God himself,
And how the mighty Lord, all men's kin

20 Will sever and doom through his secret might.
I minded me eke of the glory of the Lord,
And of those holy-ones in heaven's kingdom:
Likewise of the wretched, their evil and punishment.
24. Ic gemunde þis mid me and ic mearn swiðe and ic murenigende cwæð mode gedrefed; Nu ic eow ðeddan ealle bidde; y ge wylspringas wel ontynan; Nu ic eow ðeddan ealle bidde; y ge wylspringas wel ontynan; 28 hate on hleorum recene to tearum; þæonne ic sýnful slea swiðe mid fyhte; breost mine beate on gebed stowe; and minne lichaman lege on eorðan; and minne lichaman lege on eorðan; 32 and gearnade sar ealle ic gæcige; Ic bidde eow benum nuða; þ y ge ne wandian wiht for tearum; ac dreorige hleor drecað mid wope; 36 and sealatum dropum sona ofer geotaf and geópeniað máne ecum drihtne; Ne þær owiht inne ne belife on heort-scræfe heanra gylta; 40 þ y hit ne sy daegcú þ y dihle wæs openum wordum eall abæræ breostes and tungan and flæces swa söme; Dis is an hael earmre sauwle; 44 and þam sorgiendum selef hihta; þ he wunda her wope gecyðe uplicum læce So ana mæg; 48 and reaplinga récena onbindan ne mid swiðran his swyþe nele brysan wanhydæg gemod wealdend engla ne þone wlacan smocan waces flæcesf; 52 wyle waldend crist wætere gedwæscan Hu ne gescéop þe se scaþa scearplice bysne þe mid criste wæs cwylmed on rode hu micel forstent and hu mære is; 56 seo so e hreow synna and gulta se sceafa wæs on rode feyldig and manful mid undædum eall gesymed;
Of Doomsday.

24 I minded this with myself, and I mourned greatly,
And murmuring I spake, troubled in mind.
Now, ye veins, I bid you all
That ye open well the wellsprings

28 Hot on my face quickly for tears.
Then I, sinful, strike strongly with fist,
Beat my breasts in the place of prayer;
And my body I lay on the earth,

32 And as deserved I invoke all pains.
I bid you now with prayers
That ye slack not at all for tears;
But dreary face vex ye with weeping,

36 And with salt drops soon overshed,
And open your sin to the Eternal Lord.
Let there no whit remain within,
In heart cave, of grievous guilts,

40 So that it be not day-clear that which was secret,
With open words all laid bare,
Of breast and tongue and flesh also.
This is only salvation of a poor soul,

44 And to the sorrowful best of hopes:
That he his wounds here by weeping make known
To the leech on high. He only may
The offenders in guilt with good heal,

48 And the prisoners quickly unbind,
He truly will not bruise with his right hand
Thoughtless heart, ruler of angels:
Nor the faint smoke of weak flesh

52 Will Christ the ruler with water quench.
Did not the thief warn thee sharply with example,
Who with Christ was slain on the cross,
How much avails, and how grand is,

56 That true sorrow for sins and offences?
The thief was on the cross, guilty and sinful,
With wrongdoings all laden:
BE DOMES DÆGE.

he drihtene swa þeah. déaðe gehende·
60 his bena bebead· broostgehigdum·
he mid lyt wordum· ac geleaffullum·
his hæle begeat· and help recene·
and in-gefor· þa enlican geatu·
64 neorxnawonges· mid nerigende·
Ic acsige þe la earmé geþanc·
hwi lataft þu swa langa· þ þu þe læce ne·

cypt.1
1 MS. cyft.

68 nu þu forgifnesse hæfst· gearugne timan·
u þe ælmhítig· earum atihtum·
heofonrices weard· gehyreð mid luftum·
Ac se dæg cymeþ· ðonne demene god·
72 eorðan ymbhwyrft þu ana scealt·
gyldan scad wordum· wið scyppend god·
and þam rican frean· riht agyldan·
Ic lære þ þu beo hraedra· mid hrowlicum tearum·
76 and þ yrre forfoht· eces deman·
hwæt ligft þu on horwe· leahrum afyllæd·
flæsc mid synnum· hwi ne feormast þu·
mid teara gyte· torne synne·
80 hwi ne bidst þu þe þepunga and plæter·
lifes læcedomes· æt lifes frean·
nu þu scealt greotan tearas geotan·
þa hwile tima sy· and tid wopes·
84 nu is halwende· þæt man her wepe·
and dædbote do· drihtne to willan·
Glàed bið se godes sunu· gif þu gnorn þrowast·
and þe sylfum demæft· for synnum on eorðan·
88 ne heofenæs god· henaða and gyltas·
ofer ænne sy þ wrecan wile ænigum men·
Ne scealt þu forhycean· heaf and wopas·
and forgifnesse· gearugne timan·
92 gemyne eac on mode· hu micel is þ wite·
He to the Lord, nevertheless, nigh unto death,
60 His prayer bade with heart-thoughts:
   He with few words, but full of faith,
   His salvation obtained, and help speedily,
   And fared in at the peerless gates
64 Of Paradise, with the Redeemer.
   I ask thee, O poor mind,
   Why lingerest thou so long, that thou showest not thyself to the leech?
   Or why art thou silent, sinful tongue,
68 Now thou for forgiveness hast ready time?
   Now thee, the Almighty, with attentive ears,
   Ward of heaven’s kingdom, will hear with pleasure;
   But the day cometh when God will doom
72 The circuit of earth. Thou by thyself shalt
   Give account with words to God the Creator,
   And to the mighty Lord rightly account.
   I rede thee that thou be beforehand with penitent tears,
76 And that anger prevent of the Eternal Judge.
   Why liest thou in dust with offences filled,
   O Flesh! with sins? Why dost thou not cleanse away,
   With flood of tears, grievous sins?
80 Why askest thou not for thyself bathings and plaster,
   Life’s leechdoms, of life’s Lord?
   Now shouldst thou greet, tears pour forth,
   While time is, and weeping-tide.
84 Now is it beneficial that man here weep,
   And penance do at the Lord’s will.
   Glad is the Son of God if thou sorrow bearest,
   And thyself judgest for sins on earth.
88 Ne’er heaven’s God wrongs and guilts
   Above one time will wreak on any man;
   Nor shouldst thou despise wailing and weeping,
   And of forgiveness the ready time.
92 Think also in soul how great is the punishment,
Be domes dæge.

He þara earmra byð for ærdædum.

MS. hit.

Oppe hu egeslice and hu andrysne
heah-þrymme cyninge her wile deman.

96 anra gehwylcum be ærdædum;
Oppe hwylce forebeacn feran ongiuðna
and criðes cyyme cyða on eordan;
Eall eorðe bifæ eac swa þa duna

100 dreosa and hreosa
and beorga hlida buga and mylta.

MS. sǽ.

and se egeslica sweg ungerydre sæs
eall mann mod miclum gedrefe

104 eal biæ eac upheofon

MS. geþux-

swearth and gisworecen swiðe gewuxsa

deorc and dim hiw and dwolma swaert
þonne stedelease stoorran hreosa

108 and seo sunne forswyrce sona on morgen
ne se mona næð nanre mihte wiht
þ he þære nihte genipu mæge fleogan
eac þonne cuma hider ufson of heofone

112 dea beacnigende brega ja earman
þonne cuma uplice eored-heapas
fiþ-mægen astyred stylla ðaðe embutan
eal engla werod ecne behlana;

116 Þone mæran metod mihte and þrymme;
Sitt þonne sigel-beorht swegles bryttæ
on heah settle helme beweorðod
We beowæ ðæringa him beforan brohte

120 æghwanum cumene to his ansyne
That gehwile underfó dom be his dædum æt drihtne
sylfum;
Ic bidde man that þu gemune hu micel biæ se
broga
beforan domsetle drihtnef þænne.

124 stent he heartleas and cærh
amasod and amarod mihtleas afæred
That to the wretched shall be for former sins.
Either how awful and how dreadful
A King in his majesty here will judge

96 Each man by his former deeds.
Or what tokens begin to fare,
And Christ's coming show on earth.
Earth all shaketh, and likewise the mountains

100 Perish and fall,
And the doors of the graves bend and melt;
And the fearful noise of the boisterous sea
All men's hearts much affrighteth,

104 Utterly also is heaven above
Swart and cloudy, quickly it waxeth
Dark and dim-hued, and a swart chaos.
Then stedless stars fall,

108 And the sun grows dark early in the day,
Nor has the moon aught of any might
That she the night's clouds may disperse.
Also then shall come hither, down from heaven,

112 Death-tokenings, affright the miserable:
Then shall come on high mighty hosts,
A strong power stirred they hurry around.
The hosts of all angels surround the Eternal

116 The great Creator, with might and host.
There shall sit, sun-bright, the firmament's ruler
On high throne with crown honoured,
We shall be suddenly brought before him,

120 From all sides coming to his presence;
That each may receive doom for his deeds from the be doomed.

Lord himself.
I bid, O man, that thou remember how great will
be the terror
Before the Lord's judgment-seat then.

124 He stands heartless and timorous,
Amazed and disturbed, powerless, terrified.
BE DOMES DÆGE.

\[1\] MS. sweges. Jænne samod becumæ of swegles\(^1\) hleo
call engla werod\(^2\) ecne ymtrymmaæ.

\[128\] eene bi\(\text{e}\) geban micel\(\text{e}\) and aboden þieder
cal adames cnosl\(\text{e}\) corðbuendra\(^2\).

\[132\] þe on foldan wear\(\text{a}\) fedend æfre
oðcæ modar gebær to manlican.

\[136\] oþe þa þe wæron oðcæ woldon beon
oþe to-wearde geteald wæron awiht;
Donne eallum beoð ealra gesweotolude
digle geðancas on þære dægtide.

\[140\] eal þe seo heorte hearneð gefohte
oðcæ seo tunge to teonan geclypedæ
oþe mannes hand manes gefremede
on þystrum scræfum þinga on eorðan.

\[144\] Ufenan eall þis eac byð gefyllæ
eal uplic lyft ættenum lige
færð fyrl ofer eall ne byð þær nan forestæl
ne him man nane mæg miht forwyran;

\[148\] eal\(^3\) þ us þincæ æmtig eac\(^4\) gemearces
under roderes ryne readum lige
bið emnes mid þy eal gefyllæ;
Donne fyren lig blawað and braslað.

\[152\] read and reaðæ ræsect and efesteð
hu he synfullum susle gefremede
Ne se wrecenda brynes wile forbugan
oðcæ ænigum þær are gefremman.

\[156\] buton he horwum sy her afeormad
and þonne þider cume þearle aclænsad;
þonne fela mægþæ folca unrim
heora sinnigan breost swĩllice beatað.

\[160\] forhte mid fystæ for fyren-lustum;
Then together will come from the firmament's shade
All the hosts of angels, the Eternal surround.

128 At once will be a loud proclamation, and called thither
All Adam's race, of earth inhabitants,
That on earth have been supported ever,
Or mother bare in human form,

132 Or those that were or should be,
Or who were at all about to be reckoned.
Then to all will be of all disclosed
The secret thoughts, on the day-tide,

136 All that the heart of harm devised,
Or the tongue for injustice spake,
Or man's hand of evil framed,
In dark caves, of things on earth;

140 All that any one shamed of sins in the world
That he to any man should open or tell,
Then will be to all open altogether,
Alike set free that man long hid.

144 Beside all this, also will be filled
All the lofty lift with poisonous fire.
Fire will fare over all, nor will be there any hindrance:
Nor himself by any means may man forewarn.

148 All that we think empty also of boundary,
Under the roaring of the sky with red blaze,
Will be all alike therewith utterly filled.
Then the flame of the fire will blow and crackle,

152 Red and angry, will rush and hurry
How it for the sinful torture might prepare.
Nor will the punishing flame forbear,
Or towards any there act with favour;

156 Unless he be here from filth cleansed,
And then thither come throughly clean.
Then many races, of folks without number,
Their sinful breasts strongly will beat,

160 Fiercely with fist, for their gross luxury.
The text is a page from a manuscript, containing Old English poetry. The text is written in Old English and reads as follows:

"þær beorþ earfan and þeod-cyningas:
earm and eadig ealle beorþ afæred:
þær hæfþær lage earm and se welega.

164 forðon hi habbaþ ægeþ ealle ætsomne;
Dæt reþe flod ræscet fyre;
and biterlice bærþþa earman saula;
and heora heortan; horxlice wyrmas;

168 sýn scýldigræ þearfaþ and slíþæ.
ne mæg þær æniman be arnum gewyrhtum;
gedyrstig wesæn heldon gehende;
æ cælæ þurh yrna ðega æt somne."

1 MS. weran.
2 MS. sone.

172 breost gehyða and se bitera wóþa;
and þær stænt astifæ ad stane gelicaste;
eal arleas heæþ yfeles on wenan;
hwæt dest þu la flæsc hwæt dregest þu nú.

176 hwæt miht þu on þa tid þearfe gewepæn;
Wa þ þu þeowæst;
and her glæd leofast on galnæs.
and þe mid stiþum astyrest; sticelum þær gælsæn;

180 Hwi ne forhtas þu fyrene ðegæn;
and þe sylfum ondræð swiþlice witu;
þa deoflum geo drihten geteode;
awyrgædum gastum weana to leane;

184 þæ oferswiþæþ sefan and spræce;
Manna gehwylcæs for micellæs;
naenig spræc mæg beon spellum arecan;
ænægæm on earðan earmlæcæ witu;

188 fule stowa fyres on grunde;
þæ was in grimmæ susle on helle;
þær synt to sorge æt somne gemenged;
se þrosma lig; and se þreece gicæla

192 swiþæ hat and ceald helle to middæ;
hwilum þær eagan ungemætæm wepæþ;
for þæs ofnes bryne; eal he is bealwæs full;
hwilum eac þæ teþ for miclæm cyle manna þær
grзыра.
There will be the needy, and kings of people,
Poor and rich all will be affrighted.
There will have one law, poor and the wealthy.

164 Therefore they will have fear all alike.
That angry flood will rush with fire,
And bitterly burn the poor souls:
And the hearts, savagely worms,

168 Of sin-guilty ones, will carve and tear.
Nor may there any man, by works of merit,
Bold become in presence of the Judge;
But terror will run alike through all,

172 Thoughts of the heart, and the bitter weeping.
And there will stand, stiffened most like to stone,
All the wicked troop, in expectation of evil.
What doest thou, O flesh? what actest thou now?

176 How might thou on that tide bewail thy trouble?
Woe! thou servest now thyself,
And here gladly livest in lust,
And thyself with keen goads there urgest to luxury.

180 Why wilt thou not fear the fiery terror,
And for thyself dread greatly the punishments
Which for devils of yore the Lord prepared
To cursed souls for wages of woe?

184 These overpass thought and speech,
Of every man for greatness.
No speech may be with tidings to recount
To any on earth the wretched penalties,

188 Filthy places of fire in the depth,
That was mid fierce torment in hell.
There be for sorrow together mingled
The flame of vapours, and the weariness of cold,

192 Very heat and cold, in midst of hell.
One while there the eyes without measure will weep;
For the scorching of the furnace, he is all full of misery;
One while too the teeth of men for great cold there will gnash.
196 his atule gewrixl· earmsceape men·
on worulda woruld· wenda® þær inne·
and weallendes pices· wean & þromes
betwyx forsworenenum sweartum nihtum·
ne bi® þær ánsyn gesewen· ænigre wiht·
ne bi® þær inne áht geméted·
ne bi® þær inne áht geméted·
204 ne bi® þær inne áht geméted·
butan lig· and cyle· and lǣlic ful
butan lig· and cyle· and lǣlic ful
hy mid nósan ne magon naht geswæccan·
hy mid nósan ne magon naht geswæccan·
butan unftences® ormaetnesse·
208 þær beo® ja wanigendran· welras gefyld·
ligspiwelum bryne· lǣlices fyres
and hy wæl-grimme· wyrmas slita®
and hy wæl-grimme· wyrmas slita®
and heora ban gnaga® brynigum tuxlum.
212 Ufenon eal his bi® þ earme breost·
mid bitere care breged and swenced.
for hwi fyrgende flæsc· on þas freenan tid
for hwi fyrgende flæsc· on þas freenan tid
hym selfum swa fela synna· geworhte·
216 þ hit on cweartern cwylmed wyrde·
þær sa atelan synd· ecan witu·
þær leohthal ne leocht lytel sperca·
þær leohthal ne leocht lytel sperca·
earmum ænig· ne þær arfæstnes·
earmum ænig· ne þær arfæstnes·
220 ne sib· ne hópa· ne swige· geglada®
ne þara wera worn wiht·
ne þara wera worn wiht·
Flyhð frofor aweg ne bi® þær fultum nan·
þeal· and yrre· and æmelines
þeal· and yrre· and æmelines
3 MS.grisbig-
3 MS.grisbig-
tung.
tung.
224 Ne bi® þær ansyn gemet· ænigre blisse·
þ bi® angryslic· ege & fyrhtu·
and sarimod swiðlic· gristbitung®
and sarimod swiðlic· gristbitung®
þær bi® unrotnes æghwar wæl-hreow
þær bi® unrotnes æghwar wæl-hreow
228 eald· and yrre· and æmelines
eald· and yrre· and æmelines
and þær synne eac· sauwle on lige·
and þær synne eac· sauwle on lige·
on blindum fœsæfe· byran® & yrna®;
196 This foul vicissitude, miserable men,
   For ever and ever, will wend therein:
   Amid dark black night
   And the woe of boiling pitch and vapour.

200 There no sound stirreth, save stark hard
   Weeping and lamenting, naught else.
   Nor will be any appearance seen of any wight,
   But of the torturers (which) punish the miserable.

204 Nor will there be therein aught found
   But fire, and cold, and loathsome filth.
   They with nose may naught smell
   Save immensity of stench.

208 There will be the wretched lips filled
   With flame-vomiting blaze of loathly fire,
   And the cruel worms will tear them,
   And will gnaw their bones with burning tusks.

212 Above all this will be that wretched breast
   With bitter care frightened and troubled.
   For why luxurious flesh in the perilous tide
   For himself so many sins wrought,

216 That it in prison became destroyed;
   There are the dreadful everlasting punishments,
   There not any little spark of light shineth
   To the miserable. There neither goodness

220 Nor peace, nor hope, nor quiet delighteth,
   Nor the number of the men at all.
   Consolation will fly away, nor will there be any help
   That against the bitter circumstances may frame a protection:

224 Nor will there appearance be found of any bliss:
   There will be horrid fear and terror,
   And violent sorrowful gnashing of teeth.
   There will be everywhere cruel sadness,

228 Eld and anger and weariness,
   And there too sin. Souls in fire
   In the dark cave will burn and wander.
Jonne deriende gedwinaære heonone;

\[232\] þyse worulde geféan, gewítas mid ealle;
jonne druncennes gedwineæ mid wistum;
and hleahertæ and plegas hleapan æt somne;
and wrænnæs eac gewiteæ heonone.

\[236\] and fæsthasolnes feor gewiteæ;
unciyst on-wegæ Æc gælsæ.

\[1\] MS.scyndam.  
feýldig scyndan æ on sceade þone;
& þe carme flyhæ uncraeftiga slæp.

\[2\] MS. loofes.  
flæc mid slumanæ slincæn on hinder;
Þonne blindum bescaeh biterum ligum;
earme on ende. þ unalyfed if nuæ.

\[3\] MS. wihtna.  
leofest æ on lifeæ laæ biæ þænneæ.

\[240\] flæc mid slumanæ slincæn on hinder;
Eala þe biæ gesælig and ofer sælig.

\[244\] and þe werige Æod wendas þa gyldaf.
fwiææ mid sorgumæ and mid sargungeæ.

\[248\] fe þæ Æod gesyntumæ Æwylce cwylðæsæ;
and witum mægæ wol forbugænæ.
and samod bliææ æ on woruld ealleæ.
hif þæodne geþeonæ & þonne mot habban

\[252\] heofonriceæ þ æ hihtæ maestæ.
þær niht ne genipæ næfre þeostraæ.
þæs heofenlican leechæs scimanæ.
ne cymæ þæær sorh ne særæ ne geswenced yldæ.

\[256\] ne þæær ænig geswincæ æfre gelimpeæ.
oæææ hungeræ oæææ þurstæ oæææ heanlic slæpæ.
ne biæ þæær fefuræ ne ædlæ ne færic cwyldeæ.
nanælæ þiges æbraslæ ne se laæælic æyleæ.

\[260\] nis þæær unrotnæ ne þæær æmelnysæ.
næ hryreæ ne cauræ ne hreoh tintregaæ.
ne biæ þæær ligæ ne laæælic stormæ.
winteræ ne þunerradæ ne wihtæ ealdæsæ.

\[4\] MS. swææ. 264 ne þær hagul Æcurs hearde mid snaweæ.
ne biæ þæær wædlæ ne lyreæ ne deææes gryreæ.
Then will perish from hence the fatal
232 Joys of this world; they will depart all together.
   Then drunkenness will cease with feasts,
   And laughter and play will leap together.
   And lust also will depart hence,
236 And greed will far depart,
   Wickedness away, and each luxury,
   Guilty to hasten into the shade.
   And the wretched helpless sleep will fly,
240 Slack with slumber, to slink behind.
   Then in dark bitter fire saw
   The poor at last, that which forbidden is now;
   That most loved in life, loathed will be then,
244 And the guilts will turn that weary heart
   Verily among sorrows and among misery.
   Oh! he will be happy, and more than happy,
   And world-without-end of men the happiest,
248 He that with prosperity, such overthrow,
   And with understanding, may well escape,
   And likewise blessed in all the world
   Serve his lord, and then may have
252 Heaven's kingdom, that is of joys the best.
   There night nor darkness overclouds
   The sheen of heavenly light.
   There cometh not sorrow nor pain, nor toilworn eld,
256 Nor happeth there ever any toil;
   Either hunger, or thirst, or miserable sleep.
   There is not fever, nor decay, nor sudden plague,
   Crackling of no fire, nor the loathsome cold,
260 There is not mourning, nor there weariness,
   Nor ruin, nor care, nor fierce torment.
   Nor is there lightning, nor loathsome storm,
   Winter, nor thunder shower, nor a whit of cold;
264 Nor there are mighty hail-showers with snow,
   Nor is want-there, nor loss, nor terror of death,
ne yrmy. ne agnes. ne nænigu gnornung
Ac þær samod ricxas. sib mid spede.

268 and arfæstnes. and ece god.
wuldor. and wurðmynt.

1 gehþwærnes

swylce lof. and lif. and leoflic gehþwærnes.¹
Usenan eal þis ece drihten him ealra

272 goda gehwylc. glædlícce ðena.⁴
þæra andweard ealle weorðaþ and feahþ.
and geblyfaþ fæder ætsomne. wuldraþ and wel
hylt.

fægere ðracuþ. and freolice lufaþ.

2 MS. hean

276 & in heofon-fetle. heah gehrinçe.²
his sunu bliþe. sigores brytta.
þylþ anragehwam. ece mede.
heofonlice hyrfta. þ is healic gifu.

280 gemang þam ænlican engla werode.

3 preapum MS.

and þæra haligra heapum and þreatum.³
þær hy beoc geþeode þeodecippum on gemang.
betwyx heahfæderas. and halige witegan.

284 blissiendum modum. byrgum to middes.
þær þa ærendracan synd. ælmhtiges godes.
and betweoh rofena reade heapaf.
þær symle scinaþ.

288 þær þæra hwittra hwyrfs mæden-heap.
blostmum behangen. beortost wereda
þe calle læt ænicu godes drut.
þeo frowe þe us frean acende.

292 metod on moldan. meowle seo clæne.
þæt is MARÍA. mædena felast.
heo let þurh þa scenan scinendan rici.
gebletosost ealra. þæs breman fæder.

296 betweox fæder and sunu. freolicum werede.
and betwyx þære écan uplicum sibbe.

4 MS. weardas.
rice rædwitan rodéra-weatherde.
hwæt meg beon heardes her on life.
OF DOOMSDAY.

Nor misery, nor sorrow, nor any mourning. But there together reigneth peace with prosperity,

268 And virtue, and eternal good, Glory and honour, Likewise praise, and life, and faithful concord. Beside all this the Eternal Lord to them of all

272 Goods any gladly serveth, And in presence honoureth and receiveth all of them; And the Father likewise blesseth, glorifieth, and well- the blessing of God, regardeth (them), Beautifully decks, and liberally loveth,

276 And on heaven's throne on high adorneth. His kind Son, lord of Victory, Gives to each one everlasting meed, Heavenly glories, that is a splendid gift.

280 Among the beautiful host of angels, And in troops and throngs of the holy ones, There shall they be associated among nations, Amidst the patriarchs and holy prophets.

284 In blissful mood among the cities, There be the apostles of Almighty God. And amid the stores of roses red There ever shall they shine.

288 There of the white ones shall wander a maiden throng the company of virgins, With blossoms hung. Brightest of the hosts, Who them all will lead, God's peerless dear one, The woman who for us the Lord conceived,

292 Creator on earth: virgin the pure, That is MARY, of maidens most blessed. She will lead through those bright shining kingdoms (Blessedest she of all) of the glorious father, Betwixt father and son, a goodly host, And mid eternal heavenly peace, In the kingdom of the wise heavenly ruler. What of hardship can there be here in life, What are earth's hardships to this?
300 Gif þu wille seegan sóþ þæm þæ se fríneð.
    wið þam þu mote gemang þam we rode
    eardian unbleoh on ecnesse
    and on upundreda eadegum setlum.
304 brucan blíksesse butan ende forð.

Here endæ þeol boc þe hatte inter florigeras sæt is on englise
betwyx blowende þe to godes rice farað. and hu þa þrowiað
þe to helle farað.
300 If thou wilt say sooth to him that asketh thee
   To set against this, that thou mayest, among that host,
   Live unchanging through eternity,
   And in the happy seats of the saints above
304 Enjoy bliss henceforth without end.

Here endeth this book that is called inter florigeras, that is,
in English, "betwixt blooming," who to God's Kingdom
fere: and how those suffer, who to Hell fare.
DE DIE JUDICII.


Inter florigeras fecundi cespitis herbas,
Flamine ventorum resonantibus undique ramis,
Arboris umbriferæ mæstus sub tegmine solus
4 Dum sedi, subito planctu turbatus amaro,
Carmina præ tristi cecini hæc lugubria mente
Utpote commemorans scelerum commissa meorum,
Et maculas vitae, mortisque inamabile tempus,
8 Judiciique diem horrendo examine magnam,
Perpetuamque reis districti judicis iram,
Et genus humanum discretis sedibus omne,
Gaudia sanctorum necnon, pcenasque malorum.
12 Hæc memorans mecum tacito sub murmure dixi :
Nunc rogo, nunc venæ fontes aperite calentes,
Dumque ego percutiam pugnis rea pectora, vel dum
Membra solo sternam, meritosque ciebo dolores,
16 Vos, precor, effusis lacrymis non parcite statim,
Sed moëstam salsis faciem perfundite guttis.
Et reserate nefas Christo cum voce gementi,
Nec lateat quidquam culparum cordis in antro.
20 Omnia quin luci verbis reddantur apertis,
Pectoris et linguæ, carnis vel crimina sæva.
Hæc est sola salus animæ, et spes certa dolenti,
Vulnera cum lacrymis medico reserare superno;
DE DIE JUDICII.

24 Qui solet allisos sanare et solvere vinctos,
   Quassatos nec vult calamos infringere dextra
   Nec lini tepidos undis exinguere fumos.
   Nonne exempla tibi pendens dabat in cruce latro
28 Peccati quantum valeat confessio vera?
   Qui fuit usque crucem seceleratis impius actis,
   Mortis in articulo sed verba precantia clamat,
   Et solo meruit fidei sermone salutem,
32 Cum Christo et portas paradisi intravit apertas.
   Cur rogo, mens, tardas medico te pandere totam?
   Vel cur lingua, taces, veniae dum tempus habebis?
   Auribus Omnipotens te nunc exaudit apertis.
36 Ille dies veniet, judex dum venerit orbis
   Debebis qua tu rationem reddere de te.
   Suadeo praevenias lacrymis modo judicis iram.
   Quid tu in sorde jaces, secelerum caro plena piaclis?
40 Cur tua non purgas lacrymis peccata profusis
   Et tibi non oras placidæ fomenta medelæ?
   Fletibus assiduis est dum data gratia fiendi,
   Poenituisses juvat tibi nunc et flere salubre est.
44 Æternus fuerit placidus te vindice judex.
   Nec Deus ætherius bis crimina vindicat ulli,
   Spernere tu noli veniae tibi tempora certa.
   Quanta malis maneant etiam tormenta memento,
48 Vel quam celsithronus metuendum ab arce polorum
   Adveniet judex, mercedem reddere cunctis,
   Praecurrent illum vel qualia signa, repente
   Terra tremet, montesque ruent, collesque liquecent
52 Et mare terribili confundet murmure mentes.
   Tristius et coelum tenébris obdúcitur abris,
   Astra cadunt rutilo et Titan tenebrescit in ortu.
   Pallida nocturnam nec præstat luna lucernam,
56 De coelo venient et signa minantia mortem,
   Tum superum subito veniet commota potestas,
   Coetibus angelicis regem stipata supernum.
Ille sedens solio fulget sublimis in alto,
60 Ante illum rapimur, collectis undique turmis, 
Judicium ut capiat gestorum quisque suorum. 
Sis memor illius, qui tum pavor ante tribunal 
Percutiet stupidis cunctorum corda querelis.
64 Dum simul innumeris regem comitata polorum 
Angelica advenient coelastibus agmina turmis, 
Atque omnes pariter homines cogentur adesse, 
Qui sunt, qui fuerant, fuerint vel quique futuri
68 Cunctaque cunctorum cunctis arcana patebunt. 
Quod cor, lingua, manus tenebrosis gessit in antris 
Et quod nunc aliquem verecundans scire veretur 
Omnibus in patulo pariter tunc scire licebit.
72 Insuper inpletur flammis altricibus aer, 
Ignis ubique suis ruptis regnabit habenis. 
Et quo nunc aer gremium diffundit inano 
Ignea tunc sonitus perfundet flamma feroses, 
76 Festinans scelerum saevas ulciscere causas. 
Nec vindex ardo cuiquam tunc parere curat, 
Sordibus ablatus veniat nisi ab omnibus illue. 
Tunc tribus et populi ferient rea pectora pugnis
80 Stabit uterque simul stupidus, pauperque potensque 
Et miser et dives simili ditione timebunt: 
Fluvius ignivomus miseris torquabit amare 
Et vermes scelerum mordebunt intima cordis.
84 Nullus ibi meritis confidit judice præsens, 
Singula sed nimius percurrit pectora terror 
Et stupef attonito simul impia turba timore. 
Quid, caro, quid facies, illæ quid flebilis horâ 
88 Quæ modo vae misera servire libidine gaudes, 
Luxuriaeque tuae stimulis te agitabis acutis 
Ignæa tu tibimet cur non tormenta timebis, 
Dæmonibus dudum fuerantque parata malignis.
92 Quæ superant sensus cunctorum et dicta virorum, 
Nec vox ulla valet miseræ edicere poenas,
Ignibus æternæ nigris loca plena gehennæ,
Frigora mista simul ferventibus algida flammis
96 Nunc oculos nimio flentes ardore camini
Nunc iterum nimio stridentes frigore dentes.
His miseris vicibus miseri volvuntur in sævum
Obscuras inter picea caligine noctes.
100 Vox ubi nulla sonat, durus nisi fletus ubique,
Non nisi tortorum facies ubi cernitur ulla.
Non sentitur ibi quidquam nisi frigora, flammae
Feotor et ingenti complet putredine nares.
104 Os quoque flammivomum lugens implèbitur igne,
Et vermes lacerant ignitis dentibus ossa.
Insuper et pectus curis torquetur amaris,
Cur caro luxurians sibimet sub tempore parvo
108 Atro perpetuas meruisset carcere poenas,
Lucis ubi miseris nulla scintilla relucet
Nec pax nec pietas immo spes nulla quietis
Flentibus arrident, fugiunt solatia cuncta.
112 Auxilium nullus rebus praestabit amaris,
Laetitiae facies jam nulla videbitur illic
Sed dolor et gemitus, stridor, pavor, et timor horrens,
Taedia, tristitiae, trux indignatio, languor.
116 Errantesque animæ flammis in carcere cæco.
Noxia tunc hujus cessabunt gaudia sæcli,
Ebrietas, epulae, risus, petulantia, jocus,
Dira cupidio, tenax luxus, scelerata libido,
120 Somnus iners torporque gravis, desidia pigra
Illicitat quidquid modo delectatio carnis
Et cæca scelerum mergit vertigine mentem,
Tunc cæcis merget flammis sine fine misellos.
124 Felix o nimium, semperque in sæcula felix
Qui illas effugiet poenarum prospere clades
Cum sanctisque simul lætatur in omnia sæcla!
Conjunctus Christo coelestia regna tenebit,
128 Nox ubi nulla rapit splendorem lucis amœne,
DE DIE JUDICII.

Non dolor aut gemitus veniet, nec fessa senectus
Non sitis, esuries, somnus et non labor ullus
Non febris, morbi, clades, non frigora, flammas

132 Tædia, tristitiæ, curæ, tormenta, ruinæ
Fulmina, nimbus, hiems, tonitru, nix, grando, procella,
Angor, paupertas, mœor, mors, casus, egestas,
Sex pax et pietas, bonitas, opulentia regnat,

136 Gaudia, lœtitiæ, virtus, lux, vita perennis
Gloria, laus, requies, honor et concordia dulcis,
Insuper omne bonum cunctis Deus ipse ministrat.
Semper adest præsens, cunctos fovet, implet, honorat,

140 Glorificat, servat, veneratur, diliget, ornat,
Collocat Altithrono, lætosque in sede polorum
Præmia perpetuis tradens cælestia donis.
Angelicas inter turmas sanctasque cohortes

144 Vatidicis junctos patriarchis atque prophetis
Inter apostolicas animis lœtantibus arces.
Atque inter roseis splendentia castra triumphis
Candida virgineo simul inter agmina flore.

148 Quæ trahit alma Dei genetrix, pia Virgo Maria,
Per benedicta Patris fulgenti regna paratu
Inter et Ecclesiæ sanctos, natosque, patresque,
Inter et ætherium cœlesti pace senatum.

152 Quid, rogo, quid durum, sæculo consetur in isto,
Utque illas inter liceat habitare cohortes,
Sedibus et superum semper gaudere beatis?
Incoluam mihi te Christi charissima proles,

156 Protegat, et faciat semper sine fine beatam
Meque tuis Christo precibus commendà beniguis.
Fare.

(AN EXHORTATION.)
[Immediately after the previous version, the MS. has the following lines.]

Nu lære ic þe ðwa man leofne ðeal·
gif þu wille that blowende rice gestigan·
þænne beo þu eadmod· & ælmes georn·
4 wis on wordum· and wæccan luða·
on hyge halgum. on þas hwilwendan tid·
blithe mode· and gebedum filige·
oftost symle· þær þu ana sy·
8 forcan þ halige gebed· and seo hluttre luða·
godes and manna. and seo ælmes sylen· and se micela
hopa

to þinum hælende· þe he þine synna
adwæscan wylle· and eac opēra fela
12 godra weorca· glenga· and bringa·
þa soðfæstan sauwlæ to restæ.
on þa uplican eadignesse·
Wyrc þu wyrce· word oððe dæda·
16 hafa metodes ege· on gemang ðymle·
þ is witodlice wisdomes ord·
þ þu þ ee leocht· eal ne forleose·
þeos woruld is æt ende· and we synd wædlæn gy·
20 heofena rices· þ is heðig byrðæn.
and þeah þu æfter þinum ende eall gesyłe·
þ þu on eorðæn ær gestrynæs·
- goda gehwylces· wylle gode cweman·
24 ne mihtu mid þæm eallum· saule þine
EXHORTATION.

Now I teach thee as one shall do a beloved one.
If thou wilt attain that blooming realm,
Then be thou humble, and bountiful,

4 Wise in words, and love watchfulness.
In holy thought, in the present time,
Kind of disposition, and abundant in prayers,
Continually when thou art alone.

8 Because holy prayer, and pure love
Of God and man, and almsgiving, and the great trust
In thy Saviour, that he thy sins
Will erase, and likewise many other

12 Good works adorn and bring
The upright soul to rest
In heavenly happiness.
Work what thou workest, word or deed;

16 Have fear of the Creator, in the midst,
That is assuredly the beginning of wisdom,
That thou the everlasting light all do not lose.
This world is fleeting, and we are yet poor

20 Of heaven's kingdom. That is a heavy burden.
And though thou after thine end give everything
That thou on earth before acquiredst
Of each good, will it please God?

24 Nor might thou, with the whole, thy soul
ut alysaf gif heo inne wyres
feondum befangen. frofre bedeled:
welena forwynned. ac þu wulders god:
28 ece aelmihtigne' ealninga bidde
'þ he þe ne forlæte. la'sum to handa:
feondum to frofre. ac þu fleoh þanan:
syle ælmesfan. oft and gelome.
32 digolice Þ bið drihtnes lár:
gumena gehwylces þe on god gelyf.
Ceapa þe mid æhtum eces leohes:
þy læs þu forweorc. þænne þu hyra
geweald
36 nafast to syllanne. hit bið swiðe yfel
manna gehwilcum. þe he micel age:
gif he him god ne onddæt:
swiðor micle. þonne his sylses gewil:
40 Warna þe georne wið þære wambe fylle:
forþan heo þa unþeawaf calle gesomna:
þe þære saule swiðost deria:
'þ if druncenel and dyrne geligere:
44 ungemét wilnung. ætef & ætef
þa man maeg mid faestenum:
and forhæstnessum heonon adrisan:
and mid cyric locnum cealdum wederum:
48 eadmodlice ealluncga biddan:
heófena drihten. þe he hæl gife.
milde mund bora. swa him gemet þince:
and ondræd þu þe dihle wifan:
52 nearwe ġeþancaf þe on niht becuma:
syn lufta for-oft. swiðe fremman:
earfoðlice. þy þu earhlice scealt:
gyltas þine. swiðe bemurnan.
56 hår hilderinc heffe þe ðinca:
synna þine. forþam þu sylf ongyte:
þ þu aɫætan scealt. læne ñeðelaþ
Exhortation.

Release, if it become among
Fiends captured, of comfort bereft,
Of wealth deprived. But do thou the God of glory,

28 The eternal almighty, constantly pray
That he let thee not fall into the hands of evil ones,
To the gain of fiends. But flee thou from thence,
Give alms, oft and repeatedly, in secret,

32 That is the exhortation of the Lord,
For each man that believes in God.
Buy for thyself eternal light with thy possessions,
The less wilt thou be undone, when thou the power over them

36 Hast not to give. It is very evil
To every man that he have much,
If he fear not God
Much more than his own will.

40 Take thou good heed against gluttony,
For it assembleth all the bad qualities
Which most destroy the soul,
That is, drunkenness and secret fornication,

44 Undue longing for food and sleep.
These man may with fasting
And continence drive away,
And with church going in cold weather.

48 Humbly always [take care] to pray
The Lord of heaven, that he give thee health,
The kind protector, as to him seems fit;
And be thou afraid of secret plans,

52 Of troublesome thoughts, that arise at night,
Sinful desires oftentimes greatly to produce.
With trouble therefore thou in terror shalt
Thy offences greatly mourn.

56 Grey-haired warrior, heavy seem to thee
Thy sins. Therefore do thou thyself understand
That thou shalt leave thy gifts unharmed,
eard. and eþel uncuð bið þe þænne.
60 to hwan þe þin drihten gedon willes-
þænne þu lenge ne moæt lifæ brucan-
eardes on eþle swa þu ær dydest-
blissum hremi: nu þu se beorgan scealt-
64 and wið feonda gehwæne: fæste healdan-
fauwlæ þine: á hi winnaðe embe
1 þ added in
MS.
1 dæges & nihtes: ongeæn drihtnes lif;-
þu miht hy geþleman gif þu filian wílt-
68 larum minum. swa ic læere þe-
digollicæ: þ þu on dægæd-
,oft ymbe þynre sauwlæ ræd: swiðe smæge-
hu þu þ eæ leohæ: æfre begyætæ mæge.
72 siðæ gefæcan: þu sceælt glædlæc: swiðe swinecraft-
wið þæs úþlican: eþelricæ-
dægesf & nihtef: þu sceælt drúncen fleon-
and þa oferfylle: ealle forlaætan-
76 gif þu wílt þa úpplican eárdwic ceosan-
þænne sceælt þu hit on eórðan ær geþencan-
and þu þe sylfæ: swiðe gebinde-
and þa unþæawæ: ealle forlaætan-
80 þe þu on þif life: ær lufedest & feddest:
Land and country. Unknown to thee then will be
60 Whither thy lord will assign thee;
    When thou no longer mayest enjoy life
  In earth’s region, as thou didst before
    Exulting in bliss. Now oughtest thou to save thyself,
64 And against every enemy hold fast
    Thy soul. Ever they labour around,
      By day and night, against the lord’s life.
    Thou mightest put them to flight, if thou wilt follow
68 My teaching, as I teach thee—
    Secretly that thou in the early morn
      Oft for thy soul’s advantage earnestly meditate
    How thou the eternal light ever mayest attain;
72 With pains to seek, thou shalt gladly eagerly labour
    After the heavenly kingdom;
      By day and night, thou shalt drunkenness flee,
    And gluttony all forego.
76 If thou wilt that heavenly land choose,
    Then shalt thou on earth before think on it,
      And earnestly restrain thyself,
    And forego all bad habits
80 Which thou in life formerly didst love and cherish.
Oratio Poetica.
ORATIO POETICA.

Thæune gemiltsæþ þe· N. mundum qui regit:
æoda þrym-Cyninge· Thronum sedens¹
a butan ende:

4 saule wine·
Geunne þe on life· Auctor pacis·
Sibbe gesælða· salus mundi·
metod se næra· magna virtute·

8 & se soðfæsta· summi filius·
fo on fultum· factor cosmi·
se of ægelre wæs· virginis partu·
Clæne acenned· Christus in orbeh·

12 Metod þurh MARIAN· Mundi redemptor·
& þurh þæne halgan gast· voca frequenter·
Bide helpes hine· Clementem Dominum·
Sé onsënded wæs· Summo de throno·

16 & þære clænan· Clara voce·
þe gebyrd-boda· bona voluntate·
þ heo scolde cennan· Christum regem·
Ealra cyninga cyninge· Casta vivendo·

20 & þu þa soð-fæstan· Supplex roga·
fultumes bidde fricolo· Virginem alman·
& þær æfter tó· omnes sanctos·

24 þi ealle þe· Unica voce
 þingian to þeodne· Thronum regentem
Ecum drihtne· Alta polorum
þ he þine saule· Summus judex

28 On-so freolice· factor æternus·
& he geledæ· in lucem perennem·
þær eadige· Animaæ sanctæ·
Rice restæ· Regnis· cælorum·
Then He who rules the world shall have mercy upon thee (N),
He, the glorious King of the nations, who sitteth upon the throne,
Ever without end,

The friend of the soul.

May He—the Author of peace—grant thee, in thy life,
The joys of peace—(He who is) the Health of the world,
The famous Lord, of great power!

And may the faithful Son of the Highest,
Maker of the universe, receive (thee) into favour,
Who was, by birth from the noble Virgin,
Purely brought forth, as Christ, into the world.

Lord and Redeemer of the world—by means of Mary,
And through the Holy Ghost!

Call upon Him [the Holy Ghost] often,
Pray to Him for help (who is a) merciful Lord,

Who was sent-down from the highest throne,
And (was) to the pure one [Mary] (by His) clear voice
The messenger of (Christ's) birth, with good will,
That she should bring forth Christ the King,

(She) chaste of life (bring forth) the King of all kings,
And thou, suppliantly beseech the true one,
Pray for help fervently to the benign Virgin.
And thereafter moreover all the saints,

Blithe of mood, invoke, the blessed and just ones,
That they for thee all, with one accord,
May intercede to the Lord who rules upon the throne,
(To the) eternal Lord, (who rules) the high places of the skies,

That He, the Supreme Judge, thy soul
Will freely receive, (He who is) the Eternal Creator,
And may He lead (thee) to perennial light,
Where the blessed sainted souls

Rest in the kingdom, the kingdom of heaven!
Paraphrasis Poetica in Orationem Dominicam.
PARAPHRASIS POETICA IN ORATIONEM DOMINICAM.

Pater noster.

Præcipe ut fama eælæs wealdæns;
Cyninc on wylde, foræam we clypiaæ to þe;
ære biddæ nu þu ýpost miht;
4 sawle alysan þu hig sændest ðær.
þurh þine æþelan hand into þam flæsce
ac hwær cyme heo nú;
buton þu engla god eft hig alýse.
8 sawle of synnum þurh þine soðan miht.

Qui es in celis.

Du eart on heofonum; hiht and frofor;
Blissa beorhtost; ealle1 abúgaþ to þe
þinra gasta þrym; anre stæfne.
12 clypiaæ to criste cweþaæ ealle þus
halig eart þu halig; heofon-engla cyningc;
drihten úræ & þine domas synd
rióhte & rumæ; ræcaæ2 efne gehwam
16 æþwilcum men agen gewyrhta;
wel bið þam þe wyrcþ willan þinne.

Sanctificetur nomen tuum.

Swa is gehalgod þin heah nama;
swiðe maerlice manegum gereordum;3
20 twa & hund seofontig; þæs þe sécgæ bec;
þ þu engla god; ealle gesettest;
ælceræ þeode; þeaw & wisan;
þa wurþaþ þin weorc; wordum and dædum;
24 þurh gecynd clypiaæ & crist heriaæ;
& þin lof lædaæ l½igenda god;
swa þu eart gesæhelod; geond ealle world.
POETICAL PARAPHRASE OF THE LORD'S PRAYER.

Pater noster.

Thou art our father, Ruler of all, King in Glory, therefore we cry to thee: For mercy we pray, now thou canst most easily
4 Release our soul, thou before dost send it Through thy noble hand into the flesh. But where will it come now, Unless thou God of Angels again release it:
8 The soul from sins through thy trusty might?

Qui es in celis.

Thou art in heaven, hope and consolation, Brightest of joys, to thee bow down, The host of all thy spirits. With one voice
12 They cry to Christ; they all thus exclaim, Holy art Thou, holy, King of heaven's angels, Our Lord; and Thy judgments are Right and ample. They extend yea to each,
16 Each single man, [judgments] for his own works. Blessed will he be that worketh thy will.

Sanctificetur nomen tuum.

Thy lofty name is so hallowed, Very famously in many tongues
20 Two and seventy, as the books tell That thou God of angels all arrangedst Of each people, the manners and customs; These praise thy work in words and deeds,
24 Through nature they call on and praise Christ And thy praise they set forth, oh living God, So thou art honoured through all the world.
Adveniat regnum tuum.

Cum nu & mildsa: mihta waldend:
28 & us þin rice alyf: rihtwis dema
Earda selost & ece lif
þar we sib and lufe¹ samod gemetaes:
eagena beorhtnys: & ealle mirhe:
32 þer biþ gehyred þin halige lorf:
& þin miclele miht mannum to frofre:
swa þu engla god eallum blissast:

Fiat voluntas tua.

Gewurðe þin willa: swa þu waldend eart:
36 ece geopenod: geond ealle world:
& þu þe silf eart sodfaest dema:
rice redbora: geond rumne grund:
swa þin heahsetl is: heah and mære:
40 faeger & wurðlic: swa þin fæder worhte:
æðele: & ece: þar þu on sittest
on þinre swiðran healf: þu eart sunu & fæder
ana ægðer: swa is þin æðele² gecynd:
² MS. æpela.

Micclum gemærsod: & þu monegum helpst:
ealra cyninga þrym: clypast ofer ealle:
biþ þin wuldor-word: wide gehyred:
þonne þu þine fyrde faeger geblissast:
48 sylest miht and mund: micclum herige:
and þe þanciað susenda fela:
eal engla þrym anre stæfne.

Sicut in celo.

Swa þe on heofonum: heah þrymnesse:
52 æþele: & ece & þanciað:
elæne & gecorene: cristes þegnas:
singað & biddað: soðfæstne god:
are & gifnesse: ealre þeode:
56 þonne þu him tiðast tyreadig cyningc:
Adveniat regnum tuum.

Come now and pity, Ruler of might,
And grant us thy kingdom, righteous judge,
Happiest of homes, and eternal life.
There we shall find peace and love together,
Brightness of eyes and all mirth:
There will be heard thy holy praise,
And thy great might, for consolation to men,
So thou, God of Angels, blessest all.

Fiat voluntas tua.

Let thy will done, as thou art Sovereign,
Eternally revealed, over all the world,
And thou thyself art righteous judge,
Mighty counsellor, over the wide earth:
So is thy high throne, high and grand
Fair and honourable: as thy father wrought
Noble and eternal, where Thou sittest
On thy own right hand. Thou art Son and Father,
Both persons in one; so is thy noble nature
Much magnified; and thou helpest many,
Thou, the might of all kings, thou callest above all,
Thy word of might is heard afar.
When thou thy host joyously makest happy,
Thou givest might and protection to the great army,
And many thousands thank thee,
The host of all angels with one voice.

Sicut in celo.

As in heaven in majesty
The noble and immortal servants of Christ
Pure and elect ever thank thee:
They sing and pray to the righteous God
For mercy and the forgiveness of all people:
Then thou grantest to them, glorious king,
swa þu eadmod eart ealre worlde
sy þe þanc & lof: þinre mildse
wuldor & willa: þu gewurþod eart.
60 on heósonrice heah casere.

Et in terra.
And on eorðan ealra cyninga:
help & heafod: halig lêce:
réœe & riht wis: rum heort hláford.
64 þu geæþelodest þe ealle gesceafa:
& tosyndrodest hig: siðræan on manegæ:
sealdest ælcre gecynd agene wisan
& a þine mildse ofer manna bearn

Panem nostrum cotidianum.
68 Swa mid sibbe sænst urne hlaf
dæghwamlice duguðe þinre:
rihtlice dælest
mete þinum mannum: & him mare gehæst:
72 æfter forðsiðe: þines fæder rice:
 þæs on fruman: fægere gegearwod:
earda selost & ëce lif:
gif we soð & riht symle gelæstað.

Da nobis hodie.
76 Sylæ us to dæg: drihten þine
mildse: and mihta: and ure mod gebig:
þanc & þeawas on þín gewil:
bewyrc us on heortan: haligne gast
80 fæste on innan: & us fultum sile:
 þæ we moton wyrcan willan þinne:
& þe betæcan tyr-eadig cyningæ:
sawle ure on þines silfes hand.

Et dimitte nobis debita nostra.
84 Forgif ús ure synna þæs ne scamige eft
drihten úre þonne þu on dóme sitst.
As thou art merciful to all the world.
Let there be to thee thanks and praise for thy goodness,
Thou glory and joy! Thou art praised,

In the kingdom of heaven as mighty sovereign.

*Et in terra.*

And on earth of all kings
The help and head, holy healer,
Stedfast and righteous, large-hearted lord.

Thou madest for thyself all creatures very good,
And scatteredst them afterwards abroad,
Thou gavest each race its peculiar habits,
And ever thy mercy [thou gavest] over the children of men.

*Panem nostrum cotidianum.*

So with peace thou sendest our loaf
To thy people daily,
Thou rightly apportionest
Meat to thy men, and to them promisest more

After their departure; the kingdom of thy father,
That was in the beginning fairly prepared,
Happiest of homes, and everlasting life,
If we truth and right always perform.

*Da nobis hodie.*

Grant us to-day, Lord,
Thy mercy and power, and incline our heart,
Thought and disposition to thy will.
Establish firmly for us in our heart the Holy Ghost within.

And grant us help that we may work thy will.
And that we entrust to thee, glorious king,
Our souls into thine own hand.

*Et dimitte nobis debita nostra.*

Forgive us our sins, that we be not hereafter ashamed,
Our Lord, when thou in judgment sittest,
PARAPHRASIS POETICA IN ORATIONEM DOMINICAM.

& ealle men up arisa:

\[&e \text{ fram wife} & \text{ fram were wurdan acænne} \]

88 beo\(^1\) ja gebrosnodon eft\(^1\) bán mid \(\text{ jam flæsec} \)
calle ansunde eft geworden:

\[\text{ jar we swutollice siðan on cnawa} \]
eal \(\text{ y we geworhton on worldrice} \)

92 betere\(^2\) & wyrse\(^2\) e\(\text{ar beo} \text{ bútu} \)\(^1\) geara:

ne magon we hit na dóynan forcam \(\text{ ðe hit drihten wæt} \)
and \(\text{ ðar gewitnesse beo} \text{ wuldor micle} \)
heoson waru\(^2\) & eor\(\text{e waru} \) hel waru þridde

96 ðonne beo\(\text{e egsa} \) geond calle world:

\[\text{ ðar man us tyhha on dæg twegen eardas} \]
drihtenes ðære oððe deosles þeowet
swa hwæðer we þeearniaþ her on lifa:

100 ða hwile þe ure mihta mæste wæron.

\[\text{ Sicut } \& \text{ nos dimittimus debitoribus nostris.} \]

Ac ðonne us alyse\(\text{e lifigende god} \)
sawle ure\(\text{ swa we her gifa} \)
earmon mannum\(\text{ þe wíð us agiltað.} \)

\[\text{ Et ne nos inducas in temptationem.} \]

104 And na us þu ne læt læce beswícæn:

on costunga\(\text{ cwellan } \) & bearnan.

Sawle ure\(\text{ þeah we sinna fela} \)
didon for ure disige\(\text{ dæges } \) & nihtes

108 ðidele spræce\(\text{ & unriht weorc} \)
þine bodu bræcon\(\text{ wæ þe bidda} \) nu
ælmihtig god\(\text{ ðære } \) & gifnes
ne læt swa hænlice þin hand geweorc

112 on énde dæge eal forwurcæn.

\[\text{ Sed libera nos a malo.} \]

Ac alys us of yfele\(\text{ ealle we beþurfon} \)
godes gifnesse\(\text{ agylt habbað.} \)
And all men rise up
That from woman and from man have been born;

Again the wasted bones with the flesh
Shall become whole again.
There we shall clearly know hereafter
All that we wrought in this world,

Better and worse, both at hand;
And we may not conceal it, because the Lord knows it,
And there as witnesses will be wondrous many
People of heaven, people of earth, and thirdly people of hell.

Then will be terror through all the world,
Then some one will assign to us at that day two conditions,
Either the favour of the Lord, or the service of the devil,
According as we shall have earned either here in life

While our powers were at the best.

Sicut et nos dimittimus debitoribus nostris.

And then the living God will deliver for us
Our souls, as we here forgive
To frail men who offend against us.

Et ne nos inducas in temptationem.

And let not evil beguile us
In temptation, [and] destroy and burn
Our souls: though we many sins
Did through our folly day and night,

Idle speech, and wrongful work.
We brake thy commands. We pray thee now,
Almighty God, for mercy and forgiveness;
Let not so miserably thine handy work

At the last day all perish.

Sed libera nos a malo.

But deliver us from evil. We all need
God's forgiveness, we have offended
& swiðe gesingod: we sce soðfæstan god
116 hæriað: and losiað: swa þu hælend eart
cynebearn gecydd: cwycum & deadum:
æpele & éce ofer ealle þingo:
þu miht on ánre hand: eaðe befealdan:
120 ealne middan eard swilc is mære cyninge:

Amen.

Sy swa þu silf wilt: soðfæst dema:
wé þe engla god ealle heriað
Swa þu eart gewürðod a on worlda forð.
And sinned much, we thee, the faithful God,

116 Laud and praise. As thou the Saviour art,
    Revealed to quick and dead, as a Royal son,
    Noble and eternal, above all things,
    Thou in one hand canst easily enfold

120 All the world. Such is the glorious King.

_Amen._

Be it as thou thyself wilt, faithful judge.

We all laud thee, God of angels,
As thou art honoured, world without end.

_Amen._
Paraphrasis Poetica in Doxologiam.
PARAPHRASIS POETICA IN DOXOLOGIAM.

Gloria.

Sy þe wuldor & lof· wide geopnod
geond ealle þeoda· þanc & willa
mægen and mildse· & ealles modes lufu·
4 sofþæstra sib· and þines silfes dóm·
world gewlitegod· swa þu wealdan miht
eall eorðan mægen· & uplifte
wind· & wolcan wealdest ealle on riht·

Patri et filio et Spiritui Sancto.

8 Þu ēart frofra fæder· & foorthyrde·
lifes laþceow· leohes wealdend·
asundrod fram sinnum· swa þin sunu mære·
þurh clæne gecynd· cyninc ofer ealle·
12 beald gebletsod· boca lareow
heah hige froser·¹

Sicuta ert in principio.

Swa wæs on fruman· frea mancynnes·
ealre worlde· white & frófer·²
16 clæne & cæftig· þu gecyddest þ·
Þa þu ece god ðana geworhpest
þurh halige miht· heofonas & eorðan·
eardas· & uplyft· and ealle þinc
20 þu settest on foldan swīcne fela cynna·
and to syndrodest hig· siðdan on manega
þu geworhpest· ece god ealle gesceafta·
on six dagum seofocan þu gerestest·
24 þa wæs geforðod þin fægere wæorc·
& þu sunnan dæg silf halgodest·
& þu mærscodest hine manegum to helpe·
¹ MS. frofre.
² MS. frofre.
POETIC PARAPHRASE OF THE DOXOLOGY.

Gloria.
Let there be to thee glory and praise wide spread
Over all people, thanks and joy,
Might and mercies, and love of all the soul,
Peace of the faithful, and thine own majesty,
The world made beautiful. As thou canst sway
All earth's power and the air above,
Wind and clouds thou swayest all aright.

Patri et Filio et Spiritui Sancto.
Thou art Father of consolations and guardian of life,
Life's leader, the swayer of light
Severed from sins, as [is] thy glorious Son
Through pure nature, king over all,
Strong, blessed, the inspirer of books,
The high consolation of the soul.

Sicuta ert in principio.
As was in the beginning the lord of mankind
Of all the world brightness and comfort
Pure and wise: Thou revealedst that
When thou, eternal God, alone wroughtest
Through thy holy might, heavens and earth,
Countries and air above and all things.
Thou settest on earth very many kindreds,
And severest them afterwards abroad.
Thou formedst, eternal God, all creatures
In six days: on the seventh thou didst rest,
Then was complete thy fair work,
And thou thyself hallowedst Sunday,
And madest it glorious for a help to many;
 Et nunc et semper.

And nu symle þine soðan weorc
32 & þin micle miht manegum swutelæ.
swa þine cæftas híg cyða wide.
ofer ealle world ece standæ.
godes hand geweorc groweð swa þu hete.
36 ealle þe heriað: halige dreamas:
clænre stæfne & cristene bec
eal middan eard: & we men céðað.
on grunde her: gode lof & þánc.
40 éce willa & þin agen dom.

 Et in secula seculorum.

And on worlda world: wunað & rixað.
cyninc innan wuldre: & his þa geCorenan.
heah þrymnesse: halige gastas.
44 wlitige englas & wuldor gife:
sóðe sibbe: sawla þancung:
modes mildse: þar is seo mæste lufu
haligdomes heofonas syndon
48 þurh þine eðcan word æghwar fulle:
swa synd þine mihta ofer middan eard:
swutole & gesýne þæt þu hig sílf worhtest.

Amen.

We þ soðlice segað ealle
52 þurh clæne gecynd: þu eart cyninc on riht:
clæne & créftig: þu gecyddest þþ:
þa þu mihtig god man geworhtest:
& him on dydest orð and sawle.
56 sealdest word & gewitt: & wæstma gecynd:
cyddest þine cæftas: swilc is cristes miht.
That high day all will hold and observe
Who understand Christian customs,
Holy love of heart, and the commands of the Highest,
In the Lord’s name the day is honoured.

Et nunc et semper.
And now ever thy true works
And thy great might is manifest to many,
As they make known abroad thy wisdom
They stand eternal over all the world,
God’s handy work grows as thou didst command,
All praise thee, the holy choruses
With pure voice, and Christian books,
All the earth; and we men say
Here on earth, “Be praise and thanks to God
Eternal joy, and thine own majesty.”

Et in secula seculorum.
And for ever and ever he dwells and reigns
King in glory, his chosen ones
In high majesty, holy spirits,
Glorious angels, and mighty powers,
Faithful peace, thankfulness of souls,
Kindness of heart. There is the highest
Love of holiness. The heavens are
Through thine eternal word everywhere full:
So is thy might over the earth
Clear and visible as thou thyself wroughest them.

Amen.

We all say the Amen.
Through pure nature thou art rightly king,
Pure and wise, thou revealedst that
When thou, mighty God, createdst man,
And into him didst put breath and soul,
Gavest him speech and wisdom, and nature of increase,
Thou revealedst to him thy knowledge. Such is Christ’s might.
NOTES.

OF DOOMSDAY.

Line 2.—bepeht. The better orthography would be bepeaht, but it is not unusual for verbs whose stem ends in ce to drop the second vowel in the participle. Cf. gedreccan, Nic. 6: “hæt he hæfð on slaæpe þin wif gedreht.” See also March, A.S. Gram. p. 111.

Line 2.—holte tomiddles. The same collocation is found in Alfred’s Metres, 13, 38. It may be useful to observe such similarity of phraseology, with the object of fixing the date of this poem.

Line 4.—geheæge. This word is not given by Bosworth or Grein; the former has the simple form hege. The oldest form of the nominative was probably geheæga.

Line 5.—wynwyrtæ. Though wyn is of common occurrence compounded thus, yet this word seems unique. But wynburg, wynmæg, and other like compounds, are found in plenty.

Line 6.—innon. The unsettled orthography is seen by comparing this form with that in line 1, which is the earlier form. The rime is also to be noticed in the two sections of this line. Amid the gathering (i.e. of other plants).

Line 8.—gryre, properly horror; but of the inanimate wolen horror can scarcely be predicated, and therefore the word seems rather to indicate the terrific character or roaring of the wind, and thus almost to be equal to a descriptive adjective.

Line 8.—gehrered, perhaps better—agitated, coming from hreran, rather than hreosan; but see Bosw. 28u. The more usual word is onhrered. See Grein, s.v.

Line 11.—onhefde mid sange=Germ. hub an zu singen. fers not given in Grein, and only cited as occurring in a grammar and dictionary by Bosworth.

Line 12.—gemunde, an adjective=gemynde for gemyndig. It occurs in Elene, 1064.
Line 13.—*bid*. *gemyndgian* is constructed with both accusative and genitive.

Line 15.—*To ondrade me eae*, I also feared. The corresponding verb is reflexive in German too.

Line 22.—*para haligra*. *haligra* is here the substantive. Cf. Ps. li. 8.

Line 23.—I have written *yfel* rather than *yfeles*, because of the case of *witu*.

Line 25.—*murenigende*, the word occurs in St. John vii. 33.

Line 27.—*ontynan*, conj. for *ontynen*. This variation is not uncommon. See March, p. 86. Thus we have the classic form *habben* in Guthlac (Exon), 644; *habbon* in Ps. lxxv. 16, and *habbon* in Ps. cxxi. 8, each for the present conjunctive.

Line 28.—*hate*, the adverb.

Line 30.—*Breost* must be the acc. plur., as the adjective shows.


Line 32.—*gearnade*, i.e. *ge-earnade*. This past participle is used almost adverbially in the sense of *deservedly*.

Line 34.—*wandian*, like *ontynan*, 27.

Line 42.—*breostes*, etc. These genitives depend on *gylt* understood from the previous clause.


Line 47.—In altering the MS. in this line, all that has been attempted is to keep as near to the written text as possible while giving a reading which can be construed. It seems most likely that the first *god* had been twice written by some scribe, and that the *i* of *mid* was then altered so as to make an adjective *mod-god* out of the two syllables, after the analogy of *mod-ful*, *mod-fwar*, etc. The Latin text helps but little, being *qui solet allisos sanare*. Aglidene is hopelessly corrupt, but as many of the letters of the word as possible have been preserved. It is thus left to the ingenuity of scholars, the exact letters of the MS. being given in the margin.

Line 49.—*nele*, a more usual form is *nelle*; *nyle* also occurs.

Line 49.—*breysan*, not in Grein, and only given by Bosworth on the authority of Somner without a reference.

Line 50.—*gemod*, apparently the same as *mod*, though I have not been able to find an instance of it. But the analogy of *hygd* and *gehygd*, and similar duplicates, is warrant enough for the meaning.

Line 52.—*godwæscan* is not found elsewhere, but the simple verb *dæwæsan* and the compound *trodwæscan* occur. The writer of this poem was fond of *ge* as a prefix, v. lines 4, 8.
Line 53.—gesceop, properly the verb signifies to shape, hence to inform, instruct, warn. This metaphorical use is not common.

Line 55.—forstent=forstende&. The successive changes seem to have been forstand&, forstand&, forstent, the last form also appearing as forstytnt. The first words of the next line are seo so&e hreow.

Line 57.—scead is written four lines above scapa. Both forms are equally common.

Line 60.—be-bad=bade, i.e. offered, as in the old expression bidding of beads for offering up prayers.

Line 61.—lyt is used generally followed by a genitive, as lyt manna =parum virorum, lyt freonda=parum amicorum. Here we have a construction wherein lyt seems treated as conjoined with wordum, forming a true compound, and therefore having the instrumental case at the end of the whole, after the analogy of such a form as last-word =fame after death.

Line 63.—pa enlican geatu, for this construction of the accusative to mark the way after faran, cf. For flodwegas, Riddles (Exon), 37, 9.

Line 68.—gearugne. This form, which occurs again in line 91, is not the usual form of the masculine acc. sing., but gearone. The original of gearu was no doubt gearug, cf. suprad, 12.

Line 69.—atihtum. The weak form atiht as the past participle of ateon marks a late period of the language, the classic form being atogen. The former occurs, however, in Alfred’s Boethius, 32, 1, Tit. 32. The tendency has developed in the later language, wherein we have cleft and cloven; rest and riven; lost and forlor(e)n, etc.

Line 73.—scad. Not found in this simple form; but as gescad, gesced, it is frequent enough. The like phrase to the text occurs in Matt. xii. 36: Gesced agyldan.

Line 77.—horwe, a very rare word. See the Job in Thwaites Heptateuch, p. 161. It occurs below, line 156.

Line 77.—afylled, constructed both with a genitive and (as here) a dative.

Line 79.—gyte, a flood: still preserved in the Northern form goit or goyt, used for the overflow of a milldam, and the channel along which such overflow is conducted.

Line 80.—beþunga. The only form in which the nominative is recorded is beþing, but the interchange of i and u in this termination is very common, cf. wearnung and wearning.

Line 80.—plaster is a word of late introduction and rare occurrence.

Line 82.—greetan: the usual word in Lowland Scotch for shedding tears still is to greet. Here is another riming line.
Line 83.—*pa hwile*, the accusative case used adverbially. The more common form is *pa hwile pe*, followed, as here, by the conjunctive in expressions of indefinite time.

Line 84.—*Nu is halwende*, i.e. *Nu hit is halwende*. The complete expression occurs in Ps. cxviii. 103.

Line 86.—*gnorn þròvast*. The phrase occurs in Beow. 2658.

Line 89.—*men=menn=männ*. Dative singular.

Line 90.—*forhyecan*, i.e. *forhyegan*, the *c* having assimilated the *g* to itself, a very irregular form, for *cc* generally represents a previous *cc*, and *cg=gg* a previous *gi*.

Line 90.—*heaf and wopas*. The combination is common, but the form is more frequently *wop and heaf*.

Line 95.—*heah-hrymme*. Perhaps this ought to be *heah-hrymmes*, but as it stands it is capable of the rendering given to it in the translation.

Line 97.—*forebeacn*. For this plural form compare Grein, Bibl. Ps. cxxxiv. 9.

Line 99.—The alliteration in this line and the next is imperfect, and I am not sure that they should not be written all in one.

Line 101.—*Beorghli*<sup>8</sup>, as a compound, occurs, see Grein, but the genitive plural *beorga* is much more frequently used of *graves*, and so the sense seems to be, *the doors* (*hli*<sup>8</sup>=*lid*) *of the graves*, rather than the meaning of the compound *=hill slopes*, to which the verbs would not so well apply.

Line 102.—The correction here is not needed. The genitive of *sæ* is sometimes *sè* (f.), sometimes *ses* (m.).

Line 104.—*bi*<sup>8</sup>. This word has been translated here and elsewhere *is*, but in many places *will be*, according as the sense seemed to require. The Saxon having no future was compelled to use this tense for both present and future, and perhaps it may most strictly be termed a sort of aorist. No doubt to this circumstance is due the indefinite character of the modern English present, which may mean an act just in progress, as, *I eat*—*I am eating*; but in such a sentence as *I eat salt with my potatoes*, has that aorist character which includes past, present, and future all in one. For instances of *bi*<sup>8</sup> used necessarily as a present, see Morris, Blickling Homilies, part i. p. 17. Of him who knows not the brightness of the eternal light, it is said, *se bi*<sup>8</sup> *blind*. On page 19, speaking of God, the writer says *he bi*<sup>8</sup> *d wesende =He is ever living*. Yet in the very same sentence *ȝ* *d bi*<sup>8</sup> *cæ*, the word may be (as Dr. Morris renders it) translated by our English *shall be*. 
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Line 105.—gewuxsa%. If this emendation be correct (and the difference between the þ and the Saxon form of w is so slight as to be easily confused), the word is for the more usual form geweaxe%. 

Line 106.—dim hiw. I have not varied the text here, though we probably should read hiwe as a dative after the adjective. But the words may be intended to make one compound adjective of the form beorfot, mildheort, ea%mod. This being possible, I have allowed them to stand.

Line 107.—Then the stars fall from their stede (or place).

Line 110.—flecgan. This is the reading of the MS. The correct orthography would be flegan (or flygan), a derivative from fleogan, as began from beogan. See Loth, Etym. Engl. Grammatik, p. 226.

Line 112.—Literally = mortem indicantes, and might = angels of death.

Line 113.—eored-heapas. I have not found this compound elsewhere, though similar compounds with eored are in use, as eored-ciest, eored-breæt, etc.

Line 113.—In the translation I have regarded upplice as an adverb, but I think it would be more forcible if taken as the adjective agreeing with eored-heapas, and the whole rendered the legions of heaven.

Line 114.—stip-mægen. This compound does not appear elsewhere, but is quite in accordance with other forms from sti%.

Line 115.—For instances of ecne used thus alone as a title of God, see Grein, s.v. Bihlænan is the usual form of the verb here.

Line 117.—sigel-beorht. Sigel being used for the sun, and also for a gem or jewel, the compound is capable of a double interpretation. Gem-bright is Bosworth’s rendering; sun-bright, Grein’s. The latter seems more in accordance with Scriptural phraseology, cf. Rev. i. 16. The Latin text has fulget sublimis in alto.

Line 118.—weor$ian is not recorded elsewhere as compounded with be, the compound form is gewor$ian in other places.

Line 120.—aghwanum, a later form, noticed by Bosworth, of the more classic and usual æhwanon.

Line 124.—stent=stande% (v. suprd 55). The form occurs in Alf. Metr. xx. 171. It has of course, though present, an idea of the future, which is made more vivid by the use of this tense.

Line 124.—earh, a later form for earg.

Line 125.—amasod and amarod. I can find no instance of the use of these words or of any verbs from which they may have come. amarod seems cognate with amyrrred, the participle of amyrran, to distract, mar.
Line 127.—surround, i.e. they will surround. *ymtrymma* for *ymb-
(or *ymbe-*) *trymma*.

Line 128.—aboden. We should have expected the form to be *abeden*.
See March, p. 100.

Line 139.—*pinga*, governed by *eal* in 136.

Line 141.—*ypte oǫbde cyєde*, for the combination of the two verbs,
cf. Bed. iv. 25, and iv. 27.

Line 143.—*alyfed*—concessum, yielded up, set open to every eye.

Line 144.—Usenan, generally means *from above*, and there is not a parallel to the phrase in the text, yet there can be little doubt that *usenan eall bis* is meant to represent the *insuper* of the Latin. The same words occur again, lines 212 and 221, to represent the same Latin of lines 106 and 138.

Line 145.—lyft. As the Lowland Scotch has the same word still for *heaven*, it has been retained in the translation, though not an usual word in English. It seems a pity not to familiarize as much as may be such relics of the old tongue in whatever dialect they may be found, when no attempt is being made to translate into classical English.

Line 146.—forestal. Grein does not give the word, and the orthography in Bosworth is *forstal*, though no instance is given of the occurrence of the word.

Line 147.—*miht*. The more usual form of the instrumental case is *mihte* (see Grein), but *miht* occurs in Caedmon, Exod. ix.: "soєєfєst cyning mid his sylfes miht gewyrєєde."

Line 147.—For *forwyran*, see Bosworth, s.v.

Line 148.—On this line a friend has suggested to me that the reading of the MS. *eah-gemearces*, may be a compound form, after the analogy of *eagyrєl*, *eagdura*, and mean *eye-boundary*, *horizon*. Had this occurred to me, I should not have suggested any other reading, feeling bound, in every case where it is possible, to render the text, rather than correct it. The like change of *g* to *h* has been instanced above, line 124. The Latin text seems to mean the *limitless expanse of air*.

Line 149.—*under roderes ryne*, the expression occurs in Elene, 795.

Line 150.—*emnes*. The usual adverb is *emne*, and the form in the text is found as a noun elsewhere.

Line 152.—*read and reaєє*. The latter of these words is for *reaєє*, as it is written in 165. The same collocation in the *Bi Manna Wyrdum* of the Exeter MS., line 46; in Grein’s Bibliothek, p. 208, *read reaєє gled*.
Line 152.—ræsct, written ræsæt (165), from ræsctan. See Loth, p. 240.

Line 152.—The more usual form of efestæ is efesteæ.

Line 154.—brynaæ, i.e. bryne.

Line 156.—aformad and aclænsad, for the more usual forms in od.


Line 160.—The adjective forht most frequently signifies timid, terrified; but in the Hymns in Grein’s Bibliothek, x. 56, on þa forhtan tið—at that terrible time, and so the adverb in the text may be rendered terribly or fiercely. The other sense, in their terror, would be intelligible, but scarcely seems so apt. The Latin gives no word.

Line 166.—bærnsæ for beornæ. For an example of this tendency compare also the English learn from leornian.

Line 167.—heora heortan . . . syn scyldigra. For the construction compare Goodwin’s Life of St. Guthlac, 22: wæs sum his scipes-man þæs foresprecenan Æsselbaldes. There was one his boatman (viz.) the afore-mentioned Athelbald’s.

Line 167.—horslice for horselice. An early example of the tendency which at the present day vulgarizes ask into ax, though curiously enough the original acsian had previously suffered metathesis to come into the modern ask.

Line 169.—animan would be better written divisim, ani man. The g of ænig disappeared, but it did not on that account form a compound with the following noun, though here written so.

Line 169.—arnum. The adjective aren—honourable, meritorious, does not occur elsewhere, but it is regularly formed from ar, as fyren from fyr. The syncopation of the dative plural is like fyrnum teagum. Grein, Cr. 733, and Panth. 60, and gefæstnode fyrnum clomnum, Andreas, 1380. Thus, be arnum gewyrhtum = meritis of the Latin text.

Line 170.—gehende (prep.) is constructed with a dative case. The earlier expression was at handum.

Line 171.—yrneæ by syncope for yrneæ.

Line 171.—The construction is þurh ealle breost-gehyda. Breost-gehyda being the genitive plural governed by ealle, which is in the accusative after þurh. Gehyda for gehyda. Grein gives one instance of this orthography from Cædmon, Dan. 732.

Line 173.—stænt, written stent in line 124, another instance of the fondness of the scribe for the vowel æ. Cf. supræ, line 154.

Line 173.—astifad, cf. supræ, line 156.

Line 175.—hwæt dreogest þu, cf. Grein, Juliana, line 247.
Line 176.—*gewepan*, only the simple form *wepan* is given in Bosworth and Grein.

Line 177.—Thou servest thyself, *i.e.* thine own pleasure.

Line 178.—*glæd*, adjective used adverbially.

Line 178.—*leofian* is not nearly so common as *libban*.

Line 178.—*galnes* or *galnys*, an unusual word, not in Grein, but given by Bosworth as occurring in the Cottonian copy of Ælfric’s glossary.

Line 179.—Perhaps *þær* is an error for *þæm*, in which case the sense would be, “thou urgest thyself to that luxury.”

Line 179.—*gælsa* is almost as unusual a word as *galnes*. But it occurs below, line 237.

Line 180.—*Forhtas* for *forhtast*. But it has been allowed to stand, because in the later language the second personal pronoun coming after its verb was attached to it, and the last letter of the verb elided, so *forhtasþu* may be intentional. Cf. Chaucer’s frequent *seystow* and *artow*. But it may only be a clerical error, and no indication of the later usage.

Line 180.—*fyrne* for *fyrenne*, masculine accusative singular.

Line 181.—Here we have either a corrupt passage or the construction is most puzzling. *ondraed* is the imperative, and the sentence is =*ondraed þu be sylfum*, i.e. dread thou for thyself. The writer seems to have considered the preceding interrogation equal to an imperative sentence, “Wilt thou not fear,” equivalent to “Be thou afraid,” and then to have followed it up by a direct imperative. For such an indicative (though not interrogative) sentence used for an imperative, cf. Ps. cxviii. 31: *ne wylt þu me gescyndan*= do not confound me.

Line 181.—For *ondraed*, cf. Grein, Elene, 81: *Ne ondraed þu be*. But the passage is full of difficulty.

Line 183.—*weana*. It may be that this is to be taken as of the evils done by the tormented, than of the evils done to them. Then the rendering would be, “wages for evil doings.” Bosworth quotes Bede (ed. Smith), p. 599, for this sense, which will suit this passage quite as well as that given in the translation.

Line 189.—*susle*, rather torture, torment, than with Bosworth’s *brimstone*. The line is designed as a description of the depth mentioned in the line preceding, which depth existed in hell from of old amid fierce torments.

Line 190.—*synt*. The forms of this plural of the present indicative of the substantive verb are (1) *syndon*, (2) *synd*, (3) *synt*. The second occurs below (217, 285), and in Lär, 19.
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Line 191.—*prece*. This nominative form does not occur. Bosworth gives *prec*. The genitive plural *gicola* cannot be literally translated.

Line 193.—*ungemetum*. This dative plural used adverbially is of frequent occurrence in the Psalms in Grein’s Bibliothek.

Line 195.—*gryra* &c. This verb is not found elsewhere, but there can be no doubt of its meaning from its connexion with *gryre*.

Line 196.—*pis atule gewrixl*. This case pendent (either accusative or nominative) is taken up by the adverb *Ærinne*.

Line 200.—*stearc-heard*, probably intended as a compound adjective, cf. *wibbrad*.

Line 201.—*na-wiht*, one word; written *naht*, 206.

Line 203.—For similar omissions of the relative, which are not common, cf. Sax. Chr. 963: *an munæ*; *Brihtno* &c. was gehaten, a monk (who) was called Brihtnoth. Also Gen. xxix. 29: *sealde ane þeowene* Bala hatte, i.e. (who) was called Bala.

Line 207.—*unstene* is not found elsewhere, but as the original signification of stone, and of its derivative verb, was *fragrance, pleasant odour*, *unstene* is a natural compound to signify the contrary thereof.

Line 208.—*welras*. This word, which is only used in the plural, is elsewhere spelt *weleras*.

Line 214.—*Forhwi* is a literal representation of the *cur* in the Latin text, but the translator does not seem to have known that *cur* might be rendered *because*, otherwise he would have written here for *þy*.

Line 214.—*fyrgende*, evidently intended to translate the present participle *luxurians*, must be from a verb *fyrgan*, of a kindred signification with the verbs *firenian* and *fyrenan*, but such verb does not occur elsewhere.

Line 218.—*sperca*: the orthography elsewhere is *speareca*.

Line 221.—For *wihte* used thus adverbially, see Grein, Cædmon, Dan. 146.

Line 225.—For *¾* we should have expected a repetition of *þær*.

Line 229.—*sauncle*—*sawle* for *sawola*, the usual form of the plural nominative. But *sawle* is found, Christ and Satan, 296.

Line 232.—*mid earle*—Germ. *ganz und gar*. For instances see Alf. Metr. 17, 22; 18, 3; 19, 3.

Line 234.—*hleapa* &c. i.e. will leap away in flight.

Line 238.—*seyndan*. This, which is the slightest possible alteration of the MS., makes the verb an infinitive, and governed by *gewite* &c. (236). But it might be altered and a simpler construction obtained by reading *seynda* &c, the plural verb being justified by the expression
A like construction with the infinitive *slican* occurs in the next two lines.

Line 242.—*on ende.* Thus used as adverb in Grein, Ps. lviii. 12, lxxviii. 5.

Line 243.—*lae* may either be an adjective, as translated, or a noun—an object of loathing or offence.

Line 251.—*gefeon,* an unusual form of this word. For *heowan* is very rare. The usual word is *heowian.*

Line 253.—*postru,* i.q. *postru.*

Line 253.—*genip*®. This verb does not occur elsewhere, but its meaning is sufficiently evident from its noun.

Line 259.—*gebrast* is not found, nor *brast;* but it is for *brastl,* which is the same as the more usual *brastlung.*

Line 261.—*tintrega,* another instance of this masculine nominative is given by Grein from *Christ and Satan,* 497. The more usual word is the neuter *tintreg.*

Line 265.—This line is without alliteration, though containing a rime.

Line 267.—*riexa®* an intensified form, *riexa®* or *rixa®* being usual.

Line 275.—*liasa®*—*lyf®*. Third singular present indicative from *leofan.* The more usual verb is *lufian.*

Line 276.—*heah gehrines®*. This emendation seems to most nearly approach the Latin text, *collocat Altithrono.* *heofon-setle* must be dative, and *hean* could not be taken with it. Bosworth intimates that *gehrinan* is sometimes written *gerinan* (see 28u), but does not give an instance, and the *mn* of the MS. is easily accounted for.

Line 278.—*syl®*; the usual forms are *sel®* and *syl®,* from the latter of which, by a syncopation of which the writer seems very fond, the form in the text is easily reached.

Line 287.—This verse is incomplete, some phrase having fallen out which represented *splendentia castra triumphis.*

Line 290.—*let* for the more usual *leode®*. The same part of the verb is spelt *let* in line 294.

Line 290.—Of the last word in this line, *drut,* I can offer no explanation, and have therefore written *brut,* which may have been written as a form of *bryd.* This is however very uncertain. Could *drut* be a contraction for *deorut ?*

Line 291.—*frowe,* evidently the German *frau,* though it is not found elsewhere in Saxon.

Line 299.—*her*—in the world of bliss.

Line 300.—For a similar omission of the relative, cf. 203. *eam*
NOTES.

must here be singular, as is shown by the verb. *am* in the next line is plural first, and then singular.

Line 302.—*unbleoh*, a word not found elsewhere, seems to be intended as the equivalent of the *incolumem* of the Latin. The sense may perhaps be arrived at in this way: *bleoh* may, as the name of the colour *blue*, have been applied, as the English word is now, to that which is livid from approaching decay; and thus *unbleoh* would bear the sense of *uncorrupted*. But with a word which only occurs here much must be uncertain.

DE DIE JUDICII.

Page 22.—The Latin text is taken exactly from the edition of Bede as printed in Migne's Bibliotheca Patristica. It is there included among the doubtful works of that Father, and as has been noticed in the Preface, this Latin is also attributed to Alcuin. Either author puts the composition at as early a date as the eighth century.

LAR.

Page 28.—*Lär*. The title has been adopted from the text of this short poem (line 32). It is evidently intended as a supplement to the Doomsday poem, though no Latin of it is found.

Line 6.—*filige*. This adjective seems to be formed from *ful*, after the manner of *halig* from *hal*, and *sarig* from *sar*. It perhaps would be more correctly written *fulige*. It is left as in the MS., being neither in Grein nor Bosworth.

Line 7.—*oftost symle*. The same collocation occurs in the Juliana of the Cod. Ex., line 20. See Grein, ii. 53.

Line 11.—*advæscan*, properly used of extinguishing a flame, but this same expression *synne advæscan* occurs in *Christ and Satan*, 306. See Grein, i. 137.

Line 11.—*fela*, like the Latin *multum*, is followed by a partitive genitive.

Line 16.—on *gemang symle*, nearly equivalent to our *withal*.

Line 23.—If the text be correct, *wylle* is equivalent to *wyllæ pet*. I have no instance of such an omission of the accusative before the infinitive in an interrogation. Perhaps we should read *nylle*, and make the sentence declaratory—*It will not please*. 

Line 24.—mihtu (i.e. miht ṭu). This coalescing of the pronoun with the verb is a sign of late date. Similar instances are hafastu (i.e. hafast ṭu), Christ and Satan, 64 (Gr. Bibl. i. p. 131); and scealtu (i.e. scealt ṭu), Andreas, 220 (Grein, ii. p. 15).

Line 27.—forwinnan seems used in the sense of oferwinnan, to overpower, and so eject from a possession. I have not found another instance of the word.

Line 27.—wealth as the translation of welena implies, of course, every kind of weal.

Line 28.—ealninga, a late form of the adverb.

Line 29.—laSun to handa. The phrase to handa, with a similar dative of the person, occurs in Cædmon’s Genesis, 1463: to handa halgum rince; and to frofre, with the same construction, as it is in the next line, is found in the same poem, line 955: him to frofre.

Line 32.—digolice, literally secretly, seems to imply that this precept was some arcanaum, some deep and efficacious esoteric teaching.

Line 53.—The adverbs are difficult to bring into any English rendering; earfofollice seems to imply the trouble spent in bewailing sin; earhlice, the dread arising from the thought of God’s anger.

Line 58.—The sense appears to be, “Find out how thou mayest leave without having received injury from them these talents which have been entrusted to thee.”

Line 63.—hremi, i.e. hremig. This is an instance of the stage through which most of our adjectives in y have passed: as anig into any, selig into silly.

Line 66.—hæt is certainly pleonastic, and perhaps should be omitted.

ORATIO POETICA.

This prayer, together with the two paraphrases which follow it, have already been printed in Wanley’s Catalogue, appended to Hickes’s Thesaurus; but as they were evidently a portion of what precedes them in the MS., it has been deemed advisable to reprint them.

Line 1.—Thænne. This first word indicates a connexion between what is to come and what has gone before.

Line 1.—N (like the M or N in the Church Catechism) stands as the initial of the name of the person addressed, and this letter may be used as an abbreviation for Nomen. It will be seen from the margin of page 36 how very corrupt the Latin portion of this composition is.
In lines 3 and 4 the Latin half of the line has disappeared, and no attempt has been made in reprinting to supply the hiatus, which is merely indicated by the incompleteness of the lines as now arranged. Such other alterations as have been made in the Latin have only been made that the text might be intelligible. The mixture of English and Latin makes the composition of little value grammatically, when in some constructions an English adjective is joined with a Latin noun, the government of the Latin noun being indicated in one way, and that of the adjective in another, as is the case in line 10.

Line 17.—gebyrd-boda. A compound not found elsewhere, but regularly formed as gebyrd-tid, and wil-boda.

Line 21.—fricolo. Another airo fuscæ. Grein, who quotes the word from Wanley, makes it a noun derived friclan, to desire, and hence used adverbially it bears the meaning assigned in the translation, "fervently," "eagerly." He also connects it with the adjective fric, greedy. A somewhat similar use of an accusative to express the means, though it is not here with a verb, occurs in Cædmon, Gen. 117: Folde wæs þa gytre gras ungrene—Not verdant with grass; and nearer still in the same poem, line 812, we have unwered wædo, unclad in weeds (or clothing), where the instrumental accusative wædo is a parallel to fricolo in the text.

PARAPHRASE OF THE LORD'S PRAYER.

This text has been published by Grein in his Bibliothek, vol. ii. pp. 287–290, and had been previously produced by Ettmüller, Scıp. 231–234, both having copied it from Wanley. For completing the alliteration in defective lines, and now and then for improving it, Grein has adopted the suggestions of Ettmüller, as where he fills up line 6 with cyning wuldres, or, as in line 11, reads engla for gusta of the text. In the present reprint the text of the MS. has been faithfully represented in most cases in the body of the poem, a transfer of text to the margin having been only made where it was clearly needful to do so.

Line 10.—ealla. The alteration by Grein to ealla is probably correct (cf. line 12); but as this form ealla is found in Alfred's Metres, xx. 128 (Grein ii. 319), it is deemed best to leave it unchanged in this reprint.

Line 15.—reca. This is Ettmüller's correction, adopted by Grein, and absolutely necessary.
Line 18.—*heah nama*. Ettmüller would read as one word, but this is not needed.

Line 30.—*sib*. Ettmüller proposes *sibbe*, the more usual form, but these feminines of the strong declension have both forms of the accusative, some words using one form more than the other. Cf. *dad*, in which the short form is the more usual. On the other hand, in nouns like *lufu*, the accusative in *e* is so much the more common, that *lufu* of the MS. has been transferred to the margin. This is the only example of *lufu* as accusative which Grein quotes.

Line 33.—*mannum to frofre*, cf. supra *Ldr*, line 29.

Line 42.—*fíne*. *síne* is probably correct, as Grein reads; but it is just possible to attach a meaning to the text of a subtle character, as implying that Son is one with the Father, and for this reason *fíne* is allowed to stand.

Line 43.—The neuter *gecynd* requires us to read *açełe*. The MS. has *fín*, not *fíne*, as Wanley prints.

Line 47.—*fægere*, omitted in Wanley, and no suggestion made by Ettmüller or Grein. This reading of the MS. makes the line complete.

Line 55.—*ealre*. Wanley printed *calra*. Grein suggests *ealre*, which the MS. has.

Line 66.—Grein and Ettmüller read *ælre gecynde*. The text is very harsh, but may be rendered as an accusative—"But as to each race thou gavest [it] its peculiar habits."

Line 68.—*sænse*, i.e. *senst*, which Grein reads; but as the form *sænest* occurs in line 7, it is better to let this peculiarity of the orthography remain.

Line 70.—In this incomplete line Grein adopts Ettmüller’s addition of *rumheort hlaford* to fill up. It will do as well as anything else, and occurs in line 63. Probably, therefore, it was not the text in this line.

Line 80.—Here Wanley has omitted *fæste*, which the MS. gives. Ettmüller suggested *frofre*.

Line 82.—Wanley printed *cyninge*. In MS. the last letter is *e*.

Line 86.—So here, too, the MS. has the correct *arisa*8, which Wanley gave as *arisë*8.

Line 87.—*acenned*, i.e. *acenned*, but see note on line 68.

Line 88.—*eft*, omitted by Wanley. *gebrosnodon* = *gebrosnodan*.

Line 98.—*arc*, thus in MS., Wanley *arc*.

Line 100.—*nihta* MS., Wanley *nihta*. Both these corrections had been made by Grein.
NOTES.

Line 111.—*gifsnesse*, as suggested by Grein, though not introduced into his text, is probably correct, but see note on line 30.

Line 118.—*gecydd=gecy'ed*. But in a poem so late as this we need not substitute the earlier form, though Grein has done so.

**PARAPHRASE OF THE DOXOLOGY.**

This poem has also been printed by Grein (vol. ii. pp. 291, 292), and likewise by Bouterwek and Ettmüller from Wanley, see Grein, ii. 411.

Line 13.—*higefrofer=higefrofor*. Grein adds to this line and *halig gast*, which completes the alliteration, but he does not say from whence he derives the addition.

Line 23.—After *dagum* Grein inserts *and on pone*, to make the sense complete, but the words can be understood without the addition.

Line 27.—*heaan=heán*. On this form see March, Ang.-Sax. Gr, page 61, compared with page 59.

Line 27.—*fri'siaʕ*. Here Grein adopts the more usual and classic form *freeʕ-iaʕ*, but this is to give to poem a form which does not belong to it. The other form is found both simply and in composition.

Line 33.—Grein prefers *heo*, referring to *miht* in the previous line, but *hig* can be construed as referring to *weorc*.

Line 47.—Here Grein reads *halige domas*.

Line 49.—Grein shows some inconsistency in adopting *middangeard* as the reading here, but leaving *middaneard* in line 38. MS. and Wanley have *middaneard* in both cases.
The numbers which have no preceding letter refer to the lines of Doomsday; those preceded by L to the Ldr; those by O to the Oratio Poetica; those by P to the Paraphrase of the Lord's Prayer; those by D to the Paraphrase of the Doxology.

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**Stephen Austin and Sons, Printers, Hertford.**
Adam Daby's 5 Dreams about Edward II.
The Life of St. Alexius.
Solomon's Book of Wisdom.
St. Jeremie's 15 Tokens before Doomsday.
The Lamentacion of Souls.
Adam Bab's 5 Dreams about Edward I.

The Life of St. Alexius.

Solomon's Book of Wisdom.

St. Jeremie's 15 Tokens before Doomsday.

The Lamentation of Souls.

EDITED
FROM THE LAUD MS. 622 IN THE BODLEIAN LIBRARY

BY
F. J. FURNIVALL, M.A.,
TRINITY HALL, CAMBRIDGE.

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FOREGOARDS.

On the authority of Warton and Ritson, all the Poems in the Laud MS. 622 had been attributed to Adam Davy, the Marshal, of Stratford-at-Bow. My friend Professor Bernhard ten Brink of Strassburg, who is writing a History of English Literature, askt me the other day to examine the MS., and see what reason there was for supposing the whole volume to be by Davy. Last Wednesday, Nov. 25, 1875, before one of my 'Lectures to Ladies', at Oxford, 'on Anglo-Saxon and Early English Literature before Chaucer', I lookt through the Laud MS., and found no other reason for supposing Davy to be the author of all the poems (and prose Pilgrimage) in it, than the facts that the 72 leaves of it are in one scribe's handwriting, somewhat before 1400, and that on part of leaves 26 and 27 are Adam Davy's Dreams about King Edward the Second (1307-27), as I suppose, from his being calld specially 'Prince of Wales', l. 6. The last four pieces in the MS. are misplac't; they should be at the beginning. At present I see no reason why they, or the rest of the volume—except the short Dreams—should be assignd to Davy.

The Manuscript, Laud 622, is a large folio vellum one, double-columnd, roughly written in an unclerklike hand, seemingly before 1400,—1380-1400, says Mr Macray. It contains 9 sheets, a to i in eights: the first 8 leaves, a 1-8, come last. It begins, leaf 1 (= 9) with (1) 'be Bataile of Ierusalem', generally call'd 'Siege of Jerusalem', whose head is on the last two leaves.

And at be fourty dayes ende
Whider I wolde he bad me wende,
and ends on leaf 21, back, col. 1,
God graunte vs alle bere to be
Amen Amen pur charite

Here endep be vengeaunce of goddes deth
Next follows, on leaf 21, back, col. 1, to leaf 26, back, col. 2, (2) 'The life of St Alexius' in 6-line stanzas, printed below.

Then comes (3) leaf 26, back, col. 2, to leaf 27, back, col. 1, l. 7, 'Adam Davy's Dreams'. This is followed by (4) leaf 27, back, col. 1, 'The Geste of Alisaunder', printed from this MS. in Weber's Romances, vol. i. —

Diuers is pis mydellerede &c.—

This ends on leaf 64, col. 1, with "God vs graunte his blissyng. Amen." Then comes (5) "pese arn pe pylgrimages of pe holy lond." (nearly 3 columns of prose); and then (6) the leaves which should come first: leaf 65, a long-line (2 in 1), ryming Bible History of Joseph (in Egypt, &c.), incomplete at the beginning; Moses and the golden calf, &c. &c., Solomon; with (leaf 70, back) "Elye. Eliseus. Danyel. Abacuk." Then (7) "Fiftene toknes Jeremie"; (8) Lamentacio animarum; (9) "pe Bataile of Jerusalem", which breaks off at leaf 72, back, with the catchwords, 'And atte fourty dayes ende', and which commences the volume in these words (see p. 9 here), 'And at þe fourty dayes ende'. Page 72, back, is in long lines (2 in 1): 'Listneþ alle þat behþ a-lyue: boþe cristen Men & wyue'; page 1 (the continuation) in short lines.

As Adam Davy has always been down in our lists for printing, I askt Mr George Parker to copy the old Marshal's Dreams, so that we might get done with him. The 'Life of Alexius', Solomon's 'Book of Wisdom', the well-known 'Fiftene Tokens' in a fresh version, and the 'Lamentation of Souls', are added, just to make the Text thick enough to stand alone. The 'Pilgrimages of the Holy Land' I keep back for my volume on the subject, which has been long waiting for money to enable it to go to the printer.

The Lamentacio Animarum is a head-line in the MS. to the Continuation of the last of St. Jerome's Fiftene toknes, before Doomsday, which Continuation describes the last Doom, and is followd by a pretty Song of Joy and Bliss for Christ's Coming. The Laud Alexius is a pathetically-told story. The other versions—added for comparison' sake—have less poetic merit.

3, St. George's Square, Primrose Hill, N.W. Nov. 27, 1874.
Adam Baby's 5 Dreams about Edward II.
ADAM DAVY'S FIVE DREAMS ABOUT EDWARD II.

[Laud MS. 622 (end of the 14th cent.), leaf 26, back.]

I dreamt one night

Of King Edward,

Prince of Wales,

*The First Dream.*

That he stood,

armed and crown'd

before Saint Edward's Shrine.

Two knights

laid on him

fiercely with their swords.

1 Compare "Nou is Edward of Carnarvon

King of Engelond a[pl]yght",

in "The Elegy on the Death of Edw. I", from Harl. 2253,

leaf 73, in Mr Thos. Wright's *Political Songs*, for the Camden

Society, 1839, p. 249. Edw. III was never created Prince of

Wales. The Black Prince was, but was never king.

2 A.S. *hetelice*, hatefully, hotly.
The King returned no stroke, but was not wounded.

No strok' ne zaf he azeinward
To pilk' þat hym weren wiperward.
Wounde ne was þere blody non,
Of al þat hym þere was don.

† After þat me þouȝt, onon,

As þe tweie kniȝttes weren gôn,
In eiper ere of oure þynge
þere spronge out a wel fare þing:
Hij wexen out so brizth so glem
þat shyneþ of þe sonne-bem;
Of diuers coloureþþ hij weren.

four bright streams of dierent-colour light
flowd out of each of the King's ears.

þat comen out of boþe his eren
ffoure bendes alle by rewe on eiper ere,
Of diuers coloureþ red & white als hij were;
Als ßer as me þouȝt ich miȝt see,
hij spredden fer & wyde in þe cunte.
florsþe me mette þis ilkþ sweuene—
Ich take to witnesse god of heuene—
þe wedensday before þe decollacioun of seint Ion,
It is more þan twelue moneþ gôn.
God me graunte so heuene þlis,
As me mette þis sweuene as it is.
Now god þat is heuene kyng;
To mychel ioye tourne þis metyng!

This 1st Dream I dreamt on the Wednesday before Aug. 29, more than a year ago.

This 1st Dream I dreamt on the Wednesday before Aug. 29, more than a year ago.

The Second Dream.

I dreamt on a Tuesday before Nov. I, of Edw. II, who shall be chosen Emperor of Christendom.

Noþer sweuene me mette, on a tiwes-miȝt
Bifore the festivalence of alle halewen, of þat ilkþ kniȝtth;
His name is nempned here-bifore;
Blissed be þe tyme þat he was bore!
ffor we shullen þe day see,
Emperour ychosen he worþe of cristiente.
God vs graunte þat ilkþ bone,
þat pilkþ tydyng here we sone
Of sir Edward oure derworþ kyng!

1 A.S. wiȝer, against; wiȝerweard, contrary, adverse.
2 Decollation of John the Baptist, Aug. 29.—Nicolas.
3 All Hallows, or All Saints’ Day, Nov. I.—Nicolas.
Ich mette of hym anopere fair metynge:\nTo oure lorde of heuene ich telle pis,\npat my sweuene tourne to mychel blis.
Me pouzth he rood vpon an Asse—\nAnd pat ich take god to witnesse!—\nywonden he' was in a Mantel gray;\nToward Rome he nom his way;\nVpon his heuede sat' an gray hure;\nIt semed hym wel a mesure;\nhe rood wipouten hose & sho,—\nhis wone was nouzth so forto do;—\nhis shankes semeden al blood rede;\nMyne herte wop for grete drede;\nAls a pilgryme he rood to Rome,\nAnd pider he com wel swipe sone.

Prid sweuene me mette a niȝth,\nRiȝth of pat derworpe kniȝth;\nweedenysday a niȝth it was,\nNext pe day of seint lucie\nbifore cristenmesse.
Ich shewe pis, god of heuene:\nTo mychel ioye he tourne my sweuene!
Me pouzth pat ich was at' Rome,\nAnd pider ich com swipe sone:
pe Pope, & sir Edwardoure kyng,\nBope hij hadden a newe dubbyng;\nHure gray was her cloping;\nOf opere clopes sei; ich noping;\npope zede bifore, mytred wel faire I-wys;\np kyng Edward com corouned myd gret blis;\npat bitoknep he shal be\nEmperour in cristianete:
Jesus crist ful of grace,
Graunte oure kyng, in euery place,
Maistrie of his wiperynyes,

1 'Lucy, Virgin and Martyr, Dec. 13.'—Nicolas.
2 'pope' crosst through. 3 A.S. wiȝerwynna, adversary, enemy.
And of alle wicked sarasynes!

Me mete a sweuene, on worp ning-nijth.

Of þat ilche derworphe kniðth;

God ich it shewe, & to witnesse take,

And so shilde me fro synne & sake!

In-to an chapel ich com of oure lefdy;

Iesus crist, hire leue son, stood by;

On rode he was, an louelich Man,

Als pilk þat on rode was don.

He vnneiled his honden two,

And seide, 'wip þe kniðth he wolde go':

"Maiden, & moder, & mylde quene,

Ich mote my kniðth to-day sene.

Leue moder, þiue me leue,

& for ich ne may no lenger bileue;

Ich mote conuée þat ilkþ kniðth,

þat vs hap serued day and nijth:

In pilerinage he wil gon,

To bien awreke of oure fon."

"Leue son, þoure wille, so mote it be,

for þe kniþth boþe day & nijth hap serued me,

Boþe at' oure wille wel faire L wys,

þersore he hap serued heuene-riche blis." 

God þat is in heuene so briþth,

Be wip oure kyng boþe day & nijth!

Amen, Amen, so mote it þe!

þerto biddeþ a pater noster & an Aue.

Adam, the Marshal of Stratford-at-Bow, dreamt this Dream,

on Wednesday in Lent.

I can't find what or when this is.
Ich anserde, ‘\(\text{p} \text{at I ne mizthl for derk' gon.}\)’
\(\text{p} \text{e vois me bad goo, for li3th ne shuld ich faile non,}\)
And pat I ne shulde lette for no\(\text{p} \text{ing,}\)
\(\text{p} \text{at ich shulde shewe } \text{p} \text{e kyn\(\text{g my metnyg.}\)}\)
\(\text{f} \text{or} \text{p } \text{i} \text{ch went' swi} \text{pe onon,}\)
Estward as me pou\(\text{3th ich mizth gon:}\)
\(\text{pe li3th of heuene me com to,}\)
As ich in my waye shulde go.  
“Lorde, my body ich 3elde \(\text{p} \text{ee to,}\)
What 3oure wille is wi\(\text{p} \text{e me to do.}\)
Ich take to witnesse god of heuene,
\(\text{p} \text{at soplich ich mette pis ilche sweuene}^1!\)
I ne reiche what \(\text{p} \text{ee myd my body do,}\)
Als wisselich \(\text{tesu} \text{s of heuene my soule vndergo.”}\)

Pe pursday next \(\text{p} \text{e beryng' of ounre lefdy}^2,\)
Me pou\(\text{3th an Aungel com sir Edward by :} \text{136}\)
\(\text{p} \text{e Aungel bitook' sir Edward on honde;}\)
Al bledyng' \(\text{p} \text{e foure forper clawes so were of } \text{p} \text{e lombo.}\)
At Caunterbiry, bifo\(\text{r } \text{e heize autere, } \text{p} \text{e kyn\(\text{g' stood,}\)}\)
ycloped al in rede: \(\text{m} \text{ur} \text{re he was of } \text{p} \text{at blee red as blood.}\)
God, \(\text{p} \text{at was on gode-friday don on } \text{p} \text{e rode,} \text{141}\)
So turne my sweuene ni\(\text{3th & day to mychel gode!}\)
Tweye po\(y\text{ntz } \text{p} \text{ere ben } \text{p} \text{at ben vnshe\(\text{wedd,}\)}\)
\(\text{f} \text{or me ne worpe to clerk ne lewed,}\)
Bot to sir Edward ounre kyn\(g;\)
hym wil ich shewe \(\text{p} \text{ilk' metnyg}.\)

I Ich telle \(\text{you forsof e wipouten les,}\)
Als god of heuene maide marie to moder ches, \(\text{148}\)
\(\text{p} \text{e Aungel com to me, Adam Dauy, } \text{& sede,}\)
“Bot’ pou, Adam, shewe \(\text{pis, } \text{p} \text{ee worpe wel yuel mede!}”\)
\(\text{p} \text{erfore, my lorde sir Edward } \text{p} \text{e kyn\(g,}\)
I shewe \(\text{you } \text{pis ilk' metnyg,}\)
As \(\text{p} \text{e Aungel it shewed me in a visiouin.}\)

1 "The Lady protests too much, methinks.”—Hamlet, III. i. 240.

2 Nativity of the Virgin Mary, Sept. 8.—Nicolas.
Unless my dreams come true, put me in prison!

Bot pis tokenyng bifalle, so doop me in-to prisoun!
Lorde, my body is to 3oure wille;

peiʒ see willep me perfore spille,
Ich it wil take in polemodenesse,
Als god graunte vs heuene blisse;
And lete vs neuere þerof mysse,
þat we ne moten þider wende in clenessse!
Amen, amen, so mote it be,
And lete vs neuere to ðepere waye tee!
Who so wil speke myd me, Adam þe marchal,
In streteforþe-bowe he is yknowe, & ouere al.
Ich ne shewe nouþ þis forto haue mede,
Bot for god almítties drede;
W for it is sooþ.


"Iuers is þis mydellerede
To lewed Men & to lerede;
Bysynesse / care & sorouʒ
Is myd Man vche morowʒe." (&c.)

1 MS. willelle.
The Legend or Life of St. Alexius,

IN FOUR VERSIONS,

FROM SIX MANUSCRIPTS.


3. The shorter 6-line-stanza version, from the grand Vernon MS. (ab. 1400 A.D.) and Laud 108, both in the Bodleian.

[The first following version of the Life of St Alexius, from Laud 622, is the longest—and latest, no doubt1,—of the English forms of the story. It was unknown to Dr Horstmann when he edited his Alterenglische Legenden; and he having called my attention to the other three versions of the Alexius legend, I have, for completeness' sake, added them here. I have also printed the Laud 108 opposite the Vernon text, from which it differs slightly sometimes in words, and in more distinctly Midland forms (waster, was there, l. 10; hatest tou, l. 490; and tou, l. 496; and te, l. 547; some a forms, like gan, l. 168), for convenience of comparison of two later representatives of one unknown original. I should perhaps apologize for wasting so much space on a mere legend of a so-called saint's life. But the present story is the same pathetic one as Guy of Warwick's; it is prettily versified; and the comparing of the four ways in which the same incidents are told, has a certain interest: one likes to see how the religious-story writers of old spun out or shortend their material2; and the oddness of their notions as to the line of his images' life that please the God and Father of men, is always instructive, specially when set beside many of the popular ideas on this and like subjects now. If folk would but stop attributing to God, motives, opinions, arrangements and likings, which they'd consider an insult to set down to any wise and good friend of their own, how much useless bother would come to an end!

Dr Horstmann,—who edited the Laud 108 Life in Herrig's Archiv, vol. iii. p. 102-10, 18733—says that the sources of the Alexius legend are the 'Vita metrica, auctore Marbodo, primum archidiacono Andegavensi, deinde Redonensi episcopo († 1123)', printed in the Acta Sanctorum, Boll. 17. Juli, p. 254-256; and another 'Vita, auctore anonymo', ib. p. 251-254. To the last, the Laud 108 version is nearly related, often even in words. Eight Middle High German versions of this Legend were edited by Massmann, Quedlinburg, 1843. The following Early English lives do not belong to the great Collection of long-line "Saints' Lives" in the Harleian, Vernon, and other MSS, from which I printed a selection4 for the Philological Society in 1863 for its Transactions, of 1858. This Collection will be edited in a separate volume some day for the E. E. Text Society, by Dr Horstmann, after he has edited for us all the Extra Legends not in the Collection or in the Vernon Gospel-stories.]

1 There is a MS. of the Life in the Durham Cathedral Library, but my enquiries about it have not yet elicited any answer.
2 Note how the shorter versions lengthen the end of the story.
3 I believe that he has since edited the Vernon, Trinity and Laud-463 texts.
4 And mistakingly printed 't' as Midland or Northern 'ich', instead of the Southern 'ich'.
THE LEGEND OR LIFE OF ST. ALEXIUS.
FROM SIX MANUSCRIPTS.

[Laude MS. 622, leaf 21, back.]

(1)
A
Lye pat willen here in ryme
Hou gode Men in olde tyme
Loueden god almiȝth,
pat weren riche of grete valoure,
Kynges sones and Emperoure,
Of bodies stronge & liȝth:
see habbeπ yherd ofte in geste
Of holy men maken feste
Boπe daye & niȝth,
forto haue πe ioye in heuene
wip Aungels songe & mery steuene,
πere blis is brode & briȝth.

(2)
To ȝou alle, heȝe & lowe,
πe riȝth sope to biknowe
soure soules forto saue,
πe self waye πat god ȝede
To folowe hym I wolde ȝou rede,
heuene forto craye;
And so duden ȝapostles alle,
πat to Iesu wolden calle,
ffor nouȝth πai nolde bilaue,
And to penaunce πai hem took;
werldes wele πai al forsook;
Our lorde loue to hau

LAUD 622

(3)
If pise opere holy seintz & gode,
Martirs, virgines mylde of mode,
And pise confessoures,
Religious πat her liȝf willen diȝth,
fforto seruen god almiȝth
By tides & by houres;
3ee haue yherd saide wel ofte
Man may nouȝth lede liȝf to softe,
And wonen in heuene boures.
πe godspel seip we moten lete
werldes liȝf, πat pinkep vs swete,
And suffren hard shoures,

(4)
ffader & moder & werldes goode,
And folowe hym πat dyed on rode
ffor oure synnes sake;
And πan shullen we haue his loue,
And ioye & blis wip hym a-boue
πat he for vs gan make.
I shal ȝou now telle wip moupe
Of on πat is name coupe
πat suffred woo & wrake.
his holy liȝf & his godenesse
I may tellen more & lesse,
In woo hou he gan wake.

LAUD 622
(5) He forsook comfort of al his kynde, Richesse he lete al bihynde, To god al he hym took: 51 Alexius is his name in storie, writen of whom is made memorie In many holy book: 54 In Rome, pat was noble Cite, woned a Man of grete pouste, pat mychel mirpe a1 wook; 57

LAUD 622 [1 MS. of a]

[MS. Cotton, Titus, A xxvi, f 145.]

THE LYFE OF ST. ALEXES.

[A]lle pat wolle a whyle here dweH, herkynnythe, and I wolH yowe telH A tale Sone of grete pyte: Att rome, by-feH in pat Cyte, 4

COTTON

[Vernon MS., leaf 44.]

Sittef stille with-outen strif, And i wol tellen ou of a lyf Of an holy Mon; 3 Alex was his nome. [schome, To serven god þuȝte him no þer-of neuer he ne blon. 6

his fadur was a gret lording, Of rome a kyngus euenyng, VERNON

LAUD 108

[Vita Cuiusdam Sancti Viri Nomine Alex. Optima Vita.

[Trin. Coll. MS., Oxf., 57 [81], f 73.

Vita Sancti Alexij.

EsteneH alle & herkeneH me, 3ongi & olde, thewe & freo, And I. 3ou telle sone, 3 how a 3ong man, gent & freo, Bigan þe werldes wele to fleo, y-bore was in Rome. 6

In Rome was a doubtful man, þat was cleped Eufemyan, LAUD 463

[Trin. Coll. MS., Oxf., 57 [81], f 73.

Vita Sancti Alexij.

EsteneH alle, and herkeneH me, 3onge and olde, bonde & fre, And ich 3ow telle sone, 3 How a 3ong man, gent and fre, By-gan þis worldis wele to fle: Y-born he was in Rome. 6

Þ In Rome was a doþty man, [f 73, bk] þat was y-clepud Eufemian. TRINITY
ST. ALEXIUS. HIS FATHER'S WEALTH AND CHARITY. 21

Rich he was of grete honoures,
Of londes, Castels, & of tour es ;
Men spoken of hym ylome
In alle pinges wipouten strijft;
Vche man he tau3tte holy lijft
To his court pat come.

(7)
If Stronge he was in armes & lijsth,
A3eins Erle, baroun, & knijth,
his lorde rijst to defende ;

There somtyme wonnyd a man,
hys name was caHyd eufemyan ;
he was ryche in aH thyng,
And euery day seruyd as a kyng ;
he had I-now3e of worlIdys weH,

and hihte Eufemian.
Pore men to clope and fede,
In al rome, pat riche peode,
such nas per nan.

eueri day were in his halle
L-leid preo bordus, forte calle
pore Men to fede.

Man of mychel myghte ;
Gold & Siluer he hadde .y.-nouH,
Halles & boures, oxen & plouhi,
And wel wonder weH it dyghte.

If for aH pe seke of pe burhg,
ffaste were y.-sough[t] poruhg;
& brouht to his house.

Man of moche my3te,
Gold and seluer he hadde y-nou3; Halles and boures, oxen and plou3; And swepe wel it dy3te,

ffor alle pe sike of pe borghi, ffaste pe3 w9e y-sou3t borghi, And i-bro3t to his house ;

If And set hem bedde wel & fede, And to hem toke guod hede, Him-selue & eke his spouse.

And servantes with hym many and fede,
Thre thowesant to hym were atendaund,
That weryd gold on here pendaunt.

COTTON

laud 622

There somtyrne wonnyd a man,
hys name was cattyd eufemyan; he was ryche in aH thyng, And euery day seruyd as a kyng; he had I-now3e of worlIdys weH, And of his tresore to spente.

To his somouns in armes cler;
Two pousandes he had of bachelers, pat curteis weren & hende,
And alle yshred in clopes of golde,
None fairer miztten ben on molde, In pe werldes ende.

COTTON

laud 622

Eche day were in his halle
Leyd pre bordes, forte calle
Pore men to fede.

Eche day were in his halle
Leyd pre bordes, forte calle
Pore men to fede.

hem to serve he was wel glad ;
he dude as ieesu crist him bad ;
he hoped perfore to haue mede.

hem to serve he was wel glad ;
he dude as ieesu crist him bad ;
he hoped perfore to haue mede.

VERNON

laud 463

And hihte Eufemian.
Pore men to clope and fede,
In al rome, pat riche peode,
such nas per nan.

eueri day were in his halle
L-leid preo bordus, forte calle
pore Men to fede.

Man of mochel myghte ;
Gold & Siluer he hadde .y.-nouH,
Halles & boures, oxen & plouhi,
And wel wonder weH it dyghte.

laud 108

Man of moche my3te,
Gold and seluer he hadde y-nou3; Halles and boures, oxen and plou3; And swepe wel it dy3te,

fH for alle pe sike of pe borghi, ffaste pe3 w9e y-sou3t borghi, And i-bro3t to his house ;

If And set hem bedde wel & fede, And to hem toke guod hede, Him-selue & eke his spouse.

TRINITY
ST. ALEXIUS. HIS MOTHER AGLOES IS BARREN.

A3eins no Man she mystook,  
kip contenaunce ne kip look,  
Noijer in worde ne dede.  

Barayne was pat gode wijf,  
In soroz she ledde her lijf,  
sfor she no childe hadde.  

IT Barayne was pat gode wijf,  
In sorou^she ledde her lijf*,  
ffor she no childe hadde.  

His wyf h^hte dame Agloes,  
to sigge sop with-oute les,  
pat muche was to preys.  

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to sigge sop with-oute les,  
pat muche was to preys.  

pes man hadde a god? wif,  
She ne louede flyt ne stryf  
In al hire line.  

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In al hire line.  

pes man hadde a god? wif,  
She ne louede flyt ne stryf  
In al hire line.
ST. ALEXIUS. HIS MOTHER AGLOES CONCEIVES.

for he wende ðat god almiȝ̄th
had ben wroop wiþ hym apliȝ̄th,
percof sore hym dradde.  105
Ofte he bisouȝ̄th god in heuene
Sende hem a childe, wiþ mylde steuene,
To maken hem bliþe & gladde,  108
(10)
† Conforte of hym forto haue,
her godes after hem to saue,

LAUD 622

there she wolde clothe and fede,
and helpe men at here nede.
By twene theym chyllde had þey none,
there fore they made mykeli mon.  28
theye were aþwaye blyþe and hende,
In hope that god shoþde hem sende

COTTON

But heo dede þe same manere
as dede hir lord, as þe may here,
was heo nout at ese.  30
Children bi-twene hemþedde þeþinone,
þer-of to god þei maden heor mone
boþe dai & niht.  33
Iesu crist herde her bone,
& sende hem a ful good sone,
heor herte forte liht.  36

VERNON

þi bede god with herte gode,
þat hem sende such a fode
to seruie hem & drede.  30
And Iesu Crist, þat is so mylde,
3af hem grace, she was with chylde,
þe gode luædedye.  33
Boþe be day, & be nyght,
3erne þei ponked oþr dryerht,
& Seinte Marie.  36

LAUD 463

her londes & her ledes;
her eyre of hym forto make,
And her richesse hym bitake,
Palfreies & her stedes.  114
Ofte þai maden þus her bone,
And god sent þem grace sone,
þat fulfilde were þoo dedes:  117
A son conceyued þat gode wijf;
Tyme com in her olde lijf
ybore it most be nedes.  120

LAUD 622

1Some maydyn chyllde, or some man,
That theyre herytages myght hane;
So long theye prayed with good entent,
that a man chyllde god hem sent;

COTTON

Bote þe myȝþte do þe same maner
þat dede hire lord, as y seyde er,
Was þe nat wel atayse.  30

1Child hem bi-twene ne hadde þeþinone;
þer-/fore to god he maden here mon,
Boþe be day & nyȝhte;  [1leaf 234]  33
Iesu crist herde here bone,
& sente hem a ful god sone,
here hertes forto lyȝþe.  36

LAUD 108

þe þei bede god with herte guode,
þat hem sende such a fode,
to seruy him & drede.  30
And Iesu crist, þat is so mylde,
3af hem grace hy was with chylde,
þat guode leuedye.  33
† Boþe be daye & eke be nyȝte,
Wel þerne hy þonked oþre dryȝte,
And so hy dede Marie.  36

TRINITY
ST. ALEXIUS IS BORN AND CHRISTEND.

(11)

If pai pankeden god, & glade were,
And avoweden in pis manere
Chastite bope to take,
And to lyuen in clene lijf,
Eufeniens & his gode wijf,
And synne to forsake. 123

\( \text{Laud 622} \)

whan they wyst pat hit was so,
Chanse theye leuyd bothe twoo,
Sythyn pey wofide for no need
Com to gedur in Flesschely ded.
Whan thys man chyllde was borne,
COTTON

1 So sone was bore pat blisful child,
Alix bope meke and Mild, [1 leaf 44, bk]
and of maners hende.
sone after wiþ greth hast,
pei Anouewed bope chast
to heore lyues ende. 39

\( \text{Vernon} \)

// po pis child to chirche com,
To afong Cristendoïm,
as pe ryght is,
his fader & his moder po
Swipe blithe were bo,
& cleped it Alexijs.

\( \text{Laud 463} \)

Hy nadde bot pilk sone,
therfore as it is pe wone,
pei lounde it pe more.
po he was olde, zeres seuëñ,
pei him wissed with mylde steuëñ,
& sette him to lore. 51

\( \text{Trinity} \)

When he was bore, pat blisful child,
Alex, bope mek & myld,
And of maners hende:
A litel after, wiþ greth hast
pei a-voweden to him chast,
To here lyues ende. 39

\( \text{Laud 108} \)

po pis child y-bore was,
Crist po3 pankede of pat cas,
With wel glade chiere.
Al-so as pe wone was,
As hy coue with softe pas
pat child to cherche bere. 42

\( \text{Laud 622} \)

Fayne were here frendys therfore;
Theye bare the chylde to chirche A
none, 41
And crystenyd hyt in the Font
stone.

\( \text{Cotton} \)

1 So sone was bore pat blisful child,
Alx bope meke and Mild, [1 leaf 44, bk]
and of maners hende.
sone after wiþ greth hast,
pei Anouewed bope chast
to heore lyues ende. 39

\( \text{Cotton} \)

When he was bore, pat blisful child,
Alex, bope mek & myld,
And of maners hende:
A litel after, wiþ greth hast
pei a-voweden to him chast,
To here lyues ende. 39

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Theye bare the chylde to chirche A
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To afong Cristendoïm,
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& cleped it Alexijs.

\( \text{Laud 463} \)

Hy nadde bot pilk sone,
therfore as it is pe wone,
pei lounde it pe more.
po he was olde, zeres seuëñ,
pei him wissed with mylde steuëñ,
& sette him to lore. 51

\( \text{Trinity} \)

Hy nadde bote pat ilke sone,
þerfore, as it is þe wone,
Hy lounde him þe more. 51

\( \text{Trinity} \)

Hy nadde bote pat ilke sone,
þerfore, as it is þe wone,
Hy lounde him þe more. 51

\( \text{Trinity} \)

Hy nadde bote pat ilke sone,
þerfore, as it is þe wone,
Hy lounde him þe more. 51
ST. ALEXIUS LEARNS, PRAYS, AND FIGHTS WELL. 25

(12)

| Alexius was sett to boke,       | To pe Emperour when he was brouȝth |
| To gode maistres þai hym toke, | þere dedes of Armes weren ywrouȝth |
| And wise of clergie.            | To lernen chiualrye;                |
| þe more he wex in elde & lengþe,| þere miȝth he sen in tour[n]ament |
| To seruyn god he dude his strengþe| what kniȝth was douȝttest of dentº |
| And his moder Marie.            | And man of most maistrie.          |
|                                |                                   |
| LAUD 622                        |                                   |

there theye callyd þe chylde Alexe;
Sone hit throçe, and wele hit wex.
When hit was vij yere olde and more,
yhs freendra sett hym wnto lore; 46
he was some Full goode of wytt,

COTTON

þer-aftur was hit not longe,
Alix couye speke and gonge,
and was i-set to lere;
sone he was a wel god clerk,
& muche he loved godus werk
forte speke & here.

VERNON

| þis child wex & wel they,    | þis child wax, and wel yþeȝ;         |
| Cristes help him was ney,    | Cristis help him was neȝ,            |
| & þat was wel y.-sene;       | And þat was wel y-sene;             |
| for more he lernede in on þer| þfor more he lernede in one þere |
| þan any of his openere fere  | þan eny of his openere fere          |
| dide in þeres tene.          | Dede in þeres tene.                  |
|                               | [† MS. sernde]                       |

// As some as he vnderstode
Werlde blisse nas not god²,
Who it vnderstode,
Werlde wele he forsoke,²
& to Iesu Crist him tok,²
þat deyede on þe Rode.

// he besought nyght & day
heuen king; þat al wel may,
þeue him strength & mygh[t]e²
Aȝein þe feond þat is aboute
to bring þis soule in gret doute,
gostliche to fighte.

LAUD 463

He by-soȝte nyȝt and day
Heuene kyng, þat al þyngȝe may,
He þeue him strengþe & myȝte²
† Aȝens þe feond þat is a-boute,
To brynge vs in euel route,
Gostlich to fyȝte.

TRINITY

57
60
57
60
63
66
69
69
72
ST. ALEXIUS'S FATHER CHOOSES HIM A WIFE.

(13)

¶ His fader was bope wijs & ware,
for pat his son so wel hym bare,
he louned hym al his lijft: 147
he þouȝt to don swiche puruynce,
whar-wip he miȝt hym avaunce
And wynne hym a wijft: 150
To a riche prince his son he sent,
And afterward to hym he went,
Stille wipouten striſf: 153

LAUD 622

neuerthe les whan he was elde,
alone and telde For to wellde,
hys fader puruysde hym a wyffe, 55
Wit whome he soulde led hys lyffe;
A mayden there was fayre and Fre,
Com of þe rycheste of that cett[e. [n 146]

COTTON

As time as he bi-gon to belde,
and was i-come to Monnes elde,
him was chosen a wyf,
51

VERNON

¶ his bone herde þe King[3 of heuen,
& spak[2 to him wip mylde steuene,
& seide, 'Alexijs,
To-day þou may blype beo,
þi bone I. grante þe,
& a sete in heuen bliss[e,
78
¶ And .I. þe do to vnderstonde,
þat þou most pole shame & shonde,
al for my sake.
Into vnkouþ lond þou most wende,
Sone I. wile þe þider sende,
& al þi kin forsake.
81
Into vnkouþ lond þou shalt fare,
& suffe myche tene & care,
& al for loue myn;
& sithen þou shalt aȝein come,
& in þi fader hous wone,
& þer-in haue goed fyn.' 90

LAUD 463

A douȝtter he had, briȝth & shene,
þe heritage shulde hires bene
Of Castel & londes rijft.

(14)

¶ whan ayþer herd opere will[2,
And spoken þeþ of to-gedere stille
To make þat sposaile,
Of þe tyme comen was þe day
To fulfille wipouten delay,
Certeyn, wipouten faile,
162

LAUD 622

In holy chyrche vppon a daye 59
They were spousye in god dys laue;
Atte here spousyng I wott there stode
Beshoppys felye and prestes goode;
Sythen theye made a mangery
With all the beste of here aleye; 64

COTTON

Sone whan he gan to belde,
& forto comen to mann[2 elde,
him was chosen a wif,
51

LAUD 108

His bone y-herde þe kyng[e of heune,
And spake to him with mylde steuene,
And seye, 'alexis,
To-day þou myȝt wel blype be,
þor þyne bone ich granty þe,
And my blysaynge y-wis.
73
¶ And ich þe do wel to vnderstonde
þat þou most polye shame & shonde,
Al for myne sake.
Into vnkouþ londe þou most wende,
Sone þuder ich wil þe sende,
And al þy ken forsake.
81
Into vnkouþ lond þou most fare, [n[74]
And soffry moche tene þare,
Al for some myne.
87
¶ And supþe þou shelt aȝe com[3e,
And in þy fader hous [shalt] wone,
And þer-yune fyne.' 90

TRINITY
To pe chirche of seint Bonefas
wip pis maiden pai token pe pas,
pat heige was of paraile;
As custume was & shulde be,
pai maden gret solempnitye,
pate Pope & his conseile. 165
(15)
If Alexius was shamefast;
And of weddyng he was agast;
his vijs al pale bywent; 171

AH that comyn thyder pat daye
theye were seruyd weHe to paye,
Com pey erley, com the late,
theye wer neuer wernydy pe yate; 68
there was nowder man nor knaue,
Byt mete and drynke he myght haue.

Out of pe Emperors bour,
a maiden god with gret honour,
to wedden wip-oute strif. 54

If he childes fader fel in elde,
& his moder godes helde
3eres hadde fele.
he wold his sone shold wiue,
To glade hem in her liue,
& haue werldes wele.
pei sought hem sone a mayde,
at witty was, as al folk sayde,
comen of hy kinne.
Woman she was of heu bright,
heo bouht on crist day & nyhit,
& kepte hir fro sienne.
po he wer to-gidere come,
pis maide & pis 3onge gom,
In godes lawe,
here was game & myche gleo,
Ac, for-soppe, tel I, pe,
eyled him no plawe.

Leuer hym were to be dec
pan haue ytrowed pat ilk red
By his own assent.
He ne wist what he mi3th don;
ful gret sorou3 com hym on,
he helde hym-self shent.
To god he gan hym al affye,
And to his moder seint Marie,
Trewely, wip gode entent.

Euery man had there plente
Of claret wyne and pymente;
There was many a riche wyne,
In sythuer and in golde fyne;
Many a coppe and many a pece,
with wyne wernage & eke of grece;

Out of pe emperoures bour,
A mayde good, of greth honour,
To wedde wip-oute strif.

pis childis fader fel on elde,
And his moder godis helde,
3eres hadde fele.
Hy wolde here sone sholde wyue,
To gladen hem in pis lyue,
And haue worldis wele.
If Hy by-so3ten him a mayde,
at witty was and ful of rede,
I-come of he3e kenne;
Woman hy was of hewe brijt,
Hy po3te on crist day and ny3t,
And waste here fro senne.
flor po hy were to-gydere y-come,
pis mayde and pis 3onge gome,
In godis lawe,
If per was game and moche gle,
Ac, al for-soppe ich telle pe,
Ne eysede hem no plawe.

ST. ALEXIUS IS MARRIED AGAINST HIS WILL. 27

COTTON

LAUD 622

LAUD 622

COTTON

LAUD 108

LAUD 463

LAUD

TRINITY
ST. ALEXIUS IS BID GO TO HIS WIFE IN BED.

(16)

† Napeles he lete his heuynysse,
And made mychel ioye & blisse
At pat solempnite.

He bare hym curteislish & stille,
To fulsille his faders wille,
Glad as he had ybe.

ffulfilde was pe weddyng
wip ioye & blis in al ping,
pat many man miȝth see.

pe miȝth was comen, & pe day gon,
pe kniȝtes waten on & on
To her owen cunte.

(17)

† Eufeniens his son gan calle,
And tidynge amongst hem alle
He tolde hym pat were newe.

‘Son, to pi chaunbre pou most wende,
To pi wijf fair & hende, [leaf 22, back]
Blysful & braȝth of hewe.’

LAUD 622

And many A noder ryche vessell
with wyne of gascoyne and of rochel.
whan euyne com pat elke a gost
was gone to bed to take hys rest, 80

COTTON

† whon heo weren weddet pe furste
in godus lawe as hit was riȝt, [niȝt,
& weren i-brouȝt to house, 57
Mekeliche he gon hire teche
to drede god of susme is leche,
pat is Maidenes spouse.

When pei were weddet pe ferste nyȝth
In godes [lawe], as it was ryȝth,
& was i-brouȝt to house :
Mek[e]liche he gan hire teche,
To drede god, of sinne leche,
pat is maydenes spouse.

VERNON

† pe day was go, pe nyȝt was com,
Seide pe fader to pe sone,
wiȝ glad cher,
‘vp arys, sone myn,
& go into boure þyn,
To glad þi fere.’

† To he com to boure to his fere,
he beheld þe may of gladþe chere,
& of bright hewe.
Sone menged his þouht,
In fondenþ he was brouht,
his carþ began al newe.

ne syȝte & made sorwe chere,
þe teres out of his wete lere
bitter he let falle.
Ne myȝt glade him his fere
with wordes ne with fair chere,
pat stock shrede in palle.

LAUD 463

pe day was go, pe nyȝt was come;
po seyde þe fader to þe sone,
With wel glade chere,
‘Op arys, þou sone myn,
And go þou in-to boure þyn,
To glady þyne fere.’

† þo he was in-to boure y-broȝt,
He by-held þat may swapel & toȝt
Of briȝte hywe.
Sone t̄unnde he his þoȝt,
In fondynge he was y-broȝt,
His carbe gan al nywe;
He siȝte, & made sorweful chere,
Teres ouer his whyte lere
Bytere he let falle.
† Ne myȝte him gladye his fere,
With wordes ne with fayre chere,
þat stod y-shrud in palle;

LAUD 108

COTTON

LAUD 622

TRINITY
ST. ALEXIUS EXHORTS HIS WIFE TO LIVE A VIRGIN.

And when Alixius herd pat word:
It pricked his hert as spere oor'd,
So sore it gan hym rewe; 201
Bot his fader wrappe he holde,
He had leuer be vnder molde,
pat neuer man hym knewe. 204

(18)

If whan pe folk was went away,
And he al-one in chaumbre lay,
Alexius gan to preche; 207

LAUD 622

Alex was to hym obedient, [leaf 146, bkg]
and ded his faders comawmendment;
In to a chaumbre he com ful ryght,
And redy there he founde hys bright,

COTTON

He preched hire with al his milt,
of sunne heo scholde haue no plisht,
but holden hir Maidenhed. 63
Of Iesu pat Maiden clene,
in whom was neuere wem i-sene,
heo schulde han hire med. 66

LAUD 622

And toke here in his armys twoo,
And downe they layde bothe twoo;
'dame,' he sayde, 'nou it ys soo,
Of Flessche ar tee ahisso. 92

COTTON

he prechede hire wip al his my3th:
Of s[i]nne 3e scholde hauen no ply3th,
Bote kepe hire maydenhod; 63
& of iesu, pat mayde clene,
In whom was neuere wem I-sene,
3e scholde habbe hire mede. 66

VERNON

141 No lenger to hele of he brak,
pe zongman to his bride spak,
with wel fair bere: 129
'lemman, haue goday, [1 leaf 116, back]
No lenger Ie ne may
wip pe leuen here.

// Wende I. mot fer of lond,
& suffre tene & peines strong,
my sinnes to bete. 132
Bope I. mot, for godesake,
sflader & moder myn forsak,
& pe pat art so suete.'
// po she hadde herde pis tale,
Al hir' blis turn'd to bale,
y-swowe she fel to gronde.
po she of swounyng' ros,
Atterliche hir' agros
with care she was y-bound.

LAUD 463

po italles op a brake,
pe zonge man to his brede spake,
With wel fayre bere: 129
'lemman, haue guod day,
No lenger ich ne may
With pe by sene here. 132

// Wende ich mot fer out of londe,
And soffry tene & peynes stronge,
My synnes to bete. 135
Bothe ich mot, for godis sake,
sflader & moder mynne forsake,
And pe pat art so swete.'
// po hy hadde y-herd pe tale,
Hire blesse tvrnde to bale,
A-swoje hy fel to gronde. 141
// po hy of swo5enyng a-ros,
Wel sore here a-gros,
With care hy was y-bounde. 144

TRINITY
(19)

V pat maiden herkned swipe stille,
And whan he seide had al his wille
\[\text{mood}\]
And she hym graunted with mylde
To louen Iesu pat dyed [on] rood,
As he hym-self hir tauzte. 222
Alexius was poo glad & blipe,
his ioye couphe he noman kipe,
his spouse a ryng he rauzte, 225

LAUD 622

Noue may we be gladde of pis lyffe,
For thowe art bothe moder and wyffe;
For allwaye rede pat hit so be, 95
For nowe muste me wende frome the.

COTTON

\[\text{bayne tok he his gold ryng,}\]
and zaf hit to pat Maide zing, .
and seide to hire pus : 69
‘Tac pis Rynge and kep hit me,
til pat godes wille be,
crist beo bi-twene vs.’ 72

VERNON

\[\text{Sone po she myh}t\ stonde,}\]
She tar hir' heer, & wrong' hir' honq,
& made reful bere. 147
‘Now pou wilt my lef of londe,
Loke I. may after pe longe;
Alas, pat I. de^ck nere. 150

// Allas, mi lef, what hastou pouht,
Lu myche care pou hast me bouht,
on me pou hast sinne. 153
After pat pou art gon,
Vpbreid me tyt manyon
of pi riche kinne. 156

// Awey, mi lef, pat I. was bore,
for al my blisse is forlore,
& nou waxe\,b my pine. 159
Alone her-inne I. wile wone,
& euere eft mannes mone shone,
Al for loue pine.’ 162

LAUD 463

And seide to hir, ‘my suete ping,
Take to pee pis ilk ryng,’
And kepe it in pine auztte. 228

(20)

"Of me when pou wilt haue mynde
Loke here-on, as pou art hende,
Bope by day & ni^tth. 231
In pilerynaghe now wil I go,
And half\,\; pe godenesse pat I do
Graunte pee god almijth.’ 234

LAUD 622

Whylys I was yong I made a vowe,
That I wy\, Full\, I doo rygge,
For to wende a pylgrenage,
Noue wo\, I doo pat vya^e, 100

COTTON

\[\text{bayne tok he his gold ring,}\]
& zaf pat mayde, pat was zing,
& seyde to hire pus : 69
‘Tak pis ring, & kep it me,
Til pat godes wille be,
God bi-twene vs.’ 72

LAUD 108

Sone so hy my\,z\, op-stonde,\]
Hy tar here her, & wrang' here honde,
And made reful bere : 147
‘Now pou wilt lef out of londe,
Loky ich may after pe longe;
Allas ! pat ich ded nere ! 150

\[\text{Allas my lef! what hastou po3t?}\]
In moche care ich am y-bro3t:
Of me pou hast synne. 153
After pat pou art a-gon,
Op breyde me tyt of manyon,
Of pyne riche kynne ; 156

A-vey my lef, pat ich was y-bore,
for al my blisse is forlore,
And now waxe\,b my pyne. 159
\[\text{Allone her-yne ich wille wonye,}\]
\[1\text{And euere eft mannnes mone shonye,}\]
Al for lone pyne.’ [1 leaf 74, back] 162

TRINITY
Alexius þus his leue tooke;
Rewely his wijf gan on hym loke
þat was so fair & 1 briðth; [† MS. w]
She ne wist to what londe 238
þat she miþth sende hym any sonde,
Doune fel þat swete wþith. 240

(21)
† Alixius from his richesse
In-to pouert† & wrecchednesse,
þrom his frendes he fledd. 243

And þou schalt lewe here at home,
agayne as goddys wyll I come.'
he yaffe her a gyrdel & a ryng,
aþ for a tokyng at þeyre departyng;

† whom he hedde don as i ou sei,
he tok his leue & went his wei
from þat Maiden fre.
A parti god with him he tok,
& al þat opur he forsk,
and wende him to þe see. 78

Whanne he hadde ido, as [†] 3ou sey,
He tok his leue & wente his wey
fro þat mayde fre ;
A parti of his good he wip him tok,
And al þat opor he for-sok,
he wente to þe see. 78

Laud 622
Laud 622

\* [I] 3 Toman, al for þi sake,—
So doþ þe turtel for hir' make
when he is y-slawe,—
Al myrthe I. wile forsake,
& euere-more sorwe take,
& shone al plawe.'

\* [I] He nam his gerdel on his hond,
And his mantel þer-wip he wond,
& his ring' of golde.
'Mi leman, haue þis to þe,
& opor while þenk on me
When I. lye vnnder molde.

Gret wel fader & moder myn,
leue her'-inne, & beo her' hyne
with wel milde mode.
þilk' lord. I. þe beteehe,
þat is of alle bales leche,
& deþ poled on þe rode.'

Laud 463
Laud 108

Laud 463
Laud 108

Vernon

ST. ALEXIUS STARTS OFF ON A PILGRIMAGE.
(22)

¶ At a Cite Galys men calle
To londe pai gonnen aryuen alle,

He bisouyth god, & gan to wepe,

wipouten enpiereiment. 255

Alexius of hem tooke lene,

And his enticement. 264

And worschiplich pai hym 3eue:
To chircheward he went.
258

He panked god wip good wille
Hee hors, & gode stedes,
Erly & late, loude & stille
And Armes briȝ th & shene,

fat pider hem hadde sent. 261

Al he leet pe godes grete,

LAUD 622

his soule to make clene. 270

when he come Into a Fer contre,
he come into a ryche cyyte, 110

COTTON

He fond schipes redi,
He fond schipes redely;
to on he wente priueli,
To on he wente priueli,
ouer forte fare.
ouer forto fare.

whou he was ouere on pe sond,
He seyde he was a chapman,
he was in an vnkough lond,
& preyde, he moste wip hem gon,
per he con neuer are.
3if þat here schip were þare. 84

He went him forþ wip godus wille,
þorþ he wente wip godes wille;
a feir cyte he com tille,
A fair cyte he com vn-tille;
þe nome i schal ou telle.
þe name I schal 3ou tille:
Edissa hette þe cite,
Edissa hatte þat cite;
godus seruauyt forte be,
Godes servant þer to be,
þerinne forte dwelle.
þer-inne wolde he dwelle. 90

LAUD 108

VERNON

// Out of bourt he wente anon,
Out of þe borgh he wente anon,
As swiþe as he myht gon,
So swiþe so he myȝte gon,
Right to þe stronde.
Ryȝt to-ward þe stronde;
Sone a ship he fond zare,
Sone a schip he fond þare,
þat was redy to fare
þat was redy to fare
Into vnkough lond. 186
In-to vncoþe londe. 186

¶ Into þe ship anon he wend,
¶ In-to þe schip anon he wente,
& godc suche wind sende
And godc wel some such a wynd sente,
þat sone to lond hem broȝte.
þatþat schip was gud, þat water dep,
þat ship was god, þe watur deope,
þatþat schip was gud, þat water dep,
þatþat was in gret þouht.
þatþat was in moche þoȝte;

LAUD 463

Laud 108
Ofte it fel in his mende
Of his fader & moder hende,
pat souȝth he schulde bene. 273
He wolde for none kynnes þing,
þat Men hadden of hym knouynge,
perfore he gan to flene. 276
(24)
¶ from þat cunte swiþe he þede,
To-ward Surrie in feble wede,
þat noman shulde hym knowe. 279
LAUD 622

Knowyn he woþde in no wyse be
[1 leaf 147] COTTON

pe goodus þat he wiþ him brouȝt
of hem wolde he riȝt nouȝt,
he ȝaf hem pore men. 93
His Robe he ȝaf þer he sauȝ nede,
and cloþed him-self in pore wede,
for no mon schold him ken. 96
He ede to A chirche hei,
þer pore men seeten in þe wei,
Almus forte take. 99
AMongus hem he sat a-doun,
and asked wiþ deuociun
sum god for Godus sake. 102
VERNOR

po he vp to londe com
he seld his cloþes euerichon, & brouȝt him pore wede;
And þis gold & his feo
Among þe pore delte he
þat hadde myctli neode.
¶ Sone he it vndernom, þat he to a borgh com,
þat mychel was & kete.
Sone so he þider com
to þe temple þe weye he nom,
God selue to grete. 195

po he in-to þe lond com,
He solde his cloþes euerichon,
And boþte him pouere wede. 195
¶ Al þis gold and al his fe,
Among þe pouere delte he,
þat hadde moche nede;
Sone he it vnder-nom, þat he to one borgh com,
þat moche was & kete.
Sone so he þuder com,
To þe temple he wente anon,
God self to grete. 201

LAUD 63

po he dueded in grete pouerete,
In hungre, in þorste, & oþer smerte,
þat many man it sowe. 282
þe Cee of grece passed he is,
In-to þe Cite of Annys,
He com þat ilkþ prowé. 285
God he bitauȝte his compaignye,
And þede to a chirche of seint
Marie
wiþ herte meke and lowe. 288

LAUD 622

Of no man þat shoullde hym see. 112
COTTON
(25)

At the church is an image
Of our Lady upon a stage,
It was made of Angels' hand,
To defile & doube of opera
Miracle was wrought.

Alexius was glad & blithe,
His joy one he no man kipe,
In heath ne in pouse,
when he might been in signe
Hou goddes image fair & digne
In his mother's barme was wrought.

(26)

Often he made his orisoune,
wepande wiþ deuocioune,
To pe quene of heuene,
LAUD 622

In that cyte was an Image,
That was lyke goddes wysage,
Many a pylum had hit sought,
For hit was never with honde wrought.
Alex herd ther of than t[e]He,

COTTON

pat churche was of vr ladi,
þer-Inne was a greth celli,
an ymage of hire sone,
Maked of a wonder werk,
þat nouþur lewed mon nor clerk
ne migt wite hou hit was done ;
þorþi was þider greth sekyng
of on and opur, old and yng,
of al þat Cuntre,
VERNON

Amongþ pe pore he woned þar
In sorwe Þe in myche care,
til he fel to elde.
LAUD 463

Trinity

And seide, 'moder mylde & free,
Praie þi son of greþ pouste
þor his names seuen,
þat from heuene com to þee,
By assent of þe trinite,
þorouþ þe Aungels stoweene,
Here to sufre many peynes
In al his body & his veynes,
In erþe as I can neuene,

(27)

And þat he shewep in his mercy,
Marie, to þee I make my cry,
þat am a synful Man ;
þor wiþ his blood & peynes grene,
þe whiche to vs purchased ene,
þro helle he vs wan.

LAUD 622

In that cyte was an Image,
That was lyke goddes wysage,
Many a pylgryme had hit sought,
For hit was never with honde wrought.
Alex herd ther of than t[e]He,

COTTON

pat churche was of oure leuedy ;
þer-inne was a greth selly,
An ymage of hire son,
Maked of a wonder werk,
þat nouþer lewed mon ne clerk
Niste hou it was don.
þerfore was þider greth sekyng
Of on & opur, old & yng,
Of al þat countre ;
VERNON

Amongþ pe pore he woned þar
In moche sorwe and moche care,
þor-to he fel to elde.
LAUD 463

Trinity
ST. ALEXIUS BEGS, AND LIVES WITH BEGGARS.

Swete Iesu, heune sire,
warisshed he is not wil pe desire
from pe fende sathan.
wel is hym pat suffren may
for pi loue niȝth ouper day,
Peyne pat paie pe can.'

He ȝaf pat haluendel & more,
And was hym-self of hungred sore,
And took it in good entent.

(29)
If Euery sonenday houseled he was,
And shryuен also of vche trespas
pat fel to any synne.

Michel he waked & litel he sleep,
Of pat he shulde his body wip kepe,
Litel hym com wipinne.

ffor pi ȝe pore pat per ware,
Alle ȝe betere mȝte fare
for heore Charite.

Bot euery day a melys mete
To pore men gaffe A noone ryght,
he lefft hym sylffe none ouer ryght.
there dweHyd he xvij yere,
And lede his lyffe in thys manere;

COTTON

fforpi ȝe pouere pat per were,
Alle ȝe betere myȝtte fare
pouer here charite.

Alex, of pat he myȝtte gete
Nedliche bote pat him-self wolde ete
he ne held to his by-houe;
To pore men pat wolde hit take,
Al he ȝaf for godes sake,
pat is in heuene A-boue.

VERNON

Ouht ȝat he spare myhte
Be day, & eke be nyght,
his pore feren he delde.

Al ȝat he spelye myȝte,
Be daye and ek' be nyȝte;
His pouere feren he delde.
(30) ¶ His kynrede com þere hym bise, 
þat had ysouȝ th hym fer & wide, 
& ʒaf hym her Almesse, 351
As he sat amonge þe pouere, 
In grete meschief & stronge to conere, 
þfor hunger in wrecchednesse. 354
Sore of hym þai gonnen rewe, 
Stille he satt, & wel hem knewe, 
Her names more & lesse. 357
Ychaunged was his faire hewe 
þþrouȝ reyn & wynde þat on hym blewe, 
And ðer stronge destresse. 360

LAUD 622

his Fader and hys modyr bothe, 
Than he was to theyme FvH lothe; 
his fadyr made gret dole and sorowe, 
Bothe on euene and on morowe. 134
‘Alas!’ hesayde, and wrong his honde, 
COTTON

¶ Nou is Alix dwelled þere: 
his fader atom sikeþ wel sore, 
and seþ, Alas! Alas! 123
His Moder wepeþ niht and day, 
& seþ, Alas! & weila-wey, 
þat euere heo i-boren was. 126

VERNON

po þe tiping was y-com 
To þe fader of þe sone, 
hou [he] was a-goe, 213
him þouht his herte wold to-breke, 
On wordþ ne myþþ he speke, 
for sorwe ne for wo. 216
Oftþ he syþte, & grente sore, 
To tar his her, his lockes hore, 
þe gode old man. 219
þerne he gradde godes ore, 
þat he ne moste liue namor to swoone he began. 222

LAUD 463

(31) ¶ whan þai miȝþten nouȝ th spede, 
Ne hym of axen in no þede 
Ne in no londen of take, 363
wip sorouȝ þai gradde, allas! allas! 
And wenten to Rome, þe riȝ th pas, 
her sorouȝ miȝ th nouȝ th slake. 366
Alexius noþþing þouȝ th, 
Bot on Iesu cristhe þouȝ th, 
And grete ioye he gan make 369
þfor he ne was nouȝ th biknowe 
Of his frendes heþe ne lowe, 
His welþe gan a-wake. 372

LAUD 622

¶ Nou is Alex dwelled þere; 
his fader at hom seyþt sore, 
& seþ þ ‘allas! allas!’ 123
his moder weþþ niȝ th & day 
& seþ þ ‘allas & weyalwey, 
þat euere þe born was.’ 126

LAUD 108

po þe tydynge was y-come 
To þe fader of þe sone, 
How he was a-go, 213
¶ Him þoȝ te his herte wolde breke, 
O lepy word he ne myȝ te speke, 
þfor sorwe and for wo; 216
Oftþ he siȝ te & grente sore, 
To tar his shroud, his lockes hore, 
þe guode old man. 219
þerne he gradde godis ore, 
þat he ne moste lyue namore; 
To swoȝ eny he be-gan. 222

TRINITY
(32) ❍ Enfien seide in his mende,  
   'Whe most' wreche fer oipere hende  
Certes now am I. 375  
Conforte ne ioye ne may me come;  
Now my childe is me bynome  
My song is tourned to cry. 378  
My wijf is barayne, & ek' olde;  
She ne may haue no childe for colde,  
Oure heir al forto by. 381  
In sorouz & care my lijf is di3th,  
for to dye it were my ri3th,  
And hennes to party.' 384

LAUD 622

I west hym neuer do man a mys.  
Nowe haue I none of my lynage [1147]  
That maye welde myn herytage.'  
Than sayde his moder, and wepte fulh  
sore, 143

COTTON

Hys wyf wepep and makep hir mone,  
& seip pat heo schal liuven alone  
as turtul on pe treo. 129  
Euermore with-outen Make,  
Ioye and blisse heo wolde forsake  
til heo hire spouse i-seo. 132

VERNON

His moder wip softe pas  
went' to bedde, & gradde 'allas  
pat she was y-bore.' 225  
Nolde she neuere eft out-coin,  
per' she weope for hir' sone,  
pat she hadde lore. 228  
AH pat per-inne were  
// hem-self drouz be pe her',  
& wrong' her' honde? 231  
Besouyte god, he shold heem ler',  
To what londe he go wer',  
& wher' he wer' astonde. 234

LAUD 463

(33) ❍ wip pat his moder fel to grounde  
And lay yswoven a longe stounde,  
And roos vp al afayed: 387  
'My leue son, pat were so meke,  
I ne woot' where I shal pe seke,  
perfore I am dismayed.' 390  
His moder ne mi3th lete sorouz,  
Neipere at euene ne at morowe,  
In sawse as it is seide. 393  
To hir chaunbre she went' in hast',  
And of hir bedd pe clopes dou cast',  
And sipen hem al to breyde,— 396

LAUD 622

'Noue shalI see my sonne no  
more;  
I was fuI glade whan he was  
borne,  
nowe ys aI my Ioye forlorn. 146

COTTON

his wip wep & makep hire mone,  
& pus [she] schal lyuen allone,  
As turtile opon pe tre, 129  
Euere-more wiipoute make;  
Ioye & blisse 3e wile for-sake,  
Til 3e hire spouse se. 132

LAUD 108

His moder with wel softe pas  
Wente to bedde, & gradde, 'allas,  
pat hy was y-bore.' 225  
Nolde hy neuere eft out-come,  
Ac perhe wep for here sone,  
pat hy hadde for-lore. 228  
Alle pat per-yne were,  
Hem-selue drowe by pe here,  
And wronge hare honde. 231  
Be-softe god pat shold heem lere,  
To what londe pat he were,  
And where he were a-stande. 234

TRINITY
I haue hade robbys maney and fayre,  
Nowe woh I next me were the ayre,  
Tyf I maye some tydynges here  

COTTON of my sone that was so dere.'  

Nou his fader with dreri chere  
He bidde his men him come nere,  
Als pei willen hauen pere mede,  
& preyde hem hat pei ben boun  
To wende & sechen his dere sone  
In euerich ilk a pede.  

'hat 3e ne dwelle for no ping,  
er 3e han herd sum god tiping  
wher hat he be.  

Go6 nou forf, and god ow spede,  
perfore i schal, so God me rede,  
3iuen ou gold and fee.'  

VERNON

his fader & his moder bo,  
for her3e sone wer wo,  
pat I ne may of telle.  
forto seke her3e sone,  
In which lond he wer3e becom  
Men pei sent sneft.  

IT It befel vpon a day,  
pat pe men nom her3e wey  
forp right be pe chirche;  
per her3e lord6 nyht6 & day  
Among pe pore folk lay,  
Cristes wif to wirche.  

LAUD 463

TRINITY

<insert verse here>

LAUD 622

ST. ALEXIUS'S MOTHER'S LAMENT. HIS FRIENDS SEEK HIM.
ST. ALEXIUS'S WIFE'S LAMENT.

HIS FRIENDS DON'T KNOW HIM.

(35)

\(I\) Now mowen \(Z\)ee here pleyn\(t\) pitouse
Of Alexius trewe spouse,
Hou she made her mone;
In gre\(t\) sorou\(z\) was hir entent,
Her here she dro\(z\), her cloth\(e\)s rent,
Grymly she gan grone.

LAUD 622

he toke me in my fadyrs bowre,
And brought me hydder \(w\)ith grete 
honouer.

COTTON

\(I\) Now wende \(Z\)ei for\(c\) Alex sekynd
veh\(n\)e to diuerse lande,
3if \(Z\)ei mi\(g\)te him winne.
Summe of hem \(c\)or\(w\)h Godus grace,
comen \(i\)-to \(Z\)at ilke place
\(Z\)at Alex was Inne.

He sat \(i\)-n pore \(M\)ennes rowe,
\(Z\)efor\(e\) \(Z\)ei cou\(p\)e him not knowe,
\(Z\)ei 3euen him Charite.
He tok hit wi\(p\) mylde mod,
and seide, \('L\)esu, \(Z\)at died on Rod,
lorde, \(i\) \(\dot{p}\)onke \(Z\)e.

VERNON

he knew hem, \& \(Z\)ei not him,
Of her\(g\)eod \(Z\)ei 3euen him,
as it wolde falle.
he heried\(g\) god, \& made him glad,
\(Z\)at he for his loue hadde
Almes of his thralle.

Out\(f\) of \(Z\)e bourgli \(Z\)ei went sone,
to her\(l\)ord\(e\) \(Z\)ei come
\(w\)ip goed spe\(d\)e.
Tifinges none \(Z\)ei brouhte
Of his sone \(Z\)at \(Z\)ei soughte,
In vn\(k\)ou\(p\)e theode.

LAUD 463

he knew hem, \& hy no\(s\)t him;
Of hare go\(u\)de hy 3eue him,
as it wolde falle.
He hered\(e\) god, \& made him glad, 
\(Z\)at he for his sone bad
Almesse of \(p\)ralle.

OUT of \(Z\)e borghi \(Z\)ei went sone,
to her\(l\)ord\(e\) \(Z\)ei come
\(w\)ip goed spe\(d\)e.
Ty\(d\)ynges none \(Z\)ei bro\(z\)te
Of his sone \(Z\)at \(Z\)ei soughte,
In vn\(c\)ou\(p\)e \(p\)ede.

TRINITY
ST. ALEXIUS'S WIFE LAMENTS. HE CANNOT BE FOUND.

(36)

I 'Siphe I ne haue to whom me mene,
Lijk is my lijf on to sene—
pat am wiþouten red—
he turtel pat is for sorou3 lene,
And tredep on no gras grene,
Sipen hire make is dekh. 426

LAUD 622

Sorowe and morenyng may I weH
make,
As the turtelH dothe withowten his
Joyeuff schaH I neuer bee, [make.]
TyH I maye my leman see.' 160
hys Fader send bothe fer and yvde
Messengers on erye syde,
To seke his sonne where he was went,
Bothe Fer and nere where he was went.

COTTON

Lord, i-bonked be þou ay,
þat i haue beden þat ilke day,
þat i may for þi sake ;
Of hem þat in myn owene lond,
served me to fot and hond,
her Almus to take.'

Non þis Men þat weren out-sent,
æsein ham-ward þei hem went
to sire Eufemiane.
þei sworen alle bi heuene kyng
of Alix herde heo noþing,
as wide as þei hedden i-gone.
In eueri lond [þat] we han ben
we founde no mon þat him coupe sen,
þat to him coupe vs wisse.

VERNON

I þo þis zongman woned hadd
In þe toum as a pore ladde
þeres seuentene,
God wolde his care wende,
þe to his fader hous him send,
to bring' him out of teone.

LAUD 463

| Allas, hou shal I. ioye haue? |
| Oiper hou shal I my-seluuent saue |
| To lyue in maidenhede? |

Me wele joue of hym a siþth, 429
þan welde al þis londe riþth
In lengþe & in brede.' 432

LAUD 622

Sythen after yt befeH soo, 165
Of messengers there com too,
Ryght to the Rych Cete, [leaf 143]
There alex lywyd In pourte.

As they com In to a strete,
Alex com and shoulde hym mete ;
Sone knewe he þeyme fWh weHe,
And þey knewe hym neuer a dele.
lowde he sakte vnder hys hoode,

COTTON

Louerd, i-her[i]d be þou ay !
þat i haue beden þat ilke day,
þat I may, for þi sake, 159
Of hem þat in myn owene lond
Serueden me to fot & hond
Here Almesse forto take.'

Non þese men þat were out-sent,
æsein homward þei ben I-went
To sire eufemian.
þei swore to him be heuene king : 165
Of Alex herde þei no tyding,
As wyde as þei hadde gan.

'In ech a lond þan haue we be,
We no founden no man þat coupe
þat to him coude vs wisse.' [him se,

LAUD 108

| Louerd, i-her[i]d be þou ay ! |
| þat i haue beden þat ilke day, |
| þat I may, for þi sake, |
| Of hem þat in myn owene lond |
| Serueden me to fot & hond |
| Here Almesse forto take.' |

VERNON

I þo þis zongman woned hadd
In þe toum as a pore ladde
þeres seuentene,
God wolde his care wende,
 þe to his fader hous him send,
to bring' him out of teone.

LAUD 463

| God self wolde his care wende, |
| And to his fader him sende, |
| And bringe him of tene. |

TRINITY

| God self wolde his care wende, |
| And to his fader him sende, |
| And bringe him of tene. |
ST. ALEXIUS DWELLS IN POVERTY 17 YEARS.

(37)

If She roos vp erlich a morowe,  
And to his moder she went in sorouz  
for loue of hire spouse,  
And praied hir pat she most duelle  
wip hir, pat sorouzful pleynþ to telle,  
pat strong was and greuouse.  
LAUD 622

"For goddes lowe do me som goode;"  
Theye gaffe hym of theyre money,  
For goddes lowe there in the waye.  
whan Alex sawe þeye knwe hym  
nought,  
he thanked god in aþ hys thought.  
'lorde,' he sayde, 'I thank the  
the grace þat thowe hast sent me;  
Myne owne men that shouldde bee,  
COTTON

("Nou, allas! þat i was boren;  
boþe haue i nou forloren  
mi Ioye and my blisse.""

['Allas, he seyde, þat he was born!  
boþe1 haue I nou for-lorn  
[1 boþo MS.] Mi ioye & ek my blisse.'

VERNON

It befel in a nyghtþ  
þat þe mone shon brightþ,  
þe belwardþ him wencþ.  
þe leme of heuen he sey alihtþ,  
& stonde vpe godeis knyghtþ,  
þat al þe chyrche a-tende.  
LAUD 463

It by-fel in one nygt  
þe mone shon swyþe bryzt,  
þe belward hym by-wende.  
'T þe leome of heuene he seþ a lizt,  
And stonde ope godeis knyzt,  
þat al þe cherche attende.  
TRINITY
(38)

"Lordynges, see pat willep lere,
a faire miracle see mowen here:
Bfore pat self ymage,
per pat Alexius sate
wiþ pouere men in þe gate
As a pouere page,
þe ymage, pat anugels gonne wirche,
Spak to þe serieauntz of þe chirche
per she stood on þe stage,
And hete hem alle wiþouten lettynge
Goddes sergeaunt to chirche brynge
wiþouten any outrage.

LAUD 622

That Images spake, pat was so bryght,
to the sexteyene vppon a nyght. 192
'Take,' sche sayde, 'my servaunte
swythe,
[1 leaf 148, back]

COTTON

(39)

"He is riȝth stedfast of lijf;
His werkes shullen ben made riȝf
Ouer al fer & neere.
þe holy gost wiþinne hym rest;
Charite sitteþ in his breest,
Brennande as fyre.
Longe in pouerþe his lijf he haf led;
He ne com neuere in no bed
þise seuentene Þere;
His holy lijf, bot god alone,
Ne woot non in þis werldes won;
To seintþ he may be per.

LAUD 622

he hathe me seruyd aþ hys lyeffe;
Ful ofte he wolde to me lowthe,
hit is no ryght þat he is withowte,
'ladý,' he sayde, 'I knowe hym nought,

COTTON

At þe seuentene þeres ende,
Spak & sayde wordes hende,
þe ymage of tre,
To þe wardeyn of þe chirche,
& seide, 'wardeyn, if þou worche
enþing for me,
"fiche þou in mi sones nom,
for seuentene þer hit is gon
þat he haf ben þer-oute.
I warne þe witerli
to dwelle her-in he is worpi,
þer-of hauþe þou no doute;
"He haf serued heuene bryȝt,
þe holi gost in him is liht,
& þiueþ him myte and grace,

VERNON

14[1 leaf 117] Sone at morwe whan it was day,
þat he be þis man say,
wide he it tolde.

LAUD 463

Sone amorwe, so it was day,
þat he by þis manne i-say,
Wyde he it tolde.

TRINITY
(40)

| Pat his prezer, with milde steuene, | Pat his preyer wip milde stephene |
| is swete & god & heij in heuene | Is good & swete & mylde in heuene |
| bi-fore mi sone face." | Byfore my sones face." |
| pat hys prezer, with milde steuene, | Pat his preyer wip milde stephene |
| is swete & god & heij in heuene | Is good & swete & mylde in heuene |
| bi-fore mi sone face." | Byfore my sones face." |

(41)

(40)  To pe sergeauntz lepen out in hast,
As men pat weren sore agast,
And ful of grete drede
Of pe ymage pat to hem spak1
Of goddes sergeaunt wipouten lak1
pat sat1 in beggers wede.
wyde aboute pai hym sou3th,
And 3ut founden pai hym nou3th
Amonge pe pouere felawrede ;
And whan painou3th hym fyndemi3th,
To pat ymage non ri3th
Hastilich pai 3ede,

Laud 622

Nor I wott neuer where he schuH be sought.'
She sayde, 'he sittepe eorly and late
Withowtyn att the mynster yate.'

COTTON

pat his prezer, with milde steuene,
is swete & god & heij in heuene
bi-fore mi sone face."

pat his preyer wip milde stephene
Is good & swete & mylde in heuene
Byfore my sones face."

(41)  To pat Maryole wip teres clere,
And bisou3th hir on pis manere,
'pat she sent hem grace
Goddes man hou pai shulden knowe,
pat had ben heije & bare hym lowe,
And where he sat in place.'

pe ymage spak1 ofte wordes newe,
'I 3ou hote, sergeaunt3 trewe,
A3ein[ward] pat 3ee pace ;
Amonge pe pouere he sittep, to-tore
Bope bihynde & bifore,
wip a lene face.'

Laud 622

Anon he owte of his slope brayde,
And thought what pe Image sayde.
And forthe went the sextayne, 203
And fownde alexknelyng In pe Rayne.

COTTON

pat his prezer, with milde steuene,
is swete & god & heij in heuene
bi-fore mi sone face."

pat his preyer wip milde stephene
Is good & swete & mylde in heuene
Byfore my sones face."

Vernon

To pe chirche pei gonne teo
pilk' holy man to seo,
Bope zong1 & olde.

Laud 463

To pe cherche hy gonne teo,
pe holy man for to seo,
Bope zonge and olde.
ST. ALEXIUS IS FOUND AND HONOUR BY THE SYRIANS.

(42) ¶ pe sergeant; stirten out skeet,
ão founden hym, & kisten his feet,
And mercy pài hym cryde, 495
And ledden hym in-to holy chircbe,
Goddes werkes forto wircbe,
¶ereinme to abide. 498
Of pè gode mannès loos
pè miracle & pè cry aroos
Ouere al in vche syde;
Michel pople pider ran,
Of pè miracles pàt herden pàn,
Of cuntrees fèr & wyde; 504
LAUD 622

Fayne was he that he hym founde,
A-non he toke hym vpe be þe hande.
‘A-ryse,’ he sayde, ‘my leve and dere,
hit ys no ryght þat thowe sitt here.

COTTON

[I was out aftur þe sent,
orwh vr ladies comandement,
þe in forte take; 219
with muchel honour schaltou haue
alle þing þou wolt craue,
for þat ladies sake.’ 222
¶ þeane þis word bi-gon to springe,
& of him was gret spekynge,
for his holynes. 225
Þerefor he þouȝte forte wende,
to anoþur lound forte lende,
þer me kneuȝ him lesse. 228
VERNOR

¶ þis holy man turnde his thought,
worshipe of men kepte he nouȝt,
þat is frakel atte ende. 279
Out of borough he went anon,
to þe watur he com gon,
þer-ouer he moste wende. 282
LAUD 463

(43) ¶ And worschiped hym in worde & dede,
Alle þat müttten in lengþe & brede;
And duden hym gret honoure, 507
And beden hym, þope day & niȝth,
He bere her erande to god almiȝth
þat is our saueoure. 510
þo was Alexius swiþe woo
þfor þat he was honourd soo,
And made grete doloure; 513
For swiche honoure & swiche glorie,
As it is writen in his storye,
He ne loued in tooun ne toure. 516
LAUD 622

Com,’ he sayde, ‘my lady bade,
And there of mayst þou be glad.’ 211
Alþat hard this tydings,
Theye worshippyd lesu, hewyn kyng.

COTTON

I was out after þe i-sent
þou our lauedies comandement, ¹
þe in forte take. [¹ MS. comandement] 219
Mechul honur schaltou haue,
& alle þing þou wolt craue,
þfor þat lauedies sake.’ 222
Whan þis word be-gan to springe,
þat of him was a gret spekyngge
þfor his holiness, 225
Sone he þouȝte the forte wende,
To oper londe forte lende,
þere men him kneue lesse. 228
LAUD 108

¶ þis holy man turnde his þost,
Herynge of man ne kepte he noȝt,
þat frel is atte ende. 279
Out of þe borgh he went anon,
To a water til þat he com,
þer-ouer he moste wende. 282
TRINITY
45. ST. ALEXIUS FLEES TO GALICIA, AND THEN AWAY AGAIN.

icom mons of honour forthe, his penance to fullfille.

And he beate a ponte in Rome, 537.

To bryngen hym to Rome, 532.

His fathers sorrely comma, 531.

And causeth hym to se, 534.

And begt his meta in pe fan, 528.

A shippe pat was at Rome, 529.

When Alex sawe hit sechilde be ryffe, 278.

In to anot druyntes corn, 274.

To be se cam in potente, 274.

In to anot corn, he was se, 274.

To be se cam in potente, 274.

In to anot druyntes corn, 274.

To pe se cam in potente, 274.

Fro pat stede he wende, 240.

To anot druyntes corn, 274.

To be se cam in potente, 274.

To be se cam in potente, 274.

To be se cam in potente, 274.

To be se cam in potente, 274.

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To be se cam in potente, 274.

To be se cam in potente, 274.

To be se cam in potente, 274.
ST. ALEXIUS'S SHIP IS DRIVEN BY A STORM TO ROME.

(46)
If And Pilgrimes gret plente
pat wolden passen ouer pe Cee,
To tars pat wolden sare.
He bad pe shipman, for goddes loue
pat is in heuene vs aboue,
he most wip hem fare.
Grete grucchyng pai alle made;
Alexius fer & ner gan wade,
sfor nou3th wolde he spare;
Euere he cried loude & shille,
Til pai granted hym his wille,
ypo was he out of care.

(47)
If pai wenden wel haue went to tars;
pe wynde was gret, & noping skars,
ponder dy ned shille;
sfor li:ttynges gret, & ponder blast,
wel sore pe poeple was agast;
pai grete & groned grille.

(48)
If pe wynde hem droof, forsope to
In-to pe londe of Romeyne, [seyne,
per Alexius was borne;
ypo was pe poeple in wel mowre care,
sfor pat pai were aryued pare,
pan pai weren er biforn;
sfor pat tyme were pe folk of Rome
pe mest shrewen of cristendome
wipouten opes ysworne.

byt there com A storme of wynde &
rayne,1 [I MS. raynde] 221
And droffe pe shipe home a
gayne,

COTTON

pe wynt bi-gon pe schip to dryue,
til pe bi-gonne to aruye,
as hit was godus wille,
In rome, per he was fed & boren,
per his woninge was bi-foren,
of al him phuzte hit ille.

VERNON

pe wynd beg-an pe schip to dryue
Til pat he be-gonne to Aruye,
Als it was godes wille,
In rome per he was fed & born,
per his wonyng was be-forn,
pei al him poute ille.

LAUD 108

po he to londe come
Into pe tou ne he moste rome,
his liflode to wynne.

LAUD 463

po he in-to pe lond com,
In-to pe tou ne he moste gon,
His lyflode to wynne.

TRINITY
ST. ALEXIUS. HOW JONAH WAS SWALLOWED BY A WHALE.

(49)

† Right so bifel by þoo dawes
By Alexius & his felawes.
Of sorouʒ was her speche;
Also sumtyme bifel a cas,
þoo god almiȝt[y] bad Ionas
To Nyniuegon & preche;
Ionas wist wel her wille,
þe folk of niniue weren ille
And wicked for to teche;
Away Ionas wolde haue ystole
ffrom goddes hest, & han hym hole;
Ak’sone hym fel a wreche.

Myght hitt haue bene after me,
here wolde I nought haue I-bee;
Butt gode wolde hit myght beaft
I myght be in my fadris hauH, 230

LAUD 622

(50)

† Ionas wende god bigile,
And wolde haue went to anoþer yle
In þe grikkissh Cee;
he gan to shippen atte Ryuage;
wynde aroos wif wood rage,
þat sorouʒ it was to see.

Myght hitt haue bene after me,
here wolde I nought haue I-bee;
Whan he saw non oþer won,
he biþouhte him sone Anon,
wher him was best to be.
To him-self he seide and þouȝt,
‘sipen þat Iesus haþ me brouȝt
in-to ðis Cite,

LAUD 622

COTTON

whon he sauʒ non oþur won,
he biþouhte him sone Anon,
wher him was best to be.
249

To him-self he seide and þouȝt,
‘sipen þat Iesus haþ me brouȝt
in-to ðis Cite,

252

VERNON

As he went þþorh þþre, þþ strete,
his owene fader he gan mete,
294

LAUD 463

COTTON

When he saw non oþer won,
he beþouhte him sone anon,
Whare him was best to be;
249

To him-self he seide and þouȝt:
‘Sipen Iesus me haþ hider i-brouȝt
In-to ðis cite,

252

LAUD 108

TRINITY

As he went þþorh þþre, þþ strete,
His owene fader he gan mete,
As he com from his ymage.
294
And pere he dwelled forso$\text{p}\$e apli$\text{q}$th
pre dayes fulle & pre ni$\text{j}$th,
for Ionas was vntrewe;
And at\$\text{p}\$e pre dayes ende,
Swiche grace god gan sende,
$\text{p}\$e Cee to londe hym $\text{p}\$rew.
whan $\text{p}\$e whal was comen to londe,
$\text{p}\$erto was many mannes honde
On hym forto hewe;
And whan $\text{p}\$e whal was to-cleued?,
Ionas pylte vp his heued,
And gan his body shewe.

LAUD 622

Forthe he vent vpe be a strete,
many a man there gan mete;
But there was no man $\text{p}\$at hym knewe,

COTTON

\text{I} con no beter red of alle,
bote go to my fader halle,
in pore mennes route.
\text{I} may sitte vpon $\text{p}\$e rowe;
\text{p}\$er nis no mon schal me knowe,
so longe ichane ben oute.

COTTON

\text{Vppon} a day Eufemiane
fro his paleis was he gane,
and ham-ward he eode,
with muche folk $\text{p}\$at wel was di$\text{t}$,
bope swein, [&] knaue, & knyth,
\text{p}\$at gode weren at nede.

VERNON

\text{I} ne can no betere red of alle,
Bote gon to my faderes halle
In pore mannes rowte,
\text{I} may sitte in $\text{p}\$e rowe,
\text{p}\$er nis no mon $\text{p}\$at me schal knowe:
So longe Ich haue ben oute.'

COTTON

\text{Vpon} a day sire Eufemian
fro $\text{p}\$e paleys was he gane,
And homward he zede,
\text{Wip} mikel folk $\text{p}\$at wel waren dy$\text{t}$,
Bope knaue sweyn & knyth,
\text{p}\$at gode were in nede.

LAUD 108

// $\text{p}\$e sone his fader mette,
Myldeleche he him grette,
And bad him som gode.
$\text{p}\$e godeman sone her$\text{d}$ his bone,
for al his blo$\text{d}$ gan menge sone
vpon his oune fode.

LAUD 463

\text{\text{p}\$e sone his fader mette,}
Wel myldeliche he him grette,
And bad him of his guode.
$\text{p}\$e guode man grauntede his bone,
for al his blo$\text{d}$ gan menge sone
Ope his owene fode.

TRINITY
ST. ALEXIUS, DISGUISE, ASKS HIS FATHER FOR ALMS.

49

(54)

When Alexius was to londe ygon,
Seyl pai drouen vp onon, [14, leaf 24, back]
And wenten in pe Cee, 639
Al to thars till pai come
fro pe wicked londe of Rome,
And maden solempnite. 642
Alexius com in-to his owe,
And of his frendes was he nouth
ffor so naked was he;
And als a straunge man he went
To his fader wijj gode entent,
And seide to hym par charite. 648

LAUD 622

With mayny a knyght and many a swane,
Than com with hym on ylke a syde; 238

COTTON

(55)

'Euheniens, goddes frende,
pou arti holden good & hende,
Alesed of gret Almesse! 651
ffor his loue pat was ybete,
And for vs suffred woundes grete,
help me in pis destresse, 654
ffor I ne can to no Man gon
Mete to crauen, boti pee on,
No herberewe more ne lesse; 657
Make of me pi bede-man!
And by hym pat pis welrde wan,
pou mith haue heuene blis; 660

LAUD 622

With mayny a knyght and many a swane,
Than com with hym on ylke a syde;

COTTON

'Alex stode stette theyme to a-byde.
'Syr,' he sayde, 'for goddes sake
WyH yee thys porman In thake?

LAUD 108

(463)

Adm Davy.
(56) 

If 'zoe me pe crommes of pi table,—
pan doostou dedes merciable,—
And herberewe in pine house ; 663
And of Alexius, pi son so fre,
Afterward I shal telle pee,
pat pou helde preciouse : 666
pan shaltou be day & ni3th
Glad, whan pou hym seest wip si3th,
And ek' pi trewo spouse.' 669
Eufeniens ansered poo,
'I graunt wel pat it be so.
pi ne bedes zif pou wilt' ouse.' 672

LAUD 622

for his lowe pat dyed on Roode, [b149 back]
Gywe me clethe and manys foode;
and for his lowe pat went for the,
COTTON

Receive me in-to pin halle, [tr 44, col. 2]
per pi pore men aren alle ;
and graunte me pe mete,
And i schal prye ni3th and day
for pi sone pat is a-way,
pat lesu crist him gete, 279
And grante pe, for his woundses fyue,
pat pou mai seo him zit a-lyue
pat was pin herte blisse ;
And pe, sire, withoute strif,
Ioye of him in soule lyf,
crist pe to him wisse.' 288

LAUD 108

ffor if it is in pi mode
pat pou hast any fode,
In vnkoupe londe,
Crist J. beske, par charite,
pat he wile to him seo
wher he beo astonde.' 312

LAUD 463

(57) 

If To a Man he hym bitook,
pat seke Men coupe wel look; 675
Nou3th as a Man of task;
To kepe pat Man he bad hym pink,
And bryngy hym bope mete & drynk;
when he wolde ask.
'zif god wil, my creatoure,
He shal be kepte wip honour,
His peynes forto lask;
To seien his bedes, & bidde for me
To veray god in trinite,
fforto he be roted to ask.' 684

LAUD 622

God sende pe grace hym for to see.'
This ryehe man with stode pan, 247
And callyd one of his owne men,
COTTON

'Reseyue me into pin halle,
pere pine pore men ben alle,
& graunte me pe mete! 279
And I schal preye ny3th & day
for pi sone pat is awey,
pat lesu crist him pe gete, 282
' & grante pe, for his wondes fiue,
pat pou mytttest him se in pine lyue,
pat was pin herte blisse,
& sire, to habbe wipoute stri
Ioye of him in soule & lif,
Crist pe til him wisse.' 288

LAUD 108

ffor zif it is in pyne mode,
pat pou hauest eny fode,
In vnkoupe londe,
Crist ich by-seche par charite,
pat he wel to him by se,
Wher pat he be a-stonde.' 312

LAUD 463

TRINITY
ST. ALEXIUS IS KINDLY TREATED BY HIS PARENTS. 51

(58)

If Eufeniens bad he shulde be
\( \text{pere} \) pat he mi\( \text{ñ} \)th hym ysee
late and erly;
In \( \text{pere} \) halle he shulde be layd.
was \( \text{pere} \) non \( \text{pere} \) it wip\( \text{sayd} \),
Bot graunte\( \text{d} \) hastily;
\( \text{pere} \) lauded hym more \( \text{pere} \) any man.
To kepe hym wel, he hete hem \( \text{pere} \),
And wisten neuer why
His wijf hym lauded at herte dere;
wel wolde she \( \text{pere} \) pat he \( \text{serv} \)\( \text{ed} \) were,
And mychel was hym by.

\[ \text{Laud} \quad 622 \]

(59)

If wip\( \text{outes} \) any gruc\( \text{chyng} \)' word,
Mete \( \text{pere} \) was vpon hire bord;
\( \text{pere} \) senten hym to almesse,
Ri\( \text{ñ} \)th of her owen dis\( \text{si} \),
were it fles\( \text{hi} \) o\( \text{iper} \) fles\( \text{hi} \),
while he was in destresse;
\( \text{pere} \) was \( \text{pere} \) pile\( \text{gryme} \) y\( \text{serv} \)\( \text{ed} \) \( \text{pere} \).
who he was, wist noman,
Gret was his pole\( \text{modenesse} \);
ffor \( \text{if} \) his \( \text{mod} \) o\( \text{if} \) er his wijf \( \text{hadden} \) wist
Alexius lij\( \text{f} \),
It had ben her gladnesse.

\[ \text{Laud} \quad 622 \]

And gaff\( \text{e} \) hym mete an dr[\( \text{i} \)nk bothe,
And with pore men hym to clothe.
There dwellyd alex wythem all,

\[ \text{Cotton} \]

If \( \text{penne} \) Eufenian with-stod,
and graunte\( \text{d} \) \( \text{wip} \) a milde mod
\( \text{pere} \) pore mon his bone.
He graunte\( \text{d} \) him \( \text{forte} \) clo\( \text{pe} \) and \( \text{feede} \),
and \( \text{bad} \) his \( \text{men} \) he\( \text{o} \)schol\( \text{d} \) him lede
to his hous al sone.

\[ \text{H} \quad 291 \]

He graunte\( \text{d} \) him, as i ou telle,
an hous al-one \( \text{per-in} \) to dwelle,
\( \text{wip-outen} \) \( \text{eny} \) fere;
And a mon \( \text{pere} \) scholde him gete,
\& bringe him bo\( \text{p} \)e drin\( \text{k} \)e and \( \text{mete} \),
whon \( \text{pere} \) \( \text{mester} \) were.

\[ \text{V} \quad 297 \]

\[ \text{Vernon} \]

If \( \text{po} \) he spak of his sone,
\( \text{pe} \) godeman, as it was his won,
Gan to sike sore.

\[ \text{H} \quad 315 \]

his herte fel cold\( \text{f} \) so stone,
\( \text{pe} \) teres fellen to his tone,
Ouer his ber\( \text{d} \) hore.

\[ \text{LAud} \quad 463 \]

If so sone so he spak\( \text{f} \) of his sone,
\( \text{pe} \) guode man, as was his won,
Gan to sike sore.

\[ \text{H} \quad 315 \]

His herte fel so cold so ston,
\( \text{pe} \) teres felle to his ton,
Ouer his ber\( \text{d} \) hore.

\[ \text{Trinity} \]
ST. ALEXIUS SUFFERS TO SEE HIS PARENTS SUFFER.

(60)

If wip hym pai spoken, & hym seizen
wip her moupe & wip her eizen,
flader & moder & wijf; 711
Noüth for þan non hym knew,
Noiper by hide ne by hew; 714
Al chaunged was his lijft.
His fader he seij often grete,
And his moder teres lete
ffourty sipes & fyue.

LAUD 622

his owne men for rebaundrye
dyd hym manye a welonye.

COTTON

717

Yuel miȝth hym liken þat seij þis;
his martirdom was strong L-wys,
Of sorouȝ & paynes ryue.

(61)

If Alexius in al wise
Dude to god his seruise
wip stedfast wille in hert;
In fastynge; & in orisouns,
In many manere deuociouns
Of peynes þat weren smert.

LAUD 622

They hylde water wpon his
hede,

COTTON

255

Nou Alex, As þe habbeen i-herd,
Is dweld in his fader 3erd
As a pore man. 303
In preyer of fasting & waking,
he seruued lesu, heuene kyng,
In al þat he can. 306
Seruant3 þat were proute & þungge,
him dryuen ofte to heþingge,
As he þede vp & doun;
& ofte-sipes broþ of fissches,
& water þat þei wosschen in disches,
þei caste vp-on his croun. 312

VERNON

312

To his hous þe pore he broughte,
And a þong man him betaughte
to serue him to queme.
þere he woned day & nyȝt,
& serue d god wip al his myȝt,
þeres þette seuentene.

// Somme þat of þe in were
þe holymannes clothes tere,
þere he lay in his bedde;
Ofte þei drowe þe þere,
& of broþ & watur cler
þei caste in his nebbe.

LAUD 463

1To his house þe pouere he broȝte;
One þonge man him betaȝte
To seruy him to queme. 321

321

þere he wonede day and nyȝt,
And seruued god with al his myȝt,
þeres þut seuentene. [1 leaf 75, back] 324
Some of þe þer-ynne were
þe holymannes clothes tere,
þere hy leȝe on his bedde.

327

Ofte hy drowe him by þe þere,
And of water and of broþ him bere,
And caste in his nebbe.

TRINITY

330
And al was forto wyne heuene;
To here Aungels wip mylde steuene,
he suffred pis pouert;
fulle seuentene 3er;
he wered breech made of her,
And al swiche was his shert.  732
(62)
If Sergeauntz, pat pere-inne were,
Ofte sipes gramed hym pere,
And despised hym fast.  735

Laud 622

And gaff hym pat was in the dyche
levyd;

Cotton

Of al pe schome pat pei him wurz3te,
he ponked Iesu pat him bouz3te,
& zaf him mi3t perto.  315
He was meke in alle ping,
p3r-of mi3te no mon him bring,
for nou3t pat pei couple do.  318
If Alix dwelled pere stille,
as hit was Iesu cristes wille,
seuentene 3ere
In his owne fader Inne;
kneu3 him non of al his kunne,
neip3r fer ne nere.  321

Vernon

// Ofte pei him bete & buste,
pat pe lord3 p3r-of niste,
pe wikkede fode.
pai ecleped him waste bred,
& wissheden pat he wer ded,
y-wis pei wer gode.
If Al pe shame pat he drey,
pai while he was his fader ney,
h3 poled3 with mylde mode.
And ofte to god3 he gan grede,
pai he forza3 her3 misdeede,
& bringe hem to gode.  336

Laud 463

Of al pe schame pat pei him wrouz3the,
He ponked Iesu, pat him bouthe,
& zaf him my3t3te perto;  [1 leaf 235, back]
He was polemod in alle pinge,
p3r-out ne my3t3te no man him bringe,
f3r nowth pei couden do.  318
pere dwelde Alex stille,
As it was Iesu cristes wille,
Seuentene 3er ;
In his owene faderes In,
kneu3 him non of al his kyn,
Ney3r fer ne ner.  321

Laud 108

If Ofte hy him bete and burste,
pai pe lord3 p3r-of nuste,
pai vnlede fode.
pai3 ecleped him 'waste bred,'
And weste pai he wer3 ded;
I-wis hy wer3 wode.  336
Al pe shame pai he drey3,
pai whyle he wonede his fader ne3,
He poled3 with mylde mode.  339
If And ofte to god he gan grede,
pai he for-3ene hem hare mysdeede,
And bro3te hem to guode.  342

Trinity
ST. ALEXIUS. WHEN DEATH DRAWS NEAR, HE WRITES HIS LIFE.

(63)

If Alexius, fat was goddes kniʒ th,
for penaunce pat was on hym liʒ th,
Almost his lijf was lorne. [Cot 25] 747
Wel he seiʒ, porouʒ deþes lawʒes,
pat he droŋ to his endyŋg dawʒes,
for deþ com hym biferne. 750
His sergeaut he eleped sone,
And for his loue, bad hym a bone,
pat bare þe crowne of þorne, 753
To fecche hym enk; & parchemyn,
fforto write in la'tyne
His lijf þppe he was borne. 756

(64)

His sergeaut was glad & bliþe;
Enk; & parchemyn also swiþe
He fette, & hym bitook;

LAUD 622

A-gayne xvij wyntersende,

COTTON

Atte seuentene þeres ende,
he wuste he scholde heþen wende,
þorw grace of þe holi gost, 327
To Lesu crist, godus sone,
in blisse with him forte wone,
in lyf þat euer schal last. 330

VERNON

// þe while he was in þe house,
eeche day he seþ his spouse,
his fader & his moder. 345
Ac sone he torne to þe wowe,
þat he nere not þ y-knowe
of hem ne of non oþer. 348

TRINITY

// þis holy man þought þo
þat his lif was alme þ do
for seknese þat he hadde. 351

LAUD 463

Alexius þo write bigan;
Ak þere was non bifoร pat
þat wist he couþe in book;
þere-inne he wroþe oord & ende,
Hou he fro his wijf gan wende,
And al his kyn forsok'; 765
And hou Alex at his partyng,
whan he took þis wijf þe ryng;
hou rewly she gan look'; 768

(65)

And hou in pilerynage he ʒede,
In hunger, in þorst, in pouere wede,
And in what manere, 771
And hou he sat in grete destresse
Argyme þe pouere, & fenge almesse
Seuentene þere;

LAUD 622

Whane he schowlde owte of þis worlde wend,

COTTON

At þe seuentep þeres ende,
he wiste he scholde hennes wende,
þoru grace of þe holy gast, 327
To Lesu crist, godes sone,
In blisse of heuene ay forto wone,
In þe lif þat euer schal last. 330

LAUD 108

pe whyle he wonede in þe house,
Eche day he seþ his spouse,
His fader & his moder. 345
Ac sone he wente him to þe wowe,
þat he neuere nere þ y-knowe
Of hem ne of non oþer. 348

TRINITY

pe holy man him þoste þo
þat his lyf was alme þ do
for seknese þat he hadde. 351
And hou his frendes comen hym by,
And he hem knew apertely,
pat souȝten hym fer & nere; 777
And hou he stale a-way hem fro,
pat non hym knew of alle þo,
So chaungen was his chere; 780

(66)
† And hou þe ymage of oure lefde
þe sergeauntz hete apertely,
In, hym, forto take, 783
And byð his bedes in þe chirche,
Godes werkes þere to wirche,
His sorouȝ forto slake; 786
And hou þat folk com fer & wyde
To þat chirche in vche syde,
honour hym forto make; 789

LAUD 622

he prayd hym þat brout hys mete,
Prev[i]ly he shouȝde hym gete

cotton

He gat him enke & parchemyn;
al his lyf he wrot þer-in,
as he hedde i-lyued here, 333
And radde hit si þen vchadel,
he þonked god, so mihte he wel,
þip ful bliþe chere. 336

VERNON

parchemyn he þer wan,
& al his lif wrot þer-on
as he lay on bedde. 354
† Also he wrot on his bok:
hou he his þong wif forsok,
þo he of londe wolde;
hou his mantel he hire betok,
And his girdel he forsok,
& his ring of golde. 360

LAUD 463

And hou he stale away hem fro,
And wolde nouȝth be honoured so,
but libbe in woo & wrake; 792

(67)
† And hou he wolde to tars haue went,
And whiche a tempest god hym sent,
þat droof hem to Romeyne; 795
And hou he bad his fader good
herberewe & oper lyues food,
He wroth forsope to seyne; 798
And hou he seiȝ seuentene þere
þadder, & moder, & wip þere,
wiþ sorouȝ & mychet peyne; 801
And he wolde hem nouȝth yknowe,
Bot bare hym boþe symple & lowe,
þat had ben Man of meyne. 804

LAUD 622

A lytyȝ yneke and perchemyne, 265
And að hys lyfþe he wroþe there In.
cotton

// he gat him enke & parchemyn;
And al his lif he wrot þer-In,
þat he had lyued here, 333
And radde it seþen eruþi-del,
& þonked god, so myȝ þe wel,
Wip ful bliþe chere. 336

LAUD 108

Parchemyn he him wan,
And al his lyf wrot þer-an,
As he lay in his bedde. 354
† Al he wrot open his bok;
How he his þonȝe wþf forsok,
þo he of londe wolde. 357
How he his mantel here by-tok,
And his gerdel þat was so guod,
And a ryng of golde. 360

TRINITY
(68)
"I Jesus, pat is kyng of glorie,
his martirdom & his victorie
Seij, & his trauile;

And whan he had his lijf ywrite,
he hidde pre noman shulde ywrite,
his book of gode paraile.

Priuelich Alex it bare,
pat noman mizth perof be-ware
Hou mychel it wolde waule;

LAUD 622

when hit was wretyzn, he hit FoHde,
\[And In his hand he gan hit holdde.
And a none he dyed, I wys, \[\text{[1 leaf 150]}

COTTON

(69)
"On palme sonenday, after messe,
In pe chirche amonge pe presse,
A voice com, I 3ou rede,
from heuene adoune, wel shulde & clere,
pat seide to hem in pis manere,
where-of many gonne drede,

LAUD 622

And dyght his sowHe to hewyn
blys.

That ylke a daye in tym of masse,

COTTON

Then he pedde don as i ou say,
vpon pe holy son[e]day
pat com aftur nest,
With muche Ioie & muche li3t
his soule, pat was so feir & bri3t,
went out of his brest.

Whon pat gost was wente to heuene,
per com a vois with milde steuene
in-to an holy stede,
per as pe folk of Rome were,
godus seruise forte here,
& biddynge of holy bede,

VERNON

When headdede I-do as I 3ou say,
Vpon pe holy soneday
pat com after nest,
Wip meche ioye & meche ly3th,
his soule, pat was so fair & bry3th,
Wente out at his brest.

When his soule was went to heuene,
per com a vois wip milde stephene
In-to an holy stede,
per al pe folk of rome were,
Godes seruise fort here,
To bidden holy bede,

LAUD 108

// It befel on a sonenday
pat alle men of crisstes lay
to pe chirche come;
Clerkes, knyghtes, 3onge & olde,
peymperour, wip eorles bolde,
pe pope self of Rome,

// po pei pidere come were
to her, as pei sholde peire,
Godes seruise,
Alle pei beden here bede;
Be pe lift pei herde grede,
In wonder wise:

LAUD 463

TRINITY

And, whan he dyed, I vnderstone
It was founden in his ri3th honde,
written wipouten faile.

(69)
"On palme sonenday, after messe,
In pe chirche amonge pe presse,
A voice com, I 3ou rede,
from heuene adoune, wel shulde & clere,
pat seide to hem in pis manere,
where-of many gonne drede,

LAUD 622

And dyght his sowHe to hewyn
blys.

That ylke a daye in tym of masse,
And seide, 'see pat travailed be
In hunger & þurst for loue of me,
Comeþ! I shal þou fede;
In heuene, þat is so fair & brysth,
þere euere is day & neuer nighth,
And ioye wipouten drede.'

(70)

If þe poeple & þe clergie,
þor þat voice songen þe letanye
wip gode deuocioun;

Laud 622

WHAN ÞE POEPELE & ÞE CLERGIE,
þOR þAT VOICE ŽONGEN þE LETANYE
WIP GODE DEUOCIOUN;

COTTON

WHAN ÀH FOWLKE ATT CHIRCHE WAS,
A WOYCE CAM FROME þE TRINITE
TO THE BYSSHOPE OF THAT CYTE.

274

AND SEIDE ÞIS WORD WİTH-OUTEN FAYLE:
þCOMEþ TO ME, þAT HAUEþ TRAUAYLE
OR TENE FOR MI SAKE;
COMEþ TO ME, I SCHAL OU FILLE
WITH IÖY & BILSSÉ, & AL OR WILLE,
þAT NEUERMORE SCHAL SLAKE.'

351

WHON ÞEI HEDDE ÞIS WORDUS HERD,
ÞEI WEREN VCHONE SÓRE A-FERD,
& FULLEN A-DOUN TO GROUNDE.
AS ÞEI LEFÉ & HUDE HÉR HEAD, 
þER COM EFT, þORW GODUS GRACE,
IN A LUYTTEL STOUNDE,

357

360

VERNON

¶ 'COMEþ ALLE NOW TO ME,
þAT SINFUL HAUÉþ .Y.-BEO,
And álþong þoure meode.
ALLE þAT HAUÉþ POLEDE PINE,
þFOR þE LOUE OF ME & MYNE,
I. ÞOU WILE FEODE.'

375

378

381

384

LAUD 463

¶ 'COMEþ ALLE NOW TO ME,
þAT SYNFUL HAUÉþ FOR ME Y-BE,
And a-fongéþ þoure meode.
ALLE þAT HAUÉþ Y-POLED PYNE,
HONGER AND ÞÆRT FOR LOUE MYNE,
Ich 3ow wille fede.'

378

381

384

TRINITY

¶ Of þis steuene hem þoughte wonder;
ffele wende it were þonder;
To gronde þei gonne falle.
What þis cry ße-tokny sholde,
þat god hem sone schewy wolde,
A-kneo hy beden alle.

384
ST. ALEXIUS. HIS DEATH IS FORETOLD FROM HEAVEN.

(71)

'There is a Man of dedes gode, Spirituel, & mylde of mode,
Now in Rome Cite';
In penance he is 3ou amonge,
Certeynly see ne shullen nouzth longe
here er pe hym see;
A gode fridayes morowenyng
he shal wende to heuene kyng;
pat syttep in trinite.

LAUD 622

Takeþ wiþ hym þe riþth pace
To þe chirche of seint Boneface
wiþ grete solempnite.'

(72)

'Paisouþten hym & nouþt nefounde,
And hadden many sorouþful stounde,
Til þe gode fryday;
wiþ grete deuocioun among,
Of bedes & of chirche song;
To god þai maden her pray;

LAUD 622

'Sek ye vpe my serwaunte, where þat
he be,
That he maye praye for this cete.'
OHe de and yonge, lesse and more,

COTTON

'Anoþer steuene milde & meke,
& bad þei schulde ris vp, & seke
A godus mon of Rome,
'þat 3e mowe, þoruþ his préþere,
of his godnes ben þau þartinere
atte day of dome.'

Anoþer stephene mylde & meke,
& bad hem vp arise, & seke
A godes man of rome,
'þat 3e mowe, þoruþ his préþer,
Of his godnesse ben þartener
At þe day of dome.'

// þei risen Al vp wiþ bliþe chere,
& souþte boþe fer and nere,
bi wei and [eke] bi strete,
And for noþing þat þei wrouþte,
wiþ þat relik þat þei souþte
mouþte þei nowhere mete,

VERNON

/' Alle þat þer-inne were
Herde 3et an noþer bere,
Right about non.

'Goþ, besechþ godes knyght,
þat krist serueþ day & nyght,
þat he bidde for Rome.'

// Alle þat þer-ynne were,
I-herde 3ut anoþer bere,
Riþt aboute none:

'Goþ, by-sechest godis knyȝt,
þat krist serueþ day & nyȝt,
þat he bidde for Rome.'

þe Pope & his clerkes alle [mar, mk]
Adoun on kneo þei gon falle,
Beforne & behynde,

LAUD 463

TRINITY
ST. ALEXIUS. HIS SPIRIT GOES UP TO GOD IN HEAVEN.

And for his mychel humilite, 
where was pe Man pe Aungel of 
told 
Twyes er þan wip wordes bolde, 
þat in swiche Payne lay. 
(73)

If þe prid tyme com þe voice 
sïro hym þat was don on croice  

LAUD 622

Goddes seruaunte anon was sought, 
but who hit was þey knowe hym 
nought; 
That voyce sayde on that ylke a daye,  

COTTON

Til þat vois, with wordes meke, 
com a-zein & bad hem seke 
in Eufemians house; 
flor þere scholde þei sone fynde 
þat scholde hele doumbe & blynde, 
a relik preciouse. 

If þen þei ede sone anan, 
& asked sire Eufemian 
þif he kneuþ such a mon. 
He onswerde ful rediliche, 
'i sigge ou lordinges sikerliche 
of such ne wt i non.'  

VERNEN

And bede god Almyghty king' 
// þat he hem sende som tokenyng' 
wher' þei myghte him fynde.  

Iesu Crist', þat is so mylde, 
Reuthe hadde of þis childe, 
þat is in care bounde. 
To hem seide heuene spouse, 
'Göp to Eufemianes house, 
þer' he worþ y-founde.'  

LAUD 463

wip gret solempne liȝth, 
And seide, 'wendeþ wipouȝte soioure 
To Eufeniens þe Cenatoure, 
flor þere he liȝþ vche niȝþ. 
Swipe good haþ ben his liȝþ; 
His werkes shullen be made riȝþ; 
His soule is fair & bryȝþ.' 
þat ilk tyme, as I seie, 
His gost went þe riȝþ weie 
sïro þe body to god almijþ.  

LAUD 622

And tolde hym redly where he laye; 
'In eufamyans hous,' he sayde, 'is he, 
That hathe my Serwaunt long I-be.'  

COTTON

Til þat vois, wif worde meke 
Com a-zen, & bad hem seke 
In sire Eufemianes hous, 
'þer þe scholle sone fynde 
þat schal hele dombe & blynde, 
A relik precious.' 
þanne wente þei forþ a-nan, 
& askeden sire eufemian : 
þif he knew swich a man. 
he ansuerede redely 
& sayde: lordingges, sikerly, 
Of swich ne wt I non.  

LAUD 108

And bede god almyȝty kyng, 
þat hem sende som tokenyng, 
Wher þorgh hy myȝte him fynde.  
Iesu crist, þat is so mylde, 
[leaf 70] 
Reuthe hadde of þis childe, 
þat was in care y-bounde. 
To hem he seyde, þe heuene spouse, 
'Göp to Eufemia[n]es house, 
þere he worþ y-founde.'  

LAUD 463

TRINITY
And seide, peiʒ he shulde deye,
Of swiche a Man coupe he nouʒth seye,
By god omnipotent⁴; [⁴ MS. omnipotent] 891
'Tfor swiche a Man ʒif I knewe,
flayn I wolde hym to ʒou shewe
Treuly wip god entent.' 897

pan seiden pe Cardinales twelue,
'God ʒeue ʒat it were ʒi-selue
Byfore vs in present.' 900

(76)

IT Eufemiens ansuered sone,
As he au 그렇지e fortō done,
To pe pope Innocent, 891

he sayde he knwe there of noone.
on of his seruaunttes was thane thore, 293

§ Eufeniens answered sone,
As he au 그렇지e fortō done,
To pe pope Innocent, 891
he sayde he knwe there of noone.
on of his seruaunttes was thane thore, 293

COTTON
ST. ALEXIUS. HIS FATHER EUFEMIAN FINDS HIM DEAD.

wiþ Eufeniens pai wenten rïzth fïrto fecchen goddes knïzth,  
pat was so good of fe.  
Ac eufeniens was swïpe liñzth,  
And went bïfïre his hous to dïzth 
wiþ gret' solempnite  
(77)

¶ Eufeniens, whan he hom cam,  
Al his meignee he vndernarn,  
3if pat pai euere ysowe  
Any Man pat so holy were  
As pe Aungel tolde of ere,  
Of his meignee to knowe.  
Alexius wardeyn com þan,  
And seide, 'sir, it is zoure bede-num,  
Pat liþl ded by pe wowe;  

That stode and lokeyd Alex by-fore.  
'Syr,' he sayde, 'I trowe hit be 
cotton

And loke, sire, at oure pilgrime, 
pat 3e han fed in long tym,  
wher he beo quïk or dede.  
'3if he be ded pat was so meke,  
he is pat mon pat ñei seke,  
i wot, with-ouiten drede.  
He was a mon of holy lif,  
of him com neifer cheste ne strif,  
ne vuel word ne dede.'  

That stode and lokeyd Alex by-fore.  
'Syr,' he sayde, 'I trowe hit be 
cotton

And loke, sire, at oure pilgrime, 
pat 3e han fed in long tym,  
wher he beo quïk or dede.  
'3if he be ded pat was so meke,  
he is pat mon pat ñei seke,  
i wot, with-ouiten drede.  
He was a mon of holy lif,  
of him com neifer cheste ne strif,  
ne vuel word ne dede.'  

Vernon

¶ 'wikke man, whi hastou hyd?,  
pat he ne moste er beo kyd?,  
pe holy man!'  
pe emperour began to chide,  
& fele ñoper pat stode beside  
toward Eufemian.  

Laud 463

He pat pou hast so longe yfed,  
wiþ mete & drynk; cloop & bed,  
He bare hym euer lowe.  

(78)

¶ 'I trowe wel it may so be,  
whom so 3ee seche, pat it is he,  
ffor he was good of liñf;  
His bedes he bad as a frere,  
Ne wolde he nouþth, while he was  
here,  
Luien fiñzth ne striñf;  
A book in his honde he halto  
Swïpe fast, & narëwe yñalt,  
who pat it coupe descryue;  
I ne woot what he þereinne wrouþth;  
þe parchemyn I hym bouþth,  
Gon fourty dayes & fyuo.'  

Laud 622

That stode and lokeyd Alex by-fore.  
'Syr,' he sayde, 'I trowe hit be 
cotton

And loke, sire, at oure pilgrime, 
pat 3e han fed in long tym,  
wher he beo quïk or dede.  
'3if he be ded pat was so meke,  
he is pat mon pat ñei seke,  
i wot, with-ouiten drede.  
He was a mon of holy lif,  
of him com neifer cheste ne strif,  
ne vuel word ne dede.'  

Vernon

¶ 'wikke man, whi hastou hyd?,  
pat he ne moste er beo kyd?,  
pe holy man!'  
pe emperour began to chide,  
& fele ñoper pat stode beside  
toward Eufemian.  

Laud 463

O luper man, why hastow y-hud  
pat he ne moste er be y-kud,  
þulke holy man?'  

¶ pe emperour be-gan to chyde,  
And fele pat þer stode be-syde,  
To-ward Eufemian.  

Laud 108

TRINITY
ST. ALEXIUS. THE EMPEROR TRIES TO TAKE AWAY HIS BOOK.

(79)

If pou pat pis herden pe Emperoures
And opere lorde of honoures,
pat tankeden god almizth. 939
He lef hem pere lay pat body,
Clene & fair, & sumdel rody,
slace feir & breith.

LAUD 622

This ryche man went to hym a noone,
And founde Alex ded as ony stone,
But his vysage was also bryght 301
As the sonne on pe daye lyght.
Than trowyd well eufemyan
That he was an holey man; [rowres
he caHyd pe bysshopes & pe Empe-
COTTON

Whon Eufemian hedde pis herd,
he ron to loke hou Alix ferd,
in-to his hous ful rjght. 405
He found him ded whon he com pare,
his visage per hit lay al bare,
as some hit schined bri3th. 408

In his hond he heold a skrit,
Eufemian starte him forp as tit,
to wite what was per-Inne.
Bote with non scunes ginne
of pe hond pat hit was Inne
mijte he hit not out winne. 414

LAUD 108

VERNON

// Naþeleþ wip hem he zëode,
þe pope & many of þe theode,
toward his hous þo.
þe pope self & þe emperour
Socht halle, þei souhte bour,
sowel þo þei coupe go ;
// þei souhte him one stounde,
atte laste þei him founde,
þer he lay on bedde.
thoruh an hyne hem tolde be mouþe,
þat of his lyf mychel coupe,
And hem y-wissed hedde.

LAUD 463

Whanne eufemian þat i-herde,
he zede to loke hou alex ferde,
To his hous ful ryght;
1he fond him ded whan he com þare,
his face, per it lay on bere,
As sonne schinede bry3th.

In his hond he fond a skript,
Eufemian þede to him as tyd
To wyte what was þer-Inne;
Bote for nones kynnes gyn
out of þe hond þat it was In
Myȝte he it nat wynne.

TRINITY
(80)

If þe Emperor þoo speke bigan, we defenden holy chirche
And seide vnto þe body þan, Aeins hem þat wolden wirche
þere it lay in þe herne; Dedes stoute & Sterne;
Þoun we ben Men of synful lijf, þe þore deleyuer vs þi booke;
Emperours we ben wiþouten strijfl, þat þe poole þere-on movwe look;
Rome forto gourene; wisdom forto lerne.

The bysshope, as he stode hym nye, that in thyone þoue lett me see;
A perchement leffe in his honde he Synfulle að thouȝe hit bee,
se, 314 I hauwe powre and dyngnyte;
But he hyllde his hand so faste, For to louse and for to bynde
That owte he myght hit natt wrast. Thyn þat I in syn FYnde. 320
'Sonne,' sayde þe bysshope, 'I praye There Fore, sone, let me wetten
þee what ys in thy bocke wrytyyn.' 324

Cotton

| Whon he mihte no betere spede, When he ne myȝtite no betere spede, |
| to þe Emperor he ede, To þe emperor he ȝede, |
| and tolde þat tiȝande. & tolde him þat tydingge. |
| þene ne þei bope forþ god pas, þane come þe aȝen god pas, |
| til þei come þer hit was, Til he comen þar he was, |
| þe de þe cors liggande. þe de þe cors liggynde. |
| whon þei come in-to þe hous, When þei comen Into þe hous, |
| þis Emperorþe seiden þus, þe emperor seye þus |
| and on þis Maneere; And on þis manere: |
| 'þauȝ we for synne are vnworþi, 'þei we for synne ben vn-worþi, |
| we han kepynge not forþi We han to kepynge nawth for þi |
| of þes londes heere. of þese londes here; |

Laud 622

Vernon

| Þ Byfore þe bed hy stode þo, Þ By-fore þe bed hy stode þo, |
| þe pope & þe Emperor al-so, þe Pope and þe emperor al-so, |
| ac þe ne dorste ouer him trine, Ac hy ne dorste hem tryne. |
| þe wende he wer liues man; Hy wende he were a liues man, |
| Ac his gost was out-gan, Ac his gost was out a-gon, |
| Brought þe he was of pyne. I-broȝt þe he was of pyne. |
| // Eufemian adoun beyȝ, Eufemian a-douȝ beȝ, |
| his honde his neb he vnwrey His neb, his hondes, he vn-wreyȝ, |
| wip michel drede. With wel mocheł drede. |
| So suete smel of him teȝȝ, So swote breȝ out of him teȝȝ, |
| þat alle þat wer neȝȝ, þat alle þat wer þer neȝȝ, |
| wonder of him heuede. þer-of wonder hauede. |

Laud 463
When þai hadden so yside,
Alexius, þere he was yleide,
Opened vp his honde;
To þe pope wolde he nouȝt forsake,
Bot lete hym þoo þe book vptake,
To rede þat he fonde.
þoo þapostoile had his book,' [leaf 26]
His chaunceler he it bitook.
To rede, I vnderstonde;
Othoo was his name,
A Man yholde of gode fame
Ouer al Rome londe.

LAUD 622

"And þis Mon þat we pope calle,
hap þe pouer of vs alle, [pope eras't]
and of al holichirche;
þorþi diluere vp þat scrite,
þat we þer-borwh mai seo and wite
hou we schul with þe worche.'

432

VERNON

Out of his mouth stod a leom
Brighter' þan þe sonne beom,
þat al þe stede atende.
Adoun þei fellen aH on kneo,
to thanke god þat is so freo
Of wonder þat he sende.

441

444

Toward god he gan his hondes holde,
A writ betwene þei seye folde,
þei þat wer' þer-inne.
Eufemian adoun bey3,
þat writ he drouȝ & þerne tei3,
he ne myghte it out-winne.

LAUD 463

Out of his mouþ per stœd a leom
Briȝter' þan þe sonne-beom,
þat al þe stede atende.
A-douȝ hy felle, alle on kneo,
To þonky god þat is so freo
Of wonder þat hem sende.

444

447

450

TRINITY
ST. ALEXIUS. HIS OWN STORY OF HIS LIFE IS READ TO THE FOLK. 65

(83)  
† And how he was to be Emperoure,  
ysent, to be Man of valoure,  
And lernen chivalrie,  
Of huntyng; & of Ryuere,  
Of chesse pleieyng; & of tablere:  
Al nas worp a flye;  
Leuer hym was to conne good,  
And seuren god wip mylde mood,  
and his moder Marie:  
And how he 3ede seuentene 3er  
In pilerinage fer & ner  
wip mychel maladye;  

LAUD 622

the beshope pat Rotte red A non,  
That pey yt harde euerychone.  

COTTON

(84)  
† And oper 3eres seuentene  
wip his fader he had ybene,  
his bedeman by pe wowe,  
† pat fader ne moder ne his wijf  
wisten of his holy lijf;  
Ne pat he was hire owe;  
And how his fader sergeante alle,  
veyn glorie gonne hym calle,  
And gorre on hym gonne hys rowe;  
Of al his lijf, pe se he it radde  
To pe poeple heije & lowe.  

LAUD 622

There was there in redly tolde  
Alle hys lyfe, yong and olde.  

COTTON

† whon pey pus hedde seid heor wille,  
pe pope leide his hond per-tille,  
& he benne let hit go. [*pope erat]  
ANON pe pope let rede hit per,  
biforen alle pat per were,  
heringe his fader Also.  

VERNON

Wen pei hadde pus seid here wille,  
pe pope leyde his hond per-tille,  
Alex pan let go.  
† pe pope as tyd let rede it per  
Byfore al pe pat per were,  
herynde his fader also.  

LAUD 108

// pe pope her-of was adrede.  
In his herte god he bad,  
pat him grante sholde,  
pat writ pat was in his honde,  
pat pei myhte it vnderstonde,  
betokne what it wolde.  

† pe pope to pe bed bey3,  
pat writ of his hond he tey3,  
Right wip-oute gynne.  
pat writ he began to sprede,  
& to foren pe folk to rede,  
pat waren per-inne.  

LAUD 463

TRINITY

ADAM DAVY.
ST. ALEXIUS. EUFENIENS LAMENTHS HIS SON'S DEATH.

(85)

If pœ Eufeniens pise wordes herd,  
On his own son pat was,  
Of his son hou it ferde,  
His cry was euere, 'allas! allas!  
Gret was his sorouzeyg';  
deþ! why nyltou me stynge?  
His face he rent, & his her.  
Alas! sorou! what is þi red?  
Men sorouzed for hym fer & ner,  
þou hast me brouȝth vnto my ded;  
He fel in swowynyng.  
Myne herte wil to-sprynge.  

Laud 622

When hys Fader harde of thys,  
I myght nat wyt for none Asaye,  
That he was hys sone I wys,  
What he was, nyght nor daye.  
'Jorde, he sayde, 'howe maye þys bee?  "Ieffe sone," he sayde, "why ded þou  ys thys my sone þat I here see?  soo?"  
Sewentene yere' wyty Aþ,  
Thowe saw I was For þe Fuþ woo;  
I had fynde hym in myn haHe;  
for bowe were not Atl my wyHe,  

Cotton

Whan swann he warred herde herd hit red,  
When his fader herde it rede,  
he was a-wondred & a-dred,  
he was for-wondred & for-drede,  
for servye he was neig ded.  
or sorwe he was ney ded;  
As mon þat hedde þe deþes wounde,  
As man þat hadde deþes wounde  he fel a-doun to þe grounde  He fel swingge doun to grounde,  
as heuí as þe led.  
Heuy so any led.  
whon he hedde longe i-leyn,  
Wan he hadde longe I-leytn,  
& his stat was comeæ ægein,  
þan his stat bi-com a-gayn,  
he made reuful chere.  
& made reuly chere;  
He tar his cloþus & drouȝ his her,  
he rof his brest, he drou his her  with delful cri & siking sor,  
þat del hit was to here.  
þat pite it was to here.  

Vernon

¶ þœ eufemian was y-war  
¶ þœ sir' Eufemian was y-war  
þat his sone lay þar,  
þat his sone lay þar,  
& so longe had wip him beo,  
His armes he to-spradde,  
he fel in swounyng on þe molde,  
He tar his her, he tar his cloþ,  'allas,' he seide, 'þat euere I. sholde  And fel a-swoste onon þe cors,  so vnkynde beo.'  
So moche sorwe he hadde.  

Laud 463

¶ By a stounde he gan op-stonde,  
¶ By a stounde he gan op-stonde,  
Tar his her & wrong! his honde,  
To-tar his her & wrанг! his honde,  þat þe folkz myghte rewe.  
þat alle folkz mizte rewe;  þei weopen & made reuuly cry,  'He wep and made reulful cry;  for him þei wer' wel sory  for him hy were wel sory, [1 leaf 76, bk]  þat þei him euere knewe.  þat he him er ne knewe.  

Laud 463
ST. ALEXIUS. EUFENIENS LAMENTS HIS SON'S DEATH. 67

(86)

但不限于 "Now I may no ioye haue;"
No confort ne may me saue;
My blis is al forlorne!  1023
for my son pat hyj here dey,
In elde he shulde haue ben my reh.
Allas! pat I was borne!  1026

LAUD 622

And ewer more pat ou helde pe styH;
Thyne own s’aruantes pat sholde be,
myche harme ded pey to peé;  344
Theye kest water on thyn hede,[151,152]
And gafe pe pat was in the dyche
leuyde,
Muche doel hit is to telle,
hou3 he on pat bodi felle
of weopyng blon he nouht.  453
He seide, 'Allas! mi dere sone,
hou miȝtest pat pus longe wonne
with me pat kneȝ pe nouht?  456
Allas! nou hastou dwelled here
al þis seuentene zere
in myn owne Inne;  459
And pou hast boren þe so lowe,
pat pou woldest neuere ben a-knowe
pat pou wer of mi kinne.  462

VERNON

' 'Awey, lord, pat herest my bone,
whi heleȝtou my leone sone
So long' in my house,  477
pat wee ne moste him knowe,
And forȝete mychet wowe,
bope. I. & my spouse.  480

' 'Awey, my sone, listou her,' & euer'.I. hoped of þe to here
A-lyue pat þou were.  483
Me þenkeþ myn herte wile breke,
pat I. ne may wip þe speke.
Allas, pat I. ded nere,'  486

LAUD 463

O son, whi woldestou suffren smert,
And dywip wip me here in pouert;
A begger as þou worne?  1029
To þi comyng' was al my speire,
To haue ymade of þee myne eire,
Of londe, Castel & corne.'  1032

LAUD 622

And ewer þou bare þe meke and
lawe,
For þat no man should þe there cawae.
In heuyn ther fore þou hast mede:
Sonne, praye fore me, fore I haue
nede.'"  350

COTTON

Meche doel it is to telle
hou he on þat body felle,
of weping blan he nouht.  453
[ . . . . . . . . .]
. . .  . . .  . . . . .  no gap in the MS.
'Allas nou hastou duelled here
Alle þese seuentene zere
In myn owene In,
& þou hast boren þe so lowe,
& noldest neuere ben o knowe
þat þou were of oure kyn.  462

LAUD 108

' 'A-wey, lord, þat art vs a-boue,
Why hele þou my leue sone?
To longe in myn house,
þat we ne moste him y-knowe,
And forȝute oure wowe,
And kesse him with moupe.  480

' 'A-wey, my sone, now listow here,
And euere ich hopede of þe y-here,
A-lyue þat þou were.
Me þenkeþ myn herte wil breke,
Now þou ne miȝt with me speke,
A-wey þat ded y-nere."  486

TRINITY
His moder herd pat tydyinge;  
for hir son she gan flynge
In Rage as a lyonesse;  1035
Sorou3-fullich her pleynt she made;  
Noman mith hire herte glade,
Of al þe grete presse.  1038

LAUD 622

hys moder lyued in In longyng,  
whan sche herde of thys tydying,  
She com Forthe with A raply res,  
As A lyon leapt oute of A lees;  354

COTTON

Out ay, alas, & weylawey,  
pat I euere a-bod þis day  
þis serwe forte seo.  465
I wende haue had of þe solas  
in myn elde; Allas! Allas!  
for deol ded wol i beo.'  468

WHENNE his moder herde of þis,  
heo sturte forþ in haste i-wis,  
As A lyonesse;  471
with hirself heo ferde to wonder,  
heo ter hir elopes al in sunder,  
in a grete woodnesse.  474

VERNON

\[ \begin{align*}
\text{If pe noyse into pe bour sprung,} \\
\text{of pe sorwe was hem among,} \\
\text{pat in þe halle were.}  \quad 489 \\
\text{His moder was wel sory,} \\
\text{& axed what were pat cry} \\
\text{pat she herde wip ere.}  \quad 492 \\
\text{If of hir sone men tolde anon,} \\
\text{pat out while was y.-gon,} \\
\text{& hou he was y.-founde,}  \quad 495 \\
\text{& hou he hadde þer-inne wonden,} \\
\text{& þis werldes blisse shoned,} \\
\text{And tholed harde stounde.}  \quad 498
\end{align*} \]

LAUD 463

If þe drem in-to þe bour sprung,  
Of sorwe þat hem was among,  
þat in þe halle were.  489
His moder lay þere wel sory,  
And axste what were al þat cry  
þat hy herde with ere.  492

TRINITY

\[ \begin{align*}
\text{If of here sone me tolde anon,} \\
\text{pat out whyle was a-gon,} \\
\text{And how he was y-founde;}  \quad 495 \\
\text{And how he hadde þer-ynne y-woned,} \\
\text{And al þis worldis blesse y-shoned,} \\
\text{And polede wel harde stounde.}  \quad 498
\end{align*} \]
ST. ALEXIUS. HIS MOTHER LAMENTS OVER HIS DEAD BODY.

(88)

"O son, ȝat soke of myne pappes, ȝou hast ysent me sory happe, ȝus sone art wente me fro."

Son, ȝou doest vs stronge tourment!
Oure ioye is al away went!
ffor sorou; we shullen vs sle; 1053
ffor often ȝou seist ȝi fader & me
Erlich & late wepe for ȝee,
And ȝi ȝi wijf also. 1056

Laud 622

when she hym sawe, she FyUle downe, Aȝ was A waye here Resonne.
when she rose she stooode hym by,
She kyssyde hym, And sayd on hye,
Cotton

Heo drouȝ hir her as heo weore wod,
& seide, ‘for him ȝat died on rod,
Men, ȝe ȝiu me way, 477
ȝat I mai to mi sone go ;
was neuer Moder half so wo
as me is ȝis day. 480

if me roum, & let me se
ȝe bodi ȝat was boren of me,
and fed of my breste.
Let me come ȝat cors to,
for wel ȝe witen hit is skil so
ȝat i beo hit nexte.’ 486

Vernon

Sche drou hire her as sche were wod,
& seide: “for him ȝat deyde on rod,
ȝe men, ȝiuȝ me wey, 477
ȝat I may to my sone go !
Was neure moder half so wo
As me is ȝis day. 480

ȝiuȝ me roum, & lat me se
ȝe body ȝat was boren of me,
& fed was of my brest ! 483
letȝ me come ȝe cors vntil,
ffor ȝe wyten ȝat it is skyl
ȝat I be it next.” 486

Laud 108

po she herde of hir sone,
ȝat he was aȝen come,
out of þedde she sprung; 501
Al hir yuel she forȝat,
And harteȝliche held hir gate
Al ȝat folk among. 504
// ‘war anon, par charite,
Let me go my sone to seo,
And myn oune fode.’

po hy herde of here sone,
How he was aȝen y-come,
Of here bedde hy sprung; 501
Al hyre euel hy forȝat,
And hardeliche a-doun stap,
ȝe folk’ alle among’ : 504
‘ Remeȝ me, for godis lone,
And letȝ me go to my sone,
I se myn owene fode.’ 507
ȝe teres felle to here kneo,
ȝat al ȝe folk’ myȝte seo
ȝe brest’ orȝ al o blode.

Laud 463

po hy herde of here sone,
How he was aȝen y-come,
Of here bedde hy sprung; 501
Al hyre euel hy forȝat,
And harteȝliche a-doun stap,
ȝe folk’ alle among’ : 504
‘ Remeȝ me, for godis lone,
And letȝ me go to my sone,
I se myn owene fode.’ 507
ȝe teres felle to here kneo,
ȝat al ȝe folk’ myȝte seo
ȝe brest’ orȝ al o blode.

Laud 108

Trinity
Thow hast be sought in meny A londe,

Whan heo miste neithe hit neer,
heo fel per-on with deoulful cher,
& seide, 'Alas! mi sone, 489
Whi woldestou tus with us fare,
to leten vs dwellen in serwe & care?
whi hastou tus done? 492
pou hast i-sezen pi fader and me wepon & maken gret del for pe,
bope erly and late; 495
And pou hast seuenteene zer
ynknowen i-dwelled mid vs her,
in pore beggers state.' 498
Ofte-sipes heo fel doun
on pat dede cors al in swoun,
and custe hondes and feet; 501
And pat face pat was so sweete,
heo custe hit & mad hit wete
with teres pat heo leet. 504

So sone so she to him come, \[118\]
vpon pe liche she fel y.-lome,
And kiste it wel zerne. 513
she kist' his neb, she kiste his hond, on pe liche she lay, & nodde not wond,
Mighte noman hire werne. 516

'Alas, my sone, my dere lyf,
Soriere nas neuere wif
pan I. am for pe noupe. 519
flor I. hopede euer pe to seo,
Er I. diede, & speke wip pe,
And kisse pe wip moupe. 522

With messengerys, And with sonde,

Whan sche my3tte neyh it nere,
Sche fel per-on wip sori chere,
& seyde: 'allas, my son, 489
Whi hauest tou tus wip vs fare,
Suffred vs for pe sorwe & care,
Whi hastou tus don? 492
pou hast i-seye pi fader & me
Wepen & maken gret doel for pe
Bope erly & late; 495
And tou hast seuenteene zer
Vn-knowe duelled wip vs her
In pouere beggeres state.' 498
Ofte-sipe 3e fel doun
opon pe body al I-swoun,
& kissede honden & feet; 501
& pat face pat was so sweete,
Sche it kiste, & made it wete
Wip teres pat sche let. 504

So sone pe hy to him com,
Ope pe lich hy fel anon,
And keste it wel zerne; 513
Hy keste his neb and his honde,
Ope pe lich hy lay wel longe,
Hire ne my3te noman werne; 516

"A-wey, my sone, pou were my lyf!
Sorwere nas y-neuere wyf,
pan ich am for pe noupe. 519
ffor euere ich hopede pe to seo,
Er ich deye, and speke with peo,
And kesse pe with moupe. 522
why woldestou cast þe in care, Of alle þise seuentene 3ere
Of hem to suffre swiche bysmare, Ne woldestou noman tellen here
þat weren þine own hyne? 1065 þou come of body myne.” 1068

LAUD 622
Bot there was no man myght þe see, lewe sonne, þou praye for mee, [leaf 152]
And euer þou sat be owre knee. 368 That I may þe in bleyss see.’

COTTON
Heo seide, ‘allas! þat me is wo, Sche seide: “allas, what me is wo!
þou were my sone with-outen mo; 1þou were my sone wip-outen mo;
weþe all wip me. Weþe al folk wip me! [1 leaf 236, back]
Ichaue þe fed moni a day, I haue þe fed many a day;
Allas! sone, weilaway, Allas owt & weylawey,
þat i ne knewh not þe. þat I ne knew nout þe!
þou mist haue be a gret lordyng; þou myȝtest han ben a greth lording,
and ben honoure as a king, & honoure als a kyng,
þiþ hit hedde beo þi wille. þiþ hit hadde ben þi wille;
Nou hastou had despit & wrong Of þine þralles euer among,
and boren hit ful stille. & boren hit ful stille.
Allas! ho schal þiue to me Allas, who schal þiue to me
welle of teres to wepe for þe Welle of teres to wepe for þe
bope dai & niht? 519 Bope day & nyȝth?
[leaf 44, back] Allas allas, what me is wo!
519 I wolde myn herte it breke a-tuo
Allas! allas! me is wo, þat I ne saye nowth þis syȝth.” 522
icholde myn herte wolde breken two,
þat i saȝ nou þis siȝth.’ 522
VERNON

¶ Ac Al myn hope is y-lore, ¶ Ac al myn hope is y-lore,
Nou þou list ded me before, Now þou list ded me by-fore,
& wip me ne myght speke. And with me ne myȝt speke. 525
Lord Crist, .I. bidde þin ore, ‘Lord crist, ich bidde þyn ore,
Ne let me liuen namore, Ne let þou me lyue namore,
ac let myn herte breke.’” 528 Ac let myn herte breke.’”

LAUD 463
// She wrong! hir hondes & sikeþ sore, ¶ Hy wrong! here hond, and siȝte sore,
And to tar hire lokkes hore, To-tar here shroud, here lokkes hore,
As she were. 531 As hy were wod.
‘Leoue sone, bidde .I. þe, ‘Leue sone, by-seche ich þe,
Let me dien nou wip þe, þou lete me deye now byfore þe,
Mi lyf þis not good.’ 534 þe lyf me nis noȝt guod.’ 534

TRINITY
Al my welpe is fro me went,
No womman is in swiche torment
In lenghe ne in brede. [leaf 26, bk] 1077
Al þis werlde, & it myte were,
I wolde zyne it fer and nere,
To seen his fairehede. 1080

Hys wyfe þat was In chamber stokyn,
Of þys tydynges harde sche spokyn;
She com forthe in A sempyH pace,
Sory, I wott, welle þat che was; 374
She swonnyd at þe fryst syght,

That on here was Blake, þat rest was wyght.
Than she sayd with mylde chere,
‘Where hastowe be, my leman dere?
Full long I myght þe A-hyde,

Sone þo com his wif,
 pat louede him as hir lyf,
To þe hous ago.
Sone so she com him to,
betwene hire armes she gan him fo,
& kissed hir moupe þo.

‘A-wey, my leof, what hastow do?
whi hastou holde þe so
In þin owne house,
þat non ne most com þe to,
So freond aȝte to ȝoper do,
Ne .I. þat was þi spouse? 546
'It is no wonder of my doloure; Yshadowed is al my myroure; And lorne is my brijthnesse; Myne herte may nowth lange dure. Cursed worpe pou, dame auenture, pat doost me destresse! [L. Ms. myroupe]

Laud 622

Fore thowe hast soughte pylgermages wyde.
Thowe hast beene frome long,
Forsothe I haue done pe no wrong;
Wyghe pe speke nowe I ne maye,
Nowe maye I weddowe be for Aye,

Cotton

Allas! what is me to rede,
mi Muror is broken & is dede,
pat my likyng was Inne.
Hope of ioie nou haue I loren,
& serwe is newed me before
pat neuermore schal blinne.'

Laud 622

Al pe folk pat stod be-side,
at seij heore serwe so vnride,
a wepten ful tenderliche.
peper was nou pat miȝte hem holde,
Mon ne wommon, song ne olde,
and pat was no feorliche.

Vernon

// 'Allas, pat I. was woman bore,
Non I. haue pe forlore,
My leof so hende.
Sorwefullie me is dyght,
Non pou wij me speke ne myȝt,
I. ne recke whider to wende.'

Laud 463

After fair weder fallep reyn,
After wynnyng wip ageyn,
And care is after kysse, 1089
Erly to day by pe morowe,
I ne wist of care ne of sorowe:
To bale is tourned my blissee.'

Laud 622

I maye be weddow And mayden dde,
And I haue done as ye me bade.
Thowe weddest me to be by Free,
O nyght togeder when we were, 388
Bot, good leuan, nowe praye for me
That we to geder in blese maye be.'

Cotton

// Allas! what is me to rede?
Mi mirour is broken & is dede
pat my liking was Inne.
hope of ioye now haue I lorn,
& sorwe is newed me be-forn
pat neuer more schal blynne.'

Laud 108

// Al pat folk pat stod be-syde,
at pat say pe sorwe so vn-ryde,
apy wepe ful tendrelie;
per ne was non pat myȝte him holde,
Man ne wif man, sung ne olde;
& pat nas no ferliche.

Laud 108

1 A-vey, pat ich was woman y-bore,
Now ich haue pe for-lore, [L. leaf 77]
My leman so hende.
Sorweful is me y-diȝt,
Now pou with me speke ne myȝt,
Ne reiche ich whyder to wende.'

Trinity

Of by stod by-fore hem alle,
To-droug here her, and here calle,
As hy were vejze.
Bytere teres hy let falle,
for hire were sory alle,
at here wepe y-seijze.
To be chirche of seint Bonefas,  
wiþ pe corps pai token pe pas  
wiþouten any soioure;  
pe belles alle aȝein hem rungen,  
Preostes & clerkes merily sungen  
wiþ pat swete floure.  

The folke come fast owte of þe cete,  
that ryche Relyke for to see.  

So mychel sorwe þer was,  
Bote who-so hadde a tonge of bras  
ne myȝhte it al telle.  
þer day was al-mest do,  
þe pope & þe Emperour also  
Might no lenger dwelle.  

Jo alle seke þat to him come  
y-heledede were .y.-lome  
Of feet & of honde.  

ST. ALEXIUS. HIS BODY IS BURIED IN ST. BONIFACE'S CHURCH.

(92)

Laud 622

So moche sorwe þer was,  
Bot who-so hadde a tonge of bras  
Ne myȝte he it telle.  
þe day him was al-mest y-do,  
þe Pope and þe Emperour al-so  
Ne myȝte lenger dwelle.  

TRINITY

Laud 463
Men pat weren in palesye,  
Lunatik, oiper in frenesie,  
Bote hadden pere.  
Swiche presse was pe poeple among,  
pempemperoures miȝtten nouȝth for prong'  
Beren forp pe bere.

Sone in a A lytell stonde pe was  
Bothe grete throng And prece.

Alle pat wusten of pat cri,  
pei orenen picere wel hasteli,  
pei toldre peron nout a lyte.  
An Alle pe seke pat per were,  
pat miȝte touche pat bodi pere,  
pei weren hole as tite.  
pe blinde hedde pere of him here sijt,  
woode of him heore wit fol rjȝt,  
pe halt here limes hole Anon.  
Hit was non pat pider miȝte winne,  
what seknes pei were inne,  
pat pei were hole vchon.  

// Alle pat wisten of pat cry,  
pei ronne pider hastifly,  
& ne drou it nowt to abyd.  
And alle pe sike pat per were,  
pat myȝnte touche pe body pere,  
pei were hol als tyd.  
// pe blynye, of him hadden here syȝȝth;  
pe wode, here wyth hadde ful ryȝȝth;  
pe halte, here lymes lele.  
per ne was non pat pider myȝte wyn,  
What syknesse pat pei were Inne,  
pat pei ne hadde here hele.

// pe blynde come to her sight',  
pe crokede gonne to righte,  
pe lame to go;  
pat dombe wer' fonge speche,  
pei herieȝd god, pe sope leche,  
& pe halwe also.  
// pe day ȝeode & drouli to nyght,  
No lenger dwelle pei ne myȝȝt',  
to chirche pei most wend;  
pe bellen begonne to rynge,  
pe clerkes forto singe,  
Euerich in his ende.  
// pe day ȝeode, and drouz to-nyȝt,  
No lenger dwelle hy ne myȝȝt,  
To cherche hy moste wende;  
pe bellen hy gonne to rynge,  
pe clerkes heȝe to synge,  
Euerich in his ende.

pe pei to pe chirche cam,  
Glad pei were eche of ham  
pat per-inne were.  
pe pope & pepemperour  
before pe auter of seint sanour  
sette pe bere.

// pe blynde come to har' sijt,  
pe crokede gonne sone rjȝt,  
pe lame for to go;  
pat dombe were fenge speche,  
pei herede god, pe sope leche,  
And pat halwe al-so.  
// pe day ȝeode, and drouz to-nyȝt,  
No lenger dwelle hy ne myȝȝt,  
To cherche hy moste wende;  
pe bellen hy gonne to rynge,  
pe clerkes heȝe to synge,  
Euerich in his ende.  
pe po cors to cherche com,  
Glad hy were euerichon,  
pat per-ynne were.  
pe Pope and pe emperour,  
By-fore an auter of seint sanour,

ST. ALEXIUS. THE MIRACLES THAT HIS CORPSE WORKT.  75

LAUD 622

COTTON

LAUD 622

COTTON

VERNON

LAUD 463

LAUD 108

TRINITY
ST. ALEXIUS.  PEOPLE LEAVE MONEY TO FOLLOW HIS BODY.

94)

The emperoure, that stode per poo,
Sawe pe folke presyd soo; 396
Sylvyr in pe strete pey cast,
To lete the folke pat com so Fast,
Bot of sylver yaff pey no force,
AHe held hem Fast to se pat corce.

LAUD 622

At pe last with trawayle borne hyt was 401
To pe chyrche of seynt bonyfface.
whan yt was to pe chyrche I-brought,
A ryche tombe peere was wrought,
Of marbyll And of ryche Stonys,

COTTON

// When pe emperour him say pat won-
he\textsuperscript{1} tok pe bere & zide per-vnder, [der,]
Wip pe pope he wende,
ffor he wolde ben mad holy
poru pe bering of pat body,
he tok pe bere in hande. 576
// he let sowen in pe cyte
Gold & syluer gret plente,
& pat was for pis skil, 579
ffor pe folk solchide hem with-drawe,
& pat wasayled not worp an haue,
pey toke no tent per-til. 582

VERNON

// Aboute pe ber was mychel lyght, 597
wip fair pal it was betygght,
& wip clophes of golde.
fforo honour pis holy man,
of al pat lond folk pider cam, 600
pat fayn wake wolde.
// Alle seke pat perere were,
As sone as pei turned pe bere,
hole pei were anon 603
Of pe yuel pat pei hedde,
If pei in pe nome bede
of pis holy mon. 606

LAUD 463

A-boute pe bere was moche list;
With proude palle was be-di\textsuperscript{t},
I-beten al with golde. 597
ffor to worschipe pis man,
Al pat lond folk pider cam,
at cors by-wake wolde. 600
\textsuperscript{1} Alle pe sike pat perere were,
As sone as hy touchede pe bere,
Hol hy were anon 603
Of pe euel pat hy hadde,
\textsuperscript{2} hy in pe name badde
Of pis holy man. 606

TRINITY
ST. ALEXIUS. HE IS BURIED IN ST. BONIFACE'S CHURCH.

(95)

† Rijth at seint Bonefas chirche,
To seint Alexi pai gonne wirche
A riche monument: 1131
Seuene dayes his frendes duelleden
for his body pat lay on bere, [here
And sijens hom pai went: 1134

LAUD 622

COTTON

hai preceed ever neer and neer,
forte come to pat bere
pat pe cors lay Inne. 585
hai preceede wip so gret fors
pat vnette with pe holi cors,
to chirche mizte pai winne. 588

† whon pai come to pe chirche,
A toumbe of gold pei lette worche
of preciouse stones. 591
In A shorth tyme hit was diht,
ful richeliche and Al arijte
pei leide per-in his bones. 594

VERNAND

† To chirche com 3onge & olde,
pat holy cors to beholde,
pat puder was .y.-brought. 609
A wel gentyl marbelston,
To louke inne his holy bon,
Sone was y.-sought. 612

‡ thridde day was .y.-come,
So me dide pe londes wone,
Men dide pe seruise. 615
puder com more & lasse,
Pope self songe pe masse,
wi-outhen feyntise. 618

LAUD 463

LAUD 108

TRINITY

His fader / his moder / & his wijt;
Lyueden after in holy lijfe
Trewely wip gode entent.
And whan pai dyeden alle pre,
pai wenten wip solemnite
To god omnipotent.

And other man many And feithe:
Thorowe grace of god psy hadden heh.
Be thy holy man men may ssee,
That god lowyght wele pouerte;
he for soke thy sworlde at bedene,
And lowyd god, And yt ys sene
ST. ALEXIUS. A SWEET SMELL COMES OUT OF HIS CORPSE.

In pe worship of god in glorie,
Out of latyn is drawen pis storie,
porouȝ miȝth of heuene kyng. 1146
alle þat habben yherd his vye,

he for soke hys Fader, Moder, And wyffe, 417
And lyvyd A pore manys lyfe;
Nowe is he in Ioye þat last[et]he Aye.

whan þat holi cors was leid
in þat toumbe þat wel was greipéd,
wiþ ful grete honour,
To alle þat weren in þat place per com out, þorwh godes grace,
a ful swete odour;
So swote felede þei neuer non,
as wyde as þei hadden gon, of no spicerie.

Wan þat holy cors was leyd
In-to þe toumbe richeliche l-grey-pud
Wip ful meche honour: 597
To alle þat were in þat place per com owt þoru godes grace
A ful swete odour. 600
So swete ne smelde þei neuere non,
Als so wyde as þey hadden gon, Of no spiserye. 603

po þe masse was y-do,
þe pope & þe emperour also,
þe holy corps þei kiste. 621
þei nome po þe holy bon,
& leide it in a marbelston,
y-loke in a chiste. 624

Hy nome þe holy man, [leaf 77, back] And leyde him in þe marbel ston,
By-loke in one chiste. 624

All þe pilk þat þer were,
heried god wiþ loude bere, & crieden mercy, 627

And cried him mercy, TRINITY
ST. ALEXIUS.  GOD SAVE ALL WHO'VE HEARD THIS STORY!

God bryng hem to þe compaignye  sfor þorouȝ þee spryngeþ al good
þere Aungels ben wonyyng;  1149
And sende vs, lorde, þi mylde
mood;  1152

Amen, Amen, Amen.

And sende vs, lorde,  pi mylde
Amen, Amen, Amen.

TRESOR TRINITY
King Solomon's Book of Wisdom,

A BOOK OF MORAL PRECEPTS AND PRACTICAL ADVICE
(lines 1—105),

Taken from the Laud MS. 622's headless rymed Bible Story, and followed by
the end of that Story, an account of

1. King Solomon's love of Lechery, p. 85, l. 107—111. (For his Coronation, his
Judgment on the Child claimed by 2 Mothers, and his Wisdom, &c., see p. 96-8);

2. of his son Rehoboam, l. 113—131; and the separation of the Kingdoms of
Judah and Israel, 132—146; p. 85-86;

3. legends of the prophet Elijah, 150; his raising the prophet Jonah1 (the widow
of Zarephath's son, 1 Kings xvii. 17) to life, 156-65; going to Horeb, 166-73;
his choosing Elisha, 174-7; burning up king Ahaziah's messengers (2 Kings
i. 10—12), 178—199; and going to heaven in a fiery horse and cart (2 Kings
ii. 11), 200—213; p. 86-88;

4. of Elisha, his purifying a well with salt, 214—225 (2 Kings ii. 19-22); and
multiplying a poor woman's oil, 226—233 (2 Kings iv. 1—3); p. 88;

5. of Daniel in the lions' den, fed with Abacuc's food, 234—263; and of Apostles
and Friars preaching Christianity, 264-7; p. 88-89;

6. of the Day of Doom, 268; and herein, p. 89-90;

7. of Antichrist, 272; how he shall go into the Holy Land, 274; slay Enoch and
Eli, who have come to earth from Paradise to fight him, 292-6; and shall
then himself be slain by the Holy Ghost in the form of a sword.

All in alternate fours and threes2, the latter ryming. In the rymes the equiva-
ence of final 'th' with 't' is to be noted3,—l. 52, 51, 71-2; (but see 57-8, 7-8,
19-24, 33-4, &c.)—and these forms and rymes: prep. mytte (with), wytte, 43-4;
but 'myde', iryde (ridden), 249-50; erpe, fierpe (fourth), 99-100; mesure, here,
89-90; consaille (obl.), availle (inf.), 115-16; but conseil (obj.), israel, 141-2; seije
(3 pl. perf. saw), dije (inf. die), 191-2; but 'seij', on heij (high), 291-2; pite
(put, ? inf., imp., or subj.), a 'lute' (little), 225-6; ydde (pp. of dihtan, see 254)
'pytte' (pit), 241-2; vchone, fon, 262-3. The ie is right: folie, wrie (inf.), 79-80;
Elye, prophecyrie, 152-3, &c. The final e can hardly be allowed to ring (obl.) to
match springe (inf.), 3-4 (see 59-60); cp. telle, wel, 55-6. Mowe, abouze, 27-8,
seem to show the silence of j. There are two 'longe' s probably of the same mean-
ing ryming, 91-2. The ryming of 'ysed' (pp.) with 'ded' (dead, pp.), 195-6;
of 'sede' (perf.) with 'falshede', 266, and the six 'ede' words in 267-272 (dredes
among them); of 'sede' with 'rede', 179-180, shows that the Elizabethan and
our 'sed' is not, as has been asserted, a mere late slurring of the broad 'said', tho'
that form or spelling has won in the fight for the survival of the fittest.

1 That Jonah was the son of the widow of Zarephath is in the Midrash Yalqût (a legendary Commentary
on the Old Testament, called Yalqût) to the book Jonah, quoted from the Talmud of Jerusalem.—
A. Neubauer.
2 A few fours, as 183, 202, 207, are but three measures; while a few threes, as 234 and 244, are fours.
3 Cp. Havelok, òht, rith, 2716; with, knith = wight, knight, 2720.—Skeat.

ADAM DAVY.
[Laud MS. 622, leaf 69, back.]

O mychel wisdom neuer y-herd was ' as kyng salamon coupe:

Vche word wyte & wisdom was : pat com out of his moufe. 
pe kynde he coupe of vche beest ' & of vche quikt ping; 
And pe vertu of vche herbe : pat dop on erpe springe; 
And porou3 quintise in book3 ywrite : pe fende to ouer-come, 
pat pise clerkes zutt to pis day : in priuete habbe some.

Book3 he made of wisdom : porou3 his owen pou3th; 
Sum ich wil porof telle : for al ne may I nou3th. 
pe book3 bigan in pis manere : euerich wyte & wisdom, 
Euer withoure lord it is : & fro hym first it com.

Who schulde pe rein-dropes telle : oiper pe granel in pe Cee, 
Oiper pe dayes pat euere were : bot 3if it were he? 
To douten god almijtty : of vche wisdom it is rote.

On erpe & at3 pine endyngday : of alle bales he is bote. 
3if pou louest3 wisdom : look3 pou ri3th loue:

Vnbuxum ne be pou nou3th : to pem pat ben pe aboue. 
Help pe man pat nedeful is : be a3eins hym pat is vnmylde.
Be pou merciable to widewe & to faderles childe.
Ne hide nou3th pi wisdom : ne wip3seie nou3th pe ri3th.

A3ein stronge men & ireful : look3 pat pou ne fi3th. 
Answere pe pouere myldelich : to longe abid pou nou3th 
Ferto turne a3ein to god3 : 3if pou be in synne brouth.

// Ne bilene pou nou3th to trauaile : oiper to de3[e] fi3th,
For Lesu cristes swete loue : to susteyne pe ri3th. 
Wip pe fol3 ne won3 pou nou3th : 3if pou wilt3 good3 lerne.

pou wisse hym pat litél good3 can : pe vnwise teche zerne.
Ne wilne nou3th Iustise to be : bot 3if pou cuynne & mowe.
pe vnbuxum, chastise wip ri3th law3e : & make pe proude abou3e.
Beiz thou haue a .M. frendes: take on pat be good & priuie,
pat thou mowe pi conseil telle: lest pe oper failen pe.
For summe ben at pi borde pi frende: ac at pi nede bihynde.
Best tresore is pine elde frende: pat men on erpe may fynde;
bi trewe frende emforp pi-self: pou mi3th telle pi pou3th;
Michel solas he wil pe don: zif pou art in baret brou3th.

To Newfangel ne be pou nou3th: lest pou finde vntrewe.
Pine olde frende pat pou fonded haste: bileue pou for no newe.
Faire speche is [ful] good ping: 't passep many fon,
And make many a good frend: & holdep hol many a bon.
Chese pe a witty hyne: & loue hym with al pi mi3th;
Of his Salerie wipholde pou nou3th: pat pou schalt hym with r13th.

Berwhile pi sones zonge bep: pou hem chastise & lere;
Wite pi dountren with eye wel: pat pai haue of pe fere;
Selde pou make hem fair semblaunt: berwhile pai ben pe mytte;
Whan pai schullen yweddde be: take hem a man of mytte.

Honoure fader & moder: pat pe in-to pis welrde brou3th;
be pyne pat pi moder had: haue it mychel in pou3th.
Who so honoure pi fader & moder: pe lenger he worpe alyue;
His hous & al his erpilch ping: pe better schal y'priue.
To pe seke gladlich pou go: pan doostou as pe kynde.
In euerych dede pat pou doost: pine endynge haue in mynde.

Ne chide nou3th wip no foule speker: with riche ne plede
pou nou3t;
For oft pe r13th, porouz grett mede: is in-to wrongy-brou3th.
Mid a folle, of pi ping: ne make pou non In mone.
Wip a Man pat fool-hardy is: ne goo pou nou3th alone.
To fool ne to non vncoup man: pi conseil [pou] ne telle, [col. 2]
For pe fool, bot his foly: noping ne loue wel.
Ne biholde no faire wymmen: pat pai ne chaunge pi pou3t;
Ne loue no womman with pine hert: pat sche ne gile pe nou3t;
Ne biholde nou3th in pe strete: aboute fram ping to ping.
3if a liper man dop pe vri3th: ne haue peof no likyng.
Dele pi frendes & pouere men: pi good by pi daye;
Ne bileue it nou3th to oper men: lest pai pe bitraye.
Ne delite þe nouȝt to gete children : many & wynylyde,
for þut þe were better : to dýe wipouten childe.

A riche werk of dronkelew man : selde is yefounde,
For Tauerne & lecherie : many man bringe to grounde

Noþer þi frende ne þi foo : ne telle þou þi priuete;
For bot he be þe better frende : ȝif he wot ðy any yuel by þe
þat þou ne most þe more hym bowye : ȝif þou misseist hym ouȝt,
þat yuel þat he wot by þe : he nyȝt it hele nouȝtþ.

Vnderynme þi frende : ȝif þou seest hym mysdo ;
3ȝif he is a fool or þi foo : ne do þou nouȝtþ so.
Riche ȝiftes & presentþ : maken þis Euges blynde,
þat þai cunnnen yse þe riȝt : þe wrongþ some þai fynde.
// wisdom yheled, litel is worg : oþer treuþ ihyd ;
Botþ boþe þai wexen swipe : ȝif þai ben y-kyd.

Good is, wisdom to schewe : & to hely folie ;
For þe fool ne can hele nopïng : bot he it ouȝt wrie ;
His hertþ is as a vessel : þat boþome ne haþ non ;
Whan any þinge perinne comþ : it goþ ouȝt ouþon.

A fool, men mowen wel yknowe : for oft he goþ aboute
With erandes to many hous : & oft he stant withoute,

And goþ to a windowe stillelich : & soft lokeþ þer-inne,
Oþer herkynþ þerat what men : seien þere wipinne.
Sone & lovde he wil lîse : whan he hereþ foliy tellþ :
A wise man wolde aschamed be : ȝif swich a cas hym bïfelle.
Vche wordþ þat atþ his mouþe schal come, schal be by mesure ;
Hym is loþ to telle myche : ac leue myche to here.

3 wisdoms.
3ȝut þre wisdoms lerne of me : ne þeneche nouȝtþ to longe ;
Be nouȝtþ sory for no los : ne after nopïng longe,
Namely þat þounemȝþt nouȝtþt haue : ne nouȝtþ þerforene care.
Ne al þat þou herest, ne leue þou nouȝtþ : ȝif þou wîlþ wel fare.
An vntauȝþt childe his fader schent more : þan þei hem selue don ;
þe man þat teþeþ his children wel : sore saweh þis fon.

3 things on earth no man can know.
þre þinges on erþe beþ þat men mowen nouȝtþ y-knowe :
Whiche hîj ben, I schal þou telle : boþe to heþe & lowe :
The 4th and worst; to let a child have its will.

End of Solomon’s Book of Wisdom.

He had 70 wives and 300 concubines.

His lechery may have damned him.

II. Of Rehoboam. Rehoboam his son reign’d in his stead.

When his folk ask him to lighten their serfage,

A

After kyng Salomon’s dep: Roboam his son

Was of pat londe kyng’s ymade: as it was pe wone. 112

pat folk’s cried on hym a day: pat he a-legge scholde

be servage pat his fader hem made: pe better servce hym pae

wole.

pe fisses weie in pe Cee: pe snakes weie on erpe,

And pe foules waie in pe sky: pe werst is pe fierpe:

pat is, childes waie in his soupe: zif it hap his will.

For many a foule waie it will goo: & selde sitt stille.

pis book made Salomon: of pis wisdoms & more:

To mychel he loued leecherie: for al his wise lore,

Seuenti wyues in spousehode: he helde al his lyf,

And pre hundrep in leecherie: pat non pereo was his wyf:

Fourty wyntren he was kyng: & died in pe fourtide zere.

telle men miȝtten pat he were saf: zif leecherie nere.

Foure hundrep zer & seuentene: it was po he died, & mo,

pat pe folk’s of Israel: out of Egipte gunnen go.

After with alle his olde men: pe kyng went to conseile: 115

pai radden hym mylde forto be: pe more it wolde hym availe.

He cleped forp his zonge folk’s: as he hym self was,

& axed wheper pe reed was good: pai seiden pat it nas;

Bot “be pou sterne & dreeful: & ள̄an wil pai ben good; 119

Ne schaltou hem neuere good holde: bot with sterne mood.”

If pe kyngs pis conseil loued wel: his bondemen he lete feeche.

“Wene 3e for my fader was wys: pat ich wil be a mereche.

In pe left fynger pat ich haue: strengpe pere is more 123

pan was in al my fader schulder: for al his wise lore

zif he sou brouzth in servage: to more I wil sou drawe.

Wene 3e pziel ich be zong: pat ich ne coupe sou lawe?”

his folk’s crieden zerne & wepen: sore pai hem dradd;

Ac for noþing pai miȝtten do: ofer word pai nadd.

So the 10 tribes of Israel chose them a new king (Jeroboam),

and left Rehoboam only 2 tribes,
Bot þe kynde of Beniamyn: & þe kynde of Iudas;
Alle þe kyndes of þe oþer ten: aþeinas hym fast was.
þe kyng: sent messagers to hem: & gret doel to hym he
nom;

Wip stones þai · slowzen his messagers: þat to hem from hym
com.

Aftre þai maden Ieroboam kyng: wel he gan hem paie;
And euere þe kyngdom departed is þut to þis daye.
þe kyngdom of þe tweie kyndes: Iudee yceloped is;
þerinne oure lord: was ybore: in Bethlehem iwys.

þe kyngdom of þe ten kyndes: yceloped is israel;
þere miþth Roboam þe kyng: acursy fole conseil.
Ofte eye & pride, harme doep: þere men miþth yse;
So riche a man in londe nis: þat moue al-one be;
So riche a kyng in þe werlde nys: þat poure begger he nere,
flor al þe richesse þat he hap: zif vche man his fo were.

T bifel in israel: by þe kynges daye, swiche a cas:
þere was a wise prophete: Elye yceloped he was.
In wildernesse he woned: þe good prophete Elye,
flor þe kyng awaited hym to sle: for his prophecie.

He dwelt in
the desert for fear of
Kynge Ahab: and a raven fed him
(1 Kings xvii.)

He raised to
life the widow of
Zarepheth's
son, who was
afterwards
the prophet
Jonah, and
was sent to
preach
against
Nimiveh.

Elijah was
40 days at
Horeb with-
out food
(1 Kings xix.
8).

Bot þe kyndes of Beniamyn: & þe kyndes of Iudas;
Alle þe kyndes of þe oþer ten: aþeinas hym fast was.
þe kyng: sent messagers to hem: & gret doel to hym he
nom;
Eli seide "if ich am goddes man? I, bidst god al-one, pat wilde fire come fram heuen adoun & brenne zou vchone."

Amyde pis word onon: fire fram heuen com, And brent pise men al to dust? pere was an hard dom. 184
Sore alonged was pe kyng: after hym ylome; Tueie he sent of ober men: po pai nouz[th] ne come. 188
Pai seiden as pe ober deden: po pai Elye seie; And as pe ober pai weren serven: ibrouzth on li3th leie.
Po pai ne komen nouzth azejin: pe kyng nouzth longe, And lete sende after hym: wise men & stronge.
// Serne pai crieden mercie: po pai Elye seize:
"Haue mercy on pe kyng? or elles he schal dieze."

Peroft seide Eliye: "Siker he may be.
Ac, forto paye his corage: ich wil hym ones see."
Elye went forp te pe kyng? & seide he schulde be de.; And sone he died perafter-ward? as he had ysed.
Elie & Elise in pe londe: wide aboute went,
For to telle of prophecie: as oure lorde hem sent.
As pai precheden goddes lawe: from heuen pere alith
A fyry hors & a cart?—bope pai weren wel brith;—

1 MS. isrk.
Elisha finds a bad well in Jericho,

For this miracle, the priest puts salt to holy water.

Elisha multiplies the widow's oil
(2 Kings iv. 1-8), so that she can pay her debts, and live.

Elye perinne went: pat hors hym drouz vp on hei;
In pe cart to heuen: pat men neuer eft hym ne sei.
// Rijth to heuen ne segge ich nouyth: pat he euer come,
For he schal haue fleschlich lyf: forto a3eins pe day of dome.
We rede nou3th bot of two Men: pat heuues alyue went, 205
Enok & Elye: as god hem after sent.

Bope pai wonen in paradys: & bope pai schullen al3th
A3eins pe day of dome: & wip antecrist fisth.
Anticrist hem schal bope sle: & sinnen pai schullen wende
To pe blisse of heuen: & wonen pere wipouten ende.

O Ely in pis fair cart: to heuen was ylad,
Elye [If 78, bk.] Elisee his felawe: was sory, & nou3th glad.
He zede to don his prophecie: in pe lond of Ierico:
pere he fonde a liper welle: pat many man dude wo,
ffor it wolde wex & sprede: wide & brode ilome,
Ne mi3th pe erpe bere no fruyt: pere pe water come.

pe prophete blisseed salt: & in pe watere cast;
pe liperhede pat perinne was: mi3th no lengere last;
It bicom pe best watere: pat euer mi3th ben;
Al pat it comep nei3: pe bettere schal peen.
ffor pe miracle pat men po say: pat white salt had ydo,
When pe preest makep haliburw: salt he dop perto.

Womman cried on Elisee: as sche hym mette,
& seide, men took al hir good: for hire hosebonde dette,
& pat sche nadd nomore good: bot Oile alite.

Elisee back hire take perof: & in vche vessel it pite
pat sche had in al hire hous: & po sche had ydo pis,
Euerich vessel was ful: of good oyle Iwis.

pis womman had pere porouz: ynuoz of al good
fforto yelde her dettes: & to hire lyues food.
It bifel pat men of Babiloyne: weren of liper bilene:
pai honoureden a fals god: a morewe & ek an eue.

Wise prophete was in pat londe: pat hi3th Danyel.
He com & tolde pe kynge fore: his men bileueden noz't wel.
3iue me power ouer hem: & ich hem wil bringe of dawe.
pai seide pe kynge to hym: “pat were no wise lawe.”
KING SOLOMON'S BOOK OF WISDOM. V. DANIEL. VI. DOOMSDAY. 89

The Baby-
lonians de-
mand Daniel of their king,
and cast him
in a den of 7
hungry lions.

The lions
ran on
Daniel's
Loose.

Abacuc
refuses to take
Daniel food.

So an angel
picks him up
by his top,
gives Daniel
his food, and
drops Abacuc
(Bel and the
Dragon), 38-50).

The King
takes Daniel
out of the
den, and
casts his
fees into it.

The Apostles
preach; and
so do the
Pilars now;
and they
need.

VI. Tha
Signs o'the
Day of Doo,
And herein

VII. Of Anti-
christ.
He shall go
into the Holy
Land only.

hat folk po hai herden pis : the kyng pai comen to :
"3iue vs" pai seiden "Danyel : oure wilt with hym to do,
Oifer we schullen sle : er we hennes gon."
be kyng was of hem sore adraif & graunted hem onon. 240
Onon pai token Danyel po : & casten hym in-to a pytte,
ære seuen hungri lyouns weren : persone anfit ydytte,
for pai hym strangli scholden : ac pai deden hym non harme ;
Bot when pat he was sett adoun : pai leneden in-to his barme,
Man pere was pat hizth Abacuc : in-to pe felde he went ;*
Repmen forto bere mete : sone he hym pider senti. *f Abacuk.
A
pe Aungel hym bad abide : & to Danyel it bere. 247
Sone he seide 'he nolde' : & 3af hym lizth ansuere.
pe aungel took hym by pe top : & bare hym forp per myde,—
Hym had ben bettere to haue ygo : than so fer to haue iryde,—
& so hym he bare to Danyel : & so he com hym to,
He 3af hym pe mete pat he bare : & lete Abacuc go.
po Danyel had seuenizth : ibe in pe dep pytt,
pe kyng loked to his lyouns : & lete hem vndytt.
† Alyue he fond Danyel : gret wonder he hadde.
Wip gret ioye he took hym vp : & to his fon hym lad.
pe men pat broughten hym pere : he leto nyme fast,
And euerych after opere : amonge pe lyouns cast.
Sone hadden pe Lyouns : forswelewef hem vchone ;
And sooure lorde euer among : takeþ wreche of his fon.
papostles, forto pai weren yslawe : precheden cristendom ;
And many man after hem : good prechour bycom.
And now pise freres don also : prechen aboute ylome,
flor of prechyng it worpe nede : er pe day of dome.
E first signe per azeins : as ourle lord hym-self sede,
Hungere schal on erpe be : trecherie & falshede, 266
Batailes & litel loue : sekenesse & haterede ;
& erpe schal quaken : patent vehe man schal drede ;
pesone schal turne to blood : pe summe to derkhehe ;
Antecrist schal on erpe gon : & prechen his li, er hede.
He schal go bot in pe holy londe : pere oore lorp zede,
& his deciples in-to al pe werlde : his yuel wordes wil bede.
His men shall do miracles, but not raise the dead.

Wise clerks shall withstand 'em.

Fools say that clerks shall destroy this world.

Antichrist shall turn many to evil.

Enoch and Elijah shall come down from heaven, fight Antichrist, and be slain.

The Holy Ghost shall kill Antichrist.

As they spoken, they schullen do miracles grete & ryue;
But we ne fynde nouzeth they moue: are the ded to lyue. 274
But in-to cursed gostes: sendes willep go,
fforto her hem witnesse: of al pat he seip hem to.

They grete clerkes & wise: azure hym schullen speke,
fforto holden vp cristendom: pat men it nouzeth ne breke. 278
Bot many of thee foles siggen: in her hastite,
that clerkes schullen fordo thes werld: bot so schal it no3t be,
Bot the fals clergie: pat antecrist schal of preche;
& fele pat in godenesse schulden be: liper he wil hem teche.

Ac so wys clerke ne worp per non: pat ne schal haue to don ynow;
fforto disputen azure hym: the3 he haue pe wou3.
Many men schullen turne: to yuel, men may drede, 285
for on erpe men may se: to liper, stedfast hede.

Oure lord let hym on erpe gon: for pat he wil fonde
Whiche men of stedfastnesse be: & cristendom vnderstonde.

Tueie men ben in paradys: Enok & Elye; 289
pat ne suffreden neuer dep: as we han seid twie.

Azeins the day of dome: pat schullen on erpe alizth,
And her eiper after oiper: azeins Antecrist fizth.

Anticrist hem schal bope sle: & fele Men willen perfore 293
Turre to her bileue: & make her soules forlore.

Atte last schal come the holi gost: in fourme of sword al[i]3t,
& Anticrist to dep smyte: porou3 his swete mist.
St. Jerome's 15 Tokens before Doomsday.

WITH

LAMENTACIO ANIMARUM,

WHAT OUR LORD SHALL DO AND SAY ON THAT DOOMSDAY; AND A SONG OF JOY AND BLISS, TO PRAISE THAT SWEET DEW, CHRIST.

(See other English copies of these '15 Tokens' attributed to St. Jerome, in my Early English Poems (Philolog. Soc. 1862), p. 7-12, and p. 162-4 (from Metrical Homilies, ed. Small, before publication); my Hymns to the Virgin and Christ (E. E. T. S., 1867), p. 118-125; Dr Morris's 'Hampole's Pricke of Conscience' (Philolog. Soc.), p. 135, l. 4738, &c, and Cursor Mundi (E. E. T. Soc.), p. 1282-1298, Part IV, and p. 1616-18 (from the Edinburgh MS), in the Appendix, Part V; Mr T. Wright's Chester Plays (copied by Geo. Bellin in 1592), vol. ii. 147-9; and in the same vol., p. 219-21 (from Harl. MS. 913, ab. 1309 A.D.), and p. 222-4 (from Harl. 2255); Mr Small's Northern 'Metrical Homilies', p. 25-6, given also in Morris and Skeat's Specimens of Early English, 1298—1393, p. 83-5; Sir David Lyndesay's Monarche, book iv, i. 5462 (in Skeat's Specimens, 1394-1579, p. 254-6), &c, &c, &c. Old Friesic has a version of these 15 Tokens, says Mr Skeat: see Richtofen, Friesische Rechtsquellen, p. 130. Mr Small says that 'no copy of the original is to be found in the Benedictine edition of Jerome's Works'; and Mr Wright states that 'others say they are first found in the Prognosticon futuri seculi of Julianus Pomerius, a theologian, who died in the year 690'.)

The Song that follows the Signus here, has pretty bits and good words in it.
St. Jerome’s

15 Tokens:

1. The sea rises 40 feet.
2. It nearly vanishes.
3. All fish turn up and cry.
5. Trees bleed.
6. Castles fall.
7. Stars fall.
8. The hills flatten.
9. Men run like mad, for fear.
10. Dead bones rise.
11. Stars fall.
12. All die.
13. Earth burns.
14. Four angels shall blow.

Christ shall arise with his earthly body.

[Laud MS. 622, leaf 70, back, col. 2.]

\[siftene toknes. \] Ieremie.

St. Jerome’s 15 Tokens:

1. The sea rises 40 feet.
2. It nearly vanishes.
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Christ shall arise with his earthly body.

\[This is the Head line in the MS, tho’ there is no break in the story.\]

1. With all his body: he had here: he ne schal so litel misse
   As he les her of his body: I sigge you Iwisse. [1 leaf 71] 24
Oure lord schal come & smyte adoun: as liȝttyng'dop to ground, 
þere pat he to heuen stize: with his bedlyng wounde. An Angel schal þe spere & þe nails: & þe crowne of þorn, 
þe rood pat he diëd on: with hym bringe aflorn. 
In þe vale of Iosephat: his dom he wil do; 
þe best man schal sore agrise: þat schal schal come þerto.
Leuerre had his owen moder: in helle pyne to be,
Al þe while þe dom ylast: þan her sones face to see.
Allas! hou schuff we þan ouercome: þilk griselich fere,
Whan vche seint schal aferde be: oure lord krist to see þere?

Vre lord wil schewe his bitter woundes: And Sigge, "Man! 
for þe, 
Look! what ich haue ysuffred? what hastow suffred for me?"
Mest he wil vnnderstonde þere: þe vij. merciful dedes:
Who þat hap hem here ydo: as he with his mouþ sede, 
þe hungri forto fede: & schride þe cloþes,
Ofte goo to sekþ men: & herberewe þe housles, 
þe dede forto bury: þe bounden to vnbynde, 
þai þat þise on erþe loueden: þere hij schullen it fynde.

Vre lord wil to þe lipur sigge: as we reden in gospelle, 
"þe cursed gostes, gop: in-to þe pyne of helle!"
þe deuelen willen come þernenþ: & sceten fire & blast, 
& tåken þe wrecched soulen: & in-to þe pyne hem cast.

Vre lord wil to good men sigge: "in my riȝth honde þe come, 
And asongþ my fador riche: þat aȝeins 3ow is ynome, 
þat to ȝou was ymaked: biforn þe werldes bigynynþ; 
þere þe schullen be in ioye with me: wip-outer any endynþ!"
In þis book we finde ywrite: þat þre manere folkþ schal saued be,
Maidenhoð & spousehoð: & widewehode: þise þre.
Ich bid hym þat vs deme-schal: kyngþ of al þyngþ, 
Amongþ his blissed sones: oure soules to heuen brynge. Amen.

ff ioye & blisse is my song: care to bileeue, 
& to herie hym amongþ: þat al oure sorouþ schal reue.
Ycome he is, þat swete dew: þat swete hony drope,
1 MS. woude
A SONG OF JOY FOR CHRIST'S COMING.

Jesus, kynde of alle kynges; to whom is al oure hope.

Biuome he is oure broper; where was he so longe;
He it is, & non oper: pat bouzth vs so stronge.
Oure broper we moue hym clepe wel: so seip hym-self ilome,
& so ne miȝtten pai neuer adel: pat birefore vs come.
He nas oure broper nouzth: er he oure flesch nome;
þerwip he hap vs dere abouzth: to maken vs ysome.
ysome nere we nouzth birefore: Aungels & oure kynde,
Er sweete Jesus were ybore: pat to selde is in mynde.

// Bot nou now he hap oure flesch ynome: & oure broper is;
Oure kynde is wel heize ycome: among oper, Iwis;
ffor he is oure kynde heixt': sane his godhede,
& al aboue his throne next: so heize is manhede.

Aungel ne worp hym nouzth so neiz: for he is oure broper
nouzth,
& pat our kynde is ek so heize: he hap vs dere abouzth.
Aungels he ne bouzth nouzth: we ben hym wel neer;
Wham he hap vs so dere bouzth: wel ouzten we to louen hym
here.

Ne aungel nys napemo: bot his messagere,
How miȝth it pan go: to be his broper here?
& in heuen pai schullen also: when pat we ben pere,
Oure hestes & oure wilI do: as pai ooure hyuen were,
And to oure heste serven vs: to foot: & to hone,
Oure owen moue we holden hem: as ich vnderstonde;
wel moue we pan glade be: to habbe suich an hyne.
& sibpe we moue here isee: as we iseip atte fyne,

pat we ben alþer kynde heizest: wip-oute god al-one,
And in heuen also hym next: among: his aungels vchone.

And all pat now late comen: sib ooure lorde alizth,
And oure fleschi hap here ynomen: yheried be his miȝth!

Blessed bei his might!

Before us, all men went to hell.

We are highest of all, except God.

And so hem longed sore: after ooure lorde perfore.
The prophets

pat were so good: & so holy alle, 76
pat of oure lorde vnderstonde: & what schulde bi-sahte, 78
Hij wisten pat he schulde come: ac hij nysten whanne; 82
pe tyme hem pouz1 long'ynouz: vche ynche hem pouz1 a spanne.
pat gradden after hym oft: in her prophecie, 84
And in pe bokes pat pai wrioten: pat he schulde dye:

"God 3eue," quoJ on of hem: "pat heuen broste atwo,
pat he mi3th al3th adoun: & vs sauen so."

Sumdel hem longed po: when pai nolden abide,
pat heuen cleue soft' a two: to saue vche side.

Ac it schulde al to brest: & oure lorde falle adoune,
Mi3th pai hym haue yhent: fast' by pe crowne.

Ac he ne heijed nou3th so swip: bot' com soft' adoun;
pai wolde hym narew3 hab y-hent: ac he held hem per doun.
Parde, 3iJ ne com he nou3th: ne were hem neuer so wo;
pai hadden pe grounde of helle isou3th: er he com hem to.

Seint David after his anoie: after hym grad' bus:

"Lorde, in heuen to vs abowe: & al3th to vs!

Schewe vs peine holy face: & we worpe hool onon."

Hym longed ek' after his face: pe holy Symeon,
And aJ blis hym was bynome: & oft he gradd' perfore:

"Lorde, whan wiltou come: & wilt' ben ybore?
Wene 3e ich may dere: wene 3e ich may see?"

Her mone was doel to see: pere gamed hem no gle.

// Ac hym ne greuen nou3th: azzeins ope' before,
ffor he nas nou3th to dep ibrouthe: er god were ibore,
Ac liued forto he hym seij: & in his armes nome,
po he on Carnbmesday: to pe temple come.
Lorde, wel may vs be: bet' fan hem was po,

pat ne mi3tten nower fle: lorde, what hem was wo.

pere oure lorde seide: po he was ybore,

po pat we mi3tten ben ful glade: ouer ope' pat were bi-before.
be prophetes wilned hym forto see: & many kynges also,
po pat we isen zif it mi3th be: ac hij ne mi3tten it nou3th do.

// we mowen now as it were: for nou3th, to heuen come,

Sippen oure lorde it had ibou3th: & pe fledes power bynome,

that we can see Him whom Prophets and Kings longed in vain to see; and that we may gain heaven for nought,
A SONG OF JOY FOR CHRIST'S COMING.

since Christ has bought it for us!

Ac pai pat suich grace ne hadden ' pat tofore vs come, 146
After oure lorde pai gradden ' in pe prophecie ylome;
After hym pai gradden ' wip gret' wille & longe;
No mendement' pai ne seie ' bot' gret' pyne & stronge; 152
So longe pat pai wery weren ' & leten be al stille,
And he[r] gredyng' forberen ' & turneden to goddes wille; 156
for pai ne seizen non oper won ' pouz hem pouzten longe;
Oure lorde lete her wiH ago ' er he wolde flesch a-fonge. 160
And po pai weren wery ynouz ' as who seip for sore,
Vche of hem to rest' drouz ' & spened of hym nomore, 164
pat swete barne oure kynde took ' bope of flesche & felle,
In whiche he dyed on rood ' pe fendes strengpe to felle. 168
porouz whiche precioue dep ' god vs grant pat grace
pat we mowe after oure dep ' in heuen haue a place. Amen. 172

SOLOMON'S CORONATION, DEEDS, AND JUDGMENT ON THE TWO MOTHERS' CLAIM TO ONE CHILD.
HIS COURT AND TEMPLE.

[In order to complete the Life of Solomon, of which his Book of Wisdom, &c., form part, I add the MS. bit that comes before the Book. The passage about his birth is too far back to be taken.]

[Laud MS. 622, leaf 69, col. 1.]

1 bo David in elde was ' his eldest son was alyue.
Adonye ycleped he was ' with Salamon he gan striue.
Aboute he was kyng' to be ' by his fader daye.
Gret' feste he made on a day ' pat folk' to paye. 4*
He ne bad nowgth pider Salamon ' ne his moder pe quene;
perfore sche was with hym wrop ' for wymmen bep oft' kene.
"Sir," sche seide to David ' "off' pou swore me,
pat my son Salamon ' schulde be kyng' after pe. 8*
Now hap Adonye ipouzth to be kyng' bi pî lyue;
& after pî day to sle my son ' for pai ne ben by on wyue."
E kyng lete somony að his men: a fest he made sone, [col. 2]
And lete coroone Salomon ' & sette hym in his throne.
By his lyue he made hym kyng: & bigan to prechi fast:
fforo sustene vp goddes lawze: per-while his lif ylast;
pat he bulde forp goddes hous in Ierusalems burgh3,
pat pe lawzes better weren: ysustened porouz & porouz. 16*
David was kyng1 fourty wyntren: in werre & in strife;
And in ðe fourtide 3er: in pes he ended his lyf,
ffere his fader, Salomon: slouz his broþer Adonijah
In ðe first 3er, & að pat with hym weren: to hym he
made boweye,
& he wox faþful man: & wis: pat folk: better to wisse,
pe kynges douþtere of Egipte: he wedded in gret blisse.
pe grete pinges forto don: he desered1 goddes grace,
fforo arere goddes temple: in on faire place,
And aboute Ierusalems: treble wal arere.
pat to his bihofpe & vehe riche kyng: pe court arered were,
His sacrificse he dude to god: & gan to hym crie:
"Lorde!" he seide, "to 3ong icham: to haue suich maistrie.
Teche me, 3if pi wille be: wel my folk: to wisse,
And to knowe god: & yuel: pat I perof ne mysses." 29*
Oure lord: hym graunted pinges pre: to haue maistri ouer
his fo,
To habbe worldes richesse ynuoz: & wisdom ynuoz perto.
1T bifel pat two wymmen: in on In, a nîsth were; 33*
Eiper had a 3ong1 childe: bope of on 3ere.
In hire slep pat o womman: her owen childe overlay,
And sippe leide it by her felawe: & hir childe nom away. 36*
bo pe womman awook: & vnderzat: pis gile,
3erne pai striuened & chid: for pe quyk: childe a long: while.
pat on seide, pe quyk: childe was hire: pat oper seide it nas.
Bope pei comen bfore pe kyng: & telden al her cas. 40*
W bo pe kyng: ne mîsth vnderzete: wheþer had pe riþh,
"Take hider," he seide, "my swerð: & euen, I wil it diþh;
Cleuen ich wil, 3if ich can: pe quyk: childe a two.
& taken eiper of 3ou pe haluendel: whan 3e nyllen oper do."

ADAM DAVY
The false mother agreed;
the true one gave up her child.

To her, Solomon adjudged the babe.
Folk wondered at his wisdom.

The weekly food for Solomon's household (1 Kings iv. 22-8).

His triple wall round Jerusalem.

His Temple.

His Court.

The false mother agreed; "Je, sir," seide pe fals queene! "cryst' it' zelde pe; 45*
So pou miȝth best legge strif? pan mowe we euyn nee."
"Nay, sir," seide pe riȝth moder? "mercy, pat do pou nouȝth! Take hire raper euerych del; pat it ne be to deþ ybrouȝth."
"Je, good womman," pe kyng seide? "take pat child to pe; for pou hasti pe riȝth weye? & pe opere pe fals." Michel wonder hadden al pat folk: pat herden of pis strif, pat pe kyng pouȝth swich wisdom! in his Jong lyft. 52*
Men douteden þerafter-ward hym pe more? for pilk cas. Good pais þere was in hil londe: þer while he kyng was. Vche weke he speeded in his hous? per while he kyng was. And an hundreþ fatte wepers? & xxx. Oxen grete, 56*
Wipouten venison & oper ping? pat he hadde by deinte: In þe werlde was non so riche court? ne of so gret plente. He arered treble wal? swipe fair & strong. Aboute þe burgh of Jerusalem? swipe fair & long. 60*
Þe fierþe zer of his regne? he gan his temple arere, & in þe elleuenþe zer was it? er it redy were. Þo began he arere his court? swipe noble & hende; Xiiij. zer þer-aboute he was? er it were brouȝth to ende. 64*

[For what follows, see p. 82, above. The Book of Wisdom may be compard with the A B C, and How the Good Wife and Good Man taught their Daughter and Son, in my Babees Book, Q. Elizabethes Achiademy, &c., and with Mr Lumby's Ratis Raving, &c, &c.]
p. 17. The version of Alexius in Barbour's great collection of Saints' Lives in the unique MS. Gg. 2. 6, in the University Library, Cambridge, I leave for Mr Bradshaw's long-projected edition of that book. The Durham version, Canon Greenwell kindly tells me, "agrees in the main with Laud MS. 108 and Vernon MS. (p. 20 above), as you will see from the part I have transcribed. The Life is contained in a MS. V. ii. 14, fol. 92 recto, Cosin's Library, together with The destruction of Thebes, Cato in verse (St Alexius), Life of St Margaret, Life of St Mary Magdalene in prose. It is written not-verse fashion."

Uita Sancti Alexi Confessoris

Sitteth stille with outen stryf.
And j wille tellen yow of the lyf.
Of an holy man.
Alexywys was his name.
to serue god thoght him no shame.
therof neuere he ne blan.

† His fader was a gret lordyng.
Of rome a kynges euenyng.
And hight Eufemyan.
Pore men to clothe and feede.
In al rome that ryche stede.
Suche ne was ther nan.

‡ Euereche day weren in his halle.
Yleyde thre bordes for to calle.
Pore men forto feede.
Hem to serue he was ful glade.
He did as Ihu crist hym bade.
He hopede therfore to have his meete.

¶ Whan thei weren serued by and by.
Than was he redy.
to gone to his mete.
ffor the loue of godes sone.
With men of relygyöne
Wolde he sytte and etc.
Hys wyf hight dame Aglaes.
To sey the sothe with outen les.
that moche was to preyse:
But she did the same maner.
As dyd hir lord as ye myght here,
she was noght at ese.

Children by twene hem hadde thei none.
Therof to god thei made her mone.
bothe day and nyght:
Ihu cryst he herde her bone.
And sent hem a ful goode sone.
her hertas for to lyght.

Sone as he was borne that blessyd childe.
Alix bothe meke and mylde.
And of maneres hende:
Sone after with gret haste.
Thei avowed bothe hem chaste.
to her lyues ende.

Prof. Schipper of Vienna has just publisht a critical edition of
what he considers the oldest English version of the Alexius, that from
the Vernon and Laud 108 (p. 20 above), with collations from the Naples
quarto MS., formerly O. 4 n 6—12, A. 47, later XIII. B. 29 (A.D. 1457),
of which Mr David Laing gave the following specimen in Reliquiæ
Antiquæ (1843), ii. 64-5:

P. 80—86. Of Seint Alex of Rome
Sitteth still withouten [s]trife
Ycche wolde you telle thè life
Of an holi man:
Alex was his right[e] name;
To servy God he thought no schame,
Ther of never he ne blan
His father was a grete lordlyng,
Of Rome a kyng[es] evenyng,
And hight Sur Eufamyian:
Pore men to clothe and fede,
In al Rom, that riche stede,
Suche ne was ther nan.

Explicit vita Sancti Alex.

In all, 618 lines, or 103 stanzas of six lines each.

p. 89, l. 245. Abacuc and his top. The Apocrypha version of this
story (Bel and the Dragon, verse 33-4) makes Habbacuc a prophet in
Jury; and says, that after Daniel had eaten his pottage and bread,
"the angel of the Lord set Habbacuc in his own place again
immediately."
INDEX OF WORDS AND SUBJECTS,

MAINLY BY

MR. SIDNEY J. HERRTAGE, B.A., TRIN. COLL., DUBLIN.

In the *St. Alexius* references, L. i. stands for Laud MS. 622; L. ii. for Laud 103; L. iii. for Laud 463. C. is for Cotton, Titus, A xxvi; V. for the Vernon MS.; and T. for the Trinity (Oxford) 57. 20/57 means page 20, line 57.

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<td>A, L</td>
<td>20/57, up, awoke</td>
<td>A-S. abidan.</td>
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<td>Abouyth, 94/20, pp. bought, redeemed</td>
<td>A-S. abyegan.</td>
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<td>Ac, L. i.</td>
<td>39/207; T. 39/207, conj. but</td>
<td>A. S. alecian. See Wedgwood, a. allege.</td>
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<td>Acesse, L. i.</td>
<td>58/1041, v. stop, put an end to, make to cease</td>
<td>A. S. allecian.</td>
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<td>Ac, L. i.</td>
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<td>Adel, 94/16, adv. a bit, in the least, at, all</td>
<td>A. S. allecian.</td>
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<td>Affter, C.</td>
<td>47/227, prep. according to</td>
<td>Aftter me, according to my will.</td>
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<td>Affye, L. i.</td>
<td>27/178, v. trust</td>
<td>Fr. after.</td>
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<td>Afflyth, L. i.</td>
<td>62/948, pp. afflicted, uneasy, disturb'd</td>
<td>A-S. alsed.</td>
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<td>Afong, L. iii.</td>
<td>24/44; Vnderfonge, T. 24/44, v. take, receive</td>
<td>O. L. Ger. fangan; afongeb, 93/48, imper. receive.</td>
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<td>Afor, 93/28, prep. in front, before</td>
<td>A-S. alsed.</td>
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<td>Agast, L. i.</td>
<td>27/170, adj. astonisht, afraid</td>
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<td>Agros, L. iii. 20/143; T. 20/143, v. pt. t. was frightend, trembl'd. A-S. agrisan.</td>
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<td>Ak, L. i.</td>
<td>47/588, conj. but</td>
<td>Akneo, L. iii. 57/384, adv. on their knees.</td>
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<td>Alesed, L. i.</td>
<td>49/651, pp. praised, renown'd</td>
<td>A. S. alsed.</td>
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Aleye, C. 26/64, s. friend, alliance.
Alite, s. 88/225, a little.
Ališt, 90/295, adj. burning, flaming.
Ališt, 92/5, v. settle down, sink. A.S. alihtan.
Almesse, L ii. 33/99; Almus, V. 33/99, s. alms. A.S. almesse.
Almost, L. iii. 74/562, adv. almost, nearly.
Alonged, 87/138, pp. longing, anxious.
Alre, V. 41/186; Alpres, L. ii. 41/186;
Alber, 94/57, gen. pl. of all.
Amended, 84/65, pp. assisted, benefited.
Among, 93/4 (in the Song), adv. constantly? (generally 'at intervals.')
Amongus, V. 33/100, prep. amongst.
Amorwe, T. 42/271, adv. in the morning.
Anan, L. i. 60/391, adv. presently.
Aníth, L. i. 24/129, adv. in the night, at night.
Ankre, L. i. 39/420, s. anchorite.
Anmys, The city of, 33; The image of the Virgin at, 34.
Anoie, 95/105, s. trouble.
Antichrist, p. 89, 90; shall go only into the Holy Land, 89/271; shall turn many to evil, 90/285; shall slay Enoch and Elijah, and be killd by the Holy Ghost, 90/289—296.
A pertely, L. i. 55/776, adv. plainly.
Aplíth, L. i. 48/613, adv. completely, quite.
Aquited, L. i. 31/248, v. pt. t. paid.
Archadius and Honorius, the Emperors of Rome, enquire about Alexius, p. 60; try to get Alexius's book from his corpse, 62.
Are, V. 32/84, adv. before, ere.
Arne, C. 68/356, v. pr. t. are.

A-slawe, T. 31/165; Y-slawe, L. iii. 31/165, pp. slain.
Aswoxe, T. 29/141; Yswowe, L. iii. 29/141, adj. in a swoon, fainting. A.S. swogan.
At Arst, L. ii. 22/20; first. Aister—indeed.—Cole's Dict.
Atayse, L. ii. 23/30, at ease.
Atende, L. iii. 64/441, vb. pt. t. lighted up; tenden, to kindle, light, burn.
Atom, V. 30/122, adv. at home.
Atterlique, L. iii. 29/143, adv. bitterly.
Aże, T. 26/88; Ažein, L. iii. 26/88, adv. again, back.
Autere, 15/139, s. altar.
Auȝte, L. iii. 72/545; Oȝte, T. 72/545, v. pt. t. ought.
Auȝtte, L. 1. 30/228, s. possession.
Aventure, L. i. 73/1085, s. fortune.
Avoweden, L. i. 24/122; Auouwede, L. ii. 24/41; V. 24/41, v. pt. t. vowd. Fr. avouer.
Awey, T. 73/547, interj. alas.
Awreke, 14/104, avengd. A.S. vræcan.
Axen, L. i. 36/362, v. enquire, hear of.
Ayre, C. 38/148. s. hair cloth.
Ayber, L. i. 26/157, one, each.
Aþeins, L. i. 21/73, adv. against.
Aþeins, 92/2, prep. before; 93/48, for, in readiness for. A.S. ongean.
Aþeinward, 12/19, adv. back, in return.
Bachelors, L. 121/80, s. pl. young warriors, squires. Lat. baccalau- reus.
Bad, L. ii. 48/297, v. pt. t. beggd.
Bale, L. iii. 29/140, s. sorrow, trouble.
Barayne, L. i. 22/97, adj. childless. O. Fr. baraigne.
Baret, 83/34, s. quarrel, contest. O. Fr. barat.
Barme, L i. 34/300, s. breast, bosom. A.S. bearm.
INDEX OF WORDS AND SUBJECTS.

Barne, 96/165, s. child. Scot. bairn.
Bedeman, L. i. 49/658, s. beadsman, one who offerd up prayers for the welfare of another.
Bedene, C. 77/415, adv. at once, completely.
Bedlyes, O. 41/186, s. pl. prayers, beads.
Beere, V. 74/557; Bere, L. i. 74/1096; s. bier.
Beie, adj. 87/174, both.
Belde, V. 26/49; L. ii. 26/49, v. increase in size and strength, to furnish out; cf. our 'man of large build.'
Belleverade, L. iii. 41/267; Belward, T. 41/267, bell-ringer.
Bem, T. 64/440; Beom, L. iii. 64/440, s. beam.
Berd, L. iii. 51/318, s. beard.
Bere, L. iii. 29/129, s. voice, words. A.S. (ge)here.
Beryng 15/135, s. birthday, nativity.
Beshoppes, C. 26/62, s. pl. bishops. A.S. bishop, from Lat. episcopus.
Besshope, C. 60/289, s. bishop.
Beteco, L. iii. 31/178; Byteche, v. pr. t. betake to, commit to.
Betyght, L. iii. 76/596, pp. deckt, envelopt. A.S. bityhtan.
Bi, 96/9, prep. bi lyue = during thy life, whilst thou art alive.
Bid, 93/53, v. pr. t. pray.
Bien, 14/104, v. to be. A.S. been.
Bifalle, 16/154, v. happen, come to pass.
Bigile, L. i. 47/589 v. deceive, cheat.
Bibofpe, 97/28, s. benefit.
Bihynde, 83/31, adv. behind, hanging back, and so false.
Bilaue, L. i. 19/21; Bileue, 83/62, v. cease, leave off.
Bileue, 14/100, v. remain, stay. A.S. bilefan.
Bileue, 83/231, s. belief, religion.
Bileued, L. i. 35/325, pp. left, remaining.
Birth of St. Alexius, 24.
Bisouth, L. i. 32/262, v. pt. t. be-sought.
Bitake, L. i. 23/113, v. give, bequeath. See Beteche above.
Bitaun, L. i. 23/286, v. pt. t. betook, committed to, commended.
Bitook, 15/137, v. pt. t. took. A.S. bitacan.
Bitraye, 83/62, v. betray.
Blan, L. ii. 20/6; Blon, V. 20/6, v. pt. t. ceast. A.S. blinnan.
Blast, 93/45, s. wind.
Bledes, L. iii. 22/27; T. 22/27, s. lit. blood, hence family, children.
Blee, 15/140, s. colour.
Bleyss, C. 71/370, s. bliss, heaven.
Blin, V. 60/389; Blyn, L. ii. 60/389, v. stop.
Blynn, L. i. 35/348, v. cease.
Bo, L. iii. 38/235, adj. both.
Boke, L. i. 25/133, s. learning, school.
Bon, 83/38, s. bone.
Bone, 12/49, s. prayer, request. O. Icel. bon.
Boniface, St. Alexius married at the Church of, 27. St. Alexius buried at, 74.
Boost, L. i. 64/975, s. noise, disturbance.
Bordes, L. ii. 21/14; Bordus, V. 21/14, s. pl. tables.
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Bore, 12/46, pp. born.


Borgh, T. 32/181; Bour, L. iii. 32/181; Burig, L. iii. 21/13, s. town. A.S. burg, burh.

Bote, L. ii. 23/28; But, V. 23/28, conj. unless, except.

Bote, L. i. 75/1109, s. help, relief.

Bopome, 84/81, s. bottom.

Boun, V. 38/136, adj. ready, prepared.

Boure, L. i. 60/888, s. chamber.

Boweye, 97/20, v. bow down, become subject.

Bowye, 84/71, v. bow to, give way to.

Brak, L. iii. 29/127; v. pt. t. brake; he broke off. Brake, T. 29/127, it broke up, (?)

Brede, T. 29/128, bride.

Breech, L. i. 53/731, s. breeches.

 Brennyng, 86/104, v. pr. t. burning.

Breyle, L. i. 37/396, v. pt. t. to breyle = pulld asunder (? not tore in pieces).

Broht, L. iii. 52/329, s. See Brop.


Bropt, V. 52/310, s. Bropt of fisches, water in which fishes had been boiled.

Bryght, C. 29/88, s. bright one, (?) bride.

Bulde, 97/14, v. build. A.S. byldan.

Burgh, 97/14, s. city.

Buste, L. iii. 53/331, v. pt. t. burst, broke his skin, or busted, hustled, (burst, T.).

By, 84/70, prep. against.

By, 96/3, adv. before.

By, 97/6; L. i. 73/1090, prep. during, in; by his lyuc = during his lifetime.

By, L. i. 37/381, v. be. A.S. beeon.

Byffell, C. 20/4, v. pt. t. happend.

Bynome, 95/143, pp. taken away.

Bysmare, L. i. 71/1064, s. disgrace, outrage.

Byt, C. 27/70, conj. but.

By-wake, T. 76/600, v. watch by.

Bywent, L. i. 27/171, v. pt. t. became.

Candelmesday, 95/128, s. Candlemas Day, Feb. 2, the Purification of the so-called Virgin Mary.

Catel, L. i. 46/575, s. goods, property, chattels. O. Fr. catel, Lat. capitale.

Cee, L. i. 81/244, s. the sea.

Celli, V. 34/104, s. (sely L. ii.) blessed object, relic. A.S. salig beatus.

Cenatoure, L. i. 20/65, s. a senator.

Cette, C. 26/58, s. city.

Challenged, L. i. 60/880, v. pt. t. questiond, chargd.

Chanse, they leuyd, C. 24/36, (?) a miswriting for 'chaste they lived.'

Chapman, L. ii. 32/82, s. merchant. A.S. ceapman.

Chauceler, L. i. 64/968, s. chancellor.

Chere, 11/12, s. countenance.

Cheryte, C. 41/182, s. charity, alms.


Cheste, V. 61/401, s. strife, quarrelling.

Chide, 83/51, v. imper. argue, quarrel.

Chircheward, L. i. 32/258, adv. towards the church.

Ciclatounes, L. i. 38/397, s. pt. a sort of cloak, made of sicytoun or siglaton, a rich kind of stuff brought from the East. See Halliwell, s. v. Ciclas.


Cleped, L. iii. 20/8; Y-clepud, T. 20/8, pp. named, callid. A.S. cleopian.

Clers, L. i. 21/79, adj. bright, shining.

Clethe, C. 50/244, s. clothes.

Cloue, 95/92, v. cleave, open.

Cloof, L. i. 61/923, s. clothing.

Clopes, 93/39, adj. naked.

Clwyn, L. i. 68/1044, v. embrace, clasp.

Colde, L. i. 37/380, coldness, want of heat of youth.


Conseile, L. i. 27/168, s. council, councillors.

Conwey, 14/101, v. conduct, guide.
Coppe, C. 27/75, s. cup.
Corage, 87/194, s. spirit.
Corce, C. 76/400, s. corpse.
Coronation of Solomon, 97.
Coroone, 97/2, v. crown; lete coroone = causd to be crownd.
Cors, V. 63/420; Corps, L. ii. 63/420, s. corpse, body. Fr. cors, Lat. corpus.
Cristendom, L. iii. 24/44; T. 24/44, s. baptism.
Cristenmesse, 13/70, s. Christmas.
Cristiente, 12/48; Cristianete, 13/82, s. Christendom.
Croice, L. i. 59/866, s. the cross.
Croked, L. iii. 75/578, adj. deformed, lame.
Crommes, L. i. 50/661, s. pl. crumbs.
Croun, V. 52/312, s. head.
Cuntrees, L. i. 35/346, s. pl. countries.
Curteis, L. i. 21/81, adj. courteous.
Custe, V. 70/501, v. pt. t. kisst.
Custyme, C. 22/14, s. custom, habit.
Cyte, C. 20/4, s. city.

Daniel in the lions' den, 89; fed by Habbaecuc, 89.

Davy, Adam, Marshal of Stratford-at-Bow, 14/113, 15/149, 16/163.

Dawe, 88/235, s. day, life. Bringe of dawe = deprive of life.

Daye, 96/3, v. pt. t. died.

Dde, C. 73/385, v. die.

Deciples, 89/272, s. pl. disciples, followers.

Decollacioun, 12/37, s. beheading. Lat. collum = the neck.


Def, L. i. 34/293, adj. deaf. A.S. deaf.

Del, V. 66/450, s. a pity. A.S. deol = grief.

Dele, 83/61, v. imper. distribute.

Delful, V. 66/449, adj. doleful, pitiable.

Delite, 84/63, v. imper. delight, be pleased.


Dent, L. i. 25/143, s. blow, stroke. A.S. dynt.

Deope, L. iii. 32/190; Dep, T. 32/190, adj. deep.

Deore, L. iii. 79/632; Dere, T. 79/632, adv. dearly.

Departed, 86/138, pp. divided.

Dere, 94/20, adv. dearly. A.S. deore.

Derk, 15/121, s. darkness. A.S. dearc, deore.

Derkhede, 89/269, s. darkness.

Derworpe, 12/50, adj. dear, precious. A.S. deorwyrde.

Despens, L. i. 31/248, s. expenses.

Dethe, C. 77/410, deaf. Cf. afirst, for *athirst,* &c.

Dette, 88/224, s. debt. Fr. debe, Lat. debitum.

Deye, L. i. 60/892, v. die.

Dien, L. iii. 71/533, v. die.

Digne, L. i. 34/299, adj. noble, worthy. Lat. dignus.

Diçe, 87/192, v. die.

Diȝth, L. i. 19/28, v. prepare. A.S. ðehtan.

Diȝth, L. i. 37/382, pp. set, fixt.

Dissches, V. 52/311, s. pl. dishes.

Doȝty, T. 20/7; Doughty, L. iii. 20/7, adj. valiant, noble. A.S. dohtig.

Doloure, L. i. 44/513, s. grief, lamentation. O. Fr. dolur, doleur, Lat. dolor.

Dome, C. 77/410, adj. dumb.

Domesdal, 92/2, s. the day of judgment.

Don, 14/94, pp. put to death.

Doom, the Day of; its signs; 89/265; p. 92, 93.

Doomsday; St. Jerome's 15 tokens before it, p. 92.

Doop, 16/154, v. imp. put, place, cause to be put.
Doughter, L. i. 26/154, s. daughter. A.S. dohtor.
Doughtiest, L. i. 25/143, adj. mightiest. A.S. dohtig.
Douten, 82/13, v. fear. Doutren, 28/79, 32/264, Feo, T.

Dune, T. 68/487, s. noise. A.S. dream.
Duerl, V. 28/133, adj. sad, dreary.
Dreau, L. i. 35/326, pp. driven; to-dreued=driven apart. A.S. drifan.

Dright, L. iii. 23/35; Dryzte, T. 23/35, s. Lord, A.S. drichten, O. Icel. drottin.
Dubbyng, 13/76, s. ornaments, decoration.
Dude, 88/214, v. pt. t. caus'd.
Duden, L. i. 19/19, v. pt. t. did.
Dyche, C. 53/258, s. dish.
Dyghte, L. iii. 21/12; Dyzte, T. 21/12, v. pt. t. furnisht, prepared. A.S. diktan.
Dyneid, L. i. 46/561, v. pt. t. roard.
Dyngnytee, C. 63/320, s. rank, dignity.

Edissa, The city of, 32.

Eie, 88/131, s. awe, fear. Stode hem of hym non eie = stood in no fear of him.

Eire, L. i. 67/1031, s. heir.
Eke, T. 21/18, adv. also. A.S. eac, ec.
Elde, L. i. 25/136, s. age, years. A.S. eald, ald.

Elijah raises Jonah, 86; burns up the messengers of King Ahaziah, 87; is taken up into heaven, 88.
Elisha purifies a well with salt, 88.
Elke, C. 28/79; Ilke, Ylke, adj. each, every.

Emforp, 83/33, v. imp. (?) strengthen, O. Fr. enforcer, rendre plus fort.
Ene, L. i. 34/317, adv. once. A.S. aene.
Enk, L. i. 53/754, s. ink.
Enpaired, 84/66, pp. injured.
Enpeirement, L. i. 32/255, s. injury, loss.

Entayele, C. 41/188, s. shape, form.
Entent, L. i. 39/412, s. purpose.
Entiment, L. i. 32/264, s. snares, allurements.

Eode, V. 48/261, v. pt. t. went.
Ere, 12/25, s. ear. A.S. care.
Erlich, 83/48, adj. worldly, earthly.
Euen 92/12, adj. level, flat.

Euenyng, V. 20/8; Evening, L. ii. 20/8, s. peer, equal. O. Icel. rafningi.
Euerichon, L. iii. 33/194, every one, all.
Eufemian (father of St. Alexius), p. 20, 21, 28, 37, 40, 48—51.

Euyne, C. 28/79, s. even, evening. A.S. ofen.
Eye, 87/173, s. awe, fear; A.S. ege. See Eie.

Eyled, L. iii. 27/108, v. pt. t. (?) no play, aild, troubled, him; he didn't care for it. T. has 'no play (in bed) easd them, the bridegroom and bride.'

Eyre, L. i. 23/112, s. heir.

Fairhede, L. i. 72/1080, s. beauty.
Fare, L. iii. 26/85; T. 26/85, v. go, travel. A.S. faran.
Fe, T. 33/196; Feo, L. iii. 33/196, s. property. L. Lat. feudum.
Fele, L. i. 33/278, adj. poor, miserable.
Fede, T. 57/378; Feode, L. iii. 57/378, v. feed.
Feinte, 14/118, v. fall, be afraid.
Felawe, L. i. 33/329, s. fellow, companion. A.S. felaga.
Felawrede, L. i. 43/477, s. company, fellowship.
Felde, C. 26/54, sb. field († to manage loans and fields, business and agriculture).
Fele, C. 21/10, adj. many. A.S. fela.
Felode, V. 78/601, v. pt. t. experienced, met with.
Felle, C. 26/62, adj. many.
Felle, 96/166, s. skin. A.S. fell, Lat. pelis.
Fen, L. i. 45/527, s. mud. A.S. fenn.
Fend, T. 25/70; Feond, L. iii. 25/70, s. fiend, devil.
Fenge, T. 75/550; Fonge, L. iii. 75/550, pp. received, granted.
Feorliche, V. 73/546; Ferliche, L. ii. 73/546, adj. wonderful. A.S. færlig, sudden, from fær = sudden.
Ferd, V. 62/404, v. pt. t. fared, was.
Fere, L. iii. 25/59; T. 25/59, s. companions, schoolfellows.
Fere, 83/42, s. fear, respect.
Fette, L. i. 54/759, v. pt. t. fetched.
Feye, L. iii. 73/555, adj. dead. A.S. fæge.
Fierfe, 85/100, adj. fourth. A.S. feordæ.
Fith, L. i. 61/930, s. quarrelling, fighting.
Fle, T. 20/5; Fleo, L. iii. 20/5, v. flee from, resign. A.S. fleon.
Fleslich, 88/204, adv. in flesh.
Flynge, L. i. 68/1034, v. fling herself, rush.
Flyt, L. iii. 22/20, s. scolding, brawling. A.S flit.
Fo, L. iii. 72/539, v. take (clasp, embrace), A.S. fon.
Folde, C. 56/267, v. pt. t. folded.
Fon, 83/37, s. pt. foes.
Fonde, 90/287, v. try, find out.
Fonding, L. iii. 28/119; Fondynge, T. 28/119, s. temptation, trial, perplexity.
Foot, 94/49, s. to foot and to honde = in every way.
Forborne, 94/69, pp. spared.
Force, C. 76/399, s. consideration, thought. Yaffe no force = took no notice.
Fordon, 86/160, pp. ruind.
Foressawep, 84/96, (?) fore, before; and saven, to sow; or 'saws apart,' like for-drifan, drive asunder.
Forlore, L. iii. 30/158; T. 30/158, pp. lost, ruind.
Forsake, L. i. 64/964, v. refuse, deny.
Forsakynge, C. 39/155, pp. forsaken.
Forswelewed, 89/259, pp. swallowed utterly.
Forte, 95/125, adv. until.
Forto, T. 34/207, adv. until.
Forper, 15/138, adv. fore, front.
Forji, V. 35/112, conj. in order that.
Fourtide, 85/107, adj. fortieth. A.S. feonvertigoca.
Fowlke, C. 57/272, s. folk, people. A.S. folc.
Frakel, L. iii. 44/279, adj. frail, fragile.
Frape, L. i. 60/390, s. crowd, numbers. O. Fr. frape.
Fre, T. 20/2, 20/4; Freo, L. iii. 20/2, 20/4, adj. free, noble.
Fre, T. 44/279, adj. frail, fickle. O. Fr. frele, frail.
Frenesie, L. i. 75/1112, s. madness.
Freond, L. iii. 72/545, s. a friend.
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Frere, L. i. 61/928, s. friar, monk. Lat. frater.
Fryst, C. 72/375, adj. first.
Fyzt, T. 22/20, s. fighting, quarrelling.
Fyne, L. iii. 26/90; Fyne, 94/56, s. ending, end of life. Fr. fin, Lat. finis.
Galys (Galicia), 32.
Game, L. i. 29/208, s. play.
Gamed, 55/120, v. pt. t. pleased.
Gange, L. ii. 25/44; Gange, V. 25/44, v. walk. Scotch, gang.
Gascoyne, C. 28/78, s. Gascony.
Gate, L. ii. 33/98, s. road, way. Icel. gata.
Gate, C. 22/17, s. class, description. A.S. geat.
Gentel, T. 77/610; Gentyl, L. iii. 77/610, adj. noble.
Gest, C. 28/79, s. guest. A.S. gost, gest.
Gets, V. 50/282, v. recover.
Gewyn, C. 41/182, pp. given.
Gile, 83/58, v. beguile, deceive.
Ginne, V. 62/412; Gyn, L. ii. 62/412, s. plan, means. Fr. engin, Lat. ingenium.
Gle, T. 27/106; Gleo, L. iii. 27/106, s. glee, merriment.
Glem, 12/27, s. gleam.
Godes, L. ii. 50/363; Godus, V. 58/362, s. of God.
Godspel, L. i. 19/34, s. Gospel.
Goed, L. iii. 21/17; Guod, T. 21/17, adj. good.
Gom, L. iii. 27/104; Gome, T. 27/104, s. man. A.S. guma.
Gostes, 93/44, s. pl. spirits. A.S. gast.
Gostlich, T. 25/72; Gostliche, L. iii. 25/72, adv. spiritually, in spirit.
Gop, V. 38/142, v. imper. go.
Gram, L. iii. 60/406, adj. angry, annoyed. A.S. gram.
Gredyng, 96/156, v. crying.
Greiped, V. 78/596, pp. prepared.
Greene, L. i. 34/316, adj. green, fresh, sharp. Cp. verjuice, and Fr. verd, 'rawly tart or sharpe, as vnripe fruit, or wine,' &c.—Cotgrave.
Grete, L. i. 46/564, v. pt. t. wept. A.S. gratan.
Gret, L. ii. 24/40, adj. great.
Grette, L. ii. 48/296, v. pt. t. accosted, addrest.
Grijs, L. i. 38/398, s. the fur of the gray or martin.
Grikkish, L. i. 47/591, adj. Grecian.
Griselich, 93/33, adj. fearful.
Grot, L. i. 47/608, s. lot, literally fragment. A.S. grot.
Grucchyng, L. i. 46/547, s. grumbling. O. Fr. grouchier.
Gylle, C. 25/51, s. guile, deceit.
Gynne, L. iii. 65/459, s. trick.
Gyrdell, C. 31/103, s. girdle.
Hab, 95/99, v. have.
Halewen, 12/44, s. pl. saints. A.S. halig, haley, holy.
Halt, L. i. 61/931, v. pt. t. holds.
Haluendetel, L. i. 35/334, s. half.
Halve, L. iii. 75/582, adv. holy man, saint.
Ham-ward, V. 40/164, adv. homeward.
Happe, L. i. 69/1046, s. pl. fortune.
Hare, T. 22/23, poss. pr. their. A.S. heor.
Hast, L. i. 46/576, s. haste. On hast, in haste, very quickly.
Hatte, L. ii. 32/88; Hette, V. 32/88, v. pt. t. was named. A.S. hatan.
Hauie, V. 76/581; Hawe, L. ii. 76/581, s. a haw, the berry of the hawthorn, equivalent here to our expression “not a fig.”
Hawe, L. i. 35/328, s. yard or enclosure. A.S. haga. Chaucer uses it in the sense of a churchyard.
He, L. ii. 39/153, pr. they.
Hedde, L. ii. 57/358; Hudde, V. 57/358, v. pt. t. hid, coverd.
Heer, L. iii. 30/146; Her, T. 30/146, s. hair. A.S. her.
Heiæ, 15/139, adj. high, principal, noble.
Heijer, 92/4, adj. higher.
Hele, L. iii. 29/127, v. conceal (his resolve).
Hele, 84/72, v. hide, cover. A.S. helan.
Hell, C. 77/412, s. cure, healing. A.S. hæl.
Hende, L. i. 21/81, adj. gentle, kind, polite. A.S. (ge)-hende.
Hende, L. i. 37/374, adv. near, at hand.
Hennes, L. i. 37/384, adv. hence. A.S. heovan.
Heo, V. 23/28, pr. she.
Heold, V. 62/409, v. pt. t. held.
Her, L. i. 53/731, s. hair-cloth.
Her, 90/292, of them. Her either after - oper = one of them after the other.
Herd, V. 62/403, pp. heard.
Herde, V. 41/182, s. company, group.
Herest, L. iii. 67/475, v. pr. t. hearest.
Heric, 93/4, v. praise, worship.
Herkynnyme, C. 20/2; Herkeneþ, T. 20/1, v. imp. hearken, listen.
Herne, L. i. 63/951, s. corner. O. Dutch, herne. “Hyrne, angulus.”—Prompt. Parv.
Herynge, T. 44/278, s. praise, honour.
Hest, L. i. 47/587, s. orders, command.
Hete, L. i. 60/904, v. pt. t. was named. A.S. hatan.
Heþingge, L. ii. 52/308, s. contempt, mockery.
Heuede, 13/59, s. head. A.S. heafod.
Heuenrice, 14/108, s. of heaven. A.S. heofonrice.
Hide, L. i. 52/713, s. features. A.S. hyd.
Hijte, V. 22/25; Híhte, V. 21/9; Hystte, L. ii. 22/25, v. pt. t. was named. A.S. hatan.
Hij, 11/16, pr. they. A.S. hi.
Hol, 83/38, adv. safe, whole. A.S. hal.
Hom, V. 42/193, s. man, servant.
Honden, 14/95, s. pl. hands. A.S. hond.
Hore, L. iii. 36/218, adj. white, hoary.
Hosebonde, 88/224, s. husband.
Hou, L. i. 19/48, adv. how.
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Houseled, L. i. 35/337, pp. received the Sacrament. A.S. huslian.

Houses, 93/40, adj. houseless, homeless.

Hungred, L. i. 35/335, pp. of hungred = exceedingly hungry, from A.S. ofhingrian.

Hure, 13/59, s. cap. "Home or hure, heed hylyngne, Tena, capedulum."—Prompt. Parv.

Hy, T. 22/22, pr. they.

Hye, C. 69/362, adv. on hye = aloud, in a loud voice.


Hyldle, C. 63/315, v. pt. t. held, kept.

Hynde, C. 64/340, adv. kindly, gently.

Hyne, L. iii. 31/176, s. attendant.

Hynde, T. 28/117, s. complexion, colour.

Ibe, 89/253, pp. been.

Icham, 97/28, I am.

Ichane, V. 71/508, v. pr. t. I have.

Ichole, V. 71/521, v. pr. t. for I wolde = I wish, I would.


Ihote (11/5), pp. calld, named.

Iliche, V. 43/210; Ilk, L. ii. 43/210, adj. same, very one.

In, 97/33; Inne, V. 67/459, s. house, residence.

Innocent, Pope, enquires about St. Alexius, 60; receives the book from Alexius, 64.

Ireful, 82/20, adj. wrathful.

Iryde, 89/250, pp. ridden, been carried.

Iseed, 92/32, pp. said, told.

Iseen, 95/140, v. pt. t. have seen.

I-sezen, V. 70/493, pp. seen.

Iwisse, 92/24, adv. certainly, assuredly.

O. Fris. wis, Icel. viss, Dutch, gewis = certain.

Jerome's, St., Fifteen Tokens before Doomsday; p. 92.

Irene, V. 33/36; Kenne, L. ii. 33/96, v. know, recognise. A.S. cunnan.


Kene, 96/6, adj. angry.

Kenne, T. 27/99; Kinne, L. iii. 27/99, s. family, race.


Kesse, T. 67/480, v. kiss.

Kete, L. iii. 33/201, adj. strong.

Kiphe, L. i. 30/224, v. show, make known. A.S. c白癜, cxious.

Knaue, C. 27/69, s. servant, dependant.


Knouung, L. i. 33/275, s. knowledge, recognition.

Knwe, C. 41/177, v. pt. t. knew, recognised.


Kynde, L. i. 20/49, s. known, family, nature. A.S. cun.

Kyndes, 85/130, s. pl. tribes.

Kyngesday, 86/147, s. days, time or reign of King Ahab.

Kyngus, V. 20/8, s. of a king.

Kynrede, L. i. 22/93, s. family.

Lafdy, 14/91, s. lady.

Laodicea, St Alexius arrives at, 45.

Lask, L. i. 50/681, v. alleviate.

Lauedye, L. iii. 23/33; Leuedye, T. 23/33, s. lady.

Laughte, L. i. 30/219, v. pt. t. came upon, seized. A.S. leccan.

Lawe, 85/126, v. put down, subdue.

Lawces, L. i. 54/748, s. pl. laws.

Lecherie, 84/68, s. dissipation, indulgence. "Lechery, luxuria, fornicatio."—Prompt. Parv.

Leche, V. 28/59, s. physician, curer. A.S. lece.
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Led, V. 66/444, s. lead.
Ledes, L. i. 23/111, s. pl. people, dependants. A.S. leod.
Lees, C. 68/354, net, snare. O. Fr. las, lays, a snare, ginne, or grinne.—Coigreve.
Lees, C. 22/20; Les, V. 22/26, s. lying, a lie. A.S. leas, false.
Leet, L. i. 32/268, v. pt. t. gave up, resign’d A.S. lettan.
Lefnesse, L. i. 48/627, s. faith.
"Levenesse or belevenesse, fides."—Prompt. Parv.
Legge, 98/46, v. appease, settle.
Lege, V. 57/388, v. pt. t. lay.
Lele, 87/188, flame. A.S. leg, lig.
Leinte, 14/117, s. the season of Lent.
Lele, L. ii. 75/567, adj. whole, sound.
Lem, T. 64/439; Lem, L. iii. 64/439, s. ray of light, beam.
Leman, T. 29/130; Lemman, L. iii. 29/130, s. sweetheart, love. A.S. leofman.
Leneden, 59/244, v. pt. t. lay, leant.
Lenghe, L. i. 25/136, s. stature, height.
Lere, L. iii. 128/222; T. 28/112, s. countenance. A.S. hleor, O. Icel. hlyr.
Lere, V. 25/45; L. ii. 25/45; Lore, L. iii. 24/54; T. 24/54, s. learning, school.
Leryd, C. 58/281, adj. learned.
Les, 15/147, s. lying, lies.
Lest, L. i. 47/595, v. pt. t. lasted.
Lest, 92/24, adj. least, smallest. A.S. last.
Letanye, L. i. 57/830, s. a litany.
Lete, L. i. 28/181, v. pt. t. set aside, gave up, restrain’d A.S. lettan.

Leten, L. ii. 74/548, v. pt. t. caus’d.
Leue, 14/32, adj. dear, beloved.
Leue, 14/39, s. leave, permission.
Leued, 85/132, v. pt. t. remain’d, were left.
Leuen, L. iii. 29/182, v. live, remain.
Leuer, L. i. 27/172, adv. rather, sooner.
Leuyde, C. 67/346, pp. left.
Lewde, C. 58/281, adj. unlearn’d.
Lewe, C. 57/309, adj. dear.
Lewe, C. 31/101, v. live, remain.
Libbe, L. i. 55/792, v. live.
Lift, L. iii. 56/371; Luft, T. 56/371, s. air; bi the lift = aloft, on high.
Liȝth, L. i. 10/6, adj. active.
Liȝth, 87/188, adj. light, burning.
Liȝttyng, 93/25, s. lightning. A.S. lightinge.
Liggande, V. 63/420; Libgynde, L. ii. 63/420, pr. p. lying.
Liȝf, L. i. 26/147; Lyȝfe, C. 26/56, s. life.
Liymes, V. 75/567; Lymes, L. ii. 75/567, s. pl. limbs.
Liȝer, 83/60, adj. rascally, wicked. A.S. lyȝer.
Liȝerhede, 88/218, s. badness, impurity.
Linesman, L. iii. 63/430, s. a living man.
Liawe, C. 51/253, adj. low.
Lombe, 15/138, s. lamb.
Look, L. i. 50/674, v. attend to.
Loos, L. i. 44/499, s. praise, glory. O. Fr. los, Lat. laus.
Lordinges, L. ii. 59/383; Lordingus, V. 59/383, s. pl. Sira.
Lothe, C. 36/182, adj. loath, trouble-some, sorrow-causing.
Myddellerede, 16/167; Mylderde, 92/19, earth. A.S. middeleard.
Mydeward, L ii. 74/551, midst.
Mydellech, 82/21, adv. mildly.
Mysse, 97/30, v. miss, fail.
Mystook, L i. 22/94, v. pt. t. transgressed, offended.
Mytried, 13/79, pp. with a mitre on.

Nadde, L iii. 24/49; T. 24/49 for 'ne hadde' = had not.
Namelich, 84/93, adv. especially.
Narewe, L i. 61/932; Narewey, 95/99, adv. closely, nearly, narrowly, in small compass.
Nas, 85/118, for 'ne was' = was not.
Nafæles, L i. 28/181, adv. nevertheless.
Nafæmo, 94/41, adv. nothing more.
Neb, L iii. 63/434; Nebbe, L iii. 52/330, s. head, face.
Nedliche, V. 35/116, adv. necessarily.
Ney, T. 63/436; Neyz, L iii. 63/436, adv. near, nigh.
Nere, L iii. 30/150; T. 30/150, for 'ne were' = was not, were not.
Nest, V. 56/339, adj. next.
Newed, V. 73/539, pp. renewed.
Newfangel, 83/35, adj. new-fangled, new, inconstant.
Nih, V. 23/33; Nyȝthe, L ii. 23/33, s. night.
Nineveh, 47.

Niste, L iii. 53/332; Nuste, T. 53/332, v. pt. t. for 'ne wiste,' i. e. did not know of.

Nolde, L i. 29/202, for 'ne wolde' = would not.
Nome, L iii. 76/605, s. name.
None kynnes, L i. 33/274, no manner. See 'Scenes.'
Noot, L i. 39/419, for 'ne wot' = do not know.
Noue, C. 37/144, adv. now.
Nouȝth, 14/118, adv. not.
Nowar, L ii. 58/372; Nowe, 95/131, adv. nowhere. A.S. nāhwer, for ne āhwer.
Nowder, C. 27/69, neither.
Nowght, 96/5; North, L ii. 53/92, adv. nought, not.
Nyll, 84/72, for 'ne wyll' = will not.
Nyllen, 97/44, for 'ne wyllen' = are not willing.
Nyłtou, L. i. 66/1017, for 'ne wyl thou' = wilt thou not.
Nyme, 89/257, v. take, be taken.
Nysten, 95/78, for 'ne wysten' = did not know.

Obedde, L iii. 22/23, adv. to bed.
Oftesīes, V. 70/479, adv. oftentimes.
Oīper, L. i. 75/1112, conj. or.
On, L. i. 28/191, num. one; on & on = one by one.
On bynde, C. 64/341, v. pt. t. opened.
Onon, 12/23, adv. presently, anon.
Oo, L. i. 41/442, num. adj. one.
Oord, L. i. 54/763; Orde, L. i. 78/1141, s. beginning.
Oord, L. i. 29/200, the edge or point. A.S. ord.
Opbreyde, T. 30/155; Vþbreed, L iii. 30/155, v. upbraid, abuse, blame.
Ordre, L. i. 22/86, s. a religious order.
Ore, L. iii. 36/220, s. mercy, pity.
Orn, L. iii. 69/510, v. run, flow; Ornen, V. 75/560, pt. t. ran.
Ost, L. i. 64/981, s. company. O. Fr. host.
Oīper while, L. iii. 31/173, sometimes.
Oīper, 92/5, that Oīper dai = the next

ADAM DAVY
or the second day; cf. Havelok, l. 1755 (ed. Skeat), be other day.
Ou, V. 81/73, pr. you.
Ouerlay, 97/35, v. pt. t. lay on, smothered.
Oune, L. ii. 48/300; Owene, T. 48/300, adj. own.
Ouse, L. i. 50/672, v. use.
Outgan, L. iii. 63/431, pp. departed.
Outwinne, L. iii. 64/450, v. get (it) out.
Ouyten, 94/40, v. pr. t. ought, owe.
Owe, L. i. 49/643, adj. own, his owe = his own parents, friends.
Oxse, T. 21/11, s. pl. oxen. A.S. oxen.
Gothic, awhia.

Pale, L. i. 35/324, v. please. See Paye.
Paie, 98/54, s. peace. Fr. paix. Lat. pacem.
Pal, L. iii. 74/566; Palle, T. 74/366, s. fine cloth. Lat. pallium.
Palesye, L. i. 75/1111, s. palsy.
Palfreies, L. i. 23/114, s. pl. riding-horses. Fr. palefroi.
Paraile, L. i. 27/165, s. dress.
Paraile, L. i. 56/810, s. make, trim.
Parchemyne, L. i. 53/754, s. parchment, paper. Fr. parchemin.
Parde, 95/102 = par dieu = by god.
Partener, L. ii. 58/365; Partinere, V. 58/365, s. partner, sharer. L. Lat. partionarius.
Party, L. i. 37/384, v. depart. Fr. partir.
Pas, L. iii. 24/41, s. steps. Lat. passus.
Pasek, 83/37, v. pr. t. appeases, overcomes.
Paye, C. 27/66, v. please; well to paye = so as to please greatly. Lat. pacare.
Pece, C. 27/75, s. a drinking cup. — Palsgrave. Cateria, Anglice, a pese.—Nominale MS.
Peines, L. iii. 29/134; Peynes, T. 29/134, s. pl. pains, troubles.

Pelured, L. i. 38/398, adj. trimmed with fur.
Pendaunt, C. 21/12, s. Fr. 'Pendant: m. a pendant; a hanger; any thing that hangeth, or whereat another thing hangs.'—Cotgrave.
Pens, L. i. 31/247, s. pence, money.
Perchement, C. 68/314, s. writing.
Pere, L. i. 42/468, adj. equal.
Filerinage, 14/103, s. pilgrimage. Fr. pelerinage, from Lat. peregrinus, a pilgrim.
Pine, L. iii. 30/159; Pyne, T. 30/159, s. pain, trouble.
Pite, 88/226, v. put.
Plawe, L. iii. 31/168, s. pleasure, amusement.
Plede, 83/51, v. imper. go to law.
Pleyyn, 87/172, s. plain.
Plït, V. 29/62; Pïyth, L. ii. 29/63, s. danger. A.S. pliht.
Plouh, L. iii. 21/11; Plou3, T. 21/11, s. ploughs. O. Icel. plögr, O. Dutch, ploeg.

Porçmen, C. 22/16, s. pl. poor men.
Pouere, L. i. 20/59, adj. poor.
Pouste, L. 20/56, s. power, authority. Lat. potestas.
Prece, C. 75/394, s. press, crowd.
Preced, V. 77/583; Preceden, L. i. 77/583; Pressden, L. ii. 77/586, v. pt. t. prest, crowded.
Preijs, L. i. 38/397, s. value. Lat. pretium.

Prestes, C. 26/62, s. pl. priests. A.S. preost. O. Fr. prestre.
Prezęre, V. 52/304, s. prayer.

Priueli, V. 32/80, adv. privately, secretly.

Puruydance, L. i. 26/148, s. provision.
Puruyde, C. 26/55, v. pt. t. provided, found.
Pylte, L. i. 48/623, v. pt. t. pushed up.

Pymente, C. 27/72, piment, a drink made of spiced wine or ale.—See Halliwell, s. v. Piment.
Queintise, 82/5, s. cleverness, knowledge.

Queme, L. iii. 52/321, s. to queme=at his pleasure.

Quene, 98/45, s. woman. A.S. cewen. Greek, γυνή.

Quik, V. 61/396, adj. alive, living. A.S. cwic.

Rad, L. i. 64/380, v. pt. t. read. A.S. rédan.


Rauhté, L. i. 30/225, v. pt. t. handed, gave. A.S. ræcan.

Rebauudrye, C. 52/255 (alter n to u in the text), s. ribaldry.

Recke, L. iii. 73/552; Reiche, T. 73/552, v. pr. t. care, reck.

Red, L. i. 27/173, s. plan, course. A.S. ræd.

Red, L. i. 67/1025, s. A.S. ræd, 1. counsel, 2. advantage, benefit, reward.


Reed, 85/118, s. advice, counsel.

Rehoboam made king, 85.

Reindropes, 82/11, s. pl. drops of rain.

Relyke, C. 74/392, s. relic.

Remép, T. 69/505, v. imper. make room for, clear away from. A.S. ryman.

Rent, L. i. 35/327, pp. torn, to-rent = torn to pieces.

Repmen, 89/246, s. pl. reapers.

Rese, C. 68/353, s. haste.

Rée, 93/4, v. take away.

Reuly, L. ii. 66/447, adj. pitiable, grievous.

Reuthe, L. iii. 59/398; Ruthe, T. 59/398, s. pity.


Rewe, 12/31, s. row, order, by rewe = in a line, in order. A.S. ram.

Rewely, L. i. 31/236, adv. woefully.

Righte, L. iii. 75/578; Rijt, T. 75/578, v. be healed, cured.

Rijf, L. iii. 26/156, adj. plenty, numerous.


Rod, V. 69/476, Rode, 14/93, s. the rood, cross.

Rody, L. i. 60/941, adj. ruddy.

Rolle, C. 65/327, s. roll, writing.

Rome, 20, 35, 36, 45, 58.

Ron, V. 62/404, v. pt. t. ran, hurried.


Ros, L. iii. 29/42, v. pt. t. arose, recovered.

Rote, 82/13, s. root, foundation, beginning.

Roted, L. i. 38/408, 50/684, pp. rotted.

Roum, V. 69/481, s. room, place.

Route, T. 25/71, s. course, condition.

Royer (The River), 45.

Rymes in Solomon's Book of Wonders, p. 81.

Ryue, L. i. 52/720, adj. full, abounding.

Ryure, L. i. 65/988, s. river-sports; hawking at the river-side; flying hawks at water-fowl.

Saiz, V. 71/522; Saye, L. ii. 71/522, v. pt. t. saw.

Sake, 14/90, s. guilt, sin.

Sarasyes, 14/36, s. pl. Saracens, pagans.


Sawze, L. i. 37/393, s. proverb, saw. A.S. sago.

Say, L. ii. 31/73, v. pt. t. said, told.

Scee, C. 66/334, v. pt. t. see.

Schent, 84/35, v. pr. t. ruins, disgraces.


Schome, V. 20/5, s. shame, disgrace.


Schulder, 85/124, s. shoulder. A.S. scyldor.
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Scunes, V. 62/412, Non scunes = nonnes kunes = no manner, no kind. See note to l. 219 of Joseph of Arimathe.

Seche, 92/14, v. seek, find.

Seeten, 33/98, v. pt. t. sat.

Segge, 88/203, v. pt. t. said.

Sei, V. 31/73; Seien, 84/36, v. pt. t. said, told. A.S. secgan.


Seke, L. iii. 21/13; Sike, T. 21/13, adj. sick folk.

Seld, L. iii. 33/194, v. pt. t. sold.

Selde, 94/24, adv. seldom. A.S. seld.

Selly, L. ii. 34/104, s. blessed object, relic. See Celli.

Semblaunt, 83/43, s. appearance, looks.

Sen, L. i. 25/142, v. see. A.S. scun.

Separation of the kingdoms of Israel and Judah, 85.

Serieauntz, L. i. 42/452, s. pl. attendants. Lat. servientes.

Suered, 14/108, pp. deserved.

Seruy, L. iii. 79/634, v. serve, worship.

Serwe, V. 60/441, s. grief.

Seueniȝth, 89/253, s. a week, seven nights.

Seuentepe, L. ii. 54/325, adj. seventeenth.

Sexteyene, C. 42/192; Sextayne, C. 43/203, s. sacristan (sexton).


Seyet, L. ii. 36/122, v. pr. t. sighs.

Shene, L. i. 26/154, adj. shining, beautiful.

Shent, L. i. 27/177, pp. ruined, disgraced. A.S. sceandan.

Shilde, 14/90, v. imp. shield, protect. A.S. seildan.

Shille, L. i. 46/550, 561, adv. shrilly.

Sho, 13/61, s. pl. shoes.

Shonde, L. iii. 26/80; T. 20/80, s. disgrace. A.S. sceând, second.

Shone, L. iii. 30/161; Shonye, T. 30/161, v. shun, avoid.

Shoures, L. 19/36, s. pl. conflicta, struggles. A.S. scûr.

Shred, L. iii. 28/126; Y-shrud, T. 28/126, pp. clad.

Shrewen, L. i. 46/572, adj. wicked.

Shride, L. iii. 74/565; Shrudie, T. 74/565, shrouded. A.S. serydan.

Shroud, T. 36/218, s. clothes.


Sigge, V. 22/26, v. say. A.S. secgan.

Sike, L. iii. 51/315, v. sigh.

Sikep, V. 36/122, v. pr. t. sighs.

Sikerliche, V. 59/383; Sikerly, L. ii. 59/313, adv. assuredly, certainly. Lat. secure.

Siking, V. 66/449; Syking, L. ii. 66/449, s. sighing.

Sithen, L. iii. 26/88; Suppe, T. 26/88, adv. afterwards.

Sîte, T. 28/121; Sîyte, L. iii. 28/121, v. pt. t. sighed.

Skars, L. i. 46/560, adj. scarce, little. O. Fr. escars.

Skeet, L. i. 44/493, adv. quickly, speedily. O. Icel. skiotr.

Skil, V. 76/579; Sky1, L. ii. 76/579, s. reason, purpose.

Skorninge, V. 52/308, s. mockery.

Skript, L. ii. 62/409; Skrit, V. 62/409, s. writing.

Slake, L. ii. 57/354, v. cease, end, lessen.


Smelde, L. ii. 78/601, v. pt. t. smelt.

Smerte, L. i. 33/281, s. suffering, pain.

Snell, L. iii. 38/240; Snelle, T. 38/240, adv. quickly, at once. A.S. snell.

So, 12/27, conj. as.

Soft, 95/32; Soffe, L. i. 19/32, adv. easily, gently.

Soioure, L. i. 74/1101, s. delay, stopping.

Soke, L. i. 69/1045, v. pt. t. didst suck.
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Solomon, his love of lechery, 85; succeeded by Rehoboam, 85; his coronation, 97; his judgment, 98.
Somony, 97/1, v. summon; lete somony = caused to be summoned.
Sond, V. 32/32, s. land, shore.
Sonde, L. i. 31/239, s. message.
Sonenday, L. i. 56/817, s. Sunday.
Sonne-bem, 12/28, s. sunbeam, ray of the sun.
Soriere, L. iii. 70/518; Sorwere, T. 70/518, adj. more grieved.
Soroufeung, L. i. 66/1011, s. Sorrow, grief.
Sorouzfulleight, L. i. 68/1036, adv. pitiously.
Söfflich, 15/132, adv. in truth, truly. A.S. soflíc.
Soulde, C. 26/56, aux. v. should, might.
South, L. ii. 74/554; Souȝth, L. i. 33/273, pp. sought for.
Souȝtten, L. i. 55/777, v. pt. t. sought.
Sowe, L. i. 33/282, v. pt. t. saw.
Sowen, V. 76/577, pp. scattered, thrown about.
Speire, L. i. 67/1030, s. hope, wish. Lat. sperare.
Spelye, T. 35/208, v. spare. Occurs in Ormulum, i. 10133.
Speten, 93/45, v. spit out.
Spicerie, V. 78/603; Spiserye, L. ii. 78/603, s. spices.
Spille, 16/156, v. to kill. A.S. spillan.
Sposaille, L. i. 26/153, s. betrothal.
Spousehode, 85/105, s. marriage, matrimony.
Spousyde, C. 26/60, pp. betrothed.
Spreusse, C. 45/220, s. Prussia.
Springe, V. 44/223, v. spread.
Sse, C. 31/106, s. the sea.
Stant, 84/34, v. pr. t. stands.
Stap, T. 69/503, v. pt. t. stept, walked.
Stedes, L. i. 23/114, s. pl. steeds, horses. A.S. stēða.
Stel, 11/8, s. steel. A.S. style.

Stephene, L. ii. 43/202, s. voice. A.S. stefne.
Steren, 92/16, s. pl. stars. "Sterre, stella."—Prompt. Parv.
Steune, L. i. 19/11, s. voice. A.S. stefne.
Stillelich, 84/85, adv. quietly.
Stod, T. 64/439; Stoed, L. iii. 64/439, v. pt. t. stood, issued.
Stout, L. ii. 61/401, s. (generally "sturt ne strif") daring, challenging, quarrelling. E.E. Stout, audax.
Strangli, 89/243, v. strangle, seize by the throat, kill, slay.
Stretford-atte-bowe, 14/113; Stretforfe-bowe, 16/164, Chaucer's Stratford-atte-Bow, in the East of London.
Strif, L. i. 39/419, s. trouble.
Striueden, 97/38, v. pt. t. strove, contended.
Stronde, L. iii. 32/183, s. shore.
Stude, V. 45/231, s. place.
Stynde, L. i. 66/1017, v. sting, strike.
Suete, L. iii. 29/138, adj. sweet, dear.
Sumdel, 95/89, s. some.
Sumdel, L. i. 62/941, adv. somewhat, rather.
Sunne, V. 28/59, s. sin. A.S. synn.
Surrie (Syria), 33.
Sustene up, 97/14, inf. uphold.
Swalewe, L. i. 47/611, v. pt. t. swallowed.
Swapel, T. 28/116, swa pel, so.
Swein, V. 48/263, s. attendant.
Sweote, L. ii. 78/601; Swote, V. 78/601, adj. sweet.
Sweuen, 11/2, s. a dream. A.S. swefen.
Swinge, L. ii. 66/443, slap, flat (down to the ground).
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Swipe, 11/17, adv. very, exceedingly, quickly.
Swounynge, L. iii. 29/142; Swozen-nye, T. 29/142, s. swoon, faint.
Swozeny, T. 36/222; Swoune, L. iii. 36/222, v. faint, swoon.
Swynke, C. 57/275, v. labour, work. A.S. swícean.
Sylfte, C. 35/128, self.
Sylvyr, C. 76/397, s. silver, money.
Sythyn, C. 24/37, adv. afterwards, thenceforward.
Syttynde, L. ii. 41/181, pr. y, sitting.
Sy3te, L. iii. 36/217, v. pt. t. sighed.
Tablere, L. i. 65/989, s. the game of tables, or backgammon.
Tac, V. 30/70; Tak, L. ii. 30/70, v. imp. take.
Tar, L. iii. 30/146; T. 30/146, v. pt. t. tore.
Tarsus, St. Alexius sets sail for, 46.
Tauȝte, L. i. 29/211, v. pt. t. taught, instructed. A.S. teacan.
Tee, 16/162, v. go, turn, be drawn. A.S. teon.
Tel3, T. 63/436; Tey3, L. iii. 63/436, v. pt. t. came, issued. A.S. teon.
Telo, T. 64/449; Tey, L. iii. 64/449, v. pt. t. drew.
Tene, L. iii. 26/86; T. 26/86; Teone, L. iii. 40/264, s. trouble, misery.
Teo, L. iii. 43/274; T. 43/274, v. draw, lead. A.S. teon.
Tere, L. iii. 52/326, v. pt. t. tore.
Teres, L. iii. 28/122, s. pl. tears.
Thak, C. 35/122; Thake, C. 49/242, v. take, A.S. tacan.
Theode, L. iii. 39/258, s. land, people.
Terror, C. 24/40, adv. for that, for it.
Thewe, L. iii. 20/2, adj. bond, slaves. A.S. þæow.
They, L. iii. 25/55; Ypeȝ, T. 25/55, v. pt. t. throve, grew.
Thow, C. 62/309, adv. there.
Thrale, L. iii. 89/252, s. servants. A.S. þrel.
Tides, L. 19/30, s. pl. seasons. A.S. tid.
Tit, V. 62/410; Tyd, L. ii. 62/410, adv. quickly; as tit = as quickly as possible.
Tïhande, V. 63/417, s. tidings.
Tiwes-niȝtte, 12/43, s. Tuesday night.
To-breke, L. iii. 36/214, v. break in pieces, burst.
To-cleued, L. i. 48/622, pp. cut to pieces.
To foren, L. iii. 65/461; To forne, 94/65, prep. before.
Tome, L. i. 45/540, adj. empty.
Ton, T. 51/317; Tone, L. iii. 51/317, s. pl. feet, toes.
Tong, L. iii. 74/560; Tonge, T. 74/560, s. a tongue.
Took, L. i. 20/51, v. pt. t. betook, gave up.
Toȝt, T. 28/116, adj. (?) 'tight little lassie,' natty, well put together.
To-sprynge, L. i. 60/1020, s. burst, break.
To-tore, L. i. 43/490, adj. with clothes torn into rags, in tattered clothes.
Tourne, L. i. 35/343, s. turn, departure.
Tre, L. ii. 37/129; Treo, V. 37/129, s. tree.
Tresoȝe, L. i. 76/1119, s. treasure, money.
Trine, L. iii. 63/429, v. (?) weep.
Tweie, 87/186, adv. twice.
Tweie, 90/289; Tweie, 12/24, num. adj. two. A.S. twegen.
Turtel, L. iii. 31/164; Turtle, L. ii. 37/129; Turtul, V. 37/129, s. turtle-dove. Lat. turtur.
Twyes, L. i. 59/863, adv. twice.
Tydingge, L. ii. 63/417, s. tidings, news.
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Wake, L. i. 19/48, v. watch.
War, L. iii. 69/505, v. imper. take care, give way.
Ware, L. i. 26/145, adj. aware.
Warisshed, L. i. 35/320, pp. well protected, saved. Fr. 'Guarir. To heale, cure, mend, recover, make whole, restore vnto health.'—Cotgrave.
Waster, L. ii. 21/12, was there.
Waten, L. i. 28/191, v. pt. t. went.
Weddowe, C. 73/384, s. a widow. A.S. widdowe.
Weif, L. i. 33/98; Weie, 85/99, s. way, course. A.S. weg. O. Fris. vei.
Weila-wey, V. 36/125; Weylawey, L. ii. 36/125, wellaway! alas! A.S. wá la wh = woe, la! woe.
Wel, 92/4, adv. much.
Welde, L. i. 40/431, v. to rule, possess.
Wele, L. i. 19/23; Well, C. 21/9, s. fortune, wealth. A.S. vela, weola.
Welonye, C. 52/256, s. ill-treatment.
Wem, V. 29/65; L. ii. 29/65, s. stain, guilt, A.S. wamm. Goth. wamn.
Werche, T. 38/246; Wirche, L. iii. 38/246, v. work, do, fulfil.
Wernage, C. 27/76, vernage, a kind of white wine.
Werne, L. iii. 70/516, v. prevent, stop. A.S. werunan.
Werned, C. 22/18, were forbidden, warned from. A.S. werinan, to deny, refuse.
Werst, 85/100, adj. worst. A.S. nyrst.
Wessch, L. ii. 52/311, v. pt. t. washed.
West, C. 37/140, v. pt. t. knew, wist.
Wete, V. 70/503, adj. wet.
Wex, L. i. 25/136; C. 25/44, v. pt. t. grew, increast.
Whulche, V. 43/207, pr. which.

Widewe, L. i. 72/1074, s. widow. A.S. widowe.
Wijf, L. i. 26/150; Wyf, V. 26/51; Wyff, C. 26/55, s. a wife.
Wikke, L. iii. 61/409, adj. wicked, wretched.
Wilk, L. ii. 43/207, pr. which.
Willen, L. i. 19/28, v. will, wish to.
Wisse, 97/21, 29, inf. teach, guide.
Wisselich, 15/133, adv. certainly, surely.
Wit, V. 75/566; Wyth, L. ii. 75/566, s. senses.
Wite, 83/42, v. imp. (?) A.S. vitan, punish, blame, reproach; not wit-an, wit, know.
Wite, 14/120, v. know, be informd. A.S. witan.
Witerli, V. 42/196; Wyterly, L. ii. 42/196, adv. assuredly.
Witty, L. iii. 27/98; T. 27/98, adj. sensible.
Wiperward, 12/20, adj. adverse, opposed. A.S. wídenearcd.
Wiperwynes, 13/85, s. pl. enemies, adversaries. A.S. wiperwyna, an enemy.
Wipsele, 82/19, v. imp. oppose.
Wîzte, L. i. 31/240, s. creature. A.S. vîzt.
Woed, L. iii. 71/531, adj. mad.
Won, V. 47/247, s. dwelling, place to live in.
Wond, L. iii. 70/515, v. cease.
Wondes, L. ii. 50/283, s. pl. wounds.
Wone, 13/62, s. custom, habit. A.S. [ge]-wuna.
Woned, L. iii. 40/259; Y-woned, T. 40/259, pp. dwelt, lived.
Wonen, L. i. 19/33, v. dwell, live. A.S. wunian.
INDEX OF WORDS AND SUBJECTS.

Wonyynge, L. i. 79/1149, pr. p. dwelling.
Woo, L. i. 44/511, adj. sorrowful, mournful.
Wood, L. i. 47/593, adj. furious.
Woodnesse, V. 68/474; Wednesse, L. ii. 68/474, s. madness.
Wook, L. i. 20/57, v. pt. t.
Wop, 13/64, v. pt. t. beat hard.
Worshiplich, L. i. 20/58, adv. honourably, in honour.
Wor, 94/33, v. pr. t. is. A.S. weordan.
Worpe, 83/47, v. shall be.
Worping-nith, 14/87, s. (?) Wossohen, V. 52/311, v. pt. t. washt.
Wott, C. 26/61, v. pr. t. know, am sure.
Wouz, 90/284, s. wall (to fight with his back to), the protection or advantage of his learning.
Wowe, L. iii. 54/346, s. wall. A.S. wag, weg.
Wrake, L. i. 19/45, s. injury, hurt.
Wrapbi, L. i. 29/202, v. grieve, vex.
Wrecche, 85/122, s. wretched fool, A.S. wrecece; exul, profugus, miser. Cf. Fr. un misérable.
Wreche, L. i. 29/216, s. ruin, punishment.
Wrie, 84/80, s. betray, disclose.
Wuste, V. 54/326, v. pt. t. knew, was conscious.
Wyughe, C. 73/383.
Wynnying, L. i. 73/1088, s. pleasure, enjoyment.
Wyntersende, C. 54/261, s. winter's end.
Wyntren, 92/22, s. pl. winters, years.
Wytt, C. 25/47, s. sense, understanding.
Wyue, 96/10, s. wife.
Yaffe, C. 31/103, v. pt. t. gave.
Yate, C. 22/18, s. gate, door. A.S. gate.
Ychaunged, L. i. 36/358, pp. changed, altered.
Ycloped, 15/140, pp. clothed, dressst. A.S. cladian.
Yfalt, L. i. 61/932, pp. folded.
Yfere, L. i. 60/881, adv. together. A.S. gefera.
Yheled, 84/77, pp. conceal'd, hidden. A.S. hilan.
Yhent, 95/96, v. catch.
Yheried, 94/64, pp. praised, glorified.
Yhud, T. 61/409, pp. hidden, conceal'd.
Ykud, T. 61/410, pp. known, recognised.
Ykyd, 84/78, pp. shown, made manifest. A.S. cud.
Ylad, 88/211, pp. taken, led.
Ylast, 93/32, v. lasts, continues.
Yleide, L. i. 64/962, pp. laid.
Ylome, L. i. 21/69, adv. often, frequently. A.S. gelome.
Ylore, L. i. 68/1039, pp. lost.
Ynche, 95/79, s. inch. Lat. uncia.
-Yyd, rything with -ing; sekynd, tyding, L. ii. 39/145.
-yng, for -en, pp.; forsaking, forsaken, rything with inf. tukyne, betake, C. 39/156.
Ynke, C. 55/265, s. ink.
Ynouh, L. iii. 21/10; Y-nou3. T. 21/10, adv. enough. A.S. genoh.
Ypocrite, L. i. 53/739, s. hypocrifie.
Yrne, 11/8, s. iron. A.S. iren.
Yse, 84/76, v. see, perceive.
Ysed, 87/175, pp. told, reported.
Yshadowed, L. i. 73/1082, pp. dark-end.
Yshred, L. i. 21/82, pp. clad, dressst.
Ysome, 94/20, adj. peaceable, loving. A.S. gesome.
Ysowe, L. i. 61/915, v. saw.
Yswoven, L. i. 17/386, in a sown.
Yuel, 15/150, adj. evil, ill.
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<th>Word</th>
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<td>Y-wissed</td>
<td>L. iii. 62/426</td>
<td>told, informed</td>
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<tr>
<td>Ywite</td>
<td>L. i. 56/809</td>
<td>v. know, find</td>
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<td>Ywrouth</td>
<td>L. i. 25/140</td>
<td>pp. wrought, done</td>
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<td>3af</td>
<td>V. 33/93</td>
<td>v. pt. t. gave. A.S. gifan.</td>
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<td>3are</td>
<td>L. i. 46/543</td>
<td>v. go. A.S. gearnian</td>
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<tr>
<td>3are</td>
<td>L. ii. 32/84</td>
<td>adj. ready. A.S. gearnu.</td>
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<tr>
<td>3are</td>
<td>V. 43/211</td>
<td>adv. readily, quickly.</td>
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<tr>
<td>3eden</td>
<td>L. i. 22/85</td>
<td>v. pt. t. went, travelled. A.S. eode = went.</td>
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<td>3elde</td>
<td>88/230</td>
<td>v. pay.</td>
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<td>3er</td>
<td>L. iii. 25/58</td>
<td>zere, T. 25/58, s. year.</td>
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<td>3erd</td>
<td>V. 52/302</td>
<td>s. court, house. &quot;Yard, or yerd, hortus.&quot;—Prompt. Parv.</td>
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<td>3ernend</td>
<td>93/45</td>
<td>adv. eagerly.</td>
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<td>3eue</td>
<td>L. iii. 25/69</td>
<td>T. 25/69, v. to give, graunt.</td>
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<td>3ing</td>
<td>V. 30/68</td>
<td>L. ii. 30/68, adj. young. A.S. geong.</td>
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<td>3ungge</td>
<td>L. ii. 52/307</td>
<td>adj. young.</td>
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<td>3utt</td>
<td>82/6</td>
<td>adv. yet.</td>
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</table>

(Yard, or yerd, hortus.”—Prompt. Parv.)